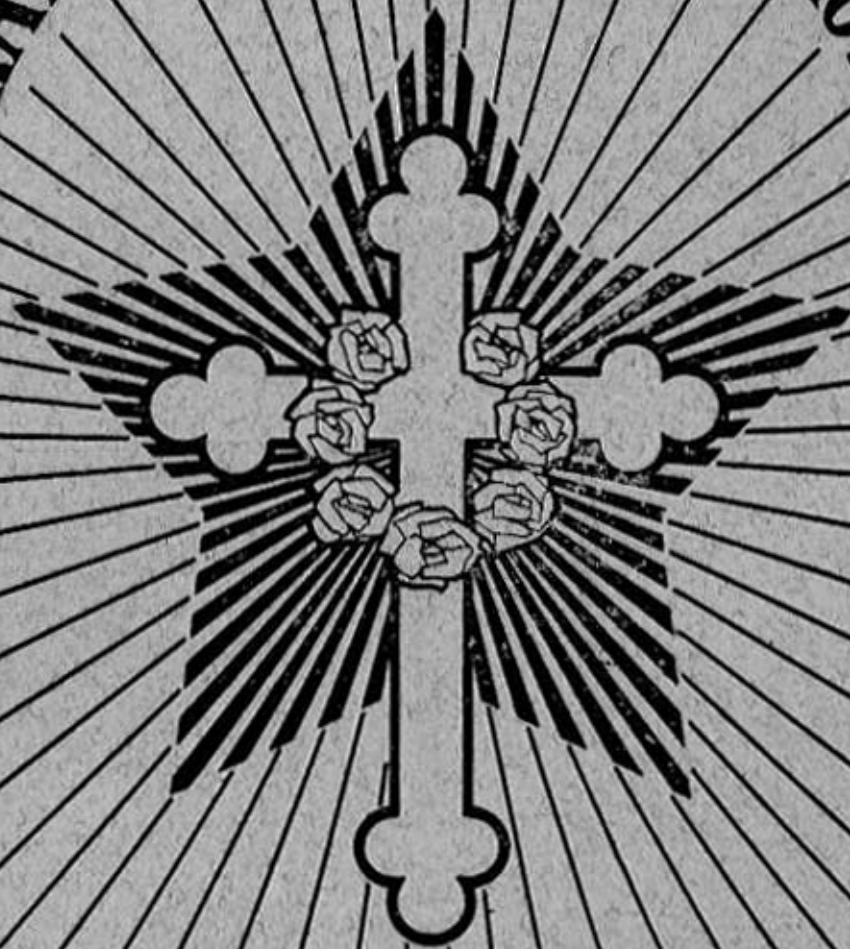


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The Mystic Light

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Why Wall Street Values Religion

On November 3rd, 1906, *The Wall Street Journal* published an editorial on the question, "Is There a Decline of Faith." It shows the effect of religion to be a far-reaching factor in the business life of the world, and led to certain thoughts which we will present after the

reader has read the article, which we reprint:

Is There A Decline in Faith?

"He who believes in a future life is a citizen of two worlds. He moves in this, but his highest thought and inspiration are fixed on the future. To such a person,

what takes place here and now is not unimportant, but it is infinitely less important than what shall take place hereafter. He looks upon his life here as but a preparation for the life to come. His experiences here, whether of joy or sorrow, are of value to him only as they enable him the better to meet the everlasting demands of life after death. He is not indifferent to the rewards which may come in this world to industry, endeavor, and opportunity; but failure, illness, poverty, abuse—what do these amount to, to a man who believes he is to enjoy the sublime privileges of eternity? He measures everything by the infinite. Wealth, luxury, power, distinction—he may not despise these, but he looks upon them as being but temporary—mere delights that are given as tests of his character.

“Faith in eternal life smooths out every inequality and injustice of the present life, under the great weight of the infinite. It makes the poor feel rich, and gives to the unfortunate a sense of heirship to the Almighty. It makes the rich feel a sense of grave responsibility and trusteeship.

“Now, it is not needful for this discussion to consider whether such a faith is reasonable or not. *The Wall Street Journal* has no concern in theological discussions. It takes no part for or against any creed, but it is intensely interested in the economic and political effects of any change in the thought, the habits, and the lives of men. If there has

been a marked decline in religious faith, that fact must be of profound, far-reaching significance. It alters the basic conditions of civilization. It becomes a factor in the markets. It changes the standards and affects the values of things that are bought and sold. It concerns the immediate interests of those who never had such a faith almost as much as it does the lives of those who have had the faith and lost it.

“The question, therefore, is of practical, immediate, and tremendous importance to Wall Street, quite as much as any other part of the world. Has there been a decline in the faith in the future life; and, if so, to what extent is this responsible for the special phenomena of our times, the eager pursuit to sudden wealth, the shameless luxury and display, the gross and corrupting extravagance, ‘the misuse of swollen fortunes,’ the indifference to law, the growth of graft, the abuses of great corporate power, the social unrest, the spread of demagoguery, the advances of socialism, the appeals to bitter class-hatred? To find out what connection exists between a decadence in religious faith and the social unrest of our time, due, on one side, to oppressive use of financial power, and on the other to class agitation, might well be worth an investigation by a commission of government experts, if it were possible for the government to enter into such an undertaking.

“Whatever may be a man’s own per-

sonal beliefs, there is no one who would not prefer to do business with a person who really believes in a future life. If there are fewer men of such faith in the world, it makes a big difference; and if faith is to continue to decline, this will require new adjustments. There are certainly, on the surface, many signs of such a decline. Perhaps, if it were possible to probe deeply into the subject, it might be found that faith still abounded, but it is no longer expressed in the old way. But we are obliged to accept the surface indications. These include a falling off in church attendance, the abandonment of family worship, the giving over of Sunday, more and more, to pleasure and labor, the separation of religious from secular education under the stern demands of non-sectarianism, the growing up of a generation uninstructed as our fathers were in the study of the Bible, the secularization of a portion of the church itself, and its inability in a large way to gain the confidence of the laboring people. If these are really signs of a decay of religious faith, then, indeed, there is no more important problem before us than that of discovering some adequate substitute for faith, or of taking immediate steps to check a development that has within it the seeds of national disaster.”

Occult Methods Which Foster Faith

There is an occult reason for the decline of faith and it is useless to dis-

cuss a remedy until a cause has been found, for no haphazard measure will turn humanity permanently back to the path of rectitude. Let us first consider some of the causes commonly given, then we shall understand the occult scientific reason all the better.

We often hear it sneeringly said that the reason the churches stand empty, is that the minister has no new message, but is continually rehashing the old Bible stories. The reproach loses its force the moment the question is asked: “Have we learned the Bible by heart?” We expect a child to repeat the multiplication table indefinitely until it knows and can apply it. It is more important that we should know the Bible thoroughly than the child should remember the table; hence repetition is necessary.

The Athenians on Mars Hill were always seeking some new thing that would give them food for discussion, but something more is required for soul-growth. Paul specifically informs us that although we may know all the mysteries, and all knowledge, and have not love, it profits us nothing.

The reproach of the empty pews rests particularly upon the Protestant churches of all denominations, and it may not be out of place therefore to draw a comparison between their method and the method of the mother church. If we are anxious to learn, we must put prejudice aside and strive to look at the merits and demerits of each in an unbiased manner.

Let us first look into the ordinary

Protestant church, where the minister strives to give the people the Gospel. Nearly all the pews are empty, among those present the ladies outnumber the men by six to one or more. The minister is usually earnest and strives to be eloquent when he addresses the Deity in prayer. But he has heard the reproach of repetition so often that he is always afraid of having one service resemble another in the slightest degree. A new prayer, a new sermon, a new song from the choir, everything as new as possible, so as to escape that dreadful reproach. He is almost a nervous wreck because of the haunting thought that his people may think him "stale."

Next, let us go to a popular church and see what methods they use. The minister in these churches is always "progressive" and "up-to-date." There is often a gymnasium and a physical culture instructor attached to the establishment. Every night in the week there is a meeting connected with this, that, or the other club. There are picnics, lawn parties, and dances in the summer, and church suppers in the winter. Meetings for men and meetings for women are usually sandwiched in, so that the whole is one dazzling phantasmagoria with never a dull moment during the week—and on Sunday, ah that is the real treat, the great attraction, then the pastor entertains, as only he knows how. He is assisted by a matchless choir of high-priced artists trained by an equally high-priced conductor. The music is not particularly reli-

gious, saves as all good music fresh from the heaven world speaks to the spiritual man, and awakens the memories of our eternal home. But it is a treat to the music lover and draws hundreds on that account.

Between the opening and the closing parts of the musical program comes the so-called "sermon." One of our contributors, Blanche Cromartie, relates that once she was horrified, on entering a church, to see on the pulpit this inscription, "I preach not the gospel." The words of the context: "Woe unto me if" were hidden on the other side of the pulpit, and the effect must have been startling to say the least.

But it is a motto that might be on the pulpit of more than one "progressive" Church, for though the "sermon" may open with a quotation from the Bible, that is usually the only reference to the word of God. The rest is an excellent oration on whatever topic may be the most live local or national issue; or if there be a dearth from the general social and political sources, there are always the temperance and purity problems. True, they are old and worn, like the Gospels, but by taking a bottle of beer on the pulpit, working up a frenzy and smashing the cursed thing, it is still possible to make an appeal to the jaded taste for sensationalism which is ultimately developed by most of his hearers. But by that time the "progressive" pastor gets a call to go and build up another church elsewhere.

This much is admitted universally, that under the continued pastorate of one man the church goes lose interest. Not because their ministers are not sincere and hard working, the great majority are exemplary in every way, but somehow they cannot keep their hold on the people. Some denominations allot the churches under their jurisdiction to their ministers for a certain term, and at the end of that time transfer them to another section to work there awhile.

Much may be said both for and against these various schemes, but that is beside the present discussion. Only one remedy for lack of interest seems to have a potency sufficiently powerful to meet the general approval as a producer of at least temporary enthusiasm; viz., the revival.

There people flock to hear a stranger, always of strong, dominant, and aggressive personality, with a voice that can speak in octaves from a low pleading call, catching the crushed sinner, to the clarion cry which sounds like the crack of doom to the recalcitrants. Like the "progressive" pastor, he is ably aided by a trained staff, choir, and orchestra all arranged to make a powerful **appeal to the sensations**. People are "converted" by thousands and religion (?) takes on a new lease of life in that community.

But alas, only for awhile. It is a fact needing no more than the bare statement, that after a very little while all but a pitifully small per cent of the converts backslide, and the poor minister must go

on laboring to keep the semblance of religion in a community increasingly negligent of spiritual matters.

This state of affairs has become so notorious, that comparatively few young men enter the seminaries. There is thus a decline in church goes and ministers both, which, if continued, can have but one ending—the extinction of the Protestant church.

When we investigate the methods of the Catholic Church for the sake of comparison and to arrive at the correct conclusion regarding its power of attraction, we should first note the absolute contrast between the service there and in the Protestant churches. If we listen for a moment at the door of a dozen of the edifices of Protestant denominations, we shall find that **each minister has a different topic**, but we may go to any Catholic church in the wide world, and we shall find that **they are all using the same ritual** at the altar on a given day.

What the priest may say from the pulpit is negligible in face of that all-important fact; for words are vibrations, they are creative, as demonstrated when sand and spores form geometrical figures in response to the voice of a singer. The Mass chanted in countless Catholic churches scattered all over the world reverberates with cumulative power through the universe as one mighty anthem, affecting all who are in tune therewith, raising their religious fervor and loyalty to their church in a manner unapproachable by the isolated and hap-

hazard efforts of individuals, no matter how sincere.

In corroboration of this assertion regarding the cumulative power of a ritual, we may mention the phenomenal hold of Christian Science on its followers. They have no high-priced preachers; their music is not out of the ordinary, yet they are filled to the doors and are branching out at a wonderful rate because they have, first, a message of vital interest: health and wealth, and, second, **the occult effect of concentrated effort obtained by using identical readings in every Christian Science church in the world**, so that the cumulative effect may be felt by every Christian Scientist who is in tune. This effect would be much stronger if the service were really occult, and chanted to a certain strain as is the Mass.

Thus, to sum up this phase of the matter, the persistently continued individual attempts of Protestant preachers to guide their people by **new** and **original** sermons are a failure, while concerted efforts **centered in uniform rituals, repeated year after year**, as put forth by Roman Catholics and Christian Scientists, and even by the Freemasons and Fraternal Orders, **holds the audience**.

