

JULY, 1918

Ray's from the Rose Cross



A Magazine of Mystic Light

EDITED BY MAX HEINDEL

AN OCCULT RETROSPECT
COMMENTARY ON OMAR KHAYAM
NOT PEACE BUT A SWORD
HEREDITY
THE CHILDREN OF CANCER
"SUN-TIME" AND "CLOCK-TIME"

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RAYS FROM THE ROSE CROSS



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MAX HEINDEL

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An Occult Retrospect

THAT we are surrounded by an invisible world peopled with invisible beings, and that we can, under certain circumstances, communicate with those who have passed beyond the veil, is a belief as old as human civilization. There have been times in the world's history when attempts at suppression of this belief have been made but it still survives strongly in our present communities, and although in modern times science has striven at times to kill this belief with ridicule, recent scientific discoveries have tended to justify the faith in occult phenomena rather than to discourage it.

The Bible gives considerable justification for this belief that it is possible to communicate with those who are in the invisible world—the so-called dead. It tells us that the Witch of Endor called up the ghost of Samuel at the request of Saul. We may reason of course that the Witch was an impostor, but the Bible does not say so. It is possible that this dramatic passage in the Bible has done more than anything else to preserve the popular belief in communication with the departed spirits, and this belief is held among some of the most enlightened people in the world. It is true that the Bible condemns Saul for seeking to call up the ghost of Samuel and that disaster came from his daring experiment. It may also be that that has been a factor in giving an evil reputation to attempts to communicate with the dead and with all those dealings generally known under the name of magic; nevertheless, it is an historical fact that the earliest scientists were all magicians and had dealings with disembodied spirits and departed beings. The Babylonian and Egyptian

priests were the most distinguished of these practitioners of magic and yet they undoubtedly made considerable progress in what is now called natural science. These early Oriental priests were above all Astrologers and they always mixed the occult side with their studies of Astronomy, as has been well shown by Richard Proctor in his book dealing with the Observatory of the Great Pyramid.

The Arabs were the pioneers of mathematics, the most exact of all the sciences, and yet they were Astrologers and profound believers in magic. They worshiped the star angels, the planetary spirits, which have never lost their place in religion and are embodied in the Catholic rituals of today.

Throughout the middle ages the belief in magic and the invisible spirits which are all around us persisted, nor was it fostered among the lower classes alone; as a matter of fact, it was strongest among the most highly civilized people, though in places attended by much evil and degradation; both Church and State sought to stamp it out, but without success, perhaps because many of those in authority were the strongest believers in magic and practitioners of the science.

The brother of King Louis XIV of France, officially known as “the most Christian King,” and many members of the Court, were discovered to be holding secret orgies and seances with the spirits of the dead and “worshipping Satan.” As the story goes, the King's relatives and some of the highest personages in the aristocracy of France were saved by their rank, but those of lesser position were tortured and executed for their sins. Famous magicians like Johannes Trismegistus

lorded it over whole communities; even the Rosicrucians were accused of practicing mysterious rites in secret and they included the most wealthy and important members of society, but they of course were not concerned with the phenomena of conjuring up 'the spirits of the dead. They had other and more important work to do, and whatever magic they practiced at that time, or today, is pure and white, without the slightest touch of the black, such as characterized most all the rest of those who practiced the secret seances.

Modern science, which is said to have begun with Francis Bacon, made from the first the most serious inroads into the claims of the magicians, astrologers, and all dealers in the occult. Though Bacon himself, being of the Rosicrucians, had nothing to do with these persecutions. It is true that the phenomena of the magicians would not bear investigation by laboratory methods in the cold light of day; there are ample reasons why these phenomena can only be produced in the dark, but that does not give any justification for the contention that they are fraudulent.

We cannot take a photograph with a camera in a dark place because the vibrations in the ether are *too slow*; neither can we materialize a spirit in sunlight because the etheric vibrations are then *too rapid* and will tear to pieces the filmy structure whereof the spirit body is formed. This is a fact not even understood by science at the present day. On account of these foolish persecutions and false appeals to reason and intellect the educated classes began to grow more skeptical concerning magic and communication with the departed spirits, and only the so-called ignorant classes and people of unusually sensitive disposition clung to them.

It must be said that the latter were always numerous even in the highest classes. Queen Marie Antoinette at the end of the eighteenth century believed and practiced spiritualism, and in our day the Czar of Russia has been much criticized for the friendship which he showed towards Rasputin the Monk, who according to all accounts, was an occultist of the first water, whether belonging to the black or to the white school.

By the middle of the nineteenth century modern science had apparently crushed ancient magic and all that went with it; the very word occultist or magician that once struck terror in the mind, was then given to prestidigitators and travelling fakirs who produced rabbits and bowls of goldfish out of somebody's hat. Science had almost entirely squelched the practice of phenomena connected with the occult, but then came the irresistible wave of spiritualism. From various parts of the world, principally America, came reports of materialization of spirits whereby the departed were seen and heard in groups gathered together for the purpose of evoking them through a medium.

Science put up a hard and bitter fight, but the belief could not be put down; in fact, it grew and grew the more science cried "fraud!" and finally it invaded even the ranks of scientific men, changing some of the foremost among them from scoffers to ardent advocates, for they saw that these phenomena were in line with modern scientific discoveries and the further science has gone in its investigations of the secrets of nature, the more it has been found that these psychic phenomena are in line with the operation of the natural laws discovered by them.

In fact, the marvels of scientific discoveries almost vie with the wildest and most fantastic claims of the ancient magician; invisible forces reproduce the human voice, messages fly through the air around the world without even a wire to guide them. Levitation has been accomplished by mechanical means and many other modern wonders due in part to the discovery of electricity, that most wonderful of all our modern servitors, are forcing a belief in the invisible world and the spirits that live therein. Here is a force that is invisible, intangible, imponderable, and yet capable of exerting the most tremendous powers, capable of taking life and destroying every work of the human hand in a moment. Here is a power which accomplishes practically everything that has been claimed by ancient magicians in performing what we style miracles. It is well known that the priests of the Egyptian temples, and others, created the most awe-inspiring effects by producing a human voice speaking out of the void.

Today the same phenomenon may be seen at the so-called trumpet seances where disembodied spirits speak through a trumpet, but we have in our homes similar instruments in the telephone and phonograph which are operated by the human voice. Then with respect to wireless telegraphy, due largely to the researches of Sir Oliver Lodge, who has since become the strongest believer in psychical phenomena, by this use of electricity vibrations are caused to flow completely around the world, carrying messages without hindrance over mountains, deserts, and all natural obstructions. This is similar to the telepathic messages and communications which are often recorded as feats of the ancient magician, feats which are duplicated every day in thousands upon thousands of instances, sometimes consciously and more often unconsciously.

Perhaps we think of a certain tune and someone in the room begins to hum it. Sometimes when visiting a friend we are greeted with a "Oh, I have just been wanting to see you," showing, if we think it over, that we have responded to a message of telepathy. And in a thousand and one other ways we are becoming more and more powerful thinkers, also increasingly sensitive to the thoughts of others. It was this faculty consciously cultivated among magicians of old that enabled them to perform many of their celebrated phenomena and the time will come in a not distant future when we shall be able to read one another's thoughts and convey them from brain to brain without the intervention of speech, writing, or any of the present known methods of communication.

Among other scientific wonders related to the ancient magic we may also mention X-rays, discovered by Sir William Crooke, which enable one to see through a solid object. This is in line with the powers described as clairvoyance or spiritual sight, possessed by all the ancient occultists and by an increasingly large number of people now living in the world. The X-rays are also due to that great magician electricity, but they are only a poor substitute for the powers of the spiritual sight which enable its possessor to see equally well what happens on the other side of the globe and in the room where he or she is sitting. It is worthy of

note that Sir William Crookes, like Sir Oliver Lodge, is a believer in occult phenomena and has been led thereto by his scientific discoveries which showed him that there must be an invisible world, and experiment convinced him of the possibility of communicating with those who had departed this life and are now living in the invisible world.

It is impossible to catalog in a magazine article all the scientific discoveries and their connection with or bearing upon the question of communication with the invisible world and the unseen spirits in the air. But in view of all scientific facts, how can we escape the conclusion that the human spirit will continue to exist apart from its gross material body, and these scientific discoveries point to a time not far distant when *we shall all see without eyes, hear without ears, and speak without tongues.*

In view of what has been accomplished, this is no mere idle speculation, even from the scientific standpoint, and it has a legitimate value to indulge in such dreams, as the man of science would call them, for nothing was ever accomplished as a physical fact that had not previously been the subject of such a dream. Had not Alexander Graham Bell, the inventor of the telephone, dreamed of the possibility of communication by such means, we should not possess this valuable instrument today. If Morse had not dreamed of spanning space by a wire and transmitting messages along this tiny thread by means of electricity, we should not now have the telegraph. Had Edison not dreamed of the electric light, that today would not be included among the conveniences which we employ, and so on. These dreams help the individual worker to achieve his object and stimulate interest and enthusiasm in others. Hence it is helpful when the most open minded of the scientists are looking into the future to see what may be the line of progress, it is ridiculous to hear them say that the human spirit is some form of electricity, but that may nevertheless help them in the right direction. Alexander Graham Bell, for instance, thinks that the day will come when people will go about with coils of wire about their heads communicating thought to one another by induction. He is

unaware that man has the dynamic energy *within* to transmit these vibrations without other instrument than the brain, but it is interesting to study the scientific idea. Briefly, the scientific hypothesis that mind can communicate directly with mind rests on the theory that thought or vital force is a form of electrical disturbance, that it can be taken up by induction and transmitted to a distance either through a wire or simply through the all-pervading ether, as in the case of wireless telegraphy.

There are many analogies that suggest that thought is of the nature of an electrical disturbance, that is, to the scientific mind. A nerve which is of the same substance as the brain is an excellent conductor of electric current. When scientists first passed an electric current through the nerves of a dead man they were shocked and amazed to see him sit up and move; the electrified nerves produced contraction of the muscles very much as in life.

The nerves appeared to act upon the muscles very much as electric current acts upon an electromagnet. The current magnetizes a bar of iron placed at right angles to it and the nerves produce through the intangible current of vital force that flows through them contraction of the muscular fibers that are arranged at right angles to them.

It would be possible to cite many reasons why thought and vital force may be regarded from the scientific standpoint as of the same nature as electricity. Electric current is held to be a wave-motion of the ether, the hypothetical substance of science that fills all space and pervades all substances. They believe that there must be ether because without it electric current could not pass through a vacuum or sunlight through space; therefore it is, in their estimation, reasonable to believe that only wave-motion of a similar character can produce the phenomena of thought and vital force, and they assume that brain cells act as a battery and that the current produced flows along the line of the nerves. In this idea they are very close to the actual facts, for it is known and taught by occultists, *who can see these phenomena* by spiritual sight, that the solar force passes into the human body through the spleen and is

directed from the solar plexus through the nerves to all the different parts of the body, where it appears as a rose-colored fluid, and it is this fluid which produces the vital phenomena. This is very much like electricity, but is not by any means the ego any more than the operator in a telegraph office is identical with the current that flows through the electric wire. As the telegraph operator directs the current into the wire or through the ether and sends the message out into the wide world, so also can the ego in the body utilize this vital fluid to clothe the thought-message and send it out in whatever direction he desires, when he has been put through the proper training of how to use this fluid, the same as the telegraph operator is put through a course of study in order to learn to operate the keys which control the electric force that speeds along the wires or through the ether.

In the *Rosicrucian Cosmo-Conception* there is given a table of vibrations compiled by scientists, and a study of this table will disclose the fact that there are many gaps or rates of vibration whose effects are unknown. It is a remarkable fact that nearly all the recent steps in science have had to do with discoveries of hitherto unknown vibrations. Suppose we can make an iron bar vibrate at any desired frequency in a dark room; at first, when vibrating slowly, its movement will be indicated by only one sense, that of touch. As soon as the vibrations increase, a low sound will emanate from it and it will appeal to two senses, touch and hearing; at about 32,000 vibrations per second the sound will be loud and shrill, but at 40,000 vibrations it will be silent and its movements will not be perceived by touch; in fact, we are unable to sense it, from this point up to one million and a half vibrations per second we have no sense that can appreciate any effect of the intervening vibrations. After that stage is reached its movement is indicated first by the sense of temperature, then when the rod becomes red hot, by the sense of sight; at three million vibrations it sheds a violet light, above that it passes into the ultra-violet rays and other invisible radiations, some of which can be perceived by instruments and employed by us.

Now when science learns to perceive the effect

of those vibrations in the great gaps where the human senses are unable to hear, see, or feel the movement, then science will be in touch with those powers that are exercised in clairvoyance and clairaudience, spiritual sight and spiritual hearing. Then it will not be a matter of faith whether there are invisible worlds and whether they are inhabited by people who have formerly lived among us in the physical world, *but everyone will then know and see for himself.*

Science has done wonderful work in its efforts to grapple with the problems confronting it, but *it has always been limited because it depends upon instruments.*

A coil of wire may be, and is, used with splendid effect in transmitting a wireless wave to the furthest corners of the earth, but coils of wire are unnecessary around the human head to transmit thoughts, and what the scientists need to recognize is the limitation of their instruments and commence to cultivate the powers within themselves, for *every human being has these spiritual powers latent within himself and our future evolution depends upon the development of these powers.* The telephone is only a crutch to enable us to hear better with our present ears. The telescope is another crutch to enable us to see better with our present eyes. The microscope is another crutch that helps us to perceive the infinitely small as the

telescope reveals the infinitely great, but in addition to these organs of sense we have finer organs and finer forces which will some day come into use. Had Alexander Graham Bell lived in the dark ages and produced his telephone, the chances are that he would have been burned as an evil magician. Had Edison lived and produced his electric light and phonograph at that time he would probably have shared the same fate. Today even those who possess the finer senses are looked upon as frauds and cranks and only the fact that the general sentiment is against violence protects them from being confined in prisons or insane asylums.

