



RAYS FROM THE ROSE CROSS



EDITED BY



MAX HEINDEL

VOL 5

OCEANSIDE, CALIFORNIA, MAY, 1916

NO. 1

General Contents

The Mystic Light

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

The Question Department

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

The Astral Ray

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

Studies in the Rosicrucian Cosmo-Conception

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

Nutrition and Health

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

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

Echoes from Mount Ecclesia

News and Notes from Headquarters

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

Single copies 20c.

Back numbers 25c.

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

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

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

Oceanside

Rosicrucian Fellowship

California

Printed by the Fellowship Press

A Brief Resume of The
Rosicrucian Philosophy

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Mystic Light

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Christos Consolator

Beside the dead, I knelt for prayer,
And felt a presence as I prayed.
Lo! it was Jesus standing there.
He smiled: "Be not afraid!"

"Lord, thou hast conquered death, we know;
Restore again to life," I said,
"This one who died an hour ago."
He smiled: "He is not dead!"

"Asleep then, as thyself didst say,
Yet thou canst lift the lids that keep
His prisoned eyes from ours away!"
He smiled: "He doth not sleep!"

"Nay then, tho haply he do wake,
And look upon some fairer dawn,
Restore him to our hearts that ache!"
He smiled: "He is not gone!"

"Alas! too well we know our loss,
Nor hope again our joy to touch
Until the stream of death we cross."
He smiled: "There is no such!"

"Yet our beloved seem so far,
The while we yearn to feel them near,
Albeit with thee we trust they are."
He smiled: "And I am here!"

"Dear Lord, how shall we know that they
Still walk unseen with us and thee,
Nor sleep, nor wander far away?"
He smiled: "Abide in Me."

Symbols of Ancient and Modern Initiation

EVER since mankind, the prodigal spirit sons of Our Father in heaven, has wandered into the wilderness of the world and fed upon the husks of its pleasures, which starve the soul as husks would starve the body, there has been within each heart a soundless voice urging to return, but most men are so engrossed in material interests that they hear it not. The Mystic Masons who have heard this inner voice feel thus impelled by an inner urge to seek for **the lost word**; to build a house of God, a temple of the spirit where he may meet the Father face to face and answer His call.

Nor is he dependent upon his own resources in this quest, for Our Father in Heaven has Himself prepared a way marked with guide posts which will lead us to Him if we follow, but as we have forgotten the Divine Word and would be unable now to comprehend its meaning, the Father speaks to us in **the language of symbolism**, which both hides and reveals the spiritual truths we must Understand before we can come to Him. Just as we give to our children picture books which reveal to

their nascent minds intellectual concepts they could not otherwise understand, so also each God-given symbol has a deep meaning which could not be learned without that symbol.

God is Spirit and must be worshiped in spirit. It is therefore strictly forbidden to make a material likeness of Him, for nothing we could make would convey an adequate idea. But as we hail the flag of our country with joy and enthusiasm because it awakens in our breasts the tenderest feelings for home and our loved ones, because it stirs our noblest impulses, because it is a symbol of all the things which we hold dear, so also do different divine symbols, which have been given to mankind from time to time to speak to that forum of truth which is within our hearts, awaken our consciousness to divine ideas entirely beyond words. Therefore symbolism, which has played an all-important part in our past evolution, is still a prime necessity in our spiritual development; hence the advisability of studying this symbolism with our intellects and our hearts, particularly with our hearts.



It is obvious that our mental attitude today depends on how we thought yesterday, also that our present condition and circumstances depend on how we worked or shirked in the past. Every new thought or idea which comes to us we view in the light of our previous experience and thus we see that **our present and future are determined by our previous living**. Similarly, the path of spiritual endeavor which we have hewn out for ourselves in past existences determines our present attitude and the way we must go to attain our aspirations; therefore we can gain no true perspective of our future development unless we first familiarize ourselves with the past. It is in recognition of this fact that Modern Masonry harks back to the temple of Solomon, and that is very well as far as it goes, but in order to gain the fullest perspective, we must also take into consideration the ancient Atlantean mystery temple, the Tabernacle in the Wilderness. We must understand the relative importance of that tabernacle, also of the first and second temples, for there were vital differences between them, each fraught with cosmic significance. Within them all was the foreshadowing of the Cross sprinkled with Blood which was turned to Roses.

The Tabernacle in the Wilderness

We read in the Bible the story of how Noah and a remnant with him were saved from the flood and formed the nucleus of humanity during the **Rainbow Age** in which we now live. It is also stated that Moses led his people out of Egypt, the land of the **Bull, Taurus**, through waters which engulfed their enemies and set them free as a chosen people to worship the **Lamb, Aries**, into which sign the Sun had then entered by precession of the equinox. These two narratives relate to one and the same incident—the emergence of infant humanity from the doomed continent of Atlantis into the present age of alternating cycles, where summer

and winter, day and night, ebb and flow, follow each other. As humanity had just then become endowed with mind, they began to realize the loss of the spiritual sight which they had hitherto possessed and they developed a yearning for the spirit world and their divine guides which remains to this day, for humanity has never ceased to mourn their loss. Therefore the ancient Atlantean mystery temple, the Tabernacle in the Wilderness, was given to them that they might meet the Lord when they had qualified themselves by service and subjugation of the lower nature by the higher self. Being designed by Jehovah, it was the embodiment of great Cosmic Truths hidden by a veil of symbolism which spoke to the inner or higher self.

In the first place, it is worthy of notice that this divinely designed tabernacle was given to a **chosen people** who were to build it from **free-will offerings** given out of the fullness of their hearts. Herein is a particular lesson, for the divine pattern of the path of progress is never given to anyone who has not first made a covenant with God that he will serve Him and is willing to offer up his heart's blood in a life of service without self-seeking. The term "**mason**" is derived from "phree messen," which is an Egyptian term meaning, "Children of Light." In the parlance of Masonry God is spoken of as the Grand Architect. *Arche* is a Greek word which means the "primordial substance." *Tekton* is the Greek name of builder. It is said that Joseph the father of Jesus was a **carpenter**, but the Greek word is "Tekton"—builder, and it is also said that Jesus was a Tekton—a builder. Thus every true mystic Freemason is a child of Light, a builder, endeavoring to build the mystic temple according to the divine pattern given him by Our Father in Heaven. To this end he dedicates his whole heart, soul, and mind. It is, or should be, his aspiration to be "greatest in the kingdom of God," and therefore he must be **the servant** of all.

The next point which calls for notice is the location of the temple with respect to the cardinal points, and we find that it was laid directly East and West. Thus we see that the path of spiritual progress is the same as the star of empire; it travels from East to West. The aspirant entered at the **eastern gate** and pursued the path by way of the altar of burnt offering, the brazen laver, and the holy place, to the **westernmost part** of the Tabernacle, where the Ark, the greatest symbol of all, was located in the Holy of Holies. As the wise men of the East followed the Christ star **westward** to Bethlehem, so does the spiritual center of the civilized world shift farther and farther westward, until today the crest of the spiritual wave which started in China on the eastern shores of the Pacific has now reached the western shores of the

same ocean where it is gathering strength to leap once more in its cyclic journey of spiritual enlightenment across the waste of waters to re-commence in a far future the cyclic journey around the earth.

The ambulant nature of this Tabernacle in the Wilderness is therefore an excellent symbolical representation of the fact that man is migratory in his nature, **an eternal pilgrim**, ever passing from the shores of time to eternity and back again. As a planet revolves in its cyclic journey around its primary sun, so man, the little world, or microcosm, travels in a cyclic circle dance around God who is the source and goal of all.

The great care and attention to detail regarding the construction of this Tabernacle in the Wilderness shows that something far more exalted than what struck the eye of sense was intended in its construction. Under its earthly and material show there was designed a representation of things heavenly and spiritual such as should be full of instruction to the candidate for initiation, and should not this reflection excite us to seek an intimate and familiar acquaintance with this ancient sanctuary? Surely it becomes us to consider all parts of its plan with serious, careful, and reverential attention, remembering at every step the heavenly origin of it all, and humbly endeavoring to penetrate through the shadows of its earthly service into the sublime and glorious realities which, according to the wisdom of the spirit, it proposes for our solemn contemplation. In order that we may gain a proper conception of this sacred place we must consider the tabernacle itself, its furniture and its courts, and the illustration which we herewith give may assist the student to form a better conception of the arrangement within.

The Court of the Tabernacle

This was an enclosure which surrounded the tabernacle, its breadth was twice its width and the gate was at the east end. This gate was enclosed by a curtain of blue, scarlet, purple and fine twined linen, and these colors show us at once the status of this Tabernacle in the Wilderness. We are taught in the sublime gospel of John that "God is Light," and no description or similitude could convey a better conception, or one more enlightening to the spiritual mind than these words. When we consider that even the greatest of modern telescopes have failed to find the borders of light, though they penetrate space for millions and millions of miles, it gives us a weak but comprehensive idea of the infinitude of God. We know that this life, which is God, is refracted in three primary colors by the atmosphere surrounding our earth, viz., blue, yellow, and red, and it is a fact well known to every Occultist that the ray of the

Father is blue, while that of the Son is **yellow**, and the color of the Holy Spirit's ray is **red**. Only the strongest and most spiritual ray can hope to penetrate to the seat of consciousness of the life wave embodied in our mineral kingdom and therefore we find about the mountain ranges the blue ray of the Father reflected back from the barren hillsides and hanging as a haze over canyons and gulches. The yellow ray of the Son mixed with the blue of the Father gives life and vitality to the plant world, which therefore reflects back a green color, for it also is incapable of keeping the ray **within**; but in the animal kingdom, to which unregenerate man belongs anatomically, the three rays are absorbed, and that of the Holy Spirit gives the red color to his flesh and blood. The mixture of the blue and red is evident in the purple blood, poisoned because sinful; but the yellow is never evident until it manifests as a soul body, the golden wedding garment of the mystic Bride of the mystic Christ, evolved from within. Thus the colors on the veils of the temple, both at the gate and at the entrance of the Tabernacle, showed that this structure was designed for a period previous to the time of Christ, for it had only the blue and scarlet colors of the Father and the Spirit together with their mixture—purple. But white is the synthesis of all colors and therefore the yellow Christ ray was hidden in that part of the veil until in the fullness of time He should appear to emancipate us from the ordinances that bind, to the full liberty of Sons of God, Sons of Light, Children of Light, Phree Messen or Mystic Masons.

The Brazen Altar

The brazen altar was placed just inside the eastern gate and it was used for the sacrifice of animals during the temple services. The idea of using bulls and goats as sacrifices seems barbaric to the modern mind, and we cannot realize that they could ever have had any efficacy in that respect and the Bible does indeed bear out that view of the matter for we are told repeatedly that God desires not sacrifice but a broken spirit and a contrite heart, and that He has no pleasure in sacrifices of blood. In view of that fact, it seems strange that sacrifices should ever have been commanded. But we must realize that no religion can elevate those whom it is designed to help if its teachings are too far above their intellectual, moral, or mental level. To appeal to a barbarian, religion must have certain barbaric traits. A religion of love could not have appealed to those people, therefore they were given a law which demanded "an eye for an eye, a tooth for a tooth." There is not in the Old Testament any mention whatever of immortality, for these people could not have understood a heaven or

aspired to it, but they loved material possessions and therefore they were told if they did right, they and their seed should **dwel in the land forever**, that their cattle should be multiplied, etc.

They loved material possessions and they knew that the increase of the flock was due to the Lord's favor and given by Him for merit. Thus they were taught to do right in the hope of a reward in this present world; they were also deterred from wrongdoing by the swift punishment which was meted out to them in expiation of their sins. This was the only way to reach them. They could not have done right for the sake of right, nor could they have understood the principle of making themselves "**living sacrifices**," and they probably felt the loss of an animal for sin as we would feel the pangs of conscience because of wrong doing. The altar was made of **brass**, a metal not found in nature, but **made by man**

from copper and zinc. Thus, it is symbolically shown that sin was not originally contemplated in our scheme of evolution and is an anomaly in nature, as well as the consequence, death and pain symbolized by the sacrificial victims. But while the altar itself was made from metals artificially compounded, the fire which burned thereon unceasingly was of divine origin, and it was kept alive from year to year with the most jealous care. No other fire was ever used, and we may note with profit that when two presumptuous and rebellious priests dared to disregard this command and use strange fire, they met with an awful retribution and instant death. When we have once taken the oath of allegiance to the mystic Master, the **higher self**, it is extremely dangerous to disregard the precepts then given.

(To be continued)

To Those Who Sorrow

by Vita

FOR those who mourn the passing of a loved one there is richest comfort in the light of our Philosophy. To those who mourn the passing of the love while the form still remains endowed with life, little can be said in the way of comfort. Yet sorrowing hearts need that little.

For those who are suffering that death in life, an important epoch in their unfoldment may have been reached. If it be not a debt to the law of consequence, it marks an opportunity for growth. It may be comforting to know that as the mighty tide of evolution sweeps on, all forms of experience must be reached and all forms must pass away. Life sweeps us on. We hold our idols one moment: The next moment they are broken before our eyes. The type of love may be high. It may be that between mother and child, but it is only a type and must give way to the greater—the universal and spiritual. If our stage of development demand it, the form must be broken that the higher may evolve.

This is the hidden meaning of our sorrows and tragedies. We hold a thing closely because we love it. Because we love it—selfishly—it must pass. There can be no room for selfishness in the higher kingdom—in the permanent world of the Spirit. When we have individualized fully—when we have developed to their utmost all our powers, even our power of loving, we must merge the self in the greater Self. We must lose, or transmute, the personality and all that belongs to it. We

cannot carry personality into Heaven. That is an accretion incidental to our progress through the physical world. It must be laid upon the altar of sacrifice before we can truly unfold.

It is hard for the heart to die but necessary at some stage in our progress. Like all evolution it should be a natural sequence of our progress, not a forced condition. We cannot hasten nor hinder it without peril to ourselves. Until we reach the point where personality should be transmuted we must develop it. When emotion has served all its ends, it must be transmuted into spiritual energy. Until then we do wrong to check or hinder it.

When the point is reached where it must be surrendered, all the experiences of life will indicate the crisis. We shall reach out in vain for love but meet with estranged glances. The hearts of our beloved will turn from us nor answer to our wild clamoring for sympathetic response. We shall feel ourselves to be entirely alone in the deepest sense. We shall feel ourselves walking "through deserts whose solitude presses with silent dismay on the heart." No matter how worthy we may be by the might of a pure unselfish devotion, we cannot keep it. Our crisis has come. For us the hour has struck. We are called to another upward step, a higher plane. The heart must be laid a sacrifice at the feet of the Lord, who calls us upward.

With the dissolving personality a higher type of life

will arise. A new meaning will be given to life. The dying is hard—hard indeed. The personal self gathers so much about it in its evolving life and our emotions are so strong and so insistent at this crisis. They have such a long past behind them during which they have gathered strength and power. They color all our thought so that in the hour of their dissolution they seem to take the very Spirit—the Ego itself—with them. When the death-pangs of the heart and its emotional life are felt, the very universe seems to dissolve. Apparently nothing is left. A desolate silence prevails. Thought itself seems impotent. We cannot imagine that we shall ever live again.