In order to understand this mystery and apply the remedy intelligently it is necessary to understand the constitution of man, both during the years of growth and also as an adult.

In addition to the visible body of man

which we see with our physical eyes, there are other and finer vehicles that are unseen by the great majority of mankind; nevertheless, they are not superfluous appendages to the physical body but are indeed much more important from the fact that they are the springs of all action. **Without these finer vehicle the physical body would be inert, senseless and dead.**

The first of these vehicles we call the **Vital body**, because it is the avenue of vitality which leavens the dead lump of the mortal coil in the years of life, and gives us the power to move.

The second is the **Desire body**, which is the basis of our emotions and feelings, and which galvanizes this visible body into action. These three vehicles together with the **mind**, constitutes the personality, which is then informed by the spirit.

Each of the bodies we have named has its own essential nature, and we may say that the keynote of the physical body is "**Inertia**," for it never moves unless impelled through these finer invisible bodies. The keynote of the vital body is "**Repetition**." That is easily understood, when we consider that although it has power to move the body, it is only by repeated impulses of the same kind that it is taught to co-ordinate the movements of the body as the spirit wills. If we go to the organ for the first time and endeavor to play, we are not at once able to move the fingers in the desired manner to produce the proper tones; it requires

repeated efforts to execute even the simplest co-ordinated movements of the fingers requisite to making the proper harmony. Because of this necessity for repetition, it is an occult maxim that all occult development begins with the training of the vital body.

The desire body, which we sense as our emotional nature, on the other hand, is always seeking **something new**. This desire for change of condition, change of scene, change of mood, love of emotion and sensation, is due to the activities of the desire body, which is like the sea in a storm, full of waves, tossing hither and thither, at random and without design, each one powerful and destructive when unbridled and without allegiance to the central directing power.

The mind, indeed, is the focus through which the spirit endeavors to subdue the lower personality and guide it according to the ability acquired during its evolutionary period. But at the present time it is so vague a quantity that among the great majority of people it cannot be reckoned with and they are therefore led principally by their feelings and emotions, **without much amenability to reason or thought**.

Recognizing the great and wonderful **power of the emotions**, and its amenability to "Rhythm," which may be said to be its keynote, progressive Theology has addressed itself to, and focused its efforts upon, appeals to this vehicle. It is this part of our nature which enjoys the entertainments of the

sensational vaudeville pastor. It is this vehicle that sways and groans under the rhythmic rant of the revivalist, itself vibrant with emotion. Rising and falling in the well calculated measure of the speaker's voice, unity of pitch is soon established, a state of actual hypnosis where the victim can no more help going to "the mourner's bench," than water can refrain from running down hill. They realize powerfully, for the time being, the enormity of their sins and they are equally anxious to start a better life; but, alas, the next wave of attraction in their emotional nature washes away all that the preacher has said, all their resolutions, and they stand exactly where they were before, much to the chagrin and sorrow of the evangelist concerned.

Thus all efforts to elevate humanity by work upon the unstable desire body are, and must always prove, futile. This the Occult Schools of all ages have recognized and **they have therefore addressed themselves to the changing of the vital body by working with its nature, which is repetition**. For that purpose, they have written various rituals suited to humanity at the different stages of its development and in that way they have fostered soul-growth, **slowly but surely**, and regardless of whether man was aware that he was being worked upon in that manner or not. The Ancient Atlantean Mystery Temple, which we speak of as the Tabernacle in the Wilderness, had cer-

tain rites prescribed in the mount, by the divine hierarch, who was their particular teacher. Certain rites were performed during week days, other rites were used on the Sabbath, and again other rites at the times of the new moon and on the great solar festivals. Nor was it within the province of any one from the high priest down, to alter this ritual, under pain and penalty of death.

Also among other ancient people do we find evidence of a ritual—the Hindus, the Chaldeans, and the Egyptians all used it in their religious services; among the latter we have, for instance, the so-called *Book of the Dead* as an evidence of the occult value and the scope of such ritualistic services. Even among the Greeks, though they were notoriously individualistic, and anxious to give expression to their own conception, we find the ritual in the mysteries. Later, during the so-called Christian Era, we have the same occultly inspired ritual in the Catholic church, as a means of fostering soul-growth by work on the vital body.

It is not contended that there were no abuses within these various systems of religion, that the priests were always **Holy** men, and that their hands were clean and spotless when they ministered at the Sacrifice or ritual. It is indeed true that abuse at times became so great that reorganizations were necessary. The Protestant movement was inaugurated by Martin Luther in order to get away from the abuses that had sprung up with-

in the Catholic church. But all these systems had in them the kernel of truth and power in the fact that they worked for the development of the vital body, and therefore, no matter how corrupt the priests might be, the **ritual always retained its great power**. Hence, when the reformers left the ritual behind them, they were exactly in the same position as the Athenians on Mars Hill; they were forced to always seek **something new**. In each denomination there is a desire for truth; each of the sects today is struggling to solve the problem of life in its own way, but each is striking **a new note** in a haphazard manner, and therefore they are all failing, while the Catholic church, with all its abuses, still holds a wonderful sway over its adherents because of the concerted power of the ritual.

In order that we may learn from them how to fill our churches and foster the soul-growth in our Protestant people, we must first realize the fact that **“in unity there is strength.”** We must cease our senseless disputes about details. Whether we “sprinkle” or “immerse,” whether we are “predestined” or “free,” what does it really matter; none ever was saved because of this hair splitting. The words of Abraham Lincoln, “in essentials unity, in non-essentials liberty, in all things charity” must be adopted before anything else can be done. Agreement to that proposition in true consecration to the great object must be the cornerstone, and on that basic principle **a Federation**

of the Protestant churches could then be formed. The details of government could be worked out by the membership.

Having attained this point, the important question of ritual could be worked out in two, or maybe three ways.

(1) Either it could consist of certain readings from the Bible arranged in such a manner that they would form a connected and consecutive service. A number of such rituals could be written so that each would be suitable for a certain feast, and on ordinary Sundays another ritual could be used in all the Protestant churches of the world.

(2) The ritual of the Episcopal Church could be adopted as it is, or in a modified form.

(3) An occultist capable of getting in touch with the cosmic sources of knowledge might be found and persuaded to write a ritual that would have in it a power unattainable in any other way.

The first of these ways would be the least effective. The last would be the most efficient method of attaining the desired end, but conversely, to obtain a ritual by the last method would be much more difficult.

But before a ritual can have its maximum effect, those who are to grow thereby must become attuned to it. And this involves work on their vital bodies while those vehicles are still in the making.

It is a matter of occult knowledge that birth is a fourfold event, and that the birth of the physical body is only one step in the process. The vital body also undergoes a development analogous to the intrauterine growth of the dense body; it is born about the seventh year of life. During the next seven years the desire body is ripened, and comes to birth at about the fourteenth year, when adolescence is reached. The mind is born at twenty one, when the age of manhood and womanhood commences.

These occult facts are well known to the Catholic Hierarchy, and while the protestant ministers work upon the emotional nature, **which is ever seeking something new and sensational**, without realizing the futility of the struggle and the fact that it is this most rampant vehicle that drives people from the churches in search of something more new and more sensational, the occultly informed Catholic Hierarchy concentrates its effort upon the children. "Give us the child up to its seventh year and it is ours forever," they say, and they are right.

During these important seven years they impregnate the plastic vital bodies of their charges with their views by means of **repetition**. The many times repeated prayers, the time and tune of the various chants, the incense, all have a powerful effect on the growing vital body. Nor does it matter that the ritual is in an unknown tongue, for to the Ego this vibratory message is a divine color

chant intelligible to all spirits. Neither does it matter that the child repeats like a parrot, without understanding, so long as it does repeat what is given it. The more the better, for **these occult vibrations are thereby incorporated in its vital body before it sets**, and remain with it through life. Every time the Mass is intoned by the servants of the church in any part of the world, the cumulative vibratory power of their effort stirs those who have its lines of force in their vital bodies in such a manner that they are drawn to the church with a, generally, irresistible force. This is on the same principle that when a tuning fork is struck, others of identical pitch commence to sing.

Some Catholics have turned against the Catholic Church, but subconsciously and at heart they have remained Catholics to their dying day, for the vital body is exceedingly difficult to change, and the lines of force built into it during its gestatory period are stronger than almost any individual will.

It follows, therefore, that if we would change the tendency of the world to pursue pleasure and sense gratification to the exclusion of religion, we would do well to begin with the small children. If we gather them at the altar and teach them to love God's house and incorporate certain universal prayers and parts of the ritual in their forming vital bodies, avoiding even the semblance of a "church supper," but cultivating in all who enter the ideal of reverence for a

holy place, then we shall by degrees build around the physical stone structure an invisible temple of Light and Life; (this is literally meant, for such temples are visible to the spiritual sight), as the one "Manson," the *Servant in the House*, described in the following words:

"I am afraid you may not consider it an altogether substantial concern. It has to be seen in a certain way under certain conditions. Some people never see it at all . . . You must understand, this is no dead pile of stones and unmeaning timber. It is a LIVING THING. When you enter it you hear a sound, a sound as of some mighty poem chanted. Listen long enough and you will learn that it is made up of the beating of human hearts. Of the nameless music of men's souls, that is, if you have ears. If you have eyes, you will presently see the church itself, a looming mystery of shapes and shadows leaping sheer from floor to dome. The work of no ordinary builder.

"Its pillars go up like the brawny trunks of heroes, the sweet human flesh of men and women is molded about its bulwarks, strong, impregnable. The faces of little children laugh out from every corner stone; the terrible spans and arches of it are the joined hands of comrades; and up in the heights and spaces are inscribed the numberless musings of all the dreamers of the world. It is yet building, building and built upon. Sometimes the work goes forward in deep darkness; sometimes in blinding

light. Now beneath the burden of unutterable anguish, now to the tune of great laughter and heroic shoutings like the cry of thunder. Sometimes in the night time one may hear the tiny hammerings of the comrades at work in the dome, the comrades that have gone aloft.”

When we have built such a church, we shall find that there will be an overflowing audience, for they will be more than anxious to be “In Tune with the Infinite” and it is likely that then even Wall Street will be ruled by religion.

SOUNDING BRASS
Estella Schlarb

“Though I speak with the tongue of men and of angels and have not charity (Love) I am become as sounding brass, or a tinkling cymbal.”—I Corinthians: XIII.

One who is endeavoring to live the life of the cross must strive to cultivate one attribute above all others. Its growth should be a little in advance of each step in the acquisition of knowledge, power, health; in fact, all of the things that make for evolution—and that is **Love**. For every step in intellectual advancement, one should take two in the advancement of the cultivation of love. Only in this way can the disciple climb the thorny path with safety. Yea, even flowers will spring along the pathway to ease his bleeding feet if the light of love burns unwaveringly on the altar of his heart.

As little by little one’s eyes are opened to the inner side of life and one sees that each man or woman is suffering because of his own prejudices, acts, or weaknesses and that one is helpless to aid him, that only through suffering is he willing to learn, there is apt to be a hardening in the heart of the aspirant which nothing can soften but the oil of love.

We do not attain wisdom on the first step of the path, nor yet on the second, nor third. What we think is wisdom is oftentimes only knowledge. **It is only by the continual linking of knowledge with love in our nature that we attain to wisdom.**

“Though I speak with the tongues of men;” though I may have attained to the mastery of all the languages of men—what power, what knowledge this implies, and yet, in the sight of the Great Heart I am but “sounding brass”—hollow and hard—brilliant and polished, perhaps, but with the false light of reflection. I have no true light of my own with which to light the path for the faltering footsteps of others.

The thirst for knowledge is never quenched and unless continued pressure is brought on the love nature—the pure compassionate love of the Higher Self—the love of knowledge will drown all else. And the disciple will awaken in shame some day to find that in his clamorous striving for knowledge he has been trampling on the flowers of love until they are hardly recognizable under his feet. Then does he have to tear down

his structure and build anew.

Repeatedly must he open his heart and let the flood gates of love wash over the hard-caked surface until once more it is like the soft earth in the springtime, where the tiniest footfall, the softest sigh will leave an impression and the heart will respond with compassion and love. One's heart is like a garden, the flowers will not grow to their full beauty if the earth is left to harden and cake around their roots. The soil must be continually stirred and softened, and our heart must be continually prodded with the fork of the spirit to break up the conceit of knowledge so that love may grow, strong and beautiful like its archetype in heaven.