But the tears that are flowing from millions of eyes and the yearning that is almost breaking millions of hearts for a glimpse or a message from those who have gone to the land beyond the veil, are gradually wearing the scale from the eyes and attuning an increasingly large number to the vibrations of spiritual sight and hearing. And the thoughts of the so-called dead, their yearning to communicate with the friends they have left behind, is an equally intense dynamic force. Two great armies are thus tunneling through the wall of the great divide, and *soon faith and hope shall give place to direct first-hand knowledge that the dead live, for we shall then see and communicate with them at will, just as easily as we do now with the so-called living.*

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Commentary on the Rubaiyat of Omar Khayyam

(An exegetic study in Comparative Religion) *H. Gentis*

EDITOR'S NOTE—*There is another beautiful commentary on "Omar Khayyam" in the November, 1917, number and we would urge those of our readers who have not read it to do so. Those who have read it may re-read it with profit.*

Part II

Those who study the Metaphysical, those who have the attention of their consciousness drawn toward the psychic side of life are aware of the fact that dreaming is a condition which exhibits different characteristics in different persons, and varies according to their state of growth psychically. Some then, dream seldom, or never—others intermittently, and others again very regularly, night after night, yea even during the day, when just closing their eyes dream visions come before their mind—in other words, their consciousness is subject to modifications and transformations, independent of their will.

To these last, the very regularity, clearness, and, if so desired, clear memories of their dreams make a separate, and almost as important, sometimes even a more important, life than their day's experiences are. It becomes a second life, one with its ideas, its language, its meanings, its hopes, fears, and incidents, joyful or miserable.

They have entered undoubtedly into another stage of consciousness—into a condition not participated in by the majority of those around them. In the beginning, with the zeal of the Neophyte, they are eager and enthusiastic. Has not their day come at last? Will they, nay, do they not, get first-hand information, first-hand experience of that Inner or Super life, which means in the ultimate, the Communion with the Saints, the Meeting of the Master? To increase that, to accentuate that, they will go to those extremes religious devotees are generally willing to go to.

And where do they say they are? They are—if we believe them—in the Hall of Learning, they have met the Master, they write whole books about it. Has ever man been so wise? Has ever Nightingale sung so sweetly? Has ever prediction

been so clear, so well defined, any warning so earnest, any danger so appalling, any endeavor through a series of years so persistent?

But what did the Christ say about it? Whoever does not hate his own life could not be his Disciple! Which life? Not the physical, as the churches have wanted us to believe! That life that comes in between the Christ in man and the personality, that life which is the result of the subdued mind, that life which the Voice of the Silence in the book of the Golden precepts says:

*For when unto himself His form appears
unreal;*

*As do on waking all the forms he sees in
dreams;*

*When he has ceased to hear the many—
He may discern the One, the Inner soul,
which kills the outer.*

The "many" are the things seen in dreams, of which the same book of Initiation says again:

*The name of Hall the second is the Hall of
Learning; in it thy soul will find the lessons of
life—but under every blossom a serpent coiled.*

And also:

*And having learnt thine own ignorance flee from
the Hall of Learning, this hall, dangerous in its
perfidious beauty, is needed only for thy probation.*

It is therefore to warn against that danger, that Omar Khayyam calls it "Dawn's Left Hand." Before it came into being, the personality was blind, as most people are, in the darkness of the material world—thus the first spiritual experiences are like the dawn's aurora. The right vision is not obtained at once. It is therefore that he speaks of the Sultan's turret—using the metaphor of the "Sultan" because we are all the rulers of our own little kingdoms, our own destiny. And the "Turret," because the mind is at that moment the highest pinnacle, the apex, the tower of the personality, and in its state of growth bigger than

other minds, the reform also like a tower. An analogy is found in the Parable of the Tower of Babel, which, metaphorically, the people built to reach unto Heaven, but during which work the misunderstanding of tongues occurs. Lao Tze, the Chinese philosopher of 600 B. C., says about it: "Yea and Yes are they not almost alike?" The Devil was a liar and a twister of words since the days of old. That is the attitude of the unsubdued concrete mind, dramatizing everything.

But how can one escape it? Therefore, it is a noose of light, in which the dreaming Sultan is caught and his Schersherada will live and tell him stories, as long as he is captivated by her yarns of the night, all those thousand and one night's long—when he is no longer enslaved she will be beheaded—that is, he will relegate his Dreams to the nothingness to which they belong.

And the Great Hunter of the East—what a good name for the cause of dreams, the King of Illusion, the Mind personified—as the Voice of the Silence calls it. The Mind is the Great Slayer of the Real, let the disciple slay the slayer!

So that is what Omar, the Tentmaker, tells us in the first stanzas. The next step is not less recognizable nor less important; it occurs in His Song of the Soul as in that of the Nazarene! Says Omar:

*And as the Cock crew, those, who stood before
The Temple, shouted, "Open then the door!
You know how little while we have to stay,
And once departed may return no more!"
Now the New Year, reviving old desires,
The thoughtful soul to solitude retires,
Where the White hand of Moses on the Bough
Puts out and Jesus from the ground suspires!*

Let us again compare, that same cock has been crowing elsewhere. Is it not strange that the insignificant noise made every day in every barnyard is immortalized by such a great poet as the Persian Singer, and the Author(s) of the Gospels? Also the Chinese Philosopher mentions him—with hundreds of years between, still every day cocks do crow. It sounds like a cry of Victory—even in the story of Peter's Denial, but it is a Victory of the Lower Personality, not the Higher Self. A Victory of lust, so well symbolized and so

prominent in the Rooster's division of the day, hence that Victory cry is typical of the struggle between the evanescent personality and the eternal ego, in which, in Peter's case, the Lower did win temporarily.

And that view tallies with the description of that scene in the Gospels, where the Outer Court is the Hall of Learning again, not yet the Inner Temple; the men warming themselves around a fire, the fire of lust; a maid (here a servant of all) provokes Peter, the Mind, man; he falls into temptation and denies his Higher Self, the Christ; then the Cock crows. "Following the rambling senses" as the *Bhagavad Gita*, the Lord's song, has it.

But Omar's Aspirant is more steadfast for Divine Light. Therefore the cry is: "Open the Door," and the argument is, how short is Life, or "ye know how little while we have to stay." Not said to someone who knows not, but spoken to the supposed all-knowing Master of the dreams.

And then Omar mentions the time when that opening of the Door may occur, and under which conditions it will occur:

*Now, the New Year, reviving old desires,
The thoughtful soul in solitude retires.*

Not the company of the maid thus! Where the White Hand of Moses? (see Exodus 4:6.)

Now what did they mean in the Bible by that White Hand of Moses; and what did Omar mean by it? He does certainly not trifle or write nonsense, but refers to something that should fit into the whole, if we understand the meaning of it at all.

For once the notes of Fitzgerald are at least partly right. It says in those notes: Where Moses drew forth his hand at the divine command it was not, according to the Persians, "leprous as snow," but white as our May blossom in spring, it was without color.

But does not this make us think of the etheric counterpart of his hands, which, if he could withdraw them from the physical, would mean a first step into the higher planes, a slight increase of Consciousness, or at least an experimental proof that those Higher Planes exist? It is valuable to know this by one's own experience, a recompense for sacrifices incidental to the choice towards the

Higher which is taken at the withdrawal into solitude—instead of giving the maid, the fire and the Cock the Victory.

Then also the next following words become clear:

*The hand from Moses on the bough puts out
And Jesus from the ground suspires!*

In old folklore, in several religions—e.g., in the Shri-Krishna-Ardjoeno saga—the hero among the youth of his time is the only one who can draw a certain bow. An effort of the will is required to draw the vital body out of the physical body, which is compared with the drawing of a bow, or in the *Voice of the Silence* with the drawing of a grassblade from its sheath. In the Combination, the Christ-Jesus, Jesus is the lower personality and the Christ is the God in man. So Jesus suspires from the ground; i.e., the consciousness of the personality leaves the dense physical body (as at death) and unites with the Higher, the Christ, on the Mountain. Or as St. Paul expresses it, “I die every day.”

This is surely not the Lucullian twaddle of a wine-bibber as *Omar* is generally supposed to be.

Part III

The next Stanza accentuates the spiritual explanation of the *Rubaiyat*. It reads:

*Iram indeed is gone with all its Rose;
And Jamshyd's seven-ringed cup, where no one
knows;
But still the Vine her ancient Ruby yields,
And still a garden by the water blows.
And David's lips are lock'd; but in Divine
High piping Pehlevi with Wine! Wine! Wine!
Red Wine! the Nightingale cries to the Rose
That yellow cheek of hers to incarnadine!*

In Fitzgerald's notes as given in Macmillan's *Golden Treasure Series*, 1899 edition, it reads: “XVIII, the throne of Jamshyd, *King Splendid*, of the Mystical Peshdadian Dynasty.” Now let us turn to the *Voice of the Silence* again. We find on page 21 this about the Hall of Learning, or in other words the desire world:

*This Hall is dangerous in its perfidious Beauty,
Is needed but for thy probation. Beware Lanoo*

[disciple]

*Lest dazzled by illusive radiance, thy soul
Should linger, and be caught in its deceptive
Light.*

This Light shines from the Jewel of the Great Ensnarer, Mara. And a note says about this Mara: it is represented as a King of the Maras with a crown in which shines a jewel of such luster that it blinds those who look at it. (This luster referring of course to the fascination exercised by vice on certain natures.) In other words this is the “King Splendid” with the seven-ringed magic cup of our Persian Poet.

Take this in connection with the disappearance of “Iram with all its Rose.” And of Iram we hear that it was the Capital, as Jeru-Salem was the theatre where the Initiation of Jesus was enacted. So we are in both cases in the seat of the mind, the head, so to say the capital of the body.

“All its rose”—all the things which were with magic brought before the mind's eye, things that were or that were not; things that would become or would not become—all together the False Dawn, the “deceptive light” of the *Voice of the Silence* afore quoted, blinding the consciousness in their unescapeable noose of light emitted by the Great Ensnarer, or the Hunter of the East, “He who awakes illusion.”

Now this all disappears and a Ruby kindles in the “Vine.” That cannot refer to the home or garden variety of vines; jewels do not grow on Vines of that kind, but if we go to the Hindu metaphorical and metaphysical terminology we see that there is mention in the mystic words *Aum-Mane-Padme-Hum* of the Jewel that is in the Lotus. And the Lotus (or the Rose) is a name for the heart, of which the spiritual original has points from whence streams of power go out, if developed, which look like the petals of flowers; therefore the metaphor.

Then why does Iram and King Jamshyd disappear? Read again the *Voice of the Silence*. It says, having become indifferent to objects of perception (not physical objects, but those of perception only—*ad ergo* dream objects) the pupil must seek out the Raja (King) of the senses, the thought producer, he who awakes illusion. “The mind is the

great slayer of the real; let the disciple slay the slayer!"

Omar now sings a little further:

*You know, my friends, with what a brave
Carouse,*

*I made a second marriage in my house;
Divorced old barren reason from my bed
And took the Daughter of the Vine to spouse!*

(Fitzgerald might say, with my soldier friends, that to recover the pennies swallowed in the pub, one has to marry the daughter of the Publican, but happily Omar thinks a few octaves higher.)

So that Omar does slay the Mind—old barren reason—and became betrothed to the Divine Vine. "He who has the Bride is the Bridegroom," as the Gospel says about the same thing.

Or to quote another saying of Christ, this to the Samaritan woman:

"Verily thou sayest well; thou hast had five husbands, and the one thou hast at present is not thy husband." The woman is the soul (the personal ego), the five husbands are the five senses, the one she has now (Father Jacob's well) is the Mind, who is not to be the regular master in times to come and, therefore, not "the husband."

"Old barren reason," i.e., the well of Father Jacob—of which, when one has been drinking, thirst, desire for more, comes back again and again, as the mind does not give ultimate and perfect insight in things—is also advised to be divorced, for the Christ offers a drink which quenches the thirst (for wisdom), so that one thirsts no more. Referring to the absolute wisdom of the God in man: the Christ, the heart, the Lotus, the Rose. But then the mind disappears with its illusions; i.e., does not take any more a commanding, but a servant's place.

(To be continued)

A course of monthly letters and lessons are issued by the Rosicrucian Fellowship to aid those who wish to probe more deeply the Mystery of Life and Being. Upon request the General Secretary may admit students to the preliminary degree, but advancement in the deeper degrees depends upon merit.

PICTURES

Cordelia Wilson

The symphony concert was just over and the soloist was preparing to leave the opera house. He gathered his music up absent-mindedly. He had received a great ovation during the evening but there was no trace of satisfaction in his face. In fact he looked extremely unhappy. His sensitive lips were set in a thin line and his dark eyes were full of something that seemed very much like despair. He gave a farewell glance over his shoulder at the empty seats and a little while later he was entering his own beautiful rooms.

His artistic nature was amply evidenced by the coloring and arrangement of these rooms. They were done in green and brown, the soft shades of the half of the year. There were a few fine pictures and two marble medallions—one of Wagner and one of Mozart; beautiful faces that shone with starry purity against the soft brown of the background. In one corner was a piano littered with sheets of music and manuscript. A bright fire burned in the open grate, changing the soft browns of the room to topaz, and the greens to emeralds.

Indifferent to these beautiful surroundings, the young man walked toward the fireplace and stood there a moment in deep meditation. Suddenly the despair in his eyes sprang into a flame. He threw back his head with abandon. Looking upward, as if addressing some deity, he exclaimed, "I cannot stand it! I have never accomplished one of my desires! I have always been baffled! Baffled!" And he shook his two clenched hands as if they were shaking the bars of a cage. From one of his pockets he took a small crystal filled with a colorless fluid. This he placed upon the mantel. He then sat down at a quaintly carved old-fashioned desk.

How it happened that he should sleep at this tensest, most portentous moment of his life, he never knew. Perhaps it was the fatigue of the evening. Perhaps the little flames of the fire wooed him with warm soothing touches to slumber. At any rate, he slept. Hardly had he stepped over the border into the twilight land of sleep before he had a most remarkable and vivid dream. He found himself in a room the like of which he

had never seen before, for it had neither window nor door, and the walls stretched infinitely up and up to the zenith where the fiery ethers were playing. Along the sides of the walls were pictures, not placed against the walls to show their designs and coloring, but piled one on top of another in huge piles whose tops lost themselves in the brilliant light above.

The young man was lost in wonder at the strange sight, he wondered still more when he saw the custodian of the place, a very thin old man with a long white beard. But when the young man looked into his eyes he shuddered involuntarily, as if he had lifted a veil which covered some sacred object, or as if he were receiving an initiation into some profound mystery. The expression of the face betokened supremacy over life and death. From the eyes streamed a white radiance that chilled the young man, for he thought that it meant severe implacable justice.

This strange being motioned to him and, half afraid, he followed through the rows and rows of piled pictures. At last the old man stopped and addressed him, "I am going to give you some pictures to look at, but I ask you to look at them and not live them, for they are given to you only that you may learn," and he selected from the pictures before him a portfolio filled with engravings. "You may sit here," said the old man, with a wide-sweeping gesture and miraculously, as things happen in dreams, the young man's own quaintly carved old fashioned desk stood before him and in front of it his favorite chair.

