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## The Mystic Light

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### The Moth and the Flame

#### DANGERS ON THE PATH

"But one thing is needful," said Christ to Martha. In those words we find one of the great fundamental truths of life, and though the great majority would not concede that there is but **one thing needful**, many thinking people will

agree that while our wants are multitudinous, our needs are few indeed.

Notwithstanding this great fact, the complexity of our present civilized life, so called, is such that the greater portion of humanity is wearing itself out to pro-

vide so-called comforts and luxuries which are only for the body, while the soul is starving. Nor do these so-called comforts and luxuries satisfy, when actually in our possession. Wealthy men, when they have attained, will tell you, if they can be interrogated when in a confidential mood, that their enjoyment of wealth was far more in the anticipation, in the quest of gaining it, than in the actual possession and that money is really a bitter pill in the mouth of its possessor, if he is a thinker. Likewise with social prestige, the society woman who has won her way to the head of the charmed circle, so called, finds that once within, it is all too commonplace, a bore, not worth the effort. Yet there are always those who clamor for riches, for social distinction, who seek those things as eagerly and regardless of cost to the soul, as moths seek the flame. But while there are many dangerous places in civil and social life to beguile the thoughtless moth, there are lures more fatal upon the path of spiritual advancement.

The parable of the sower, like all other parables of which the Christ made use, was apt and applicable to a degree; some grains fell by the wayside, some upon rocky soil, among thorns and thistles, etc., and only a small part fell in good soil, where it bore abundance of fruit. People now-a-days run to and fro, all over the world, driven by that inner urge, that unrestful yearning for something, they know not what. But though they seek, they are deaf and blind, they cannot see the light within, they do not hear

the silent inner call, the lust of the eyes and the pride of life in the outer world are too strong attractions. Like moles we burrow in the darkness of an orphaned existence, far from the light, far from the Father of Light, and yet He is everywhere present; it is truth, literal truth, poetically expressed when the Psalmist says:

*Whither shall I go from thy spirit?*

*Or whither shall I flee from thy presence?*

*If I ascend up into Heaven thou art there;*

*If I make my bed in the grave, behold thou art there,*

*If I take the wings of the morning,*

*And dwell in the uttermost part of the sea,*

*Even there shall thy hand lead me,*

*And thy right hand shall uphold me.*

**God is light**, says the Apostle John, with mystic insight, and the light is everywhere, only we do not see it in our blindness of heart.

But sometime, in the course of our lives, the **latent light** within each of us is awakened, the divine spark from our invisible **Father Fire** commences to glow, and slowly we awaken to the realization that **we are sons of light**.

That is the grand crisis, the turning point in the pilgrimage of the prodigal, when it realizes its condition, when it sees clearly that all the worldly wealth, the social standing, the power of position are only "husks," that there is **but**

**one thing needful**, just one thing worth while in all the world, and that is to find again the Father's bosom.

At that moment of conversion the spirit voices the intense yearning which permeates every fibre of its being in that soul-searing cry: "I will arise and go to my Father." That is the password to "**The Path**"; at the other end stands the Cross, where liberation awaits, and the sanctified spirit soars into the subtler spheres with the soul-stirring shout of triumph "Consummatum est," it has been accomplished! I am loosed from the fetter of flesh, **a free spirit**, at one with my Father.

But let no one imagine that he is safe who enters the gate of aspiration, many a will-o'-the-wisp lurks by the way, seeking to detract the attention of the seeker from **the true light** and no snare is more seductive at this time and age than that which plays upon the soul's ardent desire for **speedy** attainment.

Paul voices that great yearning in the fifth chapter of II Corinthians:

*For we know that if our earthly house of this tabernacle be dissolved, we have a building of God not made with hands, age-lasting in the Heavens.*

*For in this we groan, earnestly desiring to be clothed upon with our house which is from Heaven.*

*If so be, that being clothed, we shall not be found naked.*

*For we that are in this tabernacle do groan, being burdened, not that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. . . .whilst we are at home in the body, we are absent from the Lord. . . . We are . . . willing rather to be absent from the body to be present with the Lord.*

*Wherefore we labor, that whether present or absent we may be accepted of him.*

Let us note particularly, however, that **Paul recognizes the danger of being found naked**, that he insists he has no desire to be **unclothed**, but to be **clothed upon**, and that therefore **he labors**.

Driven by this insane desire for speedy development, souls are constantly snared by unscrupulous self-constituted pseudo teachers who promise quick results, usually exacting an initiation fee for their services; yet the foolish flock around such pretenders as moths around a flame.

Truly, they do sometimes obtain results by being propelled into the invisible world. But having failed to "labor" in the vineyard, as Paul did, in order to earn the "wedding garment" or "house from heaven," they lack the vital vehicle of consciousness necessary to function intelligently in the higher spheres, and are also unable to find their way back into the dense body which they have left, and it is usually reported that they died of "heart failure."

They are then “**naked**,” indeed and doomed to suffer until they should have passed out in the natural course of events, because they have, as a matter of fact, committed suicide and the archetype of the dense body remains intact, constantly endeavoring to draw to itself physical substance; but as the silver cord is severed, none can be obtained, and a pain, described by suicides as like the gnawing pangs of hunger, or like toothache in which the whole body aches, is experienced, sometimes for many years. “He that entereth not by **the door** is a thief and a robber.” It is possible to steal into the earthly house, and escape, but who seeks to outwit God will find that the way of the transgressor is hard when his wings are singed in the flame.

Is it not strange that men who understand the necessity of spending years to learn a certain science, trade, or profession, who will labor day after day, year after year, with unwearying patience and assiduous application in order to obtain the mastery of whatever material science they are studying, can at the same time be so deluded to think that in a short time, a few days, a few weeks or months, at most a year or two, they can master the science of the soul, by simply thinking about it for ten minutes a day or less. They would laugh to scorn anyone who would offer to initiate them into the mysteries of surgery or watchmaking in a few days, but when it comes to the science of the soul, they drop all common-sense consideration, their desire for

occult powers is so strong that it clouds reason, and as moths flock to the flame, so will they flock to a teacher who promises them phenomena in a short time.