And though I speak with the tongues "of angels"—yet am I not more than "a tinkling cymbal." Though I have even attained to the stage above man and have much knowledge of heaven and earth—yet am I hollow within and full of emptiness. Within me is darkness, for did not the Great Heart say that "God is Love?" Also did he not say that "God is Light," and in the terms of Algebra, "Things equal to the same thing are equal to each other"; hence, "Love Is Light." And if there is no love in me, then there is no light. Not one step of the path can I see—perhaps I am not even in the path, so narrow and straight is it, one step aside and I am on the winding path of pleasure.

So from the very beginning, when one first decides that one will "Live the

Life," the first thing to be done is to **cultivate the Devotional Mood.**

Plant the tiny seed of true love in your heart and tend it and nurture it, oh so carefully, with loving deeds and kind thoughts and words, and every day and every hour let it grow in the sunshine of love for Christ, Him of the Great Heart. When the heart is weary with striving and the apparent small success, open your heart wide, hold the feeling that heart is bared to the sunshine of His Love, His Divine Love, which is always there ready to pour down upon you, if you will only open your heart to it. **Do not think**, just feel the sweet balm of His love pouring down and healing all the sore spots in your heart. "Come unto me all ye that are weary and heavy laden and I will give you rest." And you will arise refreshed in mind and spirit and able with renewed energy to take up your cross.

DOES HE HANDLE IT?

If your News Dealer's name does not appear on the inside cover of this magazine, and he does not sell it from his news stand, something must be wrong. If you are too busy to interest him, kindly send his name to the Circulation Department, Rosicrucian Fellowship. We have something for him.

You can help to spread knowledge by introducing this Magazine among your friends and acquaintances.

Question Department

* * * * *

Question: From the Occult point of view, is it right or wrong to let a defective infant die, as was done in the Bolinger case? Please let us have your view on the matter while it is yet hot and the discussion is country wide.

Answer: Our correspondent evidently does not realize that it is impossible to give a review of current topics in a monthly magazine. The articles which appear in any monthly have been written at least two or three months before they are published. We start to print the February magazine on the first of January and the typesetting had to be done previous to that time, in December, so you will understand that the writing is quite cold before it gets into your hand. But as articles which appear in periodicals like *Rays From the Rose Cross* have a more permanent value than the evanescent news articles, it does not usually matter, and in the present case, if we deal with principles instead of dealing with a single particular case, we shall find quite a lot of food for thought, for there are a number of aspects that have not been touched upon in the newspapers which have an all-important bearing upon this subject.

When we consider the defectives as a

class, it is first necessary to realize that the spirit is not defective, it has had innumerable past lives during which it has sown certain seeds and reaped appropriate experiences therefrom. Experiences which could not be reaped in one life have been held over until the next life or later lives, and have there attained their fruition. None of us, however, are capable of expressing, in one body, all of the attainments that we have acquired in our many previous lives; therefore, we have many seeming anomalies brought to light in the investigation of psychical researchers who have found that ignorant people in the peasant class in this life, have been able under the spell of Hypnosis or in trance to speak Greek and Hebrew, also to discourse learnedly on abstruse subjects. Thus it is evident that the Spirit may be likened to a diamond in the rough which is being gradually ground upon the grindstone of experience. In each life a new facet permits the light to enter and adds that light to the light already obtained through facets ground in many previous lives, and by this process we shall eventually attain to the perfect light which makes us divine.

Because of our limited perception, we call certain actions evil and certain other

actions good; whereas, from the larger point of view, it is simply a question of experience. Some characters or facets of the spiritual diamond seem to be fairly perfect in this life, at least they do not seem out of the ordinary to be sufficiently marked; therefore we call them perfect. Others are different from the rest and we therefore, in our ignorance, call them defective.

Similarly with bodies. Although, as a matter of fact, none of us possess a perfect body, nevertheless we take an average as a standard and anything that does not come up to that mark we call defective, and to allow those who are not mentally very different from the general run of us to go about unmolested, but imprison those who seem to have a decidedly different turn of mind. We pay no attention to the ordinary deformities of body, but designate those which are materially different from our standard as defective. Some think that they have a right to destroy anything, anybody that is not up to the standard which they think ought to be normal.

As a matter of fact the normal body is the result of a certain mode of life in previous existences which was then standard. But the so-called defective minds and defective bodies are the result of the efforts of spirits to be free to move along what we would call unconventional lines of thought or action; therefore genius and idiocy have always been twin brothers, and any doctor who attempts to cut short the life of what he may think a

defective, is just as liable to deprive the world of a great genius as he is to rid it of a poor creature that would be a burden to himself and others during his miserable existence.

Thus, even from that point of view, it would be absolutely contrary to the interest of society to allow anyone to arbitrarily decide whether a child should live or die. It is the duty of every doctor to do all in his or her power to prolong life in the body so that the Spirit may gain the experience it has come for. If that life is to be cut off, nature will take care to do that herself.

Investigation of the Bolinger case shows that that spirit had lived its previous life as a nun, and was burned at the stake, with the result that it lost the fruit of that life and under the law of infant mortality. It was therefore necessary for the new body to die soon after birth. Thus no operation could have saved the life in this instance, but that does not do away with the fact that the doctor was negligent of duty in not endeavoring to preserve the life.

It would not do to speak in a public magazine of the causes in that previous existence which led to the tragedy which terminated it and had a bearing upon the present birth as a so-called defective. Sufficient to say that the spirit has now gone into the first heaven and will there receive the moral training which will restore to it the fruits of experience garnered during that past unhappy life, so that when it is reborn in the

course of a few years it will probably have a perfectly normal body.

Question: At present time so many deplorable casualties are occurring daily and hourly, people are hurled into the next world in a hideously maimed and disfigured condition. Do the people who change their world under the ordinary peaceable deathbed condition, have to face these horrible sights on the other side.

Answer: Conditions on the other side are not quite so bad now as they were in the beginning of the war. At that time the spirits who passed over thought of themselves as maimed and they had no way of correcting their impression; therefore they carried about with them the wounds on the various parts of their body and appeared minus limbs, etc. Often they suffered very acutely, believing themselves to be still afflicted with the physical pain. But the Invisible Helpers have not been idle. A system of education has been inaugurated and has been systematized so that nearly everybody is now aware of the fact that their physical disabilities are not necessarily permanent on the other side. They have learned that a hand that has been shot off may be replaced in the desire body by the mere thought of having a hand and being complete. This word has gone from one to the other, so that now everyone that comes to the other side with a

gunshot wound or minus arms or legs or even head, is at once instructed in the fact that the desire stuff is so readily molded by thought and will that everyone almost is perfect in body. In fact, those who have passed from this life, halt, lame, hunchbacked, or in any other way physically disfigured, have taken a leaf out of the book of the others. And whereas in years before the war one would find as many hunchbacked and halt people there as in the physical world, you will now find nearly everyone with a perfect vehicle.

It is also amusing, to say the least, to see people who were vain in this life, molding their faces and bodies there in harmony with their conceptions of beauty by a mere effort of will, and this makes it a little more difficult than it used to be, to find people there, for those who were tall and skinny and who had a keen desire to be more fleshy have changed their appearance in accord with their wish. Likewise, those who were fleshy and suffered from a superabundance of *avoir du pois* have often made themselves slender as sylphs.

Thus this knowledge which was before the war principally confined to the Occultist has now become general property in the other world and caused the inhabitants to change their shapes insofar as they have not been prevented by the purgatorial experience. And the great majority of recent arrivals have nothing of that nature to divert their attention during their present stay in the desire

world, but are intently watching developments here in our present state of existence; for having been taken out of the physical world in the very prime of manhood, their whole life before them, so to speak, these people are very much attached to the physical conditions and will probably be earthbound for a considerable number of years, during which time they will form an unseen but very potent factor in shaping the world's destiny.

They upon their side will endeavor by all means to establish communications with this world and their combined efforts will be felt as a powerful force by an increasing number of sensitive people. We may therefore expect to see Spiritualism flourish as it never did before in the world's history. This also involves the development of mediumship, which is a very dangerous phase of psychic unfoldment, for Neptune, the planet of Psychism, is now entering Leo, the sign of the heart, and the heartstrings of love and desire for intercommunication will pull the people in the two worlds together. This will establish the spiritual verities beyond cavil.

But we should prepare ourselves to go there consciously and not allow them to come back here, much less draw them on, for that is retrogression for them. But if we cultivate our latent sixth sense, we shall be able to see them and speak with all who have passed over just as well as we did when they were with us in the flesh.

HEARS DEAD MOTHER'S VOICE; WRITES PLAY

Boston, Mass., Jan. 3—David Belasco, describing his new play, *The Return of Peter Grimm*, which has had its initial appearance here, says: "It is a strange theme, but it is a great theme. I am the first to use it. One night, five years ago, I was suddenly awakened as if someone had touched me. There above me in the darkness my mother's face glowed. She was bending over me, and I heard her say: 'Davie, Davie, I wanted to see you again,' and slowly disappeared. The next morning I received a telegram saying she was dead in California.

"No one believed my story," Mr. Belasco went on. "The thought of it remained dormant in my mind. Two years later Cecil de Mille came to me in New York with what he thought was an idea for a play. The idea was the one I had had in my mind so long about my mother, but which sentiment had prevented me from using. I bought his initial idea and set to work on it. I chose a young man to represent the return to life, though; as I thought it would make the play stronger than if the character was a woman."

Ideals are like stars: You may never succeed in touching them with your hands, but like the seafaring man on the desert waters, you follow them as your guides and thereby you reach your destiny.

The Astral Ray

* * * * *

ASTROLOGICAL ANECDOTES

A Good Guesser

While lecturing in Portland, Oregon, a number of years ago, the writer was a guest of Mr. George Kyle, who was then vice president of the Oregon and Northern Railway. The family had caught the astrological germ, and were badly infected with the disease, but Mr. Kyle, as behooved a hardheaded business man, stood aloof, until one night when we were seated around the table in the dining-room, and the horoscope of a young lady came up for dissection. It was very evident that she was more than unconventional, but the writer took her part, saying, she never had a chance, she was taken advantage of in childhood by the very one who should have protected her, meaning the father. The circumstances were known to some of those present, and they agreed that the step-father was responsible.

This test struck home in Mr. Kyle's mind. He saw that there must be something in Astrology or that intimate assertion could never have been made by anyone who did not know the circumstances, and he began to ask questions,

seeming rather disappointed when told that it was necessary to know the hour and if possible the exact minute of birth in order to cast a correct horoscope, because he said that that barred him, seeing that he did not know either. It was then explained to him that there is a method of setting a horoscope, like setting a clock: If you set it an hour fast, the clock will continue to be that much ahead of the real time. If you set the horoscope a sign or two fast it will continue to be that many signs, or the corresponding number of months, ahead in predictions.

But, the writer said, "I am a pretty good guesser, and usually able to place people where they belong." You are, in my estimation, under Sagittarius and we can cast a trial horoscope for the middle of that sign and then figure to some events in your life and also see if that fits in the general characteristics. This was accordingly done, and we commenced telling Mr. Kyle what were his habits, his weak and his strong points. To all this he agreed. We then figured to the exact day when he had been given the vice-presidency of the railroad he then served. That also figured out to the very day, so that there was not in this ease the

necessity of casting two or three horoscopes before the right one was struck.

But while we were reading, Mr. Kyle, who is very keen, pointed to the symbol of Neptune, and said, "But what is that, Mr. Heindel? I can see you are getting away from that all the time, and don't seem to want to say anything about it." This showed his penetration, for it was actually true. Neptune was placed in such a position and so aspected that it seemed to imply that the subject would commit treason at some time in his life, and be liable to imprisonment and public scandal on that account.

This seemed such a far-fetched idea that we did not care to express it. In other words, to our shame, **we doubted the stars**, but when caught, we laughingly admitted that such and such was the case; the indications showed treason and probable imprisonment. Then everybody laughed, for, of course, the idea seemed to them as ridiculous as to the writer.

But all of a sudden a change seemed to come first over one face, then another, until all were very serious. They looked at each other dumb with wonder and astonishment. Finally, Mr. Kyle said, "Well, after all, that too is right." He then told the writer that a number of years ago he had been called to Transvaal, South Africa, to build a railroad there. This was at the time the Jamieson raid was undertaken. Mr. Kyle was implicated in that affair, and only a hurried flight from Transvaal saved him

from being imprisoned. Moreover, he also admitted that a number of years ago, while he was engaged in building a section of the Canadian Pacific Railroad, the Canadian government alleged that there was a conspiracy on his part to hire American labor to the exclusion and detriment of the Canadians. There was at that time considerable discussion in the newspapers, he told us, and finally he was forced to leave the neighboring country and return to the U. S.

