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The Mystic Light

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The Occult Side of the War!

AN OPERATION FOR SPIRITUAL CATARACT

It would be news indeed to the great majority of people, if we were to tell them that the great war, which is being fought so strenuously in Europe with shot and shell, involving a great destruction of human bodies and of buildings which have stood

for centuries, witnesses of civilization, is being waged with more than equal fierceness in the Invisible World, and that the participants upon the hidden side of life have even more at stake than those things which are considered in this world; name-

ly, territorial acquisition, financial indemnity, etc. Such is nevertheless the case. The war started in the unseen world before it crystallized into physical action. And it must cease there, before a permanent peace can be negotiated. And one who sees and knows is also aware that this great spiritual influence, which has caused the war, was instigated by the group spirits of the various countries, who have waxed fat upon the intense patriotism, shown everywhere among the people in Europe.

Each group spirit fights through its people, and for its people, as we have shown in lecture N.º 13 of the Christianity Series, which lecture is entitled, "Angels as Factors of Evolution"; and though the masses may scoff and sneer, the facts remain nevertheless.

Instances and evidence of this invisible leadership in the present war come to us through the *Occult Review* and the *Literary Digest*, in connection with the Allies' retreat from Mons. It was confidently affirmed that several officers had then witnessed a curious phenomenon, in the form of a ***Strange cloud***, which interposed between the Germans and the British. This statement was confirmed by a correspondent in *Light* of May 8th, who stated that "in the rearguard action, there was one especially critical moment, when the German cavalry was rapidly advancing and greatly outnumbered our forces. Suddenly we saw a sort of luminous cloud or fog, which interposed itself between the Germans and our men. In this cloud ***there seemed to be bright objects moving***. The moment it appeared, the German onslaught seemed to receive a check. The

horses could be seen rearing and plunging, and they ceased to advance". This angelic intervention, in the narrator's opinion, saved the whole force from annihilation.

The foregoing story appears to be the same as that narrated by Dr. R. F. Horton in a recent sermon at Broughton Church, Manchester. He describes the occurrence as related to him by so many witnesses that, if anything can be established by corroborative evidence, it must be true. "A section of the line," said Dr. Horton, "was in imminent peril, and it seemed as if it must be borne down and cut off. Our man saw a company of Angels interposed between them and the German cavalry, and the horses of the Germans stamped. Evidently the animals beheld what our men beheld. The German soldiers endeavored to bring the horses back to the line, but they fled. It was the salvation of our men."

Another account, emanating from other witnesses of the occurrence, is quoted from a letter as follows:

"Last Sunday I met Miss Marrable, daughter of the well-known Canon Marrable, and she told me she knew the officers, both of whom had themselves seen the Angels, who saved our left wing from the Germans when they came right upon them during our retreat from Mons.

"They expected annihilation, as they were almost helpless, when, to their amazement, the Germans stood like dazed men, never so much as touched their guns or stirred, till we had turned and escaped by some cross roads.

"One of Miss Marrable's friends, who was not a religious man, told her he saw a

troop of Angels between us and the enemy, and has been a changed man ever since. The other man she met in London last week, and she asked him if he had heard of the wonderful story of the Angels. He said he had seen them himself. While he and his company were retreating, they heard the German cavalry tearing after them. They ran for a place where they thought a stand might be made with some hopes of safety, but before they could reach it the German cavalry were upon them; so they turned around and faced the enemy, expecting instant death; when, to their wonder, they saw between them and the enemy a whole troop of Angels. And the horses of the Germans turned around, terrified out of their senses, and stampeded. The men tugged at their bridles, while the poor horses tore away in the direction from our men. He swore he saw the Angels, whom the German horses saw plainly enough, if not the German soldiers, and this gave our men time to reach the little fort, or whatever the shelter was, and save themselves.”

A further contribution to these Mons records was supplied by Mr. Lancaster, a Weymouth clergyman, in his sermon on May 30th. The rector read a letter in the pulpit from a soldier from the front, who was in the retreat from Mons, and who said in the letter that his regiment was pursued by a large number of German cavalry from which they took refuge in a large quarry, where the Germans found them and were on the point of shooting them. At that moment, stated the writer of that letter, the whole of the top edge of the quarry was lined by Angels, who were seen by

all the soldiers and by the Germans as well. The Germans suddenly stopped, turned around and galloped away at top speed. The narrator adds that this is vouched for not only by the Tommies, but also by the officers of the regiment.

We see here, says the correspondent of the *Occult Review*, certain variants of what is apparently the same story, but in one case the apparition appears merely as a strange cloud, in the second it appears as a cloud with bright objects moving within it, and in the third, fourth and fifth it appears definitely as a company of Angels. It seems not improbable that the same apparition would have presented itself with these variations according to the psychic temperament and development of the beholder.

It is an occult fact, a fact patent to one who is endowed with spiritual sight, that a group spirit rules over its people in the form of a cloud. In him, or in it, they actually live and move and have their being. Its thoughts and ideas permeate them with what is called “the national spirit”, and it is quite conceivable that under the strain and stress of battle, one or another of the group spirits, seeing its people in dire distress, should stretch forth a helping band and interpose itself between them and their enemies.

If we go back to the Bible, we find a similar occurrence at the time when the Israelites were taken out of Egypt. They were then pursued by the armies of Pharaoh, and Ail Shaddai, the Lord of Hosts, who guided them in the form of a pillar of cloud, interposed himself between the Israelites and the Egyptians until such

time as the water of the Sea had subsided and they were ready to cross. Then the pillar of cloud went again before them and led them through the water. Their enemies who followed were engulfed.

Under ordinary circumstances, people may not be able to perceive these higher vibrations and sense the beings, who are always about us, invisible, yet nevertheless much more alive than we are, potent also as factors for good or evil. But when a time of great stress comes, when a company of men find themselves in a very tight corner, as it were, face to face with death, when the nervous tension has been raised to a sufficiently high pitch, they begin to sense the super-physical world and the beings who are with them. This has been the rule in all ages. Sir Walter Scott, in his *Witchcraft and Demonology*, tells certain instances of a similar nature; but though the super-physical manifestation, in each instance quoted, was witnessed by a large number of people, Sir Walter Scott seeks to discredit their testimony and pooh-pooh the occurrence as superstition, a method that has been followed by a number of English newspapers with regard to the occurrences at Mons.

He says that "even on the field of death, and amid the mortal tug of combat itself, strong belief has wrought the same wonder, which we have hitherto mentioned as occurring in solitude and amid darkness; and those who were themselves on the verge of the world of spirits or employed in dispatching others to the gloomy regions, conceived they beheld the apparitions of the beings, whom their national mythology associated with such scenes. In

such moments of undecided battle, amid the violence, hurry and confusion of ideas incident to the situation, the ancient Greeks supposed they saw their deities Castor and Pollux, fighting in the van for their encouragement; the Scandinavian beheld the Valkyries, the Choosers of the slain; and the Catholics were no less easily led to recognize the war-like Saint George, or Saint James, in the very front of the strife, showing them the way to conquest. Such apparitions, being generally visible to a multitude, have in all times been supported by the greatest strength of testimony."

The first instance quoted by Sir Walter Scott is from the *Historia Verdadera* of Don Bernal Diad Del Castillo, one of the companions of the celebrated Cortez in his Mexican conquest. After having given an account of a great victory over extreme odds, he mentions the report inserted in the contemporary Chronicle of Gomara, that Saint Iago had appeared on a white horse in van of the combat and led on his beloved Spaniards to victory.

It is very curious to observe the Castilian Cavalier's internal conviction that the rumor arose out of a mistake, the cause of which he explains from his own observation, while at the same time, he does not venture to disown the miracle. The honest Conquistador owns that he himself did not see this Angelic visitation; nay, that he beheld a cavalier, named Francisco de Moria, mounted on a chestnut horse and fighting strenuously in the very place where Saint James was supposed to have appeared. But instead of drawing the inference that his whole company were halluci-

nated, the devout Conquistador exclaims: "Sinner that I am, what am I that I should have beheld the blessed Apostle!"

The other instance of what Sir Walter Scott calls "the infectious character of superstition," follows.

"In the year 1686, in the months of June and July, says the honest chronicler, many yet alive can witness that about the Crossford Boat, two miles beneath Lanark, especially at the Mains, on the water of Clyde, many people gathered together for several afternoons, where there were showers of bonnets, hats, guns and swords, which covered the trees and the ground; companies of men in arms marching in order upon the waterside; companies meeting companies, going all through other, and then all falling to the ground and disappearing; other companies immediately appeared marching the same way. I went there three afternoons together, and, as I observed, there were two-thirds of the people that were together saw, and a third that saw not; and though I could see nothing, there was such a fright and trembling on those that did see, that was discernible to all those that saw not. There was a gentleman standing next to me, who spoke as too many gentlemen and others speak, who said: 'A pack of damned witches and warlocks that have the second sight! The devil ha't do I see'; and immediately there was a discernible change in his countenance. With as much fear and trembling as any woman I saw there, he called out: 'All you that do not see, say nothing; for I persuade you it is matter of fact and discernible to all that are not stone-blind.' And those who did see told

what works (i. e. locks) the guns had, and their length and wideness, and what handles the swords had, whether small or three-barr'd, or Highland Guard, and the closing knots of the bonnets, black or blue; and those who did see them there, whenever they were abroad, saw a bonnet and a sword drop in the way."

In the second book of Samuel, the 22nd chapter, verses 7 to 18, we read:

7. In my distress I called upon the Lord, and cried to my God: and he did hear my voice out of his temple, and my cry did enter into his ears.

8. Then the earth shook and trembled; the foundations of heaven moved and shook, because he was wroth.

9. There went up a smoke out of his nostrils, and fire out of his mouth devoured; coals were kindled by it.

10. He bowed the heavens also, and came down; and darkness was under his feet.

11. And he rode upon a cherub, and did fly: and he was seen upon the wings of the wind.

12. And he made darkness pavilions round about him, dark waters and thick clouds of the skies.

13. Through the brightness before him were coals of fire kindled.

14. The Lord thundered from heaven and the most High uttered his voice.

15. And he sent out arrows, and scattered them; lightning, and discomfited them.

16. And the channels of the sea appeared, the foundations of the world were discovered, at the rebuking of the Lord, at the blast of the breath of his nostrils.

