



Formerly "Echoes from Mt. Ecclesia," and entered under that name as second class matter Nov. 3rd, 1913 at the Post Office of Oceanside, California, under the Act of August 24th, 1912.

Subscription: \$1.00 per year; single copies 10c in the U.S.; Canada \$1.25 per year and England \$1.50 per year post free.

Vol. 4

Oceanside, California January 1916

No 3

The Mystic Light

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The Mystic Midnight Sun at Christmas

Editor's Note:—It seems out of place to have an article on Christmas in the January Magazine, but as this issue leaves headquarters at Oceanside on or before the fifteenth of December, it has time to reach even Europe before the seasonal holiday is over, thus it will

reach the greatest majority of our subscribers while they are right in the Christmas spirit.

Once more the mystic measure of the Sun's circle dance has been trod and we are again looking forward with joyful

anticipation to the birth of a new Sun to carry us through the coming year of 1916. Notwithstanding the Great War, the spirit of Christmas is in the air, the spirit of expectancy, the feeling that some thing new is coming into our lives, and that the future will be brighter than the past is with all. Though all the calamities and suffering contained in Pandora's Box seem to be abroad at the present time, **Hope**, the priceless gift of the Gods, smiles encouragingly as she points to the silver lining on the great war cloud, and tells us that behind it the Sun of peace and joy is more luminous than ever, that presently it will illumine the earth with a radiance not previously appreciated by us.

But there are some who are physically blind and though the Sun shines never so brightly, they perceive it not. There are also those who are spiritually blind and consequently incapable of seeing the great spiritual wave which descends annually upon the earth. We must have within ourselves the organ of perception of that also, for, as Angelus Silesius says:

*Though Christ a thousand times in
Bethlehem be born,
And not within thyself, thy soul will
be forlorn.
The cross of Golgotha, thou lookest
to in vain,
Unless within thyself it be set up
again.*

The illumined mystic sees this great

Cosmic Drama of the Spirit's descent into matter enacted before his spiritual vision year after year. Nor is this vision vague and indefinite, depending upon certain feelings, but it is a clear and accurate presentation to the smallest details. It is not necessary for spirit in the invisible world to take a certain definite form just as we do in the physical world; any form that has a certain sharp outline implies limitation.

A spirit may allow its form to blend with the forms of other spirits, it may permeate even the physical bodies of others and still retain its own individuality, because it vibrates to a certain tone or keynote which is different from that of all others. Thus, in September, the illumined Seer perceives the Cosmic Christ Spirit as a mighty Lightwave of supernal splendor, descending upon the earth which it permeates.

By the twenty-first of December this celestial light has reached the center of our terrestrial sphere. Then the days are the shortest, the nights are the longest and darkest, **“but the light shineth in the darkness, and the darkness comprehendeth it not.”**

The vibratory motive impulses given to the earth during the early months of each year, have nearly spent themselves; by Christmas the earth is crystallized, dead and cold, wrapped in its blanket of snow, and were not this new life of the Christ Spirit poured into the earth to give it fresh energy for another year, all life upon our planet must perish.

There has been much speculation upon the nature of the star that shone in Bethlehem at midnight. The Orthodox opinion, which holds that the immaculate conception and birth of Jesus are unique in the history of the human race, supposes that the Christ Star was seen in the firmament on that occasion only; but the wise men, who, by the alchemy of soul growth, are striving to build within themselves **that stone of the corner** which was rejected by the builders but is prized by all philosophers, know that the Christ Light is not to be found outside. They know that the Hermetic axiom expressing the law of analogy "as above so below," applies also in this case, and that the Christ formed **within** them must look for the Christ Star within the earth, for, again quoting Angelus Silesius, "**it would be as impossible for a Christ outside the earth to save the world, as it is for a Christ on Golgotha to save us.**" Until the Christ is born within us, and until the Christ is born within the earth, He cannot accomplish His mission.

Therefore, on the longest and darkest night of each year, the Mystic kneels in silent adoration, looking inwardly by the spiritual sight. Cultivated by him, towards the center of the earth, where the most Supernal Light that ever shone on land or sea, illuminates the whole globe with brightness and brilliance that is overwhelming.

And then the wise man brings his gifts and offers them at the feet of the new-

born Savior. He may be poor in the world's goods, he may not even have a place where to lay his head, nevertheless, his gifts are more precious than a King's ransom. During his life of Aspiration he has cultivated precious possessions and the first which he offers up on the alter of sacrifice is **Love**. "Love vaunteth not itself, is not puffed up, does not behave itself unseemly, seeketh not her own, rejoices not in the iniquity but in the truth, and whether there be prophecies they shall fail and whether there be knowledge it shall vanish away, for now abideth Faith, Hope, and Love, but the greatest of these is Love." "God so loved the world that he gave his alone begotten Son, that whosoever believeth upon Him should not perish but should have age lasting Life." And this great gift was not given once and for all, but each year the Son of God is reborn again into the earth to enliven this planet by His superior Vibrations that we may have **Life** and have it more abundantly.

As the human spirit dies upon the spiritual plane when it is born into the physical world, so also the Christ Spirit dies to the Solar Sphere when, for our sakes, it is born into the earth at Christmas time. It is cramped by the crystallizing environment which we have made. Truly, "greater Love hath no man than that he lay down his Life for his friends," the Christ said, "Ye are my friends if ye do whatsoever I command, and this is my commandment, that ye

love one another.”

Therefore, the Love of the mystic, offered upon the altar of sacrifice at the great festival on Holy night, is not abstract but it expresses itself in concrete acts towards all with whom he comes in contact during the year ensuing.

His second gift to the new-born Savior is **Devotion**. The fire of enthusiasm must burn in the breast of every aspirant, for no cold observance of religious rites, no giving of gifts without that intensely devotional feeling can have any value in the spiritual light. It was said of one of the ancient Israelite Kings that he did evil **with both hands greedily**; so also must the aspirant do good with both hands greedily, his whole heart and soul and mind must be offered upon the altar of sacrifice, and as the frankincense of the wise men referred to in the Bible is said to have filled the place of the nativity with perfume, so also must this **fire of enthusiasm** enkindle our devotion, that the incense thereof may pervade our whole environment with devotion to the cause of the Master.

But the Love, Devotion, and Enthusiasm offered up by the mystic upon the altar of the newborn Christ are not separate and apart from **Himself**. He cannot give them without including the greatest and best gift of all, the only gift which makes it worth while; namely, **Himself**. No matter what his station in life, high or low, rich or poor, it is no concern of the Christ. The spirit speak-

ing to him always tells him:

“Son, I crave not that which is thine, for that is Mine already, the Earth and the fullness thereof, the cattle upon the thousand hills, all were made by Me and through Me, but what I desire is thyself, thy heart. Give me thine heart, Son, and I will give thee that which is more than all, **the Peace that surpasses all understanding.**”

And may the Dove of Peace, the Love of Christ, soon find a new foothold on our war-worn world.

CHRISTMAS SERVICES ON MT. ECCLESIA

On Holy night, the twenty-fourth of December, at twelve o'clock midnight, the **Mystic Midnight Service** will be held as usual to celebrate the birth of the Christ Spirit into the Earth. Application for admission should be sent to the Esoteric Secretary in advance as accommodations at Headquarters are limited and those who come late will have to take pot luck.

WAR—AN OPERATION FOR SPIRITUAL CATARACT III

The Sixteen Paths to Destruction

In the concluding paragraph of our article on this subject last month we stated that man is now going through the most dangerous period of his develop-

ment: "The Sixteen Races" and that the war has saved humanity from an infinitely worse fate than the wholesale slaughter now going on. The facts are as follows:

During the development of humanity in our present earth period, the earth had changed to afford man the environment appropriate to his changing constitution and evolutionary requirements. The great divisions of time occupied in these changes are called *epochs*.

The Polarian Hyperborean, Lemurian, and Atlantean Epochs have passed, and we are now in the Aryan Epoch. When this is past, another Epoch called the New Galilee will be ushered in. During the two first Epochs man was as innocent of individuality as children in a family, but at the end of the Lemurian Epoch, some were different from the majority, and might be called a **Race**. There were **seven** races in the Atlantean Epoch, five have been born and two more are due to make their appearance in the Aryan Epoch, and one will be born in the beginning of the New Galilee. With the last of Sixteen Races, mankind will be again united in Love and Brotherhood.

But while the leaders of evolution had plenty of time to guide humanity through the early Epochs, where long spans of time were consumed in evolution of a certain faculty, the races are comparatively evanescent, and there is a great danger that some may become so enmeshed in the race ideal that they fail to proceed to the next higher stage;

therefore the Sixteen Races are called the "**Sixteen Paths to Destruction**".

The most far-reaching changes in the geological formation of the earth and the physiological constitution of man took place in the latter third of Atlantis, when the Aryan Epoch was about to be ushered in, for these Epochs always overlap one another, so that one begins before the preceding one is entirely past. The changes were as follows:

1. The dense mist that hung darkly over Atlantis, condensed, and rain filled the basins of the earth, leaving the atmosphere clear. Then the rainbow, a phenomenon impossible in a foggy atmosphere, became visible for the first time.

2. Respiration, which had been performed by gill-like organs during the Atlantean Epoch, changed then to the present method of directly inhaling the air and absorbing part into the blood, namely the fiery oxygen.

3. Then man also began to see his fellow-men in clear sharp contours, each different from himself.

These geological and physiological changes have had, as said, far-reaching consequences, and are directly responsible for individual oppression and war, as we shall see.

During the earlier Epochs when the spirit was molding the vehicle it was destined to inhabit, man-in-the-making had almost no physical consciousness, and even in the early and middle third of Atlantis when the spirit had entered its

dwelling the consciousness was focused principally in the spiritual world, the dark fog made it impossible for the Atlanteans to clearly perceive each other's **body**, but they saw the soul; they also "walked with God," the Divine Hierarch, who guided them as a father, for he was visible to them as a spiritual entity; therefore all was peace.

Then came the flood and cleared the atmosphere with the following results:

Those who had evolved physical sight saw their fellow men clearly. They learned to differentiate between **Me** and **Thee**, **Mine** and **Thine**, laying the basis for selfishness and strife. **Hence humanity as a whole could no longer be guided by one leader**, but was subdivided among a number of **race spirits** who, as "powers of the air," took control of the larynx and lungs of the people. With every breath they breathed this race spirit, till it permeated their whole being.

Their vocal chords vibrated in its peculiar key, making the speech of one group different from that of other races. It enveloped all its people as a cloud, coloring both them and the landscapes with its own specific color vibrations, and this was sensed by all its charges as a sacred bond which binds them to each other and to the land which they inhabit. So strong is the grip upon **lung, larynx and land** held by the race spirit, that its people will fight to the last breath for the **mother tongue** and the **father land**.

This fellow feeling instilled by the

race spirit in its charges is called **patriotism**. It was the aim of the race spirit, by fostering the love of **family**, to educate mankind to loving its **nation**, or compatriots. Through **patriotism** they hoped to engender **altruism**, which transcends all imaginary boundary lines on the map in an endeavor to embrace all in **universal love**.

But instead of accomplishing this noble purpose, patriotism, the love of kin and country, has fostered in many a hate of all other nations and a desire to persecute others and subject them for its own aggrandizement. And insofar as any race, nation, or people have done that, it has proven subversive of the universal good, for it should be remembered that races are an aspect of the personality only, the **bodies** alone are stamped with the racial characteristics, but the **spirits** are under no such illusory restrictions when disembodied.

Thus there is great danger that through excessive patriotism the spirits may become so enmeshed in the fetters of family and country, that they will not leave the race when the evolutionary impulse moves on. They may endeavor to perpetuate the race indefinitely, seeking to embody themselves repeatedly therein, as the Jews have done, and thus go to ruin in one of those sixteen paths of destruction, as the Elder Brothers call the sixteen races. Therefore Christ said, **I come not to bring peace but a sword**. Therefore the Christian nations have been the most militant upon earth, per-

haps with the exception of the Mohammedans, which are akin to them, and there is ample testimony in almost every war to show that a number of people have had their spiritual vision opened, at least temporarily, so that war has always been a means of removing the spiritual cataract which blinds us to the unity of all Life.

In the three earlier Epochs, man did not know he had a body, though he used it as we use our lungs, regardless of the fact that we have never seen them. He was unconscious of birth and death also, though he went through both repeatedly, for **his consciousness was focused in the spiritual world and remained unbroken by the vicissitudes of the body.**

But at the dawn of the Aryan Epoch, when the atmosphere cleared, he perceived himself **physically**, he also learned that the consciousness that animates a body leaves it cold and dead after a longer or shorter period. The veil of flesh hid the spiritual world, where the so-called dead dwell, from sight, as a spiritual cataract which grew more dense as time went by, until nowadays those who do not positively deny the existence of the inner world have resigned themselves to the idea that nothing may be known of the state of the so-called dead.