This is another test, another opportunity. If we recognize its significance and value we shall take another step toward the infinite centre of life and light. The affections and emotions must all be transmuted into the spiritual force that shall radiate henceforth to all within our circle of influence. The death of the personal and separate will be the birth of the spiritual and divine.

Sometimes we think of this in a vague and metaphysical sense and it offers us no comfort. We must try to realize that life is a series of orderly progressions. Up to a certain point the emotional nature must have its play. It must intertwine with the physical in such a way that experience shall be the outcome. This is necessary to the full development of the human soul. But in its orderly progression life unfolds, flowers, bears its full

fruition of experience, then passes on to the next stage.

When the heart has had its full measure of experience—when love has borne all its perfect fruitage along every avenue of development, it must pass on its garnered treasures into the rich storehouse of the higher spiritual life. To do so implies suffering, sorrow. No progress is possible for the humanity of the “Sorrowful Star” without it.

Perhaps the culminating, the tragical sorrow may come at life’s eventide when the need of love and sympathy are strongest. The heart may cry out in vain for the olden love and faith, for the former sweet companionship, for the dear human ties, for the “other days.” If it be wise, it will cease its striving and turn the eyes inward to the divine Center of life. There it will find the true meaning of life. It will read the riddle with new vision. It will see that the personal self is not eternal, but merely a prison-house for the Ego and must dissolve ere the real life can express.

To mourn a friend who passes away in death is harmful to that friend. To mourn a friend who passes in life—to be disconsolate over the heart’s crucifixion is hurtful to the progress of the higher Self. Only those to whom the wider view of life has not yet unfolded can afford so to mourn. To those whose vision sweeps over the distant star worlds and who count in millennia, all those sorrows and trials appear in their true perspective and a part of life’s eternal progress.

Cosmic Theology

By Geo. T. Weaver Part IV

THAT all sacred books, both among the Orientalists and Occidentalists, begin with a cosmogony, has always been a great mystery among all orthodox theologians. They have been accustomed to regard this as purely arbitrary. This is because they have not the slightest idea of the cosmic basis of theology and religion. They think of the creation of the universal order and of man as acts out of hand, and as two separate and distinct creations, having no well defined connection. Being monotheists, they have no conception of “gods many and lords many,” as the great Master puts it, and that these gods and lords were once men as you and I are. It is this ignorance that has led them to form unique ideas about the person of the Christ, as to his essential divinity. They do not think of Him as having ever been a man in the sense they think of ordinary men,

standing it is said of Him that he was made perfect by the things he suffered, just as all other people are perfected. They confuse the Logos as the creative God with the Absolute, the undifferentiated cause of all causes. This has led them to regard man as only human, and as becoming divine by a special act of Deity, a gift out of hand, but how they cannot say. Thus the whole orthodox theology, of all schools, is a confusion, an inextricable riddle, based on mere dogmas.

The logical conclusion to be drawn from the creation accounts of all sacred books is palpable, and that these books are not read logically is a great mystery, and is attributable to sheer prejudice. Take, for example, the Bible account of these creations. “In the beginning God (the Elohim, or creative gods) created the heavens and the earth.” Then later on, “God [the gods] said: Let us

make man in our own image and likeness.” Of course this refers to man in his ultimate outcome, as Elohim, as world creators; but it intimately associates the macrocosm and the microcosm as one, the latter the child or offspring of the former, and gives a cosmical foundation to all things.

The seven worlds referred to in the last paper, are really seven planes of existence; in the macrocosmic sphere, seven planes within the space occupied by our solar system; in the microcosmic sphere, seven planes of existence within man. These are planes above, or within, planes, each higher, or inner, plane expressing a more attenuated condition of the substance occupying space. The plane of the Absolute, which in fact is not a plane, but the all-inclusive, is the source of the lower, or outer planes; and is not differentiated matter, but one continuous mass, the “seamless robe,” so to speak. It is absolutely unphenomenal spirit-substance. It is what the Kabalists call the “Ain Soph,” which means no thing; it is the “Crown,” at the head of all, and which has produced all, and governs all. In this we see the law of correspondence between the greater and the less, that which is above and that which is below.

It used to be thought space was a vacuum, and the translators of King James’ version of the Bible so regarded it, as they declared that before creation the earth was without form, not only, but was void as well, and this word void means a vacuum.

On this supposition it was held by theologians that “out of nothing God created all things,” a really unthinkable idea. But with the discovery of the undulatory theory of light, it became necessary to conceive a substance of granulated structure replete throughout space, and thus the atom, as a hypothesis, came into being. Among mystics the atom has always been recognized, but among materialistic scientists it is of modern discovery. The atom is the geometric point, replete with life and all that life on all planes implies, and in this discovery the harmony was established between the physical and the metaphysical spheres.

This creative substance is called the fiery element, and by modern scientists, the fiery mist, but in its primal state, while as yet undifferentiated, in the absolute state, it was the watery element, not common water as we know it, but its quintessence, water etherialized to its highest state of tenuosity. This accords with the Bible statement, “And the spirit of God moved upon [brooded over] the face of the waters.” And thus it has been said that all things have proceeded from water. The first emanation from the Absolute was Light, “And God said, Let there be light, and there was light.” The universal agent, or expression of Deity on the plane of the

relative, was Light, the first radiation of His countenance, the life-giving principle of Nature. In its manifestation it is the fiery element.

The atom, or geometric point, was the first differentiation of the Absolute, the first step in the creative process, without which the phenomenal would have been impossible. It is the life principle of the universe, as well as its localized manifestation. It is also the life principle, and localized manifestation of man and all other living beings. One life runs through all, and that life is Divine, though manifesting on planes below the essentially divine. By the Kabalists this point, as the basis of creation, is called IOD, pronounced yod, with the long sound of O, and represents the tenth letter of the Hebrew alphabet. All forms have dimensions of extension, such as length, breadth and thickness, but the point, the basis of all, possesses none of these dimensions, it is a mere point, infinitesimal in space. And yet, because the basis of all forms, it possesses, synthetically, all forms within itself, from nebulous masses down to the most solid forms on the concrete plane. It possesses in possibility all that is in the metaphysical and phenomenal worlds, embracing both forms and forces, things and laws governing them. In the microcosmic sphere it refers to the germinal point, or seed, out of which the foetus develops into the child, before it has become developed in the matrix. In the sphere of mind it represents the point of consciousness produced by the picture in the imagination of creative deity, whether it be God or man, of the creation to be, on any of the planes. It is the divine Architect’s archetypal structure. On the part of the cosmic Deity it is the image of the whole creation and all it embraces; on the part of the Ego in man, it is the image of his own body yet to be formed in the concrete. The point, therefore, represents the sphere of archetypal forms, the first creative day, the Saturn period of the earth.

In the creative process space was needed, not space in the general sense, as the playground of forms, the field of their operations, for this has always been but interstices between atoms. The most refined of the atoms, that which pervades all space, being a point, is thus surrounded. It possesses space in the miniature as its individual field of action, so that in the first life wave from the Absolute, vibrations were started among the atoms, each of which is polarized, and thus motion began, which was the second step in creation, or the second creation principle. Thus the point possesses within itself, statically, all the creative principles, as power, or force, discrimination, order, cohesion, fermentation, transmutation and disintegration. In it are all the colors, appealing to sight; all sounds appealing to the ear; all

tastes, appealing to the palate; all odors, appealing to the scent, and all sensation, appealing to the sense of feeling. The whole gamut of planes, as noticed in the last paper, are synthetically embraced in the atom, or point. This again shows the cosmic basis of all things on all planes.

In the involution process of spirit into matter, there are five life waves, four aside from the first which gave the point, and these correspond with the four first creative days. These life waves, taken together, constitute the Great Breath, in both the macrocosm and microcosm, and of this they are modifications. This Great Breath is that wavy motion which is the cause of the involution of cosmic undifferentiated matter into the differentiated universe. By each life-wave spirit descends deeper and deeper into the vortex of concrete matter. Other life waves carry on the work of evolution, by which spirit involved in gross matter is carried up to its primary state, of non-differentiation; and so on and on, out and in, the creative work goes on forever.

But involution and evolution are opposite processes, one is outward from the center, the other inward toward the center, just as is true in human outbreathing, or expiration, and inbreathing, or inspiration. The source of the Great Breath, not origin, for it never originated, but forever has been operative, is God in the absolute sense, in Whom abides eternally absolute self-consciousness, self-knowledge and self-mastery. "My Father worketh hitherto, and I work," said the great Master, and inasmuch as the primal movement is ceaseless, the life waves are a necessity, and creation the logical result.

These life waves act both positively and negatively, giving a season of creative activity, and this followed by a season of rest, of cessation of the creative process for the time being. This is illustrated on all planes and in all cycles. Our night and day illustrate it; during the day there is activity, at night there is rest and recuperation for the next day's activities. Winter and summer again illustrate it. The dark ages, followed by golden eras, is another cyclic expression of this great truth. On all planes life and death are illustrations of this great law; life, the period of activity for soul unfoldment; death, the period of rest and recuperation for a new incarnation. Thus the various planes are reached in the evolution and involution process. There is great significance in the Bible statement of creation—"And there was evening and there was morning, one day." Neither the

macrocosmic nor the microcosmic spheres either descend or ascend by uniform movement, but by cycles and planes. This is a great law within the plane of the relative. Because the Sun is the great life-giver, and the Moon is supposed to be a dead world, by the orientologists, these two movements are called respectively, "The Sun breath," and "The Moon breath."

Both these day and night periods, eternally following each other, merge into a state of force which is pregnant of both the positive and negative phases; when neither force is active, though both exist in the static state. This also is a great law of the relative state and is manifest in both the universal and the miniature, and on all planes and in all cycles. The work of differentiation was not completed until there came a division of sexuality, symbolized by Eve taken out of Adam. The sex relation is only a provisional arrangement, instituted as a means of generation on the gross animal plane. As things are, it was a necessity in its way, but should never have descended to the plane of lust, which is the plane of sin, lawlessness, death, disease, and all the ills to which our race has over been subject to. It expresses the "fall of our race." The work of redemption is brought about through regenerative living, the cultivating of the life above lust, the mastery of all low desires, including the "lust of flesh." The result of the regenerative process is the restoration to the state of equilibrium, to oneness with the Father, to the dual-sex life, or the androgynous state, when Adam possessed Eve within himself. The great Master says—"In heaven they neither marry nor are given in marriage, but are as the angels." Now, the dual-sex state, in which man and woman are separated, may be called the Day period; dying unto all desire may be called the night period; and the outcome in the restoration of man and woman to the androgynous state, when both sexes have merged into one, but neither is active, is the period of absolute rest, or absolute restoration. This law holds good in the minutest cycles as well as in the greatest; and on all planes of life, from vegetable up and through human; and in the macrocosm and microcosm. Man is closely akin to all life below, and to all life above him; and his line of unfoldment is ever, first downward, then upward, into the vortex, then up the spiral, and forever cyclically.

Illustrations of these laws will follow in a later paper.

Pass the Good Word Along to Your Friends.

Our Debt to Humanity

C. A. Peckham

IN the *Rosicrucian Cosmo-Conception* (pages 406-7) it is stated that at the time of the crucifixion the great Sun-spirit, Christ, entered the Earth, diffusing His desire body throughout the Desire World, thereby purifying and cleansing it to a great extent, and so furnishing us with purer and better material from which to build our higher vehicles, thus helping us in our evolution.

Since then, as indwelling earth-spirit, He has constantly labored to purify and elevate the Earth, gradually accelerating its vibrations and so preparing it for the day when it shall become etheric. "But that day and hour no man knoweth; neither the Son, but only the Father in Heaven." Yet, we are very clearly taught that the time depends upon how soon a sufficient number of people become Christ-like and capable of responding to the Christ vibrations. Therefore, it is evident that it is in **the power of humanity to aid in hastening or in delaying the coming of that Great Day.**

During our sojourn in the second heaven (*Cosmo* page 125), we work with the nature-forces, not only in building the archetype of our own bodies but also of the environment in which we live; consequently, we are responsible, in some measure at least, for the conditions existing in the world today. And, as we look about us, and see all the sorrow, sickness, and suffering there is in the world, we cannot fail to perceive that these conditions are far from perfect, and that the crying need of humanity is for more light upon the great problems of life.

The present conditions are due to the ignorance of the masses regarding the underlying causes governing human life and of the end that is to be achieved thereby. Therefore, it is evident that the wider the knowledge of these great laws is disseminated, the sooner that Great Day will dawn, and the sooner the Christ be liberated.

This is exactly the mission which the Elder Brothers have entrusted to us by giving us the beautiful Rosicrucian teachings. And when we realize that we have helped to make the present conditions and are helping also to make the future, we will recognize this mission not only as a great privilege, but also as **a debt we owe to humanity**, for realizing that as a part of humanity we are thus, in part, responsible for present conditions, we shall perceive that, owing to our greater knowledge, it is our duty to work earnestly for the

upliftment of the world, and so we shall consecrate our lives more and more fully upon the altar of service and strive more ardently to help on the great work of our Elder Brothers. And we shall do this more faithfully and eagerly when we clearly understand that, not only between lives, but also by every thought and act of our daily lives, we are helping either to hasten or delay the great day of the Lord. Every thought of evil, every unworthy emotion, has a tendency to slacken the rapid vibrations of the higher worlds, thereby producing a discord in the earth's aura which tends to hinder evolution. These discordant vibrations also cause the indwelling Christ spirit to feel the keenest pain.

If we will meditate deeply upon the nature of the great sacrifice made by the Christ, "who for our sakes immured Himself in the earth," we may perhaps be enabled to form a faint conception of the painful limitations endured by that exalted being in the crampingly slow vibrations of our dense planet. And if we will then consider that He is conscious of all the evil and discord there is in the world, and that every thought of hatred or anger causes Him the keenest pain, we shall better realize our responsibility and **the great need we have of self-control.**

If we will let this thought sink deeply into our consciousness, by meditating frequently upon it, it will fill our hearts with love and reverence for the Christ, and inspire us to work persistently and ardently for the establishment of His kingdom.

This thought will also help us in our effort at self-control. The realization that every time we give way to thoughts of impatience, hatred, anger, etc., we add to the burden of Christ will, if we truly love Him, make **self-control a sacred duty** with us and if, in connection with this, we keep continually in mind the thought that every deed of kindness, every thought of love, every feeling of reverence, every act of unselfish service to others, helps to free Him from His limitations, it will inspire us with devotion to work with greater persistence at the task of cultivating our higher natures.

Consider, also, the agony the Christ must be enduring in the present crisis of the world's history with the dark cloud of war hanging like a pall over the earth, causing an immense volume of terrible thoughts to be projected, with unbelievable force, into the higher worlds. Think of the wicked assassinations, the implacable hatreds, the unmentionable bestialities engendered by the war and

we shall realize the greatness of our mission and the great need there is for workers in the vineyard of the Lord.

Christ said, "If any man serve Me, let him follow Me." To follow Him is to live the life that He lived, to consecrate all our thoughts and acts and work unceasingly for the upliftment of the world. Every time we

imitate Christ and strive to follow His teachings we hasten the day of His liberation. Therefore, bearing in mind the thought of how our acts affect Him and cause Him pain, let us seek to serve Him by following His example and consecrating our lives upon the "Altar of Service," taking as the ideal of our life this motto, "All for Christ."

Question Department

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How to Probe Psychic Experiences

IN THE Rays for January, 1916, you answer a question.