And, when one has been burned, do the others take warning? Alas, no! For every moth that drops, some one else, or ten more, are ready to take its place. Magic mirrors or magnetized crystals find a ready market, while the truth goes a-begging. Fraud and deception by unscrupulous persons, who prey upon this intense soul-hunger of their fellow men, are more numerous than one who is not familiar with the unvoiced longing of thousands can ever conceive. Generally, the dupes pocket their financial losses, but occasionally proceedings in the public courts show that otherwise intelligent people have parted with considerable sums at the request of such self-styled teachers and pseudo spirits, and occasionally the grave closes over a too successful seeker, or the sanitarium hides him.

But if the **human moth** were amenable to reason, if it heard the voice of warning, and asked, “And how then may I know the true light from the false?”, we may confidently turn to the Scriptures for our answer. There is no uncertainty whatever about it, the Christ gave His disciples the powers necessary to aid humanity and he said to them, **freely give as you have freely received.** Peter also, when he was accosted by Simon, the sorcerer, who desired to buy for money the spiritual powers which

the apostle exercised, cursed him. Whenever they gave, they gave without money, without price. Likewise, **the true teacher places no price on his teachings but lives as the apostles lived, by voluntary contributions from those whom they help.** Neither is it necessary for one who does not seek the worldly gold to lure others with promises of phenomenon or powers in record time. It is easy to build a house of any desired size so long as you have the material. You may enlarge it by adding brick to brick. But neither plant, animal or man, grow in that manner, **their growth is from within and each must do it for himself.** We cannot eat another's food and give him the strength derived therefrom, neither can we go through the experiences of another, assimilate them and give to him the soul-growth derived in that manner.

So, flee the flame of false teachers, compose yourself in patience. **Work, Watch and Wait.** In due time the Christ light will glow **within your own soul,** and you will never need to look elsewhere for it.

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## COSMIC THEOLOGY

### PART III

By Geo. T. Weaver

Viewed exoterically, as all materialistic scientists look at things, the Sun seems only a vast ball of chemical substance, and scientists of the above school

contend that it is this and nothing more. They deny emphatically that it is a living, organic being, contending that if it were it would require breath, food and all else that such beings need. That it is chemical matter in its outward manifestation, will be readily admitted by all. That it is living stuff, is equally manifest, as all scientists of the present day admit that all chemical substance is alive. That it is organized is equally evident, as it possesses definite form. But that it possesses conscious being, with all that this idea implies, remains to be proved.

Because it is chemical matter, exteriorly, does not argue against its conscious personality, for the same is true of all living, organic beings. Every particle of man's gross physical body is composed of chemical matter. So much for the negative argument; but there are many positive reasons which go to show that the Sun is consciously personal. The basic principle of personality is consciousness.

Potentially, consciousness exists in the grossest inorganic matter. It is said to be asleep here, and in vegetable life to dream, to be awake in animal life, and to be self-conscious in man. The principle of Life in all organic forms, down to the simplest, the mono-cell being, is the electron. This is the primal fiery vital substance, the quintessence of Deity, out of which all phenomena have come, by the involution process. It is the nucleus of the atom, and the life principle of the molecule, the cell and the more complex

organisms. In its primal, undifferentiated state it is all-consciousness, the synthesis of all planes of consciousness. Involved in matter, it is limited consciousness, on the various planes of expression, from mere potential consciousness to the plane of super-consciousness. On its lower plane this is the Vital Body, the life principle in gross matter.

There is, then, no inert matter, for lifelessness is unthinkable. And where life exists, the absolute absence of consciousness, is equally unthinkable. From this line of reasoning, it is evident that the Sun is a living, conscious being. This reasoning is in strict harmony with modern science; and the reason why materialistic scientists deny this is either because they are governed by prejudice, or because they have not yet been able to adjust modern discoveries to so-called inert matter.

The next point to determine is the plane, or planes of the Sun's consciousness, and so the character of its personality. This cannot be demonstrated exoterically, for this would depend upon the testimony of the senses and of the inductive, or concrete mind, and it is uniformly admitted that such testimony is illusive. At best this process is but guesswork, and the conclusion reached will depend upon the plane of consciousness unfolded by the guesser.

The truly scientific method is the esoteric, viewing the subject from the plane of the abstract mind, where verity alone abides. There is a law of correspon-

dence manifest throughout nature, largely recognized by modern scientists, at least on its lower plane, and known by mystics on the higher planes, during many ages past.

The Hermetic formula of this law is, "As above, so below; and as below, so above." In its relation to mankind, our Bible puts it thus: "And God said, let us make man in our own likeness and image"; and it is recorded that in his own likeness and image, God made man, both male and female.

If, therefore, we can fully analyze man's complex being, not simply as he is found today, but in his final outcome as the image and likeness of Deity, we will have defined God; and if, having defined God, it can be demonstrated that the Sun possesses all the attributes of Deity, we will then have shown that the Sun is the Deity of our solar system, and that theology is cosmic.

Our first step, then, will be to answer the question propounded by King David in the eighth Psalm, "What is man?" David's reply to this question was, "For thou hast made him a little less than thyself." The word translated "thyself," in Hebrew is Elohim, or the creative gods; and the phrase, "a little lower," according to best Jewish translators, is for a little time.