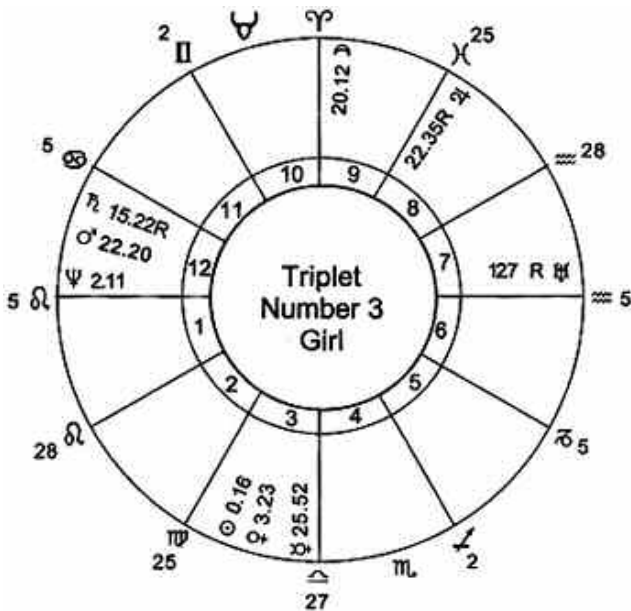
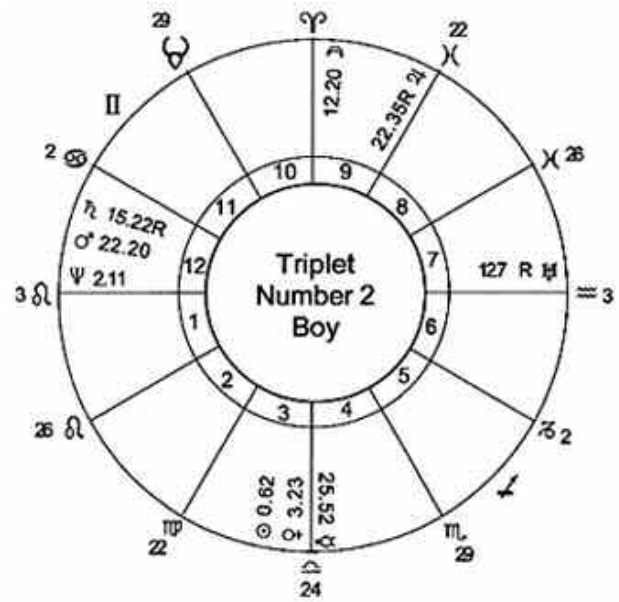
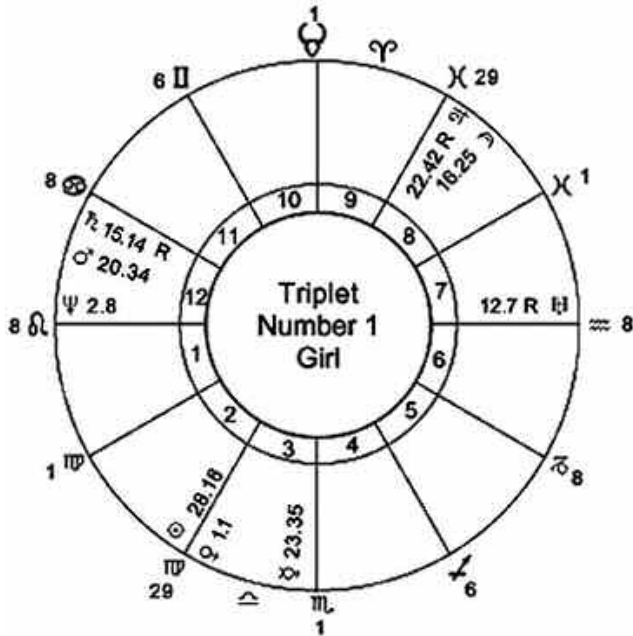
Thus, as usual, the Stars had told the actual truth and the writer was shamed to a confession that, in spite of his boasted faith in them, he had not had sufficient courage to give their message when it seemed to him to be out of all probability.

There is, in this, a lesson for the young Astrologer, as well as for the old. You may be absolutely certain that the message of the Stars is true to the core. Believe in the stars, and you will always find your faith justified.

TARDY TRIPLETS

Occult Reason of Human Misfits

At the very first glance at these horoscopes it is evident that there is something wrong, or something strange about these Triplets; for one would naturally expect to see the lowest degree of a sign rising at the time when the first was born, and then the other two ought to be



born with gradually ascending degrees; but here it is different. Leo 8 is rising when the first one is born and then Leo 3 for the second, and Leo 5 for the third. This gives a first impression that whoever calculated these figures must have made a serious mistake, for if they are right, the first triplet must have been

born about twenty-four hours in advance of the other two, which would be rather an unusual occurrence, to say the least.

The mystery deepens when we look at the Moon in the horoscope of Triplet No. 1, and compare it with the place of the Moon in the horoscopes of Triplets Nos. 2 and 3. In the two latter figures the Moon is 26 degrees in advance of its place in No. 1, and it would require at least two days to travel that distance.

Thus, it is evident that if the figure of Triplet No. 1 is correct, it must have been born about two days previous to Triplets Nos. 2 and 3; an almost unbelievable condition. Nevertheless, such is the fact. Triplet No. 1 was born on September 22nd, 1915, at 1:50 a.m. Triplet No. 2 was born September 24, 1915, at 1:15 a.m., and Triplet No. 3 was born ten minutes later.

Thus, the figures as they are here shown are astronomically correct and as

a result there is a considerable difference in the horoscopes. No. 1 has all fixed signs on the angles, while the others have a mixture of fixed and Cardinal signs there. No. 1 has Aries and Libra intercepted in third and ninth houses. No. 2 has Cancer and Capricorn intercepted in the sixth and twelfth houses. No. 3 has Taurus and Scorpio intercepted in the fourth and tenth houses.

This will make a very considerable difference in the lives of these children, for, when signs are intercepted with planets therein, effects that would otherwise be signified, remain to a great extent latent. Thus No. 2 will escape much of the enmity and jealousy signified by Saturn and Mars in Cancer, in the twelfth house, which configuration is prominent in the horoscope of No. 3.

This third Triplet will feel that evil effect much more heavily than her brother. No. 2 and 3 are musical prodigies, on account of the Sun, Venus, and Mercury in the sign of voice, Libra. Sun and Venus are sextile to Neptune. These two planets are also sextile to Neptune in the horoscope of No. 1, but as Venus and Mercury are intercepted, Triplet No. 1 will not be able to express this faculty as well as her brother and sister.

The position and aspect of the Moon was particularly affected by the delay of two days in the case of Triplets Nos. 2 and 3 and this makes very great difference in the lives of these three Triplets. In No. 1 the Moon is trine to Saturn and Mars, but in No. 2 and No. 3 it is square

to Saturn. This will make No. 1, who has the trine, very diplomatic in relation to her environment, while No. 2 and No. 3 will be more blunt and outspoken. Thus, No. 1 may discuss a certain subject and her remarks will be quite well received, but if No. 2 says the same thing in other words offense will be taken, and yet because of the interception of Saturn he will not create as much of a stir as No. 3, who will provoke the secret enmity of people with whom she comes in contact; they will oppose her on principle. The trine of the Moon and Saturn will make No. 1 popular and successful. She will advance in the world, but she will work hard for it.

It is not unmerited favoritism that brings her to the front. No. 2 and No. 3, however, may work just as hard, but will have no particular success, to speak of, and this also will be just, for they will be much more selfish and loath to oblige others than No. 1. In two other departments of life the difference of sex will be determining factors in the way these aspects of the Moon affect our Triplets. Namely: In health and in marriage.

The Moon is the significator of health in the horoscope of a woman, regulating the menstrual flow, etc., while the Sun is the significator of health for a man. On the other hand, in the department of marriage, the feminine Moon signifies the marriage partner of a man, while the masculine Sun is the significator of the husband for a woman. Thus, in the pre-

sent horoscopes, the square of Saturn to the Moon indicates that the boy, Triplet No. 2, will have great difficulty in marriage, and most of his troubles will come from that source, if he enters into a union.

The same aspects in the horoscope of Triplet No. 3, who is a girl, has nothing to do with marriage but will affect the health very seriously, causing indigestion, headaches and also trouble with the menstrual flow; while No. 1, the early Triplet, will be exceedingly benefited by the trine of the Moon to Saturn in her horoscope as far as health and digestion goes.

The delay of two days also changed the aspect of the Moon to Uranus, these two planets being sextile in horoscope No. 2 and No. 3. This will make the two latter Triplets much more intuitional and inspirational than No. 1. Probably they will develop the faculty to psychometrize and in the case of the boy, he is sure to become an electrical expert on that account.

It has not been the purpose to give a regular reading of these horoscopes, but only to illustrate the difference that has resulted from the unusual delay in the case of the second and third triplet. This might easily have been much greater, for supposing No. 1, to have been born six, twelve or eighteen hours earlier than her brother and sister, or thirty, thirty-six or forty-two hours, then the house position would have been entirely changed and the lives of these three children would

have been entirely dissimilar.

Yet even the difference of sex of No. 2 and 3 will give them an experience that varies from each other, as partly shown in our delineation. But there is something else to be said in this connection, from the Occult point of view, something that should have the attention of physicians, for it has a bearing upon the lives of children, which is not at all understood though very, very far-reaching.

We all agree that it would be absolutely wrong if a physician hurried someone across the threshold when he was about to die. A physician caught doing such an act would be ostracized by the profession, his business would be ruined, and probably he would be indicted for murder. Yet it is no way different than what the physician does when he hurries the birth of a child, for it should be understood that no one can kill life. The physician who gives a dying man an over-dose of morphine, for instance, would only be hurrying him from this into the next world, as the obstetrician who uses instruments or drugs hurries the spirit from the invisible world into our present abiding place.

When we understand that the chemical composition of the atmosphere changes with every single minute, that the planetary vibrations, which prevail at this moment, will not be duplicated for 25,868 years (the time it takes the Sun to go around the Zodiac by precession of the Equinox); that this mixture charged

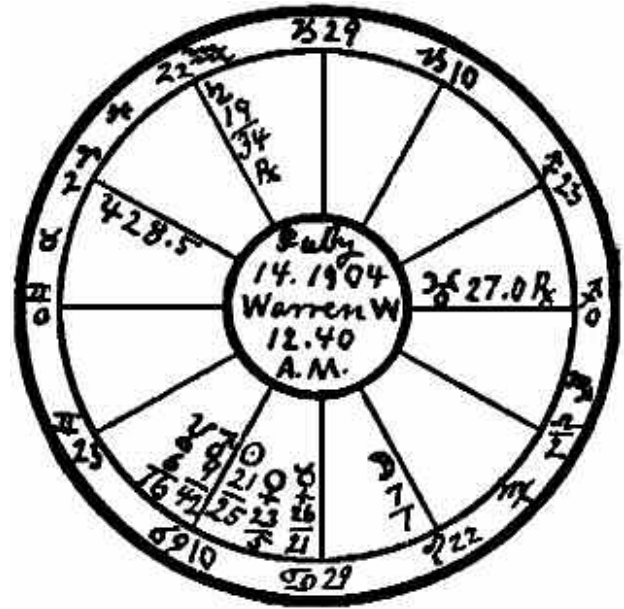
with the planetary vibrations peculiar to the moment when the child draws its first complete breath, automatically stamps every atom of the child's little sensitive body and impresses the horoscope on each one, so in all after years the child will respond to the Ray of Mars, Sun, or any other planet which was in certain position when it was so stamped. **Then we may see a reason for the fact that certain people do not seem to fit into their environments**—they were hurried into the world, under a planetary vibration that was not at all intended for them.

In the case of these triplets, Mrs. Lundstead, the mother, was attended by her aunt who acted as nurse and midwife. She let nature take its course. If this method were followed by the regular professional Obstetricians, there would be fewer misfits in the world. Some day, when we learn the law and keep it in our hearts, we shall know how to give true help and save suffering.

YOUR CHILD'S HOROSCOPE.

Warren W., born July 14, 1904
12:40 a.m. Long. 114 W., Lat. 51 N.

