



RAYS FROM THE ROSE CROSS



EDITED BY



MAX HEINDEL

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NO. 6

General Contents

The Mystic Light

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

The Question Department

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

The Astral Ray

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

Studies in the Rosicrucian Cosmo-Conception

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

Nutrition and Health

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

The Healing Department

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

Echoes from Mount Ecclesia

News and Notes from Headquarters

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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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OCTOBER 1916

Today

I wake this morn, and all my life
Is freshly mine to live;
The future with fair promise rife,
And crowns of joy to give.

New words to speak, new thoughts to hear,
New love to give and take,
Perchance new burdens I may bear
For love's own sweetest sake.

New hopes to open in the sun,
New efforts worth the will,
Or tasks, with yesterday begun,
More bravely to fulfill.

Fresh seeds for all the time to be
Are in my hand to sow,
Whereby, for others and for me,
Undreamed-of fruit may grow.

And if the eventide shall fall
In shade across my way,
Then with what joy my thoughts recall
The *life* of every day.

Yet if each step in shine or shower
Be of Love's footsteps trod,
Then blest be every waking hour
It leads me nearer God!

—Exchange

Fragments from Nature's Secrets

THE UTILITY OF PSYCHOMETRY

Wm. Denton

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

Editor's Note: Wm. Denton is the husband of Elizabeth Denton, and a geologist. He has helped Mrs. Denton in her experiments and from this experience he here gives his view concerning the utility of psychometry. These articles are interesting because they show what is contained in the memory of nature, but we wish to keep before the minds of our readers that psychometry is a negative faculty depending upon objects which are not always obtainable, to reveal the chapters of the past enacted in their presence, while the positive polarized power latent within all may be awakened and made to reveal all we wish to know without need of such crutches. But the price of this power is high, it is self-sacrifice.

As we travel into the night of the past, in search of facts regarding the conditions of our race at an early period of its existence, we find history burning with dim and uncertain light, before we have receded three thousand years. And if we had history alone to guide us beyond this point in the darkness of time, we should grope our way uncertainly. But when history can no longer be depended upon, Archaeology comes to our assistance, and we continue our journey with light sufficient to behold the salient features of the landscape lying before us.

We have learned from Archaeology that, prior to the historic period men knew the use of iron and fashioned it into tools for ordinary use, and weapons of war, and this for a long time before history gives us a record of their

doings. We also learn that previous to the Iron Age, there was a *bronze age* in which men knew not the use of iron, probably because they had not learned to produce heat to melt it from its intractable ores. This Bronze Age, archaeologists have discovered, existed for a long time. Lyell says, "The number and variety of objects belonging to the age of bronze indicate its long duration, as does the progress in the arts implied by the rudeness of the earlier tools."

Immeasurably back in the far past the use of metals was unknown, and men fashioned their tools and weapons principally of stone. This was the *Stone Age*. Already the existence of this Stone Age has been demonstrated in Great Britain, France, Denmark, Germany and Switzerland. During the early part of this age gigantic elephants, nearly twice as large as those now existing,

roamed in herds through the forests of Great Britain, France, and Germany. Oxen, of several species now extinct and some of them immense size, fed in the natural meadows; while tigers, bears and hyenas prowled through the woods in search of prey or hid from the hot rays of the tropical Sun in the dark recesses of the rocks. In the rivers extinct species of the rhinoceros and hippopotamus laved their tough hides, impervious to the rude weapons of the early men that occupied the land.

But the geologist has learned little or nothing from the rocks compared with what he may learn by psychometry. There are wide realms of the past that he has never trod; others that he has visited are so enshrouded in gloom that his acquaintance with them is extremely limited. How little we know of the land fauna and flora during the Cretaceous period! Trees must have flourished, reptiles must have crawled, and beasts roamed over the surface of the dry land, when the chalk beds of Europe were being deposited in the depths of the ocean, the cream-colored limestone of Texas, the marls and green-sands of the Atlantic States. Yet of these we know hardly anything; the river deltas of that period are yet to be found, and their fossil content exhumed; and even when that is done the record will be very incomplete. The advanced psychometer can take a cretaceous fossil, and, by means of it not only obtain the forms of marine animals and plants that lived during this period, but without much difficulty those also of the land, and thus fill up the great hiatus that at present exists.

What do we know of the commencement of life? True, the *Oldhamia* has been found by surveyors in Ireland below all other fossil remains; in the Taconic formation of the United States corals have been discovered below all other organic forms, but it is possible that the traces of life lie far below these; not in fossils to be seen, but in the influences that the psychometer alone can detect. Forms too small, too soft or too fragile, to leave any visible imprint upon the rocks shall be distinguished and described, and vast ages of apparent barrenness peopled with busy life.

The imperfection of the geological record, especially as a history of organized existences, must be evident from an examination of those parts of the earth where formations are now being deposited and organic remains buried. This age will be geologically represented in the future by those beds that are now forming at the mouth of rivers, such as the Mississippi, the Ganges and the Nile; by beds of tufa in the neighborhood of calcareous springs; by beds of peat, as in some parts of Ireland, New York and Massachusetts; by accumulation of vegetable remains, as in the Dismal Swamp; by coral reefs, as are now forming in the Pacific Ocean; by volcanic products similar to the beds near Vesuvius, which contain the

works and remains of man. A million years from now, how large a portion of these formations will be dry land trod by the foot of man? How much of the land thus above water will be exposed, so that the beds composing it may be examined by geologists? Among the bones exposed in those beds and examined by geologists, what chance would there be of finding a fossil gorilla? It would not be buried in peat beds, for peat is not formed in countries hot enough for it to exist in. It would not be found in a coral reef, for it is altogether confined to the land. Almost the only chance of discovering the bones of this animal would be in the tufaceous deposits, or in the beds formed at the mouths of some of the rivers of Western Africa. But it is extremely improbable that any geologist will in the future exhume the bones of an animal that while living eluded the gaze of naturalists for centuries. So, of course, it must be with many animals that lived millions of years ago. What fishes must have existed of which we have no scale? What reptile has crawled that has left no track? Had it not been for the enduring character of the dermal skeleton of the ganoids, what should we have known of the strange fishes of the Devonian Period? And how many fishes have existed with cartilaginous bodies, of which we have no vestige?

The ornithological page of geology is sadly deficient. A few suspected fragments from the chalk, a few more from the London clay and other Tertiary deposits, are the sum of our acquisitions. Owing to their habits and the lightness of their bones, and the tendency of their dead bodies to float on the water, but few birds have become fossil, hence our knowledge of them is extremely limited. Where are the birds that were undoubtedly the companions of the marsupials of the Oolite, and probably long preceded them? Where are the water-fowl that skimmed the cretaceous seas and fished in their calcareous waters?

The number of species of birds at the present time is about five times as great as that of the beasts, and their numerical superiority was probably as great during the whole of the Tertiary and Secondary Periods; and if so, what revelations are yet to be made in reference to extinct birds? Revelations that apparently psychometry alone can make. By this process we shall eventually be able to view the great organic procession from monad to man.

To the miner psychometry gives eyes that see through granite almost as readily as they see through glass; and he shall trace the courses of veins deeply buried under drift accumulations as readily as he does rivers on the surface.

Frequently in traveling over the country in the car Mrs. Denton will say to me, "There is oil under here," or, "There is lead or copper in this neighborhood," and in many cases I have afterwards verified the statements,

though neither of us, apart from psychometry, knew anything of these deposits.

For instance: in passing from Richmond to Quebec, as we approached Black River Station, Mrs. Denton remarked "There is considerable copper in this neighborhood." "In what form does it exist?" I inquired. "Some of it appears to be the Sulphuret; but there is a good deal of native copper, resembling that which I have seen in the Lake Superior region; it is the first of that kind that I have seen in Canada. I see it distributed in detached, irregular masses.

This surprised me very much, for I had, previous to this, no idea that copper existed in its native form in the Eastern townships, unless in very fine grains, one specimen of which I had seen, but from a different locality. But shortly after, what was my surprise to hear, was one gentleman informing another at the dinner table that a piece of native copper had been found in a gravel bank near Black River. A few days later a clergyman of the Church of England showed me a specimen from the same locality. (Since then a copper mine has been located in that vicinity, and worked with considerable profit.)

"History," said Voltaire, "is a grand lie"; it will be the work of the psychometer to make it a grand truth. By the aid of psychometry we shall wander along the shores of time and watch the empires as they rise and fall before us like the waves of a swelling tide; we shall tread the sands of Egypt and see united multitudes as they drag the ponderous stones and erect the enduring Pyramids; walk the streets of Athens in the artistic days of Pericles and behold it in its wondrous beauty, as adorned by those ancient lovers of art; or when Socrates dropped his thoughts in the market place like pearls; or listen in the groves of Academe to the sweet notes of the Attic bird, Plato, the noble disciple of Socrates; or walk through the streets of Jerusalem when Solomon sat on the throne of his glory; or stand on the Galilean mountain and mark the rapt attention of the multitude as they heard the gracious words that fell from the lips of the Savior Christ.

The sword of Cromwell is still imbued with his stern spirit, and prepared to reveal the secrets of its master when a worthy listener shall appear, and the relics of Napoleon are the storehouses of the actions of the mighty master of war. What a story a fragment of the pyramid may tell, or of the stony-faced Sphinx that has stared upon a hundred generations as they marched to their destiny before it. Could the tomb of Mahomet be rifled, what revelations of the camel driver's life it might give us. The history of the world is yet to be written; the accurate, incorruptible witnesses of the past shall be heard and their testimony taken.

There is a practical every day side to psychometry well worthy of consideration, which explains many facts

usually dismissed as mysteries. Radiant forces pass from us continually, as truly as light proceeds from the stars; and though they are unseen, they are by no means unfelt. Sensitive people can be influenced in this way at a great distance. Husband and wife mutually influence each other. It has been noticed that long married and lovingly united couples increase in outward resemblance with the passing years. Mentally, this is notorious, and morally not less so. When one is on a decidedly inferior plane to the other, the degrading tendency felt by the superior may cause keen disappointment, hence the necessity of attending to the intuitive radiatory warnings felt by the soul previous to such an alliance on which so much depends, and in which the interests of so many are involved.

To the maiden who shrinks from the man who would be her life companion I say, let no persuasion of friends, no prospect of wealth, no fear of want, no urgent entreaties or prayers of a lover induce you to neglect that small voice which proceeds from woman's wisest instructor and best adviser, the intuitive sense which is stronger in her than in man. [Because she has a positive vital body which feels the radiations from others much more quickly and keenly than the negatively polarized vital body of man.—Ed.]

It has long been known that the young and healthy impart vigor to the sickly, and the reason is to be sought in the invisible radiations which pass from them as fragrance from a rose; for this reason the old and young should not unite in matrimony; neither should children sleep with the aged or infirm. Sickly persons should refrain from fondling children; and it is important who makes our bread, for the dough necessarily receives the influence of those through whose hands it passes. The baker puts his life into the loaf, and influences people who eat his bread for good or evil. There is no field in life where we do not find this mysterious radiating force with which psychometry deals, and everywhere it may be used with advantage.

The next installment of *Fragments from Nature's Secrets* will appear in the November "Rays." Mrs. Denton will there describe what she learned of life in ancient Egypt and England, from two small geologic specimens.

5th Edition *Cosmo* Ready

The Rosicrucian Cosmo-Conception, fifth edition, is now off the press in Chicago, and we expect that it has been shipped to us by the time you receive this magazine. Orders will be filled as soon as possible after its arrival.

Symbols of Ancient and Modern Initiation

This article was begun in the May issue. Back numbers may be had at 10c each.

Part VI

The New Moon and Initiation

When the candidate entered at the East he was confronted by the fire on the Altar of Burnt Offerings, which emitted a dim light, enveloped in clouds of smoke. He was then in the spiritually darkened condition of the ordinary man, he lacked the light *within*, therefore it was necessary to give him the light *without*, but when he has arrived at the point when he is ready to enter the dark West Room, he is supposed to have evolved the luminous soul body in the service of humanity. Then he is thought to have the light within himself, "the light that lighteth every man," for unless he has that he cannot enter the dark room of the temple. What takes place secretly in the temple is shown openly in the heavens. As the Moon gathers light from the Sun during her passage from the New to the Full, so the man who treads the path of holiness by use of his golden opportunities in the East Room of selfless service gathers the materials wherewith to make his luminous wedding garment, and that material is best amalgamated on the night of the Full Moon. But conversely, as the Moon gradually dissipates the accumulated light and draws nearer the Sun in order to make a fresh start upon a new cycle at the time of the New Moon, so also those who have gathered their treasures and laid them up in heaven by service, are, at a certain time of the month, closest to their Source and their Maker, their Father Fire in the higher spheres, than at any other time, according to the law of analogy. As the great saviors of mankind are born at the winter solstice on the longest and darkest night of the year, so also the process of initiation, which brings to birth in the invisible world one of the lesser saviors, *the invisible helpers*, is most easily accomplished on the longest and darkest night of the month, that is to say, on the night of the New Moon, when the lunar orb is in the Westernmost part of the heavens. All occult development begins with the vital body, and the keynote of that vehicle is "Repetition," and to get the best out of any subject, repetition is necessary. In order to understand the final consummation to which all this has been leading up, let us take therefore a final look, from another angle, at the three kinds of fire within the temple.

Near the Eastern gate was the Altar of Burnt Offering. On that altar smoke was continually generated by the bodies of the sacrifices, and this pillar of smoke was seen far and wide by the multitude that were uninstructed in the inner mysteries of life. The flame, the light, hidden

in this cloud of smoke, was at best but dimly perceived. This showed that the great majority of mankind is taught principally by the immutable laws of nature, which exact from them a sacrifice, whether they know it or not. As the flame of purification was then fed upon the more coarsely constructed and baser bodies of animal sacrifices, exacted under the Mosaic law, so also today the baser and more passionate mass of humanity is being brought into subjection by fear of punishment by the law in the present world more than by apprehension of what may follow in the world to come.

A light of a different nature shone in the East Room of the tabernacle; instead of drawing its nourishment from the sinful and passionate flesh of the animal sacrifices, it was fed by olive oil procured from the chaste plant kingdom; and its flame was not shrouded in smoke, but was clear and distinct, so that it might illuminate the room and guide the priests, who were the servants of the temple, in their ministrations. The priests were endeavoring to work in harmony with the divine plan; therefore they saw the light more clearly than the uninstructed and careless multitude. Today also, the mystic light shines for all who are endeavoring to really serve at the shrine of self-sacrifice, particularly for the pledged pupils of a Mystery School such as the Rosicrucian Order. They are walking in a light not seen by the multitude and if they are really serving they have the true guidance of the Elder Brothers of Humanity, who are always ready to help them at the difficult points of the path.

But the most sacred fire of all was in the West Room of the tabernacle, above the Mercy Seat, namely the Shekinah Glory; and as this West Room was dark, we understand that it was an invisible fire, a light from another world.

Now mark this, the fire that was shrouded in smoke and flame upon the Altar of Burnt Offering, consuming the sacrifices brought there in expiation of sins committed under the law, is the symbol of *Jehovah, the Lawgiver*; and we remember that the law was given to bring us to Christ.

The clear and beautiful light which shone in the Hall of Service, the East Room of the tabernacle, is the golden hued Christ light, which guides those who endeavor to follow in His steps upon the path of self-forgetting service.