Man, then, potentially is a creative Deity, a Logos, or Christ. The Elohim are the seven leading planets of our solar system; each, like the Sun, a living, organic, conscious being; each possessing a creative spirit, or rather, is a cre-

ative spirit, referred to in Rev. 1:4 as “The seven spirits before the throne”; each the creator of its own body, and all of them synthetically constituting the LOGOS, or creative Word of God. John, in his first epistle and third chapter, referring to man in his ultimate unfoldment, says, “we shall be like him, for we shall see him as he is.” And Jesus, the Christ, said of himself after his resurrection, “All authority, in heaven and earth has been given me.” This is man, the analysis of whose being will demonstrate the Sun as our Deity.

In analyzing man’s being as a microcosm, we find him a septenary, composed of a seven-fold form, form within form, not as so many boxes, one within the other, each separate and distinct from the other; but each permeating the other, the whole woven together as one entire being.

Of these bodies the outermost, the grossest, the one manifest to the sentient nature, is the gross physical. As has been said, this is composed of chemical substance, the outcome of evolution from the plane of mineral or crystallization. This had its origin during the first creative day, or Saturn period, when as thought form, it sprang from the mind and heart of Deity; and through the double process of involution and evolution, first descending into matter to the lowest plane, and then ascending from this plane, through that marvelous transmuting process we call evolution, to what we find man today in his outermost expression.

This gross physical body is essential, as the basis of awakened consciousness, and as an instrument through which the indwelling spirit, or divinity within, might manifest itself, and through which it might acquire experience for further unfoldment.

Immediately within this is the Vital Body, sometimes called the “double” as it is the mold upon which the gross body is formed; also the “etheric body,” referring to the substance of its composition; also the “ghost,” because, as seen by clairvoyants, it hovers over the grave of the dense body for a longer or shorter duration.

This etheric body is the life principle on the physical plane, because so long as it remains within the gross body, the latter coheres and possesses consciousness, and on its departure, consciousness on the physical plane departs, and the gross body disintegrates.

The vital body is composed of four ethers, varying in tenuosity from each other. The densest of these is chemical ether, and is the medium for the assimilation of the gross matter taken into the system for physical sustenance; it is also the medium for the excretion, or throwing off, of the waste matter from the body.

The ether next in fineness to this is the life ether, and is the medium of the propagation of offspring. The ether next in tenuosity is the light ether, and is the medium of sense perception. The last and finest of the ethers composing the vital body is the reflecting ether, and is

the medium of the memory of nature. The vital, or etheric body is essential, as without it we could neither manifest life, nor externalize the still higher, inner bodies. This body had its incipient stage during the second creative day, or the Sun period, in its archetypal stage. These two planes constitute the physical body in its entirety.

The next higher, and more refined plane of our being is called the Desire Body. This is the seat of the emotions of repulsion, feeling, and attraction, which represent three general divisions; but each of these divisions is subdivided into more minute planes. The lowest of these planes, that of repulsion, is subdivided into three sub-planes. The lowest of these is the seat of the passions and low desires; the sub-plane next above is the seat of the impressions; the highest of these sub-planes of the plane of repulsion is the seat of the wishes.

The plane of feeling is sub-divided into two sub-planes. The lower of these is the seat of indifference; the higher the seat of interest.

The third, and highest plane of the Desire Body is that of Attraction, which is sub-divided into three sub-planes. The lowest of these sub-planes is that of soul life; the sub-plane next above is that of soul-light; and the highest sub-plane of the plane of attraction, is that of soul-power.

The Desire Body, in its most general sense, is the seat of the psychic forces and had its initiative during the third creative day, or the Moon period, but only

as a thought form.

The two general planes referred to, that of the physical and the desire, constitute the personality of man, the so-called fallen nature, and is that part of man's being that is mortal, and doomed to disintegrate.

Passing still deeper into man's being, we next come to the Mind or Thought-body. This is sub-divided into two general divisions, that of concrete, and that of abstract thought, called also the lower and higher minds. The former of these minds is the connecting link between the divine and the human; the immortal and the mortal, and is sub-divided into four sub-divisions. The lowest of these is the seat of archetypal forms, or of form conceptions. The next higher sub-division is the seat of archetypes of animal vitality, or the conception of the vital body. The next higher is the seat of the archetypes of the desire and emotion body. The highest sub-plane of the concrete mind is the seat of the archetypal forces, and the human mind.

Synthetically, the concrete mind is the seat of the beginnings of the creative process. It is the focusing point of the higher, or creative mind, the point where it mirrors itself in primal substance, on its start on the long journey through matter.

The higher plane of mind is that of abstract thought, and is the sphere of the human spirit, the lowest plane of the Ego, or the Christhood. This body is divided into three sub-divisions, the lowest being the sub-division containing



germinal ideas of desire and emotion in both animal and man. The sub-plane within this is that containing the germinal idea of life in plant, animal, and man. The innermost of these sub-divisions of the abstract mind is that containing the germinal idea of form in mineral, plant, animal and human.

The mind or intellect in man had its origin during the fourth creative day, or Earth period, the period we are now living in, for previous to this period organic life was brainless and mindless.

Within the Ego, are two higher planes of being, that of the Life Spirit, and that of the Divine Spirit. Each of these is sub-divided into seven sub-divisions, the lower being the seat in man of the second, or higher aspect of the three-fold spirit in man; the higher septenary being the region, or seat of the highest spiritual power and influence in man.

Beyond the region of the three-fold spirit are two planes of being still higher, each divided into seven sub-divisions. The lower of these septenaries is the seat of the Virgin spirit in man; the higher, the seat of God, in his primal, undifferentiated, unknown and unknowable state.

For our present purpose we do not care to go beyond the plane of the three fold spirit, for though the higher planes are latent in us, we will never awake to consciousness on these planes while residents of the present solar system.