Wonderingly, the young man set himself to the task of looking at the pictures. As he opened the leaves and looked at the first one, a startled cry broke from him, for it was a picture of himself when he was a small boy. The little fellow stood there in his black suit, for they had just buried his mother. How well he remembered his numbed empty heart, the vacuous days that followed, and the stern father who understood nothing of the delicate and sensitive nature of his little son. With a sigh he turned to the next picture. Here he was a few years older and he was saying "Good bye" to his Cousin Mary. His arms were clinging around her neck as if they would never loosen. How well

he remembered her with her black hair and her brown eyes so full of love and understanding. She had come to take care of him after his mother's death, but now she is married and she is going away. "Good bye, beautiful Mary! Good bye. Good bye." Once more he is bereft. Hurriedly he turns over the leaf. Here he is sitting before a piano playing. His father had early discovered his musical talent and wishing to develop it he had bought him a beautiful piano. Those were the happiest moments of the child's life. When drawing harmony from the keys he forgot that he was sad, he forgot that he was lonely; he almost forgot that his father did not care to have a small hand creep into his. The young man lingered over this picture and was loath to turn to the next one, for this showed the first gropings of his soul to express itself.

The next picture showed him as a lad at school. He was out on the playground watching the other lads at their games. As he pondered over this engraving he remembered that though he was a grown boy he still carried with him that terrible loneliness. Other boys had never liked him, for he had always hated games and rough sports. He had made many timid advances for their friendship, but he was constantly repulsed. He remembered now as he looked at this picture how he had longed for the delightful companionship that other boys won without trying. And he had almost hated the wonderful gift of music which separated him from them and placed him above them.

The young man was glad to turn away from this, for it showed some of that bitterness which was already commencing to crystallize in his heart. The next picture gave him a degree of satisfaction. It was a picture of himself playing at his first concert. How wonderfully he had played! How he had swayed his audience! Here at last was a way he could reach people's hearts and speak to them without misunderstanding. How he had poured out his soul in his music and how they had responded with thunderous applause! But the bitterness and loneliness were growing. Two hard lines sometimes appeared about his mouth. His eyes held smoldering flames that might at any moment break forth into a destructive fire.

He turned to the next picture. His heart for time seemed to stop beating and then it seemed to turn over, for here was a picture of Esther as he had first seen her. She was a creature of unbelievable beauty. She was sitting by the sea on the yellow sand. Her yellow head, as yellow as the sand at her feet, was outlined against the purple shadows of the great rock behind her. Her eyes were as cold and as blue as the sea in front of her. Her perfect profile was towards him.

He loved her from that moment. He gave her all the love he would have given his mother, had she not been dead. He gave her all the love he would have given his father, had he accepted it. He gave to her all the love he would have given to friends, had they loved him in return. But this fiery essence pouring over her aroused no answering spark. She deceived him cruelly—for her heart was as cold as her eyes. They always reminded him of sapphires. The warm flood of his love returning to him had well-nigh destroyed him. His heart was broken and his ambition was crushed, though he was already known to the world as a composer of note.

With a last longing look at the picture of beautiful Esther he turned to the next one. In this he was sitting with his head bowed upon his arms. The whole figure denoted acute suffering. It was the terrible moment in which he had determined upon suicide.

Suddenly the old custodian appeared at his elbow. There was a note of stern rebuke in his voice. He placed his finger upon the portfolio of pictures. "You have been living these pictures, not looking at them as I instructed you. I gave them to you that you might learn."

With these words he gathered up the pictures and in a moment's time seemed far away, almost disappearing in the distance. The young man started after him with the painful retarded motion that sometimes afflicts us in dreams. "Come back. Come back," he cried. "Allow me to see just one more."

The old man's figure seemed to hesitate. When he turned around the young man fell on his knees awestruck and amazed at the change in his face. The justice was still there, but it was softened and

glorified by a radiant effulgence that vivified and warmed whatever it touched. It even reached the young man's heart so that he felt like weeping. He knelt with clasped hands hardly daring to look on that shining countenance. "My son," came a gentle voice. "Look into the future and do not forget what you will see." The young man raised his eyes and saw himself seated at a magnificent organ. Behind him was a rapt and listening audience. Suddenly, as he looked, he commenced to hear the harmonics that were pouring forth from the reeds. He was profoundly moved by their beauty. Still intently listening, straining his ears to hear those celestial sounds, he awoke.

Dazed at this sudden transition from the world of dreams to the world of sense, he sat gazing abstractedly at the tiny crystal full of the poison which he had intended to take. He seized the little vial and dashed it upon the hearth. "I can not do it, for God put out His hand to save me." An unwonted peace settled upon his heart. In the midst of the despair of the present a hope was springing up like a tiny light in the darkness. Perhaps sometime when he had learned to look at the pictures and not live them, he might be able to give to the world what he longed for and needed through his art. Perhaps even in time his face might shine with love for the world in dim likeness to that of the old custodian.

HOW WE LEARN

It is only in our own minds that we know. There is for us no other storehouse of knowledge. But as we experience new things, states, and conditions, and they become impressed on our minds, then knowledge springs up spontaneously. There is no other way in which we may acquire knowledge.

There are indeed many ways by which we experience the new and thereby acquire knowledge: by collision, association, vital necessity, instinct, accumulative perception, thought, intuition, etc. But the most of us are so terribly "dense" that we learn but little except by "collision." No wonder experience is so unutterably "hard."

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Help to spread these glad tidings by introducing this magazine among your friends.

Heredity

HEREDITY is no longer one of the dismal sciences. Family diseases often neutralize one another, and for each strain of weakness and failure there are at least five of vigor and success. And all diseases are curable or preventable, "if you begin with the grandparents," as Holmes said.

Even the problem of limiting reproduction in parents having or inheriting a defect which is not curable in the offspring, though pitiful and difficult, is far from hopeless.

The diseases which fall in this group are fewer in number, in that they do not affect, certainly and positively, more than three to five per cent of the population, and possibly or indirectly, ten or fifteen per cent more. But they make up for it by their grave and distressing character.

Chief among them are idiocy, imbecility, feeble-mindedness, insanity, epilepsy, various forms of crankiness and eccentricity, inebriety, hysteria, excessive piety, cretinism, blindness, deaf-and-dumbness, about half of all habitual criminality, and at least two-thirds of all prostitution and pauperism. A terrible list, but no longer discouraging, because nine-tenths of it could be wiped out inside of three generations simply by switching a few hundred or thousand contaminated and polluting muddy creeklets out of the clear current of the race stream.

In what way can this best be done? Again our sheet anchor is education and intelligence. This may sound paradoxical if not absurd. For when "feeble-wit" mates with feeble-wit and produces families of twelve and fifteen, there is obviously no use in appealing to a quality which is conspicuous by its absence. But such matings, although they furnish the most horrible and moving examples, are the smaller part of our problem. The greatest difficulty, the most serious danger, lies in the mating of individuals of normal stocks with members of families who show this tainted blood in only slight degree.

The out-and-out imbecile, feeble-wit or raving lunatic is not so dangerous. Nobody will marry him but one of his own kind. The more nearly normal they are, the more dangerous they are, because they may deceive normal individuals into mating with them. And the most dangerous individual of all is the one who is apparently normal, and yet comes of gravely defective stock.

It is characteristic of all grades of mental defectives to marry early and often and have large families of children, although this last danger is pretty nearly offset by the pitifully huge infant mortality in such families.

And, as it is only within comparatively recent years that we have had the proof of how deadly and inevitably inheritable these mental defects were, even to the eighth and tenth generation, it would be perfectly safe to say that there are tens of thousands of parents in this country who have married into one of these defective stocks, either in ignorance of or indifference to the fact.

This type of marriage, of course, ought to be avoided. But at best, a long time must elapse before this can happen, both on account of ignorance of the danger run, and also on account of the strong tendency on the part of tainted families to conceal the damaging facts.

Each case must be carefully and intelligently considered on its own merits. It is impossible to lay down hard and fast rules; and there is no need of taking radical or inhuman positions in regard to the situation. Of course, the general principle emphatically applies; least bred soonest mended, to paraphrase the old saw.

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And if it is not too late to apply this, there is usually a reasonable amount of ground for hope of avoidance and preventing the ancestral ghost from walking again. This for two reasons:

First, that where one of the parents is normal and of sound stock, the probabilities are always that a certain number, and possibly majority of the

children, may escape more or less completely. Secondly, that in certain forms of these defects, children may be born so near the border line between sound and unsound, so nearly balanced between good and bad, that the care and surroundings which are given may make all the difference between their breaking down or maintaining their balance.

This is particularly true of insanity. Indeed; many weighty authorities declare that insanity may be fed and trained out of a stock—prevented from appearing in the second generation, save when too strongly inbred, and counted among the preventable diseases.

So that when two parents, of whom one is unfortunate enough to have defective blood, will limit the number of their children and arrange for their births at such intervals and periods as will find both parents in the best possible condition to give them every advantage, the chances are quite fair that they may fall short altogether of the one-fourth or one-eighth risk of the transmission of the defect.

Or if the defect should reappear in minor or modified degree, it may be largely overcome by affectionate and intelligent care, although that child should be prevented from marrying when it grows up.

* * * * *

At all events, there can be no sort of question that when the terrible misfortune of a defective child has fallen upon a mother and a father, they are abundantly entitled to avail themselves of any means that will prevent a repetition of the disaster.

Broadly speaking, the amount of restriction should be guided by the per cent of risk. This we are now prepared to state fairly positively, as follows:

If both parents are feeble-minded, all the children will be feeble-minded or otherwise defective; i. e., out of now some thousands of investigated matings, from the marriage of a feeble-minded mother with a feeble-minded father, there

never yet has been discovered a normal child.

If both parents are insane, from half to two-thirds of the children will be insane.

If one parent is feeble-minded and the other sound, from a quarter to a third of the children will be feeble-minded, or otherwise defective, but three-fourths of them will bear the feeble-minded blood, and be capable of transmitting feeble-mindedness to their children.

If one parent be of feeble-minded stock and the other normal, the probabilities range all the way from one-fifth to one-twentieth of the children being feeble-minded or insane, and one-tenth to one-half of them carrying the defective strain.

So that a family of moderate or even average size may possibly escape open defect altogether.

* * * * *

Though we are only at a beginning of an accurate knowledge of this subject, one thing is standing out more and more clearly; and that is, that without some trace of this inherited defect, which may express itself as idiocy, imbecility, feeble-mindedness, insanity, epilepsy, or inebriety, very seldom will a child grow up into a confirmed and habitual criminal, or later become insane, or a drunkard—even under the most unfavorable of circumstances and surroundings.

Of those born with a tendency to some of these grave mental defects, a very considerable percentage may be prevented from developing them, and made into useful and self-supporting citizens—though not into desirable ancestors—by good surroundings and good training.

If we only apply our best intelligence to the strict limiting of the number of children of parents showing any degree of defective strain, while preventing those children who are born defective from marrying and contributing to the next generation; we shall find little difficulty in dealing kindly but firmly with those unfortunate matings, with both parents defective, whose fated offspring can look forward only to an inheritance of nothing but shame and misery and degradation.

—Selected

ARABIAN PROVERB

He who knows, and knows he knows,
 He is wise—follow him.
 He who knows, and knows not he knows,
 He is asleep—wake him.
 He who knows not and knows not he knows not,
 He is a fool—shun him.
 He who knows not, and knows he knows not,
 He is a child—teach him.

We kind o' thought Christ went agin war an'
 pillage. —Lowell

Grace thou thy house and let not that grace thee.
 —Benjamin Franklin

We shape ourselves the joy or fear
 Of which the coming life is made,
 And fill our Future's atmosphere
 With sunshine or with shade.
 —Whittier

Take time to speak a loving word
 Where loving words are seldom heard;
 And it will linger in the mind
 And gather others of its kind,
 Till loving words will echo where
 Erstwhile the heart was poor and bare;
 And somewhere on the heavenward track
 Their music will come echoing back.

That man is great, and he alone,
 Who serves a greatness not his own,
 For neither praise nor pelf.
 —Lord Lytton

For touching hearts, the only secret known,
 My worthy friend, is to have one of your own.
 —Goethe

We are immortal now and here,
 Our fear is all we have to fear
 —Alice Cary

Sin is it state of mind,
 Not an outward act.
 —Sewell

I find letters from God dropped in the street
 and everyone is signed by God's name.
 —Walt Whitman

Where'er a noble deed is wrought,
 Where'er is spoken a noble thought,
 Our hearts in glad surprise,
 To higher levels rise.
 —Longfellow

FAITH

Therefore to whom turn I but to Thee, the
 ineffable Name
 Builder and maker, thou, of houses not made
 with hands!
 What, have fear of change from thee who art
 ever the same?
 Doubt that thy power can fill the heart that thy
 power expands?
 There shall never be one lost good! What was,
 shall live as before;
 The evil is null, is nought, is silence implying
 sound;
 What was good shall be good, with, for evil,
 so much good more;
 On earth the broken arcs; in the heaven,
 a perfect round.
 All we have willed or hoped or dreamed of
 good shall exist;
 Not its semblance, but itself; no beauty, nor
 good, nor power
 Whose voice has gone forth, but each survives
 for the melodist,
 When eternity affirms the conception of an
 hour.
 The high that proved too high, the heroic for
 earth too hard,
 The passion that left the ground to lose itself in
 the sky,
 Are music sent up to God by the lover and the
 bard;
 Enough that he heard it once; we shall hear it
 by-and-by.

—Robert Browning from *Abt Vogler*

Question Department

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OUR DEBT OF DESTINY

Question—If a person has a life full of hardship at present and strives to the best of his or her ability to fulfill all duties, will the next life be lived under easier and more bearable circumstances, or if it is an advanced soul, must it have hardships in order to help and heal humanity?

Answer—During the earlier part of its evolution mankind committed the most atrocious crimes because actuated entirely by selfishness and disregard for other people's feelings. In those early lives we were cunning, cruel, and seldom did a good deed; in fact, it is recorded that at that time man spent the whole of the interval between earth lives in the purgatorial regions expiating the crimes he had committed during his physical life, and there was no heaven life to speak of.

That was the condition spoken of in the Bible as "lost in trespasses and sin," which made it necessary for the Christ to enter the earth and attempt the task of raising the vibrations, so that altruism might gradually conquer egoism and give us a heaven life upon which promotion and progression in our evolutionary career could be based.