As the Christ said, "I go to my Father," when he was about to be crucified, so also, the Servant of the Cross who has made the most of his opportunities in the visible

world is allowed to enter into the glory of his Father fire, the invisible Shekinah Glory. He ceases then to see through the dark glass of the body and beholds his Father face to face in the invisible realms of nature.

The church steeple is very broad at the bottom, but gradually it narrows more and more until at the top it is just a point with a cross above it; so it is with the path of holiness; at the beginning there are many things which we may permit ourselves, but as we advance, one after another of these digressions must be done away with, and we must devote ourselves more and more exclusively to the service of holiness. At last there comes a point where this path is as sharp as the razor's edge, and we can then only grasp at the cross; but when we have attained that point we can climb this narrowest of all paths, then we are fitted to follow Christ into the beyond and serve there as we have served here.

Thus the ancient Symbol shadowed forth the trial and triumph of the faithful aspirant, and though it has been superseded by other and greater symbols holding forth a higher ideal and a greater promise, the basic principles embodied in it are as valid today as ever.

In the Altar of Burnt Offering we see clearly the nauseating nature of sin, and the necessity of expiation and *justification*.

From the East Room we learn today how to make diligent use of our opportunities to grow the golden grain of selfless service and make that "*living bread*" which feeds the soul, the Christ within.

And when we have ascended the steps of Justification, Consecration, and Self-Abnegation, we reach the West

Room, which is the threshold of Liberation. Over it we are conducted into greater realms where greater soul unfolding may be accomplished.

But though this ancient temple stands no longer upon the plains where the wandering hosts pitched their camps in the hoary past, it may be made a much more potent factor for soul growth by any aspirant of today than it was to the ancient Israelites, *provided he will build it according to the pattern*. Nor need the lack of gold wherewith to build distress anyone, for now the true tabernacle must be built in heaven; and "*heaven is within you*." To build well and true, according to the rules of the ancient craft of mystic masonry, the aspirant must learn first to build within himself the altar with its sacrifice, then he must watch and pray, while patiently waiting for the divine fire to consume the offering. Then he must bath himself in tears of contrition till he has washed away the stains of sin; meanwhile he must keep the lamp of divine guidance filled that he may perceive how, when, and where to serve; he must work hard to have abundance of "*bread to shew*," and the incense of aspiration and prayer must be ever in his heart and on his lips. Then *Yom Kippur*, the Great day of At-one-ment, will surely find him ready to go to his Father and learn how better to help his younger brothers to ascend the path.

In the next article we will take up for consideration "The Christian Mystic Initiation," then "Freemasonry and Catholicism," and probably something more about the "alchemy and Transmutation" involved in the Rosicrucian Work and Initiation will follow.

Links of Destiny

An Occult Story

Eva G. Taylor

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

Synopsis

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

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

untouched. Mrs. Remington stood on the veranda to greet them, but her cordiality was strained to the point of unnatural effusiveness and Ralph Remington's face clouded again when Claude Rathburn stepped jauntily forward to greet Marozia.

Chapter 8.

CLAUDE Rathburn was undeniably entertaining when he exerted himself to please. Many a foolish girl who could not see beneath the exterior masque had been fascinated by his smile. His chief attraction in Mrs. Remington's sight lay in his interesting position as heir to the Rathburn fortune. Marozia was vexed with them both tonight and the first thrill of pleasure in her homecoming was marred. She wished to spend this evening with her father and—well she tried not to be unfilial to her mother even in thought, but there was no bond of sympathy between them. They lived on different planes—far apart. Her father understood her, knew each mood and anticipated each thought.

"Why did you have him here tonight?" she asked her mother while removing her hat.

"It is perfectly natural that he should wish to greet you upon your arrival home. You know that he is devoted to you and I wish you to treat him with the respect he deserves."

"It would have been sufficient, Mama, for him to have met me at the station and bowed me into 'my carriage' or waved his hand in adieu as Papa and I took our little 'constitutional' up the hill road!"

"Well you may jest over the situation if you like but you'll soon find out what it means to do without an equipage of any kind. It may seem amusing to you just now, but just wait! You'll soon realize what Claude Rathburn's attentions mean to you!"

"Mama, they are absolutely meaningless to me. I told you last year that I would not encourage him for he isn't the type of man I admire. Father is my ideal and when I meet a great souled man like him—whose nature blends with mine—whose aims and purposes are one with mine—I might be able to love. Until then I wish to be left in peace."

"I suppose you've been reading some silly novels where love is held up as the end and aim of existence. When you get down to practical life you'll find how little it counts for."

Marozia turned her clear gaze upon her mother's face for a moment and a deep sadness crept into her eyes.

"Mother, we shall never agree upon that point so please drop the subject." Then she turned to enter the parlor.

In spite of her chagrin and displeasure, Mrs. Remington was secretly proud of Marozia's grace and self-poise. Her manner was charming in its unaffected simplicity and her voice was low-pitched, sweet, and well modulated. It held none of that affected drawl sup-

posed by the pseudo-aristocracy of the hamlet to be a badge of class distinction.

"Now she will outshine the Watson girls!" she thought with an exultant thrill. They had been her criterion in the past, greatly to Marozia's chagrin, who detested their little snobbish affectations. She saw through their poses and pretenses but her mother saw only through the haze of her own distorted thought-forms.

Marozia did not glow and kindle tonight as she usually did when engaged in conversation. Neither did she exert herself in the least to please. Mrs. Remington made up for it however. She was ever on the alert to concentrate her beaming ardor upon Marozia's reserve and to ward off any delicate little satire in which she might indulge at some critical moment. "One never knows what Marozia will do or say next," she thought while she fluttered about Claude Rathburn, guarding his imaginary interests with jealous vigilance. Her efforts awoke Marozia's scorn.

"How ridiculous Mama is making herself and I," she thought with rising disdain. She knew that her mother was growing displeased by the green glints which her eyes threw out. Marozia did not care now; she never cared when people went beyond a certain point. She grew more tantalizing each moment in her saucy disdain—her disdain of the excessive civilities. As her mother beamed she froze and when at last Claude Rathburn took his departure her state of mind was not flattering to his future prospects. She knew what to expect when her mother followed her to her room.

"Well, I must say, I never saw a girl like you!" Marozia disliked wordy battles. She deemed them entirely lacking in real effectiveness. She replied quietly:

"Probably not."

"Do you glory in your contrariness? You act as if you were proud of your peculiar disposition."

"I cannot say that I have any emotion whatever regarding it."

"Well you treated Claude very rudely tonight. Your sarcastic remarks were dreadful: After he has been so patient with your contrary actions, too. Few men would have waited a whole year for a girl to make up her mind as he has done, especially when he might have his choice among them. Why, everyone is wild over him!"

"Well, I wish with all my heart that he would part with some of that angelic goodness and take the whole bunch to Salt Lake City and marry them all! Then I might be allowed to live in peace at home."

"Marozia Remington!"

"Pardon me Mama, but do let us drop this distressing subject! I would rather talk about the weather—or Mrs. Peter's babies—anything in fact except Claude Rathburn and his 'advantages'!" The last word was uttered with a mocking grimace.

"Well I cannot understand a girl like you!"

"We agreed that there isn't another like me upon this planet, so it is no wonder you fail to understand me. Really I do not understand myself."

Mrs. Remington turned angrily away and left her child without a good night caress. Marozia now understood what she had vaguely felt as a child. She saw the hopeless disparity between them and recognized that they were ages apart. She knew that her mother could not see truth through clear eyes. It would always be distorted, blurred, and confused by the chromatic and spherical aberrations of her imperfect vision. It was not a question of different viewpoints, of altered parallax, but of distorted soul lenses.

Young as she was Marozia knew that harmony—real underlying harmony—would be impossible. She realized that she had always been a thorn in the flesh of her worldly mother. Her first consciousness of it began back in her lonely childhood on one sad day when her hair refused to curl in pretty ringlets like Viola Watson's, but persisted in its perverse determination to squirm back into its native state of shiny satin clinging close to the head. Her mother, in a frenzy of disgust, said that she might as well be an Indian and stay at home and live in the woods. She was left at home on that day, a forlorn little waif, while her mother took the trip alone, which had been such a coveted pleasure to the child-heart.

The first vague shadowy antagonism awoke on that day. She climbed up on a chair and stood before the mirror over a high bureau and looked at her reflected image with fiery hatred. She slapped her little hands against her straight shining hair in defiant scorn.

"Stay straight then—I don't care now—I'll never care again! I hate you anyway, Marozia Remington! I wish you hadn't been born, I do!"

Then she fled to the woods where her mother said she belonged and sobbed out all her angry passion alone with the whispering trees. That was the entering wedge. The culminating cleft came when she refused to encourage Claude Rathburn's ardent attentions. Between these two extremes of naughty behavior there were years of strained relationship during which neither could adjust herself to the mental organism of the other. Marozia's attitude towards Claude Rathburn was more than a disappointment to Mrs. Remington. Her whole heart was set upon the success of the young man's suit. Her ambition lay entirely along the lines of grand appearances, social triumphs, and material prosperity. She had been a belle once in her

native city, New Haven, and she never ceased to quarrel with the destiny, which had deposited her in the primitive little village. To be sure she was mistress of the Villa, the finest country seat in that part of the state, and until the tide of fortune turned against him, her husband Ralph Remington, had been the leading man of the county. Now, owing to manifold reverses, he was simply the village schoolmaster and her court was decidedly reduced in dimension and influence. It made no difference to her that the financial reverses were owing to the great and lofty soul of her husband who could not refuse aid to the needy or struggling. He regarded himself as a steward holding in trust for others the wealth that came to him; many notes were signed which he had to pay and many schemes were financed in order to help others to achieve some desired end. His wealth gradually slipped away but he always believed in his sweet patience that it would be restored if it was right for him to have it to use. He lived so entirely in his beautiful inner world that material prosperity was a mere incident in the soul's progress. To Mrs. Remington it was the whole of life.

When Claude Rathburn, son of the promoter and capitalist, appeared in the village she hailed his advent with secret delight, as did many aspiring mamas who had eligible daughters. When he singled Marozia out as the object of his highly flattering attentions, Mrs. Remington could scarcely restrain her joy. Her brain was full of ambitious schemes when Marozia coolly dealt the deathblow to her hopes by choosing to obey her father's wish and spend the year at school in Utica.

A stormy scene followed. Mrs. Remington knew that there were other desirable girls among Claude's acquaintances and therefore sought to retain her hold upon him. He was invited to the Villa whenever his father's interests brought him to this locality and high hopes were held out to him regarding his ultimate success. Tonight much of the work seemed to be undone by Marozia's attitude concerning him. Therefore Marozia must be disciplined.

(To be continued)

FAITH

Faith marches at the head of the army of progress. It is found beside the most refined life, the freest government, the profoundest philosophy, the noblest poetry, and the purest humanity.

Faith must have adequate evidence, else it is mere superstition.

To believe is to be strong. Doubt cramps energy. Belief is power.

Faith without works is like a bird without wings; though she may hop about on the earth, she will never fly to heaven. But when both are joined together, then doth the soul mount up to her eternal rest. As the flower is before the fruit, so is faith before good works.

The Garden

Lizzie Graham

Good Day, Friend. How is your garden today? Yes, I shall be delighted to walk through it with you.

You feel discouraged, why? Oh, we all have trouble and heartaches over the seed. Some never sprout at all, others grow for a week or two, but if you do not hoe and water, and water and hoe, every day, they will just wilt away. But you know some grow up into fine thrifty plants like those over there, so don't get discouraged.

I believe it is often the soil rather than the seed that is at fault; but, of course, you may have been careless in the planting, or perhaps you were in a hurry and just took chances, or maybe you neglected the loving thought or kindly touch every time you passed by; perhaps you have not given the plants the kind of food they require; or the sunlight may be obstructed by some object. That is where I have found a great difficulty in my garden.

You did not know that I was making a garden! I have been working in it for some time and that is why I take so much interest in yours.

You would like to see mine? Well, I am ashamed to show it to you; I have done so little in it. Of course you know that all have gardens, which they are expected to cultivate. While they are children, their friends, father, mother and teachers endeavor to plant the best seeds there, and keep all in good order, but even with all their efforts weeds creep in; some are of gigantic growth and draw the nutriment from the little delicate plants.

I was gradually given more and more control of my garden, and at the age of twenty-one years it was entirely in my charge.

As I look backwards, I see in what a half-hearted manner I set to work; I wanted my garden to be the most fragrant, and I planted many beautiful flowers, but did not trouble to hoe out the weeds, they were such harmless looking little plants at first, and now I find that though I may cut them down each day they immediately spring up again, but I see they are not so strong as formerly.

Yes, I can see you are having a very similar experience to mine. Almost the same weeds grow in both our gardens, but some grow larger in your garden and some grow larger in mine.

How can I know a weed when it begins to grow? That is a hard question, for some in the beginning look so like the flowers that it takes an experienced eye to find them. I have often been deceived and did not know them till an evil smelling flower blossomed forth, and attracted ugly stinging insects; they have often wounded me, and I have had at times to seek the garden of a friend to obtain the healing herb that I had neglected to grow.

I thank you for calling my attention to that prickly weed in the corner; it grew so close to the ground and so much in the shadow I had overlooked it. I will cut it down just this moment. How its thorns tear my hands, and its juice seems to poison me.

Dear friend, let me have some of the balm from your garden.

Ah, your plant I see is very weak, but pulling off some of the leaves will help it to thrive, because *giving* always helps *growth*.

Now that we have compared gardens, let us set to work vigorously to clean out all the weeds we may find in our own; and if you do not object, I would like to pull down the high wall I built some time ago on the side next to you, then we would both get more sunshine, and would also be benefited by intercourse; and when all is tidy here we may be able to help our neighbors to start cleaning up their gardens also.

Need I explain my parable? Every Aspirant will recognize the garden in his own heart. The weeds are familiar to us all, also the struggle. But remember, we do not have to work alone in the dark; The Sun of Righteousness has said: "Behold I am with you always." Often, however, we cannot see Him because of the weeds and the walls.

WHICH ARE THE WORST, SNAKES OR SERUMS?

A man who lived for a number of years in China told of one day entering a 'medical restaurant' to which the doctors sent patients to eat foods that would cure them of certain diseases. All about the place were monkeys, owls, cats, snakes, lizards, and other creatures, both alive and dead. A Chinese patron came in and selected a snake, which an attendant killed and cooked for him. In explaining the matter the interpreter said: "You know how fast a snake can travel on the ground without legs. That gentleman who is eating the snake has rheumatism in his knees, and he cannot walk fast or far. Therefore he eats snakes to strengthen his legs," his traveling apparatus.

It comes to me very, very often what a grand and noble work it is to be of service to another. I find that the little things that I do and say make me happier, for teaching has certainly opened a broader field for thought with action.

—Mary A.S.

The secret of success is constancy of purpose.

The Crucible

Editor's note: The following interpretation of the ancient Rosicrucian Symbol on our inside cover by one of the students is the most worthy attempt at explanation received to date. We trust it may stimulate others to dig into this mine of mystery and extract some of the gems of spiritual wisdom there hidden.