Man as we find him today, is the product of a double process, usually called the Involution process, or the involve-

ment of spirit in matter, from archetypal forms to dense mineral matter; and the Evolution of spirit, through matter back to Deity. In the latter process, as spirit advances through the various planes of mineral, vegetable, animal and human, it absorbs the essence of these various planes, thus restoring matter to spirit, referred to by modern scientists as the conservation of substance and referred to in the Bible as the resurrection of the body.

In this dual process there are seven stages or periods of immense duration, referred to usually as the seven creative days.

The work of the first day, as already referred to, culminating during the Earth period, or the fourth day, the period we are now living in.

The work of the second day, culminating during the fifth period, called the Jupiter period, when man, having extracted the intellectual soul from the vital body, will become super man.

The work of the third creative day, culminating during the sixth day, called the Venus period, when super man, having extracted the emotional soul from the desire body, will have become a demigod.

The work of the fourth creative day, the period when mind was awakened, will culminate during the seventh long period, called the Vulcan period, the period of rest, of the culmination of all things, when we as demigods, by amalgamating the three-fold soul with the mind, will have become God men, or

creative gods, LOGOI.

The Earth period, in which we are at present living, is divided into two sub-periods, the former half called the Mars period, the period of war and destruction, when man was in his infantile state; the latter half, called the Mercury period, the period of mind, of thought, of construction.

It is in this latter half of the earth period we now are, the period of creatorship, but on the plane of matter, as seen in the many useful inventions, great buildings and cities, and all else that expresses constructive phenomena.

This analysis of man, from start to finish, is purely scientific, and accords with teachings of all sacred books, both of the Orient and Occident, including the Christian Bible, when read correctly, or mystically.

As a race, mankind has as yet attained only to the plane of the concrete mind, or inductive reason. These have developed a consciousness according to the plane reached. Many have forged ahead and entered the plane of abstract, or intuitive mind, having awakened the Ego or higher self.

A very few have gone even beyond this point, having awakened the Christ consciousness of the Life Spirit. But none living in the flesh have reached the final period, the state of rest, of essential, unmixed Deity.

We are gods in the making, and the essential god consciousness is yet latent in us. John teaches, in the third chapter of his first epistle, that every one that has

this hope in him purifies himself, even as he—God—is pure. By a process of self purgation we advance from plane to plane until the work of spirit perfection is completed.

(To be continued)

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## THE GARDENIA

He held the gardenia in his hand, and as he gazed, purity seemed to emanate from its waxen petals. He thought it the most beautiful thing he had seen in his life, which to him was but “little flower.”

“Hush,” said the gardenia, “art lies not so much in what’s said as in what’s left unsaid.”

Just then a moonbeam rippled by and the gardenia hastily joined it, signing him to follow. They seated themselves in a blue lotus and sailed up the river of moonbeams to the moon. The man had parted with that lump of clay called the body as soon as they had stepped into the flower, and only his intellect, untrammelled by human senses remained.

He was a tiny spark of absolute knowledge. He understood all laws, hidden things became plain to him, he knew all worlds, he was part of the Conscious Universe, part of the pale moon herself, he even soared higher until he found his soul.

He experienced joys such as he had never before approached. He whispered to the gods of Greece, and Helen laid her

gifts at his feet. "God!"

"I told you not to speak," said the gardenia.

And the man stood alone in the darkness.

Again he held the gardenia in his hand; this time he smelt it, softly touching the thick petals, and as the strange passion-awakening scent crept into his brain, the East spread itself carpet-like before him.

He entered a room, round like a bubble, quivering with as many alluring colors. Crimson cushions, golden carpets, pillars of carved cedar wood upholding the flaming ceiling, and little tables inlaid with opals, chalcedonies, and beryls.

In the center of the room a fountain of sunstone tossed wine into the scented air—that rare purple wine, some say, was pressed into life by the lotus eaters. The curtain, which might have been woven from crimson roses, exhaled a faint pungent odor of musk. He drank some of the wine and flung himself upon a divan.

Soon the music of zither tinkled out of the silence, and the atmosphere vibrated as the dancing girls glided in and out. Brown they were, like the sandal wood, and red poppies flowed in their hair. They danced till the air became warm with their breath and time was not for him who watched.

At length, one more beautiful than the rest, one who floated like a dusky lily among the reeds, knelt before him, and the music became fainter in the distance.

"I am sorry, little flower," said the man

as he looked at the crushed brown thing in his hand. "Someone always pays," said the gardenia flower, and then—its breath, in which there was no sweetness, was lost.

And the man stood alone in the darkness.—"Pamagela," in *South African Women in Council*.

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## THE FASCINATION OF THE TEMPORAL

By W. A. R.

When we consider our lives, we find that they consist of innumerable small actions and events. All our great actions depend entirely upon a groundwork of trivial acts, acts which, at the time of their performance, appear irrelevant and even unnecessary.

We hear of a man achieving a great success and immediately we can mentally appreciate the years of hard struggles, the myriads of insignificant details which have enabled him to succeed.

Such a man is an example of determined exertion and definite purpose. A certain aim was made the focus of his abilities. By will-power he turned the time which many people waste in trivialities, into a medium with which he could strengthen his power for success. The existence of trivialities, whether actions or habits of thought, is always temporal.

Trivialities fascinate by reason of their changeability, in the same manner as a

child seeks pleasure in changing from toy to toy. Many people fritter away their whole lives in a vain hurried search for new excitements. Fascinated by the temporal, they are more or less unable to regulate their lives and characters so as to conform with their religious or other ideals.

When dealing with principles, one can mentally form an idea which, to be carried out, must govern everyday actions. There must be a thread of purpose and definite endeavor running through the everyday thoughts and actions, stringing them together and adding strength to the idea.

Mental and spiritual growth varies as we learn to discriminate between the value and real importance of the small actions and thoughts which constitute daily life. A good habit of thought is a pillar of strength. By its help we can correlate and sift the mass of actions which we are constantly causing, and from them draw knowledge and power.