Now, it will be evident that during that period of degradation and sin we contracted a great many heavy debts and obligations to one another which we must now work out by love, kindness, and service. Each of us has this burden of the past and it is that which constitutes the so-called *Dweller on the Threshold*.

It is said, and said truly, that "though the mills of the Gods grind slowly they grind exceedingly fine," and every transgression under the law merits a just recompense; therefore, the debt of the past must be paid, and in the interval between each two earth lives there is shown to us the pictures of that part of it which is now ripe for the reaping by the ordinary process of evolution. We are then allowed to choose our future as we will from among the opportunities presented to us. Therefore, if the soul is, as you say, an advanced

soul it will choose the hardest life possible so that it may the more quickly dissolve this burden of debt which has accumulated from the past, for the more quickly that is liquidated, the sooner will the spirit be ready to go on to its highest mission.

On the other hand, it is said that "the Lord tempers the wind to the shorn lamb" and the weaker souls who are unable to bear up under the hardships are therefore given what we see as easier lives where they may pay their debts in small coin, a little at a time, but it will take that much the longer before they are finally liberated.

Thus there is a good reason why a Job is called the friend and a favorite of God, and why it is said that "whom the Lord loveth He chasteneth." By giving us all that we can bear according to our request and with our consent the great Hierarchs who are in charge of evolution are really showing us favors.

This is why the Christ called those blessed who were persecuted for His name's sake; that is to say, as He also emphasized, when it is *falsely* done. And the light of occultism upon the problem of sorrow is one of the strongest rays of hope to the one who is blessed with this knowledge. It should give us all heart to bear up under all afflictions.

Whatever comes to us we have earned and if we are only careful to learn the lesson and to render the help and the service required of us in each particular case, then we may be sure that we are not only liquidating debts of the past but also laying up for ourselves treasures in heaven which will revert to us as useable soul powers to keep us on the path of rectitude in future lives.

HEAVENLY HAPPINESS

Question—If there is a strong attraction between two people which cannot reach a legitimate consummation in marriage because of previous ties and one of them passes out of this life

with that longing in mind, will they meet and mate in a future earth life.

Answer—Yes, in all probability the attraction they feel for each other and which cannot find expression now will in many instances bring them together even before the next life, for though there is no marriage in heaven, those who love each other and are therefore in a sense necessary to one another's happiness, are united in a bond of closest friendship during the stay in the first heaven, if they pass out at or near the same time.

But if one remains in the body for a number of years after the other has passed over, the one who is in the heaven world will with his or her loving thought create an image of the other and endow it with life, for we must remember that the Desire World is so constituted that whatever we think of we are able to give bodily shape. Thus, although this image will only be ensouled by his thought and the thoughts of the other person living in the body which often go with such a loved one, it embodies all the conditions that are necessary to fill the cup of happiness of this inhabitant of the heaven world.

Similarly, when the second person passes out, if the first person has gone into the second heaven, his or her shell, so-called (the disintegrating desire body in which he or she lived), will answer the purpose and feel perfectly real to the second lover until his or her life in this realm is ended. Then when they pass into the second and third heaven, forgetfulness of the past comes over them and they may part for one or more lives without loss, but some time, somewhere they will meet and the dynamic force which they generated by their yearnings for one another will unvaryingly draw them together so that it may reach its legitimate consummation.

This applies not only to lovers in the generally accepted sense of the word, but the love existing between brothers and sisters, parents and children, or friends who are not related by blood, will also work itself out in a similar manner. Our life in the first heaven is always blessed and filled by the presence of those we love. If they are not in the spirit world and thus actually present, their image will be, and it must not be thought either

that this is pure illusion, for it is ensouled by the love and the friendship sent out by them toward the person of whose heaven life they are part.

SPIRITUAL HERMAPHRODITES

Question—In your esoteric explanation of the Opera *Tannhauser*, you state that man must find the woman in himself, just what do you mean?

Answer—It is taught both in the Bible and esoterically that there was a time when mankind was male-female, hermaphrodite, or bisexual. At that time each was able to perpetuate the species without the assistance of anyone else; man was then a complete creative unit, capable of self-fertilization.

But in order to become a perfect vehicle for the spirit, it was necessary that a brain should be evolved together with a larynx so that man might be able to think and express himself in words. In order to accomplish this one half the creative force was directed upward to build these organs and enable man to turn his creative consciousness outward and people the world with things of his fancy, such as we see in ships, houses, railways, telephones, and all other things made by the hand of man, which have first been conceived in thought then objectified in the world.

Thus man became a creator on two planes, the physical and the mental, but we know that we cannot make an electric circuit with one wire, we must have two of opposite polarity, and when one-half the creative force was diverted to the brain, only the other half remained useable for procreation; thus man ceased to be a complete creative unit and became dependent upon someone else to supply the part of the force which he lacked, either positive or negative, masculine or feminine.

Since then sorrow, sin, and trouble have entered into the world and we have come under the dominion of death; but in time mankind will learn to turn the other half of the creative force upward through the spinal cord into the brain, *which will then be bi-polar*. At that time we shall use *both* the hemispheres of our cerebrum and not one as is now the case. When that day has come the man

will have found the woman within himself and woman will have found the man within herself; then it will not any longer be necessary to seek a mate in order to perpetuate our bodies, for *we shall then be able to conceive in our brain* a vehicle fit for our expression and objectify it as we now clothe our other ideas in physical form. It is by this power that adepts perpetuate their physical existence and create a new body before they leave the old, but they have *two spinal cords* and use *both hemispheres of the brain*.

THE EPHEMERIDES

We now have fifty-six years of the Ephemerides set and printed and within the next month the other four years and the Tables of Houses will probably be completed. This has been a gigantic task and we shall all draw a sigh of relief when it is finished, but we feel we have done something, of lasting value to Astrology in preparing these books, for the previous conditions where students of Astrology were unable to obtain the necessary textbooks were certainly intolerable.

THE SOUL'S MYSTIC TRAIL

Over the mystic trail, dear Friend,
Where deep'ning shadows mass!
Beyond the cross, where old ways part;
Up through the lonely pass,
Where warmth and cheer of human love—
The love of other days—
May nevermore its glory prove,
Nor light life's tangled maze.

Over the Path where frowning steps
Loom over the mystic cross!
Yet on we go into the deeps
Feeling no sense of loss.
No backward glance, no thought or sigh
For joys of time and sense.
The thrill of conquest stirs the soul
To life profound, intense.

Over the mystic trail, dear Friend—
The trail blazed long ago
By Him who came to lighten part
Of life's deep gloom and woe.
Into the night of the "Sorrowful Way"
We follow our lonely quest—
Nor seek to keep or hold or stay,
Nor pause to dream or rest.

Forever on and on we press
Unto the star-blazed Way,
With youth immortal in our hearts,
With aeons for a day!
With ageless ages far behind,
With deathless life within—
Into the mystic trail we pass,
Where *death*—and *birth* begin!

—Eva G. Taylor

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The Astral Ray

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“Sun-Time” and “Clock-Time”

AS we put behind us each twenty-four hours of time, we little think of the natural phenomena which are concerned in the making of the day.

When we speak of the day only, especially if we be versed in the sciences and have a pedantic regard for the exact use of terms, we may mean either of two quite different things. The day that we all know and ordinarily have in mind is familiar to science as the solar day.

The phenomena of the solar day are plainly apparent to observation. No calculation is necessary to determine its features. We first see the sun in the east. We then observe its apparent movement from the eastern horizon to the western, although the movement is only apparent. The phenomenon is really caused by the constant turning of the earth from the west toward the east on its axis. It then remains hidden from sight, while night is upon us, until we again see it in the east. We have thus been witness to the passing of one solar day.

The other thing we may have in mind when we speak generally of the day is what we may term, for want of a better name, the stellar day, the word we now employ being derived from the Latin *stella*, a star. This day is measured by the rotation of the earth upon its axis, with relation to the fixed stars, just as if no sun were in the heavens and just as if the earth were not, during its continuous rotation, racing along its orbit around the sun.

In speaking of our observed solar day we have had the twenty-four hours begin at sunrise. Astronomers measure the day from noon. Accordingly, they have defined the solar day as being the interval of time which elapses between two consecutive returns of the same terrestrial meridian to the sun. Speaking with less exactness, it may be said to be the time expended in one complete turn of the earth upon its axis, for it is this turning, or rotation, which, on an average of every twenty-four hours, presents a given terrestrial meridian to the sun. Let us now understand why it is not strictly correct to say that the solar day is marked by one complete turn of our globe on its gigantic axle. The day which is so marked is really what we have termed the stellar day. It must be remembered that, as it rotates, our sphere travels rapidly along a path or orbit around the sun. Again, we must note that the rate at which the earth moves along its orbit is far from uniform throughout the year. The orbit is not a circle, but an ellipse, and the globe is nearer the sun at some stages of its movement than at others. When we are at our nearest to the sun, the earth is said to be in *perihelion*, when we are farthest away, it is said to be in *aphelion*. The change in distance from the sun, operating through the law of gravitation, successively accelerates and retards the speed at which we move about the great luminary which is the center of the solar system. We may now see what effect the orbital movement has upon the

length of the solar day. Our advance along the orbit at varying rates of speed, the advance being considerable during each rotation of our sphere upon its axis, makes uncertain the length of the intervals between the successive returns of meridians to the sun, however uniform we may concede the periods actually occupied by the rotation to be, as measured by the fixed stars. Therefore, while we invariably consider the solar day as twenty-four hours long, the truth is that we can seldom actually describe that period to its duration, although, as we have indicated above, twenty-four hours is its average length.

As a result of the variations in the length of the solar day, watches and clocks, which show the time according to the stellar day, cannot often agree with the sun dial, which registers true solar time. Flammarion gives us the following table of "times" which a well-regulated watch would show at solar noon on certain days of the year at a given place:

Date	H.M.
January 1	12:04 P.M.
January 15	12:10 "
February 1	12:14 "
February 11	12:14 "
March 15	12:09 "
April 1	12:04 "
April 15	12:00 Noon
May 1	11:57 A.M.
May 15	11:55 "
June 1	11:57 "
June 15	12:00 Noon
July 1	12:03 P.M.
July 26	12:06 "
August 15	12:04 "
August 31	12:00 Noon
September 15	11:55 A.M.
October 1	11:49 "
October 15	11:46 "
November 3	11:43 "
November 16	11:44 "
December 1	11:49 "
December 15	11:55 "
December 25	12:00 Noon

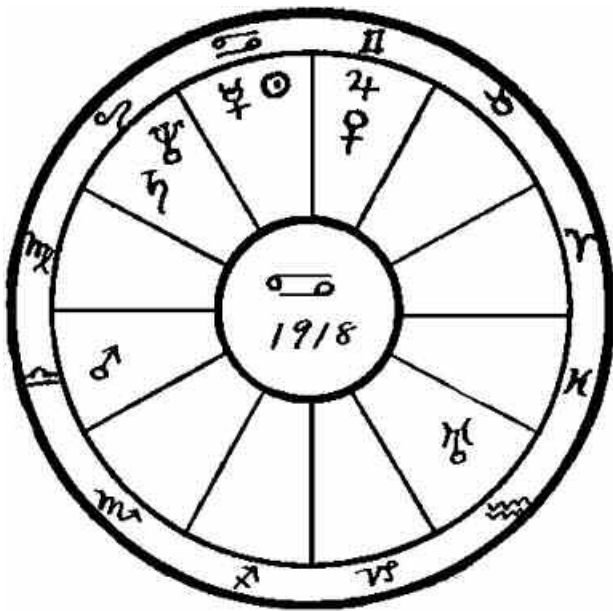
It will be understood from what we have said that it is only from the standpoint of our relation to the sun that the length of the day is variable. The actual time consumed in a rotation of the earth upon its axis, that time being what we have termed the stellar day, is practically exact and it is less than twenty-four hours. If, then, we regard the day as being coincident with the period actually occupied by one turn of the globe upon its axis, and look not to the sun as our mentor, an inspection of the fixed stars teaches that the duration of the day is twenty-three hours, fifty-six minutes and four seconds. The conditions we have stated are thus strikingly put by Prof. Poynting: "The sun is not a regular timekeeper. our twenty-four hour day is only the average between successive noons or times when the sun is due south. If compared with a good clock, the sun is in parts of the year too soon and in other parts too late, sometimes as much as a quarter of an hour. The variation in the solar day is due partly to the inclination of the earth's axis to the plane in which it moves around the sun, partly to variation of the earth's motion round the sun at different times of the year. The fixed stars keep good time, getting round in about four minutes less than twenty-four hours. By them clocks are rated. Their day is the true time of our revolution of the earth."

The day has been divided into twenty-four hour parts from the earliest times, although, in different sections of the world and at different periods of history, its commencement has been placed at different points in the twenty-four hours. In present times and in most countries the day is usually regarded as commencing at midnight, the twelve hours before noon being designated as A. M., or *ante meridiem*, those after noon as P. M., or *post meridiem*. The ancient Chaldeans and the modern Greeks have made the day commence at sunrise, while, at least until a few years ago, the Italians and the Bohemians begin it at sunset. The ancient Greeks, instead of dividing the entire day into twenty-four equal parts, cut the period of light into twelve equal portions and the period of darkness into the same number.

The Children of Cancer, 1918

Born from June 22nd to July 23rd

EDITOR'S NOTE—It is the custom of astrologers, when giving a reading requiring as data only the month in which the person is born, to confine his remarks to the characteristics given by the sign the Sun is in at the time. Obviously, however, this is a most elementary reading and does not really convey any adequate idea of what these people are like, for if those were their sole characteristics there would only be twelve kinds of people in the world. We are going to improve upon this method by giving monthly readings that will fit the children born in the given month of that particular year and take into consideration the characteristics conferred by the other planets according to the sign wherein they are during that month. That should give a much more accurate idea of the nature and possibilities of these children and will, we hope, be of some use to the many parents who are not fortunate enough to have their children's horoscopes cast and read individually. We keep these magazines in stock so that parents may get such a reading for children born in any month *after* June, 1917. The price of back numbers is 25c each.



Cancer is one of the weakest signs in the zodiac and when it stands unfortified upon the eastern horizon, the children born at that time are usually deficient in energy and ambition; but those who are born during the month when the Sun is in this sign, from June 22nd to July 23rd, are somewhat better off in this respect, for though it weakens the Sun, the sign itself is strengthened thereby and thus the children born at sunrise within the dates mentioned above are somewhat better off in this respect than the average Cancer child, though far

from robust, unless other signs of good health are indicated in the horoscope.