Because of that false idea, that blindness, intense grief at the loss of loved ones who have passed from our physical sight has clouded the eyes of all the

world. Tears have flown in streams from the eyes of the mourners, but not in vain, for **each tear softens the spiritual cataract, each pang of pain at the loss of a loved one is a cut by the knife of the great surgeon**, who is endeavoring to restore our spiritual vision, that we may continue our companionship with the friends who have dropped the mortal coil. And as surely as the desire for growth developed and perfected the alimentary canal, and the pre-existent light built the eye for its perception, **so surely will also the intense longing for our loved ones who have passed over the threshold of death, break down the scale and open our spiritual vision.**

Those who live the so-called "higher life" and are fortified in times of trouble by a more advanced understanding of the phenomenon of death, often feel that the intense grief of the bereaved ones who are ignorant of these facts, is unbecoming and detrimental to the passing spirit.

And so it is, when expressed in the death chamber during the first few days after the change, but at the same time, this intense grief and the strain incident to the approach of death is the means whereby the multitude who travel the path of evolution will eventually bridge the gap and regain spiritual consciousness. Thus it takes the place of the exercises given in the mystery schools.

Creation of the bodily prison-house immured the spirit and shut out the spiritual world from its ken.

Destruction of the Disciple's body as **a living sacrifice** restores his conscious touch with the invisible world, awakening his spiritual vision, by a process of **white magic**.

Destruction of another's body by **sacrifice in war** has the same effect. The fumes of the blood, the screaming shells, the cries of the wounded and dying, whether audible or inaudible, but surcharged with the most intense pain and grief, are felt by all as a psychic power having the tendency to draw every one of the participants to the very brink of the Great Divide, and what wonder that their eyes were opened temporarily and they see the denizens of the super-physical realms who are always among us, but particularly whenever and wherever someone is passing the borderline from our sphere to theirs.

Moreover, those who have passed out are not passive either; **their longings to be seen of their loved ones is a great factor in establishing communication**. Many cases are recorded bearing out this fact. A mother, for instance, materialized and called her little tots away from a well that was being dug, though not possessed of the secrets of initiation. Her **intense desire** wrought for her a temporary physical garment.

How much more, when months or years of slaughter have raised the nervous tension of millions of people, all longing for intercourse with some loved one in this or in the other world, shall this great desire result in awakening per-

manently the spiritual sight of a number of people too great to be ignored?

In every death chamber we are close to the portal of the invisible world, and great numbers of those who are passing out see their loved ones waiting around the bed to welcome them, rejoicing when death has released them from the body, and they are born on high. The nervous tension felt by the ordinary man and woman is then extraordinarily high, and conducive to bring about the slight extension of the vision required to perceive the waiting throng, and were it not for the unreasoning horror which causes them to flee when manifestations do occur, and to hide the fact that they have seen something, many would then and there know that there is no death, but that the continuity of life is a fact in nature.

This process is slow, however, and periodically people sink into a state of unbelief and indifference, and wars are then permitted in order to accelerate evolution, by the wholesale slaughter that severs spirit from body. People are then turned from the pursuit of pleasure to face the facts of Life and Death.

Therefore, the war will do more than a thousand years of preaching, to end the age of agnosticism and turn the people to God. Moreover, when this touch with the spiritual world has been restored, there can be no more wars, for all will learn that there is in reality neither Jew or Gentile, Greek nor Roman, that all races are illusive and evanescent mani-

festations and we are all the children of God. Thus through carnage the danger of destruction in the races, will have passed and mankind will set about in earnest to express the ideal of the next race which is **Universal Brotherhood**.

Thus it is the purpose of war to awaken the spiritual vision through grief and intense longing for those who have passed over. It is also the purpose to cause those who have gone to endeavor to return and to engender spiritual vision in all combatants, by the strain and stress of battle, thus re-establishing communication by the two worlds, **robbing death of its terror**, and fostering elevating ideals, instead of the sordid concerns of concrete existence.

SIDELIGHTS AND VIEWPOINTS

III

(Vita)

Sometimes, in moments of high, altruistic effort, when all the thought-energies are directed to helpful purpose, the basilisk's eye is felt and hidden fangs dart through the silence. All the air seems suddenly quivering with malignant forces. The moment tests the fibre—also strength of the soul.

Our altruism may have held a note of weakness. Our love for humanity may not have rung clear and true—for even love must have power and wisdom. There may have been an element of weakness in our very patience, our ten-

derness, our long-suffering forbearance. If so, the attack will discover it or our keen vision and in silence we shall gain an added power.

All malicious, subtle attacks, all jealous hatred, all unfounded animosity will, in the very nature of eternal law, reach the innocent sufferer as blessings. They bestow added experience, insight, power.

Nothing can harm us that finds no answering note of malice or evil within. But it does recoil upon the heart that sent it forth, and destroys its life and peace.

To the soul that walks in light and love all experiences come as blessings. The shaft sent forth to harm or hinder may for a brief period seem effective. It may lower some one's estimate of us; it may cost us the loss of a friend; it may mar a sacred relationship and destroy an ideal bond. But that is only temporary and in our sorrow we gain a great victory—for we learn to see and know.

With the wider outlook on the higher plane we gain all things. We grow strong to endure, strong in self-mastery, in self-renunciation. After a while our vindication will come; all things will be restored to us. But we shall no longer need them. The personal self that suffered so will have expanded to meet the universal self and we shall have learned the meaning of life and love. Only when we have learned to live on with the loss of all things are we worthy to hold all things. Then, in harmony with the working of the good law, we attract all things

to us. Love flows to us from every side—because we love.

So all our experiences are good—even the cruel and bitter—if only we keep our faces toward the light and let no evil thought enter the heart. Feeling aggrieved at an injury is an evil for it springs from a little root of self-love. Let us fix this thought clearly in mind that nothing can hurt us that we have not deserved. It may have been in some other day of life, but the debt must be cancelled. If we have deserved it, we can profit by the lessons it teaches. So we can form noble character by our very mistakes.

Strength, power, mastery over all forces is what we must acquire before we are really conquerors—before our lives are fully rounded out. That is what our experiences will win for us—if we have only love and good-will in our hearts.

The evil-minded and revengeful never win any conquest. They are always weak, always futile, always chaotic. The character is built chiefly by its thoughts and motives. The attack born of hatred, malice, or jealous spite must be met not only with silent patience but with the inner mind wide open to its force and possibilities. Ask the soul within: “What can I learn by this trial? What weakness is there yet to be conquered? What part of the personal self yet to be flayed again?”

Turning thus to the inner light in quiet humility, with earnest purpose to learn and grow and attain, that light will flood

the consciousness and the vision will grow clear.

In the hour of victory the thrust of the enemy will no longer be felt. All the impulses of the lower sense-plane will shrivel up into the nothingness of the unreality they are. Only the soul and God—all as one in God—will fill the vision and life will grow infinitely rich and full.

Is not this victory? Could any retaliation bring such reward? Could any more harboring of the sense of personal injury win such results in growth and progress?

Conquest of the self must be the aim of each soul that would live. However, and by whatever means this is accomplished—even through unparalleled wrong and injury—it is to be won at any and all cost. Our experiences taken thus will be transmuted into power and wisdom and our influence will be an ever widening circle reaching into the infinite light.

PATIENCE

Adele Oakdale

“Ye have need of Patience, that after having done the Will of God, Ye might receive the reward.”

Doubtless Paul saw the impatience of the “Little Ones,” like the students of today, eager to “reap where they had not sown” and querulous over their slow progress. First the natural, then the Spiritual, the growth of the former and

analogy of the higher. Twenty-five years of earth life it takes Nature to make a Man from the infant first born; that is, a mature and sound physical man. Is it likely that the eternal and immortal being can grow an established Christian character and deep spiritual root in a few years?

The Spiritual can only develop when the natural gives way, as in a garden the choice plant will thrive just in proportion as weeds are rooted out and thorough cultivation given.

Our Savior Christ did not promise to make a man over. He promised "Power" to become the Sons of God to such as "believe on His name." The power to become a perfect tree or flower is in a seed, the small beginning of the Spiritual growth, is in the "belief on Him."

The gardener has the work to do to keep all weeds away and to cultivate the earth. The life in the seed does the growing.

When one has accepted Christ with the heart, he has the life that will grow to Spiritual perfection by cultivation. The fruits of the Spirit are all the beautiful qualities of soul that makes a life noble and useful, but they are not at once seen produced in their fullness. The apparent change may be great from that of a worldling—selfish, mercenary, vain and impure—but it takes time to dig out the old roots and weeds, the seeds of which are apt to have a periodicity of appearing. Many who think themselves firmly fixed in well-doing, by lack of vigilance

are caught napping and thrown down by some fault of the past. Spirituality in its early stages is easily routed from the heart by worldly influences; nothing needs more tender nursing to preserve its hold upon the affections. The brain is the connecting link and the thoughts of the mind must be fixed on a star, on reaching its ideal, in order to keep out of the many enticements the world offers, especially to the young.

The Rosicrucian Teachings appeal to the Christians somewhat weaned from the natural desires which have, perhaps, been fully experienced, and proven to be wanting in soul-satisfying qualities; but the Natural dies slowly, the demands of holiness are hard, and, especially in older Christians, backsliding is not uncommon. Many come to any new teaching for the "loaves and fishes," as great numbers have joined to a very popular church for healing of their bodily ills, and remain for a continuing of the blessings of health. This motive would seem to be derogatory to soul-growth, but one cannot contact Spirituality without feeling its influence for uplift, and so in time those who come for selfish reasons, may become sincere followers of the faith. There are many wavering souls going from one cult to another to find rest for the soles of their feet, and where the Truth is found in largest measure, will the great multitude come for the bread of life. They may be in great earnest, most sincere, yet by no means ready for initiation. Plants that are to

give abundance of blossom and fruit must sometimes be transplanted several times before they show true vigor, and when finally they reach their permanent home, they have still to wait through long months, even years of development, before fruit comes. Only the maturity of time brings full productivity.

Read of the tears of any of the fathers or mothers of the Church, the Saints who kept the faith and finished their course to God; their path has not been one of roses. Daily dying to self, to natural passions, to destroyers of the flesh, daily sacrifices on the cross of the physical body, with eyes fixed on the Lord, with Christ ushered into the heart, with all one's gifts on the altar in consecration to humanity.

Christians are of as many kinds and qualities as sea craft: Some only row boats tied to the shore, fearful to venture alone; some bolder, but afraid of deep waters; then the Ocean Greyhound, prepared for the voyage, well manned, the Captain at his post, eye on the compass. But even such strike a rock sometimes or fail to weather a gale, go down. There are others—submarines which explore the secrets of the deep.

Such are our Rosicrucian Fellowship Leaders, perhaps deep in the secrets of the government, on important missions, advance guards of research, hard to find, difficult to destroy, overcomers of the enemy of souls. Then there are airships; these are symbols of the Elder Brothers, who sail another element. They are aloft

in the clear atmosphere of a rare air, and see beyond the mists which hide the past and future from our limited view. These types did not come into being in a day. There are ages of development between the frail rowboat and the submarine or airship.

Patience must have her perfect work—the soul must grow in an orderly manner, first blade, then the ear, then the full corn in the ear.

One day at a time, one fault overcome, one unselfish act, one truly universal loving thought, through each and every one of our steps on the "Path." No use worrying, no use hurrying, 'tis a case of "More hurry less Speed." Time alone and patience can cure the soul of its unfitness and bring it to full stature of "A Man in Christ Jesus." A sequoia tree, the largest on earth, takes thousands of years to reach its lofty height, but other trees of a hundred years look like saplings by comparison.

Strong, permanent structures advance slowly and deliberately, but they are built to last, to withstand the gales, the stress of life. R. F. Students would do well to bear these truths in constant mind, (and not to add to the many cares at headquarters, by writing in a spirit of criticism, of impatience, as some I know do.

The writer is far away, yet in touch with other students who show this lack of comprehension of the life they have undertaken.) The means of growth, of cultivation, of soul-power, are at our

very hands, in our homes, and immediate environment. Here and now is our place and time to begin anew, each blessed day to grow a spiritual body, to prepare for the glories promised to such as are faithful to the end.

“Ye have small strength if ye fall in the day of adversity.”

GLIMPSES OF A PAST LIFE

A number of years ago the writer visited Minneapolis to deliver a course of lectures, and there became acquainted with Miss Margaret S—, a commercial photographer, who made our lantern slides for “Parsifal,” “The Nieblungs Ring,” etc. We became well acquainted, and in the course of conversations about certain charts, also being made into slides, the subject of “rebirth” came under discussion.

Miss S. had only a vague idea of the teaching. It seemed rather a new idea that life is a Great School and that we come back to it, life after life, to learn new lessons, as a child goes back to an earthly school, day after day, for the same purpose.