The interpretative essence of "The Crucible"—a veritable melting pot—seems to dwell in the words of the old maxim *Per Ignem ad Lucem* (through fire to light) and the significance of this ancient Rosicrucian symbol is both microcosmic and macrocosmic, as shown in the fusion of the five and six pointed stars. The association of the five and six connotes the Eleventh Zodiacal Sign representing the Aquarian Age, and in the United States a merging that prefigures an epochal transition.

The seven terminals of "The Crucible" may be emblematic of the world periods; the septenary constitution of man; the visible color spectrum; the musical scale; or the Seven Creative Hierarchies, which we learn in the *Rosicrucian Cosmo-Conception* (diagram 9) were active at the beginning of our Earth Period. If to these seven (7) pyramidal terminals we add the remaining two (2) triangular spaces (commemorative of the Nameless Hierarchies), we have the numeral Nine, or the Apocalyptic "measure of a man [144 cubits] which is of an angel"—typifying in the Hebrew language ADM or Adam, and in the Greek rendering of the Old Testament, SEPTUAGINT, from the 12x6 tribal translators and the 72 days required to complete this version. The number of humanity is also contained in the total of separate lines produced by segmentation.

A good name for "The Crucible", numerically considered, would be "God's Acre." A glance at the figures comprising this surface measure in square rods (160) and square feet (43560) discloses the extracts 7 and 9. And the title is not buried in the earth to achieve its palingenesis.

Like the pentagram, "The Crucible" is human in outline—the crossed arms and legs here manifesting the Androgyny—a reconciliation of opposing laws, or peace in at-one-ment. Note its place in the celestial circle with the head in Aries, the left and right shoulders in Taurus-Pisces, the hands in Cancer-Capricorn, and the feet in Virgo-Scorpio. As a whole, it is keyed to Aquarius as indicated by its serrated structure.

The fragrant wild rose, with its magical potencies, replaces the Flaming Sword of the Garden of Eden. This bloom might betoken the Christmas Rose (*Helleborus niger*) sometimes called Christ's herb, which later gives way to the Pasque Flower, or the liliaceous Star of Bethlehem, plant-forms that are not only significantly named, but whose disposition of floral parts follow the five-six order. Or, if you prefer, let the open flower with its face sunward, symbol the mystic marriage blossom on

the Tree of Life (harbinger of golden fruit), not unlike that emblem of purity the orange blossom, a cousin of the rose.

Referring to the enclosure bounded by the hexagon, in the center of which is placed the cross-striped calyx heart: does not its favorite form recall one of the group cells of the honeycomb fashioned by that hymenopterous air creature, *Apismellifica*? These classical appellations of the domestic bee will be found interesting in connection with the orientation of the Ruler of Taurus and the Moon or "Eight Sphere" in Scorpio, marking phases of past and present conditions to be superseded by the Mercury-Jupiter service ideals intuitively perceived by many. Within the area of the Perfect Number Six the carbonized elements become the blue tinged crystal—or rose diamond, and the baser metals undergo a similar sublimation. The desire nature's conflicting emotions are transmuted into the unifying Christ Love, and the upright torch is the Labarum, signifying the empyrean trend of the flame.

When studying this symbol, one is reminded of the Caduceus in its electro-magnetic polarity, and we may further identify the torch or staff with Aaron's Rod that budded.

Now for a moment turn the figure upside down and you will discern the goat-like head of the Satyr and his attribute the Thyrsus. In this position the plant is inverted, the torch overturned, revealing man in his unregenerate state—a fallen god.

Upright again—from sundry angles, "The Crucible" presents several reflecting surfaces, or specula, as exemplified when the Bird of Jove wills to see his image in the looking glass; Mars as a backward reflection and lower phase of Venus, with the Saturn ideal mirrored in Jupiter, a planet in turn that raises the crude dynamic energy of Mars into the higher volition, as Venus elevates and illumines the adumbrations of Saturn. The inchoate mind (Saturn) and the light of reason (Mercury) bear a relationship as do the generative symbols Mars and the Moon. Mars-Mercury point to that division of the Earth Period more definitely denoted in the Caduceus—an emancipatory process from the animal to the intellectual soul—from servitude to self-mastery, as explained in the Rosicrucian philosophy. Mercury and the Moon (significators of the mind) are in proximity, and the Moon (the lower instinctual mind) stands for a *Revolution* of the same Name, in the latter part of which, the humanity of the Saturn Period endowed the higher part of the desire

Continued on page 192.

Question Department

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Experiences of an Earthbound Suicide

The following letter received at Headquarters opens up a very important subject, or rather several, which may be elucidated with profit to our readers.

Manati, Porto Rico
June 25th, 1916

Dear Friend:

I do not want to trouble you unduly, but such an interesting thing has happened that I want to tell you about it.

You remember Outram Court, a one-time student of yours who committed suicide December 24, 1914? Well, I have taken my mind entirely off him lately, because I supposed by this time he was safe in his own place.

One of my peons has just told me he attended a Spiritualist meeting a few nights ago and Outram Court came. To prove his identity he insisted upon speaking English, although he spoke Spanish just as well, and as none of those present understood English, there was a delay until they found a spirit who understood both languages.

Outram said he was still living at my next neighbor's, where he killed himself; that *he was suffering torture from hunger and wanted them to give him food*. Later in the interview he changed to Spanish.

They told him the food he needed was not earthly food, and they read prayers out of some kind of book they use, and tried to help him, but I do not understand that they explained to him that he had passed over.

Now, I do wonder what I can do? The worst of it is I cannot bring back the memory of anything that happens in my sleep. And I do so want to remember. What can I do?

If there is anything you can do on the unseen side to awaken me and help me to bring my consciousness through, I beseech you to do so. I am doing the very best I can. I do not say it is by any means perfect living, but I constantly try, and try hard. I do so want to remember where I go in my sleep, as I am afraid I go blundering through without seeing anything. Please tell me if you know.

Now I greatly want to help Outram, although he always repelled me while he was alive, for I never could sympathize with his point of view. For this reason I doubt if I shall be allowed to try. But some of you will help him, won't you, if I cannot? He had some excellent points, although he was unbalanced. His mother, who

was burned to death, came to the same meeting weeping because he was so unhappy. She also did not seem to know that he was dead. It is a mess.

I do not like Spiritualism, of course. But as the Catholic Church gives these ignorant people no help, I really think they approach nearer a certain kind of spirituality through the kind of Spiritualism they practice than they could get without it. You see they are so profoundly ignorant that there seems no point of contact.

Very sincerely yours,
C.W.S.

This letter opens up the vast subject of abnormal transitions into the beyond, both by accident and design, with the feelings experienced by people who have thus passed the gate of death, and their communications through mediums; also the curious fact that many of the people we call dead are unaware that they have lost their physical body.

To elucidate, it is necessary first to state a few of the salient facts concerning man and the world in which we live.

Everyday observation, as well as scientific researches, proves that matter exists and moves in states which we cannot see. Water is evaporated by the Sun's heat and again condensed as rain; ether is as necessary to transmit light and electricity as air is to the transmission of sound. The invisible wind which moves in the air is as surely a cosmic force as the electricity moving in the still finer realm of ether; in short, we are surrounded by an invisible world of force and matter, as real, or more so, as the world we know through our physical senses.

And as we eat the substances of this gross and dense world to sustain our visible bodies, so do we assimilate a certain amount of matter belonging to the invisible aerial worlds, which forms a garment for the spirit when it has dropped the mortal coil. "The wind bloweth where it listeth, and thou hearest the sound thereof, but knoweth not whence it cometh or whither it goeth; so is everyone who is born of the spirit."

Under normal conditions the exit of the spirit from its outgrown vehicle is like the falling of the seed from the ripe fruit; but when the spirit severs the tie before the appointed harvest time of death, the unripe spiritual vehicle cannot ascend to higher realms; it hovers closely to its earthly haunts, as hungry for more physical suste-

nance as the kernel forcibly extracted from the unripe fruit. In the nature of things this cannot be gratified, and therefore unsatisfied intense hunger causes the suicide the most excruciating tortures. It sometimes obtains a little temporary surcease by inhaling the fumes of highly flavored dishes. Furthermore, as the flesh clings to the kernel when it is forcibly torn from an unripe fruit, so also some of the lower ethers and even gases of the slain body cling to the higher vehicles of the suicide, with the result that he is very nearly material and susceptible to gross, sensual suggestions in a manner and a measure not felt by humanity in the body. If his nature was such that he would entertain and take pleasure in such things, he may here wallow in the deepest mire of the darkest hell, with very serious detriment to his spiritual welfare. If he dislikes the coarse and sensual, the atmosphere of bestiality in which the suicide finds himself will jar upon his sensibilities in proportion to his refinement, and as several have expressed it to the writer, the orthodox hell with its devil would be a mild form of amusement by comparison. Some also describe the pangs of pain, which we have compared to unsatisfied hunger, as a gnawing, throbbing toothache—with the difference that the pain is felt all over the body instead of being confined to the dental region.

The experience of Outram Court mentioned in the letter from our friend in Porto Rico bears out the foregoing teachings of the Rosicrucians. He is still earthbound in the same house where he lived while in the body, and his body evidently remains very dense, so dense that at times he cannot realize that he has passed over because he sees clearly the physical world and the people in it; he probably sits at their tables and endeavors to partake of their food, or at least to feed upon the odor. Nor is it strange that he frequents the spiritualistic meetings of the peons, for these people are at a very low stage of development, very sensual, and practice, without being aware of it, a good deal of black magic under the guise of spirit communication.

There are two ways of helping such a soul; one is by direct communication with him at night, by reasoning with him and showing him that he is making a rod for himself which will whip him sorely in the future; that he ought to try to bear the pain patiently till the archetype collapses at the time when he would have died normally. This may, or may not, be successful, but it is worth a trial. If C. W. S. were conscious of what happens to him at night, he could go and talk the matter over with Outram Court, just as he would if both were in the physical body; but he is not shut off from helping because lacking this consciousness. It is the will that determines our actions, there as here, and if C. W. S. holds his thought intently to

the work he wishes to do before going to sleep, preparing himself with arguments and centering his whole being on helping Outram Court, this last thought in the physical world before going to sleep will also be the first waking thought on entering the invisible world where the sleeping and the dead meet and converse. This initial thought then becomes a sort of "fixed idea," which he will follow during the night to the exclusion of all other desires, and the results are bound to be beneficial.

For those who are not trained in concentration, prayer is a good method of helping such a one, for the attitude of prayer often acts as a guide to the person to be helped and brings about a change in his mental state, which furthers him spiritually. The thought forms of prayer then take the place of the invisible helper, but are more easily put aside and therefore not so efficient, nor can they meet an argument.

We always advise a combination of these two methods for the untrained: pray for those you want to help, whether they are in the body or out (living or dead); think out all you would like to say to them just before going to sleep. When you meet in "Dreamland," if you are not yet conscious, and cannot either plead or argue, your feelings in the matter will make some impression at least, and if kept up for some time the effect will certainly be noticeable.

Our friend speaks about the mother of Outram Court not knowing she is dead. No one who has lost the dense body thinks of himself as "dead," for as a matter of fact the so called "dead" feel themselves much more alive than we do. When they pass out normally they know neither sickness nor pain, and they cannot therefore be expected to take our view, who think of the physical body as the man, when it is only a garment we wear and wear out. Their consciousness is focused entirely in their spiritual bodies, with nothing to remind them of the discarded dense vesture; while the suicide feels every moment the sensation of hunger occasioned by the attempt of the archetypal body to draw physical material to itself, and his feeling that he is not "dead" springs therefore from a very different root than the similar idea of the general run of people who now live in the invisible world.

CONCENTRATION

Concentrate all your thoughts upon the work in hand.
The sun's rays do not burn until brought to a focus.

—Alexander C. Bell.

Be great in act as you have been in thought.

—Shakespeare.

The man, who insists upon seeing with perfect clearness before he decides, never decides. *—Selected*



The Astral Ray

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The Dragon

Part II

In the Fourth and Tenth houses we have the affairs of the father and the mother under the sway of destiny's finger, the Head in the Fourth auguring good fortune to the mother, with a peaceful and happy early life for the native, and a likewise happy ending; while the Tail in the Tenth portends just as evil a fate to the father, and losses of position, honor and public favor to the native in the following of any chosen profession. When the Dragon is reversed, his Head in the Tenth shifts the good fortune to the father and promises the native honors, high position, and great favor of the public in all his professional undertakings; while the Tail in the Fourth robs the mother of her peace and joy, and places turmoil in both the early home and the end of life for the native who may find his whole career shaken into confusion when malignant aspects are formed with this destructive force.

In the Fifth and Eleventh Houses the children and friends are under the influence of this potent power, and play their part in determining the ripe debts of the individual. The Head in the Fifth frees the native from many troubles and renders him happy and given to pleasurable pursuits, with happy, fortunate children and much joy in all pursuits; but the Tail in the Eleventh insists upon undesirable friendships, loss of opportunities, and death to his dearest hopes and wishes. On the other hand, the Head in the Eleventh brings him meritorious friendships, and their assistance in realization of his hopes and wishes; though the Tail in the Fifth robs him of the hope of children, or destroys them if they come to him, and allows him no joy with them during their lives. He also comes to grief through overindulgence in harmful pleasures.

In the Sixth and Twelfth, the health and happiness comes up for adjustment, the Head in the Sixth promis-

ing a strong, healthy body, while the Tail in the Twelfth leads to much harassing by secret enemies, and liability to imprisonment, inclining to self-undoing. The Head in the Twelfth is very significant of gains by secret enterprises and success in occult pursuits; though the Tail in the Sixth robs the native of all health and makes the struggle with physical disabilities long and hard, hampering every activity by the frailty of the body through which the soul manifests.

These are but a few of the natal indications, and it is the planetary aspects, transits and directions that determine the crises of the native's experience and mark the ripe debts and the method of their paying. But every one must be settled, even unto "the uttermost farthing." It is these directions that bring up the continual struggle for and against progressing, and the battles to be waged until lost or won, all along the upward climb. Watch these manifestations and see for yourself what a vital part they play in the development of human destiny. As we meet and conquer all, one by one, we must reach that goal of attainment where we can claim the promise: "He that overcometh shall inherit all things....And there shall be no more curse." (*Revelation*, 21:7, 22:3) —Selected

THE STAR-BRAND OF EMINENCE

Whenever we apply the rules or canons of astrology to remarkable individuals, we are satisfied that they are founded upon correct principles, that they hold good in the main and serve to indicate the potential to which a man is born. We do not say that all attain to the fullness of realization, that they employ their potential to its full capacity.