The weakest point in the anatomy of these children will be the heart, because this year we find Saturn the planet of obstruction in the sign Leo, which governs the heart, and in mundane opposition to Uranus, the planet of spasmodic action. This indicates a constitutionally weak and fluttering heart; therefore, these children should have considerable care during their infancy and they should learn to husband their strength, for in that way it is possible to build up quite a good constitution. There are many people who ruin a good constitution by excesses in work, play, and living; similarly, there are also others who by forethought and foreknowledge may strengthen a congenitally weak constitution and preserve health by husbanding their strength instead of wasting it. This of course depends greatly upon what care the child is given and what training it receives. If the parents of these children will take heed of the warning here given, much sorrow and suffering can probably be avoided. Cancer children are very adaptable and quick to grasp an idea, so that if the point can be brought home to them when they arrive at the age of reason, they can probably be depended upon to do their part.

The children of Cancer have a very sympathetic nature; they are eager to make friends and very loyal to them. These characteristics are much accentuated in those who are born in 1918 because there we find Venus, the planet of love and friendship, together with Jupiter, the planet of benevolence, kindness, and joviality, in the sign governing brothers and sisters, Gemini. On account of the characteristics fostered by these planets it should be easy for them to forge ahead and win a place at the front. Jupiter and Venus are also in mundane sextile to Saturn, the planet of tact and diplomacy; this gives them forethought and discretion, order, system, and method, virtues that are of great value in making one's way through life.

We also find Mars, the planet of dynamic energy and construction, in mundane trine to Venus

and Jupiter; this is another sign of success, for it gives them energy, ambition, courage, and the power to overcome obstacles. All who have the Sun in this Fourth-House-sign Cancer, are very fond of their homes and the women make excellent mothers, who care for their offspring in the most unselfish and efficient manner.

The children of Cancer have a very vivid imagination, therefore they are good actors and are generally fond of the dramatic art, they love applause and feel very vain about their accomplishments. They are generally quick-tempered but do not keep spite. The 1918 crop will be somewhat more liable to this defect of character on account of the mundane square of Mars to the life-giving Sun. This also gives a tendency to feverish complaints and therefore the parents

should use all means at their disposal to teach them to keep cool, both physically and mentally. Mars in mundane square to Mercury, the planet of reason, implies a mental twist in the direction of untruthfulness and dishonesty, which ought to be nipped in the bud during the years of childhood, so that they may grow up to be honest and upright in every respect. The conjunction of Jupiter, the planet of opulence, and Venus, the planet of attraction, sextile to Mars, the planet of dynamic energy, shows that these children are apt to accumulate quite a competence, and taking the horoscope as a whole it indicates a fairly fortunate life for all of them, but particularly of course if the parents will help them to eradicate as much as possible the faults that we have mentioned as being latent in this group of children

Your Child's Horoscope

If the readings given in this department were to be paid for they would be very expensive. besides typewriting, typesetting, plating of the figure, etc., the calculation and reading of each horoscope requires at least one half day of the editor's time. **Please note that we do not promise anyone a reading to get them to subscribe.** We give these readings to help parents in training their children, to help young people find their place in the world, and to help students of the stellar science with practical lessons. If your child's horoscope appears, be thankful for your luck. If it does not, you have no cause for anger at us.

We Do Not Cast Horoscopes.

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

Ruth R., born July 14, 1904, 1:45 P. M., at Columbus, Ohio.

At the time of Ruth's birth, there were four fixed signs on the angles with the material sign Scorpio rising and Mars, the ruler, was trine to the Ascendant. We find in the horoscope five principal aspects, two of them are called good and three are called bad, though, as we always say, such terms are not really applicable, for we learn both by the good and the bad aspects, and to learn the lesson of life is the object of this school in which we are placed from birth to death.

There is first, the life-giving Sun in conjunction with Venus, the planet of love, art, and music. Then we have Jupiter, the planet of benevolence and opulence, trine to Uranus, the planet of originality, intuition and independence. Next we have Mercury, the planet of gossip and mischief, and Venus, the planet of disorderliness, square to

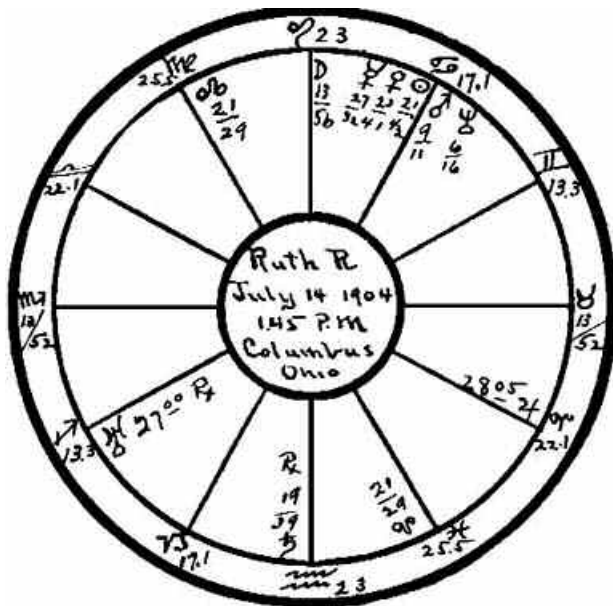
Jupiter, the planet of self-indulgence. We also find the Moon in opposition to Saturn, the planet of obstruction.

Taking the first of these aspects, the life-giving Sun in conjunction with Venus, the planet of music, art, and love, we find that it gives Ruth an amiable, affectionate nature, kind and sympathetic to all with whom she comes in contact, a cheerful disposition which spreads sunshine in her surroundings, a fondness of music and art; she also has some ability in that direction and is eager for pleasure, comfort, luxury, and leisure. It will make her very popular, secure a rise in life and a comfortable income. When the time comes for her to marry, she will meet a mate who will draw out her love nature to the fullest extent and an ideal union will result, filling her cup of happiness to the brim.

Jupiter, the planet of benevolence and opulence,

trine to Uranus, the planet of independence and originality, will make her broad-minded and independent in thought and action. She will arrive at her conclusions by startling and unique mental methods, which will often take others by complete surprise. This aspect also indicates general success in life and a vocation connected with the higher philosophy, occult arts or societies where her humanitarian instincts may find scope for expression. An education in the publishing and printing trade now will benefit her much in later years.

But there is no rose without its thorns, neither does life run smooth always; we all have sharp corners in our characters that need rounding out; that is just what this school of life is for, and Ruth



is no exception to this rule. The square of Mercury, the planet of slander and mischief, and Venus, the planet of sloth and disorder, to Jupiter, the planet of self-indulgence, shows that she is apt to express herself too sharply at times, to indulge her love of gossip and ease too much and adopt a careless attitude with respect to the conventions that is apt to rile Mrs. Grundy. This will lay her liable to slander and cause her much unhappiness, unless she is taught that we must avoid the appearance of wrong doing as much as the wrong acts themselves, and the sooner she learns this lesson, the more sorrow she will save herself. There will be sufficient obstacles in her life anyway,

despite her best efforts, because the Moon is in opposition to Saturn, the planet of obstruction, that always brings disappointment in life, so that when you think you have something right within your grasp, something unforeseen happens and your palace of dreams crumbles like a house of cards. This she cannot avoid, for the configuration is from fixed signs, showing that it is ripe fate brought over from past lives, but if she takes the right attitude she can profit by each lesson and learn patience and fortitude. It is not the experience itself that matters so much as the way we take it, besides, there will be so much good in her life to offset the bad that it will outweigh it by far.

With respect to health, we find that Cancer is one of the weakest signs in the zodiac, so that when the life-giving Sun is placed there the vital forces are not at their highest. We also find the Moon which is the particular significator of health for a woman, in Leo, the sign that governs the heart, and in opposition to Saturn, the planet of obstruction. This shows that the heart action is organically weak, and although outwardly she may not at the present time show any signs of it, there is nevertheless trouble latent from that direction. On that account she ought to save herself as much as possible any unnecessary or strenuous exercise, conserving her life forces in youth so that in later life she may have enough vitality to withstand the strain of the years.

The conjunction of Mars, the planet of dynamic energy, with Neptune, the planet of chaos, in Cancer, the sign governing the stomach, shows that there is a tendency also to digestive trouble, and therefore the simple life and attention to diet will save Ruth much trouble in later years. She should remember that it is with strength and vitality as with a bank account or an income: no matter how much we have, if we spend more we are poor, but we are rich if we know how to live within our means, regardless of how scanty our portion may be.

Christian R. S., born June 15, 1911, at 3 :10 P. M., Naples, Italy.

The first point we note is the splendid position and aspects of Mercury, the planet of mind,

expression, and dexterity; it is placed in its own sign Gemini, sextile to Mars, the planet of dynamic energy, courage, construction and forcefulness, Mars being strong in his own sign Aries. Mercury is also trine to the Moon, which is the other significator of mind, and sextile to Venus, the planet of love, art and music, she being highly elevated in the horoscope near the Midheaven and therefore very powerful.

These aspects give Christian an unusually bright mind, a kind and a loving disposition, ability and dexterity in music and a pleasing yet forceful mode of expression that will make him unusually popular and draw around him a large circle of friends and admirers; this last judgment is based upon the fact that Mercury is Lord of the Eleventh House which governs friends, hopes and wishes, so that we also learn from this that his ambitions and desires in life will be gratified to a large extent.

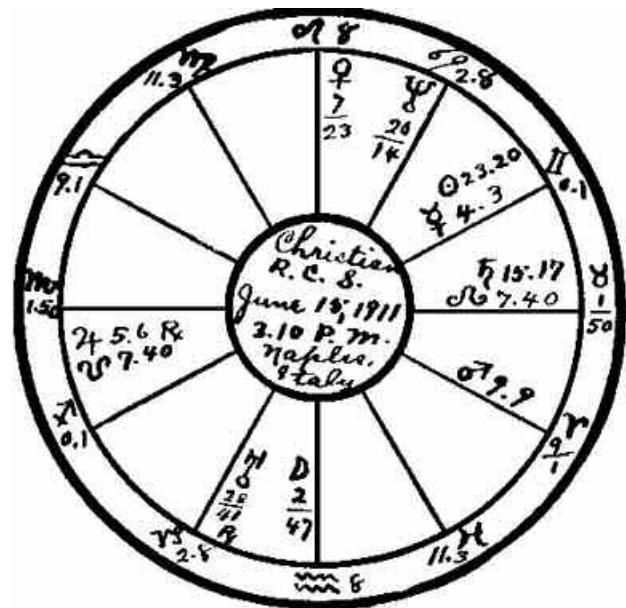
We may further say that his vocation in life will be of an artistic nature; it is difficult to say just what branch of art, for he is very versatile and has unusual dexterity, hence he will probably be clever along several lines, though he will specialize in one. There are all indications, as already said, that in this manner his life will receive its greatest satisfaction, that his aims and ambitions are likely to be realized in a fair measure, and thus we may say that his will be a very successful life; he has been born under lucky stars indeed.

With respect to the financial recompense that he will receive for his labors, indications are not quite as good, for Jupiter the planet of opulence, is square to the Moon and Venus; this shows that his business judgment is poor, and therefore he will not be a Croesus but will probably make enough for the day and the way. There are also indications of a legacy.

Perhaps by knowing these facts it will be possible for the parents to so guide his education that his knowledge of business will be improved to some extent. If this can be done, it will probably save him considerable disappointment at the totally unexpected losses which are foreshown by the conjunction of Uranus and the Moon. The sextile of Saturn, the planet of order, system, and

method, to Neptune, the spiritual octave of Mercury, shows that Christian will have a leaning towards mystic learning, and probably find much satisfaction and comfort in the study of the deeper subjects of life. This will make his nature more serious and thoughtful. When we come to discuss the question of health, unfortunately we leave the sunshine behind and come into the realm of shadow, for the weakest points in Christian's physical nature are closely connected with weak points in the moral make up, and the faults of one react upon the other.

In the first place, we note that he has no great vitality, because the Sun is placed in the Eighth



House and unaspected. The second observation shows us Saturn, the planet of obstruction, in the sign Taurus, which governs the throat; this will probably produce adenoids and tonsilitis, especially at the age of puberty; but be very careful not to have him operated upon, for the tonsils are by no means as superfluous as the doctors would have us believe. Saturn also works in Scorpio, the sign which governs the generative organs, and there we find a retrograde Jupiter, the planet of self-indulgence, conjoined with the Saturnine Dragon's Tail, and square to the feminine Venus and Moon. Also note Uranus, the planet of illicit intercourse is conjoined with the Moon. These testimonies show a tendency on the part of Christ-

ian to indulge the passional lower nature with very serious consequence to himself, for the diseases which are contracted on account of such misconduct are very deep-seated and far-reaching, they have such serious results that it is dreadful even to contemplate them.

But let us thank God that Christian is still in the years of childhood, when the character is plastic and can be molded, for you as parents will then have an opportunity to educate him in these matters and show him from the very earliest moment you can the sanctity and sacredness of the creative function and the dire results which follow its abuse. If you show him the tendencies in his character and handle this matter delicately, yet without gloves, you may lay up for yourselves great treasure in heaven by saving this soul from so serious a fate, and we sincerely hope you will prove equal to the task.

Harold van der W., born Dec. 10, 1904, at 11:00 P. M., Pretoria, South Africa.

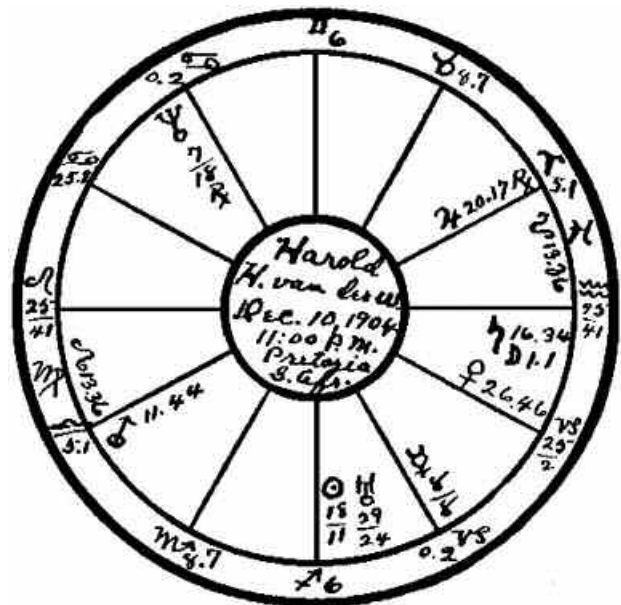
At the time of Harold's birth we find the life-giving Sun well aspected to Saturn, the planet, of order, system, diplomacy; and tact, to Mars, the planet of dynamic, energy, ambition and enterprise, and to Jupiter, the planet of opulence, benevolence, and good-fellowship.