But it seemed to throw light upon a problem that had puzzled her for years. She had a little sister “Anne,” who was such an odd child, and who “imagined” such queer things that it was almost distressing to the other members of the family. She insisted that she had lived before, and last time she was in Canada, where, she said, “I took the gates.”

She was only a baby, she could not have heard it from anyone in the family, for none understood, or believed in rebirth. There is thus only one reasonable hypothesis; namely, that she carried the consciousness over from the past.

Miss S. did not at that time know what the expression “I took the gates” meant, but an article in July *American Magazine* has the story of little Anne’s “imagination,” which won first prize. We reprint the article as there published:

“Anne, my little half-sister, younger by fifteen years, was a queer little mite from the beginning. She did not even look like any member of the family we ever heard of, for she was dark almost to swarthinness, while the rest of us all were fair, showing our Scotch-Irish ancestry unmistakably.

“As soon as she could talk in connected sentences, she would tell herself fairy stories, and just for the fun of the thing I would take down her murmurings with my pencil in my old diary. She was my especial charge—my mother being a very busy woman—and I was very proud of her. These weavings of fancy were never of the usual type that children’s fairy tales take; for, in addition to the childish imagination, there were bits of knowledge in them that a baby could not possibly have absorbed in any sort of way.

“Another remarkable thing about her was that everything she did she seemed to do through habit, and, in fact, such

was her insistence, although she was never able to explain what she meant by it. If you could have seen the roistering air with which she would lift her mug of milk when she was only three and gulp it down at one quaffing, you would have shaken with laughter. This particularly embarrassed my mother and she reproved Anne repeatedly.

The baby was a good little soul, and would seem to try to obey, and then in an absent-minded moment would bring on another occasion for mortification. 'I can't help it, Mother,' she would say over and over again, tears in her baby voice 'I've always done it that way!'

"So many were the small incidents of her 'habits' of speech and thought and her tricks of manner and memory that finally we ceased to think anything about them, and she herself was quite unconscious that she was in any way different from other children.

"One day when she was four years old she became very indignant with Father about some matter and, as she sat curled up on the floor in front of us, announced her intention of going away forever.

"Back to heaven where you came from?" inquired Father with mock seriousness. She shook her head.

"I didn't come from heaven to you, she asserted with that calm conviction to which we were quite accustomed now. 'I went to the moon first, but—You know about the moon, don't you? It used to have people on it, but it got so hard that we had to go.'

"This promised to be a fairy tale, so I got my pencil and diary.

"So,' my father led her on, 'you came from the moon to us, did you?'

"Oh, no,' she told him in casual fashion. 'I have been here lots of times—sometimes I was a man and sometimes I was a woman!'

"She was so serene in her announcement that my father laughed heartily, which enraged the child, for she particularly disliked being ridiculed in any way.

"I was! I was!" she maintained indignantly. 'Once I went to Canada when I was a man! I 'member my name, even.'

"Oh, pooh-pooh,' he scoffed, 'little United States girls can't be men in Canada! What was your name that you 'member so well?'

"She considered a minute. 'It was Lishus Faber,' she ventured, then repeated it with greater assurance, 'that was it—Lishus Faber.' She ran the sounds together so that this was all I could make out of it—and the name so stands in my diary today, 'Lishus Faber.'

"And what did you do for a living, Lishus Faber, in those early days?" My father then treated her with the mock solemnity befitting her assurance and quieting her nervous little body.

"I was a soldier"—she granted the information triumphantly—"and I took the gates!"

"That is all that is recorded there. Over and over again, I remember, we

(Continued on page 48)

Question Department

* * * * *

HOW TO PROVE PSYCHIC EXPERIENCES

Question:

How can one differentiate between the illusive experiences of an ordinary dream and the real experiences of an Invisible Helper? Is there any way to prove that one has been in certain places doing definite work while the physical body was lying asleep on the bed?

Answer:

Yes, if you have really been out of your physical body and succeeded in carrying the memory through at the time of waking, there may be a number of ways in which you may prove to yourself and also to others if you wish, that you have been, on that certain occasion at any rate, liberated from your body, been able to function as a free spirit outside in space. A number of people, who read a magazine article like this are probably unacquainted with our Philosophy.

We will therefore begin at the beginning by stating that man is not only the physical body that we see with our eyes, but has vehicles made of finer textures in which he is able to function when the physical body has been laid to rest in sleep. It is, in fact, the withdrawal of the

spirit with its consciousness and the finer vehicles that induces sleep. In the majority of mankind the spirit clothed in its finer vehicles hovers close by the physical body when that is resting. It usually ruminates upon the affairs of the day, but does not seem to take much interest in anything going on about it, until by certain exercises, by a study of the higher philosophies, and by living a life of helpfulness it is gradually awakened to the reality of life outside the body.

Then it begins to take small excursions of investigation, or maybe it allies itself with a group of kindred spirits—that all depends upon the temperament of the person in question, for our character is not altered by the fact of going to sleep; we are there what we are here.

But there are times when a man or woman becomes so interested in the work of this world that upon going to sleep the spirit cannot tear itself away entirely from the physical body. It is half in and half out, it is in touch with the scenes of the Invisible World and still ruminating over the occurrences of the previous day. Then we have that confused state of consciousness we call dreams, and these constitute the nocturnal experiences of the majority of peo-

ple. But when, as said, one commences to study the higher philosophy, and above all to live the life of helpfulness in the day time, when one performs certain exercises in the evening with faithfulness and zeal, one of the first symptoms of true consciousness during the night time, and experiences in the invisible world, is this—that the illusive chaotic dreams become logical and rational. When that stage is reached, we never see ourselves going about with our head under our arm or chasing a cow up a telegraph pole because we feel it ought to roost at the top among the cross pieces, or perform kindred idiotic tricks, but we find ourselves going about in our ordinary matter of fact way doing things there much in the same way as we would do them here; save for certain such facts as that if we wish to go from one place to another, we do not walk or take a car, but we simply, by the very thought, rise in the air and ride through space until we come to our destination. Then we are not hampered by locked doors or closed windows, but pass directly through the wall into the rooms where we wish to be, and start to do the work we have come for.

Moreover, we may find that space and distance have almost ceased to exist, and that a journey to a suffering friend a few thousand miles away takes only a moment; but these things do not indicate that we are merely having an ordinary illusive dream, for, as said, such are the laws of the Invisible World, that we trav-

el with the speed greater than electricity, whenever we wish to do so. There is no weight to these invisible bodies. It is our will that determines our place in relation to the earth. We may walk on the street or glide over the housetops at will. Besides, as it is well known that the atoms in all physical substances do not actually touch one another, but, so to say, swim in the sea of ether, it is perfectly possible for the free-spirit to pass its invisible body through the interstices between the atoms in a brick or cement wall, as Christ did when He appeared to his disciples after the door had been locked.

Bearing these facts in mind, suppose that some night you become acquainted with a person outside the body, that perhaps you worked together for weeks or months, and that in the course of conversation you find that your friend lives in New York or London, and that you had occasion to visit him there while functioning in your invisible body. Let us further suppose that then it became necessary for you to take a business trip to the city where your friend is located. You tell him of this contemplated move, on one of your night excursions. He invites you to be his guest during your stay in that city and you accept the invitation.

On the following day you start for your destination and on arrival you take a car as directed by him, you get off at the corner you know so well already, walk up to the house, knock at the door,

and your friend comes to meet you. He takes you by the hand physically, as he has often done ethereally in the Invisible World. You commence right away to talk about things you have done outside the body, and you know each other as well as old friends in the physical world would know; or, in other words, you continue the relationship in the physical body, exactly as it was formed outside in the invisible world.

That is one of the ways of proving the actuality of your experiences during the time when the body slept. While we have put the case hypothetically, it is not altogether so. The writer, for instance, had such experiences in a number of cases. One of them has been told in the pamphlet "Our Work in the World," and while we do not relate these experiences just for the sake of gossip, there is sometimes an object to be gained by giving personal testimony, so we repeat it in part:

"At a time when the writer had, unwittingly, of course, passed the test set by the Elder Brothers, to see if he would prove true as their messenger, one of them, who had previously come into our presence when the door was locked, appeared again and notified us that we had been selected to promulgate the Rosicrucian Teachings, which we were to receive at the Temple. To reach that place he directed us to proceed the next morning to a certain railway station in Berlin, buy a ticket for a place of which we had never heard, and take a train that

would go at a certain designated time. Accordingly, we started the next morning for the railway station named, bought a ticket for the said station, found that the train went at the time our visitor had told us. Upon arrival at our destination we met the Elder Brother himself, clothed in his physical body and were by him conducted to the environs of the Temple, which is not physical but ethereal, and therefore invisible to the people in the neighborhood, who are not aware that the Great Western Wisdom School is located in their midst.

The writer was not asleep at the time when the Elder Brother entered his room and gave the directions which led to the meeting, nor was he at that time able to focus his Spiritual Sight at will, or to leave his body when desired. These faculties were awakened at the time of the first initiation, which took place in the Temple shortly afterward; but the Elder Brother in that case materialized sufficiently to enable the writer to see him, and therefore the experience does not prove what may happen when the body is asleep, but it proves that at the time when the writer received the aforementioned directions, he was not under a hallucination, and it also proves that it is possible for a free spirit to enter a room and there materialize for a certain purpose, as the invisible Helpers not infrequently have to do.

When the writer says 'proves' he means, of course, that it proved this fact to himself. Each must obtain that per-

sonal proof, they cannot be 'proved' to someone else. The testimony is merely given for the purpose of showing how such things are done.

While relating personal experiences, it may perhaps not be out of place either, to say that once the writer was caught by a camera, for you know that the camera takes etheric vibrations, and that while many of the so-called spirit photographs are impostures, there are also the real. The incident in question happened when the writer was in a hospital just recovering from a serious breakdown caused by several years of very close study and overwork. Previous to that time we had no psychic experiences, but on a Sunday morning, when a dear friend was leaving for Europe, we felt particularly lonesome and intently desirous of seeing our friend.

Suddenly, as if by magic, we found ourself standing outside the bed looking at the poor wasted body which lay inert and asleep; but we felt no fear, everything seemed to be all right. Carried thence by the desire that had originally liberated us from the body, we traveled in a fraction of a second the twenty miles to the harbor of San Pedro, where we found ourself on the steamer with our friend. The boat was in the act of leaving, and at that moment a mutual friend snapped a camera on shore. When the film was developed, the face of the writer with a growth of beard of several weeks standing, acquired in the hospital, was distinctly visible. This picture has

since been recognized by a number of mutual acquaintances who were not even told, and it is probably that this case could really be established in such a manner as to constitute almost legal proof, for it could readily be shown that the writer was in the hospital at the time when his friend, standing on board that ship (which is also in the photograph, of course) was leaving and the photograph taken. But the old saying, "a man convinced against his will is of the same opinion still," is so true that doubtless a great percentage of people would repudiate it as an imposture any way, so what is the use; conviction must come from within before it would be accepted.

There have also been certain proofs of the fact that some people are conscious outside the body, in some of the later magazines. Among others, Doctor Stuart Leech in the September number of the *Rays From the Rose Cross*, tells of the experience he had when one of his patients was in a critical stage with appendicitis. Both he and the two other doctors visited the boy in their invisible bodies during the night, adjusting the matter so that when they arrived for the physical consultation the following morning, they found the boy perfectly well. We have also printed the story of Miss Kerin, who was herself miraculously cured by an Invisible Helper. She has been seen on other occasions helping the sick and wounded on the battlefields of Europe and as so many of the Invisible Helpers are doing at the pre-

sent time. Thus, there is considerable testimony to the fact that people who are still living in their physical bodies during the daytime are engaged in spiritual work during the night and that their experience carried over to the waking consciousness are not illusory dreams.

But you ask: "Is there any way to prove that one has been in a certain place doing certain definite work?" You may have been somewhere, doing something, and then upon waking you are desirous of knowing whether it has been a dream or an actual fact. If that is your case, we would advise that the next time you find yourself outside the body in a place, in your home city that you can get to the following day, you should then note certain little details about the place which you may recognize afterward.

Suppose that you find yourself in the waiting room of a railway station in your city, then count the windows in the room, count the benches and take particular notice of their arrangement, notice the place of the telephone booth, if there is such a one in the place, and any other things that you have not noticed in your previous visits to the place, and which cannot be altered by a human hand before you can get there the following morning. Write down the facts as soon after waking as possible so that they do not slip your mind, and then at your convenience take the street car to the depot in question, walk into the waiting room and there at your leisure count the windows, note the arrangement of the

benches, the telephone booth, etcetera. That itself will give you a fair reason to believe you were there during the night, if you find that you have been correct in what you brought over. If the place where you find yourself while out of the body is the house of a friend, which also occasionally happens, follow the same method of noting things that you have not particularly paid attention to in your previous visits to your friend's house. Count the chairs in the room, notice if there are any scratches or marks on the furniture which could be readily recognized on a later occasion, and so on according to the suggestions of your own ingenuity. In that way you will undoubtedly find the proof you desire, or knowledge that you were mistaken in believing yourself there.