It is not a part of our creed that the planets make the man, or that stellar positions and planetary configurations impel a man to genius. But we affirm that there is

no case of particular genius which is not accompanied by configurations, which render the expression of the genius a possibility. To state a parallel, we may say that etheric vibration is a fact in nature, which only recently has been understood and employed. In some the powers of the soul is latent, not understood or cognized. In others they are potent and active, fully apprehended and employed. If we think the matter out to its legitimate conclusion, we shall find that there are dozens of births taking place simultaneously in any large populous area, and consequently there are many born under similar and even identical stellar conditions. Why, then, did we get one genius out of the bunch? The obvious fact is that the conditions under which we are born do not make the man. It is the man who employs those conditions in varying degree according to the measure of his individual soul and the degree of evolution to which he has attained. The physical body is that part of our environment which presses us most closely. In it converge two great streams of heredity, and upon it play not only all the elements, but also all those finer forces which emanate from the stellar universe, which is our greatest environment. Some souls outrealize themselves and make their mark in the world. Others, affrighted by the material forces with which they have to contend, fail even to use the opportunities that are given them, and become ineffectual units. It is not, after all, what we take from life that is of benefit to the race, but what we impart to it. Greatness gives of its own in full measure, mediocrity bargains with circumstance. Only the weak and servile snatch at small advantage for its own sake. But how do we propose to distinguish between them horoscopically, seeing that they are born in sporads? I am insistent on the fact of inherent faculty. How are we to accommodate our scientific methods to this fact? There are two ways. One is by reference to the specific nature of degrees called "critical" or epoch-making, which, whenever in evidence, show a strong potential. The other is by reference to the prenatal epoch, which is to the horoscope of birth what the soul of man is to his body. If you want to know the man, consult the pre-natal epoch. If you want to know aught of his environment, look to the horoscope in birth. —*Selected*

THE AQUARIAN AGE

A correspondent writes that so far no astrological journal has taken note of the fact that the war is cyclic, "the Sun having entered another sign." I am afraid the schoolmaster is abroad. The sun enters another sign every successive month of the year. What my correspondent doubtless refers to is the transit of the Equinoxes, which by precession pass through one sign in the course of about 2,160 years. So far as this phenom-

enon is concerned, a great deal of discussion has taken place in this journal and in contemporaries, while a critical study of the question has been made in the pages of "Cosmic Symbolism." It is quite an open question as to whether the equinox has yet reached the sign Aquarius. Starting from the epoch at which the two zodiacs exactly coincided—that is to say, the constellatory zodiac and the fixed zodiac, which starts from the vernal equinox—the first problem is as to the date of the epoch, which readers will know is a matter of dispute, though known within narrow limits. The date certainly fell in the fifth century. The next problem is as to the amount of precession. From ancient observations, compared with modern ones, it appears to be 50.1 seconds per year. But it will depend entirely on the cause of this phenomenon as to whether we are to regard this estimate as constant, as an average, or as applicable only to a particular period. If our Sun moves in an orbit, as appears probable, the precession will be variable, and will be more or less than the average at different parts of the orbit. The Platonic estimate was 50 seconds, and this amounts to 1 sign in 2,160 years, and a complete revolution in 25,920 years, which is Plato's "Great Year." At all events, it appears clear that there is no reason for regarding the present social and political state of the world as in any sense Uranian. We enter the great democratic age in the year 1945, the preliminary Irenicon being attained about the year 1931. That is as far as my studies leads me in this matter at present. —Sephariel

SLAYER, TRAPPED BY DREAM, CONVICTED

LIBBY (Mont.) John Miller was found guilty here today of first-degree murder in connection with the killing of Dallas Greene, of Spokane. He will be sentenced Thursday. Greene's father, who lives in Spokane, had not heard from his son who was farming near here and had a dream in which he saw his son killed. He came here and found his son's body. Young Greene's horse was found in Miller's possession.

FAME

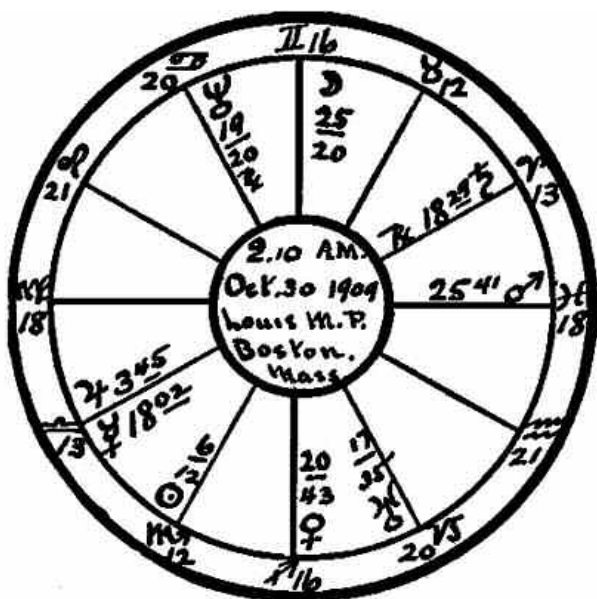
Fame is the perfume of heroic deeds. He that pursues fame with just claims, trusts his happiness to the winds; but he that endeavors after it by false merit has to fear, not only the violence of the storm, but the leaks of his vessel.

The temple of fame stands upon the grave; the flame upon its altars is kindled from the ashes of the dead. An earthly immortality belongs to a great and good character. History embalms it; it lives in its moral influence, in its authority, in its example, in the memory of its words and deeds.

Your Child's Horoscope

Louis Martin P., born October 30th, 1909, at 2:10 A.M., Boston, Mass.

Here we have a youngster with common signs on the angles and the Moon in the Ninth house in her exaltation sign Taurus, showing him to be a born dreamer. Jupiter the planet of benevolence and Venus the planet of love are in mutual reception, that is to say, Jupiter is in Libra, a sign governed by Venus, and Venus is in Sagittarius, a sign governed by Jupiter. This shows that Louis' daydreams will be of a most beautiful and ideal nature; but unfortunately this world is a poor place for dreamers. While it is perfectly true that if it were not for the dreamers there could be no progress in the world, it is also a fact that the world is only benefited by dreams insofar as the dreamers make their dreams come true, and to do that requires action—generally in the face of criticism and skepticism, such as most inventors have to face. This is where the parents must help Louis, for the common signs on the



angles give him a tendency to waver and vacillate when he ought to take decisive action; and he needs your aid to root out the tendency. Teach him to help himself in everything he can possibly do and to help others besides. Never do anything for him that is not entirely beyond his mental, moral, or physical strength; for by so doing you will enable him to work out his life to advantage, instead of dreaming it away. There is one saving feature about this matter, the Sun is in the fixed martial sign Scorpio; that helps to give considerable energy, and the Moon is in the stubborn sign Taurus, which helps to give persistence. The Moon is also sextile to Mars, the planet of dynamic energy; thus you have not an entirely common sign nature to work with and there is plenty of energy latent, which can

be brought out by proper methods.

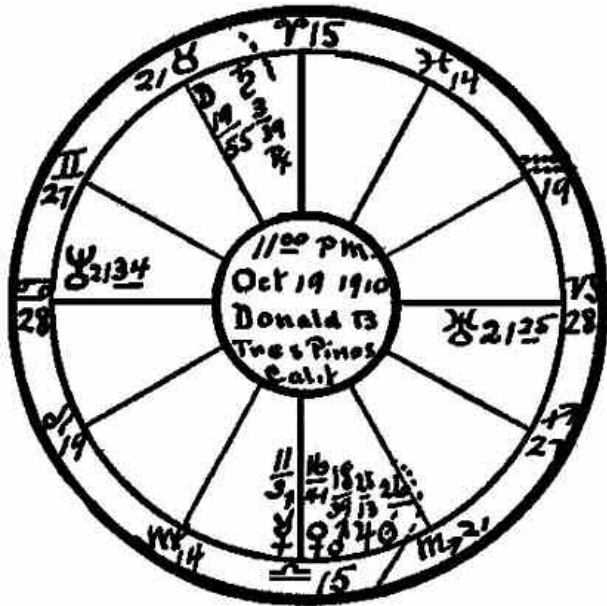
You will find that school work will be very bothersome to Louis, but do not let that discourage you; every one in the world cannot be an intellectual giant as yet, and people are needed in other vocations where the qualifications do not demand a great deal of book learning. With Jupiter and Venus in mutual reception, as already mentioned, he will enjoy an outdoor life, and you will find that life on a cattle ranch or a stock farm will bring out all the good points physically, make him strong, healthy, and contented with life so that all the schooling he needs is just enough to give him sufficient insight in ordinary business matters. He will also do well in some occupation connected with travel, for the Moon is in her exaltation sign Taurus in the Ninth house, which has to do with travel, and sextile to Mars in the watery sign Pisces. Venus is in the other sign of travel, Sagittarius, with the Mercurial sign Gemini on the Midheaven.

Be very careful to warn Louis never to have anything to do with Spiritualism, for Neptune is in the psychic sign Cancer in opposition to Uranus. All the children that have been born under that configuration are naturally predisposed to psychic influences and in Louis horoscope we find that Neptune is also square to Saturn in Aries, which governs the head and brain, and square to Mercury, which governs the mind. From these indications it is very plain that if Louis were ever to become much interested in Spiritualism the disembodied entities in the invisible world would find him an easy prey for obsession from which it would be very difficult to free him.

With regard to his health; you should take care to see that he does not catch cold in the head; he is very liable to do that on account of the position of Saturn in Aries, and the opposition of Mercury in Libra shows that this will react in a nervous way upon the kidneys and affect the urinary system. Your climate is a rather strenuous one and the severe cold in the wintertime will have a tendency to aggravate this trouble; therefore, as said, he should be given plenty of warm clothing so that the sensitive parts are protected.

Donald B., born October 19, 1910, at 11 p. m., Tres Pinos, Calif.

At Donald's birth we find the Cardinal sign Cancer rising and three other Cardinal signs are on the angles, showing that his inherent nature is active and alert; but we find that there are five planets in and about the Fourth house. When we see a grouping of the planets in a figure, we are sure that the nature will be expressed in the direction indicated by the House and Sign involved. The Fourth house stands for the home and the condition in old age so it is



evident that Donald is going to look out for a rainy day and see that when it comes his home is supplied in every respect, and whatever vicissitudes may befall along the journey of life there will be no doubt about a snug harbor for the declining years.

There is one serious flaw in Donald's nature, which is indicated by the planet Neptune in the Fourth house home sign, Cancer, and on the Ascendant. He will not mingle freely with his fellowmen, but will try to shut himself off, and this will make him very unpopular. Mars in conjunction with Venus, the planet of love, and also with Jupiter, the planet of benevolence, shows a tendency towards despotism in the home. This he should be taught in childhood days always leads to disaster, for no home can be happy unless there is forbearance and tolerance of other people. It will not be so very difficult to eradicate this martial trait, for Mercury, the significator of mind, is in conjunction with Venus, the planet of love, showing that he is really very kindly disposed towards those who compose the home circle; it is just a way he has about him of expressing himself too sharply in a manner which will give pain to others. The Moon, the other significator of mind, is in her exaltation sign Taurus, which is ruled by Venus; this also shows the kindly disposition, and her trine to Uranus, the planet of intuition, taken together with her sextile to Neptune, shows a very high grade of inspirational capacity. Venus, the planet of the beautiful, is the mother of art through the sign Taurus; therefore the Moon's position in that sign and configuration means that the talents of Donald will find expression along artistic lines; and the fact that Venus is at home in her other sign Libra, a sign of voice, and is trine with Mercury, the planet of speech, points to music in general and vocal music in particular, as the avenue of expression of Donald's talents.

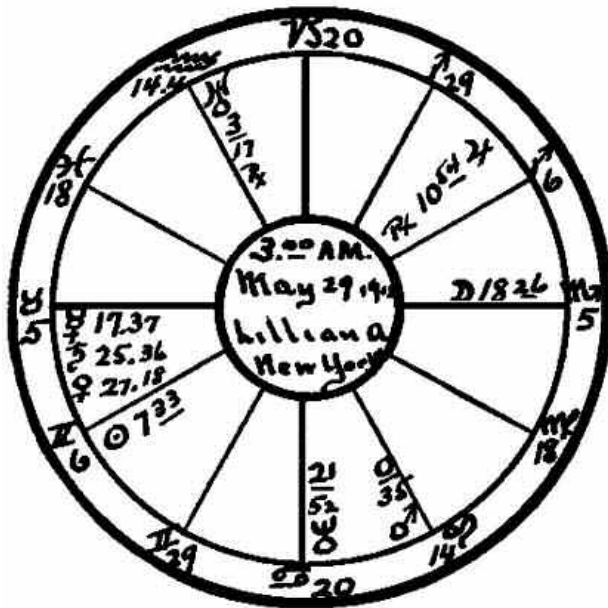
With respect to health, we find that the Moon is in Taurus, the sign that governs the throat, and Neptune is in Cancer, the sign ruling the stomach, which is also a watery sign. Donald will therefore have a tendency to indulge in liquids, though not necessarily of an intoxicating nature, but he will crave an abundance of liquid, which, of course, must be eliminated from the system, and this is where the trouble will be, for we find Neptune square to Venus, Mars, Jupiter and the Sun, all planets which are placed in Libra, the sign governing the kidneys. If the afflicted planets had been placed in the earlier degrees of Libra we should find that the trouble would be in the urethra; that is to say, the small tubes which go from the kidneys to the bladder; thus it would interfere with the *secretion* of the urine. But here we find that the afflicted planets are in the latter degrees of the sign Libra, and that means that the trouble will be with the *elimination* through the ureter, the duct which carries the urine from the bladder and outward; and the fact that Mars is in that place and so afflicted shows that there will be plenty of room to pass the water, but it will scald and burn like fire. This testimony is further augmented by the presence of the Sun, which is also square to Neptune. If Saturn had been the afflicted planet instead of Mars, his natural obstructiveness would have operated to close the Ureter and thus produce a difficulty of elimination in another way.

Saturn is in Taurus, the sign which rules the throat, and he is unsuspected, but nevertheless, wherever Saturn is found there is always some trouble. You will therefore find that Donald will take cold easily and that his throat will be the most sensitive point in his body. Therefore, be sure to do what you can to harden it during the years of childhood. Thus you will save him considerable trouble in later years.

Lillian A., born May 29th, 1912, at 3 A.M., New York City.

Here we have a little lady with a will of her own. When she says she will she will, and you can depend upon it; and when she says she won't, she won't, and that is the end of it—to quote an old doggerel. This we see from the stubborn sign Taurus rising with Saturn, the planet of persistence. Taurus is a sign of voice and we find Mercury, the planet of speech, there opposed by the Moon, which is also the significator of the mind, from the martial sign Scorpio. This will give Lillian a tendency to talk more than necessary, and will also make her too critical of her surroundings. Saturn, the planet of obstruction together with Venus, the planet of love, shows that it will be very difficult to understand Lillian. There are as it were two natures in her; one extremely lovable and the other exceedingly selfish. Jupiter, the planet of benevolence, is in the Eighth house, which has to do with legacies; it is

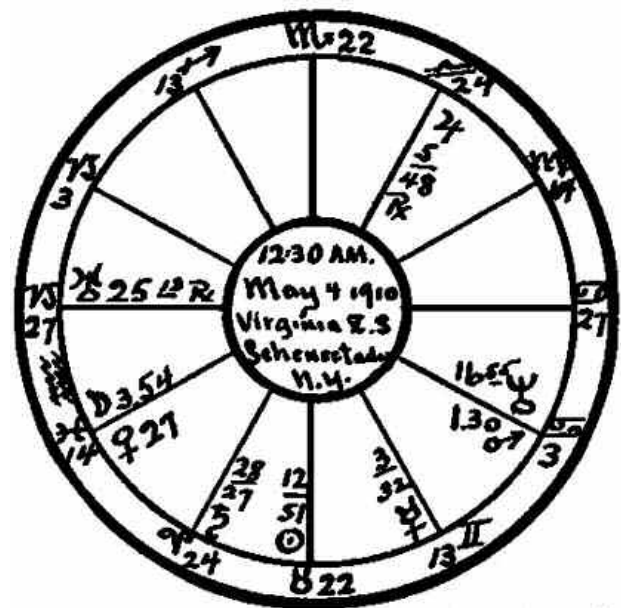
parallel to the Sun and Neptune, also Mars, the planet of dynamic energy. This configuration of the Sun in the Second house, which deals with finance, shows that



Lillian will receive money by legacies; but as the aspects to the Sun and Jupiter are adverse, she should be extra careful how she expends money, for the tendency is to be reckless and indiscreet. If she allows this tendency to work itself out to reality she will reap sorrow from the house of finance. On account of the tendency to reckless expenditure, it would be well for you to inculcate thrift from the very earliest childhood, for Neptune and Mars in the Fourth house are not good omens for a cheerful old age, especially as Mars is opposed by Uranus. You must not be discouraged for your child however, for the stars show only tendencies and she has a very strong will, which it is your privilege to lead into the right channels so that the things which are disagreeable may be avoided by her during life. With Virgo on the Sixth house and Libra intercepted, also the Moon in Scorpio, she is a born nurse, whether this tendency is expressed in the home to help others or in a vocational capacity.