From the Sun sextile to Mars he gets an ambitious, energetic, and enterprising nature, full of enthusiasm and self-reliance in whatever he undertakes. This configuration also gives him the physical endurance and the will-power and determination to carry his projects through to a successful consummation, even if it has to be done by sheer force of will. Mars being in the airy sign Libra, also helps to strengthen the intellect. From the Sun sextile to Saturn he gets the necessary balance to counteract the Martial impulsiveness. This will make him conservative, diplomatic, tactful, and also give him the patient persistence and the organizing ability necessary to insure success in his undertakings. He will be particularly fortunate in enterprises connected with mining or lands.

The trine of the Sun and Jupiter increases his self-confidence and executive ability. It will also make him philanthropic, humane, and benevolent,

radiant with friendship and fellow-feeling, which will attract to him friends of wealth and influence who will be of material help to him in his affairs, and this configuration will also bring him affluence, and give him the genial good nature to enjoy society, together with a ready sympathy for those who are in unfortunate circumstances, and a desire to help them. Thus he will gain the respect of rich and poor in the community, and may probably advance to posts of public honor.

There are other aspects in this figure which show that success awaits him, for Mars the planet of dynamic energy is trine with Saturn, the planet



of patience, persistence, forethought and method. This will give him initiative and the courage to undertake unusual or dangerous tasks, also the strength and endurance to carry them through to completion, in spite of opposition or obstruction.

The Moon, which is the significator of mind, is in conjunction to Venus, the planet of love; this shows that he has a good disposition and will win general popularity.

But while all these good aspects show virtues and consequently are indications of success, there is in this horoscope, as well as in all others, a dark side that also has to be taken into consideration. There are rocks and shoals where his ship of life may founder and of which he ought to beware. These danger points are indicated by the square of

Mars, the planet of recklessness and impulse, to Mercury, the planet of speech, mind, and reason. Mars is also square to Neptune, which is the higher octave of Mercury. Trouble is also indicated by the square of Venus to Jupiter, the planet of self-indulgence, licentiousness, and profligacy. The square of Venus and Jupiter tells us there is danger he may miss the good mark and grasp the shadow instead of the substance, for the square always brings the worst side out of the planets; hence this will give him a tendency to arrogance, ostentatious display, or glitter and glamour, and to self-indulgence of the lower nature. If he falls into that trap the square of Mars to Mercury and Neptune will involve him in scandal in connection with the opposite sex, and bring trouble on account of impulsive speech and actions, which may ruin his chance in life and cause him to lose the respect of the community.

Therefore you as parents ought to be very careful to inculcate in him a strong love of truth and an unswerving rectitude, no matter what the gains from another course may seem. It is rather late in the day to begin this training if you have not already started, but probably these tendencies have shown themselves in some measure, so you have probably already taken the matter up with him, and if you can now show him how the horoscope reveals these tendencies and that it is possible for him to seek out the good way in preference to the one that will inevitably lead to destruction, you may get him to see the danger point and form a firm resolution to stay on the right side of the road.

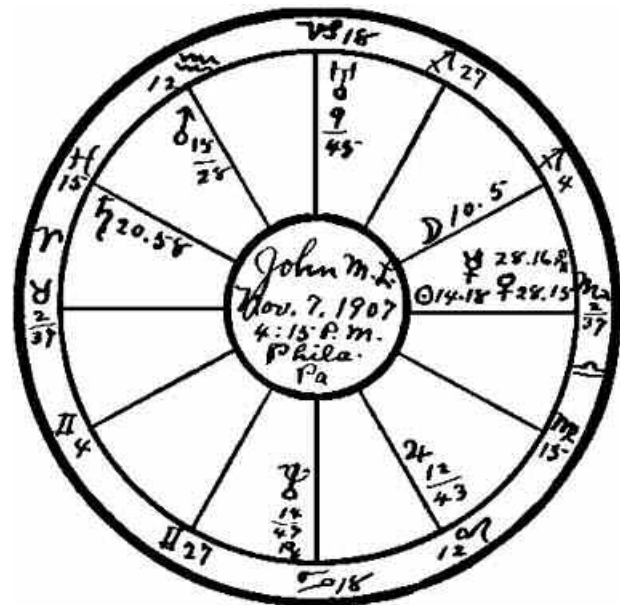
With respect to health, we find that Harold is well taken care of. The good aspects between the Sun, Mars, and Jupiter, give him a strong constitution, but there is a chance that nervous trouble may develop on account of the configuration of Mars, Neptune, and Mercury. This, however, is rather remote and need not be given serious thought.

John M. L., born Nov. 7, 1907, at 4 :15 P. M. Philadelphia, Pa.

At the time of John's birth we find Mercury, the planet of mind, humor, wit and expression, con-

joined with Venus, the planet of love, art and beauty. This gives John a good-tempered, amiable, and cheerful nature, which makes him popular among his associates, especially the ladies. He will be very sociable and fond of beautiful things, entertainments, and pleasure. This position will attract many friends and give him much enjoyment in life.

These indications are strengthened by the trine of the Moon to Jupiter, the planet of benevolence, opulence, law, and good-fellowship, for this ray



will fortify the good judgment of John and make him upright and honest, sympathetic and kind, full of fellow-feeling, optimism and cheer, which will win for him the love, trust, and respect of his circle of associates, bring him friends and financial success, happiness in marriage, and a full measure of good fortune.

He will not get all these good things for nothing however, we all have to earn what we get, and the Moon sextile to Mars, the planet of energy, enterprise, and construction shows that John has a resourceful, energetic mind and is not afraid of hard work when necessary to accomplish his end. He will not be easily discouraged, for there is also a patient persistence, a conservative, thoughtful and methodical turn in the mind, conferred by the Sun trine Saturn, the planet of persistence, tact and organization. This will enable him to endure opposition and still continue in the line he has

mapped out as leading to success, no matter how dangerous or arduous the task. Thus his chances for final success are great indeed.

You are not to imagine however that it is all plain sailing for John, there are rocks and shoals in every life, we all have our vices as well as our virtues, and John's principal stumbling block is shown by the square of the Sun to the impulsive, reckless, and overbearing Mars, also his square to the bombastic, haughty, and sporty Jupiter. This will at times, when the transits favor, give a tendency to be foolhardy and venturesome, so that an accident may result, or it may make him puff up with false pride, inclined to be bombastic, domineering, and overbearing, so that he may in a moment lose friends and prestige which it has taken years to gain. At such times he will also be subject to a turbulent temper, and the results of such an outbreak may afterwards cause him a great deal of regret and unhappiness. Therefore it should be your work as parents to teach him to curb these undesirable tendencies, both by example and precept, for by so doing you will save him a great deal of sorrow in life.

The basic nature is principally good, as shown by the other planetary aspects, but this lack of self-control may undo so much and so quickly that can never afterwards be mended or patched up. Mercury, Venus, and the Sun, are placed in the Seventh House, and we may therefore take it for granted that John's chances of success in marriage are good. As the Moon is placed in the Eighth House and trine to Jupiter who is ruler of the Eighth House, it is evident that John will not only gain financially by his own efforts but will also obtain money by marriage and legacies. Thus his comfort and material welfare are assured.

With respect to health, we find that the hot and inflammatory Mars is square to the life-giving Sun, and this, as already said, gives a tendency to accidents, fevers, and inflammatory complaints caused by improper methods of diet, and Neptune in Cancer gives a tendency towards indigestion and bowel complaints. Therefore you should teach John both by precept and example to live the simple, frugal life, and not indulge the appetite. He should eat to live instead of living to eat.

VOCATIONAL READING

Frank Glenwood C., Born Dec. 27, 1902 at 6:00 A. M., San Francisco, Calif.

At the time of your birth we find Mars, the planet of dynamic energy, trine to Saturn, the planet of method, order, system, forethought, and mechanical ability; we may therefore judge that you have a great deal of energy and are capable of planning correctly and with forethought, as well as the mechanical ability to carry your designs out in actual work. We also find that Venus, which is ruler of your Sixth House, indicating service, and the Tenth House, indicating social standing, is conjoined with Mercury, the planet of reason, expression and dexterity. Therefore you have an artistic nature and the ability to perform your work in an artistic manner, so that lithographing, printing, and kindred works would offer you a wide field for the expression of your talent, and also bring to you the remuneration and reward which you merit. But we also find in your nature several characteristics which will be against your success in life, if they are allowed to find expression and you yield to them. The restless Moon is on the Ascendant in the sign Sagittarius, and Uranus, the planet of independence and impatience of restraint, is there also. This gives you a very original nature, but independent of interference and impatient of any restraint. It implants in you a desire to roam; far fields will always look green to you, and if this tendency to roam and rove is indulged beyond a certain point, if you do not settle down to study and sustained effort, then, of course, you will be like the rolling stone, gathering no moss; but on the other hand, you may reap a great deal of experience and find pleasure that the stay-at-home will not meet in his life. It is for you to choose. Both Saturn, the planet of poverty, and Jupiter, the planet of prosperity, are in your Second House, governing finance, so that you may cater to whichever one you want. Thrift and sustained effort will give you competence, using Saturn as a stepping stone to Jupiter, or indulgence in the Jupiterian generosity and desire for pleasure will bring you in time to the poverty of Saturn.

Studies

in

The Rosicrucian Cosmo Conception

* * * * *

Not Peace but a Sword

Kittie Skidmore Cowen

(Continued from last month.)

On the other hand, when we pluck plants up by the roots it causes the earth pain, just as it does us when we have our har pulled. When we break a stone we give the earth pleasure, for this earth is the body of a spirit which has incarnated here in our dense earth in order that we might have the material wherewith to build the dense bodies we function in just now. The earth spirit is longing for the day of redemption, when man shall have evolved so far that he shall cease to be under the necessity of having such a dense body and be able to function in a more ethereal vehicle. Then this instrument will have been spiritualized so that we may take the spiritual essence of it and discard the dense body.

“The mystery of Golgotha, when the great Christ Spirit entered the earth, was only the beginning of the sacrifice. It was not just the death of the body of Jesus, that was over in a moment; but it was the continued incarceration of that Christ, Who emanated from the cosmic Christ principle and is now the indwelling Earth Spirit, confined here till He has accomplished the redemption of man.”

Christ came to the world because the race-religions were no longer adequate for the development of man. They had separated mankind into antagonistic groups, so the race-religions must be abrogated, but we can not do away with nations

except we separate the individual. Therefore we have wars and revolutions where men have rebelled against kings and rulers, and have instituted republics. But they are not enough. We want to be free individually. We want to be every man a law unto himself, and this is where the great danger lies. We can not become laws unto ourselves, we can not be free, until we have learned to respect everybody else's rights.

It was to eventually lift mankind up to a higher plane of religion that the Christ came to the world. For three years He went about among humanity preaching and teaching. To His disciples he gave the deeper philosophies, to the multitude He spoke in parable. Paul's methods were also in harmony with this, for he gave “milk” or the more elementary teaching to the “babes” in the faith, reserving the “meat” or deeper teaching for the “strong”, those who had qualified themselves to understand and receive them.

At the end of the three years, when the Christ had completed that part of His mission, when He had prepared the way and made it an open path for whosoever will, He passed through the agony of crucifixion and entered upon the second part of His great sacrifice for the uplift of mankind; namely, the cleansing of the Desire World of the earth. In the *Cosmo* we read that on Golgotha the physical body of the Christ was destroyed, and the great Christ Spirit flowed out through the wounds

of Jesus' body and diffused itself all over the earth. And that is why we hear of that great darkness, because that spiritual light was what men perceived as darkness. But gradually it was absorbed into the earth, and took its place, permitting everything within its influence to return to its normal condition, so far as man could see; but the vibrations that had been set up there cleansed, purified, and set in rhythmic order the vibrations in the higher world, and gave a spiritual impulse that could not otherwise have been given, and *that* was the way that it cleansed, and "*took away the sin of the world*" by restoring the rhythmic vibrations in a measure and thus enabling man to progress.

Up to that time the earth had been worked upon *from without*, as the group spirits now guide the animals from without, but since that time the Christ has been our indwelling Earth Spirit. He now guides our planet in its orbit, *and is endeavoring to replace the regime of war inaugurated by Jehovah on one hand and the Martial Lucifer Spirits, on the other*, by a regime of altruism, a reign of Universal Friendship.

The sacrifice on Golgotha did not end when the great Christ Spirit became liberated from His physical environment, for each year, just as surely as the seasons roll, the great world drama is re-enacted. Each September sees the Cosmic Christ descending as a mighty Lightwave of supernal splendor upon the earth, which it permeates and is absorbed. By the twenty-first of December it has reached the center of our terrestrial sphere, when the days are shortest and the nights are longest and darkest. "The light shineth in darkness, and the darkness comprehended it not."

The vibratory motive impulse given the earth during the early months of each year, have nearly spent themselves, and by Christmas the earth is crystallized, old, dead and cold, and were it not for this new life of the Christ Spirit which is poured into the earth to give it fresh energy and life for another year, all life upon our planet would surely perish. And so each year the Son of God is reborn again to enliven this planet by His superior vibrations, that we may have life, and

have it more abundantly, for not only is the earth rebuilt, but an augmented energy sweeps with an irresistible force through the veins and arteries of all living beings, inspiring them, instilling new hope, new ambition, and new life, and impelling to new activities whereby they learn new lessons in the school of experience.

On the darkest and longest night of the year, the Christ, having reached the very center of the earth, is again reborn to our world and commences to radiate life as He turns on His upward path and begins His slow ascent to the earth's periphery and thence to the Sun from whence He came and of which He is regent.

Each year this cosmic drama takes place and will continue to occur until a sufficient number have developed soul bodies, which are built of ether, to float this sphere of ours. It is the Christ ether that now floats the world, and when a sufficient number have evolved soul bodies to the point where they can float the earth, they may take up His burden and save Him the pain of physical existence. Then, and not until then, will the Christ Spirit be liberated from this painful, agonizing environment, where, for humanity's sake, this Great Spirit voluntarily remains, waiting, groaning, and travailing in the limitations set by the crampingly slow vibrations of our dense planet.