We judge the mind from the Moon and Mercury, the first named of these planets is in the sign of Leo, which gives it a generous and benevolent turn. Mercury is in the sign of the restless Moon, Cancer. The mind will always be restless



and impressionable for the sign Cancer is psychic in its nature. This position will also make the mind fertile, so that Warren will not be a plagiarist or an Imitator, he will have original ideas; yet he will always be ready to change when necessary. In fact, that is one of the faults of this configuration, while people whose Mercury is aspected by Saturn are conservative to a fault, those who have Mercury in aspect to the Moon or in the Lunar sign Cancer are the opposite—they change too easily from one opinion to another and Warren should be taught to form some definite conclusion about a matter and then not to change it without good and sufficient reason.

Neptune, the higher octave of Mercury, is also in the psychic sign Cancer, and Jupiter is in Aries, the sign which rules the head, trine to Uranus. These configurations will bring to Warren certain Occult experiences, and while he

will never be a very close reasoner, this configuration of Jupiter and Uranus will give him intuition, amounting at times almost to genius.

There are five planets in Cancer, in Warren's horoscope, and this shows that Cancer, the Sign of the Home, is his sphere. He will have very strong domestic tendencies and his whole love nature will be centered in the family, particularly in his mother. But there will also be in his life, the love between husband and wife, which will be very ideal in its nature, for Jupiter, the ruler of the seventh house, is trine to Uranus, which is placed in that sphere of the horoscope, and the one upon whom he bestows his love will be entirely worthy, for she is described by Uranus in Sagittarius, unafflicted, and angular, and so she will certainly be one of whom he may be proud. Sun conjunction to Venus in the sign of the home, Cancer, will make him very fond of home comforts, a lover of music and he will benefit greatly from this marriage.

The Sun, Venus and Mercury in the Third house shows, however, that he will not be able to enjoy the pleasures of home continually, in fact his vocation will cause him to travel much on short journeys and there are several lines of work which will bring that phase of his life out. It is probable though, that he will respond to the call of Jupiter in Aries which indicates a government position of a secret nature, on account of the placement in that 12th house.

His principle fault is indicated by Mars conjunction to Neptune, which will make him rather supercilious at times, also liable to sudden bursts of temper, and it will give him a tendency to change from one thing to another during the early life, **because of lack of continuity and persistence**; these should be cultivated in him by all means.

Let him beware of friends outside of home, for they will do him an ill turn behind his back whenever they get a chance. The elevated position of Saturn and its placement in the sign Aquarius, shows that the latter part of Warren's life will be the best and that through a life of toil he will finally achieve his aspiration, in a large measure, and be much respected.

At that time, he will be very fond of mystical things, but should be rather careful with his association with those who have passed into the beyond, for the conjunction of Mars and Neptune often brings trouble with spirits, especially when Mars is in the sign Cancer.

With regards to health, we find that the configurations are very good. The Sun, Venus, and Mercury conjunct in the sign Cancer which rules the stomach, is a good augur for digestion, and when that is right, almost the whole system is well. Saturn in the sign Aquarius will give a tendency to colds in the lower limbs and also interfere with the circulation in a small degree. Normal precaution with regard to exercise will easily set these two things right and Warren may thus

expect a good measure of health and happiness through life.

Herman H. Born July 2nd, 1915,
11:45 p.m. Long. 92 W., Lat. 43 N.

At the time of Herman's birth Aquarius was rising with Uranus and the Moon, this will give him a very strong wanderlust, particularly during the early



part of his life. There is within him the spirit of research and exploration. He is always seeking something, yet he knows not what; always he sees in his imagination the rainbow with the wonderful pot of gold and nothing will stop him from attempting to get it.

This may cause you a great deal of trouble, but be of good cheer, for while he has imagination in the superlative degree, it is not illusion by any means, he really does see the rainbow and the pot of gold, and he knows how to go

after them. Eventually he is bound to find it, for he has intuition of no common order to guide him. Besides, Saturn, the planet of obstruction, is in conjunction with Mercury, the planet of reason, and the only place where Saturn is altogether beneficial is when he aspects Mercury favorably, for then the flighty mercurial tendency of the mind is held in check, and it becomes more one-pointed and capable of doing the work for which we have it.

Therefore Herman will have a splendid memory, he will have the faculties of order and method and a great deal of determination and persistence; you may call it stubbornness if you please, nevertheless, there are too many vacillating people in the world and Herman really knows what he wants and he is going to get there.

This conjunction of Saturn and Mercury gives him a great deal of prudence and his judgment will be dependable and qualify him for a position of financial trust. Everything that he gets will come through the mind and through the intuition, so that though as a rolling stone, he will gather no moss, in the accepted sense, during the earlier years, he will nevertheless reap an experience that will later on give him a position of independence and financial affluence which he will have many years to enjoy, for Uranus on the Asc. and trine to the Sun is very good for length of life. And the Sun in the fourth house will give him a splendid position during the latter

years. Therefore, whatever his vagaries of view may be, never despair, Herman will come out all right in the end.

Saturn In the Fifth house plays havoc with courtship. Herman will be a jovial fellow, optimistic in the highest degree as seen by Jupiter in Pisces in the first house, though not foolishly so, for Saturn conjunct Mercury gives caution. Mars in Taurus makes him very quick and impulsive in his speech. This fault is modified somewhat by his conjunction with Venus and Herman is bound to be well liked by everyone, the opposite sex in particular, but the Moon is unaspected and the Sun, which rules the seventh house, is trine to Uranus the lover of freedom. Therefore Herman will flit about from flower to flower, enjoying the friendship and companionship of all, but not taking to himself anyone as partner for life.

He is going to be a worker. His thoughts will be principally in that direction and probably therefore he will not care for ties that may take him away from his cherished pursuits. Uranus square Venus is anything but a good aspect for happy marriage; therefore it will be far wiser for him to remain single.

There are some who are eminently fitted for domestic life and others who are constitutionally unable to co-ordinate themselves under the restrictions that naturally come with that state.

During the earlier years care should be taken of Herman with respect to food,

for Saturn is in Cancer, the sign of the stomach, liable to obstruct the digestive faculty unless proper care is taken to give him the right food. The heart also needs strengthening during the earlier years to take away the tendency to fluttering. He should not be allowed to indulge in violent exercise during the days of childhood.

Mars in Taurus inclines somewhat to enlarged tonsils, but do not have these removed by any means for that operation interferes with important functions of the body in later years. Any enlargement of the glands of the throat will disappear at puberty.

OUR CREED

*Who asks not, the chambers are
darkened*

Where his soul sits in silence alone.

*Who gives not, his soul never
hearkened*

To the love call of zone unto zone.

*Who prays not, exists, but he lives not,
A blot and a discord is he.*

*Who asks not, receives not and gives
not,*

Were better drowned in the sea.

*Ah, the asking, receiving, and giving
Is the soul of the life that we live.*

*All the beauty and sweetness of living
Is to ask, to receive, and to give.*

Studies in The Rosicrucian Cosmo Conception

* * * * *

BIRTH OF THE INDIVIDUAL EGO

Harry Wilson

ON page 54 of the *Rosicrucian Cosmo-Conception* appears a diagram to which frequent reference has been made in these articles. We have considered these vehicles of man shown in the lower part of the diagram, beginning with the dense body, then the vital body, and then the desire body, and note that they are grouped under one heading called "The Personality." In the upper part of the diagram we find a corresponding group of vehicles, viz., the Divine Spirit, the Life Spirit, and the Human Spirit. Similarly, these vehicles are also grouped under the one heading called "The Ego." The diagram shows further that these two groups, or the Personality and the Ego, are connected by a **link**, which we call the Mind.

The student desiring to get further information concerning the Ego may then turn to page 540 of the *Cosmo* to the alphabetical list of words beginning

with the letter "E." Here will be found the word "Ego," and opposite that word the number of page 575. Turning to page 575 is found an orderly arrangement of the various references to the subject of The Ego found throughout the *Cosmo*.

The following definition of The Ego appears as the first item in this latter index:

"The Ego is a Virgin Spirit involved in a threefold veil of matter, which obliterates its **original divine consciousness**, and engenders the **illusion** of a **separate self**."

We are then referred to page 216 where we are told that before the beginning of the Saturn Period, the virgin spirits, who are now man, were in the World of Virgin Spirits, (see diagram page 54), and were "All-conscious" as God, in whom (not from whom), they were differentiated. They were not "**self**"-conscious however. The attainment of that faculty is partly the object of evolution, which plunges the virgin spirits into a sea of matter of gradually increasing density which eventually

shuts it from the All-consciousness.

We have already explained that the Saturn Period is the first of the seven days of manifestation, and that during each of these periods there are seven successive changes in the substance of which the globes are composed, and upon which the evolving life finds its field of development.

There doubtless have been innumerable “Days of Manifestation” prior to the seven with which we are concerned, and there will be no end to them so far as we know. The Rosicrucian Philosophy, however, as publicly given, is concerned chiefly with the Human Life Wave, which started in the Saturn period as Virgin Spirits, or “Sparks from the Divine Flame” and which has developed into the aggregation of individual entities or “Egos” called man of the present day. Seven periods, or Cosmic Days, beginning with the Saturn period and ending with the Vulcan period are required for the completion of this scheme of development.

The Lords of the Flame are a product of those “Days” immediately preceding the Saturn period, and they had reached that stage of development which enabled them to appear during the **first** Revolution of the Saturn period and after repeated efforts succeeded in implanting in the evolving life (the human life wave) the germ which has developed our present dense body.

On page 206 we are informed that the

consciousness of the evolving life of that period was like that of the mineral of today—a state of unconsciousness similar to that attained by mediums in the deepest trance—yet during the first six Revolutions the evolving life worked on the germ of the dense body under the direction and with the help of the different Creative Hierarchies.

In the middle of the seventh Revolution the Lords of the Flame, who had been **inactive** since they gave the germ of the dense body in the first Revolution, again became active, this time to awaken the highest spiritual principle. They **then** aroused the initial activity of the **divine spirit in man**.

Thus, man owes his highest and lowest vehicles—the divine spirit and the dense body—to the evolution of the Saturn period. These, the Lords of the Flame, **of their own** free will, helped man to manifest, not being under the slightest compulsion to do so.

In the Sun period, which followed the Saturn period, this two-fold body was worked upon so that it would admit the addition of a vital body. **The Lords of Wisdom** were in charge of this work, but it was not until the second Revolution of this period that they radiated from themselves the germ of the vital body.

The Lords of Wisdom, however, were unable to give to man the germ of the Life Spirit, so they worked entirely upon the vital body during the third, fourth,

and fifth Revolutions of the Sun period. It was not until the sixth Revolution of the Sun period that there came to the assistance of the Lords of Wisdom an order of exalted beings, who, like the Lords of Flame, acted of their own free will. In esoteric parlance they are called the **Cherubim**, and on pages 211 and 212 of the *Cosmo* we are told how the Cherubim, in the sixth Revolution of the Sun period, entered and awakened the germ of the second aspect of the three-fold spirit in man—the Life Spirit.

We also learn on pages 212 to 214 how, in the seventh and last Revolution of the Sun period, the newly awakened germ of the life spirit was linked to the germinal divine spirit, and still further worked upon. We remember, in the Saturn period our consciousness was similar to the trance condition. By the activity of the Sun period this was modified until it became like the consciousness of dreamless sleep.

Evolution in this period added to the constitution of the evolving embryonic man, the next **highest** and the next **lowest** of his **present** vehicles. At the end of the Sun period he possessed a germinal dense body and a vital body, also a divine spirit and life spirit; i.e., a twofold spirit and a twofold body.

In the Moon period, which followed the Sun period, we find the first two Revolutions devoted to the reconstruction of the dense and vital bodies so that they were rendered capable of being

inter-penetrated by a third body, the desire body. This work was accomplished by the **Lords of Individuality**, who were assisted by the Lords of Wisdom, the originators of the vital body (p. 215). This work was carried on through the third and fourth Revolutions of the Moon period.

As with the Lords of Wisdom, so with the Lords of Individuality: though exalted far above man, they worked on and in him to **complete their own** evolution. While they were capable of dealing with the lower vehicle, the desire body, they were powerless in regard to the higher, the human spirit. They could not give the spiritual Impulse necessary to the awakening of the **third aspect** of the three-fold spirit in man.

Therefore another class of beings—who were beyond the necessity of evolving in such an evolution as we are passing through, who also worked of their own free will, as did the Lords of Flame and the Cherubim—came in during the fifth Revolution of the Moon period to help man. They are called “**Seraphim.**” They awakened the germ of the third aspect of the spirit—the human spirit. (p. 215)

In the sixth Revolution of the Moon period the Cherubim reappeared and cooperated with the Lords of Individuality to link the newly acquired germ of the human spirit to the life spirit.