"How can one differentiate between the elusive 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 work while the physical body was lying asleep on the bed?"

In answer to this question you say in part, "Suppose that some night you become acquainted with another person outside the body, that perhaps you work together with that person for weeks or months and that in the course of conversation one night you find that your friend lives in New York or London. Suppose further, that you had occasion to visit him in his home while functioning in your invisible body, also, that shortly after this experience it became necessary for you to take a business trip to the city where your friend is located. You tell him at night of this contemplated journey and he invites you to be his guest during your stay in his home city. You accept his invitation, start for your destination, and take a car as directed by him, get off at the corner you know well already, go 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 etherically in the invisible world, and you commence right away to talk about things you have done outside the body. You know each other as well as old friends in the physical world know, or in other words, you continue the relationship in the physical body exactly as it was formed outside in the Invisible World."

But is it not possible that a friend in the invisible world may be conscious there and give you such an invitation, though unable to carry his consciousness through to the waking state, so that when you present yourself at his door, according to the invitation received in the invisible world, he stares at you blankly and does not know what you are talking about?

Answer: Yes, the point is very well taken. There are a number of people who are quite conscious outside the body at night and yet unable to bring their experiences to the waking state. But in the case mentioned, the proof would be just as good to the enquirer as if he were received with open arms. for he has found the house by

the description given him while out of the body and he has met the man physically whom he knew outside. So it does not matter in the least to him as far as proof is concerned that his friend from the invisible world did not recognize him in the physical body, and if the friend had told him something that he could not possibly know from any other source, he might be able to convince the friend physically of the reality of the psychic experience to which he referred and perhaps help him later to bring his consciousness through.

But it is dangerous to meddle with such matters and one ought to exercise the utmost caution to avoid the unpleasant experience of being taken for an imposter or charlatan. The writer once had an experience of a somewhat similar nature and as there is an important point and a lesson involved, it may not be out of place to relate it.

Many years ago the writer saw at the convention of an occult society a man whom we will call X. He was evidently wealthy and prominent, while the writer was poor and obscure, so we moved in different spheres and did not make each other's acquaintance. Years later, the writer found the Rosicrucian teachings in Germany and after his initiation met a number of the lay brothers. Among them was X, who it was found belonged to a higher degree than that which the writer then had. We talked together of many things of common interest and X told the writer that he lived in a certain city in America, hoping that we would meet there some time. This was heartily echoed by the writer for he believed that when he met X in the body that gentleman would explain many things to him and teach him much that he, a young neophyte, did not know, because he was not at that time proficient in carrying through all his experi-

ences from the invisible world to the physical consciousness.

About a year later the writer arrived in the city mentioned by X and mutual friends told him that X was anxiously looking for his arrival. Now remember, the writer knew X physically, but X had never met the writer in the body. Nevertheless; when we did meet we walked towards each other and shook hands just like old friends. We sat down and commenced to chat as if we had known each other for a long time, and there was nothing whatever to warn the writer that X did not remember our experiences in the invisible world until suddenly a remark brought an expression of blank astonishment to the face of X, who exclaimed:

“Why, what are you talking about?”

It then developed that X did not remember one single incident of his experiences in the invisible world. He had seen the writer at the convention and remembered, hence had no need of an introduction.

A question then arose which was very puzzling to both the writer and X: “How was it possible for anyone

to be a lay brother of the Rosicrucian Order and not know anything about it?” Inquiry and investigation later brought out the fact that admission to the Temple had been gained in a previous life, but that indulgence of certain habits in this life had dulled the brain centers so that no experiences in the invisible worlds could be carried through to physical consciousness.

There are two important things to be learned from this experience. In the first place, that one cannot be too cautious how one addresses friends from the invisible world when we are in the physical body until the fact has been definitely established that both can carry their experiences through. The second, and probably the most valuable lesson is that we must pay the price if we want to retain consciousness of our nightly travels. We cannot, as the saying is, “Eat our cake and have it.” If we indulge in the gratification of the senses, wasting our energy and vitality on the so-called pleasures of this world, we have only ourselves to blame when we do not at the same time make spiritual progress.

Immortality of the Soul

Question—

IT IS commonly assumed that each individual soul has had a beginning, but is nevertheless so constituted that it is imperishable. This idea was questioned by one who believes that death ends all and I would like to find some argument or passages from the Bible that I may convince him that he is wrong. Will you please help me?

Answer: While there are a number of ways in which it is possible to demonstrate that death does not end all, we are afraid that no amount of argument will convince one who is not willing to be shown. You remember the parable Christ told about the rich man and Lazarus who died, and when the rich man desired that Lazarus be allowed to return from the dead to warn his brothers, Christ said: “If they will not believe Moses and the prophets, neither would they believe if one rose from the dead.” And that is the point. We have heard so-called scientists say that they would not be convinced of life after death even though they actually saw a ghost, for having settled by reason and logic, to their own complete satisfaction, that there are no ghosts they would consider themselves suffering from a hallucination if they were actually to see an apparition.

Neither is it possible to give you authoritative statements from the Bible. The word “immortal” is not found at all in the Old Testament. Then it was said “Dying thou shalt die” and long life was held out as a reward for obedience. Nor is the word found in the four gospels, but in the epistles of Paul it occurs six times. In one passage it speaks of Christ having brought immortality to light through the gospel. In another he tells us that “this mortal must put on immortality.” In a third passage he makes clear that this immortality is given to those who seek for it. In a fourth place he speaks of our state, “when this mortal shall have put on immortality.” In a fifth place he declares that “God only has immortality,” and the sixth passage is an adoration of the King Eternal, Immortal and Invisible. Thus the Bible does not by any means teach that the soul is immortal, but on the other hand it says emphatically “the soul that sinneth it shall die.” Were the soul **inherently and intrinsically** imperishable that would be an impossibility. Nor can we prove immortality from the Bible by passages as John 3: 16. “God so loved the world that he sent his only begotten Son that whoso believeth on Him should not perish but have everlasting life.” If we rely upon that word to prove that the soul is without end, possessed of interminable life, we must also accept the passages which

state that the souls are doomed to everlasting torment as claimed by some of the orthodox sects. But as a matter of fact these passages do not prove a life of unending bliss or torment. If you will take Liddel and Scott's Greek dictionary and look up the word, you will find that the word translated "everlasting" in the Bible is a Greek word *aionian* which means for a "little while," "an age," "a little time," "a lifetime," and you will readily see that in the case of the slave Onesimus, concerning whom Paul writes to Philemon, "for perhaps he therefore departed for a season that thou shouldst receive him forever." This word forever could only mean the few years of Onesimus' life on earth, and not infinite duration.

What then is the solution? Is immortality only a figment of the fancy and incapable of proof? By no means, but we must differentiate sharply between the **soul** and the **spirit**. These two words are too often taken as synonymous and they are not. We have in the Bible the Hebrew word *Ruach* and the Greek word *Pneuma*, both meaning spirit, while the Hebrew word *Neshammah* and the Greek word *Psuke* mean soul. In addition to these we have the Hebrew word *Nephseh*, which means **breath**, but has been translated **life** in some places and **soul** in others as suited the purpose of the translators of the Bible. And that is what creates confusion. For instance, we are told in Genesis that Jehovah formed man from the dust of the earth and blew into his nostrils the breath (*nephesh*) and man became (*nephesh chayim*) breathing creatures, not a living soul. Regarding death we are told in Ecclesiastes 3: 19-20, also in other places, that there is no difference between the man and the animal, "as the one dieth so dieth the other, for they have all one **breath**" [*nephesh* again]; so that a man has no pre-eminence above a beast....all go unto one place." But there is a very definite distinction made between the spirit and the body, for we are told that "when the silver cord is loosed then shall the **body** return to the dust whence it was taken and the **spirit** to God who gave it." The word death is nowhere connected with the spirit, and the doctrine of the immortality of the spirit is taught definitely at least once in the Bible: Matt. 11:47, where the Christ said concerning John the Baptist, "**This is Elijah.**" The spirit which had ensouled the body of Elijah was reborn as John the Baptist; it must therefore have survived bodily death and have been capable of continuity of life.

For the deeper and more definite teachings concerning this matter we must, however, go to the mystic teaching, and we learn from the *Rosicrucian Cosmo-Conception* that the Virgin Spirits sent out into the wilderness of the world as Lightrays from the Divine

Flame, which is Our Father in Heaven, first underwent a process of involution into matter, each ray crystallized itself into a threefold body. Then mind was given and became the fulcrum upon which involution turns to evolution, and epigenesis, the divine creative ability, inherent in the indwelling spirit, is the lever by which the threefold body is spiritualized into the threefold soul and amalgamated with the threefold spirit; **soul** being the **extract of experience whereby the Spirit is nourished from ignorance to omniscience, from impotence to omnipotence**, and thus finally becomes like its Father in Heaven.

It is impossible for us with our present limited capabilities to even conceive of the magnitude of this task, but we can understand that we are a long, long way from omniscience and omnipotence, so that this must require many lives and therefore we go to the School of Life, as the child goes to our schools here. And as there are nights of rest between the children's school days, so there are nights of death between our days in Life's School. The child takes up its studies each day where it left off the previous afternoon, so also we, when coming to re-birth, take up the lessons of life where we left off in our previous existence.

If the question is asked, why do we not remember our previous existences if we have had them? the answer is easy. We do not now remember what we did a month, year, or a few years ago, how then could we expect to remember so much farther back? We had a different brain attuned to the consciousness of the previous life. Nevertheless, there are people who remember their past existences and more are cultivating the faculty every year, for it is latent within each human being.

But as Paul says very properly in the fifteenth chapter of First Corinthians, "If the dead rise not, then our faith is vain and we are of all men the most miserable." Therefore the neophyte who has passed the door of initiation into the invisible world is always brought to the bedside of a dying child. He sees the spirit pass out and is told to watch that spirit in the invisible world until it seeks a new embodiment. For this purpose a child is generally selected which is destined to seek rebirth within a year or two; thus a comparatively short time the neophyte sees for himself how a spirit passes out through the portal of death and enters physical life again through the womb. Then he has the proof. Reason and faith must suffice those who are not prepared to pay the price for first-hand knowledge, and that is not to be bought for gold. The price is paid in one's lifeblood.

If this magazine appeals to you speak a good word for it and thus help to spread knowledge.



The Astral Ray

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A Tour Through the Universe

By Gamma Beta. (Concluded)

This valuable article began in March. Back numbers may be had at 10¢ each.

IS THERE A LIMIT?

THERE is a growing belief that the universe we see has bounds! Astronomers have always held that every increase in power and length of exposure in photographic telescopes has added many new stars to those already known; but it appears that in certain regions long exposures add few stars, and there are quite a number of very eminent astronomers who believe that in certain directions the photographic telescopes have all but, if not actually, penetrated to vacant space beyond! Thus, the lamenting Newcomb said, "That collection of stars which we call the universe is limited in extent."

This completely upsets the older belief of a continuous and uninterrupted universe. We know that time never began, and will never end; and the same **must be true of space!** It is unthinkable, then, that the "collection of stars" we see, or can almost see, vast though it be, includes all the space that is occupied; no matter how large we may or can conceive this "collection" to be, it is as nothing to space either occupied or unoccupied.

This naturally leads to the high probability, if not certainty, of other aggregations unnumbered and beyond numbers—an infinite number, in infinite space, like oases in a desert. This does not seem to be entirely unreasonable; for we see, among the stars we know, a strong tendency to cluster, or form groups. We observe with unaided eyes the Pleiades, Orion, and other groups,

while the telescope reveals clusters and swarms in scores, in every direction. The Milky Way is an example on a colossal scale.

The recent discovery by Kapteyn shows that a large majority of stars have a strong preference for moving in two great streams, toward and from two nearly opposite regions. This has been confirmed by several other astronomers, using different material (star motions), but getting practically identical results; and it is generally accepted by astronomers. And this again, in turn, seems to confirm the clustering theory above suggested.

Briefly, in effect, it is as if two great clusters, beyond our powers to number, had been traveling in space "on the King's highway," and had met, and the individual stars of one group are now passing among and between the members of the other group, and, at the moment, both groups, as one, are occupying the same part of space!

What a meeting! What a passing! What possibilities! We at once imagine collisions, destruction, and **chaos**; but when we **think**, we have no fear; the Master is at the helm.

Flying on their boundless courses, many miles in each second of time, these untold millions of suns, with their attendant worlds, will be unknown millions of years passing among and beyond each other, in their majestic progress—the march of ages.

What next? Will they drift and drift **by** other clusters, as ships pass on the sea, or **through** other clusters, to us unknown, for eternities of eternities to regions of space. and to distances never yet dreamed of by mortal man? **The Master is at the helm.**

How Many? What For?

Astronomers are often asked how many stars there are in the heavens. They do not know. An eminent English astronomer very recently, in a presidential address, said, on this subject, "It is perhaps not excessive to guess that even today a thousand million might be counted." A French astronomer and mathematician, assuming that one tenth of the light we receive at night comes from the stars (and we can see well enough to follow roads and distinguish objects, etc., at night, without the aid of the moon, and of course this is starlight), by computation shows that we receive this light from no less than sixty-six milliards (sixty-six thousand millions) of stars, counting no stars fainter than the seventeenth magnitude, and our greatest telescopes will show us stars to the eighteenth or even less. In the long ago, the Lord said to Abraham, "Look now toward heaven, and tell the stars, if thou be able to number them." The challenge is still open; but "He telleth the number of the stars; He calleth them all by their names." Verily, "the heavens declare the glory of God, and the firmament showeth His handiwork," and it is the fool who "saith in his heart, There is no God."

Are other worlds inhabited? Astronomers do not know; but "come now, and let us reason together." We know that the moon has no atmosphere, and that every living thing, both plant and animal, must have air. The day and night there are each two weeks long, with no atmosphere to shield from the burning, cloudless sun by day, or to retain the heat to protect from the bitter cold of the long lunar night. Life as we know it can not exist on the moon. On some of the planets it seems problematical to us; Jupiter for instance. But with the billions of worlds in mind, created for some purpose, we must conclude that **either life is natural and universal, or life on the earth is a fantastic freak.** But this is inconsistent with common sense. It is absurd. If these numberless worlds are not for some kind of life, what are they for?

Our wildest dreams and conceptions of the power of the Creator shame us with their insignificance. The reality overwhelms us, and our minds and hearts grow sick with the knowledge of this infinity of greatness. Lo, this is the God of the astronomer! Utterly dazed and overwhelmed with the grandeur and immensity of our Father's house, bewildered and hopelessly cast down with the thought of our nothingness, we read with a new understanding the words of the Hebrew poet:

"When I consider the heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained; what is man, that Thou art mindful of him? and the son

of man, that Thou visitest him?" But what a comfort it is to know that even a sparrow cannot fall to the earth without His knowledge, and that we are more than many sparrows! God's ways are not our ways; and after the thoughts with which we have been dealing, we perhaps more fully realize what is meant when God tells us: "My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts."

How strange it seems that men whom God has endowed with minds, to grasp these mighty problems, can lightly pass or entirely ignore the laws of the Creator and the sacrifice of His Son, for the frivolity and sin that everywhere surround us! They are mad. "Father, forgive them; for they know not what they do."