There were three prime factors involved in bringing about man's descent into gross matter, the combined workings of which ultimately blinded the spirit until it lost sight of its true nature. They were, namely: The abuse of the creative force, the addition of meat to the diet, and the use of alcoholic spirits as a beverage. And so efficient was the work performed by each that a large number of our present day humanity have forgotten their spiritual heritage and recognize only the dense body as being the real man. In the Second or Hyperborean Epoch, mankind sustained their bodies on the plants. In the Third or Lemurian Epoch, they obtained their living from animals to supplement the former plant food. Milk was the means used for evolving the desire body, which made the mankind of that time animal-like. It was

at the close of this Epoch that the "Fall of Man" occurred and humanity was expelled from the Garden of Eden for acting on the advice of the Lucifer Spirits and exercising unrestrictedly the use of the propagative force. In the Aryan, or Fifth Epoch, wine was added to the diet of mankind. Wine acted upon the spirit of the Fifth Epoch man in such a way as to temporarily paralyze it. This was done with the view of making man forget, for the time being, his spiritual home, in order that he might learn to know, esteem, and conquer the physical world and value it at its proper worth.

Present conditions reveal to us how completely mankind has become blinded to all else, save his present physical environment. But the lowest rung in the ladder of dense material existence has been reached, and we are now about to enter in upon a new era, the Aquarian Age, with its altered conditions, conceptions, estimates, values, and relationships. The old order of standards has served its purpose, has completed its destiny. We have reached the transitional period between the passing of the old and the coming of the new. Physically as well as mentally there must be a readjustment in the constitution of mankind. Henceforth, the spiral path leads upward. And by the law of analogy, we must lay aside those things the acquirement of which have tended to weigh us down, to fetter and to obstruct.

Alcohol, we well know, numbs the spirit of mankind and sets the lower forces of the desire nature free. The spirit must be freed from this benumbing, paralyzing influence, for none who offer tribute to the *counterfeit* spirit of wine can ever know anything of the Higher Self—the *true* Spirit which is the very source of life.

The practice of meat eating, the second agency in furthering man's descent into matter, must also be given up, for no one who kills can hope to go very far along the path of righteousness. There is plenty of proof that a carnivorous diet fosters ferocity. We must first become harmless before we can hope or expect to attract harmlessness from others.

The unrestricted use of the creative force must be controlled. To use this force for any other rea-

son than the propagation of the species is prostitution, the sin against the Holy Spirit, which, we are told, is not forgiven; it must be expiated. (See *Questions and Answers*, Vol 1, page 211.) "Humanity as a whole is now suffering for that sin. The debilitated bodies, the sickness that we see around us, has been caused by centuries of abuse, and until we learn to subdue our passions, there can be no true health among the human race. We have been born of parents who thought that it was right to gratify their passions at any and all times. In consequence we suffer now, and by our attitude toward the sex question most of us are at the present time conferring the same maladies upon our children. Thus the sins of the fathers are being visited upon the children from generation to generation, and will continue to bring sorrow and suffering until we shall understand that every child has a right to be well born and to receive the proper physical conditions during the period of antenatal life."

What wonder is it then, that those who prostitute this wonderful force, and by so doing, not only weaken the physical organism through consequent disease, but rob the mentality of its proper constructive force as well; those who still partake of a flesh diet, well knowing that it fosters ferocity, cruelty, and bloodshed, and those who revel in the wine-cup and its benumbing influence, what wonder is it, when viewed in the light of common reason, that such people return at times to godless savagery and exhibit a ferocity unrestrained by any of the finer feelings supposed to have been fostered by centuries of so-called civilization?

(See Mr. Heindel's Students' Lesson, November 1917.) "So long as men continue to quench the immortal spirit within themselves by partaking of the counterfeit alcoholic spirit, there can never be lasting peace on earth, for the innate ferocity fostered by these foods will break through at intervals and sweep even the most altruistic conceptions and ideals into a maelstrom of savagery, a carnival of ruthless carnage which will grow correspondingly greater as the intellect of man evolves and enables him to conceive with

his master-mind methods of destruction more diabolical than any we have yet witnessed.

“It needs no argument to prove that the present war has been much more destructive than any of the previous conflicts recorded in history, because it has been fought by men of *brain* rather than *brawn*. The ingenuity which in times of peace has been turned to good account in constructive enterprises has now been enlisted in the service of destruction and it is safe to say that if another war is fought fifty or a hundred years hence it may perhaps all but depopulate the earth; therefore a lasting peace is an absolute necessity from the standpoint of self-preservation, and no thinking man or woman can afford to brush aside without investigation any theory which is advanced as tending to make war impossible, even if they have been accustomed to regard it as a foolish fad.”

To the true occult student the path that leads to “Peace on earth, good will toward men” is very clear, and sooner or later all will be compelled to tread it. Many, from the moment they first catch a glimpse of its true outlines, will go forth joyfully, earnestly; but others must be coaxed, led, lashed by the whip of adversity, prodded by the goad of necessity. But eventually, all must find the way, for the law of fear must be swallowed up in by the law of love. “The law and the prophets were until Christ,” it is said, but we all know that even today, the law *is*, and that it is as yet very necessary. It is therefore very evident that the law was not abolished at the physical coming of Christ. It is the coming of the Christ principle into the inner nature of man that is to abolish the law, and until the Christ principle has been formed within us, we are not ready for the Second Coming.

When Christ was about to leave His disciples, He gave them the unequivocal promise that He would come again, and ever since that time it has been a subject of the greatest possible interest to all those who believe in His Name. When will He come, and how shall we know Him, is the ever present question. Relative to this event Christ spoke to His disciples in the following language:

“Take heed, lest any man deceive you; [See Mr. Heindel’s book, *Christ and His Coming*.] for

many shall come in my name, saying, I am the Christ; and shall deceive many. And if any man shall say to you, Lo, here is the Christ; or lo, He is there; believe him not. For false Christs and false prophets shall rise, and shall show signs and wonders, to seduce, if it were possible, the very elect....then they shall see the Son of man *coming in the clouds* with great power and glory....He shall send His Angels and gather together His elect from the four winds....But that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.”—Mark 13.

“But the Bible does not leave the matter by telling us where not to look for Christ. He said emphatically. ‘*The Son of Man shall come in the clouds.*’ When He finally left His disciples, ‘He was taken up, and *a cloud* received Him out of their sight. And while they looked steadfastly toward heaven as He went up, two men stood by them in white apparel which also said: ‘He shall so come in like manner as ye have seen Him go into heaven.’ (Acts 1:10-11) Paul says: ‘The Lord Himself shall descend from heaven....then we.... shall be caught up *in the clouds* to meet the Lord, *in the air.*’ (1 Thes. 4:16-17) John saw the first heaven and earth pass away, the sea dried up, and a holy city descended *from heaven*, of which Christ was regent. These things are manifestly physical impossibilities. A body of flesh and blood cannot ascend into the air, and Paul emphatically asserts that ‘flesh and blood cannot inherit the Kingdom of God.’ If we cannot enter the Kingdom in that garment (flesh and blood) how in a Universe of Law can Christ, the Leader, use a physical body?

“If we can find out what sort of a vehicle He used, (when He ascended) we shall know how we may recognize Him, and also how we shall be constituted, for ‘we shall be like Him,’ according to John: ‘Beloved, now are we the sons of God, and it dours not yet appear what we shall be; but *we know that when He shall appear, we shall be like Him.*” (1 John, 3:2). Paul says: ‘Our Commonwealth is in heaven,’ whence also we are expecting a Savior, the Lord Jesus Christ, *who*

shall change our vile body, that it may be fashioned like unto His glorious body. (Phil. 3:20-21).

“The body Christ used after Golgotha was also capable of entering a room with closed doors, for He thus appeared to His disciples and allowed Thomas to touch Him. That feat required a vehicle more subtle than the physical, and no amount of sophistry can evade this argument that Christ will use a vehicle more subtle than the physical, ‘for the Bible teaches that Christ used such a subtle body after the resurrection, that He ascended to Heaven therein, that he is to return in that same body, and that we shall be changed to a state where we are like Him in that respect.

“The final question then arises: Does the Bible then teach definitely what that vehicle is, and is there any information whereby we may obtain full and definite knowledge concerning this new vehicle? For our answer we shall go to that inimitable fifteenth chapter of first Corinthians where Paul teaches the doctrine of rebirth by means of the seed atoms as clearly as the Western Wisdom Teaching of today.

“In the English version the forty-fifth verse reads: ‘There is a natural body and a spiritual body’; but the New Testament was not written in English, and as the translators knew nothing of the inner teachings, they had no idea how to translate the Greek word in that case. To them it seemed senseless, so they translated it as best they knew. I will leave you, however to translate it for yourselves, though you may not be Greek scholars. The word that is used there, and translated ‘natural body,’ is *Soma Psuchicon*. *Soma* is a Greek word that every body agrees is body—there is no question about that—but *Psuchico—psuche—(psyche)*—the soul—a soul-body; they had never heard of that, it probably seemed foolish to them.

It is true that Paul states in First Thessalonians 5:23, that man’s whole being is *spirit, soul and body*, but most likely they regarded soul and spirit as synonymous; but there is a vast difference however, as explained in the *Rosicrucian Mysteries*, so they translated the word, ‘natural body.’ Now, that is the vehicle Paul refers to as the one in which we shall meet Him. It is composed

of ether and therefore capable of levitation and passing walls, as all dense matter is permeated with ether. But John says that we shall be like Him, and seeing that He has no physical body in which to come, we must evolve that vehicle of the soul, that Soma Psuchicon, so that when He appears, we may meet Him, and be clothed in that golden wedding garment which is composed of the two finest ethers of the vital body.”

(See *Cosmo* page 384) “The Christian religion has not yet had time to accomplish its great object. Man is still in the toils of the dominant Race-spirit and the ideals of Christianity are yet too high for him. The intellect can see some of the beauties, and readily admits that we should love our enemies, but the passions of the desire body are still too strong. The law of the Race-spirit being ‘An eye for an eye,’ the Feeling is ‘I’ll get even!’ The heart prays for Love; the desire body hopes for Revenge. The intellect sees, *in the abstract*, the beauty of loving one’s enemies, but in concrete cases it allies itself with the vengeful feeling of the desire body, pleading, as an excuse for ‘getting even,’ that ‘the social organism must be protected.’

“It is a matter for congratulation, however, that society feels compelled to apologize for the retaliative methods used. Corrective methods and mercy are becoming more and more prominent in the administration of the laws, as is shown by the favorable reception which has been accorded that very modern institution, the Juvenile Court. Further manifestation of this same tendency may be noted in the increasing frequency with which convicted prisoners are released on probation, under suspended sentences. These are the vanguards of the sentiment of Universal Brotherhood, which is slowly but surely making its influence felt.

“We must also bear in mind that the time which has elapsed since the coming of Christ Jesus is but little more than a moment in comparison with the duration of even one Day of Manifestation. We must learn, as did Whitman, to “know the amplitude of time,” and look beyond the past and present cruelties and jealousies of the warring

(Continued on page 114)

Nutrition and Health

* * * * *

NEW FRUITS AND VEGETABLES

SOME new and interesting vegetable foods and fruits were recently described by Charles H. La Wall in a lecture before the Philadelphia Natural History Society, later printed in *The American Journal of Pharmacy* (March) and now issued as a separate pamphlet. Some of Mr. La Wall's "new" foods are not unknown to the public, such as alfalfa, the alligator pear, the fruit of the cactus, the artichoke, chicory, cotton-seed, and even the egg-plant and olive. Others are really strange and unfamiliar, such as the Chinese cabbage, the cardoon, the chayote, the dasheen, the paradise nut, and the udo. The word "new" in this connection; Mr. La Wall tells us, does not necessarily imply that these foods have been created or developed recently, although that is true in several cases. It means that through more perfect and rapid methods of transportation and distribution, certain foods which have had but a limited local use may be made available throughout a much larger area. He goes on:

"Some of these food-novelities are luxuries, pure and simple, being high in price and low in calorific value. Others need only a popular demand to bring them into competition with many other low-priced staple foods of high value. There is stretching out an ever-widening vista of agricultural possibilities, limited only by the flexibility of custom and freedom from prejudice shown by the food-consuming public. That prejudice plays an important part has been frequently evidenced in the past when attempts have been made to introduce new foods. Dr. Johnson is reported to have expressed his contempt for oats, now widely used as human food, by saying, 'It is a grain fed to horses in England and to people in Scotland.' The development and popularity of the tomato has occurred within the last century, and I have known individuals who remembered when this widely used fruit was believed to be poisonous,

and the plant was used for ornamental purposes. The cranberry has come into general favor, to the extent necessitating cultivation to supply the demand, within the memory of the present generation.

"Two of our greatest staples, the potato and the maize, were unknown to the civilized world until after the discovery of America and then only in an imperfect and half-wild form. The development of these to a point where they have become of enormous economic importance in many parts of the world makes us wonder at the possibilities for the future of some of our as yet undeveloped vegetable foods."

We append Mr. La Wall's descriptions of some of the most unfamiliar of these vegetables, whose names, he reminds us, are in many cases not even to be found in the dictionaries:

"*Cabbage, Chinese*—Also known as Pe Tsai, Shantung cabbage, and celery cabbage, *Brassica chinensis*. This novel variant of the cabbage family, of which there are more than seventy kinds, does not form a head like the common cabbage, but the leaves form tall, celery-like stalks, more than a foot in length, blanched at the lower portion. It is frequently found in the Philadelphia markets and may be used raw, as a salad like lettuce, or cooked like ordinary cabbage. The large white midrib may also be cooked like asparagus

....

"*Candoon*—A plant of the thistle family... which, when full grown, attains a height eight or ten feet. The young leaves and stalks, when banked with earth, like celery, become fleshy, crisp, and tender. It is used in salads, soups, and stews. It is quite popular in France, whence it was formerly imported, although it is grown to some extent here. In Europe, the root, which is thick and fleshy and fine flavored, is used as a winter vegetable....

"*Chayote*—This vegetable, which is being introduced into Northern markets by the United

States Bureau of Plant Industry, a bulletin being issued on it, is the fruit of a cucurbitaceous plant, *Chayota edulis*. The fruit is pear-shaped, conspicuously furrowed, weighing from four to eight ounces. It is somewhat prickly when fresh; the outer surface is green and shining, the inner portion white, and about of the consistency and insipidity of squash. It is called vegetable-pear in the British colonies. It is prepared by cooking like squash, and may be fried, creamed, stewed, or made into salad or fritters. It is of low nutritive value and considerably higher in price than squash, with no advantage over the latter....

“*Dasheen*—This newly introduced tuber, in which the United States Bureau of Plant Industry ... has taken such an interest, has been traced back originally to China, where it forms an important part of the staple food crop....It has been cultivated for many years in tropical America and is known under the names ‘malanga,’ ‘eddo,’ ‘coco,’ ‘taya,’ and ‘taniei. It is closely allied to the Hawaiian taro.