17. He sent from above, he took me; he drew me out of many waters;

18. He delivered me from my strong enemy, and from them that hated me: for they were too strong for me.

In the above David gives a description of the Lord of Hosts going forth to the fray to aid his followers. And in the tenth chapter of Daniel we are told how these Archangels actually help one nation against another in order to bring victory or defeat, wherever it may be necessary for punishment or for reward.

Daniel tells us that "His body also was like a beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude.

"And I, Daniel, alone saw the vision; for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves". (This is another case where one saw, but others *felt* the presence.)

The Archangel said to Daniel: "The prince of the kingdom of Persia withstood me, one and twenty days: but, lo, Michael, one of the chief princes, came to help me: and I remained there with the kings of Persia.

"Then said he, Knowest thou wherefore I have come unto thee? And now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come. But I will shew thee that which is noted in the Scripture of truth: and there is none that holdeth with me but Michael, *your* prince [i. e., race spirit].

"Also I, in the first year of Darius, the Mede, even I stood to confirm and strengthen him."

From the foregoing it is clear, that in all ages, when people were in great stress, their spiritual vision has been opened for the time being, and in our next article on this subject we shall show how war is actually an operation for spiritual cataract, a means of permanently opening the spiritual vision of mankind.

(To be continued)

COSMIC THEOLOGY

Continued

By Geo T. Weaver

THE THEISTIC IDEA

Religion, from *religare*, to bind anew, or bind back, or bind fast, means to be bound anew, or be bound fast to God; and Theology, the word of God, or a treatise on God, indicates that the theistic conception lies at the foundation of religion, and theology. Who, what, and where is God, are questions that have interested our race more deeply than any or all questions beside.

There are two leading ideas relative to this subject: the Anthropomorphic and the Cosmic. The anthropomorphic may also be cosmic, but as held by those who claim this idea, he is non-cosmic. God is thought of as a great Being, man-like both in form and characteristics, and possessing all the passions and desires of man, as anger, jealousy, etc. This is a very gross and unworthy conception. He is believed to possess,

however, all the natural attributes usually ascribed to Deity, as omnipotence, omniscience and all such, so that he is able to create the universe, or cosmic order, out of hand, and to sustain it in its movements. The universe is thought of as inert, chemical matter—organs and not organisms; and that all things that exist were made out of nothing.

Among the anthropomorphics there are two ideas as to where God is. The theistic class holds that God is within his handiwork as the spring of a watch which keeps the works moving, is within and part of the mechanism, in close analogy with the principle of the watch, causing his universe to perform its movements.

The deistic class holds that God is remote from the worlds, outside of the cosmic universe, as a potter stands apart from the vessels his hands have devised. In both cases God is thought of as having in some mysterious way wound up the machinery after having made it and set it going, and then fallen into a trance-like state, waking only periodically to re-wind the springs, as it were. This is an extremely mechanical and materialistic conception, void of all idea of inherent vitality in the cosmic order.

By exoteric theists, man is thought of as purely human, as a fallen, lost, and helpless being, depending entirely on extraneous agencies, saved by vicarious method, and immortalized only as a gift out of hand from God.

The other leading idea of Deity is the Cosmic conception: the idea that the cosmos itself is the outward expression of God, as the human body is the outward

expression of man, the spiritual being; that all things were generated rather than made, and that therefore they consist of divine substance, every atom of which is permeated by the life principle, and that in fact there is no inertia anywhere. This cosmic conception of God implies imminence, or omnipresence throughout space; with all the other attributes, natural as well as moral and spiritual, inherent in the Cosmos.

It has been contended that this idea has come down to us from the Nature Worshipers, who conceived that every object in nature possessed a soul, and by such writers as John Fisk and others. Nature worship was pure superstition. Fisk himself is an advocate of Cosmic Theism, but not in the pure, esoteric sense, nor in the true cosmic sense. Fisk lived and wrote before the discovery of radium, that marvellous discovery that has revolutionized science and brought it into closer harmony with mysticism.

Those old nature worshippers, though very crude with regard to the objective life, and therefore to modern civilization and concrete thinking, were very profound thinkers along the line of subjective life, and in a way perceived the wisdom that is today bringing Science into harmony with divine truth.

Gross anthropomorphism, as referred to above, is the logical outcome of the teachings of Augustine, the Latin theologian, who drove the entering wedge into the esotericism of early Christianity, causing the degeneracy of the Christian system of truth and laying the foundation of Romanism and of modern orthodox

Christianity. And it is this heresy that has caused the conflict between science and Christianity so called. This aspect of truth has stood squarely against every discovery of modern science, such as, that the Sun is the centre of our Solar system and that the earth revolves about the Sun; and the Newtonian discovery of the law of gravitation; also the theory of evolution and that of re-birth, as held by mystics, etc. True mysticism and true science absolutely agree; for God, the author of both, cannot contradict himself.

WHO IS GOD?

Having stated the fact that God is non-local but universal as to his presence, we will now try to answer the question: Who is God?

Though universal, God is centralized, otherwise He could not be a dynamic force. An organism is essential for organization and for dynamic power. Electricity, permeating space, is but a static force; but harnessed up in a dynamo, or in a thunder cloud, it is a mighty force for either construction or destruction, for good or for evil. Every organism is a dynamo. The creative or operative Deity is no exception to this rule.

The form of the creative God is that of man; for according to the Bible account of the creation of man, he was made in the image and likeness of God. In this regard, God is anthropomorphic. What then, in nature, answers to all that has been said as to the whereabouts and form of Deity in its broadest and most universal sense? We might say the entire starry heavens, usual-

ly referred to as the Zodiac or the constellations. The astronomer Herschel, after a long and careful investigation, declared the Zodiac to be man-shaped. All people are accustomed to say that the universal order is a manifestation of God; but to be this, it must be the body in which He resides, as man's physical organism is the manifestation of the man within. One could not say that the cosmical order is a manifestation of the Deity, regarded as simply His handiwork, any more than we could that any mechanism is the manifestation of the mechanic who contrived and made it. In this sense the great central orb of the whole universe would be the heart of Universal Cosmic Deity.

In its more restricted sense, as the mystics of the earth are accustomed to think of God, He is the central heart of our Solar system, or the Sun. The entire Solar system, regarding it as a unit, is the manifestation of Deity, but the central Sun is the heart and life principle. The Hebrew psalmist, David, declared, "Jehovah Elohim is a Sun and a shield". And this thought corresponds with the idea, held by all the ancient religionists, embracing the Hebrews and the early Christians. And in the modern orthodox worship of the Son of God, the Sun is recognized as the Deity; unconsciously, it may be, but really. The Christ is recognized as the Logos, or creative God, by whom all things were made; but, as has been shown, creation is generation, and that all things but constitute the outward expression of the Logos, or Son of God.

The demonstration of this cosmic conception of Deity will follow.

THE SUN

The Sun, as known by modern astronomers, is an immense globe of chemical matter, incandescently hot; so hot indeed, upon its surface, that it dissociates the substance composing it, into highly attenuated ether, so that descending vapors become simple or homogeneous; and ascending from the surface, this ether becomes differentiated and complex, a concrete mass. It is only in the cooler regions of its atmosphere that vapors, resembling those of the earth, can exist: while nearer the confines of the corona, these vapors give place to solid particles and masses.

The diameter of this vast sphere is 852,900 miles, or two and a half million miles in circumference. It is a perfect sphere, not flattened at the poles, as is the Earth. In volume it exceeds the Earth 1,252,700 times. Its mean density is but one fourth that of the Earth; its mass is 816,000 times that of the Earth, or 700 times more than all the planets combined. Its weight is 384,000 times greater than our home planet. As a dynamic electric force, it has been estimated to be equivalent to 543 billion steam engines of 400 horse-power each, or 217 trillion and 200 billion horse-power. Its chief force is electric, or positive, though it also has a negative or magnetic force. Its magnetic field is only one three thousandths part as intense as that of the Earth, so that in spite of its mass it has a comparatively small magnetic field. Its color is white; but that reaching the Earth has a yellowish or golden tint, caused by passing through our atmos-

phere. Its gravity on the surface exceeds that of the Earth by twenty-seven and a half times. Its axial rotation, or day's length, is twenty-seven of our days and ten hours and four minutes. Its distance from the Earth is 96 million miles. The greatest telescopes now in use bring it to within 100,000 miles.

A continuous red envelope surrounds and embraces the Sun to a depth of from three to four thousand miles, called the "Sierra" or' chromosphere, composed of hydrogen gas. Beyond this outwardly is the "corona", a great mass of self-illuminated matter, extending far out, many times the depth of the chromosphere, radiating out in points of indefinite extent. Beyond the corona, or crown, there is a faint glow, extending far out into space, called the Zodiacal light; that may be regarded as the Sun's aura. The sun, as seen by the natural eye, bounded by the photosphere, is then but a small portion of this vast luminary.

The atmosphere of the Sun consists chiefly, if not wholly, of vapors of the chemical elements, such as we are acquainted with, and is generally supposed to be limited by the chromosphere, but some think it extends as far out as the corona. In the atmosphere of the Sun, as in that of the Earth, there is a very considerable absorption of blue light, so that its sky, like that above us, is blue. Some there are who think that the actual appearance of the Sun is blue, or grayish blue, and that had the Earth no atmosphere intervening, the light of the Sun would appear of this color.

(To be continued)

Question Department

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THE AQUARIAN AGE

A correspondent writes:

Many people these days realize that we are entering, or about to enter, a new age. Some understand that it is the Aquarian Age, and to a certain extent what it stands for. But I have not as yet heard an intelligible explanation of just when our Earth or Solar system would enter this age, and whether the Aquarian Age coincides with the passage of the Sun through the constellation of Aquarius or through the Zodiacal division by that name.

Answer: in this paragraph our correspondent takes up a number of points. And on the principle that the "the last shall be first", we will consider the last part of his interrogation, where, as you will notice, he makes a distinction between the constellation of Aquarius and the Zodiacal division by that name. This, in itself, is a great difficulty to many people, who do not know how to differentiate between the Zodiacal constellations and the so called intellectual Zodiac. The explanation is as follows:

A certain group of stars in the heavens are called Aries, another group, located close to them, is called Taurus; a third group of fixed stars is called Gemini, and so on. These twelve constellations or groups of stars, as seen in the heavens, always remain in the same relative posi-

tion, and they are therefore almost unchangeable.