CHANGING WATER TO WINE

Question—Please tell me what Jesus meant when he said to his mother Mary "Woman, what have I to do with thee, mine hour has not yet come."—John, 2:4.

Answer—This is another case where the Bible translators mistranslated the Greek text in a most unwarrantable manner. The remark was made on the occasion of the marriage in Cana, when Mary the mother of Jesus is said to have come to him saying that there was no wine. Jesus then answered in the following Greek words: "*Ti emo kai soi gunai.*"

Translated literally this is “what (is that) to me and to thee, O woman, my time has not yet come,” and even apart from the esoteric significance of the remark, this seems very much nicer than the coarse answer attributed to Jesus in the popular version of King James. But it should also be remembered that the Christ was not the son of Mary in the same sense that Jesus was, and that because he used the body of Jesus, He did not recognize physical relationship to Mary and was therefore perfectly justified in addressing her as “woman.”

But there is another and deeper significance to the whole proceedings at the marriage at Cana. It has been taught in the Rosicrucian literature that the Gospels are not histories of the life of an individual called Christ or Jesus, who was unique among mankind, but although the Jesus of the Gospels did live, the Gospels themselves are stories or formulas of initiation, and the marriage at Cana, at which Christ performed his first miracle, was something far greater than a mere marriage ceremony of a man and woman in ordinary life. It was, in fact, a mystic marriage of the higher and lower self under the new order of Temple Service then inaugurated, by Christ, for in the Atlantean Epoch water had been used in the temples; but for the Aryan Epoch wine was essential and the Christ as high priest ratified its use at the beginning of his ministry, and he used it later on, on some occasions, notably at the so-called last supper. At

that time he gave the specific command, **this do ye till I come.**

Different races have lived upon earth at various times, and they have been differently constituted than we are today. The first human race is symbolized in the Bible by the name **Adam**. They were of the earth, earthy, that is to say they had only a **mineral body**, for they were formed of the mineral earth. The second race is symbolized under the name **Cain**, they had both a dense mineral body and also an etheric or vital body. Therefore they were **plant-like**, and a plant food was given them to eat; hence we hear that Cain tilled the soil and planted grain. The third race also evolved a desire body and because of this emotional and passionate nature they became **animal-like**, therefore animal food or flesh was given them to eat and we read that **Nimrod** was a might hunter.

Lastly the mind was added as a link between the three-fold body and the three-fold spirit, which then entered the body and became an **indwelling spirit**, an Ego. In order that this Ego might learn the lesson on earth, it must forget for the time being its heavenly spiritual origin. To this end a new food was given it, and wine, a spirit fermented **outside** the body, was first used by Noah, the Atlantean hierarch, to deaden the true spirit dwelling in the body. Under the intoxicating influence of this pseudo spirit man gradually forgot his divine origin and focused his whole attention

upon the lessons to be learned in this world, but however humanity indulged in this new article of nutrition, **wine**, despite even the orgies that were held in exoteric services, **the sanctuaries of all the ancient dispensations were served by water**, and the highest and holiest of their priests never allowed wine to pass their lips. Hence they were not blind leaders of the blind, but **they saw clearly the invisible world** and knew the sacred mystery of life.

During the earlier Epochs of man's evolution he had been guided by the Visible Messengers of the Divine Hierarchies, whom he revered as God, and even after they left him, prophets and seers continued in his midst to testify to the reality of God and the invisible realms. The Ancient religions also taught the doctrine of rebirth, and thus man knew that he progressed by the experience gained in a series of earthy bodies of gradually improving texture. For that reason many Hindus, who believe in rebirth, feel that there is no need of haste in evolution.

But in order that man in the Western World, where the pioneer races dwell, might apply himself with his whole soul and his whole mind to master the secrets of earth life, it was designed that he should be entirely deprived of this teaching, and also that the spiritual adviser should be blinded for the time being to the conscious knowledge of God and the vision of the inner worlds, so that all mankind would be left to stand upon its

own legs during the new dispensation, and would consequently apply themselves altogether to the material evolution in store for them. Wine wrought this in the world exoterically from the beginning, and its use was sanctioned in the temple by the first miracle. Christ then changed the water formally used in all mystic rites, to wine. Also at "**the last supper**" he gave this beverage to his disciples and commanded them to continue its use until he comes. **By this means the veil of the temple was rent and the Mystic Light extinguished**, and from that time the blind have been led by the blind, for the spiritual leaders of the masses are just as devoid of first hand knowledge as those whom they profess to guide.

The Piscean age, or the time when the Sun by precession is going through the sign Pisces, the fishes, is nearly spent however. During that period the opposite sign from Pisces, the fishes, namely the Celestial Virgin, has been the ideal of man; she has been worshiped by a celibate Priesthood who enjoined the eating of "fishes" upon their charges at certain times of the week and the year. In the Pictorial Zodiac the sign Virgo has a wheat ear in one hand.

Both of the grain and the grape are products of the vegetable kingdom, and the immaculate Celestial Virgin therefore embodied the first principle of the immaculate conception, the blood (wine) and the body (bread) of the Christ. To these things the celibate

Priesthood, which directed the worship, have called attention during the Piscean age, which is now soon spent, and the wine is therefore fast being abolished from the temple service and from the use of the masses, with the result that a corresponding measure of sensitiveness is being experienced, for the Divine Spirit hidden within each human being is awakening from its toxic sleep, induced by the spirit of wine, and is beginning to remember its divine origin and heritage of life, without beginning and without end.

It is noteworthy in this connection that all the clergy of the various countries in the old world, and the Catholic Priests in America as well, still continue to use wine and liquors as a daily beverage, and it is more than significant that when the Parliament of England, the King and the Nobles, who represent the Statecraft, endeavored to pass laws looking toward prohibition of the sale of liquor in England, the measure fell flat on account of the determined opposition of the highest dignitaries of the church.

This attitude of the European clergy does not imply, however, that they are degraded, nor to be censured in any respect whatever. Humanity has still many lessons to learn which can only be learned in the age of wine. When the need of the counterfeit spirit has passed, it will go into disuse without need of legislative measures, which generally do no good, for it is absolutely impossible to legislate morality into people. Until the

consent to a law is given from within, they are bound to break it to secure the gratification of their desires, regardless of restrictive measures.

Question—What is meant by the Elect being caught up in the air to meet the Lord? Does that refer to a physical uprising?

Answer—This passage occurs in First Thess., 4:17, and in the Fifth chapter of the same epistle, the 23rd verse, you read as follows:

“And may the very God of peace sanctify you entirely, and your whole being, the spirit, soul, and body be preserved blameless in the coming of our Lord Jesus Christ.”

Thus Paul recognizes that man is a composite being consisting of three parts—the Spirit, the Soul and the Body. If you will now turn to the Fifteenth chapter of First Corinthians you will find there that he says, “Flesh and blood cannot inherit the kingdom of God”; and speaking to them further concerning the same mystery he says, “Behold! I show you a mystery, we shall not all die but we shall all be changed in a moment, in the twinkling of an eye”; and in the forty-fourth verse which has been mistranslated, he tells them that there is a spiritual body and a soul body: *soma psuchicon*. This is a very important point. You will find it emphasized nowhere but in the Rosicrucian Literature; all others have passed over or overlooked this important mistransla-

tion, and read the text as a “natural” body, instead of a “soul” body. This soul body is composed of ether and capable of levitation. Without this faculty it would be impossible for us to meet the Lord in the air, or to become a citizen of the Kingdom of the Heavens, preached by Christ and His Apostles.

Let it be thoroughly understood that mankind has always traveled outward from the center of the earth in its evolution. Adam, the primitive man, was made of the red (hot) earth, for at that time our globe was still in a cooling condition, aglow with the red fires of the forming crust. Next we are told that a mist went up from the cooling planet and mankind at that time lived as “children of the mist” in the valleys of the earth.

Later, when the mist condensed into water, and falling, filled the earth’s basins, man moved to the highlands, his present abode, above the waters. When he has dropped the dense earth fleshy body, which Paul says cannot inherit the Kingdom of God, he will ascend into the air in the glorious *soma psuchicon*, or soul body, to take up a new phase of evolution, for there we shall not deal with concrete things in the same sense as we do now, but we shall learn to work with life, instead of with dead things. Thus the bible says exactly what it means when it tells us we are to be caught up in the air, in the twinkling of an eye, so that we may be fit inhabitants of the new Jerusalem, when that “comes

out of the heavens,” or becomes visible. It should also be understood that this kingdom is now being prepared, though it is invisible to most people; it is nevertheless in the course of construction, waiting for the time when we shall have learned the lessons of concrete existence and fitted ourselves for the discrete occupations which we shall then learn.

WORDS OF WISDOM

By George W. Wiggs

God pity the rich—the poor can work.
We do not judge a work of art—it judges us.

Idle curiosity and the desire for knowledge go not hand in hand.

Ignorance is disequilibrium.

Knowledge is equilibrium—balance.

Being habituated to objective contemplation, the idealist obtains nothing real; for keeping distant from the object of his research, for the purpose of seeing it objectively, he prevents himself from becoming identified with that object, and he cannot have any real self-knowledge of that which he is not himself.

True morality has its instinctive basis in perception of Truth. One may be very moral without knowing that moral dogmas exist; another may know all the moral precepts and be a rascal at heart.

In essentials, unity; in non-essentials, liberty; in all things, charity.

—Abraham Lincoln

The Astral Ray

* * * * *

HOW TIME IS DETERMINED

In ordinary life we usually consider time as being measured by the movement of the hands of a watch or clock. The pride with which many a man refers to the accuracy of his timepiece shows how much an accurate knowledge of time is prized by civilized races. When we stop to think how dependent we are, every day of our lives, upon a knowledge of correct time, we begin to realize what a debt the world owes to the astronomer who provides this knowledge. Nevertheless, in spite of our daily and even hourly use of watch and clock, very few really know how time is determined.

Many years ago the sun dial was used to show sun time, the hour of noon being indicated when the shadow lay on a due north-and-south line. But the time shown in this way is not exact for, owing to the fact that the sun is not at the center of the earth's orbit, the time between successive instants when the shadow lies due north and south is different at various times of the year. Accordingly, clocks were made to run in such a way that the length of a day was the same throughout the year and equal to the

average length of the day as shown by the sun dial. This is called mean time. The sun, however, is so large that it is not easy to observe it exactly, so the astronomer, who for some purposes needs the most accurate time obtainable, turned to the stars.

The stars move across the sky just like the sun. By careful observation the exact times at which certain stars cross a north-and-south line in the sky have been determined. This time is known to the hundredth part of a second for about a thousand stars.

A special telescope, usually called a transit instrument, is used for time determinations. It is set up in such a way that it can point only along a north-and-south line in the heavens. One of these thousand stars is then observed in this telescope and the instant of time when it is exactly in the middle of the field of view is noted and recorded by an automatic registering device.

If the clock which the astronomer uses shows the time at which he knows the star crossed the center of the field of view, it is showing correct time. If not, it is either fast or slow and the amount by which it is in error is determined. Usually a number of the so-called "clock

stars” are observed and the average taken. Such observations are usually made once or twice a week. We might say that for the astronomer this passing of the selected star is like a noon whistle which we await in order to correct our watches. If our watches do not agree with the whistle, we reset them. In much the same way the astronomer compares his clock with the stars.

But the time obtained from the stars in this way is not mean time, which is what we want. It is a simple matter, however, to change from star time to mean time. Having made this transformation, another clock, the mean time clock, is corrected to show mean time and run according to it. This mean time clock is a telegraph circuit which transmits the beats over the wire at stated time. The beats are made to stop at a certain time, say 12 noon. The last beat being precisely at that time. In this way a signal is sent throughout the country and anyone being at the telegraph office can set his watch or clock by it.

The actual carrying out of the observations and the computation of the time from them is somewhat more complicated than the simple statement made above, but the principle upon which the methods are based is as indicated. A careful determination of the clock error in a modern observatory may take from two to three hours and is correct to nearly the hundredth part of a second. Such accuracy is not needed for ordinary use, but the astronomer has occasion to use it

for certain lines of investigation.