Its Appalling infinitude

I can do no better than to quote the words of the German poet Richter, in his sublime thoughts on this subject: "God called up from dreams a man in the vestibule of heaven, saying, 'Come thou hither, and see the glory of My house.' And to the servants that stood around His throne, He said, 'Take him, and undress him from his robes of flesh; cleanse his vision, and put new breath into his nostrils; only touch not with any change his human heart—the heart that weeps and trembles.' It was done; and with a mighty angel for his guide, the man stood ready for his infinite voyage; and from the terraces of heaven, without sound or farewell, at once they wheeled away into endless space. Sometimes with the solemn flight of angel wing they fled through Zaaarahs or darkness, through wildernesses of death, that divided the worlds of life; sometimes they swept over frontiers that were quickening under prophetic motions from God. Then, from a distance that is counted only in heaven, light dawned for a time through a sleepy film; by unutterable pace the light swept to them, they by unutterable pace to the light. In a moment the rushing of planets was upon them; in a moment the blazing of suns was around them.

"Then came eternities of twilight, that revealed, but were not revealed. On the right hand and on the left toward mighty constellations, that by self-repetitions and answers from afar, that by counterpositions, built up by triumphal gates, whose architraves, whose archways—horizontal, upright—rested, rose—at altitudes by spans—that seemed ghostly from infinitude. Without measure were the architraves, past number were the archways, beyond memory the gates. Within were stairs that scaled the eternities below; above was below—below was above, to the man, stripped of gravitating

body; depth was swallowed up in height insurmountable, height was swallowed up in depth unfathomable. Suddenly, as they rolled from infinite to infinite, suddenly, as thus they tilted over abysmal worlds, a mighty cry arose—that systems more mysterious, that worlds more billowy—other heights and other depths—were coming, were nearing, were at hand.

“Then the man sighed, and stopped, shuddered, and wept. His overladen heart uttered itself in tears; and he said: ‘Angel, I will go no farther; for the spirit of man acheth with his infinity. Insufferable is the glory of God. Let me lie down in the grave and hide me from the persecution of the Infinite; for end, I see, there is none.’ And from all the listening stars that shone around issued a choral voice, “The man speaks truly; end there is none, that ever yet we heard of.’ ‘End is there none?’ the angel solemnly demanded. ‘Is there indeed no end? And is this the sorrow that kills you?’ But no voice

answered, that he might answer himself. Then the angel threw up his glorious hands to the heaven of heavens, saying: ‘End is there none to the universe of God. Lo, also there is no beginning!’”

Let us end our journey. We have not been far away. I did not intend that we should go far beyond our own doorsteps, so to say; so let us return to our little present home we call earth, and let the beautiful, twinkling stars—the kindly, lovable, loving stars, they seem to me, with their attendant worlds—whirl, and wheel, and roll, and shine in boundless space, while a new light—the light of God’s universe—shines upon His word, that carries us backward to the time when “in the beginning God created the heaven and the earth,” end when the “morning stars sang together,” and forward to the time when there will be a “new heaven and a new earth,” and the overcomers shall inherit the kingdom.

“In My Father’s house are many mansions.”

Were You Born Under A Lucky Star?

HAVE you ever looked through a kaleidoscope at the patterns formed there by the many little pieces of varicolored glass and noticed how the slightest disturbance of the position changes the pattern; also, do you realize that it will be impossible, or almost so, to duplicate any pattern, no matter how much you were to turn; there is such a variety of effect. Similarly when you look into the heavens night after night you will notice changes among the planets. In fact, such is the variety of changes that occur among them that it would be impossible to duplicate the position which they hold relatively to one another while you are reading, for almost twenty-six thousand years. Thus, in the planetary kaleidoscope, there is, we might say, an infinity of patterns. When we realize that human beings are entering the world constantly and that each being is stamped at the first complete breath with the planetary pattern then in the sky, everyone must necessarily be different from everybody else. Nor should this statement of the stellar influence create doubt when we consider that wireless waves of different lengths, and different pitch, sent out from a tiny human contrivance can make themselves felt and register by mechanical operations involving expenditure of energy many thousands of miles from their source. The planetary vibrations from those great orbs in the heavens make themselves felt millions of miles as surely, as easily, and with equal certainty. We know that the angle of the

solar ray determines whether it is winter or summer. We also know the effect of the Moon upon the waters, and it is within the experience of all that we feel more buoyant when the atmosphere is clear and dry than when it is moist and murky. And what determines these atmospheric conditions but the planets, the circling stars.

When we look up at this planetary kaleidoscope from time to time we see in the heavens various configurations which are pronounced lucky or unlucky, according to whether they are formed between so-called benefics alone, such as Venus, Jupiter, and the Sun, or planets said to be malefic, such as Saturn, Mars, or Uranus. This evening, when the writer looked at the sky, Jupiter and Venus were in very close conjunction near the mid-heaven, and it is a foregone conclusion that those who come into the world under this configuration will enjoy a measure of good fortune far above the average, and such persons would therefore be considered “lucky” in the extreme. On the other hand there are times when Saturn and Mars occupy the zenith position, for souls that are born to suffer.

But why should one suffer and another be born under a lucky star? Why do the stars give good fortune to one and misfortune to others, and if we are born to “luck,” whether good or bad, what is the use or where is the incentive to individual effort? If there is a law of nature which is established beyond doubt, it is surely the law of Cause and Effect. Every cause must produce an ade-

quate effect and nothing which we see as an effect can be without a pre-existent cause. Moreover, if this is a universal law, it must apply to the conditions of birth as well as to subsequent life. Following up this idea the next question is: If our birth under a lucky or unlucky star is the effect of some prior cause, what may that be, or where and how was that cause generated? To that there can be only one answer, that we must have made the causes in some previous existence which now results in our birth under a lucky or an unlucky star. Thus, by induction, a belief in Astrology requires also a belief in a previous existence, as well as in future lives, for while we are now reaping in our horoscopes the effects of our past lives, we are also by our acts laying the foundations for a new horoscope which can only be worked out in a future life.

*How closely luck is linked to merit
Does never to the fool occur,
Had he the wise man's stone, I swear it,
The stone had no philosopher.*

said Mephisto sarcastically in *Faust*—and it is true. If we are born under a lucky star it shows that we have earned the good fortune thereby indicated, by forethought, kindness, and our other virtues expressed in previous lives, for we cannot have friends unless we are friendly ourselves. If we happen to have Saturn and Mars where Venus and Jupiter are now, near the zenith, it shows that in the past we ourselves have not been kindly and friendly or we could not now express the opposite traits.

But this is just the point where the study of Astrology should help us. It shows our limitations for the present and it points out the obvious remedies and how to build for the future. Can the leopard change its skin? No. Can the lion cease to prey? Absolutely impossible. Can the flower cease to bloom or the mineral to crystallize? Certainly not; because they are under the laws which are unchangeable as the laws of the Medes and Persians. They have neither choice nor prerogative but must obey the dictates of the group spirit which guides them along their path of evolution.

But in this respect we differ radically from those lower kingdoms, we have both choice and prerogative. We may do whatsoever we will and that is a factor which is never shown in the horoscope, a factor that may be made to play an all important role in every life. It is not enough to be born under a lucky star to have a lucky life, for the horoscope shows only the tendencies and the person who is so well endowed will without question have an abundance of opportunities to make his life fortunate in the very highest degree. But only

insofar as he exerts himself to grasp opportunity on the wing will that which is foreshown in his horoscope come to pass. And similarly with the person who is afflicted by the conjunction of two malefics in the mid-heaven or anywhere else *in* the horoscope. By his will, and the exercise of choice, which are his divine birthrights, he may rule his stars and make of the unlucky horoscope a fruitful life from a far higher standpoint than the other. The bark that has been tossed by the tempest harbors a joy when the haven of safety is reached that is not equaled on the ship that has always sailed on smiling seas.

*Who never ate his bread in sorrow,
Who never passed the midnight hours
Weeping, waiting for the morrow,
He knows ye not ye heavenly powers.*

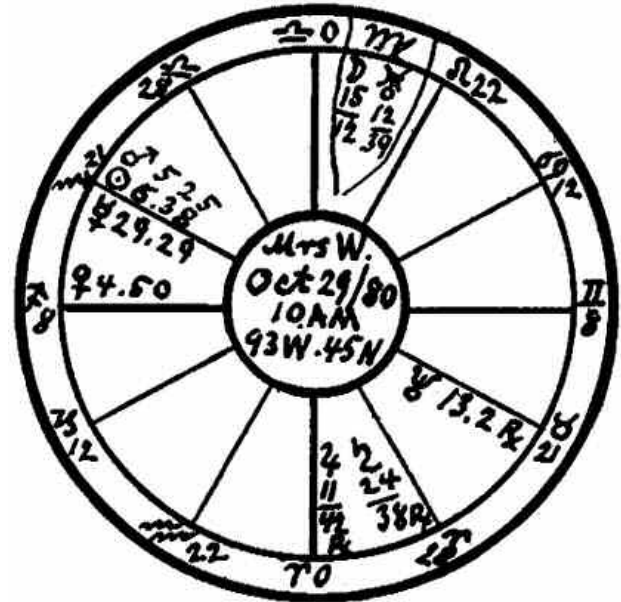
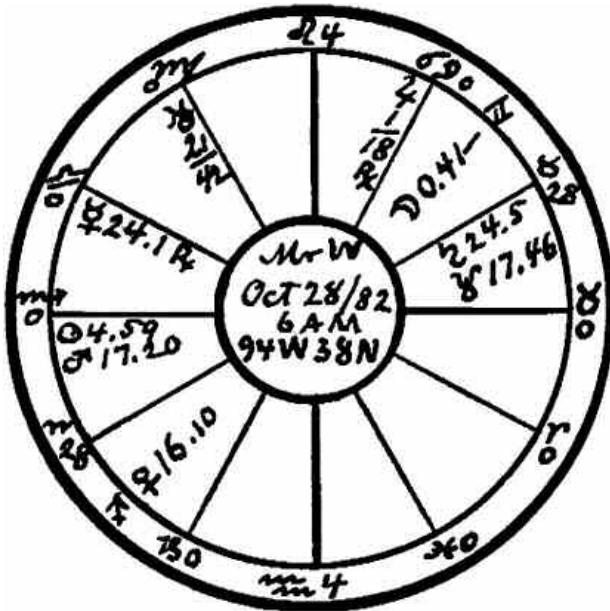
From the higher standpoint those who are living in the lap of luxury are to be pitied when their lucky stars give them all the good things of this world and cause them to forget that they are stewards and that the day is coming when their souls shall be required of them with an account of their stewardship. They shall then be forced to confess that they have failed to use the substance entrusted to them in a proper manner; while others who, under the strain and stress of life, expressed by the horoscopical squares and oppositions, have wrung from their unlucky stars a measure of victory. What wonder then if the king's messengers, the circling stars, take from the unfaithful steward that which he had and give to the other, changing their adversity to prosperity in later lives. Thus the pendulum of luck and loss, success and failure, change through many lives till we learn to make our own "luck" by ruling our stars.

*A god can love without cessation,
But under laws of alternation
We mortals need in changing measure
Our share of pain as well as pleasure.*

And it is this necessity for change that is ministered unto us by the circling stars which form configurations that we call good or evil, though they are neither from a higher standpoint, for no matter how good the horoscope, by progression of the stars evil configurations are sure to come and no matter how evil, there are always new opportunities for good given by configurations of the Sun, Venus, and Jupiter to our planets at birth. All that we have to do is to grasp the opportunity, help our stars, that our stars may help us.

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

The Tie That Binds



We give herewith the horoscope of a man and wife to show how they blend and to indicate the causes of marital infelicity which exists between them. Students should remember, however, that these people have generated the unfortunate conditions and tendencies shown in the past, and this brought them together to be each other's demon; also, that knowledge, coupled with sufficient will power, would have helped them to rule their stars and live in at least comparative happiness, instead of hating each other and bearing each a burden of misery. There are times of adverse aspects in every life, and students of the stellar science have a greater duty to bear with others under such conditions; to whom much is given of him much is required, and the great knowledge gained from a study of the horoscope ought to bear fruit in life, for rightly read the horoscope should be the key to compassion towards the' shortcomings of others.

The wife is short, plump, good looking, and active, and she is thus described in her own horoscope by Venus in Sagittarius conjunction to Mercury on the ascendant, for Venus makes for plumpness, Sagittarius and Mercury give activity, and the Sun conjoined to Mars in Scorpio give an energy and fire shown physically by a reddish tint of the hair. In the husband's horoscope she is similarly described by Neptune in Taurus, which is the sign of Venus, for we look to the planet nearest the cusp of the seventh house as the significator of marriage.

The husband has 0 degrees of Scorpio rising with the Sun and Mercury near the ascendant. Mars is in the first house, thus this man partakes of both Libra and Scorpio characteristics. Mars and Mercury make him taller than

a purer Scorpio would be, and Mercury darkens the complexion. The opposition of Mars to Neptune makes his flesh flabby. In the wife's horoscope we see no planet in the seventh house to describe the husband, for the seventh house is the house of marriage, and therefore we look to the Sun, which is the general significator of the husband in a woman's horoscope (the Moon signifies the wife in a male nativity). The Sun is in Scorpio 6.38 and when we move him forward in the Zodiac the first complete aspect which he makes is a sextile to Uranus in Virgo 12.39. Uranus in Virgo also describes a person who is tall and dark; that is to say, Uranus makes him tall and the Mercurial sign Virgo darkens the complexion.

The nature and condition of the home is shown in the fourth house, and as the husband usually provides the wherewithal to make and keep the home, we will first examine his financial condition.

Scorpio 28 is on the cusp of his second house; thus only two degrees of that sign are involved in our judgment of this question, but we have the whole of the sign Sagittarius in the second house, so Jupiter is the ruler. We find him trine to the Sun. Venus is also in the second house and that constitutes one of the most fortunate financial aspects in the whole gamut. We may therefore judge that whatever troubles occur in this home, the underlying cause is not the lack of money as so often is the case. Let us now see what sort of a home the wife will make with the money received. This is described in her fourth house. There we find the martial sign Aries on the cusp and we find Jupiter and Saturn there both

of them retrograde and unaspected, save that Saturn is further afflicted by a parallel to Uranus. Thus it will be seen that the home is anything but "sweet." The wife also has the Sun conjunction Mars in Scorpio. It is therefore evident that she has a bad temper which she constantly vents on her husband for, as said, the Sun is general significator of the husband in a woman's horoscope. Similar signs of marital infelicity are shown in his horoscope by Venus square Uranus, the former planet being ruler of his seventh house as Taurus is on the cusp. Saturn and Neptune are there, the latter opposed by Mars.