With respect to her health, we find Saturn in Taurus conjunction with Venus will give a tendency to cold in the throat; while the Moon in Scorpio trine to Neptune in the watery sign Cancer shows a rather copious menstrual flow. Mars, the planet of dynamic energy, is in Leo, which governs the heart, and in opposition to Uranus, the planet of spasmodic action. You should be careful that she does not put too great a strain upon the heart during the days of childhood, for that is the time when that organ is most easily overtaxed, to the detriment of the succeeding life; but by being careful to not let Lillian run, jump, or do any other violent athletic exercises, you may apply the

ounce of prevention which makes unnecessary the pound of cure.



Virginia E. S., born May 4th, 1910, at 12:30 A.M., Schenectady, N. Y.

At the time Virginia was born the Saturnine sign Capricorn was rising with Uranus the erratic, spasmodic planet, sextile to Venus and square Saturn, the planet of obstruction, The cardinal signs always give a great deal of energy and this spends itself without trouble so long as it is allowed to go its rhythmic way; but when it is checked in its flow by Uranus' spasmodic vibrations it becomes like a horse held in leash, chafing and tugging at the bit; impatient and out of sorts. So it is with Virginia, there is a great deal of energy latent in her nature which is denied expression by the obstructions of Saturn, and this paves the way for the irritable vibrations of Uranus, so that she is often gloomy and out of patience with everything and everybody about her through life.

It is the privilege and the duty of the parents to help her form the habit of cheerfulness; above all she should not be scolded so long as there is any possibility of correcting her by reasoning, for harsh words will cause her to brood over real and fancied injuries and thus she will form a very bad habit. The Moon is square to Mercury, the planet of mind, but trine to Mars, the planet of dynamic energy; thus we see that there is an inner struggle of the mind and an aspiration, which seeks an avenue of expression. This is also shown by Jupiter being trine to Mercury; and that the basic nature is benevolent we may judge from the fact of this configuration, for Jupiter represents the higher idealistic side of being. Venus is the planet of attraction and beauty; she is placed in her exaltation sign, the watery

Pisces, a fact that accentuates the basic characteristics of her nature. She is also in the Second house, which deals with finance; thus we may judge that Virginia will always attract money.

She will have no occasion to worry concerning the amount of money which she may spend in reason, but Venus is square to Mars, the planet of dynamic energy, showing that Virginia will want to throw the money out of the window as fast or faster than it can come in by the door; also she will spend it on dress and finery. This is a tendency, which the parents ought to discourage by all means in their power. Dress serves a useful purpose in

developing the artistic nature, but is bad when it is overdone and becomes a mania. There are many other things in life of greater importance that call for attention. The Moon is the principal significator of health for a woman, and we find in the case of Virginia that the Moon is trine to Mars, the planet of dynamic energy; therefore we may conclude that she will have considerable store of vitality, which is something unusual for a Capricorn person, as they are generally lacking in life force on account of the Saturnine obstruction. Saturn, the planet of obstruction, is also sextile to Mars, assuring Virginia quick recovery when sickness does overtake her.

Vocational Readings for Young Men and Women

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

Gwen D.G., born March 5th, 1896, at 3 A.M., Port Gamble, Wash.

In this horoscope we find airy signs occupying the Second, Sixth, and Tenth houses. The Sun, Venus, and Mercury are in the Second house; the Sun is trine to Saturn while Venus and Mercury are square, and this aspect will make it somewhat difficult for you to get into your proper employment for Venus and Mercury rule the cusps of the Sixth and Tenth houses, which have to do with service and social standing. Their position in the Second house is an excellent testimony of easy circumstances, but unfortunately the square to Saturn, the planet of obstruction, will place obstacles in the way and make it difficult. The reason for this we find in the fact that Saturn, the planet of obstruction, is in the martial, energetic sign of Scorpio, in conjunction with Uranus, the planet of spasmodic activity, giving a tendency to be listless and lacking in application to the purpose in hand. But this can be overcome because the Sun, which is the giver of life, is also trine and will do much to brighten things up. The airy signs, Gemini, Libra, and Aquarius upon the cusps of the Second, Sixth and Tenth houses give a strong tendency towards a literary or an artistic career. Venus, the ruler of Taurus, which has dominion over the throat, is the planet that determines the quality of the voice and Mercury is the planet of speech, which governs expression. These two planets in an airy sign are a good indication of a good voice, but, as we have said before, we should never form judgment because of a single configuration; even as in this case, we have the Mercurial sign Gemini on the Sixth house and Libra, a sign of voice, on the Tenth house; but the square from the afflicted Saturn is bound to interfere with your power of expression from the stage or public platform. The trine to Neptune from Gemini shows that writing is your vocation and you should

endeavor, despite all discouragements, to obtain the necessary education and experience, for success will be long in coming and difficult to achieve, but it is bound to come in the end. Jupiter, the planet of benevolence, is trine to the Moon, and the Sun in the Second house makes a trine to Saturn showing that by grit, tact, and perseverance you will eventually make your mark before the public and reap the reward that is your due.

Carl H. W., born Nov. 7th, 1899, at 9:30 P.M., San Francisco, California.

In this horoscope we find the fiery signs Aries, Leo, and Sagittarius on the Tenth, Second, and Sixth houses. Venus, Mars, Mercury, Uranus and Saturn are in Sagittarius, a fiery sign, thus showing a great preponderance of that element in your nature. We also find that the Sun is within two degrees of the cusp of the Fifth house; this means that you are not versatile by any means, but have to confine your efforts in one single direction; concentrate your efforts upon doing one single thing. People who follow that method usually achieve exceptional proficiency and consequent success, so that all we have to do is to find the vocation best suited to you and your fortune will be made. The testimony for a Fifth house vocation is very strong, for the Sun which is the ruler of your Second house, showing finance, and Jupiter, which is the ruler of the Sixth house showing service, are in conjunction under the cusp of the Fifth house where we also find Mars, the ruler of the Tenth house, which determines social standing.

Your ability to serve in the world's work lies unquestionably in the Fifth house occupations, education, publishing, amusements, catering to the public. In one of these lines you are certain to find the congenial life work for which you are well fitted.

Continued on page 192

is also an act of free will, whether we know it or not in our present state of evolution. See *Cosmo* page 129. "After a time comes the desire for new experience and the contemplation of a new birth. This conjures up a series of pictures before the vision of the spirit—a panorama of the new life in store for it. The panorama contains only the principal events. The spirit has free will as to detail. After he has chosen his route and begun his journey it is not sure that he can change to another route during the trip. He may stop over in as many places as he wishes, within his time limit, but he cannot go back. There are other conditions also within his control, subject to the limits of his past choices and acts."

Rebirth is in perfect harmony with evolution, and evolution is simply another term for progressive growth. On page 151 of the *Cosmo* we read: "There is nothing unreasonable or difficult to accept in such a theory. If we look about us we find everywhere in nature this striving for perfection in a slow persistent manner. We find no sudden process of creation or destruction, such as the theologian postulates, but we do find evolution.

"Evolution is 'the history of progression of the Spirit in Time.' Everywhere, as we see about us the varied phenomena in the universe, we realize that the path of evolution is a spiral. Each loop of the spiral is a cycle. Each cycle merges into the next, as the loops of the spiral are continuous, each cycle being the improved product of those preceding it and the creator of those more developed states, which succeed it.

"A straight line is but the extension of a point. It occupies but one dimension in space. The theory of the materialist and that of the theologian would be analogous to this line. The materialist makes the line of life start at birth, and to be consistent, the death hour must terminate it. The theologian commences his line with the creation of the soul just previous to birth. After death the soul lives on, its fate irretrievably determined by the deeds of a few short years. There is no coming back to correct mistakes. The line runs straight on, implying a limited amount of experience and no elevation for the soul after death.

"Natural progression does not follow a straight line such as these two theories imply; nor even a circular path, for that would imply a never-ending round of the same experiences and the use of only two dimensions in space. All things move in progressive cycles, and in order to take full advantage of all the opportunities for advancement offered by our three-dimensional universe, it is necessary that the evolving life should take the three-dimensional path—the spiral—which goes onward and upward."

Rebirth further harmonizes with God's divine law of periodicity, as the following statements prove. See

Cosmo, page 152: "Examine the vaulted arch of the sky and observe the fiery nebulae or the path of the Solar System—everywhere the spiral meets the eye. In spring the Earth discards its white blanket and emerges from its period of rest—its winter's sleep. All activities are exerted to bring forth new life everywhere. Time passes. The corn and the grape are ripened and harvested. Again the busy summer fades into the silence and inactivity of winter. Again the snowy coverlet enwraps the Earth. But her sleep is not forever; she will wake again to the song of the new spring, which will mark for her a little further progress along the pathway of time.

"So it is with the Sun. He rises in the morning of each day, but each morning he is further along on his journey through the year.

"Everywhere the spiral—*Onward, Upward. Forever!*

"Is it possible that this law, so universal in all other realms, should be inoperative in the life of man? Shall the Earth wake each year from its winter sleep; shall the tree and the flower live again and man die? It cannot be! The same law that wakes the life in the plant to new growth will wake the human being to new experience, to further progress toward the goal of perfection. Therefore the theory of Rebirth, which teaches repeated embodiment in gradually improving vehicles, is in perfect accord with evolution and the phenomena of nature, which the other two theories are not."

Again we find Rebirth in perfect harmony and accord with another one of God's great laws—The divine law of morals or duties. On page 153 of the *Cosmo* we read: "Regarding life from an ethical [moral] viewpoint, we find that the law of Rebirth, coupled with the companion law of Consequence, is the only theory that will satisfy a sense of justice, in harmony with the facts of life as we see them about us.

"It is not easy for the logical mind to understand how a 'just and loving' God can require the same virtues from the millions whom He has been pleased to place in differing circumstances according to no apparent rule nor system, but willy-nilly, according to His own capricious mood. One lives in luxury; the other on 'kicks and crusts.' One has a moral education and an atmosphere of high ideals; the other is placed in squalid surroundings and taught to lie and steal and that the more he does of both, the more of a success he is. Is it just to require the same of both? Is it right to reward one for living a good life when he is placed in an environment that made it extremely difficult for him to go astray, or to punish the other, who was handicapped to such an extent that he never had an idea of what constitutes true morality? Surely not! Is it not more logical to think that we may have misinterpreted the Bible than to impute to God such a monstrous plan and method of procedure?"

“It is useless to say that we must not inquire into the mysteries of God; that they are past finding out. The inequalities of life can be satisfactorily explained by the twin laws of Rebirth and Consequence and made to harmonize with the conception of a just and loving God, as taught by Christ Himself.

“Moreover, by means of these twin laws a way to emancipation from present undesirable position or environment is shown, together with the means of attaining to any degree of development, no matter how imperfect we may be now.

“What we are, what we have, all our good qualities, are the result of our own actions in the past. What we lack in physical, moral or mental excellence may yet be ours in the future.

“Exactly as we cannot do otherwise than take up our lives each morning where we laid them down the preceding night, so by our work in previous lives have we made the conditions under which we now live and labor, and are at present creating the conditions of our future lives. Instead of bemoaning the lack of this or that faculty which we covet, we must set to work to acquire it....

“Genius is the hallmark of the advanced soul, which

by hard work in many previous lives has developed itself in some direction beyond the normal achievements of the race.”

That the Law of Rebirth is not merely a theory or a supposition, which the investigator of truth is asked to take on faith, or the unsupported word of another, is made very clear on page 147 of the *Cosmo*. For here we find the following unqualified statement of the fact: “To the occultist there can be no question. He does not say that he ‘believes’ in it any more than we need to say that we ‘believe’ as to the blooming of the rose or the flowing of the river, or the operation of any of the visible workings of the material world, which are continually going on before our eyes. We do not say of these things that we ‘believe’; we say that we ‘know,’ because we see them. So the occult scientist can say, ‘I know,’ in regard to Rebirth, the law of Consequence, and their corollaries. He sees the Ego and can trace its path after it has passed out of the dense body at death until it has reappeared on earth through a new birth. Therefore to him no ‘belief’ is necessary.”

In later articles the method of acquiring this absolute knowledge first hand, which is open to all who earnestly desire such knowledge, will be fully explained.

Cosmic Theology

Part VII George T. Weaver

Involution, Evolution and Epigenesis

The Spiral Hypothesis

MODERN scientists have adopted the theory of the Spiral for forms, cycles, movements, etc., as a working hypothesis. This idea has been known, not as a theory, but as a scientific verity by Mystics of all past ages. Evolution does not proceed by circles, much less along a straight line. The circle would never advance us; the straight line would lead us anywhere, or rather nowhere. All forms are spirals. Vegetation, from the smallest to the greatest, grows spirally. All fruits are spiral in form; the same is true of eggs of every variety. All organisms possessing the dense body—insects, fishes, animals and men—are so shaped. In man one hip, shoulder and jaw is higher than the other, and in some cases the phenomenon is quite marked. All planets are the same.

All movements are spiral movements, whether it is a ball projected from a gun, a cyclone moving over the land, an eddy in the stream, the breakers of the ocean, or the movements of the spheres about each other.

All cycles are spirals, from the most minute to the greatest possible. The creation period taken as a whole

is one vast spiral. The seven creative periods are each a spiral, each making seven rounds in its ascent towards the apex. The precessional ages are each a spiral; the centuries are the same, so also are years, months, days, hours, minutes, and on, down to the infinitesimal point of time. This is the universal gestative and birth process, for both of these are movements, forces, and forms. Life, death, and rebirth, recurring again and again, whether of man or of the worlds, express the spiral movement.

As shown in a former article, everything proceeds not only spirally, but in cycles of activity and of rest; of days and nights; of life and death; of advancements and apparent retrogressions; of ebb and flow; of summer and winter; and during the periods of rest fruitage of the periods of activity is gathered up and husbanded for the purpose of enriching being and intensifying self-consciousness.