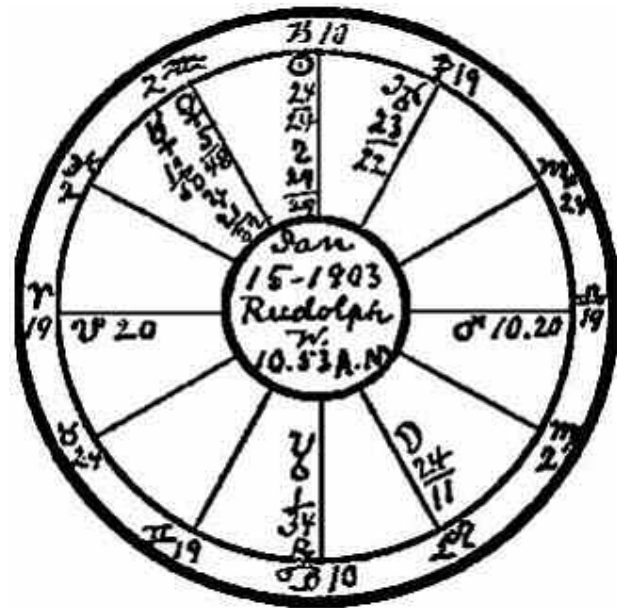
—Selected

YOUR CHILD’S HOROSCOPE

Rudolf W. Born Jan. 15, 1903, Iowa

In this horoscope we find Cardinal signs on all four angles with the Sun in the Midheaven conjoined to Saturn. This shows that the subject, Rudolf, is very ambitious and will rise in life, though he will have many difficulties to do so.

Here we have a so-called radical horoscope, the signs and the houses agree, that is to say Aries the first sign is in the



first house, Taurus the second sign, is on the cusp and so on, thus both the sign and the house influence are alike, and therefore people with Aries rising, Cancer on the fourth, Libra on the seventh, and Capricorn on the tenth, are

strong people in whatever direction the horoscope shows their activities to lie. They have a marked individuality and they want to mold everyone else in their form. What they say is right, theirs is the best way, etcetera. It depends on how this characteristic is expressed whether it is good or not. Some Aries people have absolutely nothing to back their claim to leadership, and to give them their own way would mean disaster. This is particularly the case with people who have a conjunction of malefics in Aries. If Saturn, Mars, Neptune and Uranus are in conjunction with Mercury in the tenth house in Aries, the sign which rules the head, the person involved is opinionated and egotistical beyond words. They merit the dislike which they meet and engender everywhere. There are others, however, who are well qualified to lead, and Rudolph is one of these. Uranus the planet of intuition, is in Sagittarius, the ninth sign. It is in the ninth house, which rules mind, and Jupiter, the ruler of Sagittarius, is sextile. Uranus is also trine to the Moon, one of the significators of Mind. Mercury, the other, is in the intellectual sign Aquarius, trine Mars. All these configurations point to a quick, alert, and active mentality, a keen wit and the possession of altruistic and advanced tendencies.

Mars is in the sixth house, which governs the service we render in the world; it is trine to Mercury, and this is a good indication that Rudolph will rise in the

world, because he is enthusiastic, ambitious, full of force and enterprise, but the conjunction of Saturn to Venus, which latter is also trine to Mars, shows that he will be much censured, particularly by women. It should be remembered, however, that as a tree that is bearing fruit is always stoned by the boys, so the human tree that bears fruit is bound to be the target of stones from those who are themselves backward and barren. Perhaps a great deal of this criticism will come because his ideas are very unique, as shown by the sextile of Jupiter to Uranus; Uranus being in the ninth house which governs the mind. The Moon trine to Uranus shows that he will have ability along Uranian lines, probably electricity, and as the Sun is in the tenth house, he is likely to be employed by the government in some position of trust. But the conjunction of Saturn to the Sun, shows that he will meet with a great many obstacles in attaining and maintaining his position, he will indeed need all his martial enthusiasm to carry him through; nothing worth while comes easy, however.

Taurus is on the second cusp, which governs finances, and Venus, the ruler of Taurus, highly elevated, trine to Mars, shows that he will make considerable money but will also spend it lavishly. And now we come to the one besetting sin, that should be eradicated in childhood. The Moon opposition to Jupiter shows that he will gamble and is bound to lose; the Moon is in the fifth house of

speculation and Jupiter in the eleventh house, governing hopes and wishes; hence, he can never succeed in that manner. Speaking about finances, we may say that Uranus sextile Jupiter shows that Rudolph will benefit by inheritance or legacy.

Mercury in the eleventh house gives many acquaintances, but few friends. Saturn conjunction Venus, and Moon opposition Jupiter, shows that it will be best for him to steer clear of the opposite sex as much as possible.

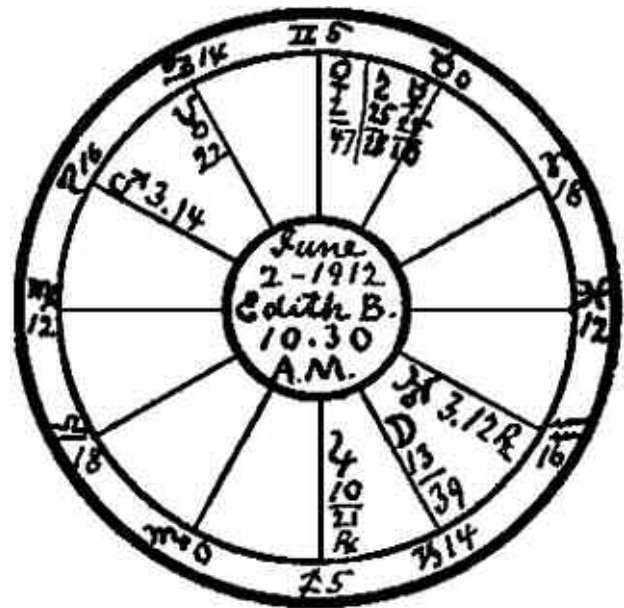
The aspects which the Moon makes by Progression show the marriages of man, and in this case there are several oppositions before, about thirty years of age, the Moon reaches the trine of the Sun. Therefore, an early marriage would prove decidedly detrimental.

Regarding health, we find that the Sun conjunction Saturn, and the Moon opposition to Jupiter from the sign of the heart, Leo, obstructs the heart action to some extent. Therefore he should not go into any athletic sports, just take the necessary exercises along scientific lines so as to strengthen the constitution without straining the heart. Otherwise, he has a fairly healthy body, though there is a tendency to excess of urine and scalding, because of the presence of Mars in Libra, the sign which rules the kidneys, but with proper attention to the food this can be readily corrected.

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

Edith B. Born June 2, 1912, Juneau, Alaska

At the time of Edith's birth, Saturn was in conjunction with Mercury in the ninth house, which rules the mind, and this gives her a tendency towards worry and doubt, to be sarcastic and skeptical in religious matters. The Moon, the other significator of mind, is unaspected in Capricorn; therefore Edith will take on the characteristics of the saturnine sign and seem cold and unaffected on the surface, however deeply she may feel on



any subject. The Sun, which is the highest spiritual influence, is in the tenth house, but it is in opposition to Jupiter, the lawgiver, and this makes her very impatient of restraint, a characteristic which will be accentuated by the opposition of Mars to Uranus. Both the Sun in Gemini, and the tenth house, and Mars in Leo, make her very very proud, and if you try to break her spirit you will

simply kill her, for she will never get over humiliation. Saturn in conjunction to Mercury in the ninth house will cause her to brood over punishment until life becomes unbearable to her. Thus you see that Edith is an exceedingly difficult nature to rear, and it will tax your patience, love, and devotion to bring her up right. There is, however, beneath the cold and unapproachable proud exterior, a volcano of love, signified by Uranus trine Venus, and the outward attitude results partially from an attempt to hide this side of her nature. This love nature you, as parents, must endeavor to foster by your love.

She will have many moods, Venus in Gemini gives inconstancy of affection, and its trine to Uranus will make her very unconventionally inclined when she grows up to girlhood. Therefore you must endeavor to make the home so attractive that she will never want to be anywhere else. Jupiter in the fourth house gives her a love for the home and a pride in it that can be fostered to a very great advantage.

What is going to cause Edith the greatest trouble in her life is that she cannot express herself just as she means. In the first place, her ideas are too far advanced for most people, and Saturn in conjunction with Mercury, in Taurus, the sign of Voice, causes her to say things that shock other people, who will misunderstand and slander her, and her cold outward attitude will be largely due to this fact, for naturally she will soon realize

that no matter how well she means, she is bound to be misunderstood, and she is really entitled to all the tolerance and sympathy that can be given to her. This ninth house position also renders her liable to law suits, and loss will inevitably follow therefrom. She ought to be taught to guard herself and never under any provocation go to law.

Edith will always be comfortably supplied with the world's goods. Mars in Leo, and Jupiter in the fourth house shows that this is particularly true in the latter part of life. That is one blessing in all her trials and troubles; moreover, she will never be mean and stingy with what she has, but will always give liberally and even lavishly to her friends. Unfortunately, however, as Mars is in the eleventh house in opposition to Uranus, the beneficiaries of her bounty will almost invariably bite the hand that feeds them and add to the disappointment in her life. She is large-hearted and she will certainly gain by her generosity, no matter what others do in return.

There will be more than one marriage, for the Sun, which is the significator for woman, is in Gemini, a double sign, and Pisces, another dual sign, is on the seventh house; so she is bound to experience, in some degree, the love for which she hungers; though unfortunately her ideals are so high that it would be impossible for the partner to live up to them.

With regards to the health, be sure to see that she does not indulge in violent

exercises during girlhood. The Sun in opposition to Jupiter, and Mars in Leo, the sign of the heart, opposition to Uranus, shows tendencies to fluttering heart action. There are certain physical exercises and deep breathing which will correct this tendency, so that the heart action will grow strong and rhythmic with the years, if it is attended to from the beginning.

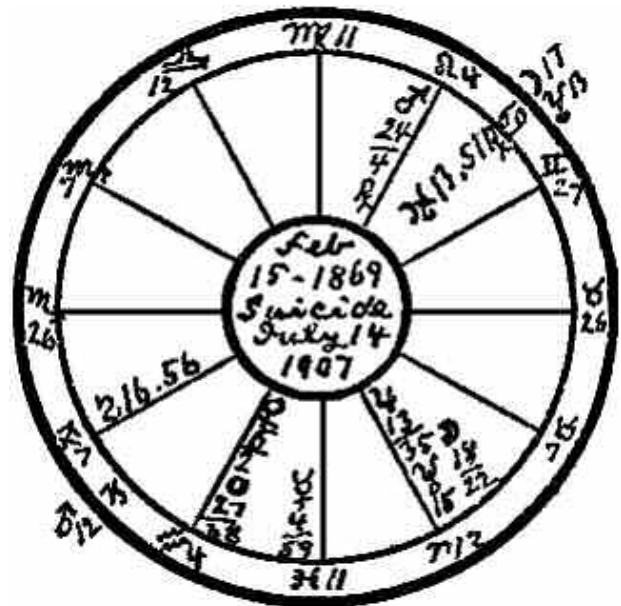
This is a case where a parent can do wonderful service to the child by knowing such a flaw and applying the ounce of prevention. Some day physicians will be taught Astrology in their colleges and they will then be a real help to parents by casting the horoscopes of the children they bring into the world and advising from the very beginning, how they should be treated.

How much sorrow and trouble they could save if they were thus enlightened and capable of giving valuable advice to parents. Then in later life of the child they could watch it and see how the tendencies worked out; thus helping to cultivate strong, healthy physical bodies for the spirit's expression. Saturn conjunction to Mercury in Taurus gives a tendency to colds in the throat, but the breathing as advised above will also help to check this effect.

We have some Gentlemen's "lapel buttons" with the Rosicrucian Emblem at 30cts. Each. The style with "stickpin" as worn by ladies is exhausted.

THE HOROSCOPE OF A SUICIDE

As soon as we look at the horoscope to determine the mentality of this person, as we usually do before considering anything else, we see that there is something wrong, for Mercury is behind the Sun and entirely unaspected, and as the planets are never active save when there is a configuration between them, it is evident that this person cannot be a good reasoner, if able to exercise that faculty at all. The trine of Mars and the Moon, Mars



being in the ninth house, is somewhat of a help and makes him cunning, particularly as Saturn is also trine to the Moon. The Moon and Mercury are the swiftest planets and therefore apt signifiers of the mind, which is unstable beyond words, but the trine of Saturn to the Moon and her trine of Mars helps to check it so that he is able to sense things rather than to reason them out. The Moon in conjunction with Neptune

makes him a dreamer rather than a worker. The only one redeeming feature in this horoscope is the trine of Saturn to Jupiter.

Saturn is in the ninth house sign, signifying the higher mind, law, religion, etc., and in trine to Jupiter the ruler of the ninth sign. This would give him some ability to make a success of law, provided he could rise above the lower aspects mentioned, and as a matter of fact, he did take up this study and was admitted to the bar, but we find that Mars is in opposition to the Sun from the third and ninth houses. Therefore he lacks energy to prosecute his calling.

Saturn in the first house always gives the people so afflicted a tendency to brood and look upon the dark side of things. They always think that every man's hand is against them and have a great deal of self-pity. So it was with this man, he did not wish to exert himself, but loved rather to dream, as denoted by the Moon conjunction Neptune. People who have that configuration, dream day and night. They dislike exerting themselves physically but are adepts at building air-castles, and therefore they never make a success at anything.