The profession of the husband is indicated by Scorpio, the rising sign, with Sun and Mars there. Mars is also ruler of the sixth house which indicates the form of employment and the Sun rules Leo the sign on the tenth house which signifies his social standing. He is a medical man, a surgeon. But it seems strange that a man could take up such a learned profession with both significators of the mind, that is to say, the Moon and Mercury, unaspected. There must be something wrong mentally, and there is. The trine of the Sun to Jupiter helps the mind, for Jupiter is the ninth house ruler in the radical horoscope, and by the radical horoscope we mean a figure in which Aries is on the first house, Taurus the second, and Sagittarius the ninth house, which rules the mind. In such a horoscope the number of the sign corresponds to the number of the house, and as the ninth house stands for the mind and Sagittarius is the ninth sign, Jupiter the ruler of Sagittarius also has an influence in making the mind benevolent and kindly where he is well aspected, as in this case. The trine of Uranus and Neptune also helps the mind of this man, but Uranus is in the mercurial sign Virgo, which is the sixth sign and therefore indicates disease. This shows that the mind runs in that direction. Besides, the square of Uranus to Venus shows that he is of a super-nervous nature and Neptune in Taurus, the sign of the throat, shows that he is liable to take his own medicine. The opposition of Neptune to Mars shows him to be exceedingly impulsive and lacking in discrimination where his personal sickness is concerned, and we may therefore expect that he will prescribe for himself; something which all medical men know is superlatively dangerous. As a matter of fact, he has become a morphine fiend. He has been confined in hospitals a number of times. He is insane on that account and has thus responded to the condition shown by the unaspected Mercury and Moon, for a sound, balanced and reasoning mind would have known the utter folly of the course he has pursued. Thus he has had his share in

wrecking home conditions, shown in the wife's horoscope and she has been forced to support herself and child at different times. While her scolding may have induced lapses into the morphine habit, fear of that dreadful drug may also have caused her to scold, so we see that as usual it is not one's fault when two quarrel.

Sometimes the question is asked when cases like this are presented, could such a marriage have been prevented by astrology, and would not greater happiness result if people were mated by astrology. To this question we may answer "yes" and "no." If the horoscopes of intending marriage partners were cast by a competent astrologer, unhappy marriages would certainly be prevented and happy unions result if the parties involved could be induced to abide by his decision, but it is the writer's belief that marriage is among the ripe fate which we must meet in each life, for while he has found that in cases where he advised marriage the consulting parties were always eager to rush off and be made happy right away by the legal ceremony, but where serious temperamental differences were observed which showed that the marriage must bring misery to both, his verdict has only been accepted in one case. The rest all went and married, and some of them hated him from that day on, though unfortunately his predictions have proved true. Even the advice to prospective brides that marriage and motherhood would endanger their lives, so that there was scarcely a chance of survival, has proved no deterrent. The call of the mate selected in former lives seems to overrule all for good or ill. It is the tie that binds, and each soul must loose the knot ere it is free to seek other companionship.

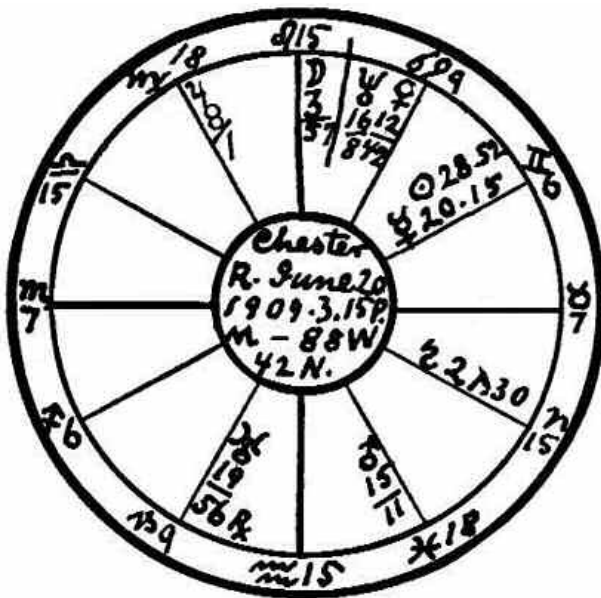
But while this is the case, surely there is no need of drifting entirely with the tide and allowing oneself to be carried into the maelstrom of unhappiness, each making life a misery for the other. What cannot be cured must be endured, and 'kicking against the pricks' only makes the wound deeper and more painful. These uncongenial relationships are intended, among other things, to teach us self-control, patience, and forbearance. If you cannot be happy you can at least try to be as happy as you can.

*It is easy enough to be pleasant
When life flows along like a song,
But the man who's worth while is the man who will
smile,
When everything goes wrong.
For the test of the heart is trouble,
And it comes with the passing years,
And the smile that is worth all the praise of the earth
Is the smile that comes through tears.*

Your Child's Horoscope

CHESTER R. Born June 20, 1909, at 3: 15 p. m., Chicago.

In this horoscope we find four fixed signs on the angles and Saturn is sextile to Mercury. This makes Chester very determined by nature and no matter what may be the obstruction in his path he will persist in



order to gain his point, but Mars is also square to Mercury, the significator of mind. This configuration sharpens the mind but it gives him at times a certain impulsiveness and makes his argumentative and sarcastic, also very quick to resent insults, real or fancied.

The nature balances between these two points: Saturn sextile Mercury, which gives tact, diplomacy, caution, and persistence, and Mars square Mercury, which shows a tendency in the exactly opposite direction—at times he will show one side and at others the reverse. The Moon, the other significator of mind, is unaspected; therefore he will have very little imagination, but as Mercury is in his own sign Gemini, he will be a good reasoner, quick to learn, and the dynamic energy infused by Mars will help him to put into practice the things which he has learned.

There is, however, another side to his nature which may endanger his welfare if he follows it. This is indicated by Saturn square to Uranus, Venus and Neptune. The Moon, Venus and Neptune are in the ninth house and Venus and Neptune are in the psychic sign of

Cancer, while Saturn is in Aries, the sign of the head. The ninth house position found in this horoscope makes the person a great dreamer, both by night and by day. He sees visions and is very sensitive to psychic conditions about him. The affliction of Saturn from the sign of the head makes this faculty dangerous if it should ever gain the upper hand, for Neptune signifies the beings in the unseen world, and should Chester ever leave the path of reason indicated by Saturn sextile Mercury and respond to this condition shown by Saturn square to Neptune, he will become hopelessly entangled in the maze of mediumship, and the consequences to him from a mental standpoint might be quite serious. Therefore you should be very careful never to allow him to enter any place where phenomena are being produced, such as spiritualistic seances and circles. The path of logic and reason is the only one that will carry him safely through. He needs a strong hand especially in childhood to keep his feet on earth.

Neptune conjunction Venus will give him musical talent and ability and as Venus is also sextile to Jupiter and Jupiter rules the second house, music may be his vocation; at any rate you may rest assured that his financial fortunes will be very good. Saturn in Aries rules particularly the pneumogastric nerve which supplies the heart and digestive tract. Its function is to inhibit or retard the action of the heart and Saturn in Aries is particularly obstructive to that nerve; therefore the heart action is not very good. This testimony is further strengthened by the fact that the Sun which rules Leo, the sign of the heart, is not aspected.

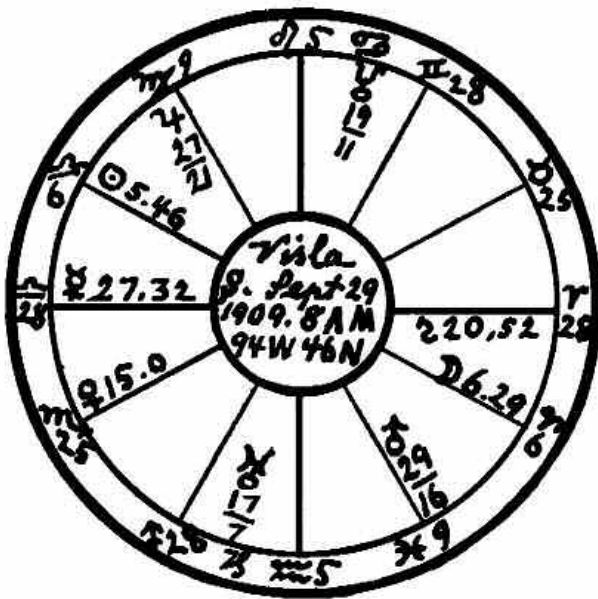
But the trouble is not really due to a defective heart, the real cause will be overeating, for Jupiter is in Virgo, the sign ruling the intestines, sex tile to Venus in the sign Cancer, ruling the stomach. This configuration will make Chester very fond of good food and plenty of it; but Saturn square to Venus in Cancer and Venus conjunction to Neptune is a sure indication of digestive trouble, provided these tendencies are cultivated.

But as repeated many times previously, the horoscope shows only the tendencies; whether we follow them or not lies with us, and parents have a very strong influence over their children during the first seven years. The habits then formed usually remain through life, and this is your opportunity to help your child. Apply the ounce of prevention so that he may not have to take the pound of cure. Be sure that you give him

only the very simplest food and be certain that you do not give him too much. Remember during those first seven years the law of the child's life is imitation. He cannot help imitating any more than water can help running down hill and it is no good to preach to him and to tell him what he ought to do and why he ought to do it, because he has no mind wherewith to reason. At that time, if you eat rich food and deny him, he will form the secret wish to have what he is denied now, and at some time in the future he will gratify his appetite to his hurt. Cold in the head, and a catarrhal condition should also be guarded against.

Viola S. Born Sept. 29, 1909, 8 a. m. Minnesota.

Viola is a musical name, and there is every indication in this horoscope that the name fits the person splendidly, for Libra, a sign of music and of voice, is rising with Mercury, the planet which governs speech, right on the Ascendant and Venus, the ruler of Libra, is trine



to Neptune in the watery, emotional and psychic sign Cancer. This will give Viola unusual ability for music, particularly on stringed instruments; a good voice is also indicated.

Venus is in Scorpio near the cusp of the second house therefore we may infer that Viola will make her living through her vocal and musical ability and that she will derive a good income therefrom. There are no indications of riches, however, for Venus in Scorpio always gives the tendency to spend money as fast as it comes because persons of this nature love the beautiful things of life and these things cost money.

Like most musicians and people with the artistic temperament, Viola will not be a very good reasoner, but Neptune in the psychic sign Cancer in the ninth house governs the mind and Uranus in the house of the concrete mind shows that she will get things inspirationally. She will be apt to float among the clouds and care little or nothing for the daily tasks which fill the concrete existence of the ordinary woman.

Saturn is square to Neptune and Uranus in the house of mind. This is an affliction which shows that Viola will not always be reliable in her conclusions, therefore she should be taught as much as possible to keep her feet on earth and not allow herself to float away in dreamland or jump at conclusions for which she can give no reason. The opposition of Uranus to Neptune in the sign Cancer squared by Saturn from Aries the sign which rules the head, is an indication of mediumship, which by all means ought to be checked.

Never allow Viola to enter into a seance or circle nor to associate with people who have spiritualistic tendencies, for people with the above-mentioned configuration are a very easy prey to spirit controls and once these entitles get a power over anyone it is more than difficult to shake them off. The ounce of prevention is worth many pounds of cure.

Saturn and the Moon are in Aries and the sixth house, which governs health. This shows an impeded blood circulation and consequent headaches, which may be avoided by plenty of exercise and attention to elimination of waste particularly by the urinary system governed by Libra. As the father is a doctor, he will know how to look after this matter and prevent any tendencies from manifesting and becoming aggravated for want of proper attention.

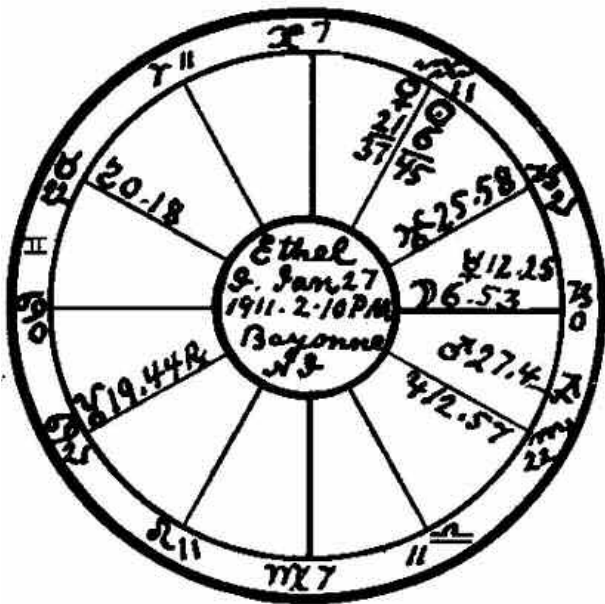
There are two oppositions in this horoscope: Mars opposition Jupiter and Moon opposition Mars. Both Jupiter and the Sun are in the eleventh house, which signifies friends, hopes, and aspirations. No configuration could be more fortunate than this for it shows that Viola will attract good faithful and influential friends who will be able to benefit her greatly and make her life very happy. But besides the characteristics which will draw these friends to her there is another side to her nature indicated by Mars in Pisces and the Moon in Aries.

The Moon in Aries will make her vacillating and restless, chafing at restraint, impulsive, aggressive and sometimes supercilious of others. This will bring to her an enmity and jealousy shown by Mars in Pisces. Secret enemies will endeavor to slanderer and undermine her position causing considerable annoyance. If

she can be shown this early in life and taught to respond to Saturn in Aries rather than the Moon in the Aries the diplomatic side of her nature will be cultivated and save her much trouble and annoyance. But taken as a whole this should be more than an ordinarily fortunate life for there is not only soul growth and experience but there is also a considerable slice of happiness indicated in this figure.

Ethel J. Jan. 27, 1911, 2:10 p. m. Bayonne, N. J.

This horoscope was sent in and aspects calculated by the parents, but we note that they make use of semi-sex-tiles, semi-squares and allow an orb of influence of seven or more degrees in some cases. This will not do. The proof of the pudding is in the eating, and in actual practice we find that there is absolutely no flavor to these fancy aspects or long orbs. Six degrees ought to be taken as a maximum both for the Sun and the planets, and there are just six aspects that work, viz: Opposition, Conjunction, Square, Trine, Sextile and Parallel. The other so-called aspects only complicate and befog the subject.



The Moon and Mercury, the signifiers of the mind, are in an angle, in the cardinal sign, Capricorn, and in sextile to Jupiter. A sign and its ruler are naturally of the same nature, that is what constitutes the harmony between them, therefore the sign Capricorn is Saturnine in its influence and when Mercury and the Moon, these wandering orbs which signify the restless mind, are found therein they are truly benefited by the influence of Saturn or a Saturnine sign. This position

will therefore make Ethel diplomatic, serious, thoughtful, and practical. Her habits will be orderly and thrifty in general but if she ever indulges in any speculation she is sure to lose, for Neptune is on the second cusp in opposition to Uranus in the eighth house, showing that her financial fortunes will be subject to adverse circumstances.

People with the Sun in Aquarius are very strong in their likes and dislikes and as the Sun is close to the ninth house this aspect will govern her mentality to a considerable extent, so that in religion, for instance, she will be very narrow and set on account of Sun square to Saturn. This aspect will also give her much trouble through false pride. Be sure to do your very utmost to correct these two tendencies for there is nothing that hampers the soul so much as religious intolerance and false pride.

There is no doubt that she is going to be a smart woman. Mars, the great fountain of dynamic energy, trine to Saturn the persistent and practical planet, the Moon conjunction Mercury and sextile Jupiter, the great benevolent, philanthropic, and humane planet, are all testimonies that she will have a vast fund of energy, mental, rather than physical, which she will expend for the good and welfare of others.

Everybody will look up to her and look to her in their trials and troubles. They will always find a sympathetic ear and helpful advice. She will make the fortunes of other people and, as said, be very popular on that account, but she will feel in her own heart the great value of all she will do and this will, from the religious point of view, detract from her soul growth. If she can be taught in the earliest year to minimize her estimation of what she does, everybody will like her all the better.