Celestial Hierarchy

The work of life enfoldment and unfoldment of organs, both inner and outer, higher and lower, is performed not only by the Supreme Deity in a general way, but He is aided by an elaborate hierarchy, beings who have advanced from the human stage to the stage of

glory, and all embosomed within the Absolute. Each has his own appointed work to accomplish, a work exactly suited to his stage of advancement. All beings, however glorious, however far advanced into the stage of deities, as world creators, are the fruitage of former creative cycles, and have advanced from the lowest possible stage of life forms.

These angelic beings are of varying stages of unfoldment, from those who have attained the highest stage down to those possessing less consciousness than ordinary mankind; all are helpers in one way or another, and in the aid given are aiding themselves to advance to higher heights, just as we advance in this life by contributing to the advancement of others. And not only are they helpers of early unfoldments of life, but aid each other, the higher helping the angelic beings on lower planes. They do not all help at all times, but each grade abides his time until there is work adapted to his grade. In God's kingdom mutual helpfulness is one of the great principles, but at our stage of unfoldment but little is practiced in this direction, as each is too busy with his own affairs to give a helpful thought to his brother man; but as the race advances altruism will also advance, selfishness will gradually be dissipated.

Soul growth, at best, is exceedingly slow; it began in creations's morn, it proceeds age after age through many lives to the end of time. There are, however, both advanced and laggard souls, those who have forged ahead along the "straight and narrow way", by means of special drill, aided by the angelic beings, and who win the race many ages before the rank and file, who, knowing nothing of the possibility of such advantage, and perhaps caring less, work out their destiny in the broad way of ordinary living; the laggards are those souls who drop back in the race, falling behind from age to age, until they are lost sight of even by the ordinary runner along the life course. Of these some are yet in the animal state, which ought to be on the human plane. Among the pioneers of the former Creative Cycle, who take up their task in this cycle, as one would take up the work of a former day, just where he left off, some have outrun the new beginners and become the Elder Brothers of our cycle, some more advanced and some less.

Along the path there are all stages of unfoldment, from the lowest vegetable soul, as yet unconscious, or whose consciousness is in the dream state, to the highest archangel, that as a glowing celestial light, stands before the eternal Throne. There are all grades of human beings in this life, from the infant just born, to the centenarian; and from the most stupid and ignorant to the Masters' of Wisdom; and what is true of microcosmic organic life is equally true of macrocosmic organisms, or the spheres.

This work of extraneous aid, by the various planes of

angelic spirits, proceeds through plane after plane of unfoldment, as group spirits, ever carrying their charges higher and higher, until the plane of the human is attained, when man becomes a self-conscious individuation of Spirit Being, and becomes more and more independent as the Will becomes more and more free from the domination of the flesh, when he no longer needs outside help, but is henceforth a law unto himself. In this stage, experience, transmuted into Wisdom, is his instructor, when, like the King's daughters, he becomes "all glorious within," and rapidly develops power and authority akin to that of the gods.

This consummation is the result of a dual process: the former consists of the gradual building up of the various sheaths or bodies of the inherent spirit, through which it is to manifest the various planes of consciousness corresponding to the vehicle. This process is usually called the period of *Involution*, and means the involvement of Spirit in matter in various degrees of tenuosity. In man it is the work of preparation for human experience on all the various planes of being, for without a body experience and consciousness are impossible. The latter process, the period of conscious existence, consists in utilizing the vehicles for the acquisition of experience, wisdom, and power, and the transmutation of man into a god. This period and process is called that of *Evolution*, which means the evolvement of all the sheaths back into pure spirit.

Man being an individuation of Deity, possessing an independent will, is an individuality, so that not only no two are alike, but also no two act alike under the same or similar circumstances. Animals are controlled by a group spirit; they do not possess independence of will and action. They are governed by instinct, not intuition. They sometimes indicate marvelous achievements, as the honeybee in the construction of the cells in the honeycomb; but all bees act exactly alike in their work, and produce exactly the same forms in exactly the same way.

The same is true of the beaver, the ant and many other constructive insects and animals. They never make any improvement upon their work, but age in and age out it is ever the same. The divine has not as yet been individuated in them. There is then no genius among them, for genius is the expression of a divine mind, and, in connection with the imagination, makes man a creator within himself. The beaver is a builder under control; man is an independent builder so that he is capable of endless variety in all his achievements. Instinct is not resourceful, but genius is. If anything occurs to mar the cells of the honeycomb, the bees discard it and begin anew; but man being a creator is capable of converting defeat into success. Man, then, does not merely evolve, for evolution means mere unfoldment of latent possibilities, mere growth or development, as the evolution of a flower

from the bud, or of a bird from an egg. All lower forms of life evolve, but man proceeds by the process of *Epigenesis*. The force within him that causes his evolution to be more than mere unfoldment of latent powers, which causes the evolution of each individual to differ radically from every other individual, which provides the element of originality, and gives scope to the creative potency, which the evolving being is to cultivate by his own independent resources that he may eventually become a Logos, or creative Deity—this force is *Genius*, or the god-awakened element. Many advanced scientists of today regard Epigenesis as a demonstratable fact; but scientists as a rule, dealing only with phenomena, or form, recognize only Evolution.

Many of the advanced philosophers of our time recognize both involution and evolution. But Mystics combine all three of these in their philosophy—involution, evolution and epigenesis—for properly understood, Epigenesis does not conflict with evolution, as some have supposed. Max Heindel, in the *Rosicrucian Cosmo-Conception*, shows that without involution it is impossible to understand the origin of mankind; without evolution we cannot understand the constant unfolding of our race; and without epigenesis we cannot conceive why man unfolds as he does.

Cycles.

As has been previously noted, there are in one vast creative cycle seven smaller cycles of uniform length, constituting a creative night and day. Each of these cycles is subdivided into seven smaller cycles of uniform length, each of these also having its night and day of equal length; and as time never ceases, these seven inner cycles constitute a spiral, time ever moving upward toward the apex. We have also noted that each of these creative nights and days is named after one of the planets of our solar system, Saturn's Period beginning Time. This gives us seven Worlds as well as seven cycles, each world corresponding to a cycle. Each of these worlds, corresponding to the planet after which it is named, possesses a different rate of vibration, which means a different stage of density, from pure spirit substance to dense material.

While we refer to seven worlds, it must be understood that these are not separate and distinct worlds, but worlds within worlds, as in the case of our organisms, there are bodies within bodies, from the physical up to Virgin Spirit. They exactly correspond, the latter being the miniature of the former, and also involved within it. The solar system is thus a unit, composed of an infinite number of smaller units, or solar systems, from the atom to the universal Sun; and as God is the Sun, all this may be said to be embosomed in God, and, according to this view, "God is all in all." The separation, or differentiation of worlds, one from the other, occurred later than the

Saturn Period, each having been born in its season according as new conditions arose in the scheme of evolution. The highest, or most spiritual worlds, very naturally were the first to be born, and the last to disappear, because they came out directly from pure spirit and return to the same. In process of time, as involution continued, denser worlds came into being as vehicles for experience, until at last the whole system was completed, including the three densest worlds in which our present evolution is being consummated, and the connecting link between the higher spiritual and the lower material. As these worlds serve, each its particular purpose, like a worn-out cell of our body that has run its course, its existence is ended, and thus in time the whole system is reabsorbed in the One Universal cosmic center; when another long night ensues preparatory to a new creative cycle. Thus the process of creation goes on ceaselessly, day following night, and system following system.

Planes of Consciousness.

Previous to the beginning of the individuated Spirit's long journey through matter, as Virgin Spirit, *virgin* because not contaminated by matter, it was in the World or sphere of Virgin Spirit, which is next to the highest of the seven Worlds, the highest being the World of God, the Absolute, which does not differentiate, but is eternally changeless, and yet is the eternal source of all creation. At this time it possessed Divine and universal consciousness, but *not self-consciousness*. To obtain this it was necessary that it should become immured in a gross physical body, or in other words, become human, as we know the human today. Without this involved condition it could never become associated with a soul, or spiritual sheath, and could never possess Soul power. And, finally, without manifesting in flesh, it could never become a Logos, or creative Mind. It would have, therefore, forever remained in its native abode, possessing only potentially these vast possibilities, and God, the Father-Mother, would forever have been practically childless. The majesty of sex would never have had an expression. The thought of an eternally inactive Deity, and of space eternally waste and void, is hardly thinkable. God eternally yearns for progeny, and cosmic and microcosmic children are the result. Virgin Spirit descended first to the plane of the purely human, and then ascended back to God; and in the descent and ascent it became a Creative Deity.

According to the *Cosmo-Conception*, at the beginning of Manifestation God differentiates within Himself these Virgin Spirits (which are to become men), as sparks from a Flame (Radiations), of the same nature, capable of being fanned into Flames themselves, or becoming Gods. Evolution is the fanning process, which is to accomplish this end. In the virgin spirits are enfolded all the possi-

bilities of their Divine Father, including the germ of independent Will which makes them capable of origination of new phases that did not previously exist in it (the Will). The possibilities *latent* in the Will are transformed into dynamic powers and available faculties during evolution, such as are expressed in all living forms beneath man on all lower planes; while the independent Will institutes new and original departures, such as men of genius express, and are embodied in Epigenesis.

When the Virgin Spirit involves into the plane immediately below that of the Divine Spirit, and thus commences its long pilgrimage, its consciousness, which we have seen is Divine, becomes utterly blinded, so that it becomes utterly oblivious to outside conditions, as is a man in the deepest trance. This state of unconsciousness continues throughout this plane and the period it involves. This period, as will be shown later, is the Saturn Period. In the second or Sun Period, corresponding to the plane of the Life Spirit, consciousness rises to the dreamless sleep state. During the third period, and third step downward into matter, corresponding to the World, or plane of Thought, consciousness rises to the dream state. In the middle of the Fourth Period, the Earth plane, to which as a race we have now arrived, consciousness reached the fully-awakened state. This is a consciousness pertaining to only the lowest one of the seven worlds. During the remaining half of this, the Mercurial Period, and the entire remaining periods—that of the Jupiter, of Venus and of the Vulcan—consciousness, thus having been fully awakened, will continue to expand as the soul advances onward and upward back to God, so that it will include all of the six worlds above the Physical plane, the worlds through which it formerly descended by the involution process.

While the Virgin Spirit was thus descending into matter to form for itself the essential sheaths by which it could express itself on the plane of the physical and mental, the life energies inherent in it were directed by higher Beings, who assisted in turning its unconscious energy *inward* so as to enable it to build its proper vehicles. During all this time the Virgin Spirit was a helpless and unconscious fetus gestating within the womb of Nature. But afterward, when the birth into the objective world came, on the plane of the human, and the Virgin Spirit had sufficiently advanced and had equipped itself with the threefold body, its eyes of consciousness were opened, and now as man its gaze was reversed, from the inner to the outer world, so that its energies might conquer it. As man, it now had become potentially an Elohim, or world builder: "For thou [the indwelling spirit] hast made him [man] but for a little time less than the Elohim." In reaching this exalted possibility, man must needs pass upward through the Chemical region of the

Physical World, then through the Desire World, and later on through the mental World, up to the plane of the Ego, awakening consciousness as he advances with all added experience and power, endowing him with omniscience and omnipotence and all other Divine attributes.

Thus there has been given an outline of the scheme of Evolution, according to the philosophy of the Order of the Rosicrucians. While it is abstruse, it is nevertheless comprehensible, especially by those who have advanced sufficiently along the path to become deeply interested in the great problems involved. That the knowledge of this scheme, especially the mastery of it, is highly important, will become evident when we consider that the better we know the hidden secrets of Nature, with whose laws and principles we have to do, the more perfect will be our power over Nature.

To be ignorant of the occult forces is to be as helpless as is a babe in the arms of its nurse. Little by little these nature forces are being mastered, as seen in the steam power, in the electric telegraph, in the electric power, in the electric light, in the telephone, the wireless telegraphy and telephony, and in many other appliances of modern discovery in the practical world. But on the higher planes these hidden forces show up in marvelous possibilities, as in clairvoyance, telepathy, clairaudience, and kindred spirit forces. To know and be able to work with these forces is to become a co-worker with Deity, using largely deific possibilities and powers.

Besides, these hidden forces have a dark as well as a bright side, they work toward destruction as well as toward construction, and they show out in satanic force as well as in the Divine. Lightning not only runs, or may run the machinery of the world, but in ignorance of its destructive power or of its modes of operation, one may fall a victim to its deadly current, and so with all these forces. The higher magic, in uplifting mankind uplifts the magician; the other, in afflicting its victim, afflicts itself, making deadly material with which to afflict both this and future lives, and it is important to know the use of one, and to guard against the other.

Full many a race is lost
 Ere ever a step is run;
 And many a coward fails
 Ere ever his work's begun.
 Think big and your deeds will grow,
 Think small and you'll fall behind.
 Think that you can and you will,
 It's all in the state of mind.

Rise, for the day is passing and you lie dreaming on.
 The others have buckled their armor and forth to the fight
 have gone. —Selected

Nutrition and Health

* * * * *

Self-Control, a Factor in Health

Adele Oakdale

Scarcely a person nowadays willingly admits a lack of knowledge of Hygiene, and indeed to do so would reflect upon the intelligence, with every current magazine and the whole press teeming with advice and suggestions relative to the subject.

Yet we have the spectacle of a world of men and especially of women bearing about with them in face and figure the plain hallmarks of bad physical house keeping.

Knowledge without application is valueless, and Mother Nature struggling within our bodies for our physical existence continually warns with her admonitions until in utter despair of our co-operation—without which she is unequal to the fight—she finally yields and the human dynamics fall by the wayside. For sickness and disease never come suddenly. The collapse may be so, but months and years Nature holds out against the abuses and violations of her laws, during which the plain signs of the ravages within are not wanting.

We are all familiar with the old saw about “beauty being only skin deep,” and are not less acquainted with the fact that its sources are at the core of life. We do not know that all permanent and worthwhile beauty is derived from spiritual springs, and are too apt to be careless of the physical body, our only earthly house of functioning. This is not because of lack of knowledge, but rather that wisdom of conduct, of self-restraint, has not yet become ours.

Self-control is the hallmark of true education, and while we lack it and fail at this crucial point, we may not boast of superiority over the unlettered. In early youth—if one survives the troubles of childhood—digestion is equal to the demands upon it because the active exercise and sports of boys and girls tend to promote the abundant flow of digestive fluids, and almost universally the unspoiled fountain of life sends its vital streams to brighten the eyes and illumine the face with radiant color and clear skin.

How quickly does the mother take alarm at the pallor or pastiness or loss of bloom of her boy or girl, yet views with equanimity the total loss of every sign of health and vigor in her own countenance. She waits thoughtlessly till a breakdown comes to compel attention and force

repose of the digestive processes, the simple expedient which adopted in good time would have made a long invalidism or protracted nervous prostration unnecessary.

How seldom after early youth does one see a truly fresh and radiant complexion! High color is not a certain mark of health, but in general it may be stated as a fact that a clear skin, a pure color proclaim a good digestion, the foundation for general health.

It is true that one lives in the liver, at once affected by the frets and worries that are incident to most lives. But in far greater degree the liver is the barometer rising and falling at the instance of one's moderation or excess at the table. It is at the festive or even the frugal board that one sets the rate of one's circulation, and the sooner people fall into line with reason and common sense in diet, the sooner shall our weary eyes be gladdened by a vision which Bulwer Lytton saw long ago of a race of people, beautiful in face and form till the last. For the complexion and figure of youth should persist—the fading into advancing years being so gentle that instead of ugliness so common today there will be a finer beauty with no loss of clearness of skin or elegance of shape. In food especially is our help and in food our undoing.