Through all the centuries of which we have record, these stars have remained in the same group and in about the same relative position, one to another. And through these constellations the Sun circles from year to year with unvarying precision. But owing to the fact that the axis of the Earth inclines toward the Sun and has a wobbling motion, similar to that of a spinning top which has almost spent its force, the motion of the Sun appears to be uneven, and each year, when it enters the constellation Aries, crossing the Earth's equator, it is a little earlier than the year before. *It precedes.* And thus the point where the Sun crosses the equator at the Vernal Equinox moves backwards from year to year at the rate of one degree in seventy-two years, one constellation in two thousand and one hundred years, and the whole twelve signs in twenty-five thousand eight hundred and fifty-six years. This latter period is called a Great Sidereal year.

It has been observed that no matter where in the Zodiac the Sun crosses the equator, a certain physical effect takes place. The flowers begin to sprout out of the Earth, the little birds begin to mate, the mute Earth is awakened to new life, new hope and new song. Also the spiritual effects following the Sun's entrance into the Northern Hemisphere, at the

Vernal Equinox has been observed to remain unchanged. And therefore the first thirty degrees from that point, where the Sun crosses the equator, are called Aries, the next thirty degrees are called Taurus, the third thirty degrees are called Gemini, and so on through the twelve signs.

This intellectual division of the circle of the Zodiac coincides with the constellations in the heavens only once in twenty-five thousand eight hundred and fifty-six years. During all the rest of the time the intellectual Zodiac moves backwards, as explained, on account of the precession of the equinox. The last time when the starting point in the intellectual Zodiac agreed with the Zodiacal constellations was about 600 A. D. A year after these points were in exact agreement, the Sun crossed the equator about fifty seconds of space in the constellation Pisces. The year following it was one minute and forty seconds into Pisces, and so it has been creeping backwards ever since, until at the present time the Sun crosses the equator in about ten degrees in the constellation Pisces, and it will thus be about 700 years before it actually crosses the celestial equator in the constellation Aquarius.

The Aquarian Age may be said to start at the time when the Sun enters, by precession, the 30th degree of the constellation Aquarius, and it lasts 2100 years, while the Sun moves backwards through the thirty degrees until it comes to the first degree of Aquarius. There is, however, no definite and sharp cut-off like we make when we say we enter the year

1915, which begins at twelve o'clock on the night of the 31st of December 1914, and lasts until the 31st of December 1915 at 12 o'clock midnight. That is a mathematical division of time. But the various epochs of human existence depend upon vital influences in life, and are conditions of mind rather than divisions of time, though the two are linked.

Therefore Astrologers recognize what is called an "orb of influence". To understand this, we must realize that every human being is something more than that which we see; that he has surrounding him an aura, an invisible atmosphere, a something which radiates from him and which partakes of his distinct and personal nature. We very often feel the effect of this aura though we do not understand the reason why.

Suppose that someone has his whole mind concentrated upon his work so that he neither hears nor sees what happens about him; but gradually he becomes aware that someone else has entered the room; is, in fact, standing behind him, and he turns around to find a friend there. He had not heard the friend enter on account of absorption in his work, but he *felt* him, because the aura of the friend intermingled with his own auric atmosphere; and thus, though there was no physical contact, he knew that someone was close by.

The constellations are groups of Great Spirits who have immured themselves in these starry bodies for the sake of less advanced intelligences to gain the experiences of evolution. Each of the fixed stars

in a constellation also has its invisible bodies, which extend from one to the other, intermingle, and overlap. Therefore, when the Sun reached the tenth degree of Pisces, it touched the fringe or the constellation of Aquarius' influence, though we are still in the Piscean Age.

That this influence is making, itself felt a glance of retrospection will soon show. We readily recognize the Piscean influence during the last two-thousand years. The dark ages, the superstition, the intellectual bondage, then prevalent, are not entirely routed. But since the middle of last century, when the Aquarian influence first began to make itself felt, an irresistible intellectual impulse has been instilled into our every-day life. Science has made such strides as never before. Invention has electrified the world and is now conquering the air, etc. This scientific intellectual influence will make itself felt more and more during the centuries which will pass before we definitely enter the constellation Aquarius by precession of the equinox. As the narrow, conservative Piscean influence diminishes, so will the broadening inquiring Aquarian influence increase.

Regarding what the Aquarian Age stands for spiritually, we may realize that Aquarius is the only figure in the Zodiac representing the full stature of a Man. All the principal characters of the Old Testament were shepherds, having reference to "Aries", the sheep, ram or lamb. In the New Testament they are fishermen, referring to Pisces, the sign of the fishes.

But, the Son of Man is the subject of prophecy: of something yet to come. He is to usher in a glorious age, and therefore we may look for developments of a startling nature to take place in the nearest centuries before us.

Moreover, each of the foregoing ages have had their teachers. Osiris and Mithras were worshiped in Egypt and Persia, while the Sun was going through Taurus, the sign of the bull. The Lamb was slain from the foundation of the Christian world, by Moses, while the Sun was going through the sign Aries. There was a great controversy concerning the symbol of Christ, on account whereof the Bishop's Miter is still made in the form of a fish, to symbolize the fact that the phase of the Christian religion then inaugurated was to hold sway during the Piscean or Fish age, in which we now are. Later the ideal of the Son of Man, or Super-man, will furnish inspiration for the Aquarian Age, which is now being ushered in.

The Aquarian Age is not to be confounded with The Kingdom of Christ, who is to come again; neither is the Aquarian Age to be confounded with the sixth (Galilean) epoch; for to quote the words of the Christ, "Of that day and hour [when he comes] knows no man; neither the Angels in heaven, nor the Son, but only the Father." And it is absolutely preposterous and a mark of ignorance for anyone to predict that the coming of Christ will take place at a certain, specified time. Perhaps it is even presumptuous to guess at the approximate time when the second advent will take place;

but the writer has the idea that, as the precessional cycles, so far as they are connected with the evolution of man, seem to commence with the Sun's entrance into Capricorn, there may be a development at that time. If that is correct, the advent

cannot take place for at least three thousand years. The reader is referred to our article in the Astral Ray Department, on The Precessional Influence on Religion, for a reason why we hold that Capricorn is the cyclic starting point.

The Astral Ray

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THE RATIONAL BASIS OF ASTROLOGY

A correspondent writes to ask for *proof* of the truth of Astrology. Why does Saturn govern the knees and Jupiter the feet? He has had an argument with someone and wishes to learn what may be said on this subject.

The mere denial of the truth of Astrology by someone, because it does not appeal to him, cannot affect the truth or falsity of Astrology or any other science. Let us bear this in mind, that to be entitled to consideration, an opinion on any subject must be the result of study and investigation. We may say further that no one deserves to be convinced who is not willing to investigate, to some extent, the subject which he presumes to criticize.

Personally, the writer has always made it a practice never to speak unbidden upon these subjects among strangers, though always willing to present evidence

when the opportunity offered; for it has always been found that "a man convinced against his will is of the same opinion still."

There is, however, plenty of proof of the truth and basis of Astrology. A homely old proverb says that "the proof of the pudding is in the eating thereof"; and there can certainly be no better proof of the truth of Astrology than that it works out in daily life. It has often been the privilege of the writer to see the sneering skeptic turn ardent advocator when a test or two had proven to him the truth of Astrology. He would then be just as impatient with those who ridiculed this science or denied its rational basis as he had previously been with those who advocated the accuracy of the sacred science.

If you want to satisfy a sneering cynic, take up his own horoscope, or some matter intimately connected with him, and apply Astrology. You will then find that, no matter how thick his skull, Astrology will pound its way through; yes, even if

his skull or skin is so thick that it requires a railway train to ram it home. Even that will be supplied, as shown by the case mentioned in the *Rosicrucian Cosmo-Conception*, where the writer told a man to stay indoors on two certain days; that he must particularly avoid street cars and other vehicles of locomotion, no matter what nature; that otherwise he would meet with an accident to certain specified parts of the body. When he had carelessly disregarded this advice, he had been injured in a railway accident as a consequence, and had been subjected to three months' severe suffering before he was able to write an explanation.

He said in the letter, which we still have, "This accident has deepened my respect for Astrology." Yes, and no wonder; he ate the pudding, and the pudding proved to be true. Therefore he is now an ardent advocate of Astrology and lectures upon that subject, among others. Some predictions may come true, if made a little while before the event is due to happen, because the suggestion of the Astrologer acted as a factor in bringing about the fulfillment of his prophecy. But surely, no one can explain the case here quoted on that or any kindred hypothesis. Railroad collisions are not usually brought about by suggestions, nor is a certain person sent to such a scene to receive injuries of a serious nature to certain definitely described parts of body, mentioned in the prediction.

Therefore we verily believe that even the champion co-incidentalist, Prof. Proctor, of Pyramid fame, could not have

furnished an explanation which would successfully account for all the different phases in this prophecy and fulfillment.

The above prediction was based on the astrological dictum that Gemini rules the shoulders, Taurus the neck and cerebellum, and Cancer the breast; for these parts were injured by the accident. Similar observations carried on by Astrologers show that Capricorn, ruled by Saturn, governs the knees, and Jupiter rules Pisces, the sign of the feet.

ASTROLOGICAL ANECDOTES

The old-fashioned "sperience meetins", where all took turns in relating what the Lord had done for them, and thus strengthened each other's faith, was a simple demonstration of the fact that we are helped by knowing how a given phase of human faith or knowledge has served others; and it may, therefore, be both interesting and beneficial to open the columns of the Astral Ray Department to those who have had direct proof of the truth of astrological predictions. In this way it should be possible to bring out many interesting and instructive facts.

The stories should be clearly written, on one side of the paper only; they should be short and to the point.

Naturally, the writer has had many such instances of predictions come true, and while many are private, on account of the bearing they have upon other people's lives, he is free to relate many more, where such proprieties are not involved.

ANOTHER RAILROAD STORY

While the accident related in our article on The Rationale of Astrology was predicted only three months before it happened, we predicted another railway accident about the same time; that is to say, in the summer of 1906. But that accident was not due to happen until about August 1909. The subject of this accident we will call Mr. X. We saw that in August 1909 he would take a railway journey for pleasure and that he would meet with an accident there, but would escape unharmed. We also saw that in September 1909, a month later, he would take a long journey in connection with an important literary undertaking; but we did not dream then how closely we ourselves should be associated with the fulfillment of that matter.