In the seventh Revolution of the Moon period the Lords of the Flame came

again to the aid of man, helping the Lords of Individuality to link the human spirit to the divine spirit. (p. 216)

Thus the separate EGO—the threefold spirit—came into existence.

To recapitulate, we find that in the Saturn period the virgin spirits were immersed in the World of Divine Spirit and encased in the tiniest film of that substance, which they partly penetrated (a deep trance-like consciousness) by the help of the Lords of the Flame.

In the Sun period, the virgin spirit was plunged into the denser World of Life Spirit and more effectually blinded to the all-consciousness by a second veil of the substance of the World of Life Spirit. Still, by the help of the Cherubim, it partially penetrated this second veil also (a dreamless-sleep consciousness.) The feeling of the Oneness of all was not lost though, for the World of Life Spirit is still a universal world common to and interpenetrating all the planets of a Solar System.

In the Moon period, however, the virgin spirit takes a further dip into the still denser matter of the Region of Abstract Thought (see diagram page 54), and here the most opaque of its veils, the human spirit is added. Henceforth the all-consciousness of the virgin spirit is lost. It can no longer penetrate its veils, look **outward**, and perceive others, so it is forced to turn its consciousness **inward** and there it finds its self as the **EGO**, separate and apart from all others.

Thus the virgin spirit is encased in a threefold veil, and as its outermost veil, the human spirit effectually blinds it to the oneness of Life, it becomes the EGO by entertaining the **illusion** of separateness contracted during Involution. Evolution will gradually dissolve the illusion, bring back the all-consciousness, and **Self-consciousness will have been added.**

From the foregoing we see at the close of the Moon period man was possessed of a threefold body in varying stages of development; and also the germ of the threefold spirit. He had the dense, vital, and desire bodies; and the divine, life, and human spirit. He still lacked the link to connect these lower and higher vehicles.

So in this, the EARTH PERIOD, we find the first, second, and third Revolutions were devoted to a recapitulation in their respective order of the Saturn, Sun, and Moon periods, during which time, and in the same order, the three lower vehicles, the dense, vital, and desire bodies were reconstructed to render them capable of being interpenetrated by the germinal mind.

The principal part of this reconstructive work was done by the Lords of Form. They are the Creative Hierarchy which is the most active in the Earth period, as were the Lords of the Flame in the Saturn period, the Lords of Wisdom in the Sun period, and the Lords of Individuality in the Moon period. (p.

240)

We are also taught that during each Revolution, of which there are seven in each period, a repetition of this recapitulatory process is gone through, so that during this fourth Revolution of the Earth period, our progress is marked by "Epochs," beginning with the Polarian epoch, then Hyperborean, Lemurian, Atlantean, and the present Aryan epoch. On page 265 we are told that in the Lemurian epoch appeared the Archangels (the humanity of the Sun period), and the Lords of Mind (the humanity of the Saturn period). They helped man to build his desire body, and were assisted by the Lords of Form, who were given charge of the Earth period.

The Lords of Mind took charge of the higher part of the desire body (see article on desire body in the November and January issues), and the germinal mind, impregnating them with the quality of separate self-hood, without which no separate, self-contained beings such as we are today would be possible.

We owe to the Lords of Mind the separate personality, with all the possibilities for experience and growth thus afforded. And this point marks the birth of the Individual.

On page 266 we read that the **Spirit** came down from the higher Worlds during involution; and by concurrent action, the bodies were built upward in the same period. It is the meeting of these two streams in the **focusing Mind** that marks

the point in time when the individual, the human being, **THE EGO**, is born—when the spirit takes possession of its vehicles.

Yet we must not suppose that this at once raised man to his present status in evolution, making him the self-conscious, thinking being he is today. Before that point could be reached a long and weary road had to be travelled, for at the time we are considering, **organs** were in their most rudimentary stage, and there was **no brain** that could be used as an instrument of expression. Hence the consciousness was the dimmest imaginable.

In short, the man of that day was very far from being as intelligent as our present-day animals. The first step in the direction of improvement was the building of a brain to use as an **instrument of mind** in the Physical World. That was achieved by separating humanity into sexes. (p. 267)

Contrary to the generally accepted idea, the Ego is bi-sexual. Were the Ego sexless the body would necessarily be sexless also, for the body is but the external symbol of the **indwelling spirit**. The sex of the Ego does not, of course, express itself as such in the inner worlds. It manifests there as two distinct **qualities**—Will and Imagination.

The Will is the male power, and is allied to the Sun forces. Imagination is the female power, and is linked to the Moon forces. This accounts for the spe-

cial power which the Moon exercises over the female organism. (p. 267)

When the matter of which the Earth and the Moon were afterwards formed was still a part of the Sun, the body of man-in-the-making was yet plastic, and the forces from that part which **afterwards** became Sun and that part which is **now** Moon worked readily in all bodies, so that the man of the Hyperborean epoch was hermaphrodite—capable of producing another being from himself without intercourse with any other.

Man at this stage of his development was spherical in shape and bent **inward**, as illustrated in diagram 12 on page 267 of the *Cosmo*. At the present time he is upright, and in future he will once more resume the spherical form, but will be bent **outward**.

We are told on page 269 that when **red blood** developed, in the latter part of the Lemurian epoch, the body became upright, and the time had come when the Ego could begin to dwell within the body and control it. But to **dwell within** is not the end and aim of evolution. It is simply a means by which the Ego may better express itself through its instrument that it may manifest in the Physical World. To that end the sense organs, the larynx, and above all a **brain**, must be built and perfected.

(To be continued)

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

WISDOM

The shrewd men are instructed by reason, men of less understanding by their experience, the most ignorant by keen necessity.

All inorganic substances, save water and oxygen, that we find in the body, from the supposedly innocuous sodium chloride on up to the evidently toxic carbon dioxide, are purely waste products, and being more or less deleterious, must be promptly expelled from the precincts of vitality, or else a corresponding amount of damage will most likely be experienced.

—Thomas Powell, M. D.

If, in comparison with the rest of his hand, the end joint of a man's thumb is relatively short and otherwise small, ninety-nine times in a hundred he is halting, vacillating, unsteady and lacking in will power. Such a thumb is a sure sign of a weak will, an appetite or passion governed will.

—Sir F. Galton

If any medical fact can be considered soundly established, it is that prayer often contributes to the restoration of health, and should be encouraged, as a therapeutic measure.

—William James

Nutrition and Health

* * * * *

CARBOHYDRATES

Herman Haugland

(Continued)

Lactose is the only animal sugar. It is found in the lacteal secretion of all animals. That of the cow contains about five per cent. It is probably formed in the mammary glands from the glucose in the blood. It is much less sweet than cane sugar, otherwise milk would have a decidedly sweet taste and would tend to clog the appetite. Commercially, it is used for the preparation of medicines, for the coating of pills and as a constituent in infant's and invalid's foods. This product is drawn from the whey left from the curds in the manufacturing of cheese, the greater part of the sugar of the milk remaining in the whey.

Polysaccharides

Polysaccharides are so called because they are made up of many molecules of the simple sugar. They are uncrystallizable, some of them being soluble in water, others insoluble. The principal carbohydrates in this group are starch

and its relatives, glycogen, dextrin, cellulose and some gums. Cellulose is the most abundant member in this group, but starch is the most abundant of the nutritive constituents.

Starch. Next to cellulose and water, starch is the most abundant constituent in the grass family, collectively known as cereals. It is also stored in the roots, tubers, and other parts of plants.

Heat has a marked effect upon starch. It ruptures the cellulose covering setting free the granules in much the same way that apples are set free from a bag when the string is cut. When moisture is present the granules absorb it, swell and form a gelatinous mass. If the moisture is insufficient to satisfy each granule, or if the granules are surrounded by other granules of starch so that the moisture cannot be obtained, the starch particles agglutinate and form hard masses or lumps. The housewife in using materials such as flour or corn starch, mixes the starch with a sufficient amount of water (cold) to surround each particle, so that when heat is applied each granule will receive at least a sufficient amount of moisture to prevent sticking.

Hot water changes starch materially converting it from an insoluble com-

pound to a soluble one. Starch boiled in this liquid form is changed into amylo-dextrin, the first step of starch digestion. When cooked under steam pressure it may be changed into erythro-dextrin, the second step in digestion. When subjected to a temperature of about 300 degrees dry heat starch is changed to achroo-dextrin which is the third step in digestion. A fourth step may be accomplished by the malting process, by which the maltose is formed, but this change usually takes place in the body. The fifth step is the conversion of maltose into dextrose or glucose, the end product of starch digestion.

The digestive juices concerned in this change are the **saliva**, the active principle of which is ptyalin, which converts cooked starch into dextrin and maltose; **pancreatic juice**, the active principle of which is amylopsin, which also changes the cooked or raw starch into dextrose or maltose; the **intestinal juice**, which changes maltose into glucose.

Artificial starch digestion may also be accomplished by boiling with a dilute acid; this process is used in the manufacture of commercial glucose.

Glycogen (liver or animal starch) is a sweet and odorless powder formed from the digested carbohydrates of food. The sugars taken from the digestive tract enter the portal circulation and are converted into glycogen, which is stored temporarily in the liver, in the muscles, and to some extent in other parts of the

body. Owing to the fact that the carbohydrates enter the circulation at irregular intervals, nature has provided for the regulation of the quantity to be supplied to the blood by making use of the liver as a storehouse from which the glycogen can be taken as needed by the body.

Cellulose. Cellulose is the hard woody portion of plants that form the framework, corresponding to the skeleton of the animal. Cotton fiber is an excellent example of almost pure cellulose. Many vegetables and fruits contain a large quantity of liquids, and if it were not for the cellulose which forms cells and compartments throughout the plants in which the liquids and nutritive constituents are deposited, they would not be able to hold together.

Cellulose is insoluble in both hot and cold water, but softens by boiling. Cooking of most cereals, vegetables and fruits has for its purpose softening of the cellulose which would sometimes form an almost impenetrable barrier to the digestive juices. In such cases the cooking of many foods makes them digestible. Until recent years cellulose was considered an entirely indigestible substance, but science has now demonstrated that the tender cellulose of young plants is at least partially digested. Grantier states that about fifty per cent of the cellulose of young shoots is digested by man. Cellulose, however, plays an important part in the dietary notwithstanding its indigestible qualities.

As it is not digested and therefore unabsorbed, it forms bulk or ballast in the intestinal tract and acts as a stimulant to peristaltic action. Someone has described it as "the broom of the stomach," and one might add, the intestinal tract as well. Because with the almost complete absorption of a diet rich in meat, eggs, milk, cheese and fine flour products, it is very important that every day's dietary should contain one food, at least, rich in cellulose.

Pectin. In many fruits there is a substance known as pectin, which has the power of producing jelly, especially when cooked. Little is known of its chemical composition or of its nutritive value, but it is of great convenience to the housewife who wishes to store some of the delicious fruit juices in a more concentrated form for winter use. The presence of pectin is indicated by the alcohol test. In this test an equal quantity of 95 per cent alcohol is added to the same amount of cooked fruit juice. When cooked, if pectin is present, a jelly-like substance appears which may be lifted up by the aid of a fork. This test may often save the housewife the loss of a quantity of sugar, fuel, and time when the fruit juice happens not to contain the pectin. Unripe fruits contain more pectin than ripe ones, hence are better for jelly-making than ripe ones.

Acids. The organic acids formed in foods, though of a low nutritive value,

are valuable for their antiseptic and antiscorbutic qualities. They are found abundantly in many fruits and a few vegetables. The natural food acids are malic, tartaric, citric and sometimes oxalic. **Malic acid** is found abundantly in apples, apricots and currants. **Tartaric acid** is found abundantly in grapes. **Citric acid** is found in all fruits belonging to the citrus family. **Oxalic acid** is found in rhubarb, spinach and sorrel.

True food acid is not the result of fermentation. **Acetic acid, found in vinegar,** is produced from fruit juice by the processes of fermentation and oxidation. It is not found in the natural foods.

Lactic acid is produced by fermentation from lactose and other forms of carbohydrates.

Organic acid (true food acid) is usually combined with alkali, such as potash, sodium, etc. For this reason organic acid alkalizes the blood and is helpful in the condition called rheumatism. Oxalic acid is prohibited in rheumatic conditions and people subject to renal calculus.

A MENU FROM MOUNT ECCLESIA

Breakfast 7:30 a. m.

Sliced Oranges
Waffles and Maple Syrup
Graham Gems
Coffee or Milk.

Dinner 12 Noon

Macaroni Croquettes
 Browned Potatoes Baked Onions
 Rye Bread and Butter
 Milk

Supper 5:30 p. m.