It is soon made apparent what the real is and what the unreal. To a young soul it is a very difficult problem to solve. Amid the innumerable actions, thoughts, occurrences, suggestions, which surround him, how is he to decide what is of use to him and what is useless and harmful? To be fascinated by a mass of trivialities, whether for a day or a lifetime, is, from the soul's point of view, waste of time.

A strict and willful adherence to principles, previously studied and accepted, as those of the Rosicrucian Fellowship,

ensures, as far as these things can be ensured, a certain gentle peace and content which seem to lie at the back of the mind, acting as hope and belief, and which certainly are most essential to the fateful times in which we live today.

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## TRANSFERENCE OF CONSCIOUSNESS TO HIGHER PLANES

Eva G. Taylor

The transference of consciousness to higher planes marks an epoch in the soul's progress. The plane on which we center that consciousness makes all difference in the character unfoldment.

If we center in the physical and identify ourselves with the material manifestations of principles and being, we do not progress. We merely exist in an animal fashion.

When centered in the desire world or emotional plane, we get distorted views of religion or love. All the queer cults, all the abnormal manifestations, all the hysterical tendencies arise here—when the center of consciousness is fixed upon this plane.

When transferred to the mentality, we grow intellectually keen, but fail to develop in poise and balance.

When the consciousness is focused upon the mental plane we become analytical, sharp, discriminating, but hard and cold. Any lop-sided development is imperfect, as we realize upon lower

planes.

The spiritual should govern all. When we center in that one divine life, the whole nature is exalted and glorified. But the transference of our consciousness to the spiritual part of ourselves is not a mere belief in the one manifested life—in the Christ-principle ruling the human heart, yet utterly fail to realize unity. Therefore it marks an epoch when we at least cease to regard ourselves or life from any plane but the highest known to our humanity.

When, from that plane, we rule all our being—the intellectual, emotional and physical—we are really centering ourselves in the Infinite God. We then realize that we are but a ray, a spark from the infinite light. The trivialities of life then fall into their proper place.

Our focus is never true until we do center in the divine life. Until then everything is distorted and out of proportion. There are chromatic and spherical aberrations in all our lenses of observation and thought. In our emotional life it is especially so. What lover sees with clear eyes? What religious cult that deals with the emotions gains a true insight into the spiritual life? What sect that merely strives to penetrate into the very material plane surrounding the dense physical ever realizes the grand sublimities and truths of the higher worlds beyond the physical and emotional?

This focus and center of the consciousness marks one very real difference between the occultist and the true mys-

tic. The latter views all the phenomena of manifested life from the higher and spiritual realms. Thus he is enabled to see all in true perspective.

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### PICTURES FROM PAST LIVES

One finds them everywhere, with increasing frequency in newspapers, magazines and books. Some think them poetical fancies and fiction, but as time goes on, a growing minority among the people of the Western World are seriously embracing the doctrine of pre-existence. They see that the soul's future immortality involves the logical necessity of past existences, for only that which is without beginning can be without end.

Nor does it detract from the worth of these narratives of bygone lives, that the author almost invariably makes his heroes and heroines, kings, queens, or courtiers, and that almost all who claim to have knowledge of their own past lives also claim to have been in similarly exalted position. The true value of these tales lies in the instinctive inner assurance of past existences which it reveals.

It is the soul's awakening from a dream state, confused and confusing at present, but soon we shall cease to "see through a glass darkly." The etheric vision is gradually developing in us, and we shall then know facts "face to face." In the meantime, let us be thankful for the "poetical fancies."

To a recent issue of *The British Review* Mr. Padraic Colum, a young Irish poet now resident in the United States, contributes an admirable example of that sort of verse which was called, a few years ago, "neo-Celtic." The title would suggest that his theme is Welsh, rather than Irish; it is Celtic, at any rate, and thoroughly Celtic is the slow, chant-like music of its rhythm, which is so melodious that the ear scarcely detects the absence of rhyme.

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### FOR MORFYDD

By Padraic Colum

It would not be far for us to go back to  
the age of bronze;  
Then you were a king's daughter; your  
father had currachs a score;  
A herd of horses; good tillage upon the  
face of four hills;  
And clumps of cattle beyond them, their  
herdsmen rough-browed kern.  
And I was good at the bow, but had no  
men and no herds,  
And your father would have bestowed  
you one day on some unrenowned  
Ulysses, or on a strong king to whom  
they afterward raised  
Three stones as high as the elk's (this  
cromlech, maybe, where we sit.)  
How fair you were when you walked  
beside the old forest trees!  
So fair that I thought you would change  
and fly away as a swan!  
And then we were mates for play, and

then all eagle you grew  
To drive me to range the tempest—  
king's child of the hero-age!  
I called three times as an owl; through  
the gap where the herdsmen watched  
You ran and we climbed the height  
where the brackens pushed at our knees;  
And we lay where the brackens drew the  
earth-smell out of the earth,  
And we journeyed and baffled the  
fighters of three ill-wishing kings.  
It would not be far for us two to go back  
to the age of bronze!  
The fire left by the nomads is lone as a  
burning ship!  
We eat them as we pass by, the green,  
sweet ears of the corn!  
At last a king and I save a good clan  
from a dragon's spleen!  
Pieces of amber I brought you, big as a  
bowman's thumbs;  
Trumpets I left beside you, wrought  
when the smiths had all art;  
A dancing bird that I caught you—they  
are back in the age of bronze;  
I give what I made and found and  
caught—a score of songs!

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# Question Department

\* \* \* \* \*

**Question:** You say in the *Cosmo* that the white blood corpuscles are not the policemen of the system. What then is their origin and mission?