In the meantime, the writer went to Germany, where he was given the instructions which have resulted in the spread of the Rosicrucian teachings in the Western world. And after writing the *Rosicrucian Cosmo-Conception* and the Twenty Lectures, he went West again, to Seattle, during the Alaska Yukon Pacific Exposition in 1909. There he again met Mr. X., and in August, when his lectures had been concluded, that gentleman invited him to take a run up to Yellowstone Park. After taking this pleasure trip and a rest, he proposed that we go to Chicago, to have the *Rosicrucian Cosmo-Conception* published.

The writer was too much occupied with the literary work in hand, however, to accept the invitation to Yellowstone

National Park, so Mr. X. went alone. Between Gardner Junction and the Park his train was derailed, all the passengers were considerably shaken, but no one was hurt. Upon his return we both went to Chicago, where the *Rosicrucian Cosmo-Conception* was published, and thus the prediction, made three years before, was fulfilled. It must be stated, however, that both of us had forgotten the prediction until later, when Mr. X. brought out the horoscope containing the prediction, which he found while looking through some papers.

This surely is another case that will successfully defy the explanation, that suggestion caused its fulfillment. What human being could arrange a railroad accident three years before it happened and provide for the safety of the passengers as well. The writer knew very little about the Rosicrucians at that time and did not dream then of the good fortune in store for him as their messenger. He had had only one personal experience of the soul-power latent within him, neither had he developed, or thought of developing, the faculty of writing. He had no dream whatever of becoming an author, and therefore could not have put in the suggestion of an important literary undertaking which would take Mr. X. East in September 1909. There is only one explanation possible: *The stars told the tale, and it was true.*

Send us the names of your friends who might be interested in the work this magazine is trying to do.

To An Astrologer

BY ELLA WHEELER WILCOX

Nay, seer, I do not doubt thy mystic lore,
 Nor question that the tenor of my life,
 Past, present and the future, is revealed
 There in my horoscope. I do believe
 That yon dead Moon compels the haughty seas
 To ebb and flow, and that my natal star
 Stands like a stern-browed sentinel in space
 And challenges events; nor lets one grief,
 Or joy, or favor, or success pass on
 To mar or bless my earthly lot, until
 It proves its karmic right to come to me.

All this I grant; but more than this I *know*!
 Before the Solar systems were conceived,
 When nothing was but the unnameable,
 My spirit lived, an atom of the Cause.
 Through countless ages, and in many forms
 It has existed, ere it entered in
 This human form to serve its little day
 Upon the Earth; the deathless ME of Me.
 The spark from that great all-creative fire
 Is part of that eternal source called God.
 And mightier than the universe.

Why he
 Who knows, and knowing never once forgets
 The pedigree divine of his soul,
 Can conquer, shape and govern destiny,
 And use vast space as 'twere a board for chess
 With stars for pawns; can change his horoscope
 To suit his will; turn failure to success,
 And from preordained sorrows, harvest joy.

There is no puny planet, sun, or moon,
 Or Zodiacal sign which can control
 The God in us! If we bring *that* to bear
 Upon events, we mold them to our wish;
 'Tis when the Infinite *'neath* the finite gropes
 That men are governed by their horoscopes.

Opportunity

How often one hears some one, who considers himself “down and out”, say, “Well, I had my opportunity once, and I lost it”. There is no greater fallacy than the idea that “Opportunity knocks only once at a man’s door”; and those who study Astrology should be particularly aware of this fact. For even if there be no other help in a horoscope, Jupiter makes a circuit through the twelve signs once in every eleven years and during that time he will meet and make good aspects with every planet in our horoscope.

Moreover, every year the lunations come around to fructify at least some of the aspects in your horoscope and bring into your life chances for the betterment

of your condition. These influences last only for a month; but nevertheless they are potent factors in fertilizing the seed of opportunity so that it may bear fruit in your life.

If an eclipse happens in yours horoscope in aspect to any of the good planets or vivifying any of the good aspects in your nativity, this influence will last for a whole year and bring repeated chances. All that is necessary is to be awake and to grasp opportunity on the wing, for it is like a seed: Unless you plant it in the soil and cultivate it, it will not grow.

So stop complaining. Watch for the good in your horoscope and make the best use of it. You are bound to win.

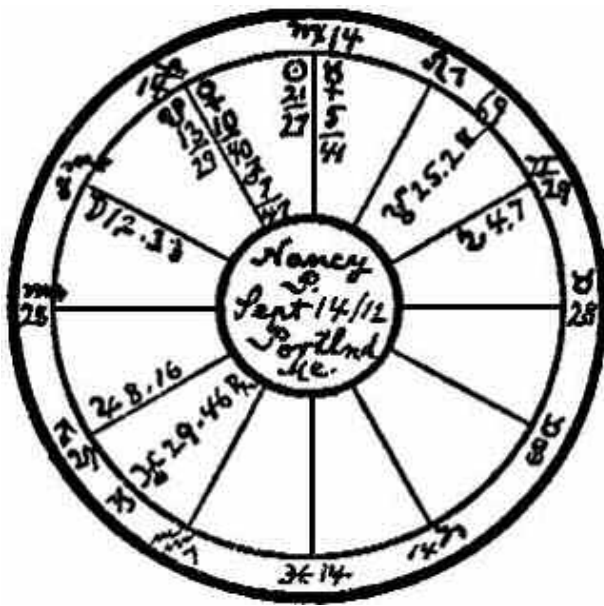
Here is a good poem on “Opportunity” by Walter Malone

They do me wrong who say I come no more
 When once I knock and fail to find you in;
 For every day I stand outside your door,
 And bid you wake and rise and fight and win.
 Wail not for precious chances passed away,
 Weep not for golden ages on the wane;
 Each night I burn the records of the day,
 At sunrise every soul is born again.
 Laugh like a boy at splendors that have sped,
 To vanished joys be blind, and deaf, and dumb;
 My judgments seal the dead past with its dead,
 But never bind a moment yet to come.
 Though deep in mire, wring not your hands and weep,
 I lend my arm to all who say: “I can.”
 No shamefaced outcast ever sank so deep
 But he might rise and be again a man.

YOUR CHILD'S HOROSCOPE

Nancy P. Born Sept. 14, 1912, 11:30
Portland, Maine

We judge first the mentality, particularly from the position and aspects of the Moon and Mercury. That Mercury rises before the Sun is a good omen; but the Moon makes no aspects at all and is in



the twelfth house. Mercury also is afflicted by the square of Jupiter and Saturn. Thus, Nancy will never be a very good reasoner; but she will, nevertheless, be very bright; for, as said, Mercury rises before the Sun, and both the Sun and Mercury are in the Mercurial sign Virgo. They are the most highly elevated planets in the horoscope and the Sun is sextile to Neptune. These configurations will give her a grasp of things altogether independent of reason and much quicker.

The square of Saturn and Mercury, as we have said in previous horoscopes,

indicates a tendency to evade the truth, and love of truth should be carefully inculcated in little Nancy before the habit gets a hold of her. We have no doubt that with proper care on the part of the parents, this evil tendency can be kept latent in her; for, as said, Mercury is in its home sign and most highly elevated. It is also Lord over the sign Gemini, in which Saturn is posited, and therefore it has considerable power over his evil nature.

The Sun sextile to Neptune, which planet is in the eighth house and in the psychic sign Cancer, will give her a fondness for the mysterious and a very rich inner life. She is not going to be very companionable, but will always seek her own company and prize that in preference to other associates. Do not worry over this tendency. People who are thus constituted often live a life that is much more happy and contented than the lives of those who, like butterflies, flit from one cup of pleasure to another. There is a silent, inner contentment in a nature like Nancy's and that is compensation, or more than compensation, for all that she may miss by not fraternizing with other people. This phase of her love nature is also expressed by the fact that Mars and Venus are conjunction to Dragon's tail, close to cusp of the house of friends. The Dragon's tail has a Saturnine influence and it is very plain that, as Venus the planet of love, the ruler of the sign Libra, which governs the eleventh house in this figure, is between the Saturnine Dragon's tail and Mars, her friends would always endeavor to make use of her and then

would betray her. This will eventually drive her into her own inner nature as into a shell. She will shun friends and seek her own company.

The sixth sign, Virgo, and the sixth house, denote labor. Virgo, the sixth sign, is on the tenth cusp, which governs the profession and social honors. This shows that she will probably have a clerical position, indicated by Mercury, and the Sun close to the tenth cusp always brings employment under the government, or directly with the head of some large concern. The square of Mercury to Saturn in the other Mercurial sign, Gemini, will make her very close-mouthed, and thus it is probable that she will be qualified for a position of confidential nature in a clerical capacity with either the government or some large corporation. This position will naturally bring a commensurate salary, and Jupiter in his own sign, Sagittarius, near the second house governing finance, is an indication of comfortable financial circumstances through life.

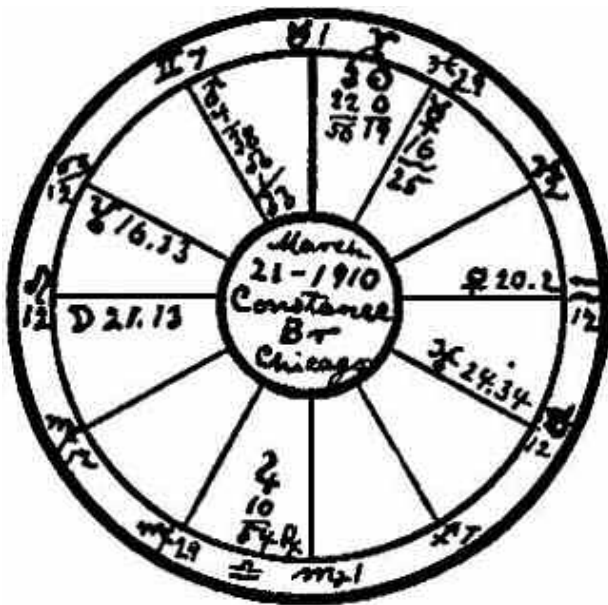
With respect to the health, Saturn in Gemini opposition Jupiter, and Mercury square to Saturn from the Mercurial signs, indicate that she will be of a very nervous nature and subject to attacks of cold in the chest. She ought to be given breathing exercises with a proper amount of exercise in the fresh air, for Saturn in Gemini, the sign of the lungs, is not very favorable for one who is likely to become an office worker. You need have no fear however, of tuberculosis. The Sun being so highly elevated, will give

her sufficient recuperative power that she will always come out all right; but the period of adolescence will begin with her at the age of about twelve years, when the Moon reaches opposition to Mars, and as the flow will be quite copious, it is advisable to safeguard her and to watch her strength in every particular during the ten years following that time; for at about the age of twelve the Moon strikes the opposition to Mars, then to Venus, and in the nineteenth year the Sun is also conjunction with Mars. Thus there will be a great flow of blood in the system. At the age of twenty-five, when the Sun has passed the Dragon's tail, she will again become strong and robust, nor is it to be inferred that she will be very delicate at any time; for, as said, the Sun being the highest planet, will always give her lots of life force and recuperative power.