Amsterdam Salad
 Coconut Cheese Custard
 Hot Corn Bread and Honey
 Tea and Milk

RECIPES

Macaroni Croquettes

Boil one-fourth pound macaroni in salt and water until done, then drain. Slice one onion fine and fry until brown in a skillet with two tablespoons of butter; pour the boiled macaroni into this skillet and fry for fifteen minutes till it becomes light brown. Add one-half ounce of grated cheese, put the macaroni in a shallow dish, set a weight thereon and let stand until perfectly cool and hard. Then cut into strips one inch across by three Inches long making them round. Roll in a mixture of grated cheese, beaten egg and cracker crumbs, and fry until brown in hot oil; drain and serve hot, with tomato sauce.

Browned Potatoes

Pour a tablespoon of cooking oil in a frying pan and heat; slice one medium sized onion in this pan and fry until brown. Stir in a heaping tablespoon of

flour until this has browned, then strain. Take six fair sized potatoes, peel and cut lengthwise in quarters, lay them in baking dish, sprinkle with salt, pour the brown gravy over them and bake in a moderate oven until done, basting occasionally so that the potatoes may be browned all over.

Baked Onion

Boll six medium sized onions in hot salt water until about half done, place them in a shallow baking pan with a small piece of butter on the top of each onion, pour one-half cup of water into the pan, place in the oven and allow them to bake until light brown. If you add a little cream or milk to the water it will help to brown them. Serve while hot.

Amsterdam Salad

Place the following vegetables in fresh cold water to make them crisp. One onion, one carrot, one turnip, one beet, one large radish and small bunch parsley, cut the parsley fine with a knife, and run the rest separately through the vegetable grinder. Chop one egg fine and mix with the ground vegetables. Place this on plates and garnish with watercress and olives. Put a teaspoon of mayonnaise dressing in the center of each plate.

Coconut Cheese Custard

Take one-half cup of fresh cream cheese. After softening and whipping

with a little cream, put in one-half cup of grated Coconut, beat three eggs and add to the cheese, use enough sugar to suit your taste. Filling individual custard cups with this cheese and Coconut mixture, sprinkle with cinnamon and cracker crumbs; place in oven and bake until brown. Allow them to become cold, then place them, top down, on sauce dishes. Mix tablespoon of jelly with enough cold water to make sauce and pour this over the molds. Serve cold.

RELIGION AND ANIMALS

However fully we may recognize the human spirit transmitted to the world in the form of legends from the saints of the desert, it must not be forgotten that the inculcation of humanity to age; that the Mohammedans and the Brahmins have in this sphere considerably surpassed the Christians and that Spain and Southern Italy, in which Catholicism has most deeply planted its roots, are even now, probably beyond all other countries in Europe, those in which inhumanity to animals is more wanton and most unrebuked.—Lecky's *History of European Morals*

HEART THROBS

It is a demonstrable fact that the heart of the habitual meat eater beats from seventy-two to eighty beats a minute,

while that of the person living on a pure diet of fruits, nuts, etc., will be ten times less per minute. Fifteen thousand extra heart strokes every twenty-four hours makes a very appreciable strain upon the vital forces.

—W. R. C. Latson, M. D.

TRUE VEGETARIAN TEETH

Cleveland, O., Nov. 16.—Just to show common ordinary meat eaters what actual, sure enough vegetarian teeth can do, Prince Saul Troubetskoy, sojourning in Cleveland, today chewed a dime until it resembled a spitball. And it was no thin dime, either. In two crunches the jaws that never touch meat bent the perfectly good two Jitney piece double and then, to all intents and purposes, that once perfect and unsullied dime became a mere bit of chewing gum to the prince.

Too much food sets up a state of general inflammation throughout the body, which you interpret as a call for more food, when in reality it means there is already too much on hand. A stomach that is generating ferments calls for more, more. And another meal piled in gives temporary relief.

—Elizabeth Towne

A glass of cool water half an hour before meals is the best appetizer and stimulant of the gastric secretions.

Healing Department

* * * * *

AUTO SUGGESTION AS A CURE FOR DRINK, DRUGS, DISEASE, AND BAD HABITS

Adele Oakdale

The first great step towards cure is the desire to be well and free from the slavery to a tyrant sickness or habit. Who would not wish health and happiness? Yet there are those so lost that they do not even care. In that case friends must wish, and will, and act for them. Even they are not always available. But those who long to be well have next to decide to be well, that is, they must will to learn what to do and then put into practice the actions that lead to health; for **healing oneself is one thing and learning to keep well is another**. The two are companions, and it is small advantage to be cured, and then through a repetition of old faults in living to fall again into the rut of disease.

You cannot will yourself well. You may break your body and brain and soul violently, but it will end in a worse state than the first. You have to will to do the needful work and that is simple when you understand it.

It is in fact the same method as that

long in use by different school of healing, from the Christ to modern times. Some call it faith cure, some mind cure, some mental healing, others divine healing, others, as I do, **auto suggestion**. That is, self-suggestion.

Any help a person can give himself by other means, he should take advantage of, for many, quite willing and eager to be well, are unable to do abstract thinking and need something more concrete and definite to anchor thought to.

So I advise any hygienic measure, bath, diet, exercise, even harmless medicines, to accompany auto suggestion. For it is in the mind that the real work is done. Dr. Rose calls it the automatic mind. The mind that acts for one as soon as it gets permission or orders. It is in fact the inner god, the power behind the throne of the ordinary working mind. This automatic mind awaits your pleasure, will do what you tell it to do, and will begin today to heal you. You must make the connection. Set up the connection and the process will go on. Dr. Rose calls attention to the trolley car. One moment it stands still, one little move of the conductor with his hand on the wheel, the car shoots ahead and goes where it is sent. That is the idea. You start the automatic mind, and it goes

where you send it. For a long time you have been on the wrong mental track, thinking you were sick, talking about sickness, and all your automatic processes worked on that track.

Now switch on another track by saying, "I'm well" or "I'm getting well," and at once this power, this servant in your brain, works throughout your body to heal you, to carry out your orders. If you do not talk of your troubles, if you think of them as lightly as you can, if you ponder over your mercies and feel thankful for them, you are making use of these principles of Christian Science, which are of practical value and real help. That is the very idea. **It stops bad thoughts to think happy ones.**

But to make it plainer I will quote a few words of Dr. Rose, because a child could understand his statement, "All your bad traits are of your own making, as well as those you got from your ancestors, and animal beginnings are all stored up in brain cells. And your good traits are in another set of brain cells. Whatever thought you have spreads from one thought to all the others of the same quality, so that drink, for instance, sets up all the animal qualities of the mind; and true religion sets up all the good qualities. The brain cells may be said to have little feelers which touch each other. Now, whatever thought is sent to the mind it arouses a certain cell according to its kind, and this cell starts the next one in motion and so on until all

the bad traits are in motion; a low, animal, discouraged or fearful thought, painfully shows how cowards and sick people become more cowardly all the time.

"You must crowd out all the weak and discouraged thinking by replacing it with brave, hopeful thoughts, for no two thoughts can be in the same place at the same time."

A great lusty Negro once came to my class and heard me talk about purity exactly as I am now talking about disease. I offered to help anyone who was in earnest and who wanted to live a pure life. So the black boy came full of life and quite childlike in his willingness to do right. "I never knew," he said, "that man could live without women. I am going to be a Christian and if I can I want to be pure, how shall I do?"

I told him just what I have been telling you, "push away the impure thought by keeping in mind the pure one." This man, who was 27 years old, said, "I always spent my money on whiskey and women," but he switched off the wrong track and got on to a new clean one, and saved all his wages from that time on. He became the one reliable man of his regiment. And later when I asked him, "Do you have trouble to keep clean?" he answered, "No, ma'm, I never think about the old habits. I read and learn a verse, or run a mile or do something to keep my mind away from my own thoughts when they bother me."

Any habit will yield to this plan. It strengthens every day the new track until the old one gets rusty and goes out of commission.

So I have seen men with the craving for drugs, the most binding habit known, think the slavery off, when they had been fairly started with the help of friends.

You can cure yourself of drink, tobacco, drugs, of disease, of any kind of affliction by just following these lines. **“Wish it, will it, and act on it.”** In short get the order to your mind and don't let any other order get in sideways. The order will go to every part and healing will take place.

The next great step towards health is relaxation. A letting go, a resting from all the nervous strain and anxiety. Think of yourself as a baby in your mother's arms. It does not think of the next meal or the future. It knows nothing, but feels love. Love then is the great thing to realize for “not a sparrow falls to the ground without our Father,” and “He careth for all.” Also, “In Him is life and He came that we might have life abundantly.” In Him is Life and His Life is the light of men. “It lighteth every man that cometh into the world.”

This does not mean that you are to do nothing, it means that you must relax, and rest in the ocean of love, of vitality that floods the world, and which is enough for all.

That **health is natural and sickness is**

a shame and a sin, and always comes from ignorance of the laws of health. Not always our fault at first, perhaps the fault of our fore-parents, but ignorance on the part of somebody started the wrong and we must begin the right.

If we are only a little sick by our own fault, perhaps by the fault of our mother or father, we may soon get right, overcome the trouble and be well, be far stronger than ever before or than they were. But we have to begin by finding where the fault is and connecting it.

Up to the present we may have been careless and even criminal in mistreating our body. We forget it is not our own to abuse; “Know ye not that ye are a Temple of the Holy Spirit? If any man defile the Temple, him will God destroy.” That does not mean that God is angry with a man and punishes him. It means that Nature (which is the Mother side of God) can bear only just about so much violation of her law; then she strikes and man pays the penalty. He pays dearly for his merry life, his wild oats, his foolish over-feeding, his reckless loss of sleep, or whatever his sin is, or has been.

Then, if he is to get well, he must beat a back track, start over right, undo the wrong and build anew. That is exactly what happens when you overdraw your bank account of cash, when you are bankrupt you must save penny by penny, dollar by dollar, till you get a new start; the money makes itself. Nature will do

that for you as soon as you begin to save up vitality, that is, relax. Stop worrying, and say "I know there is plenty of life for all of us, far more than can ever be called out. There is all for me that I can use and I claim my share. I will be well. I will obey. I will do right to my poor abused body. My will shall rule in my house of life and it shall work with Nature to heal me."

Ella Wheeler Wilcox says:

*Talk health; the never changing tale
Of fatal malady is worn and stale,
You cannot interest, nor charm, nor
please*

*By harping on that minor chord
disease.*

*Say you are well, or that all is well
with you*

*And God will hear your words and
make them true.*

Something like that is the idea the Christian Scientist says: "God is Good. God is Life, Light, Truth, Spirit, Substance, Intelligence, Omnipotence, Omnipresence, Omniscience. I am the child of the living God, harmonious, fearless, free, and I represent wisdom, strength and wholeness. I am mind and spirit, one with Thee, Oh God, and In Thee I 'live, move, and have my being.' Thou dost heal me and make me free from sickness, sin and death."

If you do not like these words, use the words of the practical instructed Christian healer, Methodist, Episcopal,

or whatever denomination, who says, "Jesus Christ is my Savior, my physician and my brother and he not only saves my soul but he heals 'all my diseases.'" You may take your choice so long as you get the idea.

Even the scientist or honest professional doctor says, "Leave drugs alone, employ Nature's remedies, live the simple life and get well." If you are curable you will have enough vitality in you to do the work. The vitality in your body has been wasted by fretting, feeding, joying, overwork, overplay, gadding, whatever you have overdone.

So stop, call a halt. Fast a few days. Perhaps change to two meals a day permanently. Go to bed at 9 o'clock and sleep till seven or eight or nine, as your case may require. There is a way for each one to regain at least comparative health.

A single day may be enough. Some may need a week, a month, a year. And some in this life will never be entirely well, but may be much better. Some surprise everybody by entirely recovering.

I could fill many a book with cases I have known to prove that vitality, if directed rightly, will do the healing, and quick or slow, it is sure to win the victory.

Send us the names of your Friends who might be interested in the work this magazine is trying to do and thus help to spread these glad tidings.

THE ROSY CROSS HEALING CIRCLE

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

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

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

February 6—14—21—28
 March 5—12—19—26
 April 1—8—16—22—29

We append a few of the many letters from those who have benefited.

San Antonio, Texas, Nov. 1, 1915
 Friend Esoteric Secretary:

Again I have to report general improvement, both mentally and physically, less pain, fewer bad symptoms, all this I recognize as due largely to your good work and of the Invisible Helpers.