**Answer:** To make this clear to the average reader it is first necessary to say that besides the dense body, which is visible to all of us, there are finer vehicles which interpenetrate this organism and which are the springs to its activities. One is the vital body, composed of ether and concerned in building the dense body by the food which we take into the system. It controls all the vital functions, such as respiration, digestion, assimilation, etc., and works through the sympathetic nervous system.

Another, still finer vehicle, is called the desire body. This is the vehicle of our emotions, feelings, and desires, which expends the energies stored in the dense body by the vital processes by control of the cerebrospinal or voluntary nervous system. In its activities this desire body is constantly destroying and breaking down tissue built up by the vital body, and **it is the war between these two vehicles which causes what we call consciousness in the physical world.**

The etheric forces in the vital body act in such a manner that they convert as much of the food as possible into **blood**

and this is the highest expression of the vital body.

In the lower animals, from the birds and downward, which are entirely under the guidance of an invisible guardian called the group spirit, the blood is nucleated, but in the higher mammals, which are upon the threshold of individualization, and particularly in man, who has become an individual indwelling spirit, there are no nuclei in the blood corpuscles.

Even in the fetus, which is formed under the sole guidance of the mother during the first three weeks, and therefore has nucleated blood corpuscles in that period, they cease to be formed as soon as the Ego which is to live in the body, enters. This happens about twenty-one days after conception, and by the time of the quickening the indwelling Ego in the fetus has destroyed all the nucleated corpuscles and from thenceforth none are formed, for the Ego must be master of its vehicle and that is not the case where there is a nucleus or center in the blood corpuscles which affords a foothold for another spirit.

It is easily demonstrated that the life is in the blood, for while we may sometimes with impunity amputate an arm or a limb, we cannot deplete the body of blood without also killing it.

Thus the blood is the particular vehicle of the Ego, and as in the past aeons of development we have crystallized matter in order to form our dense body, so also it is destined that now we must etherealize our vehicles in order that we may lift ourselves and the world out of the realm of materiality and into the spiritual. Naturally, therefore, the Ego aims first to make the blood gaseous and to the spiritual sight, this red **unnucleated blood is not a fluid, but a gas**. It is no argument against this assertion that the moment we prick our skin the blood comes out as a liquid.

The moment we open up the try-cock of a steam boiler the gas also condenses into a liquid, but if we make a model steam engine of glass and look at the way steam works there, we shall see only the piston move backward and forward, driven by an invisible agent, **live steam**, and similarly, as the live steam direct from the boiler is invisible, and gaseous, so also the **live blood** in the human body is a gas, and the higher the state of development of any given Ego, the more ethereal is it able to make the blood.

When, by the vital processes food has reached this highest alchemical state, the process of condensation begins and the blood-gas is formed into tissue in the various organs to replace what has been wasted or destroyed by the activities of the body. The spleen is the gateway of the vital body; there the solar force, which abounds in the surrounding atmosphere, enters in a constant stream,

to aid us in the vital processes, and there also the war between the desire body and the vital body is waged most fiercely.

Thoughts of worry, fear, and anger interfere with the process of evaporation in the spleen, a speck of plasm is the result, and this is at once seized upon by a thought elemental which forms a nucleus and embodies itself therein. Then it commences to live a life of destruction, coalescing with other waste products and decaying elements wherever formed, making the body a charnel house instead of the temple of an indwelling living spirit.

We may therefore say that **every white corpuscle which has been taken by an outside entity is to the Ego a lost opportunity**. The more of these lost opportunities there are in the body, the less is the body under control of the Ego; therefore we find them present in large numbers in all diseases than when the person is in health.

It may also be said that the person of a jovial good nature or one who is devoutly religious and has an absolute faith and trust in divine providence and love, will register many less lost opportunities or white blood corpuscles than those who are always worrying and fretting.

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**Question:** In the case of death by violent means, is the next birth, when the person dies as a child, in a body of the same sex or the opposite; that is, will a soldier killed on the battlefield be reborn



as a boy or a girl, or does sex play little part when the life is a very short one?

**Answer:** So far as the writer has been able to investigate, there does not seem to be any attention paid to this matter in the intermediate life. The Ego takes the opportunity for rebirth wherever it can be found; all that is necessary is that the material for the new vehicles should be gathered so that the moral impression may be made on the desire body during the heaven life which follows death as a child.

This matter of sex seems upon the whole to be very elastic, at least in the cases of those who have been living what we now call "the higher life," because that has the tendency to make the vital body more permanently positive, and the seed atom, located in the solar plexus, therefore automatically attracts to itself an increasing quantity of positive polarized ether, so that whether the physical body is a male or female, the constituents of the vital body remain positive. Therefore in the cases of so-called 'advanced people' the matter of sex becomes a matter of less importance, being in many cases left to the choice of the Ego which is seeking rebirth.

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**Question:** The *Cosmo* says that the desire world is fluid, and composed of ever changing light and color. Is it not correct to picture the darkest colors at the lowest regions gradually blending into the lighter colors and in the region

of soul power finding pure white light?

**Answer:** Yes, in one sense you are right. Color depends upon vibration, the rapidity of the rate and wave length. For instance, in the colors of the spectrum red has a much longer wave length and a slower rate of vibration than violet, which is at the other end of the solar spectrum, but the colors in the desire world are not at all the same colors that we see here, for here color is caused by the reflection of the Sun's rays in the atmosphere.

There light is a property of matter, one might almost say that from the viewpoint of that world desire stuff is light and light is desire stuff; that is not quite correct, but almost so. Furthermore, the colors which we would call dark there are brighter than the brightest sunlight here; that is why we do not see them, our eyes cannot respond to that rate of vibration.

You should not consider the desire world being **above** and higher than the physical world in the sense of space being involved. **The desire matter is here**, it interpenetrates every physical atom, even the ether is pervaded by it, and the dark, to the spiritual sight almost black, chemical ether, seems almost inseparable from the lowest grade of desire stuff; they are so dense that they seem nearly gaseous, and it has often been a wonder to the writer that people cannot see them and the beings moving therein.