Constance Br. Born March 21, 1910
Chicago, Ill.

When Constance was born, Mercury rose before the Sun and it was trine to Neptune. The Moon was on the Ascendant, trine to Saturn, and both Saturn and the Sun are in the ninth house, which governs the mind particularly. Jupiter being in the third house, governing the lower mind, and trine to Mars. Mars, Saturn, the Sun, and Mercury are elevated. These configurations show a very fine, alert, methodical mind, capable of considerable concentration because Saturn, the planet of obstruction, is trine to the Moon. In the writer's esti-

mation, the mind is really the only place where Saturn is directly beneficial. He holds down the flighty mind, and thereby makes it more usable for reasoning processes; and when he reins in the mind by a beneficent aspect, such as the sextile or the trine, we always have a very good, clear reasoner and a sensible person. Saturn in Aries, and Aries in the ninth house is a combination, however, that makes the mind somewhat melancholic. This may only appear so, because persons with this configuration have a mind



not in the slightest frivolous, but look always upon the serious side of life.

There are two aspects of Saturn in this horoscope which are not very good, however; namely, the square to Uranus and Neptune, particularly as Neptune is in the psychic sign Cancer and in the twelfth house, the house of sorrow and trouble. This gives a decided tendency to psychism and mediumship of a most undesirable nature, and it will therefore be well to watch that Constance is never

allowed to go to any spiritualistic seances or have anything to do with persons who have a mediumistic trait. For these practices are liable to wreck her whole life if she allows herself to indulge in them.

About the age of twenty-two, the Moon will reach the conjunction to Mars and Dragon's head, which has an influence like the Sun, in the tenth house. The Sun at the same time will have reached Saturn, which is Lord of the seventh house, denoting marriage. It will then also be sextile to Venus in the seventh house and trine to the Moon. This will mean that at that time she will find her mate and the result will probably be a marriage. But you must remember, Astrology does not concern itself with the legal union. It tells us only that there will be, at that time, a strong attraction to some one of opposite sex, an attraction of a nature that is likely to result in a life partnership.

Mars in Gemini, a Mercurial sign, and in conjunction with the benevolent Dragon's head in the tenth house, and the trine of the fiery planet to Jupiter in the third house, the sign of the lower mind or speech, will make Constance very quick-spoken, good at repartee, witty, but never vicious. The position of Mars in the tenth house usually lays a woman liable to slander; the trine to Jupiter shows that in this case there will be no foundation for the attacks upon her character and that she will be vindicated. However, the ounce of prevention is always better than the pound of cure, and it would be well for Constance to be schooled in comport-

ing herself in a manner that she will avoid even the slightest appearance of evil in her conduct.

With regard to health, we find that the Moon is in opposition to Venus from the sign of the heart, Leo. This shows that there is an obstruction of the venous circulation; and as Saturn governs the pneumogastric nerve and is positive in the sign of Aries, we may look for some obstruction there. This also will make her subject to sick headaches which will mostly be caused by gas on the stomach, owing to the fact that Saturn is square to Neptune in the sign of Cancer, which rules the stomach. From this source will come most of her trouble and it cannot be emphasized strongly enough that a rational diet of the simplest nature is the only

way to save her from becoming a dyspeptic. Start this very early in the home, but remember, do not you eat one kind of food while giving Constance another. Children are governed by *example*; if you give her something she considers not as good as what you eat, she will remember. And in later years, when she has grown away from under your control, the craving for the foods she saw you eat will assert itself. She will indulge; and the good effects of the care you have given her in her childhood will not avail her nearly so much. A very simple diet for the whole family will be the only efficient means to safeguard her digestion. No one is more miserable than a chronic dyspeptic and you can save her years of agony by heeding these directions.

A DREAM OF ROSES

By Blanche Cromartie

That Dreamer who has Mercury (B) and Venus (C) in Aquarius (Z) dreamed, and in her dream she saw, reaching on all sides to the horizon, a vast desert, entirely covered with stones; stones neither rare nor precious nor even picturesque, but misshapen, ugly, incrustated with soil and dust—a weary sight.

And the voice that speaks without words said to her:

“These stones are the souls in the world.” Thereupon the Dreamer turned her eyes heavenward and there beheld more beauty than the world of men’s souls dreamed, for in the blue vault there arose a vast cross, white and luminous, and its extremities seemed about burgeoning into flowers. From its center

beamed star-wise five streams of golden rays and hanging upon the Cross there seemed to be a wreath. But the Dreamer hardly heeded this, being engrossed by the wonder of the five pointed star, for its rays were more golden than the finest gold and each one, though myriad their number, was clear and individual, like a gleaming hair.

From the two lower star-streams the rays fell upon the stones and she saw that one ray went to every separate stone, to every stone one. And lo, they were stones no longer: everyone of them had become a rose.

And the voice that speaks without words said to her:

“See how these roses smell.”

And the Dreamer laughed at the thought

(Continued on page 29)

Studies in The Rosicrucian Cosmo Conception

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THE VITAL BODY (Continued)

By Harry Wilson

During the Lemurian and Atlantean Epochs of our Earth's history man was involuntarily clairvoyant, and it was because at that time the vital body was not so firmly incorporated with the dense body (p. 241). Since then the vital body has become much more firmly interwoven with the dense body in the majority of people, but in all "sensitives" it is loose. It is that looseness which constitutes the difference between the psychic and the ordinary person, who is unconscious of all but the vibrations contacted by means of the five senses. All human beings have to pass through this period of close connection of the vehicles and experience the consequent limitation of consciousness.

In the Jupiter Period man will function in his vital body as he now does in his dense body; and as no development in nature is sudden, the process of separating the two bodies has already commenced. The vital body will then attain a

much higher degree of efficiency than the dense body of today. As it is a much more pliable vehicle, the spirit will then be able to use it in a manner impossible of realization in the case of the present dense vehicle (p. 242).

On page 422 of the *Cosmo* it is said that in the Jupiter Period the forces of the dense body will be superimposed upon the *completed vital body*. That vehicle will then possess the powers of the dense body in addition to its own faculties, and will therefore be a much more valuable instrument for the expression of the threefold spirit than if built from its own forces alone.

The Jupiter Period is the *Day of Manifestation* succeeding the Earth Period, and will mark the fourth stage of development of the vital body, just as the Earth Period marks the fourth stage of development of the dense body. The vital body will be man's densest vehicle in that Period, and was fashioned in the likeness of the present dense body so that it could become fitted for such use (p. 240).

On page 404 we learn that the higher life (Initiation) does not commence until certain work of the vital body begins. The

means used for bringing that into activity is *Love*, or rather *Altruism*. The former word has been so abused that it no longer conveys the meaning here required. During the old dispensation the path of Initiation was not free and open, except to the chosen few. The Hierophants of the Mysteries collected certain families about the Temples, setting them apart from all the other people. These chosen families were then rigorously guarded as to certain rites and ceremonies. Their marriages and sexual intercourse were regulated by the Hierophants. The effect of this was to produce a race having the proper degree of laxity between the dense and the vital bodies; also to awaken the desire body from its state of lethargy during sleep. Thus a special few were made fit for initiation and were given opportunities that could not be given to all.

The Mission of Christ, in addition to “saving the lost”, was to make Initiation possible to all. By “taking away the sin of the world” (not of the individual), or purifying the desire body of our planet, the connection between all human desire and vital bodies has been loosened to such an extent that by *training* they become capable of separation. Therefore Initiation is now open to all (p. 482).

The training consists, in part, of certain retrospective exercises which, when faithfully and properly performed, bring about a union of the conscious and the subconscious mind. This enables the aspirant to voluntarily bring about the necessary separation of the vital body, and thus consciously and with safety leave the

dense body at will. He may then function in the higher worlds for the purpose of investigation and make use of the knowledge thus acquired to further his development.

These retrospective exercises, when practiced in accordance with the Rosicrucian method, will necessarily bring about a purification of our individual desire bodies, and we thus “pave the way” for individual advancement, as did THE CHRIST when He “took away the sins of the world”, so that *Whosoever will may come*.

THE DESIRE BODY

The student of the *Rosicrucian Cosmo-Conception* who is looking for information regarding the desire body will first turn to page 540 of the *Cosmo*, where an alphabetical list of words and terms, used in this work, may be found. In that group, beginning with the letter “D”, will be found “Desire Body” and opposite that name, “page 572”. We turn to page 572 and find an index arranged topically, showing upon what page of the *Cosmo* references are made to the desire body. This index is a valuable aid to the student, and the above method, if followed, will help materially in the study of the Philosophy.

We have learned that during the first day of manifestation known as the Saturn Period, the Lords of Form implanted in the evolving life the germ which has developed our present dense body (p. 206). We have also learned that in the sec-

ond day of manifestation, known as the Sun Period, the Lords of Wisdom radiated from their own bodies the germ of the vital body which has developed our present vital body, and making possible growth and propagation (p. 211).

Our index on page 572 first refers us to page 215, where it is said, in the third Revolution of the third day of manifestation or Moon Period, the Lords of Individuality radiated from themselves the substances which they helped the unconscious evolving man to appropriate and build into a germinal desire body. They also helped him to incorporate this germinal desire body in the compound vital and dense body which he already possessed.

We are at the present time in the fourth day of manifestation, or Earth Period. As the dense body was started in the first day or Saturn Period, we say that the dense body is now in its fourth stage of evolution. The vital body having been started in the second day or Sun Period is now said to be in its third stage of evolution. We then understand clearly what is meant when we say that the desire body is now in the second stage of its evolution. Its development at the present time is no greater than was that of our dense body in the Sun Period, and on page 78 is found the statement that the desire body and the mind are as yet mere clouds—almost entirely unorganized. The mind is a product of the Earth Period, and its development therefore cannot compare with that of the desire body, the desire body having the advantage in that respect of one com-

plete Period or stage of evolution.