“The plant looks like the caladium or elephant’s ear. The corms or central tubers range in size from one to five pounds, and the smaller tubers which surround the corms in growing weigh from one to four ounces. The yield from a single hill sometimes reaches twenty pounds.

“It is beginning to be raised as a regular crop in many parts of the South and has been on sale in the Northern markets for more than a year at a price not excessive, considering the high food-value. Like other members of the arum family, the

tubers are very acrid in the fresh state and should not be tasted or eaten raw. The food-value is about 50 per cent greater than that of the potato and the dasheen can be prepared and used in every way in which potatoes are used. It is mealy in texture and somewhat nutty in flavor....

“*Paradise Nut*—Sapucaia Nut. The seed of...a large forest tree of the Amazon valley. The seeds are borne in a large urnshaped shell commonly known as a monkey pot, similar to that in which the Brazil or cream nuts occur. The natural dehiscence of the fruit is accompanied by a loud report as the nut case drops from the tree, the neatly fitting lid being blown off by the gases developed during the ripening, and the nuts are scattered in the dense tropical undergrowth, which makes them expensive to collect. The individual nuts are about two inches long, pointed at the ends, slightly curved and grooved and of a light brown color

“*Sapodilla*—This tropical drupaceous fruit...is occasionally seen in Northern markets and is sometimes called the ‘dilly.’ It looks like a potato and a russet apple, but the flavor is said to combine the fragrance of the jasmine and the lily of the valley with the sweetness of honey....The food-value is very high, as it contains 425 calories to the pound.

“*Udo*—This new vegetable, which is coming into use, consists of the blanched young shoots of a member of the spikenard or ginseng family. It is tender and succulent and preferably used as a basis for salads.”

“NOT PEACE BUT A SWORD”

(Continued from page 112)

sects to the shining age of Universal Brotherhood, which will mark the next great step of man’s progress on his long and wondrous journey from the clod to God, from protoplasm to conscious unity with the Father.

Christ came to give the world the religion of unity and love. He taught that love was superior to law; that perfect love casteth out fear and emancipates humanity from race, caste, or nation. When the Christian religion taught by Him is *lived*, then, and not until then, will the entire mission of the

Christ have been performed. Then it will be “That men shall beat their swords into plowshares.”

When this Christianity of the Christ shall have fully spiritualized the vital body, a still higher step will be given, the Religion of the Father, which will help man to spiritualize the dense body. Then even Brotherhood will be transcended; there will be neither *me* nor *thee*, for all will be consciously *One* in God, and man will have been emancipated by the help of the higher Powers. And then shall the prophecy be fulfilled: “Him that overeometh will I make a pillar in the temple of my God, and he shall go no more out.”

Menu from Mt. Ecclesia

Breakfast

Stewed Blackberries
Rice Waffles and Honey
Milk or Coffee

Dinner

Potato Puffs
Carrot Loaf
Italian Asparagus
Milk, Tea, or Coffee

Supper

Lima Bean and Green Onion Salad
Rhubarb Pie
Rolled Oats Bread and Butter
Milk or Tea

Recipes

RICE WAFFLES

Into one cup of rice flour rub thoroughly three tablespoons of cooking oil or butter. In a separate dish mix the yolks of two eggs, one teaspoon of salt and one tablespoon of sugar with one cup of milk. Gradually add the flour and oil to this: After beating the whites of the eggs separate, add them just before baking. Bake in waffle irons and serve while hot.

CARROT LOAF

Carefully wash six medium sized carrots, cut, boil, and allow them to cool. Grind through the vegetable grinder with one finely sliced onion, adding the same amount of dried bread crumbs. Prepare a frying pan with hot oil, place the ground carrot and bread into this oil and turn and fry until a light brown. Gradually add salt, paprika and at the very last break two eggs into this dressing. Form into a loaf and bake in oiled pan, basting frequently. To improve this make a tomato sauce and pour over the top just before serving.

ITALIAN ASPARAGUS

Use either canned asparagus, or the fresh after boiling in salt water until tender. Have stalks all the same length and as tender as possible, with the tips all in the same direction. Place in shallow baking pan and pour over them browned butter, which should be hot and bubbling. To improve this, grate a little American cheese over the asparagus before pouring on the butter. This dish should be served very hot.

POTATO PUFFS

Put a tablespoon of butter into a frying pan, allowing it to heat. Gradually add two cups of mashed potatoes, one teaspoon of salt and a tablespoon of sugar. Have the yolks of two eggs beaten and add gradually, letting the potatoes and eggs heat thoroughly but not come to the boiling point. Remove from the stove as soon as the yolks have become set. Then add the stiffly beaten whites of the two eggs gradually, so as to make the puffs light. Put in gem pans and bake until light brown.

LIMA BEANS AND GREEN ONION SALAD

To one cup of cold boiled lima beans add one-half cup of finely chopped green onions. Mix and serve with French dressing, on lettuce leaf.

ROLLED OATS BREAD

Pour two cups of boiling water over two cups of rolled oats. After covering allow to stand until it becomes luke-warm. In a separate pan dissolve one cake of yeast, one-fourth cup of sugar and one-half cup of warm water. After the yeast has dissolved add this to the luke-warm oat meal, gradually adding enough white flour to make into a soft dough. Knead and work until the dough does not stick to the hands. Form into loaves and put into greased pans, cover with a cloth and let rise until double its size. It may take from one to two hours. Bake in a moderate oven until it does not burn the hands when you touch it. It may take from forty minutes to an hour.

The Rosy Cross Healing Circle

On the Witness Stand

HEALING MEETINGS

Healing meetings are held in the Pro-Ecclesia at Headquarters on the nights when the Moon enters Cardinal Signs in the Zodiac. The hour of service is about 6:30 p.m. The virtue of the Cardinal Signs is dynamic energy, which they infuse into every thing or enterprise started under their influence, and therefore the healing thoughts of the helpers all over the world are endowed with added power when launched upon their errands of mercy under this cardinal influence.

If you would like to join in this work, sit down quietly when the clock in your place of residence points to the given hour: 6:30 p. m., meditate on Health, and pray to the Great Physician, our Father in Heaven, for the restoration to health of all who suffer, particularly for those who have applied to Headquarters for relief.

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

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

Healing Dates

July 1—7—14—22—28

August 3—10—18—24—30

September 7—14—21—27

May 22, 1918

Esoteric Secretary

Dear Friend:

I received my copy of the magazine last night on my return from work, and was very glad to receive it, and to heal' that the Invisible Helpers were of so much benefit to others of your subscribers too.

I must tell you how delighted I was this week when I noticed my abdomen where such a swelling used to be on my left side, and do you know it is materially reduced, and quite soft, not hard at all. Now I think that is wonderful. I woke

up the other night and felt so sure that I had had treatment and that some one was in the room.

You will remember that it is only about three weeks ago that I wrote *you* for help, and that swelling has been growing for about twenty years.

Thank you so much for all you are doing for me.

Faithfully your friend,

Mrs. F. E. R.

To An Invisible Helper—My Thanks.

Today, being forced by a troublesome tooth into visiting a strange dentist of whose work I knew nothing, I found it difficult to remain quiet. I had been sitting in a strained position with a tight grip on the arms of the chair as I knew from past experience how severe the pain would be and was repeating over and over in a silly childish way to myself, "What if his hand should slip, what if his hand should slip," when I became aware that the Invisible Helpers were with me. (They have come to me before, so I understood.)

I knew They were calming my nerves and supposed this was all They could do until I heard a voice say to the dentist, "Gently," then to me "we will not let him hurt you—his hand cannot slip." It was clear and natural, not the ghostly whisper we hear about—inexpressibly kind and patient, but not to be disobeyed. I quickly glanced at the dentist as it seemed that he must have heard, but noticed no change of the facial expression that would denote this except that he appeared more serious and intent upon his work than before, so I gathered that he had received only the impression. After this it was not hard for me to relax in the chair and if my mouth had not been so very wide open I should have smiled in sheer, relief and gratitude of having such Friends. Need I add the sequel—the cavity was thoroughly cleaned around the exposed nerve and filled with no pain whatsoever and instead of going home to spend the remainder of the day sick in bed, as I had anticipated, I went about my duties as usual but most unusually happy.

From a Student

Echoes from Mt. Ecclesia

THE FLEUR DE LIS

Lizzie Graham

Some time ago a visitor at Mount Ecclesia inquired why we had the Fleur de Lis on our windows in the Ecclesia, and that gave rise to a few thoughts about this wonderful flower. The lily has always been connected with sacred rites, and in the Old Testament Christ is spoken of as the "Lily of the Valley." It has been surmised that the flower held in the hand of the Angel on the door of Solomon's Temple was a lily, an emblem of purity and chastity. This particular Lily, the Iris or Fleur de Lis, that we find so closely connected with sacred matters, was taken as the emblem of the Crusaders when in their religious zeal they banded together to take Palestine from the hands of the Saracens and rescue the sacred relics of the Saviour's life on earth from the infidels. This flower has been adopted as the national flower of France.

The whole story of Cosmos is told in its beautiful pure white petals.

First, when the creative word is spoken in Spring time and the life forces are set free, the sharp pointed sword-like leaf springs heavenward, reminding one of the sword of the Crusader, or of the spear of Parsifal—the spear that was always to be used to carry health and healing, but if used for self-defense or to destroy another being, certainly brought destruction on the one who abused it for that purpose.

The leaf of the Iris is soon followed by the flower bud at the end of a sturdy stem. Watch it unfold. First we perceive three fragile, white wings unfurl, each gradually comes downward, making a beautiful trine, emblematic of the three bodies of man. Then we behold three other beautiful petals spring into birth, more ethereal than the first-born, and pointing inward and upward—the threefold spirit in man, brooding over the three bodies. But more wonderful still, closely clinging to each lower petal is seen still another, smaller vehicle; this shows the threefold soul which our higher self is extracting from our bod-

ies, and which will eventually become part of the spirit. See how it begins to point upward. Every one of these vehicles is joined together in a central green colored link, representing the focusing point where spirit and matter meet—the mind.

You have doubtless read many times what has been written in the *Cosmo* on the subject of our souls and bodies, but here you see it fresh from the hand of God, written in the book of Nature.

The threefold spirit, which after emanating from itself the threefold body, extracts from it the threefold soul, as the spiritualized product of the bodies, formed by right thought and right action; each is operated upon through, the link of mind, shown by the little upright green stem that connects it with its source.

Have you ever felt the beautiful, hopeful, peaceful thoughts that the delicate breath of the Iris carries with it. It is a symbol of the immortality of the soul. And as it appears year after year it tells us that "there is no death, that which seemeth so is but transition"; it withdraws for a time to absorb its experiences and returns year after year to earth life for more struggles and development, but still growing more and more spiritual in form and color, till one day it will have learned all its lessons and become perfect, then it will no longer need to return as a flower, and its life will flow into some more advanced vehicles, it will gain the power of moving at will, as do the animals and the birds. And when at last the life now ensouled in this emblem of purity reaches the human stage, what a beautiful being it will be! In the same way we will grow into more and more beautiful soul bodies.

To return to the conventional Fleur de Lis used so much in Church decoration, you will find the spiritual trinity pointing upward, and its reflection in matter—the three physical bodies are represented as turning downward. They are not nearly so large nor so beautiful as the spiritual trinity, above the link of mind. But close inspection of this symbol fails to reveal anything corresponding to three souls, which are being now evolved, save

OUR BOOK BINDERY

When we ordered the Sixth Edition *Cosmo* and the Second Edition of the *Rosicrucian Philosophy in Questions and Answers* we were almost stunned because the printers in Chicago raised the price about \$400.00, and what seemed the worst to us was that they charged us more for the *Questions and Answers*, which is only 432 pages, than they did for the *Cosmo*, which is 608 pages. We wrote and we wired but all the satisfaction we got was to say that they "ought to have more for the books but would let them go at that."

We have always sold our books at the lowest possible price and it has been a marvel to most people how we could deliver such beautiful work at such a low price; we positively refuse to raise the price of the *Cosmo* above the \$1.50, but this latest increase of the printer has forced us reluctantly to raise the price of the *Questions and Answers* to \$1.50. What particularly riles us is that it seems so utterly illogical and unreasonable to have to pay more for a smaller book than for one that is larger; therefore, we finally decided that we must put in our own bindery plant so that we may escape this profiteering. We have really wanted to do so for a long time anyway because we feel that these books will do greater good if they are manufactured in a place where the spiritual vibrations are high than when made in the jangle of worldly vibrations which prevail in all workshops located in the larger cities of the country. Besides, we have not been satisfied with the way these books were bound. The printers in Chicago agreed to make them extra strong and did so in the First Edition, but the later Editions have been below our desired standard in workmanship and material; therefore we feel that when we put first class material and first class work into them under spiritual vibrations, as existing here on Mount Ecclesia, the books will be much better in every way, even if perhaps we will not be able to manufacture them at quite as low a price as they do in those large shops where they have every convenience for doing such work.

With this idea in mind, the Editor and Mrs. Heindel made a trip to San Francisco in the middle of May and there purchased the machinery necessary to bind and gild the books. Some of this machinery will come from the east, so that it may-be a few months before we have the plant in full operation, but from that time on all work of printing and binding will be done right here in the Administration building at Mount Ecclesia. Then we will probably also bind a number of volumes of the Ephemerides, say ten years in a volume, and the *Message of the Stars* in its new form will be the first large book to be fully manufactured on our own premises.

SOLDIERS ON THE MARCH

Camp Kearney, one of the great training camps on the Pacific Coast, is located about thirty miles from Mount Ecclesia, and now the soldiers in course of their training march to Oceanside and the surrounding country at frequent intervals. Thus we have had opportunity of showing hospitality to a number of Uncle Sam's boys at various times, and it is quite a privilege to be able to give them a good time with a change of diet and a day's surcease from the monotony of camp life. It does one good to see how they enjoy sitting down at a table with a clean white tablecloth with porcelain plates instead of tin, and well cooked food. They say that they do not miss the meat for they get too much of it in camp, but they do enjoy the milk, home-made butter, and whole wheat biscuits, for they never get these articles of diet in the camp. Yesterday, June 2nd, we had twenty of them for dinner, and afterwards they enjoyed themselves singing songs in the library and playing in the tennis court. They all tell us that they will long remember their visit to Mount Ecclesia, and we believe they will. A number of them have attended the services in the Pro-Ecclesia, though we never preach at them or force our views on them, perhaps that stimulates their interest more than if we were to put on long faces and a sanctimonious mien, instead of "going into our closet" where we pray.