# The Astral Ray

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## OUR FATHER'S HOUSE

By Gamma Beta

Gamma Beta is a Fellow of the Royal Astronomical Society, an Astronomer of repute who has added greatly to the science of solar photography.

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“The heavens declare the glory of God; and the firmament shows His handiwork.”—Ps. 19:1. “In my Father’s house are many mansions.”—John 14:2. The revised version admits the following reading: “In my Father’s house are many abiding places.” Continuing this verse, Christ says, “I go to prepare a place for you.” The sense of the text is that in God’s house—that is in God’s universe—are the “mansions,” or “abiding places,” in which we are to dwell if we are found worthy of a dwelling place with God.

This text may be considered an astronomical one; and like many others, the greater our knowledge of the structure of the universe, the more clearly we will see and comprehend its meaning. While the astronomer himself only faintly comprehends the overwhelming greatness of our Father’s house, his conception is vastly above that of the casual observer.

While he would be indeed a bold astronomer who would not shrink from the task of explaining this and similar texts, yet he can with some degree of intelligence direct the mind of the earnest seeker into paths that are ablaze with the glory of God.

Ask an astronomer, how large is our Father’s house? And instantly he would see in imagination unnumbered millions of worlds, systems, constellations, clusters, and aggregations in our, or the visible, universe; and he is reasonably certain that beyond this, other universes, universe after universe, infinity after infinity, unspeakable in dimensions and duration, stretch away into unfathomable, endless space, until his imagination is stunned, his mind reels, and his reason cries Halt!—for the finite mind here meets the incomprehensible, and the incomprehensible vastness of nature challenges the astronomer.

We often hear from the pulpit the word “universe.” What is our preacher talking about? Evidently something pretty big, for it is usually the grand finishing point, when he wishes to impress us with something vast and unlimited. What is the universe? Can we understand it? Let us look into this matter and see if we can know anything of our Father’s house; for surely it is right for us to use

the mind He has given us to add to our knowledge of His glory. Nay, would it not be sin if we did not use our best endeavors to know all we can of the great Master Builder, and of His works which He has so invitingly spread before us?

### A Celestial Journey

Come, reader, let us, in imagination, go on a journey of observation, and see for ourselves somewhat of our Father's house, with its many "abiding places." We have no time for details, but at once select a starting point. For this the astronomer would naturally turn to the sun as the great center, from which we receive the light and heat that make this world of ours habitable.

The question of the speed with which we must travel is more difficult; but assuming that we have the choice in this matter, we will soon settle this most important point. Railroad speed of a mile a minute is entirely out of the question, for our time is short and the journey long; besides, we want to return in time to tell our readers something of what we see. There is a cannon-ball—that travels about twenty miles a minute! But that, also, is too slow. But there is light?—Yes, now we have it.

We will travel with the inconceivable speed of light itself; for we must travel with velocity to us infinite, for an infinite journey, and light travels **one hundred and eighty-six thousand miles in a single second of time**. This is equal to

over eleven million miles in a single minute (186,000 times 60 equals 11,160,000.)

Fearing that our unusual performance will produce undue excitement in the worlds we are about to visit, we will send before us a messenger to announce our coming. We will select for this purpose a cannon-ball, traveling at the rate of over forty thousand miles a day; and that it may have plenty of time, we will give it a start of **a hundred years**. As we want to be perfectly fair in all that we do in this wonderful journey, and to "start fair," we will not start from the sun, but from the center of that vast globe.

While we are in such a good position, we will find out something about the sun's enormous dimensions. He is over **thirteen hundred thousand times as large as our earth**. His diameter is so vast that, if he were a shell, the earth could be placed in the center, and the moon could travel in her usual orbit, and then be only about midway between the earth and the surface of our gigantic primary, his diameter being eight hundred and sixty-six thousand miles.

### Our Starting Station

From the sun's center we will direct our course toward the nearest fixed star, assuming that all the planets lie in that direction, and see what will be our experiences. Now, then, all ready, go!

At the prodigious rate of speed we are going, less than three beats of the clock

will find us entirely clear of the sun, and thousands of miles on our way to the nearest planet, Mercury, and in about three minutes we will reach him. Mercury is about thirty-six million miles from the sun, and is about three thousand miles in diameter. His year is equal to eighty-eight of our days; therefore his seasons are only twenty-two days long, if he has any seasons; for you must remember that he receives a vast amount of heat and light from the sun, which to the Mercurians appears two and one-half times as large as to the inhabitants of the earth. Our tremendous velocity carries us by the "Messenger of the Gods" so quickly that we have no time to make a close examination of him, and in less than three minutes we will cross the orbit of Venus.

Here we will find a world surprisingly like our own in many particulars. Venus is only twenty-six million miles nearer the sun than we; and as we are ninety-three million miles distant, this "mansion," with very moderate changes in the condition of her atmosphere, may be as habitable as the earth, to life with which we are acquainted.

Venus is only two hundred miles less in diameter than the earth (all distances and dimensions are given in round numbers), and her year is equal to two hundred and twenty-five of our days; and so far as astronomers know, life is just as probable on Venus as on our planet. But if we find out much about her, we must be sure to tell the astronomers about it; for they are very anxious to know more

than they do of the condition of all the planets.

In an instant Venus is left far in the rear; and looking behind us, we note the sun is growing smaller, while ahead we see two brilliant stars—or what appear to be stars—one of which is wonderfully bright, and the other is close beside it. We draw toward them with lightning speed, and they soon bid fair to rival the sun himself in brightness, for he is less than half the size we saw him from Mercury, and gives us less than one-fourth of the light and heat he pours out on that planet.