During the life of man his desire body is not shaped like his dense and vital bodies. It has the appearance of a luminous ovoid, which in waking hours completely surrounds the dense body as the albumen does the yolk of an egg. It extends from twelve to sixteen inches beyond the dense body. It also interpenetrates both the vital and dense bodies (p. 67).

We have a dense body, which is necessary as an instrument of action. We have a vital body, by which the power of motion, necessary to action, is transmitted to the dense body. We have a desire body in order that there may be incentive to action (p. 28).

As shown in the diagram on page 54, the desire body is composed of the substance of the Desire World. On pages 38 and 39 we find that as the Chemical Region is the realm of form and as the Etheric Region is the home of the forces carrying on life activities in those forms, enabling them to live, move, and propagate, so the forces in the Desire World, working in the quickened dense body, impel it to move in this or that direction.

If there were only the activities of the Chemical and Etheric Regions of the Physical World, there would be forms having life, able to move, but with no incentive for so doing. This incentive is supplied by the cosmic forces active in the Desire World, and without this activity playing through every fibre of the vitalized body, urging action in this direction or that, there would be no experience and no moral growth. The functions of

the different ethers would take care of the growth of the form, but the moral growth would be entirely lacking. Evolution would be an impossibility, both as to form and life; for it is only in response to the acquirements of spiritual growth that forms evolve to higher states. Thus we see at once the great importance of this realm of nature (p. 89).

Desires, wishes, passions, and feeling express themselves in the matter of the different regions of the Desire World, as form and feature express themselves in the Chemical Region of the Physical World. They take forms which last for a longer or shorter time, according to the intensity of the desire, wish, or feeling embodied in them. In the Desire World the distinction between the forces and the matter is not so definite and apparent as in the Physical World. One might almost say that here the ideas of force and matter are identical or interchangeable. It is not quite so, but we may say that to a certain extent the Desire World consists of force-matter (p. 39).

The Desire World is the desire body of our Planet, the Earth. The fact that animals and man may roam over the Earth's surface is due to their desire to do so. This, the mineral and plant cannot do, as explained upon pages 64 and 65. Here we learn that both minerals and plants lack the separate desire body. They are permeated only by the planetary desire body, the Desire World. Lacking the separate vehicle, they are incapable of feeling, desire, and emotion, which are faculties pertaining to the Desire World. When a

stone is broken, it does not feel; but it would be wrong to infer that there is no feeling connected with such an action. That is the materialistic view, or the view taken by the uncomprehending multitude. The occult scientist knows that there is no act, great or small, which is not felt throughout the universe, and even though the stone, because it has no separate desire body, cannot feel, the Spirit of the Earth feels, because it is the Earth's desire body that permeates the stone. When a man cuts his finger, the finger, having no separate desire body, does not feel the pain, but the man does, because it is his desire body which permeates the finger. If a plant is torn up by the roots, it is felt by the Spirit of the Earth as a man would feel if a hair were torn from his head. The Earth is a living, feeling body, and all the forms which are without separate desire bodies through which their informing spirits may experience feeling, are included in the desire body of the Earth, and that desire body has feeling. The breaking of a stone and the breaking off of flowers are productive of pleasure to the Earth, while the pulling out of plants by the roots causes pain.

The planetary Desire World pulsates through the dense and vital bodies of animal and man in the same way that it penetrates the mineral and plant; but in addition to this, animal and man have separate desire bodies, which enable them to feel desire, emotion, and passion. There is a difference however: The desire body of the animal is built entirely of the material of the denser regions of the Desire World,

while in the case of even the lowest of human races, a little of the matter of the higher Regions enters into the composition of the desire body. The feelings of animals and the lowest of the human races are almost entirely concerned with the gratification of the lowest desires and passions, which find their expression in the matter of the lower Regions of the Desire World. Hence, in order that they may have such emotions to educate them for something higher, it is necessary that they should have the corresponding materials in their desire bodies. As man progresses in the school of life, his experiences teach him, and his desires become purer and better. Thus, by degrees, the material of his desire body undergoes a corresponding change. The purer and brighter material of the higher Regions of the Desire World replace the murky colors of the lower parts. The desire body also grows in size, so that in a saint it is truly a glorious object to behold, the purity of its colors and its luminous transparency being beyond adequate simile. It must be seen to be appreciated (p. 66).

At present, the materials of both the lower and the higher Regions enter into the composition of the desire bodies of the great majority of mankind. None are so bad that they have not some good trait. This is expressed in the materials of the higher Region which we find in their desire bodies. But, on the other hand, very, very few are so good that they do not use some of the materials of the lower Regions (p. 66).

Upon page 68 we learn that the desire

body is rooted in the liver.

In all warm-blooded creatures, which are the highest evolved, and have feelings, passions, and emotions, which reach outward into the world with desire, which may be said to really live in the fuller meaning of the term and not merely vegetate—in all such creatures the currents of the desire body flow outward from the liver. The desire stuff is continually welling out in streams or currents which travel in curved lines to every point of the periphery of the ovoid and then return to the liver through a number of vortices, much as boiling water is continually welling outward from the source of heat and returning to it after completing its cycle (p. 68).

The plants are devoid of this impelling, energizing principle, hence they cannot show life and motion as can the more highly developed organisms.

Where there is vitality and motion, but no red blood, there is no separate desire body. The creature is simply in the transition stage from plant to animal and therefore it moves entirely in the strength of the group-spirit.

In the cold-blooded animals, which have a liver and red blood, there is a separate desire body and the group-spirit direct the currents inward, because in their case the separate spirit (of the fish or reptile, for instance) is entirely outside the dense vehicle (p. 69).

When the organism has evolved so far that the separate spirit can commence to draw into its vehicles, then it (the individual spirit) commences to direct the cur-

rents outward, and we see the beginning of passionate existence and warm blood. It is the warm, red blood in the liver of the organism sufficiently evolved to have an indwelling spirit which energizes the outgoing currents of desire stuff that cause the animal or the man to display desire and passion. In the case of the animal, the spirit is not yet entirely indwelling. It does not become so until the points in the vital body and the dense body come into correspondence, as explained in Chapter XII, page 292 of the *Cosmo*. For this reason the animal is not a "liver," that is, he does not live as completely as does man, not being capable of as fine desires and emotions, because not as fully conscious. The mammalia of today are on a higher plane than was man at the animal stage of his evolution, because they have warm, red blood, which man did not have at that stage. This difference in status is accounted for by the spiral path of evolution, which also accounts for the fact that man is a higher type of humanity than the present Angels were in their human stage. The present mammalia, which have in their animal stage attained to the possession of warm, red blood, and are therefore capable of experiencing desire and emotion to some extent, will, in the Jupiter Period (the 5th day of manifestation which succeeds the Earth Period), be a purer and better type of humanity than we are now, while from among our present humanity there will be some, even in the Jupiter Period, who will be openly and avowedly wicked. Moreover, they will not be able to conceal their passions, as is

now possible, but will be unabashed about their evil-doing (pp. 69 and 70).

(To be continued)

A DREAM OF ROSES

(Continued from page 23)

thought that perfume could be seen.

The surface or the world was now completely covered with roses and she saw how, in response to the rays from the star, each rose (which had been a stone) sent an answering ray, not pure golden-bright, like those shed by the star, but rays of colors, hues, beautiful exceedingly and endlessly varied. For every rose sent its own responsive ray and no two were alike, for all the colors of Dreamland were there, matchless in beauty and variety, far beyond any which are seen by those who think they are awake!

The rays from the roses reflected to their source and fell upon the wreath of roses which hung upon the Cross.

And just as the rays from the Cross had changed the stones to roses, so now the rays from the roses worked a wondrous transformation, for, as they touched them, the Dreamer saw no rose-wreath but a halo formed of celestial beings like glowing fire, which whirled and turned like wheels, so exquisitely bright that for very joy the Dreamer awoke.

Would you like **A Bigger Magazine?** We have now 760 subscribers. To pay the actual cost of material and mailing, we must have 1000 subscribers. **When we get 1500 subscribers we will add 16 pages.**

Nutrition and Health

* * * * *

ALCOHOL CONTROL IN SWEDEN

Harry Brook, in *Brain and Brawn*

From one of the most drunken nations in Europe, Sweden has become one of the most sober. Fifty years ago a self-appointed commission was organized to investigate the alcohol traffic. With Scandinavian thoroughness, the commission took a year to prepare its report. This report emphasized the right of men to satisfy their appetites, while also affirming the right of governments to control the liquor traffic, when they threaten to interfere with the welfare of society. The result was the formation of a private corporation, in Gothenburg, to take over the traffic. Among the stockholders was the King of Sweden. Profits of the corporation were limited to five per cent, all profit above that percentage to be used for benevolent purposes, including schools, libraries, workmen's houses, vacation colonies, meals for school children, workmen's reading and waiting rooms, public concerts and outdoor music, houses for consumptives, children's hospitals, out-door sports, sailors' homes and parks, a large percentage to go to financing a campaign against alcohol. Thus, every time a man takes a drink in Sweden, he is aiding in fighting the liquor traffic.

In 1863, when Gothenburg had 30,000 population, there were 200 saloons. Now, with 190,000 population, there are 14. In these places only one drink is sold to a customer within 30 minutes. The nearest liquor establishment is half a mile away, so that a man will have a chance to sober up between drinks, if he walks from one to another. The saloons are severely plain, but clean. The barkeeper has to be a tee-totaller. Over the bar are pictures, showing a drunkard's liver, and so forth, instead of the "Venus at the Bath," that you are likely to see in American "liquor emporiums". Then there are cheerful notices reading: "The drink you hold in your hand is poison," and so forth. The barkeeper is interested in the sale of soft drinks. An archway leads into the apartment where these are sold. Here everything is quite different. The room is comfortably furnished with rugs, easy chairs, tables and pictures. There are cards and checker tables. Here are served tea, coffee, chocolate, and several kinds of soft drink, including—note this—a light beer like American lager beer, which is less than half as strong as English ale. This is regarded as a temperance beverage. The fact being recognized that men in this strenuous age will partake of some kind of stimulant, they are encouraged to take beer instead spirits.

This system has been extended to all

parts of Sweden and Norway, except in a few provinces, and in those they have total prohibition. The result has been that drunkenness in Sweden has decreased 55 per cent and crime 45 per cent. In 1874, 27 liters of liquor per capita were sold in Sweden; in 1909, 10 ½ liters. Before adoption of this system there were 213 saloons to 100,000 inhabitants; now there are 84. Deaths from alcoholism have been reduced from 34 to 8 per 10,000 inhabitants.