The rich are not less apt to fade into plainness, the cultured not safe from the inroads of the destroyer if they lack the essential self-control that stands on the side of Nature in her heroic efforts to maintain the standard of health. Beauty physical is but the outward and visible sign of interior integrity.

While the average length of human life is increasing—ten years in a quarter of a century—the standard of health does not correspond. Science has done wonders for the unfortunately born, and to reduce epidemics and contagious diseases, but alas, nervous ailments increase and intestinal and digestive troubles multiply in spite of much advice and knowledge of food laws. Who has not remarked the fact that even doctors' families are seldom models of health and beauty or longer lived than the average? That over-worked physicians break down and die prematurely is not remarkable, but it is natural to expect certain results from the wisdom of the medical profession.

Diet, self-restraint at the table, simple food, natural food, avoidance of concentrated foods and made dishes, and thorough mastication. These are conditions to be met by one who would retain a pure color, a clear skin, and a slender elegance—with the vigor, alertness and elasticity of youth. Even among the intellectual and cultured one looks in vain for marks of the wisdom that would naturally proclaim itself in superior physical condition. One searches the faces everywhere—in public thoroughfare, halls of learning, social and civic centers for the beauty in advanced, or even in middle age that would indeed silently stamp the individual a truly developed soul. Mental and moral stamina fail of their weight when obscured by an ungainly body, a dull eye and clouded skin. One may love the person, but lose relish for the personality, when the full value of external evidence as to its relation to interior conditions, is realized.

Physicians are to blame for much of the error in diet, for while they preach the value of fats and sweets for nutrition and energy, they fail to point out how seldom there is vital force of digestion to dispose of this excess, and the obvious result is evidenced in the thick and shallow skins, the turbid and slow moving blood, lack of nutrition and poor circulation in the midst of plenty. The liver stores fats and releases them as wanted in the machine. When that organ is overloaded by an excess of cream, butter and fat foods generally, especially made and fried dishes, there is exactly the same slow and poor fire as will be found in any stove or furnace where too much of the wrong kind of fuel is crowded in. The human body is wonderful past belief, but not indestructible. It requires reason and regularity in its stoking, elimination of waste, etc. Too much food, too concentrated food will destroy almost any digestion.

There is no getting away from the fact that the complexion is a flag thrown out by Nature indicating the state of physical soundness. It would be supposed that few women would fail to adopt a diet that would soon restore to them the complexion and the figure of youth. Spiritual people certainly cannot find fault with any amount of self-discipline necessary to produce the result desired—for both physical soundness and self-control are conditions to be achieved by our probation, and we ought to be ashamed to claim any spiritual attainment while bearing about with us the marks of physical unfitness. Death has no terrors for one who aspires to the full life; it is welcome at any hour, but there must be rendered an account of the stewardship. “How did you treat the body I gave you?” “Know ye not that your body is the temple of the Holy Ghost—that ye are not your own but are bought with a price? Therefore glorify God in your *body* and in your soul which *are* His.”

It is folly to try to cover the cloudy skin while the

internal uncleanness persists. An entire change of environment or of emotion may set up new tracks of activities within and cause the worst blemishes to disappear in an incredibly short time. There are, however, times when sluggish habits of the body seem unable to give way and some assistance may be rendered by external application. Diet, however, is the chief thing to be considered in seeking to regain the external marks of internal health. Milk affords the easiest transition from one diet to another—from the complex to the simple. Even skimmed milk, soured or buttermilk, works wonders in digestive improvement in many cases when other means have failed. Stockmen have long known that the milk of Holstein cows—less rich in butter fat—is far easier of digestion and upbuilding to both human infants and domestic stock than whole milk of Jersey or other cows famous for richness. One may starve in the midst of plenty who lacks force to appropriate the nutriment contained in the food eaten, and young creatures sicken and die if fed whole milk with more butter fat than they can digest. So human beings having every appearance of lack of nutrition, with no color, clouded skin, dull eyes often instantly respond to a change from so-called rich food to the other. Wheat, nuts, cheese and even vegetables—particularly carrots—contain abundant oils, so that any one of those articles of food alone, with fresh fruit, will supply plenty of building material and energy. A little milk made hot and sipped during the meal stimulates both digestion and appetite. Plain milk instead of cream and butter used in cooking will do much to restore the system to normal activity.

One person dropped a diet of flesh, eggs, oysters, wine, red meats, etc., when at the point of dissolution and bounded up to blooming health and rosy radiance in a few weeks—gaining six pounds a week to normal weight—on a two meal system, a diet of *skimmed* milk—a small glass—two whole wheat gems and an apple or orange at a meal. During all the many years since, through strenuous labors, painful periods of experience, health has been maintained, with fresh color, and youthful form.

This message of self-control may be extended indefinitely and enthusiastically in favor of the simple life. If one would rather die—as often is said—than so limit the palate, there is reason to wonder how earnest he may be in the intention to rise above the animal plane. Read Genesis: 1-29.

DO IT NOW

When you've got a job to do, do it now! If it's one you wish was through, do it now! If you're sure the job's your own just tackle it alone don't hem and haw and groan, do it now. —*Selected*

Menu from Mt. Ecclesia

Breakfast 7:30 a.m.

Casaba Melon
Post Toasties, Rice Muffins
Whole Wheat Gems, Honey
Coffee or Milk

Dinner 12 Noon

Cream of Potato Soup with Croutons
Potato Loaf, Carrots and Green Peas
Whole Wheat Bread, Butter
Honey and Milk

Supper 5:30 p.m.

Combination Salad
Coconut Custard, Whole Wheat Bread & Butter
Honey
Tea or Milk

Recipes

Ukulele Salad

Our August menu calls for a Ukulele Salad, but gives no recipe for it, and a number of requests for the method of making it have been received. We are sorry for the omission; the recipe was sent to the print shop, where it probably made the printers' devil's mouth water and he ate it. If that is so, you will agree that he is not to be blamed, for it is certainly delicious, even on paper.

Garnish the required number of plates with fresh crisp lettuce leaves. Open a can of Hawaiian Pineapple and place a slice of the fruit in the center of each plate, place enough fresh cream cheese on top of the pineapple to cover the fruit to within an inch of the edge, (about two or three tablespoonfuls), sprinkle with ground nuts and place a Maraschino cherry on top of the cheese, pour a little of the pineapple juice over top of all and serve.

Rice Muffins

Mix two cups of flour with two teaspoonfuls of baking powder, two teaspoonfuls of sugar. Stir in one cupful of milk and one well-beaten egg. Add one cupful of cold boiled rice, two tablespoonfuls of butter and one-half teaspoonful of salt. Beat well, and turn into well-buttered gem-pans and bake thirty minutes in a quick oven.

Cream of Potato Soup

Peel and dice three large potatoes, boil till soft in enough water to cover. Run through a colander; add one tablespoonful of grated onion, one-quarter teaspoonful celery salt, and set on stove to boil. Prepare a skillet with one and one-half tablespoonfuls of butter; heat, add one tablespoonful flour, and fry this until a light brown, then add to the boiling soup. Just before taking off the soup add a little salt, grated nutmeg and a tablespoonful of chopped parsley. Make the croutons by taking a few

slices of dry bread and cutting into small squares, putting them in the oven and leaving them till crisp and brown. Serve the croutons separately with the soup.

Potato Loaf

Mix four cups of grated raw potatoes, one-quarter teaspoonful of salt, one-quarter cup of flour, one grated raw onion, and two eggs. Add one-quarter cup of milk, beat until light. Spread this mixture in a buttered, shallow baking pan, and bake in a moderate oven until brown. The thinner it is spread, and the more crisp it is baked, the more palatable it will be. Serve with brown sauce.

Carrots with green Peas

Scrape and dice six carrots. Cook in boiling water for fifteen minutes then add one pint of green peas and boil till tender. Add salt a few minutes before the vegetables are done. Drain when they are tender. Have a cream sauce ready to pour over. Boil the whole a few minutes, then add one tablespoonful of butter and serve.

Combination Salad

For an individual salad, garnish a plate with crisp lettuce leaves. Slice one small tomato, one-quarter cucumber, two small radishes, a few crisp celery leaves, and a small green onion. Place this mixture of sliced vegetables on lettuce leaves, lay two asparagus crosswise on top, decorate with a few olives and place a teaspoonful of mayonnaise dressing in the center.

Coconut Custard

Boil four tablespoonfuls of shredded coconut in two cups of milk for twenty minutes in a double boiler. Strain, and add two tablespoonfuls sugar. Beat two eggs, and stir gradually into the milk. Strain again, and pour into custard cups, set them in a pan of hot water and bake in moderate oven. Serve cold.

The Rosy Cross Healing Circle

Healing

Lizzie Graham

Yes, I have been suffering for some months. You ask, "Why do I not apply to be put on the Rosicrucian Fellowship healing list, under the care of the Elder Brothers?" I have already done so immediately after the first sharp attack.

You say that you believed that everyone who made application was rapidly cured. I fear you have not carefully studied the Guide Book given to us by the Recording Angels. I do not find any statement there to make me conclude that Christ, our Great Elder Brother, cured, or even relieved everyone who applied to Him.

We read, "He healed many." "He cast out devils." "He raised the dead." But I cannot recall that it is anywhere stated, that he cured *all* who came to Him with their physical ailments; or that the cures were all instantaneous.

The most striking of the cures are recorded for our help, and are spoken of as miracles. But Christ did state distinctly "According to thy faith be it unto you", and "Thy faith has made thee whole, go in peace"; but we read elsewhere "Faith without works is dead."—a dead faith could not assist in the healing. Again we read, "He could do no mighty works there because of their unbelief", which seems to show that a living, working faith has much to do with healing. Not putting all the work on the Elder Brother, but we ourselves endeavoring to find the cause, to learn where we have transgressed Nature's laws, and setting to work faithfully to order our lives according to those laws. Then the Cosmic forces can work through us without obstruction—without causing disease.

Over and over again Christ urges us to have Faith that is *living* faith, not blind faith.

You are asking me from whence comes the power to heal? Christ answers that question also.

"Of myself, I can do nothing; The Father doeth the works"; and that is the reply of everyone connected with the healing work.

You ask, "If I am really trying earnestly to faithfully follow the laws of God, why have I not been healed long ago?" My spiritual sight may be so dimmed by long disuse that I cannot perceive clearly when I am doing right or wrong, and oftentimes when I desire to do right, a force seems to drag me into the opposite path. Until I have developed will power to withstand these attacks I cannot walk steadily onward; but even if I could, still my earnest prayer might not be answered in the manner I desire, because causes that have been set in motion must not be stopped just because I desire to have ease; my

brother must be considered also.

Oh, no! There is no fatalism in this, only desire to serve others, rather than to hinder them for my pleasure and comfort.

Let me tell you an episode that I have read in the life of a man. He lived many years ago, at a time when people were killed if their religion did not meet with the approval of those in power.

He was very poor, but he was always helping those in trouble without reward, and preaching a new doctrine in the streets and the country places, where crowds came to listen to him; and when they discovered that he could heal people, they brought many who were sick, feeling that in some miraculous way he could make them well, which he frequently did.

He did not claim any power of his own, but in answer to inquiries stated that God the Father worked through him. He did the work. Those in authority called this profanity and sent out a guard to take him prisoner.

He was what we call clairvoyant and could foresee just what was about to happen—he knew that the guards would arrest him, he would be tried, condemned and put to death. Looking ahead his courage seemed to fail, so in the dusk of the evening he went to a lonely garden and prayed to God his Father, that if possible he might be spared this great trial; he prayed with great earnestness finishing with the well known words, "*not my will but thine be done.*"

But it was not possible to alter events. All happened as he had foreseen it, and he suffered a painful death at the hands of his persecutors.

I have recited this story to show you that prayers are not always answered, even the prayers of the best man who has ever lived. To have done so at that time would have altered the whole plan of salvation for humanity; and for the same cause, in an extremely minute degree, our prayers and calls for the removal of our sufferings cannot be answered, unless the lesson has accomplished its purpose, else cosmic order would be destroyed.

To our entreaties for health, or for anything else, we must add sincerely, "Thy will be done." We are such dense beings that it is often only through disease or suffering that the Elder Brothers can awaken us to the realities of life, but you may feel sure that as soon as the lesson has been learned, the sin atoned for, the restriction will be removed.

In the Lord's Prayer we ask that the will of the Father

be done in our earthly bodies. It is not His plan that one of us should suffer sickness or any other affliction, but even the wisest among us, through our ignorance of the laws of nature, sets loose forces which cause physical suffering. Others knowing what is the right path persist in taking the wrong road—these we are told shall be beaten with many stripes. If one of these last named (perhaps myself) applies for healing, would it seem quite just to you if the Father removed the affliction at once, if I had not recognized where I had broken the law of nature (God), repented of the offense, and desired to walk more carefully in the future.

From what I have said, you will see that I am not blaming anyone but myself for my want of perfect health. When I adjust myself to Nature's laws the Elder Brothers will work with me and for me.

Let's strive to know that we may do,
What lifts ennobles is right and true,
With love to all, and hate to none,
Let's shun no duty that must be done.

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

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

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

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

October 3-10-16-24-30

November 5-13-20-27

December 3-10-18-24-30

Lincoln, Eng.
April 26th, 1916

Dear Friends:

This week I am much better although the swelling has not all gone from my throat, but I now feel so happy and as if someone was giving me strength, in fact as if life

was worth living.

Thanking you for your goodness to me, I am,
Yours very sincerely,

M.R.

Weehawken, N.J.

March 14th, 1916

Dear Mr. Heindel:

Am feeling very well now, and, of course, learning something more every day. The trouble for which you have been treating me is steadily decreasing, and seems to me nearly over. The change in the night has been very marked. Now I drop to sleep with very little trouble, and almost always waken refreshed and comparatively free, instead of with my strength depleted, as was formerly the case. It is the first time in many years that I have felt so much freedom, and you don't know how good it seems! The season is a busy one for me, in every way, but one never minds that when they feel well.

With best wishes for the Center, I am,
Very sincerely yours,

K.S.L.

THE PICTURE OF HEALTH

A fat person pants for breath whenever he climbs a flight of stairs because his heart is so packed in fat that it performs its work with difficulty, it is said; and the kidneys and other organs are also encased in fat, interfering with their activity. So the fat man is not in health, although he may be jolly and often called a "picture of health."

Dr. Bell, head of the cancer department of the Battersea (London) General Hospital, reports that seven persons have recently been cured, by regulating the diet of patients.

Hereditary Morphinism.

A mother who had been in the habit of using morphine, about six grains a day, to allay the pain of menstruation, was delivered of a healthy, well-nourished child. The attending physician, knowing that the child had doubtless been receiving morphine from the mother's blood, was doubtful whether to attempt to withhold the drug from the child. The only thing noticeable the first day was the infant's repugnance to the breast. The second morning it began to manifest symptoms due to the lack of its customary stimulant, such as refusal to take food, irritability, fretfulness, and tremor. Small doses of the drug quieted the child. But what a risk for a mother to take with her unborn babe!