It is all right to dream; visions and ideals are necessary if we are to advance at all; nevertheless, we must work towards our ideals and struggle to make the dreams come true, a quality which was lacking in this poor fellow.

The Moon conjunction Neptune in the fifth house, and square to Uranus, shows

us the direction of these dreams. The fifth house is the house of pleasure and courtship, among other things. Therefore his ambitions ran in that direction. He proposed to almost every woman he knew after he had met her the second time, but Venus, the planet of attraction and ruler of the seventh house, which denotes marriage, is also entirely unaspected in this horoscope. Moreover, the Moon and Neptune in Aries, the sign of the head, which excited his erotic dreams, is in configuration with Saturn and Uranus.

Therefore it was impossible for him to even become engaged, and the repeated refusals naturally increased his morbid self-pity. As the years went by he became more and more of a recluse, he drew into a shell, so to speak, pitying himself as the most miserable being on earth.

The Saturnine sign Capricorn, being intercepted in the second house, it is easily seen that his financial circumstances were of the very worst. What else could be expected by one who refuses to do any useful work, save when compelled by the whip of necessity? But Jupiter in conjunction with Neptune and Moon in the fifth house, the house of easy gains and speculations, attracted him to the race tracks, as the flame draws the moth. Naturally, however, he could not win, because Uranus squares these positions from the eighth house.

But despite his repeated failures he always went where there was gambling,

for an afflicted Jupiter, and particularly when afflicted by a conjunction with Neptune and the Moon in the fifth house, will urge him to take chances with his last cent.

A friend in a society which he had joined gave him employment, but was forced to discharge him when it became known that he was a gambler. Then his self-pity reached its height, and he went to his room under the impression that every man's hand was against him, turned on the gas and was asphyxiated on the 14th of July, 1907.

The Lunation on the Tenth of July was an eclipse and it fell in conjunction to his radical Uranus in the eight house, the house of death. This excited the square of Uranus at birth to Moon, Neptune and Jupiter, so that he even neglected his work to attend the races, hoping for some chimerical "dark horse" to put him beyond the immediate need of working; and he failed, of course. Then came the discovery of his vice and the discharge. On the fourteenth, the eclipsed Moon was in Virgo 4, exciting the opposition of his progressed Moon to the radical Mercury. This was the last straw which upset his mental balance, so that he killed his body to escape material care.

The configuration of Uranus square Moon and Neptune had brought him in touch with the Invisible World, and he would have become the abject tool of spirit controls had not Saturn trine Jupiter, Neptune and Moon saved him. And he knew that the spirit survives

death, but, as said, what little reasoning power he possessed was gone, and he saw only the gloomy outlook of the present state and did not realize the awful tortures in store for the suicide.

Some suicides say it is like the incessant pangs of hunger; others have compared it to a gnawing toothache felt all over the body, because the archetype of the dense body persists until the life should have terminated under ordinary conditions and seeks to draw to itself physical matter, but is unable to do so when the silver cord has been severed. Uranus governs gas and electricity; being in the eighth house and afflicted, it shows very well the manner of death.

FACE THE SUN

Don't look after trouble, but look for
 success,
 You'll find what you look for, don't
 look for distress.
 If you see but your shadow, remember,
 I pray,
 That the sun is still shining, but you're
 in the way.
 Don't grumble, don't bluster, don't
 dream and don't shirk,
 Don't think of your worries, but think
 of your work,
 The worries will vanish, the work will
 be done;
 No man seeks his shadow who faces
 the sun.

—Selected

Studies in The Rosicrucian Cosmo Conception

* * * * *

THE DESIRE BODY

(Continued)

Harry Wilson

Editor's Note: Last month Mr. Wilson found it impossible to write the article for "Studies in the *Cosmo*," so the writer filled in with a rather hastily prepared article on "Mind." This month Mr. Wilson continues his more thorough exposition where he left off, and no doubt he will take up the great subject of "Mind" in the same exhaustive manner in coming issues of the Magazine.

At the beginning of the Earth Period the Human Life Wave was composed of two groups known as "Pioneers" and "Stragglers." The pioneers were those who kept in the van during the Saturn, Sun, and Moon Periods. These pioneers have developed into the Aryan Races of the present day. The stragglers belonged to that portion of the Human Life Wave that had failed to keep up with the pioneers.

In former periods one Kingdom, or Life Wave, gradually merged into the next, but because of the crystallized condition prevailing here on earth, the lines between Life Waves and their sub-divisions must be more sharply drawn. It became necessary, therefore, to separate a portion of the stragglers whose desire bodies would admit of division. Where this was possible the division enabled them to become human vehicles, and such stragglers have developed into the Mongolian, African, and lower races of the present day. Those whose desire bodies were incapable of division are our present day anthropoids. On page 235 of the *Rosicrucian Cosmo Conception* we are told that they may yet overtake our evolution if they reach a sufficient stage of advancement before a certain critical point is reached, which will come in the middle of the Fifth Revolution of this Earth Period. If they do not overtake us by that time, they will have lost touch with our evolution. The higher part of this divided desire body

became a sort of “animal-soul.” It built the cerebro-spinal nervous system, and the voluntary muscles, by that means controlling the lower part of the three-fold body (Dense, Vital and Desire) until the link of mind was given. Then the mind “coalesced” with this animal-soul and became co-regent. (p. 394)

Where there was a division of the desire body, the dense body gradually assumed a vertical position, thus taking the spine out of the horizontal currents of the Desire World, in which the Group-spirit acts upon the animal through the horizontal spine. The Ego could then enter, work in, and express itself through the vertical spine and build the vertical larynx and brain for its adequate expression in the dense body. A horizontal larynx is also under the dominion of the group-spirit, and some animals, as the raven, starling, parrot, etc., possessing a vertical larynx can utter **words**, but cannot use them understandingly. **The use of words to express thought is the highest human privilege**, and can be exercised only by a reasoning, thinking entity, like man. (p. 236)

On page 455 of the *Cosmo* it is stated that the particular stronghold of the desire body is in the muscles, and the cerebro-spinal nervous system. The energy displayed by a person when laboring under great excitement or anger is an example of this. At such times the whole muscular system is tense, and no hard labor is as exhausting as a “fit of

temper.” It sometimes leaves the body prostrated for weeks. There can be seen the necessity for improving the desire body by controlling the temper, thus sparing the dense body the suffering resulting from the ungoverned action of the desire body.

Looking at the matter from an occult standpoint, all consciousness in the Physical World is the result of the constant war between the desire and the vital bodies.

The tendency of the vital body is to soften and build. Its chief expression is the blood and the glands, also the sympathetic nervous system, having obtained ingress into the stronghold of the desire body (the muscular and the voluntary nervous systems) when it begins to develop the heart into a voluntary muscle.

The tendency of the desire body is to harden, and it in turn has invaded the realm of the vital body, gaining possession of the spleen and making the white blood corpuscles, which are not “the policemen of the system,” as science now thinks, but **destroyers**. They pass through the walls of arteries and veins whenever annoyance is felt, and especially in times of great anger. Then the rush of forces in the desire body makes the arteries and veins swell, and opens the way for the passage of the white corpuscles into the tissues of the body, where they form bases for the earthy matter, which kills the body.

Given the same amount and kind of food, the person of serene and jovial disposition will live longer, enjoy better health, and be more active than the person who worries or loses his temper. The latter will make and distribute through his body more destructive white corpuscles than the former. Were a scientist to analyze the bodies of these two men, he would find that there was considerably less earthy matter in the body of the kindly-disposed man than in that of the scold.

This destruction is constantly going on, and it is not possible to keep all the destroyers out, nor is such the intention. If the vital body had uninterrupted sway, it would build and build, using all the energy for that purpose. There would be no consciousness and thought. It is because the desire body checks and hardens the inner parts that consciousness develops.

As has been stated heretofore, in the period immediately following birth, all the vehicles are present, as in adult life, but they are **merely present**. None of their positive faculties are active. It is not until they are able to assume charge of their various functions that these vehicles are said to be born. So we find that it is not until the seventh year that the **individual vital body** is born from the womb of the Macrocosmic Vital Body; and it is not until the fourteenth year that the **individual desire body** is born from the womb of the Macrocosmic Desire Body. The force

not needed by the vital body for further growth, then becomes available for propagative purposes. The excessive growth is checked, and the force is used that the human plant may flower and bring forth.

Therefore the birth of the personal desire body marks the period of puberty. From this period the attraction toward the opposite sex is felt, being especially active and unrestrained in the third septenary period of life—from the fourteenth to the twenty-first year, because the restraining mind is still unborn. (p. 142)

The desire body and the mind leave the dense and vital bodies during sleep. The Ego takes the desire body and mind into the Desire World, which is an Ocean of wisdom and harmony. There the first care of the Ego is the restoration of the rhythm and harmony of the mind and desire body. This restoration is accomplished gradually as the harmonious vibrations of the Desire World flow through them.

There is an essence in the Desire World corresponding to the vital fluid which permeates the dense body by means of the vital body. The desire body and mind, as it were, steep themselves in this elixir of life, and when strengthened commence their work of restoration upon the vital body, which was left with the dense body. It is only at death that the desire body leaves the dense body permanently.

On page 167 we learn that in the desire body there are a number of sense-centers, but in the great majority of people these centers are latent. It is the awakening of these centers of perception that corresponds to the opening of a blind man's eyes; that is, a world heretofore known to exist but invisible may now be seen at will. The matter in the human desire body is in incessant motion of inconceivable rapidity. There is in it no settled place for any particle, as in the dense body. The matter that is at the head one moment may be at the foot in the next and back again.

There are no organs in the desire body, as in the dense and vital bodies, but there are centers of perception, which, when active, appear as vortices, always remaining in the same relative position to the dense body, most of them about the head. In the majority of people they are mere eddies, and are of no use as centers of perception. They may be awakened in all, however, but different methods produce different results.

In the involuntary clairvoyant developed along improper, negative lines, these vortices turn from right to left, or in the opposite direction to the hands of a clock—counter-clockwise.

In the desire body of the properly trained voluntary clairvoyant they turn in the same direction as the hands of a clock—clockwise, glowing with exceeding splendor, far surpassing the brilliant luminosity of the ordinary

desire body. These centers furnish him with means for the perception of things in the Desire World, and he sees and investigates as he wills; while the person whose centers run counter-clockwise is like a mirror, which reflects only what passes before it. Such a person is incapable of reaching out for information. This is one of the fundamental differences between a **medium** and a properly **trained clairvoyant**.

It is impossible for most people to distinguish between the two, yet there is one infallible rule that can be followed by anyone. **No genuinely developed seer will ever exercise this faculty for money or its equivalent; nor will he use it to gratify curiosity; but only to help humanity.**

No one capable of teaching the proper method for the development of this faculty will ever charge so much a lesson. Those demanding money for the exercise of, or for giving lessons in these things, never have anything worth paying for. The above rule is a safe and sure guide, which all may follow with absolute confidence.

In the far distant future man's desire body will become as definitely organized as are the vital and dense bodies. When that stage is reached we shall have the power to function in the desire body as we now do in the dense body, which is the oldest and best organized of these bodies of man—the desire body being the youngest.

Our dense bodies are now in the fourth stage of development, having been started in the Saturn Period, and worked upon through the Sun and Moon Periods, and we are at the present time upon Globe D of the Earth Period. The desire body was started in the Moon Period and will be in its fourth stage of development in the Venus Period, the sixth day of Manifestation. As Globe D of the Venus Period is located in the Desire World (see diagram No. 9, p. 197), neither a dense nor a vital body could be used as an instrument of consciousness; therefore the essences of the perfected dense and vital bodies will then be incorporated in the completed desire body, the latter thus becoming a vehicle of transcendent qualities, marvelously adaptable, and so responsive to the slightest wish of the indwelling spirit that in our present limitations it is beyond our utmost conception.

Yet the efficiency of even this splendid vehicle will be transcended when in the Vulcan Period its essence, together with the essences of the dense and vital bodies, are added to the mind body, which becomes the highest of man's vehicles, containing within itself the quintessence of all that was best in all the vehicles. The vehicle of the Venus Period being beyond our present power of conception, how much more so is that which will be at the service of the divine beings of the Vulcan Period. (p. 422 *Cosmo*)

During involution the spirit progressed by **growing bodies**, but evolution

depends upon **soul growth**—the transmutation of the bodies into soul. The soul is, so to say, the quintessence, the power or force of the body, and when a body has been completely built and brought to perfection through the stages and periods, the soul is **fully extracted therefrom**, and is absorbed by one of the three aspects of the spirit, which generated the body in the first place.

The soul is also threefold, being **conscious, intellectual and emotional**, and on page 95 of the *Cosmo* we find that the **Human Spirit** emanates from itself the **Desire Body**, and extracts therefrom as pabulum, the **Emotional soul**.