The Swedes have many other good customs. For instance, physical education. Even the condemned criminal has to do his "stunts," up to the day of his execution. Then there are government pawn shops, tending to decrease vice, crime and drunkenness.

The Forestry Commission supplied last year \$13,250,000 worth of products, yet accumulated timber resources equal to twice that amount in timber felled. Over the entrance to the University of Upsala is a legend from the Icelandic Eddas, which reads: "Free thinking is great; right thinking is greater." Swimming is compulsory in the schools of Sweden; in other words, every boy and girl in Sweden must learn to swim.

In no country, not even in the United States, do women exercise a wider influence, direct and indirect, in the home, the school, the church, and upon the platform. Sweden was the first country to recognize equal property rights for women.

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

A MENU FROM MOUNT ECCLESIA

Breakfast, 7:30 A. M.

Baked Pears
Rolled Oats and Cream
Whole-Wheat Gems, Butter and Honey
Coffee or Milk

Dinner, 12 M.

Stuffed Cucumbers
Escalloped Salsify or Vegetable Oyster
Buttered Noodles
Whole Wheat Bread, Butter and Honey
Milk

Supper, 5:30 P. M.

Stuffed Ripe Tomatoes with Cabbage
Sponge Cake, Olives
Hot White Flour Biscuit
Butter and Honey Milk or Tea

RECIPES

STUFFED CUCUMBERS

Take medium sized cucumbers, peel and cut in two lengthwise; remove inside pulp and seed, stuff with mashed potatoes, grate cheese over same, place stuffed halves in buttered pan, sprinkle with salt, place in oven and bake for twenty minutes. Serve with brown sauce.

ESCALLOPED SALSIFY

Wash, scrape, cut in pieces two cups of Salsify roots: keep well covered with cold water until ready to cook, so as to keep the colour; place in enough water to keep from burning; just before tender, salt lightly; drain, oil a shallow baking pan, place salsify in layers, sprinkle with bread or cracker crumbs between each layer, cover with cream sauce, bake until brown.

BUTTERED NOODLES

Place one pint flour in shallow dish; with a spoon make a hole in centre, break two eggs into this with a little salt, mix the egg with the flour as long as the spoon will permit, making as stiff as bread, then work with hands till as stiff as possible; roll with rolling pin into a thin sheet, allowing it to dry on baking board until it can be rolled without sticking. Cut into fine strips. Have a dish of water salted lightly and at the boiling point; sprinkle the dry noodles lightly into this boiling water and allow to boil for 15 minutes; drain, place in serving dish and sprinkle with bread crumbs that have been fried and browned in butter.

HOT WATER SPONGE CAKE

Break four eggs into a dish, beat well for 15 minutes, add 2/3 cup of sugar, beat while adding 2 tablespoons of hot water and 1/4 teaspoon vanilla flavor. Beat into this one cup flour, one tablespoon corn starch (which first mix). Bake in slow oven.

STUFFED RIPE TOMATOES WITH CABBAGE

Wash selected ripe tomatoes, hollow out from stem end; stuff with slaw prepared by slicing crisp cabbage, 1 1/4 cups mixed with 1/2 cup chopped English walnuts. Place on plate garnished with parsley leaves, with one spoonful of mayonnaise dressing on top.

WHEN FOOD BECOMES A POISON

No food that is used by man is a poison per se. If it becomes a poison, it must be when it has undergone the change of decay which renders it unfit for food: or when it is eaten beyond the digestive capacity, and is forced into an artificial decay; or the system so enervated that it has not power to rid itself of the eliminative products, and they are retained to further poison and enervate.

—J. H. Tilden, M.D., in *Food*

STARCH POISONING

Experiments conducted in Georgia and in Mississippi have confirmed the theory of United States public health service officials that pellagra is caused by eating too much starchy food.

There is no doubt that excessive eating of starchy food is harmful and a safe, wholesome diet must include a large percentage of fresh vegetables, cooked or raw, ripe fruit, as well as milk and milk products.

The excessive use of flesh meat and starchy foods has been and is the cause of much disease and suffering.

Healing Department

* * * * *

A CASE OF OBSESSION

By W. Stuart Leech, M. D., in *Medical Progress*

In several recently published articles on obsession, I mentioned two classes; viz., demoniacal and elemental. The latter is an obsession or a possession of the patient's faculties, to a greater or lesser extent, by an invisible (spiritual) entity. There may or there may not be lucid intervals, but in the case recorded below they were numerous. In the occult, I do not pretend to be anything even approaching mastership, but there are lots of things I can give first-hand knowledge on.

It is not in the province of this brief article to describe the motives and the origin of such entities as elementals and nature spirits, nor will we enter into any of the higher planes to describe the form or chemical make-up of the elementals. The elemental is the simplest of all outside influences that obsess and it is the first real live outside influence or real being with which the astro-medical diagnostician will come in contact.

The real material make-up of the elemental is of one element, whence its name. It is well for the reader to remember that we are here speaking of the vibrations that are higher than the everyday physical, and that a full description of the elemental would carry us into a

prolonged dissertation of the forces that work along the negative and the positive poles or the four ethers. Suffice it to say here that the elemental has real form and possesses life, mostly gained from his poor, human victim. The casuist may demand proof of this statement before going further. I reply that it is self-demonstrable and that the road to truth and learning is open to any who is willing to pay the price. This price, however, is not money, and if the searcher is absolutely materialistic, he will do well to read the *Kybalion* or like literature before making further medical research.

It is well to remember that the most fundamental thing in the plant is invisible to physical eyes. Supersensible knowledge is accessible to all those who search diligently and persistently.

In reporting this case we will hold ourselves as much to the physical side as is compatible with the subject, and will describe this an actual typical case of elemental obsession. Enter any institution for the insane in the land and many like cases can be found. You may argue as you please and deride to your heart's content, but the truth will not be changed to suit any of our preconceived opinions.

Mrs. H., aged 26, wife of an honest mechanic; mother of three children; blond, with some marks of feminine beauty; medium size, fairly well built; came from an intelligent but neurotic

family, her father having died in an institution for the insane; lungs and heart in good condition, and no specific history. She was neat, industrious, and naturally of a cheerful disposition. During the last confinement, labor was completed in less than an hour under the able management of Dr. Muir, who attended her many times during the seven weeks following. The first week of the lying-in period she did splendidly. After about the ninth day she began to have peculiar nervous attacks of vague apprehension of danger to her well-being. There was no fever at any time. Dr. Muir, in some subtle manner, worked the case off on to me at the beginning of the eighth week. I was first called January 19th, at five o'clock in the afternoon, and found her sitting in bed holding a hot water bag to her left breast, hair dishevelled, her face displaying a maniacal expression; not a wink of the eyelids; eyes sunken in sockets, pupils dilated; hands and feet cold, showing disturbed circulation, although the room was comfortably warm; heart beat was slow, feeble but regular. Both pupils were dilated and persistently refused to contract under the influence, of either light, hyoscyamus, strychnine or bromides. Her conversation was without reason and she was apprehensive lest she would immediately die, and would repeatedly ask the same question of the attendants as to her approaching death. Regardless of the assurances to the contrary, she would inquire a hundred times or more a day if her heart was going to stop or if she would ever recover. She

was rapidly becoming bedridden and any court of insanity would have unhesitatingly adjudged a fit subject for a State institution. Her heart reacted to a hypodermic of strychnine; but the pupils, the windows of the soul (Ego) would not yield to any stimulant that I applied.

There were various metastatic nervous sensations simulating an impish brand of hysteria. The medical attendant can sense a warmer feeling or atmosphere when in the presence of the ordinary case of hysteria, be it the impish or the apish variety.

Her lucid intervals were slightly noticeable. The pentabromides produced fairly good sleep, although more or less disturbed by dreams which were of significance to any psycho-analyst.

Besides the hypodermic administration of Hys. Hydro. and the nocturnal dosage of pentabromides, I prescribed a bitter tonic, to be taken after meals. I determined to do all that was in my power as a physician to save her from the asylum; but the more I was doing, the more serious grew the symptoms, until the third day, when I decided that the diagnosis could be modified or changed from that of nervous prostration to a plain case of elemental obsession, which had its psycho-neurotic symptoms produced by a factor beyond the visible physical. The pupils and attitude were pathognemonic.

In this extremity a super-physical treatment was begun to dispossess her of the obsessing entity. It is not expedient to give to the public the super-physical part of the treatment at this time. Almost immediately the iris began to play as it

were, or to *react in spots*, the lucid intervals became longer, and within ten days the whole pupil had taken on a normal aspect. Within 36 hours of the beginning of the modified treatment, a confession came from the patient. She stated that from the age of five she had practiced self-abuse and had continued this sexual perversion at intervals throughout life; also had practiced it twice since her last confinement.

The symptoms were the direct manifestation of this elemental which functioned on the ethereal plane. As an unseen vampire it had grown great and was robbing this fair mother of her very life principle. Unaided, she was powerless to rid herself of this nature spirit.

There is no need of elaborating on the treatment as long as there is bias in the diagnostic judgment of the reader. In making a diagnosis, it is well for us to go slow in all neurotic cases, for we must first make sure that the symptoms have no physical origin, and that *there can be no obsession in toto without pupillary dilation*. It is easy to realize that to make no error in the diagnosis in these cases is of paramount importance to the reputation of the diagnostician and of serious import to the poor patient. In reality, the names hysteria, neurasthenia and psycho-neurosis are vain subterfuges, used to cover the multitudes of our ignorance.

Stated briefly, the patient had a neurotic predisposition, a hostile environment, the stress of motherhood; and an evil practice further weakened the physical and mental possession, thereby provid-

ing an ideal condition as an invitation to outside influence. The elemental obtained an area of consciousness from her at an early date, and as her acts were a surrender of life to the elemental it grew great, feeding on the *life ether* and was able to obtain possession of more areas of her consciousness. By and by the elemental became the greatest thing within the temple, dethroning the human Ego from its throne of reason.

N. B.—Although the patient is able to attend to her household duties, she is still kept under medical observation.

WHERE THE BATTLE RAGED FIERCEST THE ROSES WILL BLOOM

A VISION BY L.H.M.B.

I look, and behold a plain on which a terrible struggle is raging. The nations of the earth are gathered together to slay and to destroy. The fiercest passions contend there; the most diabolical instruments of death and destruction that the hands of man can fashion are there ranged against one another. The air is filled with the thunder of cannon, the cries of the wounded and dying, and red is the ground with the blood of the slain. Then the smoke rises up, and blots out my view.