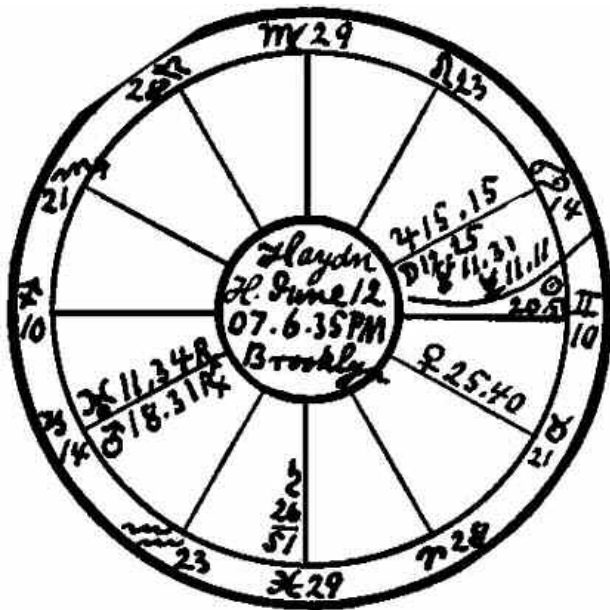
The Sun is signifier of marriage for a woman. It is square to Jupiter in the fifth house, and Jupiter is in conjunction with the Saturnine Dragon's Tail. This is bad for courtship. It obstructs and frustrates. The young men will feel her superiority in such a manner that they will not readily take courage to approach her with offers of marriage, and as Scorpio is in the sixth house, there will be a tendency to over-indulgence of the passions when marriage has been accomplished. Be sure that you instruct her regarding this matter for the Sun is square to Saturn showing that there is none too much vitality and she cannot afford to waste it in undue indulgence of the lower nature.

Regarding the health, we find that Mars is in Sagittarius in the sixth house. This predisposes to accidents and broken bones. More people are hurt during

childhood in reckless play that at any other time of life, therefore do your best to keep an eye on Ethel in this respect. The Sun rules Leo, and therefore the heart, consequently its square to Saturn and Jupiter is an indication that care is needed. Do not allow Ethel to run too much and overexert herself in that way. If children could only be kept from the thoughtless expenditure of energy during early life there would not be so much trouble and weakness in later years. But "forewarned is forearmed," and you may save her a great deal of trouble by timely precaution. Saturn is in the sign of Taurus, which governs the throat and therefore she is also liable to colds and sore throat; you should either strive to harden her in that respect, or see that she is not exposed.

Haydn H. Born June 12, 1907, 6.35 p. m. Brooklyn, N. Y.

This is what people usually call a very unlucky horoscope. Four common signs are on the angles and Uranus and Saturn are opposing all the planets in Cancer. Saturn is square the Sun, and we find just one



half good aspect, viz., Saturn sextile to Venus. But as we have often said, and as we bring out again in the article "Are you born under a lucky star?" found in this issue, the horoscope only shows tendencies, it cannot compel obedience.

If you take balls of equal size and group them around one you will find that twelve balls will completely hide a thirteenth, which will be unseen; nevertheless, it is there, as a central sphere which the other twelve cover.

So there is a thirteenth factor, an unseen mystic star which is much more important than all the twelve signs of the Zodiac and the planets in the makeup of human destiny. **That unseen factor is the human will.** Whenever we summon sufficient force, all other agencies must give way and the horoscope is valuable beyond words in that it shows where the opposing forces within ourselves are entrenched so that we may fortify ourselves in those particular places and make them impregnable strongholds of virtue invulnerable to the onslaughts of temptation and vice.

This is the line that Haydn must learn to pursue, to conquer his stars, and there is one great point in his favor, viz: that the angles are occupied by common signs. Where fixed signs are on the angles, the spirit born has an indomitable will, courage, and persistence which never recognizes defeat; but the fate foreshown by the planets in that case seems to be equally fixed and stubborn. It is almost as when "Greek meets Greek."

When common Signs are on the angles the influence is more mutable and easy to modify; but unfortunately an entity entering existence in our sublunary sphere under such conditions is also of a vacillating nature or he could not come to birth under the common Sign vibration. And this lack of stamina under the stern conditions of life renders these people liable to the jolts and jars signified by the bad aspects of planets. These afflictions are indeed sent them for the purpose of rousing them from their lethargy and causing them to do and dare.

This, then, is what the parents must do for him. **They must teach him self-reliance**, first, last and all the time. Start right now to make him do for himself. Let him learn to take care of his own person, to dress, wash, comb his hair, to get up and down from chairs without help. Teach him to serve you, and foster his will and belief in himself every day of his life. You have still three of those precious first seven years to instill the habit of helpfulness in him.

He is a child who will need an unusual amount of patience and forbearance, for he will be exceedingly sensitive and his imagination will run riot on account of the conjunction of Moon, Mercury, Neptune, and Jupiter in the psychic sign Cancer. If you did not know Astrology, you would probably soon come to the conclusion that he is a born prevaricator, but with this key of compassion you must realize that children fresh from the heaven world **where fairies are facts**, cannot for many years adjust themselves to our physical views. Their imagination made things in heaven, and thus they

were true. Here it is the reverse, **here things are true** and our thoughts must conform to them. Do not blame him for lying, but have patience and teach him the standards of the world. Uranus and Mars in Capricorn predispose to a grave breach with parents, so be gentle or you may have yourselves to blame if he leaves home early and fulfills an evil destiny. For it will be very difficult for him to subordinate himself and bear the strain. This we all have to learn, and he especially, but it can be taught now by kindness.

Having Mercury and the Moon, which are significant factors of mind, in the psychic, watery sign Cancer, he will be easily led and do almost anything for kindness and approbation. Encourage him to work for praise and reward, that will help. These configurations also give him considerable talent for imitation and acting, they also make him very sensitive to his surroundings. The Saturnine sign Capricorn is on the cusp of the second

house, which rules finances, and the Venus signs, Taurus and Libra, are on the sixth and eleventh houses ruling service and friends.

Saturn is sextile to Venus, therefore the financial success of Haydn will come through people older than himself. He will like them, gain their friendship, and through them he will be advanced in position and prosperity. Mars and Uranus in the second give a strong tendency to squander his resources in the things signified by the afflicted planets Jupiter, Moon, and Neptune in Cancer. This also gives liability to loss through corporation bubbles and gambling. He should be taught to shun speculation and gambling. Cards for pleasure have led many a man to the poorhouse from necessity.

Saturn square to the Sun and Mars opposition to the Moon and Jupiter are signs of poor vitality. Teach him to keep his feet warm and eat very sparingly.

Studies

in

The Rosicrucian Cosmo Conception

* * * * *

The Threefold Soul

By Kittie Skidmore Cowen

IN THE beginning God differentiated within Himself a host of spirits as sparks from a fire. They were not fires, for though endowed with all-consciousness they lacked self-consciousness. They had all the possibilities of being, but were not actually omnipotent as God, because they lacked the dynamic power available for use at any moment according to their will. In order that they might evolve these qualities they began their pilgrimage through matter.

In the former articles written on the *Cosmo* we learned that man is a threefold spirit, divine, life and human, possessing a mind by means of which he

governs a threefold body, dense, vital and desire, which he emanated from himself for the purpose of gathering experience. And now we shall learn how he will transmute this threefold body into a threefold soul upon which he may nourish himself from impotence to omnipotence.

During involution the threefold spirit progressed by building a threefold body, and gained control over this body through the focus of the mind. The mind is the fulcrum upon which involution turns to evolution, and the threefold spirit, which has now entered its vehicles (the threefold body), begins to evolve the threefold soul—the conscious soul, the intellectual soul and the

emotional soul—by working from within, in the manner described on page 96 of the *Cosmo*. All the activity of the divine spirit in the dense body, which results in observation and right action, promotes the growth of the **conscious soul**.

Page 224 in the *Cosmo* tells us that the dense body is worked upon by the divine spirit because the dense body is the divine spirit's material emanation. The conscious soul grows by observation, action, external impacts, and experience. These are the lessons given us in God's great school, the daily environment which surrounds us, and of which we often bitterly complain, and yet, when rightly met, they become in reality our greatest blessings, for they are the food which nourishes the conscious soul, and the conscious soul increases the consciousness of the divine spirit because it (the conscious soul) is the extract of the dense body, which latter is the counterpart of the divine spirit.

As much of the the vital body as has been worked upon by the life spirit becomes **the intellectual soul**. The intellectual soul, as the mediator between the conscious soul and emotional soul, grows by the exercise of discrimination, and the memory by which it links together past and present experiences, the actions done in the dense body, the desires, feelings, and emotions of the desire body and the thoughts and ideas in the mind, thereby creating sympathy and antipathy, which could not exist apart from the memory, because the feelings resulting from experience alone would be evanescent. The intellectual soul gives added power to the life spirit, because the intellectual soul is extracted from the vital body, which is the material counterpart of the life spirit.

As much of the desire body as has been worked upon by the human spirit is transmuted into the emotional soul. Only the highest desires and emotions of the desire body are built into the emotional soul. The lower desires and emotions being burned out in the purgatorial state. The emotional soul, which is the extract of the desire body, adds to the efficiency of the human spirit, which is the spiritual counterpart of the desire body. Turning to page 425 in the *Cosmo*, we find that the soul is, so to say, the quintessence, the power or force of the threefold body, and when a body has been completely built and brought to perfection through the stages and periods as before described, the soul is fully extracted therefrom and is absorbed by the one of the three aspects of the spirit which generated the body in the first place.

The divine spirit generated the dense body and the activity of the divine spirit on the dense body promotes the growth of the conscious soul and this conscious

soul will be absorbed by the divine spirit in the seventh revolution of the Jupiter period.

The life spirit generated the vital body and the intellectual soul is extracted from the vital body, and it (the intellectual soul) in turn is absorbed by the life spirit in the sixth revolution of the Venus period.

The human spirit generated the desire body and from the desire body is extracted the emotional soul, and the emotional soul will be absorbed by the human spirit in the fifth revolution of the Vulcan period.

How much or how little soul a man has depends upon the amount of work he has done in his threefold body, for the soul is the spiritualized product of the body. Too much stress cannot be placed upon the extreme importance of this part of our work, because it is the part in which we are actually engaged today. Right now each and everyone of us is either building, or else neglecting to build, this threefold soul, the golden wedding garment, that we must have made and in which we must appear if we would meet Christ at His coming.

And remember that the efforts required in order that we may promote soul growth are as follows: observation, right actions, the memory of actions done, high desires and emotions, gratitude, kind looks, expressions of confidence, sympathetic, loving helpfulness, discrimination, endeavor to help the needy to help themselves, good deeds, firm restraint of tendencies to be overbearing, an endeavor to curb animal appetite and passions, devotion, service given regardless of personal comforts and enjoyments. In these qualities are found all the required elements for soul growth. Every act, every thought is a determining factor in building up the threefold soul or else prolonging the spirit's stay in the purgatorial regions, for no spirit can leave this region while one single evil propensity remains unpurged.

And so our sojourn in the purgatorial region depends, not upon God's desire to punish us for the wrongs committed in the flesh, but entirely upon each individual as to just how long he persists in clinging to the evil practices he enjoyed while clothed in his garment of flesh. For, as Mr. Heindel has so often told us, "death has no cleansing power." The Ego who delighted in wrongdoing while leading his earthly life has exactly the same likings and inclinations after death, for it was the ego and not the dense body which delighted in evil doing. The dense body of itself has no will for either right or wrong. It is simply a vehicle through which the ego functions in a material world, and when the spirit which ensouled it withdraws, it very quickly loses all form and returns to its original elements.

There is a class of people who endeavor to dodge, so to speak, the law of “cause and effect” by taking a sort of middle route between good and evil. These people are not evil doers in a general sense. Neither are they concerned with the work of building the threefold soul. They are honest, upright, wronged no one, but were deeply immersed in business and thought nothing of the higher life. This world was plenty good enough for them. They felt that a man ought to be decent enough not to desire to wrong others, and the chief business of life was providing abundantly for self and family. See page 112 in the *Cosmo*, “Borderland.” Purgatory occupies the three lower regions of the desire world. The first heaven is in the three upper regions. The central region is a sort of borderland—neither purgatory nor heaven, and here we find these people after death. For them the desire world is a state of most indescribable monotony.

There is no “business” in that world, nor is there anything that will take its place, and so such people have a very hard time indeed until they learn to think of higher things than ledgers and drafts. Those who thought of the problem of life and came to the conclusion that “death ends it all,” who denied the existence of things outside the material-sense world, also feel this dreadful monotony. They had expected that death meant annihilation of consciousness as well as body, but instead of that they find themselves with an increased perception of persons and things about them. They had been accustomed to denying these things so vehemently while on earth that they often fancy the desire world an hallucination, and may frequently be heard exclaiming in the deepest despair, “When will it end? When will it end?”

Such people are really in a pitiable state. They are generally beyond the reach of any help whatever and suffer much longer than anyone else. Besides, they have scarcely any life in the heaven world, where the building of bodies for future use is taught, so they put all their crystallizing thoughts into whatsoever body they build for a future life, and thus a body is built that has the hardening tendencies we see, for instance, in consumption. Sometimes the suffering incident to such decrepit bodies will turn the thoughts of the entities ensouling them to God, and their evolution can proceed; but in the materialistic mind lies the greatest danger of losing touch with the spirit and becoming an outcast.

Purgatory, What Is It?

Death is the passage of the individual from one world to another, a removal to another plane, where

man lives unchanged in himself, for only his exterior surroundings and conditions are changed. This passage from one world to another is usually attended by more or less unconsciousness. When the individual wakes up in the desire world, he is, with one exception, the very same man in every respect as before death. Anyone seeing him there would know him if they had known him here.

There is no transforming power in death; the individual’s character has not changed. The vicious man and the drunkard are vicious and dissipate still; the miser is a miser still; the thief is as dishonest as ever. But there is one great and important change in them all—they have all lost their dense body, and **that makes all the difference in regard to the gratification of their various desires**. The drunkard can not drink; he lacks a stomach, and although he tries in every possible manner to gratify his desire for drink, it is absolutely impossible, and in consequence he suffers the tortures of Tantalus, until at last the desire burns itself out for want of gratification, as all other desires do, even in physical life.

This is “Purgatory,” and we note that it is not an avenging Deity who measures out the suffering, or a devil who executes the judgment, but the evil desires, cultivated in each earth life by the individual and incapable of gratification in the desire world, that cause the suffering, until in time they burn themselves out. Thus the suffering is strictly proportionate to the strength of each evil habit.

While our **evil habits** are dealt with in this general way, our **specific evil actions** are dealt with in the following manner: At the time of death, before the spirit, clothed in the sheath of mind and the desire body, is entirely withdrawn from the physical form, a panorama of the life about to end is etched into the desire body, and this panorama begins to unfold **backward** from death to birth, upon our entrance into the desire world. In the desire bodies of some there is a preponderance of coarse, and in others of fine, desire stuff; and that makes the difference in the environment and status of the man when he enters the desire world after death, for then the matter of the desire body, while taking on the likeness of the discarded dense body, at the same time arranges itself so that the subtlest matter, which belongs to the higher regions of the desire world, forms the center of the vehicle, and the matter from the three densest regions is on the outside.