Walking on all fours twenty minutes four times a day is recommended by German medical journals as a remedy for appendicitis. Such exercise is said to strengthen the abdominal muscles.

Echoes from Mt. Ecclesia

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Library Propaganda Fund

Motto: "A Cosmo in every Public Library"

DURING the past month we have been making a list of all the cities of the United States which have over twenty thousand population and we are going to send at least two hundred of these libraries a copy of the magazine commencing with the present issue, for we feel that there is no better way of reaching the class of people to whom the Rosicrucian Teachings will appeal. The people who frequent the libraries are studious, they are seeking for something, and it is a foregone conclusion that a number of them will find in these pages just what they have been looking for. That is very evident from the letter of Dr. Wismark in Denver describing conditions in that city where they have three *Cosmos* in the Library and must leave a request for the book several weeks ahead.

For that reason we are going to discontinue publishing the list of libraries where the magazine may be found. Up to the present time we have been sending the magazine to one hundred and twenty-two libraries, and now that we are going to add two or three hundred to our subscription list you will understand that it would take too much space to make a list every month, but perhaps we may do so once in three or four months or perhaps twice a year. Meanwhile, the *members all over the country can help by going to the library in their city and asking whether they have the magazine*; telling them about it, and if they have it the members can see from time to time that it is put in the proper place where it will be conspicuous and attract attention from all who come to get magazines from the magazine rack in the reading room.

Last month we stated that we should adopt as a motto in this work, "*A Cosmo in every public library*," but we feel that that should be amended so as to include the magazine, and we are taking a long step in that direction by the addition of two or three hundred libraries to our list. We only wish that we could afford to send out two or three hundred *Cosmos* as well but that is out of the question. However, as we said last month, we feel sure that the libraries offer a very large and fruitful field for missionary work of the very, very best kind because they attract a studious class of people and we rely confidently upon the students already interested in these teachings to help us give to others the same comfort that they have received.

In order to systematize this work we will give each month an account of contributions received and the

names of libraries in which *the Cosmo* has been placed during the preceding month, but we will not mention the extra magazines which we place as that list is too large. As there are only two hundred and forty four United States cities in the library list given us by a friend, which have more than twenty thousand population you may be fairly sure that if your city has that number they are receiving the magazine of this and the succeeding issues. It will also be found in a number of cities where the population is less than twenty thousand, so please be sure to go from time to time to your library and see that the magazine is in its place and shows signs of being read. If you do not find it, ask the librarian what is the reason, and notify us so that if not wanted we may withdraw it and send it somewhere else where it will be appreciated and given place.

On looking over the list we find that only ten libraries in England receive the magazine. Two Italian and two Canadian libraries get it, and there is one copy sent to New Zealand and one to Australia. That is entirely inadequate to supply these countries and if members who live in the various cities there will send us the names of libraries and the population of the town where the library is located we will see that the want is supplied.

Commencing with this issue we will send between three and four hundred copies of the magazine to libraries. The exact number will be published next month.

Thirty-two copies were subscribed for by members last month. One member alone sent in \$25 to cover twenty-five subscriptions.

This brings the total number of copies subscribed for up to ninety-eight, and one member has promised to pay for fifty copies.

Thus Headquarters will send out on its own account at least two hundred and fifty copies of this issue.

Placing the Cosmo

Regarding the placing of the *Cosmo* in libraries, we must not forget to state that a number of members are taking advantage of our offer to give the *Cosmo* free for every five subscriptions secured for this magazine, and when they have received their *Cosmo* they place it in the library of their city. In addition to getting the *Cosmo* in circulation without expense to the members, this is a good way to help the magazine on a basis where it will pay expenses, also to make the magazine larger and better; for you will remember that we have promised that

when the subscription list reaches fifteen hundred we will add eight more pages to the reading matter making a total of forty pages new reading matter every month. To do that with fifteen hundred subscribers, to pay for type-setting, paper, ink and other materials and mailing, you will understand would be an absolute impossibility if we were in this work for what we can get out of it instead of trying to see how much we can put into it, how much we can give? And we trust that the students will take a real good hold with us and push this campaign so that the field will be widened in which we may promulgate the

teachings which we all love and bring to others the blessings which we ourselves receive there from.

Paper has again gone up \$35 on the ton. It now costs just 100 per cent more than at the beginning of the year, and one does not know where it will stop soaring.

Other papers take it out on the advertiser, but as we carry no advertising we cannot get relief from that source, and must rely on our friends to help swell our subscription list. Please try to interest your friends and get them to subscribe.

Obituary

Recently the Great Reaper has again thinned our ranks and called away two of our staunch members, Edward Tucker, of Seattle, Washington, and Frank English, of Los Angeles, Cal. Usually we do not feel at all put out when news of this nature reaches us, for we know that they will take up the work on the other side, particularly if they have been faithful Probationers, as was the case with our two friends who have just left us. Their life experience having been assimilated day by day through the performance of the evening exercise of Retrospection, they are exempt from the experiences of Purgatorial and First Heaven life, which leaves them free to devote their whole time to service without the thought of how to obtain food and shelter. Nor is it necessary for them to rest, but they may work twenty-four hours a day for a number of years approximating a third of the time of the earth life, serving their fellowmen; and by this they will further their evolution as could probably not be done in several earth lives.

For these reasons, as said, we do not usually feel put out, but rejoice when we hear that a faithful friend has passed to the other side after having lived a good and useful life here. Such was the case with Edward Tucker; but Frank English was different. He was as faithful as

you could find, always ready to do some one a service and was just about to graduate from the college of Osteopathy in Los Angeles. He was thus exceptionally well fitted to go out and help humanity; *he was only a young man whose life of usefulness was before him*, and in that lies the regret. There is not a doubt in the writer's mind that he had overworked to such a point that his body gave out long years before death should have taken place in the natural course of events. For, remember this, that just as we may lengthen our lives to a certain extent by the life we live and the thoughts we think, so also we may cut short the time of existence here by abusing our bodies. No matter how worthy the motive, the result is the same; and it is a very great calamity when the body dies just at the beginning of such a life. The Ego is then deprived of countless opportunities for service and soul growth here; but above all, it loses a number of those precious years after death under conditions outlined above. Edward Tucker will have this inestimable privilege for about twenty years, while Frank English can have only ten. We ought to be just as careful of our bodies as a mechanic is of his tools, for without them we cannot serve our brothers, and when we overwork, we really hold back the cause we would further.

Attending His Own Funeral

When word came to Mount Ecclesia that Frank English, one of our Los Angeles members, had shuffled off the mortal coil, and that the editor was expected to officiate at the services prior to cremation of the body, a party was made up of the workers on Mount Ecclesia and we went to Los Angeles Sunday morning, helped to lay the body away, and journeyed back to Mount Ecclesia a total distance of 190 miles, in time for Mr. Heindel to speak at the evening Service; a pretty strenuous days work.

But that is only an incident recorded to pave the way

for the burden of our story, and bring out the fact that people usually attend their own funerals.

This was learned when someone asked the editor after the services:

"Did you see English, is he here?"

"I have never officiated at a funeral where the so-called 'dead' was not present and an interested spectator," answered Mr. Heindel, and he then went on to tell a number of interesting experiences concerning the behavior of the "dead." "Mostly," he said, "they sit quietly in their seat watching what takes place, just like any of the

people we call 'living,' though the meaning of the common term, 'the quick and the dead' should really be reversed; for we who are imprisoned in this heavy lump of clay and subject to innumerable pains and ills, are really much more dead than the disembodied spirits we so designate, while they, who know no sickness, who can feel no fatigue, who move swifter than the wind without making the slightest effort, should really be called the quick.

"But at the time of the funeral many of them have not yet found themselves, so to speak, they have just come out of the meditation on the panorama of the past life, which passes before them in reverse order, from death to birth, to show them how events in their lives were generated by antecedent causes, and so far as the multitude goes, which does not study *Life*, they are generally hopelessly muddled at the whole proceedings. They very often realize that they must have 'died,' for they see the body in the casket, but they see themselves with a similar form, which to them feels just as solid and real as the thing that is dead. Then they cannot make out why they are still in their old home, and why they have not seen anything of the judgment seat, heaven or hell, that is if they believed in that. If they have been materialists, they probably begin to wonder how they can think or continue to exist.

I have met only a few materialists on the other side, and have not asked them about their feelings in that particular respect, but they were all very much put out at being gradually forced to revise their theory that annihilation follows physical death. They wanted extinction of consciousness and were very unhappy.

"People who have studied the mystic teachings promulgated by the Rosicrucian Fellowship and kindred organizations, differ radically as a class from the majority mentioned in the foregoing paragraph, for they recognize instantly, upon awakening from contemplation of the panorama of life, the essential facts of the case. They know that they have entered the lower regions of the invisible world, and that they are entering upon a new phase of evolution, and most of them are quiet and subdued, feeling the importance of the change, and considerably awed thereby for the time being. They usually go to a part of the room where the services are being held as far from everybody as possible.

But I have always noticed that if the conversation in the room is made to run in a cheerful channel, it has a wonderful effect in brightening the friend. Several times I have had the satisfaction of seeing them come out of their corner and become real bright, with a corresponding raise in the barometer in all the 'living.' On one occasion the 'dead' man grew so interested and so cheer-

ful that he nearly stumped me in the middle of my address.

"When I first entered the room, this man was sitting in a corner, very quiet; he knew the teachings, and was evidently fully awake to facts, but it was also clear that the situation weighed rather heavily upon him, so I at once made every effort to administer '*consolation to the dead*' by a cheerful conversation on the subject of death and the after condition with the widow, relating a number of experiences to illustrate the different points, and very soon the dead man pricked up his ears and came over and seated himself by his life-companion.

During the service he remained there sitting bolt upright and alert. He listened carefully while I explained to the audience that that lump of clay in the casket was only as a garment which our friend had used a little while, and that in time it would be replaced by a new and better body in which he would learn new lessons in life's Great School.

"Meanwhile I had continued to point with the left hand to the body in the open casket, while the right was poised aloft; as I was getting ready to quote from Sir Edwin Arnold's inimitable poem:

*Never the Spirit was born, the Spirit
shall cease to be never*

etc., and I started to say: 'As Sir Edwin Arnold says':

"Then came a climax which I had not looked for; when suddenly the 'dead' man *glided* from the couch where he was sitting, in a bee-line *through* the table at which I stood, over to the casket, where he looked with great interest at the discarded form, evidently regarding it in a light he had never really understood before; and he remained thus lost in thought for several minutes.

"But to say that I was taken aback by this unlooked-for incident is putting it mildly; and instead of keeping my mind on the address I involuntarily followed the motions of our 'dead' friend to see what he would do, with the inevitable result that I lost the thread of my discourse for a minute, and repeated lamely:

'As Sir Edwin Arnold says:.....'

"Then, with a mighty effort, I gathered my thoughts and went on.

"There were two remarkable things about this performance; in the first place, people usually *walk* from place to place for some time after they leave the body, until gradually they find out that they can glide more swiftly than the wind from place to place; they also seem to have an instinctive dread of going *through* a wall or a closed door, even if they know from their studies that it can be done; and above all, *they dread to have a 'living' friend*

come and sit down in the chair where they sit. Perhaps that is the real reason why they usually go and sit down in a corner at their funerals.

“But in this case the gentleman *glided* across the room, and straight *through* the table and a vase of flowers, right to the casket. This shows to me that he must have become so absorbed in the one idea that his discarded body was just like an old overcoat, and that during that fit of abstraction he unconsciously obeyed the laws of motion of the invisible realm instead of the customary physical method of locomotion.”

“Oh, about English, how does he act?”

“Why, you must remember that he was a member of the deeper degrees where he had been taught to assimilate the life panorama day by day, so that when he passed out of the body there were probably but a few straggling ends that had to be picked up, before the Silver Cord would break, and leave him free in full possession of his consciousness.

“This work had made him acquainted with the invisible world years ago, so that he was quite at home; besides, four days have elapsed since he passed over, so he probably feels all right, at least he looks it; going about among us and stopping now at this group of friends, now at that. When he saw me, he nodded and smiled as if nothing out of the ordinary had happened.

“I only wish everybody could see the friends after they pass over; and it is always a wonder to me that they cannot, for during the first few days and weeks they seem to me just as dense as the radiations of heat above a steam radiator; but thank God, the day is coming.

THE MYSTIC LIGHT DEPT.

Continued from Page 169

body of man-in-the-making with the nucleus of a separate personality. The Moon reflects the rays of the Sun (its octave) and Mercury performs a similar service being designated as the physical Sun's light bearer.

Besides the planets in view, Uranus and Neptune are respectively symbolized by the crucified earth heart (altruistic affection) and the lighted torch (cosmic consciousness) or Divinity.

The war god, discord sower in SPACE, and the grim reaper Cronos, or TIME, are the *casus belli* on either side of the steel chamber of this alchemical vessel, otherwise the hexagonal field of sympathy and antipathy correlated to the Sixth or Fiery Stratum of the Earth (see *Cosmo* page 504).

The messenger of the gods, Mercury, and our wandering satellite Luna, are appropriately posited in the instruments of motion, the feet. The fallen lights in the figure

are obviously Lucifer's planet (Mars) and the Eighth Sphere (Moon), while the most exalted reflector is Mercury despite its servient position.

Mixing auras in this ensanguined atmo (or breath) sphere, we see the martial Lucifer Spirits (reinforced by the Powers of Darkness) arrayed against the Lunar Legions under the Jehovistic Race God, and within the orb of influence, the Mercurians (Initiators) lending most important aid to enable the Ego to ally itself to its higher nature and thus maintain the balance of power.

The planets diffusing the most sunshine into our being—Love (Venus) and Benevolence (Jupiter), are close to the throne of the Day Star—radiant Venus and generously proportioned Jupiter, whose names are given to succeeding evolutionary Periods—Jupiter following that of the Earth.

As foci they transmit to receptive humanity, the radioactive wisdom waves, and are liberated facing a pentagon (the brasier of “The Crucible”), corresponding in Rosicrucian terminology to the Fifth or Seed Stratum of the Earth (the region of abstract thought), within which burns the flame of the creative human spirit—a flame that is fed and vitalized by the attar—or essential oil of the plant.

Pre-eminent over all the Sun, a physical expression of the Triune God in our solar system, speeding in its spiral course, itself evolving and an emanation (the Mystics tell us) of V-U-L-C-A-N, the invisible source of Life and LIGHT.

ASTRAL RAY DEPT

Continued from Page 177

But as there are so many planets in the Fifth house, we will try to narrow it down a little closer by considering the aspects of the planets therein. We find Mars, the planet of dynamic energy, conjoined with Venus and Mercury, the planets of beauty and expression, and Uranus the spasmodic star. This will give you an ability to write, but your style will be somewhat abrupt and erratic. Perhaps that may be your strength and give you an original line.

We see however, from the conjunction of Jupiter, the planet of benevolence, philanthropy, and high ideals, in conjunction with the Sun, and both of them sextile to the Moon, that you will want to work with and for some educational cause.

Cardinal signs on the angles show that you will attain leadership, and the conjunction of the Sun and Jupiter in the energetic, fixed sign, Scorpio show achievement in every sense of the word so go in and win your luck, you have the materials wherewith to make it.

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.....50¢

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 95¢ 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.