And we are told on page 425 that the **Emotional Soul** will be absorbed by the **Human Spirit** in the 5th Revolution of the Vulcan Period, which is the seventh and last Day of Manifestation.

SCHLITZ QUILTS BEER, GOES IN FOR CANDY

Milwaukee, Oct. 31—Candy is supplanting liquor as an article of refreshment in dry states, according to Leonard Schlitz, nephew of Joseph Schlitz, founder of the Schlitz brewery.

Mr. Schlitz, until recently, was traveling representative of the Schlitz Brewing Company and discovered, on a trip through the Western states, that there is a big demand for candy. As a result he was instrumental in the organization of the new corporation which will manufacture candy in Milwaukee.

Nutrition and Health

* * * * *

CARBOHYDRATES

By Herman Haugland

Carbohydrates are a food constituent composed of carbon, hydrogen, and oxygen, the latter two being in the same proportion as in water. This does not mean, however, that the hydrogen and oxygen found in carbohydrates actually forms water, but they are found in the same proportion as they are found in water. For instance, in starch $C_6 H_{10} O_5$ there is the equivalent of five molecules of water H_2O .

On account of the carbon and hydrogen, the two great heat-producing elements, one can at once see that the purpose of carbohydrates is to serve as a source of heat and energy. Probably the chief purpose is to furnish energy; as there is some doubt if food actually produces heat in the body. Some physiologists are inclined to believe that heat comes only as a result of the expenditure of muscular energy; in other words, as a by-product of work. Because of the preponderance of carbohydrates in the dietary, they are the principal sources of energy.

There are two chief sources of carbohydrates, namely the Sugars and Starches, though there are some of less-

er importance.

When found in its natural condition, it is always in a state of solution. That some of the sugars are capable of being crystallized is always due to evaporation of moisture.

Starch is the form in which carbohydrates is stored. The part of the plant which is used as a receptacle for this food becomes a storehouse of nourishment. It may be stored in seeds, roots, tubers and occasionally in other parts of the plant. Starch is also formed from the sugar in circulation in the plant and this is capable of being re-converted to sugar. Indeed, neither plant nor animal can live upon starch as such. "Liver Starch" or glycogen is the form in which food is stored in the animal.

Carbohydrates are usually classified according to their chemical composition as monosaccharides (simple sugar) disaccharides (compound sugar) and polysaccharides (carbohydrates.)

Monosaccharides

The simple sugars or monosaccharides are so called because they consist of only one molecule of sugar, which can be broken down into a simple sugar.

Their formula is $C_6 H_{12} O_6$. They are three in number, dextrose (glucose, grape sugar), levulose (fructose, fruit sugar) and galactose.

Dextrose is so named because when placed in the polariscope it turns the plane of polarized light to the right. It is also known as glucose, grape sugar, and diabetic sugar. The grapes contain about 20 per cent of this sugar, or more than half their weight of solid material. It also occurs in many other fruits and in some vegetables, especially sweet corn, onions, and sorghum. It is also found in the blood in very small quantities, in a normal individual about one-tenth of one per cent. In a healthy individual this quantity is constantly being burned and in turn replaced by more glucose, but in the condition known as diabetes the body loses its power to oxidize it. Then it accumulates in the blood and is excreted through the kidneys. It is possible to produce a temporary glucosuria by eating excessively of sweets.

Dextrose is mostly found in conjunction with some other sugar, as in honey, where it is found with levulose in almost equal parts, with an addition of small per cent of cane sugar. Dextrose is the end product of starch digestion. It is much less sweet than cane sugar, hence it is not of much importance commercially.

Levulose

Levulose has the same composition as dextrose but differs in the arrangements

of its atoms. It is given the name because it turns the plane of polarized light to the left. It is found abundantly in fruits and in honey. It is also found when cane sugar is boiled with fruit juice or weak acid. It is formed in the body as the result of inversion (digestion) of cane sugar; the cane sugar being changed to equal parts of dextrose and levulose.

Levulose is about as sweet as cane sugar, but glucose is much less sweet, hence, when cane sugar is cooked with fruit it requires more sugar for sweetening than when the sugar is added after cooking is finished. Levulose does not crystallize very rapidly and is seldom used commercially except for diabetic patients, some of which can use the levulose better than other forms of sugar. Neither glucose nor levulose are affected by the digestive juices, hence are truly predigested foods. For this reason fruit juices, in which these sugars occur abundantly, are at once refreshing, and form an important part of invalid feeding.

Galactose

Galactose is not found free in nature, but is formed from milk sugar (lactose) in equal parts with dextrose.

Disaccharides

Disaccharides are in a sense a compound sugar inasmuch as they may be broken down into two (di) molecules of

simple sugar. These two molecules may be of the same kind of simple sugar or may consist of one molecule each of two simple sugars. The process by which these sugars are decomposed is known as 'hydrolysis,' whereby the disaccharides absorb a molecule of water and then split up into two simple sugars. This process is brought about in digestion or by boiling with dilute acids.

There are three of these sugars, namely, Sucrose (saccharose, cane sugar), Maltose and Lactose. In the process of digestion sucrose takes up water and is split into one molecule each of dextrose and levulose; maltose into two molecules of dextrose. Lactose takes up water and is changed into one molecule of galactose and one of dextrose.

Sucrose or cane sugar is a term applied to that class of sugar which in the process of digestion are converted into equal parts of levulose and dextrose. This form of sugar is obtained from several sources and commercially is usually known by the source from which it comes, as cane sugar from sugar cane, beet sugar obtained from the beet root, maple sugar obtained from the sap of the maple tree. In addition to these three chief sources, cane sugar is also formed in a number of fruits, especially the pineapple, apple, apricot, carrot (ten per cent) etc.

Willet and Gray, the leading statistical authorities of the sugar trade, report the annual consumption for 1905 as 70.7 lbs. per capita and an average annual

increase of 6.5 per cent.

This great increase in consumption of cane sugar is rather alarming dietetically, for when used excessively it becomes a gastric and alimentary irritant. Hutchinson gives an excellent account of the effect upon digestion as follows:

"In strong solution, sugar is an irritant to the tissues. In contact, with the skin it is apt to set up superficial inflammation. This is familiar in the form of eczema which is apt to appear in diabetics from contact of the sugar-containing urine with the skin and from a similar condition occurring on the arms of grocers and other persons who frequently handle sugar, and it is on account of its irritating properties that sugar cannot be used as a subcutaneous aliment, though otherwise it is well adapted to fulfill that function. All attempts to use it in that fashion have been frustrated by the pain it causes. The same is true of the stomach. Brandt, experimenting on dogs, found that a 5.7 per cent solution produced reddening of the mucous membrane, if the solution was concentrated to 10 per cent, the mucous membrane became dark red, while a 20 per cent solution produced pain and great distress.

This irritating effect on mucous causes the formation of high acid gastric juice, and the effect seems to be much more pronounced where cane sugar is used than with glucose. Atchinson Robertson injected 250 cc. of a 20 per cent solution of cane sugar into the stomach of a patient who was suffering from chronic

gastric catarrh. Shortly afterwards the patient felt sick and vomited a very acid fluid which put his teeth on edge. He complained also of heartburn, flatulence, and severe pain in the region of the stomach. A solution of invert sugar of the same strength produced no discomfort. The same experiment was repeated with similar result in other cases of dyspepsia. The invert (combination of levulose and dextrose) sugar produced no unpleasant symptoms and disappeared from the stomach rapidly., while the cane sugar caused much distress and remained for a long time.

Experiments by Schule go to prove that from 100-120 grams of cane sugar at a meal will cause a considerable delay of digestion; experiments by Ogato on dogs confirm these results.

It is evident from all of this, that if we wish to avoid risk of interfering with digestion by use of sugar, care should be taken that the latter is not consumed in a concentrated form, but that the comparative dilution in which sugar occurs in nature as in fruits and milk, is imitated.

This is of special importance in the case of dyspeptics, and the superiority of glucose for such patients over ordinary cane sugar cannot be too strongly insisted upon.

Maltose is an intermediary step between starch and the end product of its digestion, glucose. It is rarely found free in nature except when the sprouting of seed is taking place. This condition is artificially brought about by the malting

process; where a large amount of the starch is changed by the ferment diastase into maltose, the liquid is drawn off and evaporated until a syrupy consistency is obtained. Maltose is undoubtedly much better borne by the body than any other saccharides, and when injected into the blood appears to be utilized better than either sucrose or lactose.

(To Be Continued)

CHRISTMAS MENU FROM MOUNT ECCLESIA

Breakfast 8:30 a.m.

Cranberry sauce
Fried Cornmeal Mush and Maple Syrup
Soft Boiled Egg and Toast
Coffee or Milk

Dinner 1 p.m.

Cream of Tomato Soup
Tid Bits a la Esau
Browned Cauliflower
Baked Sweet Potatoes
Plum Pudding with Fruit Cake

Supper 6 p.m.

Mince Pie Cake
Olives and Cheese
Tea or Milk

Cream of Tomato Soup

Heat two cups of milk and one of tomatoes in separate pans (double boilers are the safest), and thicken both with flour to the consistency used for soup; cook for five minutes. Pour slowly while beating constantly the thickened milk into the tomato sauce, add butter and salt to taste and serve.

Tid Bits a la Esau

One cup boiled Lentils, one-half cup English Walnuts, one cup fresh Celery leaves, a few sprigs of parsley, one cup browned bread crumbs, two medium sized boiled Carrots. Grind the above through a vegetable grinder twice. Place one-half cup chopped Mushrooms, one large Onion, one clove Garlic in a skillet and fry in oil until brown; add the above, frying all until they are well browned; season with salt and pepper and sage. To finish add one-half cup of tomato juice.

Take large sized potatoes, wash and cut lengthwise, place in oven and bake for twenty minutes, after they have cooled enough to handle, hollow out the center, leaving one-half inch of the inside on shell; stuff the above dressing into the shell, pressing an olive in the center. Beat the inside of the potatoes with butter and a little salt until it becomes creamy. After baking the stuffed potato until it is well browned on top, garnish them with the creamed pota-

toes. They may be made very ornamental with this white cream, if placed in an oven a few minutes till the tope turns a golden brown. Serve with brown gravy.

Browned Cauliflower

After the Cauliflower has been freshened in cold water for a few hours, separate into quarters and boil in salt water, have water hot before dropping the cauliflower in saucepan, boil until tender, drain, and place in baking dish, cover with bread or cracker crumbs, pour over it a cream sauce, place in oven, and bake until browned.

Vegetarian Mince Pie

For three pies: Chop eight medium sized Apples, one-half cup Walnuts, one-half cup Almonds, one-quarter cup dried Figs, one-eighth cup Citron, one-half cup seedless Raisins, one-half cup Currants, one cup of sweet cider or fruit juice, teaspoon salt, juice of two lemons, sugar and spice to taste. Mix the above and stew until apples are soft. Make crust as usual and fill. This filling can be kept for some time in sealed fruit jars.

A DEFINITION

A smile: the lighting system of the face and the heating system of the heart.

—*April Woman's Home Companion*

Healing Department

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SIN AND SICKNESS

It is usually regarded as gross superstition when one voices seriously the idea that disease is a result of sin, and one who makes such a statement runs the risk of being laughed out of court. Nevertheless, when we analyze the matter carefully we shall see that it is not such a far-fetched idea, for the scientific argument can't get away from the fact that there is and must be a superior intelligence governing and guiding the universe, also that there are certain immutable laws which preserve order in every department, and everything from microbe to man is under the dominion of these laws.

If we step out of a second story window, we sin against the law of gravity and the fall to earth may cause broken bones because of our too rapid descent towards the center of attraction. If we put our hand in the fire, we sin against the law of vibration and our hand is torn to pieces on account of the rapidity and pitch of the etheric currents, and for these sins against the laws of nature we may suffer for months.

Cases where sin against a well-defined law of nature entails a corresponding suffering are so obvious that as a rule no

one deliberately transgresses, but we are very prone to commit sins where a penalty does not seem to be directly involved and where we gain from the commission a certain pleasurable satisfaction, as is the case in indulgence of the appetite at the table, or the passions of the lower nature. However, "although the mills of the Gods grind slowly, they grind exceedingly fine," and every transgression will certainly bring its just recompense, for the scale of Justice must balance; it cannot be permanently depressed one way or another. While it is regaining its equilibrium, we suffer for the sins which cause the depression and when the balance has been gained, the sins are forgiven or wiped out.

But though the scale of justice must find its equilibrium, it would be an entirely mistaken idea to infer that God or Nature aims to get even. Far from it, as soon as the lesson has been learned and we have repented and ceased to yield, we are in the position where a mediator or Healer, skilled in the use of Occult forces, may step in and save us from the suffering ordinarily required in the expiation of our sins; that is to say, the pain we would have to suffer during the ordinary course of nature, and this is exactly what the Rosy Cross Healing

Circle aims to do.