I look again, and behold! All is still. It is evening, and the desolate country is covered with a garment of snow. The earth is at peace. Beyond the snow-clad hills the rising moon casts her silver glow upon the plain.

Once more I look, and behold! It is spring-time. The sun rises in all his beauty and splendor, and sheds his radiance o'er the earth. The air is filled with the song of birds and the humming of bees. There, where so recently fierce passions raged and the clamor of battle, the spring flowers now grow up and smile at the Sun; the roses and honey-suckle bloom upon the hedges; the lark soars upwards singing, and leaping in his joy as he sings.

The same Healing Spirit works in Nature and in the heart of man. There is no wrong that It cannot right, no wound that It cannot heal. It is the Eternal Youth within us, It is the Beauty that never fades nor perishes, the Love that never wearies nor grows old. Out of the wreck and ruin of a war-worn world It whispers still. "Behold I make all things new."

THE ROSY CROSS HEALING CIRCLE

Meets as usual about half past seven in the evening of the days when the Moon enters Cardinal Signs of the Zodiac for the purpose of preparing, by spiritual alchemy, a healing force which is then sent out into the world to aid all who call upon us in their distress—physical, mental or spiritual.

Only a few of the workers are privileged to be present in body, but thousands of faithful friends who are scattered all over the world go into the silence and join us in spirit. Thus a powerful dynamic current is generated for

use by the Elder Brothers and the Invisible Helpers. The results obtained are marvellous, to say the least. The dates of these meetings are as follows:

November 4, 10, 16, 24
December 1, 7, 14, 21, 29

We append a few letters from those who have been helped by *The Father* through our method.

Mountain Home, Ida
July 28, 1915

The Rosicrucian Fellowship
Oceanside, Calif.

Dear Friends:

I have not been writing my weekly letters to the healing department for I have been feeling so well I thought it was not necessary. Should I feel any return of the cough, I would be very glad to continue my letters.

Sincerely yours,

Mrs. G. M.

Kerman, Calif
Sept. 1, 1915

Mr. Heindel,

Dear Sir, Just a few lines this morning to tell you that I feel I am improving. My hands are much better. In fact they haven't given me any trouble at all for some time.

I wish to thank you for the wonderful help you are giving me and hope to be able sometime to contribute more to the work than at present as it is surely a wonderful work.

Very Sincerely

Mrs. V. M. L. E.

Echoes from Mt. Ecclesia

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ROSICRUCIAN FELLOWSHIP BOOTH PANAMA PACIFIC EXPOSITION

The activities of the booth were pleasantly stimulated in July by a visit of the General Secretary and his family who spent three days with us on their way to Oceanside. We have since learned of their safe arrival there and are hoping for another visit in August or September.

The Palace of Education, where the Fellowship Booth is located, has certain characteristics which distinguish it from the other Palaces. It is more especially the Palace of Ideas for the Betterment of Humanity. Within it are represented the varied ideas of thinking men and women for ideals in education, living and religion.

Back of the exhibits stands the state or institution. New York alone has spent one hundred and fifty thousand dollars in this Palace, representing her growth in Hospitals, Prison reform and schools, etc. Massachusetts has done the same, and other states in proportion.

There is a Booth representing the Sanatorium of Arequipa for the care of Tuberculosis patients; one showing the child welfare work, and a model school demonstrating the great Montessori system of education. While scattered though the Palace are the Federated churches and varied cults, and our own modest

Booth, all associated in harmonious promulgation of our Ideals. We all visit each other and I am glad to say that not only the President of our Palace but many of the most important exhibitors have visited our Booth, not only once but several times to learn more of this philosophy. I was one of several invited to meet Madame Montessori because of our teaching regarding the sacredness of Free Will and our appreciation of what this great educator is trying to bring into the method of teaching.

The spirit of commercialism is conspicuously absent from this Palace and generally speaking it is the resort of the thoughtful and thinking people who come to the Fair.

This week we had a most delightful call from the California poet Edwin Markham, who spent over four hours asking questions and listening with close attention to the answers given. He carried away every thing I had to give away and I presented him with a copy of the *Cosmo-Conception* which he expressed a desire to own. The Booth has never had a more interesting visitor.

We have had a call from the Director of the Lowe Astronomical Observatory, Mr. Edgar Lucien Larkin, author of, *Within the Mind Maze*, who took a few of us over to see the Carnegie Exhibit of the work done at the Wilson Observatory

and explained the photographs made of the heavens, marvellous beyond words.

So the days go, filled with work and the opportunity to explain as best we may this philosophy and give the spiritual interpretation of the Christian Religion.

We are most glad to meet any student who comes to the Fair and hope they will always look us up.

In Fellowship,

Annet C. Rich

ECCLESIA DRIVE

In December 1909 we made a main artery on Mt. Ecclesia, a beautiful wide winding drive, which we completed for about nine hundred feet, and planted, with large palms on both sides, which we had bought from a nursery in Oceanside. But for a year the sea breeze which blows in the middle of the day on Mt. Ecclesia proved too strong for the poor palms, and they had a hard time to accommodate themselves, now however they have grown strong and sturdy, and everything is looking well. We are afraid however, to try another experiment of the same sort and therefore we have started a nursery and planted several hundred palms of different kinds. These will grow up native to the soil, accustomed to the winds from babyhood on, and next year, when we extend Ecclesia Drive, as we call our main road, around to Ecclesia Point, where the Ecclesia is to be built, we will also plant these little baby palms so that when the Ecclesia is completed there will be a nice vegetation to set off the beautiful building.

LIVING WATER

Last month the writer went to Los Angeles on Business and there accidentally ran across the most efficient and simplest water purifier he has ever seen. The two wires from an electric lighting circuit were connected to two aluminum rods set in a piece of wood, these rods were three-eighths of an inch thick and about twelve inches long. The instrument was suspended in a glass vessel of water and the current was then turned on.

All California water contains alkali in varying degrees and there is probably no water except that melted from freshly fallen snow that has not been in contact with the ground, that is absolutely pure.

But an experiment with this simple instrument was sufficient to show its ability to purify even very hard water. When the current was turned on, a white precipitate became visible at once and in about two minutes the water was milky white. The current was then turned off and the instrument taken out, gradually the cloudiness disappeared and the white precipitate raised first to the top and later it gradually fell to the bottom of the vessel, leaving, above a quantity of water so pure, so sparkling, and so soft that we have never seen its like, it tasted just like snow water.

The device is not patented as it is merely the old principle of attaching metal electrodes to an electric circuit, and the purpose of an invention can not be patented. Therefore, we at once secured three pairs of aluminum rods and made three instruments for use on Mt. Ecclesia.

We are now enjoying the purest water in the world for cooking, drinking and minor household purposes. We can, with our present outfit, make 100 gallons of pure water per day and this is living water, it is not like the distilled water that has been superheated into steam and then condensed. In that process all the beneficial salts are removed and the water is dead.

SUPERIOR CHILDREN

Did you ever realize that a superior set of children are growing up around us? It has always been a source of great pleasure to the writer to watch the children in schools when he has been so fortunate as to pass by at recess. The type of the heads, the luster of the eyes, the shape of the limbs and body. It is a different race from our own. And the aesthetic standards these children have, standards that are far above those of their elders, is something wonderful. The father of Don B., whose horoscope was given in last issue, told the writer that two years ago Don whipped a boy larger than himself because this boy had taught Don's small brother how to cheat in the school. Once upon a time, not so long ago, it was counted legitimate to "get all you can," get it honestly if possible, but get it. The rays of Neptune and Uranus in their configurations during the past eight or ten years have made a very different standard among the people now being born into the world, and it is the opinion of the writer that in 1920-25 we will see a great revolution in the methods of business, politics and the whole social structure, when this rising generation begins to

make itself felt. The new blood is bound to purge the old impurities, for even from the selfish point of expediency, which decrees that "honesty is the policy," we feel sure that there will be a revolution of ideas and ideals in every department of our social and moral standards.

THE MAIN CHANCE

But, by the way, that does not mean that we think the youngsters of today are not awake to what is called "the main chance", or money getting, as before. They are keener in that respect also. In this connection the writer told a story to the students who came here two years ago at the opening of the school. He related how one day when it poured, rained is too mild a word, in Los Angeles, about ten years ago, the drains were unable to take care of the water and this rose to a height of about one foot or more in the streets, making it impossible for the passengers who wanted to use the street-cars to cross from the sidewalks to the street-cars without getting wet. Some youngsters seeing a chance to make money, hauled several benches from Central park to Sixth Street and there made a bridge from the curb to the street-car tracks and stood by taking toll from all passengers who desired to cross dryshod. That is what you may call catching opportunity by the forelock. But that is not the end of the story, not quite at any rate; for among the audience who listened to that story was a youngster with literary ambitions, who was spending all his spare time concocting stories and perpetrating them on magazine Editors.

Many came back, but occasionally he landed a check, for there is no doubt he was smart, and the other day he told the writer that the story about the boys and the benches, making a bridge for the flood passengers who wanted to cross from the curb to the cars or vice versa, had been opportunity to him also. He had written it up and sold it for a good price to an Editor. Who says there are no opportunities in the world? Just keep your eyes open and you will find them on every hand. If the writer had had the time to devote to it and the sense to see the opportunity that Donald Rockwell had, he might have written it up himself and devoted the proceeds to the Ecclesia fund. It makes us sigh to think what we lost, but we are proud of Donald just the same.

The Circulation list of the magazine is climbing. Our Pasadena friend, Bessie Campbell, went to her news dealer and induced him to take ten copies each month. She was going to send her friends around to get some but when they got there, strangers had already exhausted the supply.

Friend Pantaky in New York is also on the move. He got Brentanos Book Store, a very large New York Concern, to order ten magazines each month, and now he is working with the Concern that controls the news stands on the New York Subway and Elevated Railroads, millions of people pass over these lines every day and they have one-hundred-ten news stands. The news agents have made a very favorable proposition which calls

for about eleven-hundred copies per month and we will try to get together with them. How about you, are you doing what you can to further the spread of the teachings, by getting subscribers? Don't forget to talk to your news dealer and see if you cannot induce him to order a few copies each month. Every little helps.

WILL YOU HELP US?

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

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

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

YOUR CHILD'S HOROSCOPE

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