When the spirit’s earth life is ended, it exerts centrifugal force to free itself from its vehicles. Following out the same law which causes a planet to throw that

part of itself which is most dense and crystallized out into space, it first discards its dense body. And this we call death. This is the time when the life panorama is being etched into the desire body. When the spirit enters the desire world, this centrifugal force continues to act so as to throw the coarsest matter in the desire body outward, and thus man is forced to stay in the lower regions of the desire world, purgatory, until purged of the coarser desires which were embodied in the densest desire matter. The coarsest desire matter is therefore always on the outside of his desire body while he is passing through purgatory and is gradually eliminated by the purging centrifugal force.

During this time the man's life panorama is being gradually unfolded backward from death to birth as above stated, at the rate of about three times the speed of his physical life, so that a man who was sixty years of age at the time of his death would live over his life in the desire world in about twenty years. At this time of the unfolding of the life panorama the good contained therein makes no impression on the man, but all the evil reacts upon him in such a way that in the scenes when he made another suffer, he himself feels as the injured one. He suffers all the pain and anguish his victim felt in life, and as the speed of the life is tripled, so is the suffering. It is even more acute, for the dense body is so slow of vibration that it dulls even the suffering, but in the desire world, when we are minus physical vehicles, suffering is much more intense, and the more clear-cut the panoramic impression of the past life was etched into the desire body at the time of death, the more the man suffers and the more clearly he will feel in after lives that transgression is to be avoided.

Thus the ego is purged of evil of every kind (see *Cosmo*, page 110), for the mission of purgatory is to eradicate the injurious habits by making their gratification impossible. And because of his suffering there, he learns to act kindly, honestly, and with forbearance toward others in the future. When he is born again he is free from evil habits, at least every evil act committed is one of free will. Upon occasion these tendencies tempt us, thereby affording us an opportunity of ranging our-

selves on the side of mercy and virtue as against vice and cruelty. But to indicate right action and to help us resist the snares and wiles of temptation, we have the feeling resulting from the expurgation of evil habits, and the expiation of the wrong acts of past lives. If we heed that feeling and abstain from the particular evil involved, the temptation will cease. We have freed ourselves from it for all time. If we yield, we shall experience keener suffering than before until at last we have learned to live by the Golden Rule, because the way of the transgressor is hard. Thus purgatory has an important influence in soul-growth.

The Practical Point

There is an inestimable benefit in knowing about the method and object of this purgation, because we are thus enabled to forestall it by living our purgatory here and now, day by day, thus advancing much faster than would otherwise be possible. An exercise is given in the latter part of the *Cosmo*, the object of which is purification as an aid to the development of spiritual sight. It consists of thinking over the happenings of the day after retiring at night, and judging each incident as to whether we acted rightly or wrongly. If in this manner we consciously overcome our weaknesses, we also make a very material advance in the school of evolution. Even if we fail to correct our actions, we derive an immense benefit from judging ourselves, thereby generating aspirations toward good, which in time will surely bear fruit in right action.

Repentance and reform are also powerful factors in shortening the purgatorial existence, for nature never wastes effort in useless processes. When we realize the wrong of certain habits or acts in our past life, and determine to eradicate the habit and to redress the wrong committed, we are expunging the pictures of them from the sub-conscious memory and they will not be there to judge us after death. Even though we are not able to make restitution for a wrong, the sincerity of our regret will suffice. Recompense may be given to our victim in other ways.



Nutrition and Health

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Food As A Factor in Molding Character

By Adele Oakdale

IT IS perfectly safe to state that all sorrow, disease, and crime has resulted directly or indirectly from one of two causes—ignorance of sex laws and errors of diet. This terrible war for instance, spreading world wide devastation and general destruction, could never have been thought of by a humanity that regarded flesh eating as a quite unnecessary and harmful practice. Mr. Roosevelt is on record as saying that a nation of vegetarians would not be good fighters. Insofar as that such a nation would not want to fight, he is right, but as to ability to hold their own in any contest of physical, mental, and moral courage and endurance, well attested cases have proved nonflesh eaters quite up to the mark, and often displaying superior poise and staying powers.

It is useless to expect wars to cease and disease to give way while men are fed up, as at present, on second-hand, stale material. So long as in order to live men find it necessary to destroy life, so long will man's inhumanity to man continue. The reasons against the flesh eating habit are so many that it is a matter of wonderment that humanity does not yield more rapidly to the better way. The saner, cleaner, more wholesome and labor-saving diet must in time find its rightful place. For nothing is less according to physical, moral, or spiritual well being than that man should prey upon dumb and helpless creatures which derive their beauty and strength from the vegetable kingdom. Compare the herbivorous animals with the predatory beasts and birds. The former are the friends of man, but the latter are useless except as scavengers. And who would dream of so much as touching the unclean flesh, built up of second-hand material—that is of the elements that have passed not only through the vegetable kingdom, the natural food of man and beast—but have been once burned up and cast off in the laboratory of an animal economy. And all flesh eaters of human kind have not only their own waste to dispose of, the tissue cells that are always breaking down, but in addition they must dispose of the same kind of refuse that composes in some measure the flesh of any creature at any moment of its life and death.

Death and decay are always present in every physical body because life is a continual replacement of worn out tissue. Why burden the human machine with unnecessary labor?

Vegetables are in the live state ready to be assimilated, especially if taken uncooked. The bounty of nature is ever flowing with rich store of ready-to-eat fruits, grains, vegetables and nuts—nutrition in the proper balance. There is no reason for the excessive labor and time devoted to the preparation of meals which too often interferes with the proper digestion of them. The long hours over hot stoves, the jaded nerves through excessive stimulation, all the neuroses are directly traceable to overfeeding upon make-up dishes and overworked processes. They poison the springs of life by retained waste-fatigue, prostration, pain, and humors that clog the circulation and deposit themselves in weak points. Arterial sclerosis and high blood pressure are the miserable results of perverted habits, of ignorance of the simple laws of health.

A boat load of Cuban soldiers were cast away on an island and lived there three years with no food at all except honey, made by wild bees. They had their bare hands only to work with, but finally built a raft and arrived home safely **in perfect health.**

Honey is a veritable manna. Add to it milk, cheese, nuts and wheat flakes, with such fruits and vegetables as may be taken uncooked and, presto, most of the dish washing is gone, hot stoves are useless—time and strength is saved for better things than spoiling good food.

However, only a few persons are ready for this high ideal and simple vegetarianism is the limit of the accomplishment of the majority. The use of whole wheat bread and the substitution of milk for soup stock in place of meat gravy, with plentiful desserts will make a more healthy menu than the ordinary mixed bill of fare. Great changes come not suddenly, permanent growth is slow, but the dawn of a better day is here. The conservative principle that hangs on like grim death to old forms is very gradually breaking down. Evidences of this are on every hand—in the feminist movement, in the larger and

broader toleration that will in the future extend to our little brethren, the gentle animals.

Natural hunger is easily satisfied and when the followers of the lovely Jesus recall how He walked through the fields eating the corn, they will perhaps be encouraged to eschew the present mixed diet which is making us a nation of invalids, and find by the purer blood and sounder health that it is not so impractical as it sounds.

No one can be rushed or forced into the kingdom. Certain individuals must be left, as Paul said, "unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."

The Arabs divided all men into four classes. "He who knows not, and knows not that he knows not—he is a fool, shun him." For such self-satisfied souls at present nothing can be done.

"He who knows not, and knows he knows not—he is awake, teach him."

"He who knows, but knows not that he knows—he is asleep, wake him."

"He who knows and knows that he knows, he is wise. Follow him."

Three of these classes are among the seeming dead souls, and it is our work, "who know and know that we know," to set the message before the faces of these coming ones.

"If I be lifted up I will draw all men unto Me," said He whom we follow. And we must not remain lukewarm, thinking only of our own development, but hasten it by giving of the best that is in us to others who hunger and thirst after they know not what—the bread of life.

"There is that which exalteth yet hath more abundance." Losing one's life, if need be, and thus gaining the eternal crown. Let us lose no chance to witness for the Spirit, the beauty, and fullness of the true Christian life. We can do so by our words and deeds, and above all by being worthy and ready for opportunities when they arise.

Appendicitis

"The idea that foreign bodies, like seeds, can enter the human appendix, is an old superstition. Like many other medical superstitions, it was fostered by laboratory work, instead of bedside practice. The appendix of a dog is quite different from that of a man. The opening in the human appendix is so small that it is an absolute impossibility for the appendix in man to become obstructed by foreign substances, any more than the glands that secrete the saliva can be obstructed by the food in the mouth.

"Dr. Murphy of Chicago, who has a hobby for experimenting on dogs, is also considered the father of this atrocious and criminal operative practice for appendicitis. Perhaps he concluded that the appendix was the same in the human being.

"The appendix is not a 'wholly superfluous portion of the anatomy,' but a necessary organ, created for a purpose similar to that of other glands, namely, to furnish lubrication, to answer as an oil can, to prevent any obstruction when the contents are passing from the small intestine into the larger one.

Those who are so foolish as to have it removed suffer alternately from diarrhea and constipation for the rest of their lives. What is called 'appendicitis' is really inflammation of the bowel, it readily yields to natural methods."

"The famous surgeon and traveller, Dr. Nicholas Senn, while visiting the hospitals and towns on the African East coast, was informed by the physicians he met that they had never come across a case of appen-

ditis among the black natives, who live mainly on fruits and vegetables. Dr. Palier also found the same experience among the Brahmins of India, who are strict vegetarians.

"Dr. Kellogg, of Battle Creek, has visited religious orders in Europe, comprising several thousand members, generally vegetarians, among all of whom a case of appendicitis has never occurred. A well-known surgeon, Dr. G. K. Dickinson, of Jersey City, declares that physicians practicing in China, where red meat is seldom eaten, have rarely met cases of appendicitis among many thousands of patients.

"Man is the only animal that has ever been known to suffer from appendicitis. He is the only animal who makes eating a pleasure, who gourmandizes and overfills his intestinal tract with highly nitrogenous, proteid food (meats), and who eats more than can be digested—the undigested portions proceeding to poisonous decomposition.

"Red meat in the intestinal tract is a poison. There is some connection between gluttony and appendicitis; but there is a stronger connection between red meat and appendicitis."

"Fruit and fresh green vegetables, along with whole wheat and corn breads, and plenty of greens, such as spinach, dandelions, and lettuce, will not only do away with the need of cathartics, but they will give to the blood the mineral salts that are absolutely necessary to life and health.

“The cellulose or indigestible part of green vegetables is also beneficial, as it has a stimulating effect upon the stomach and intestines. Spinach is often spoken of as the “broom” of the stomach, and is prescribed for stimulating digestion. The large amount of water contained in both fruit and fresh vegetables has a cleansing and cooling effect upon the whole system.

“Iron, sulphur, calcium, phosphorus, and other minerals needed in the body will be found in vegetables and

fruits; and it seems a more effective and pleasant way of getting them into the system than in the form of drugs.

“Spinach is the richest in iron; carrots come next; and almost all vegetables contain a small amount. Cabbage and onions are rich in phosphorous and sulphur. Peas and beans contain a large amount of potassium and other minerals; water-cress contains sulphur; and dandelion has in it a substance known in the medical world as taraxacum, used as a liver tonic.—Selected

Menu from Mt. Ecclesia

Breakfast 7:30 a.m.

Sliced Oranges Hominy Graham Muffins
Honey Milk or Coffee

Dinner 12 Noon

Cream of Corn Soup Escalloped Cheese and Eggs
Creamed Brussels Sprouts
Bread, Butter and Honey Milk

Supper 5:30 p.m.

Lima Bean and Celery Salad. Nut Sponge Cake
Whole Wheat Bread and Honey
Milk or Tea

Recipes

Cream of Corn Soup

Rub one can of corn through a sieve into a saucepan, add two cups boiling water, one-fourth teaspoonful celery salt, a few drops of onion juice, salt to taste. In another saucepan heat three tablespoonfuls butter with two spoonfuls flour, frying to a light cream color, gradually adding two cups of cold sweet milk, allowing to cook until it becomes thick as cream, then add the corn allowing to cook five minutes. Before serving add one cup of cream.

Escalloped Cheese and Eggs

Spread a layer of cracker crumbs in a buttered baking dish; then a layer of sliced hard boiled eggs, season with salt, spread over this another layer of crumbs, cover with a generous layer of grated cheese. Pour in enough milk to cover, bake in a quick oven until brown, serve hot.

Creamed Brussels Sprouts

Select clean fresh sprouts, allow to stand in cold water several hours, cut off stem and outside coarse leaves, cook in salt water until tender, drain, have prepared

in a saucepan two tablespoonfuls butter and one of flour, fry to a light cream, add sufficient milk to make a sauce, adding the brussels sprouts, heat and serve.

Nut Sponge Cake

Mix six eggs well with one cup of granulated sugar, beat until the mixture is thick and light yellow, add one-half cup of ground walnuts. Add gradually one cup of flour, stirring gently meanwhile, till the mixture is smooth. Bake in a moderate oven. Be careful to set the pan upside down, resting it on two plates so as to allow the cake to drop lightly to the table, this will make it lighter and it will raise while cooling.

Lima Bean and Celery Salad

Take equal parts of cold boiled Lima Beans, Celery, and hard boiled eggs, chop the celery and eggs separately. Place the beans on a plate garnished with lettuce leaves, sprinkle over this the celery and eggs, with mayonnaise dressing to finish. A few ground English walnuts will improve the salad.

The Rosy Cross Healing Circle

The Rosy Cross Healing Circle meets in the Pro-Ecclesia at Headquarters every time the Moon enters a Cardinal sign. Only a few are present in the body, but thousands from all over the globe join us in spirit when we meditate upon the symbol of the Invisible Helper placed on the west wall.

The pure white cross shows us that we must be without stain of sin, the seven red roses tell their story of the cleansing blood, and the central white rose is a still higher symbol of purity of heart and mind. This lofty ideal we aspire to reach that we may radiate the Christ-force of Healing, represented by the golden star behind the Rose Cross.

If you are not already one of us, you may join us in spirit between 6 and 7 on the following nights:

May 6—13—19—26
 June 2—9—16—22—29
 July 7—13—19—26

We append a few letters from some who have benefited.

San Francisco, Cal.

Dear Friends:

As this is the night for healing concentration at your center, I will send you a few lines, serving a double purpose, that of receiving and giving, as I cannot contribute financially, and know that we cannot get something for nothing, I want to send my sympathy and prayer to help you in your great work of uplifting humanity.

The Magazine came yesterday, and we are most interested in the contents, and trying to absorb the teachings. I hesitate to say it, not knowing how you may receive it; but twice since you have been treating me, I have both felt and seen the Invisible Healers around me treating me, and I am so much improved in health.

Sincerely, MRS. S. B. A.

Boise, Idaho

Healing Department—Dear Friends:

You do wonders for me, only I get feeling too well and forget to keep up my weekly letters.

Have been, very strong this month so far, and do not take a bit of medicine any more. You do marvelous things.