When the Gospel of Right Living embodied in the Rosicrucian Teachings, has been assimilated by the person in want of help, to such an extent that he declares himself ready to endeavor to live his life in harmony with the laws of Christ, and to follow His teachings, then he has mentally aligned himself with the Universal Laws of Health and can then be worked on spiritually.

The Cure may not be always miraculous and instantaneous, particularly where the ailment has been one of long standing, but when the transgressor of the law of God, or Nature, has heard the Gospel, or good tidings, and has asked to be healed of his infirmity, he is already on the road to recovery.

RANDOM THOUGHTS ON TRUE HEALTH

Adele Oakdale

All healing worthy the name is accompanied by teaching, since it would little benefit to be healed if one through ignorance were left to fall ill again through the same mistakes that led to the first sickness.

One may be fated to pay some debt to the past in physical or mental suffering, and even death be a penalty or **ripe fate**—yet these facts will not excuse one for violating known laws in defiance of common sense and reason.

It may be “written”—as the fatalists

say—yet the trained will of the mortal is destined to conquer the diction of bad planetary aspects, and the Spirit of Man, in vibration with the infinite, is able to cheat destiny. The Egyptians understood the **law of liberty**, and wrote their invincible lines over the doors of their temples, “**I will be what I will to be,**” thus absolving the free spirit of man from the doom of predestination.

It is, however, certain that one of whom it is told that he is marked for ill health or premature death—though by **force of will** he might escape—will, for **lack of will**, accomplish his fate. That is to say, the signs in face, head, hands, feet and in the planets that accompany a person have to do with his physical material or rather **natural** existence, and only by coming into harmony with the Christ can such a one overcome the lower nature which is dominated by the stars.

This amenability in no wise absolves one from the **duty** to choose and make **effort**, and just in degree as one, in spite of handicap of bad conditions, or unfavorable planetary effects, **tries** for the mastery, will his chances improve for later lives. In short, we may not judge any life by its apparent fruit, without taking into consideration the unknown quantity which he alone can measure who made that man! How hard he **tried**, the nearest and most sympathetic can not know.

This thought must give pause to the critical spirit, which is apt to blame a man for all the failures and falls from

grace of health, of mind, or body. In this life many will never rise to normal, but who knows what abasement of soul and body carry a sad heart, a tortured body to the grave?

Nothing but a faith in other lives, other chances, can reconcile God's love and justice with earthly states, and mortal sorrows. It is not true that none may choose his parents, for the returning Ego's act under some law obliges it to seek the right environment, yet this fact excuses no one from a duty to prepare as thoughtfully as possible for the coming generation. Ancient peoples united for state reasons, Romans were married that families might be more and more powerful in political influence. The Japanese and other Eastern peoples marry entirely for the benefit of immediate parents to assist the economic conditions.

We in this modern time and more instructed epoch have need to consider the race, and build for the universal good, for the improvement of race character, for only character bears upon eternity. Spirit alone is the worthwhile object of study and effort in development. True education is an unfoldment that broadens a soul beyond family or national lines, and patriotism must give way, with Theology and dogmatic ecclesiasticism, before the one true Religion, the keynote of which is love and Fellowship.

In this war, the great white passions of souls—Religion, Patriotism, Social reform, etc.—have even dragged down

the gentlest ties and smothered, for the time, all the flames of family love, the sense of justice and mercy that belong to the humanities; but in the end, these red passions of hearts of the people that live and thrive in democratic countries will rise as a monstrous tide, sweeping before them the fanaticism of Nationalism.

The very same healing influences that work for physical good to save and restore sick bodies, will be sent in a flood of life-giving Spiritual uplift to banish this nightmare of devastation, and bring men together in brotherly love to arrange their differences. The "Earth is the Lord's and the fullness thereof," "and He liveth and reigneth forever."

Just as individuals are permitted to suffer and sin, that experience may point the road to health and happiness, so nations must work out in these devious and direful fashions their be—coming.

Men must know good and evil, must discriminate (the rarest gift), and must at length choose the better way. Desperate ills require heroic remedies, and it would seem that the disease among men of unrest, dissatisfaction, envy, malice, and all uncharitableness that has congested in the centers of civilization so-called, had indeed need of the knife—of deep cutting to discover the ulcer that is at the heart of the world, hindering and holding back the day of Universal Fellowship.

May they learn the lesson that war is as wicked as it is futile, and "beat their

swords to ploughshares and their spears to pruning hooks.”

February—6, 14, 21, 28

March—5, 12, 19, 26

**THE ROSY CROSS HEALING
CIRCLE**

Healing meetings are held in the Pro-Ecclesia at Headquarters on the nights when the Moon enters Cardinal Signs in the Zodiac. The hour during the winter season is 6 to 7 p.m. The virtue of the Cardinal Signs is dynamic energy, which they infuse into every thing or enterprise started under their influence, and therefore the healing thoughts of the helpers all over the world are endowed with added power when launched upon their errands of mercy under this cardinal influence.

If you would like to join in this work, sit down quietly when the clock in your place of residence points to the given hour: 6-7 p.m., mediate on Health, and pray to the Great Physician, Our Father in Heaven, for the restoration to health of all who suffer, particularly for those who have applied to Headquarters for relief.

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

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

January—4, 10, 17, 25, 31

Mountain Home, Idaho

Oct. 11th, 1915

Dear Friends:

I have felt pretty well this week and last and think it marvelous the way I can work and not tire out as I used to do.

I am indeed deeply grateful to you for the help.

Sincerely,
C. M. L.

Lancashire, England

October 8th, 1915

Mr. Heindel—Dear Friend:

I write in great gratitude to you and the Elder Brothers, for the strength you have given to me.

I am now feeling quite well. The thought that I was soon to pass out of the physical has entirely left me. And now I pray that I may become a useful member of the Fellowship.

Thanking you once again, I remain

Yours Sincerely,
B. H.

It is true that we might do a vast amount of good if we were wealthy, but it is also highly improbable; not many do; and the art of growing rich is not only quite distinct from that of doing good, but the practice of the one does not at all train a man for practicing the other.—Robert Louis Stevenson

Echoes from Mt. Ecclesia

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A SNOW STORM ON MT. ECCLESIA

Yes! Would you believe it, we actually have a snow storm on Mt. Ecclesia. It is not one of the genuine full-grown blizzards that occur in the East, however, just a little bit of an imitation. In one sense you might call it an artificial snow storm and yet it is not artificial but natural. There is upon Mt. Ecclesia, a weed which grows about six or eight feet high, it hasn't a leaf, but the branches are covered with little white flowers a few inches apart and each flower looks exactly like a snow flake.

Thus, when we are looking over the canyon where they grow and the wind is waving them it is quite an imitation of a snow storm, and that is the popular name given to the plant. I cannot give you the scientific botanical name as Botany was my bete noire during school days.

A WALK AROUND THE WORLD

Senor Barone, a young man nearing his twenty-fifth birthday, with his good and faithful dog "Shep," were callers on Mt. Ecclesia on their long walk around the world.

Mr. Barone has been walking two years and ten months in the interest of a

Geographical and Natural Research Association of a little village in Italy, where he was born. He carries with him a small camera which comes into active play along his interesting trip, and he secured many beautiful pictures at Mt. Ecclesia and the surrounding country. His dog, which is three and one-half years old, can now understand four different languages, and willingly carries the magic lantern slides in little pockets strapped on his side.

He is very devoted to his master and in fact his master is very much attached to him. Our little mascot tried to trade his Ford for "Shep" but was not successful.

Slides will be made of the photos taken on this trip and given in connection with lectures, when he returns to his home in Italy.

As Mr. Barone is walking on a wager, it will be necessary for him to complete the entire trip, walking, with the exception where it is necessary for him to ride across the waters, in four years and eight months. He has now been traveling about three years and ten months, and when he returns he will have been in every state in the United States, a corner of Old Mexico, Portugal, Spain and France.

While here, Mr. Barone gave a very interesting lecture, showing slides of

Yellow Stone National Park, the life of the Indians, the ‘dobe’ houses, and Cuban life. We were sorry that he could not show views of his home in Italy, but his clear explanations brought to our minds vivid pictures of his home and mode of living and made us wish to know more about his people.

He has a picture which was very interesting, especially to Herman. It was a snapshot taken by Mr. Barone of a large bear. He said the bear trotted out on his path, while he was going through the forest, looked at him as though he was sizing him up, gave him plenty of time to take a picture and then politely turned around and dallied back into the forest, seemingly well contented with his observation.

JUST PLAIN FOLKS

Selected

“Do you know what I’m going to be when I grow up, Nora?”

This question came from Ted, who was curled up on the kitchen window seat, with a book, near where Nora was ironing.

“No, deary.” Nora folded a towel deftly, and hung it across the clothes-horse, smiling indulgently at the dreamy little face. She and Ted were fast friends, and to her he brought all his cherished hopes and inspirations. “What are you going to be?”

“A hero!”

Nora didn’t seem as delighted at this announcement of what appeared to be a noble ambition as Ted could have wished. She turned to the range for a fresh iron, and touched it with a moist finger to see if it was hot enough, before she replied. And then she spoke slowly and without enthusiasm.

“Is that so? Well, now, I can’t say that I ever thought much of heroes, as a class. I like just plain folks. A hero is somebody who does a great thing. Now, there are lots of people who have done great things who were always letting the little ones slide, or leaving ‘em for somebody else to do, or making an awful fuss about ‘em in one way or another.

“There’s a kind of heroism in most folks, if you look for it, and I like best the kind that crops out in the little things of life—the little, aggravating duties done well, the little trials borne bravely, the little sorrows choked back so as to be able to help other people bear theirs.”

YOUR CHILD’S HOROSCOPE

Did you notice our offer to cast your child’s horoscope? Read it in the front part of the magazine, and if you want to take advantage of it, send us his or her Name, Birth-year, date, hour and place. There are *five items*, do not forget any of them, or we cannot cast the horoscope and your request will be thrown out.

MYSTIC LIGHT

Continued from page 14

tried to get her to explain what she meant by the odd phrase, but she only repeated her words and grew indignant with us for not understanding. Her imagination stopped at explanations. We were living in a cultured community, but although I repeated the story to inquire about the phrase—as one does tell stories of beloved children, you know—no one could do more than conjecture its meaning.

“Someone encouraged my really going further with the matter, and for a year I studied all the histories of Canada I could lay my hands on for a battle in which somebody “took the gates.” All to no purpose. Finally I was directed by a librarian to a ‘documentary’ history, I suppose it is—a funny old volume with the s’s all like f’s, you know. This was over a year afterward, when I had quite lost hope of running my phrase to earth. It was a quaint old book, interestingly picturesque in many of its tales, but I found one bit that put all the others out of my mind for a time. It was a brief account of the taking of a little walled city by a small company of soldiers, a distinguished feat of some sort, yet of no general importance. A young lieutenant with his small band—the phrase leaped to my eyes—‘took the gates’....and the name of the young lieutenant was ‘Aloysius Le Febre.’”

Will YOU HELP US?

How would you like to help work in the office of Mount Ecclesia? You may not be able to be there in person, but you can help if you want to, and this is the way: Every time you send in a lesson, letter, or communication of whatever kind, write your name very, very, very plainly, and your full and complete address on this paper, for every month our office force spends hours and hours walking many thousands of steps to the card cases to hunt up the addresses of those to whom we write.

And in this manner, if you will only help them, you can save them all this unnecessary labor.

Would you like to have a bigger Magazine with more of this same good reading?

The sooner you get out and boom for A LARGER SUBSCRIPTION, the sooner we can ENLARGE THE MAGAZINE.

It depends on You.

START NOW!

We shall one day forget all about duty and do everything from the love of the loveliness of it, the satisfaction of the rightness of it.

—George McDonald

FAITHFUL IN LITTLE THINGS

Be faithful, Soul of mine, in little things,
For noblest ends are reached through patient toil,
Didst ever note the quiet streamlet's trend—
Where banks of verdure rise o'er barren soil?
The golden sunlight scatters nightly dew
That breathed o'er floral bloom its cooling breath;
Yet nobler mission sunlight never knew
Than each bright gem that gleamed o'er floral death,
And life restored to drooping emerald blades
That bowed in silence 'neath the nightly shades.

From lives restricted—lives in which there rise
Impulses pure—fair forms of beauty spring.
The simplest deeds in grandeur reach the skies
When holy thought bears them on viewless wing.
God's benediction rests on purpose pure.
Uncounted souls to nobler end at length
Attain—and hearts grow stronger to endure
Through one sweet life and grand in hidden strength,
God's white-winged peace in radiant glory springs
From faithful doing of the "little things."

—Eva G. Taylor

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The Mystic Light

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

The Question Department

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

The Astral Ray

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

Studies in the Rosicrucian Cosmo-Conception

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

Nutrition and Health

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

The Healing Department

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

Echoes from Mount Ecclesia

News and Notes from Headquarters