Therefore I thank you and all the members of the Rosy Cross Healing Circle

for what you have so freely done for me.

Some day I hope it will be in my power to aid you all in the good work in which you are engaged.

Thankfully and earnestly, I am
 yours fraternally in the cause,

S. G.

Seattle, Wash, Nov. 12, 1915

Dear Friends:

Your letter of Nov. 2nd was forwarded to me from Mrs. T.

Regarding the illness I wrote you of, I am very pleased to state that I am now quite recovered. I received your little booklet, in which I am very much interested, and I hope in the future to take up the study in a more serious vein.

Thanking you very kindly for your interest, I am sincerely yours,

(MRS.) A. M. H.

MASSAGE

Frequent massage is very helpful in retarding the stiffening of the muscles and the hardening of the external tissues. Massaging of the neck muscles and the head muscles has been found to materially aid defective hearing and defective eyesight. It also tends to quicken the mental processes, and, as is well known, tardy, slow cerebration tends to diminish brain circulation, and is one of the indications of the aging process. In other words, general massage of the body is very beneficial for elderly people. It retards loss of hearing, dimness of vision and other symptoms of declining powers.

—Orison Swett Marden in the *Nautilus*

Echoes from Mt. Ecclesia

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THE BLESSEDNESS OF IMAGINATION

Did you ever read or rather study Wordsworth's "Ode to Immortality"? It is wonderful as an experience of the soul. This poem was written partly in 1803 and was finished in 1806, more than a century ago, but, like all things worth while, it is ever new and ever applicable. Regarding the feelings that prompted him to write it, the author says:

"Nothing was more difficult for me in childhood than to admit the notion of death as a state applicable to my own being.

*. . . .a simple child,
That lightly draws its breath,
And feels its life in every limb,
What should it know of Death!*

"But it was not so much from feelings of animal vivacity that *MY* difficulty came, as from a sense of the indomitableness of the spirit within me. . . .I was often unable to think of external things as having an external existence and I communed with all that I saw, as something *NOT APART* from, but inherent in my own immaterial nature

. . . .

"To that dream-like vividness and splendor which invests objects and sights in childhood, every one, I believe, if he would look back could testify.

"In later years I have deplored, as we all have reason to do, a subjugation of an opposite character, and have rejoiced over remembrances as expressed in the lines:

*Obstinate questionings
Of Sense and outward Things,
Fallings from us, vanishings, etc.*

In the following verses which we extract the author gives his ideas of childhood concerning this nature about him.

*There was a time when meadow,
grove and stream.
The earth and every common sight,.
To me did seem
Apparred in celestial light,
The glory and the freshness of a dream.
It is not now as it has been of yore.
Turn wheresoe're I may,
By night or day.
The things which I have seen, I now
can see no more.
The Rainbow comes and goes,
And lovely is the Rose;*

*The Moon doth with delight
 Look round her when the heavens are
 bare;
 Waters on a starry night
 Are beautiful and fair.
 The sunshine is a glorious birth;
 But yet I know, where'er I go,
 That there hath passed away a glory
 from the earth.
there's a tree, of many one;
 A single field which I have look'd
 upon,
 Both of them speak of something that
 is gone:
 The pansy at my feet
 Doth the same tale repeat:
 Whither is fled the visionary gleam?
 Where is it now, the glory and the
 dream?*

Above are the facts which trouble the poet and the questions which the contemplations of these facts generate. With the true intuition of the poet, he then goes on to explain the matter.

*Our birth is but a sleep and a forgetting:
 The Soul that rises with us, our life's
 star,
 Hath elsewhere had its setting,
 And cometh from afar:
 Not in entire forgetfulness,
 And not in utter nakedness,
 But trailing clouds of glory do we
 come
 From God, who is our home:
 Heaven lies about us in our infancy!*

*Shades of the prison-house begin to
 close
 Upon the growing Boy;
 But he beholds the Light, and whence
 it flows;
 He sees it in his joy.
 The Youth, who daily further from the
 East
 Must travel, still is Nature's Priest,
 And by the vision splendid
 Is on his way attended;
 At length the man perceives it die
 away,
 And fade into the light of common day.
 Earth...with... no unworthy aim,
 ...doth all she can
 To make her foster-child, her inmate
 Man,
 Forget the glories he hath known
 And...whence he came.*

Then follow further meditations based upon this explanation.

*Thou, whose exterior semblance doth
 belie
 The Soul's Immensity;
 Thou best philosopher...
 Thou Eye among the blind...
 Mighty Prophet! Seer blest!
 On whom those truths do rest,
 Which we are tolling all our lives to
 find...
 Thou little Child; yet glorious in thy
 might...
 Why with such earnest pains dost thou
 provoke
 The years to bring the inevitable*

yoke?

It is no wonder that Christ said, "unless you become as a little child Ye shall in no wise enter the Kingdom of Heaven." As a matter of fact, the little children about us, who have so lately left the heaven world, still have that state clinging to them; they are really and truly partially in heaven. To them the whole outside nature seems to be a part of their own being; there is no realization in them of this world and what it all means. Their glorious imagination makes everything real that they see about them just as they want it.

Here on Mt. Ecclesia these facts are brought to us every day by our wonderful little mascot Herman Miller. "Mighty Prophet, Seer Blest" applies to him in every particular; there is for him a light on the world that does not shine for any of the rest of us and he is a constant source of wonder to everyone here. Agreeable to our knowledge of the fact that his vital body has not yet been formed and will not be completed until the seventh year of age, we are not endeavoring to teach him anything systematically, but he finds himself, so many things of interest which gives him experience and a teaching that is greater than could be imparted by endeavoring to stuff him with something that we have ready made and are bound to cram down his throat, whether he is capable of swallowing it or not.

That method of cramming children to make them precocious often, alas, too

often results in stunting them for life. During those first seven years, the counterpart of the vital body, which latter is then in the process of gestation, namely; the Life Spirit, works through the little child as powerful imagination, and teaches it by intuition what it should know, in a manner that is far more efficient than our best curriculum could ever be.

Herman has a little four-wheeled wagon with pedals that he pushes about, and for a number of months he has called it his Ford, but last August, when the General Secretary and his family motored down from North Yakima, Wash., to headquarters, Herman began to get new ideas from looking at and riding in their Overland, also from watching Mr. Swigart oiling and otherwise taking care of the machine. The first thing he noticed was that it was necessary to pump up the tires. Immediately he secured from one of the gardeners an old pump which had been used for spraying the flowers in the garden. His Ford had immediately acquired tires and now it was necessary to pump them up frequently so that the Ford would go better.

He has the quality of 'time' to perfection and can imitate almost any mechanical sound, among others, the chugging of a gasoline engine, and it is a real treat to hear him start the motor. There are first the separated spasmodic noises imitating the first few explosions, then comes the labored and slow stage of

explosion, and finally as the engine gathers speed the explosions become more regular, frequent and less labored and he does it all to perfection, so that one would almost believe that he had started a real motor.

The Swigart's Overland had a self starter and electric lights. Immediately Herman went to Roy, our printer and electrician, and procured an old electric battery. This he installed in his Ford, he also got an old burned out lamp to make the electric light and a fuse plug that would be the switch. Then his Ford was equipped with the latest improvements. But it happened that Mr. Swigart burned out his switch on a trip, and at once Herman's Ford developed the same symptoms. It began to burn out the switch on his electric starter regularly; he was, however, always able to fix it and make it run. To all intents and purposes, so far as he is concerned, that little wagon is a first class up-to-date car, equipped with all the modern improvements, and he rides in state every day. In the morning he goes hurriedly and gets his Ford from the garage; then he rides to the dining hall; there he stops and has his breakfast; then he takes a ride about the grounds and sometimes he uses it as a truck to gather rocks for Mrs. Heindel, which he then deposits in piles at the corner of the roads. At noon or at night he is always seen at the dining hall with his Ford which stands outside waiting for him until he has had his dinner.

There is only one trouble about his

Ford; only one particular in which it is inferior—that it will not go up hill. The other day he met the man from the garage who was coming to take some passengers to the depot, and he gravely offered to trade him for his Ford; he had a few pennies which he would give to boot. The garage man was intensely interested in his mechanical idea and has given him a book with pictures in it showing the various parts of the engine, and we were highly astonished the other day when Herman appeared and told us that now he knew all about it, he knew how to start them up and how to run them. He then showed us on the picture which was the clutch, another place the brake, a third place the starter button, and another place the magneto button. Then he was asked how he would start the machine, and he at once said that he would press in on the magneto button (he knew the difference between, the magneto button and the light button), he would press the magneto button and the starter button and then he would take off the brake and let in the clutch. He had studied the whole problem out by himself and we were certainly more than surprised, for he was right in every particular.

Well, it is an old story that every mother thinks her goose a swan. We on Mt. Ecclesia are certainly looking for something from Herman when he grows up, and we believe that by letting him go around these first few years without any systematic training, while at the same

time answering all of his many questions just as we would answer a grown up person, and treating his problems with the same serious consideration we would give an adult, he will learn to draw upon that wonderful source of imagination and intuition, the counterpart of the vital body, namely, the Life Spirit, that imagination and intuition now cultivated, will not leave him in later years, but enable him to visualize the things that are still in the spiritual world and bring them down into the material realm, as all inventors do.

LECTURE IN LOS ANGELES

As we had some business in Los Angeles last month we decided to improve the occasion by giving a lecture before the Fellowship there, for we know that it always awakens new interest and brings new people to the Center. The subject was: "The Ideal of the Aquarian Age." The hall was filled, and some had to stand.

The following evening we had a "Question Meeting," and afterward a social gathering. It was said that a great many new faces were seen on both nights, and we hope that this effort may have been the means of giving some souls a satisfying solution of some of life's problems, and that they will keep on coming for the truth we have to give.

There is no place like Mount Ecclesia. Herman Miller, the mascot of Mount Ecclesia, went with us to Los Angeles,

thence to Venice, the noted seaside resort, where he stayed a few days with our niece Olga, who took care of him all last summer at Mount Ecclesia. They were very devoted to each other, and we thought he would enjoy a visit with her. In fact, we felt sure he would be so infatuated with the toy trains, merry-go-rounds and dances at Venice that he would want to stay altogether. Imagine our surprise then, when he was not only willing, but anxious to go. "I like my Ford better," he declared, "I want to go home to Mount 'clesia."

And that was the way we all felt, there is no place like Mount Ecclesia, with its sunkissed sea, its snowcapped mountains, its fresh green verdure, and the spiritual vibration without which one feels like a fish out of water everywhere else. Thank God for Mount Ecclesia.

"NEWS FROM THE FRONT"

On the Firing Line

REPORT OF SWEEPING VICTORY

Killed and Wounded Not Given

The contest opened today with N. Pantaky leading the allies.

Mrs. Phillip Ray comes with recruits from other parts of field.

Kansas taken as if by cyclone.

Extra help secured at Headquarters.

Casey enlists Colorado.

Newsdealers join to the fray.

The record of a sweeping victory reached Headquarters today. Mr. N. Pantaky, after a very strenuous attempt, has secured the services of the Schwartz Circulation Agency and together with this expert help has taken New York by storm. *Rays From the Rose Cross Magazine* now is sold on every important newsstand in New York. The Newsdealers join in the fray as if hypnotized and letters arrive from every part of the globe. New York wild over the success of the new Magazine.

Mrs. Philip Ray, on her flying trip through Arizona, New Mexico, Utah, Nevada, Idaho, Wyoming, Montana, Washington and Oregon, has taken these states by storm. Kansas taken as if by cyclone.

Lieutenant Casey has enlisted the help of Colorado. His subordinate, Sanborn Circulation Service of Denver, has pushed toward the front, reports a decided victory in Denver and smaller towns nearby.

Extra help was necessary at Headquarters in order to supply ammunition for the contestants. Mr. W. H. Beebe cleverly attacks Seattle from the rear. The right flank has been badly shattered by the repeated attacks of our Nevada and Arizona members.

If you have not already joined this army of conquest, enlist now, and push the sale for all you are worth.

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.

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 tend 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 Gentlemens' "lapel buttons" with the Rosicrucian Emblem at 30cts. each. The style with "stickpin" as worn by ladies is exhausted.

If the teachings appeal to you, speak a good word for them.

FAITHFUL IN LITTLE THINGS

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

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

—Eva G. Taylor

Contents

The Mystic Light

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

The Question Department

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

The Astral Ray

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

Studies in the Rosicrucian Cosmo-Conception

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

Nutrition and Health

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

The Healing Department

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

Echoes from Mount Ecclesia

News and Notes from Headquarters