C. M. L.

Echoes from Mt. Ecclesia

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A Visit To Mount Ecclesia

By A Pleased Party

HAVING decided to see the San Diego Fair, we also resolved to pay our Headquarters a visit. We use the word "our" because most of the party were members. We arrived at Los Angeles early in the forenoon and intended to take the next train to San Diego Fair, but could not resist the temptation to look around for a few hours in the Angel City, of which we had heard so much; therefore we did not start for San Diego and Oceanside until late in the afternoon. So it was dusk when we arrived at Oceanside, where we found jitney buses waiting to take passengers to their destination.

We were told that Mount Ecclesia was about one and

a half miles from the depot and in the gathering dusk it seemed a delightful ride, but we had hardly started when we saw what we took to be a miniature fair, electrically lighted buildings, both inside and outside. Our special attention was called to a large light which seemed to flash and then disappear. Some of our party began to make remarks about this place and wondered what town we were coming to and the driver informed us that it was not a town but the Headquarters of the Rosicrucian Fellowship. A few minutes later we could see that the disappearing light which had attracted our attention was in the shape of a large golden star that flashed out suddenly and in a second it gave place to a gleaming Cross

and seven red roses, and then the entire emblem seemed to disappear and the star flashed out again so we could well believe our driver when he told us that this huge alternating emblem attracted the attention of all who drove this way. And he said, "they certainly believe in letting their light shine, visibly or otherwise." In addition to the lights on the buildings we noticed a number of smaller lights scattered about the grounds. There was a halo of Light over the whole place.

Then we turned in to a wide driveway planted with beautiful flowers and palm trees which were clearly visible by the light from the electric emblem. This main road forked, and we learned later that one road led up to the garage and the Administration building, and the other went to the Dining hall and Pro-Ecclesia. It was about supper time, as they call the evening meal on Mount Ecclesia, and we received a hearty welcome from the healthy looking jolly crowd we found sitting around small tables which were beautifully decorated with flowers and snow white linen. Each one served himself or herself we found out, just as in a cafeteria, with this difference, however, that there is no one to check up how much you take. If you have not taken enough on the first tray you may go and help yourself as many times as you wish. We were jokingly informed that "the cook's name is Moore, so if you haven't got enough there is plenty more to be had."

We also noticed that while all other restaurants that we had ever visited are very careful to shut the kitchen off from the visitor's eyes it is different on Mount Ecclesia. The serving table is just inside the wall which divides the kitchen and dining hall and when you are being served you can see all over the spacious kitchen which is so immaculately clean that you could eat off the floor. Everything we ate was nice and appetizing, but the knowledge of the unusual sanitary conditions of the kitchen added not a little to the flavor.

It was amazing to those of our party who were not members and vegetarians, that the people here on Mount Ecclesia looked so well and healthy. They had not believed that that was possible and had always thought of strict vegetarians as thin sickly-looking people. But though the food which we found was exceedingly simple, it was soon evident to everyone that it was quite satisfying. The whole wheat bread and home made butter was a meal in itself, we were told by the people here, and we agreed with them, for we had never tasted bread which could compare with this. The flour, they said, was specially ground for them and contains the whole kernel, shell, and bran. There was also an abundance of milk and cream cheese, for they have a number of beautiful,

healthy-looking cows to supply this necessity and the uncooked vegetable salad was as appetizing as it looked. When supper was over the bell called us to service in the Pro-Ecclesia chapel. This was very simple: an organ prelude, a reading from the Scriptures, a verse from a hymn, and an organ postlude. But it was very impressive, for it was very evident that the service was not a matter of form, everybody's heart was in it. The Pro-Ecclesia was built after the Moorish style. The rostrum was tastefully decorated, the reader's stand is on the left near the west wall and the organ is on the right. Over the reader's stand hangs the picture of the boy Jesus and over the organ we find Christ kneeling in the Garden of Gethsemane. They told me that **the boy is Jesus** and the other picture represents **Christ**.

In a recess between the pictures of Jesus and Christ is the Rose Cross carefully veiled by a curtain bearing the motto of the Fellowship, "**If we walk in the light as He is in the light we have Fellowship one with another.**" The Rose Cross itself is not unveiled save at the Temple services on Sunday, at the healing meetings and during the Esoteric Group meetings, at the new and full moon services.

It was Friday night, and we were told that an Astrology class would be held in the classroom, also that we would be welcomed if we cared to attend. Members of the Fellowship in the party knew how sacred this science is, but those who had never heard of Astrology except in connection with sharks, charlatans, and fakirs seemed shocked for a moment that people here made a study of fortune telling, as they thought it. We all went, however, and the class leader put a horoscope on the blackboard, which was dissected during the evening, showing the mental, moral, and spiritual caliber of the subject, the weak points in the body, the critical periods in life, etc. And though it was largely Greek to those who had never studied this science, they have since on several occasions marveled at what they heard, for it was as different from fortune telling as one of Henry Ward Beecher's sermons from the preachment of a patent medicine vendor.

After the class we retired to our rooms and slept soundly until the next morning when a bell woke us up allowing ample time for our toilet: We were then called to the chapel by a second bell. We found that a different member was reading, and it developed that they take turns in alphabetical order so that all may have an opportunity of cultivating the faculty of reading and speaking. After the service we went to the dining hall for breakfast. On the way from the Pro-Ecclesia we noticed that it was of a simple but beautiful design, immaculately

white with green trimming, and we were told that it is of fire proof construction. After breakfast we were invited to inspect the kitchen and the impression of immaculate cleanliness, gained on first looking in the previous evening, was verified and strengthened now that we saw it with the sunlight streaming in from the east windows. It was explained to us that the whole arrangement had been made with a view to saving steps and work so as to secure the maximum of efficiency. After our inspection of the kitchen we were invited to pay a visit to the office where the enormous correspondence with students and strangers located all over the world is handled. We were told that all incoming mail is opened by Mr. and Mrs. Heindel personally in their private office. The routine letters, such as book orders, etc., are segregated and sent to the general office for attention there, while the answers to personal letters were dictated to the dictaphone and later transcribed in the general office by the typists. We also learned that Mr. Heindel uses a dictaphone in his study and dictates all the articles for the magazines, letters, and lessons to this instrument. Then he brings the records to the general office to be transcribed there by stenographers. This they say is a wonderful saving of time and energy, for the machine is always ready, Sunday or Monday, to do the dictator's bidding and it is also said that Mr. Heindel sometimes gets up in the middle of the night and dictates when an idea comes to him. If he had to call a stenographer every time he wanted to write, many valuable ideas would be lost to the Fellowship.

The general office is 36 feet long and 16 feet wide, but with the work piling up and the amount of machinery necessary to do it with a few people it is now very crowded. There is the addressing machine, which addresses the letters to students and subscribers to the magazine; the machine for cutting the address stencils; the transcribing machines used by the typists in transcribing the dictations of the leaders; the shaving machine for shaving the dictaphone records so that they can be used a hundred times each; the typewriters and the filing cases where all the letters from students and the answers to them are kept, fill the room so that we can scarcely turn.

We visited the print shop next. This is 20 feet wide and runs the entire length of the Administration building, 43 feet, but also there the clogging condition is very evident. In several places there is scarcely a foot between machines so we do not wonder they are contemplating building a new Administration building the coming summer. This they say will be 40 feet wide by 60 feet long, having two stories, the lower floor to be

occupied by the print shop, and the upper floor to be utilized by the general offices and a reception room. It is to be built of fireproof construction, finished with electric light around the top and the design will be the same style as the dining hall. That building they believe will give them room for growth for a number of years. We doubt it considering the rate at which they are growing.

The printing establishment is one of the most interesting places on Mount Ecclesia, busy as a beehive, for there all the books and pamphlets of the Rosicrucian Fellowship are printed, with the exception of the *Rosicrucian Cosmo-Conception*, the *Rosicrucian Philosophy* and the *Rosicrucian Mysteries* which are printed in Chicago and shipped to Mount Ecclesia to be distributed.

Rays from the Rose Cross are also printed in this place.

In one corner stood a typesetting machine and next to that were cases of different forms of type. In one large rack by the wall we saw all the type that had been set up and was ready to go into the magazine. Further along we found the presses, large and small, and a huge paper cutter which they told us could cut sheets of paper 44 inches long. Mount Ecclesia has its own electric plant, which we were also shown afterward, and they drive the printing machinery and the dictaphones by electricity. Each press or other machine has a separate individual motor and although there is so much machinery going it is practically noiseless. In the south part of the print shop is the folding department where the large sheets are folded after they have been printed on the press. This work is now done *by hand*, but they say that when they get into their new quarters they are going to have a folding machine which will do it so much quicker and more accurately. After the magazine has been folded it is brought to the stitching machine where the staples which bind the leaves together are inserted; they are then taken to the large paper cutter and the edges are trimmed, a large number at every cut.

We were then taken out to inspect the electric plant which we were told will supply 500 ordinary lights in the evening and give plenty of power for driving all the machinery in the day time.

Mount Ecclesia also has its own pumping plant.

The main part of the grounds is located about 225 feet above the valley, but one small corner is situated in the valley and there they have dug a well, erected a pump house, and led a large pipe to the top of the hill, where they have reservoirs capable of storing 30,000 gallons. Besides the pump gives them a hundred gallons a minute so that in case of fire they would be able to obtain an

unlimited supply.

They have a very unique way of purifying the water used for drinking and cooking. A current of electricity is passed through it by means of two aluminum rods. This precipitates a white jelly-like substance leaving the water as pure and sparkling as crystal with a taste like snow water. They are very proud of their drinking water and justly so, for it tastes very different from dead distilled water, which has had the life taken out by contact with overheated surfaces of iron, and we feel that this water is perhaps one of the secrets of the health which is so evident in all the inhabitants of Mount Ecclesia.

Last, but not least, we were taken for a tour of the grounds, which were a marvelous testimony to the fruitfulness of California soil. In one part of the grounds they have a wonderful orchard and vegetable garden where

they raise many kinds of fruit and vegetables used for the table; the rest of the grounds are kept for beauty alone. Three gardeners are busy all the time, yet only a small part of the Fellowship land is cultivated as yet. They have 40 acres in all, but probably the cottages, main buildings, and general grounds as they are now laid out do not cover one-fourth of that area. Then there is the view.

Some of the party had travelled far and wide over the world but all were unanimous that they had never seen anything to equal this view. Snow capped mountains a hundred miles away in the east, islands out in the deep blue Pacific ocean eighty or ninety miles away to the west, bathed in sunshine, yet cool and comfortable; **truly, if there is a paradise on earth, it is Mount Ecclesia.**

Many Happy Returns Of The Day

Isn't that just what you want to wish us on this our first anniversary? Of course it is, we know it, take it for granted and hope you are pleased with our baby, *Rays From the Rose Cross* in its new dress. We also know you are saying to yourself, "My, but hasn't it grown in one short year, larger in size and better in quality." Yes indeed, we have every reason to be pleased with our baby. May it continue to grow larger and better. And what do you think of the cover design?

Isn't it beautiful? It was made by Mr. and Mrs. Cramer, two of our devoted members, and we must all feel very grateful to them for their work. We do not know at the time of writing whether the cover paper will help to make or mar the design, but surely the design is beautiful.

The last sentence calls for further explanation. You would scarcely believe that the war could have an effect on the paper market, but as a matter of fact, paper and all other materials have been going up in price steadily, until now the situation is acute. Twice lately we have received notice from the paper houses that there would be an increase of fifteen per cent, so we bought inside paper to last us for four or five months. But we have had the most trouble with the cover paper and recently we made a special trip to Los Angeles to scour the paper houses for something suitable. Finally we saw just what we wanted and bought enough to last about six months. Had we gone the day before we could have bought fifteen per cent cheaper. But alack and alas, a few days after returning home we received a letter stating that they were out of that line of stock, and they did not

know when they would be able to supply us.

The Root of the Trouble

While we were in Los Angeles discussing the situation with one of the paper houses we were shown telegrams from about a dozen different paper factories, some announcing a raise of 30 per cent and others stating that they would give no price at all save on application, that price to stand only for one certain order. We found out that the reason of the dearth is the lack of chemicals. Chloride of lime, we were told, is used to bleach the wood pulp and rags which go into the paper making. This used to sell for \$13 per ton, now it costs \$400 dollars, owing to the fact that the munition makers have to have it and are willing to pay a larger price than the paper manufacturers can afford, therefore there is no telling what may happen. We may be glad to get common newspaper to print on before very long. Man's inhumanity to man has far reaching effects.

Perhaps someone may say, "Oh, yes, but other magazines can get cover paper, beautiful and artistic, why cannot you?" Simply because we do not want to raise the price of the magazine. The paper, ink, typesetting, and mailing costs all you pay for the magazine; at the present rate of circulation, therefore, if you take the magazine and want to see it go ahead, be sure to circulate it freely among your friends and strive to get some new subscribers for it. Every new subscriber helps us to the goal of putting it on a self-sustaining basis, and as soon as we can, we will again increase the size, but not the price.

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

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

THE CORRESPONDENCE SCHOOL

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

WHY YOU OUGHT TO STUDY ASTROLOGY

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

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

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

the hidden cause of all ailments.

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

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

Our Lessons Are Sermons

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

We Do Not Cast Horoscopes

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

THE COURSE IN CHRISTIAN MYSTICISM.

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

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

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

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

How to Apply for Admission.

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

How Shall We Know Christ

WHEN HE COMES?

By Max Heindel

30¢ post free

The title indicates sufficiently the scope of the book. It is direct and **to the point** like all the writings of this author.

Foreign Translations

A number of books have been translated into different languages. The following may be obtained direct from Headquarters, post free.

THE ROSICRUCIAN COSMO CONCEPTION

Spanish (3 vol).....\$3.00

Dutch..... 2.50

ROSICRUCIAN PHILOSOPHY

Spanish (3 vol).....\$3.00

ROSICRUCIAN CHRISTIANITY

(20 lectures)

Spanish, each lecture.....10¢

SIMPLIFIED SCIENTIFIC ASTROLOGY

French edition.....50c

Horoscope Blanks

Printed on good paper, letter size, 8 1/2 x 11 inches, with or without index or aspects, as ordered—10¢¶ per dozen; 35¢ per 50, or 65¢ per 100.

Something for Nothing

This is not strictly true, but here are various *premium offers* and inducements to subscribers.

WE WILL REFUND ALL YOU PAID FOR THIS MAGAZINE, OR MORE

Cut out the attached coupon, it is good for a 10¢ rebate on any 50¢ purchase of books. Thus, for one coupon and 40¢ you may get **The Message of the Stars**. Two coupons and 95B buy **The Rosicrucian Philosophy**. Three Coupons and \$1.20 buy **The Rosicrucian Cosmo-Conception**; in short, you save 20 per cent by using the coupons.

THE ROSICRUCIAN COSMO-CONCEPTION GIVEN AWAY!

We are very desirous to carry the Rosicrucian Teachings into **new** fields, and have therefore decided

that we will give one copy of the *Rosicrucian Cosmo-Conception* to anyone who sends in five dollars (\$5) for five yearly subscriptions, or ten half-yearly subscriptions to this magazine. Provided, however, that **the said subscribers must be new**, not now on our list as correspondents or subscribers.

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

YOUR CHILD'S HOROSCOPE FREE!

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

YOUR MAGAZINE FREE

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

MARRIAGE, MOTHERHOOD & VOCATIONAL ADVICE GIVEN TO YOUNG MEN & WOMEN

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

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

(1) Birth-year, month, date and hour (as near as possible.)

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