In a little over two minutes we reach our two stars, and find this marvelous object to be earth, and the companion star to be the moon. We must be careful here, for if we draw too near we may be drawn upon its surface, like many a venturesome meteorite (popularly called "falling stars") that has approached too near. But our speed is our safety. We may approach almost to the surface, and gravitation will not be able to overcome such velocity as ours.

### **A Little Station of Interest**

A feeling of reverential awe overcomes us as we draw near this tiny speck in God's great universe that we call earth. Here is a little world, perhaps the only one in all our Father's house upon which sin ever obtained a foothold. I believe it to be absolutely unique in this respect, in all the length and breadth of His dominion. To believe otherwise is

to doubt God's wisdom and love. But it is here; it came sometime, somehow, but as a plant to be "rooted up," "not planted by the Father," by the Great Sacrifice, that the earth might be replenished with beings worthy to be called children of the great Creator, and that His Father's house might again become clean, and the universe be restored as it was when it came from the hand of the Great Architect. It is difficult for me to believe that the whole human race was worthy of such sacrifice; but a clean universe is.

We pass the earth reluctantly, for here we have the history of the life and trials of God's Son while upon earth; we have His promise, His teaching, His example; we have everything that the heart of the Christian could wish. Here, too, is being enacted the great drama of sin and righteousness, of life and death. We see the struggle of the saints, and wonder why judgment is delayed so long. But not all we see is black and cheerless; for God has a people here on this little world. Saints are here; here are they that keep all the commandments of God.

The eight minutes in which we are allowed to come from the sun to the earth have passed, and we must haste away if we are to see the glorious dimensions of our Father's house. A bright star looms up ahead, and in less than four minutes we find ourselves at Mars. Our (apparent) star proves to be the little planet Mars, with two little moons only about five and seven miles in diameter—baby mansions, truly.

We find a world four thousand miles in diameter, and the great telescopes that we have left behind can plainly show high seas and continents, his snowy poles, and his equatorial regions in which snow never appears—just like our earth. The Martial day is a little longer than our own, but his year is as long as six hundred and eighty-seven of our days. The sun appears considerably smaller, and his light and heat are only about half as great as the earth receives, according to the data of earth upon which we must base our conclusions.

After hastily noting the above facts, we pass the ruddy planet, and are soon darting through a great number of little worlds called the asteroids. About seven hundred have been discovered, all since the first day of the nineteenth century, and there may be thousands more that have as yet escaped the sharp-eyed astronomers of earth. Their average diameter is probably less than twenty-five miles—more baby mansions!

To keep track of these little worlds has become a heavy task and a great nuisance to astronomers, who are experiencing the same troubles as the old woman who lived in a shoe. But the children must be cared for. We may be sure these tiny planets are all part of the great plan, or they would not be there.

### **Our Great Near Neighbor**

We have no time, however, to look for undiscovered asteroids, for we are now about to visit the "giant of the solar sys-

tem," Jupiter. It will take us over a half-hour to reach him from Mars, or about forty-four minutes from the sun. We will have a little time to look out for comets, as we may come across one almost any time now, on its journey to or from the sun. However, comets don't amount to very much, and we only mention them to show we haven't forgotten these erstwhile terrible visitors. But Jupiter is worthy of our greatest admiration.

Swinging around in a majestic orbit, requiring twelve of our years for one of his, he pursues his stately path, a real giant. His mean diameter is about eighty-seven thousand miles, and he is as large as thirteen hundred and nine (Young) of such worlds as ours put together. He has eight moons, three of which are larger than ours; indeed, one of them is larger than Mercury, and rivals Mars in size.

In passing we note that a great change has come over our sun; he appears to be only about one-fifth the diameter, or one twenty-fifth the area, we saw him from the earth, and he gives only one twenty-fifth as much light and heat to the Jovians (assuming that there are Jovians) as we receive.

We could find much of interest here if we had time to stop, but our tremendous speed carries us by Jupiter in a twinkling, and before we realize it we are crossing the enormous gulf of over four hundred million miles that separates the orbits of Jupiter and his big brother Saturn—our next station.

## The Distant Members of Our Family

Saturn is the farthestmost planet easily visible to the unaided eye. His dimensions rival those of Jupiter. His mean diameter is about seventy-four thousand miles. While his day and night is only ten hours in length, his period (year) is twenty-nine and one-half of our years, and his volume is over seven hundred times greater than the world upon which we live. He has nine moons to keep him company in his vast orbit, in addition to his enormous ring system, the outer ring of which is about one hundred and seventy thousand miles in diameter. There is nothing like him in the system presided over by that great autocrat the sun, or in the universe as far as we know, and he is at once the marvel and admiration of astronomers. The sun now seems to be growing alarmingly small, while his light is only about one-eightieth of that received by the earth. We can not tarry, however interesting this "abiding place" may be, but we will hasten on to Uranus.

A distance of nearly nine hundred million miles separates these two planets, and it will require over an hour and a quarter to carry us on to Uranus, buried in space as he is, nearly one billion eight hundred million miles from the sun, from which we have so recently parted company. We will just settle ourselves comfortably for our flight across this mighty span, and—Whiz! What was that?—Why, it is our messenger, the cannon-ball, that left the sun a **hundred**

**years ago**, while it is less than one and a half **hours** since we left on the wings of light. This is very astonishing—to none more so than to the astronomers. In a single beat of the clock of our messenger is one hundred and eighty-six thousand miles behind us, and we must henceforth go unheralded. When we have crossed this great abyss, we will find Uranus to be thirty-two thousand miles in diameter, and as large as sixty-five worlds like ours. He has four moons, and it requires eighty-four of our years to see his age increase by a single one of his years. We have no time to study the wonderfully peculiar axial rotation of this far-away planet—much to our regret and that of the astronomers on earth, who are so interested in him, and who know so little about him.

Another mighty plunge and we will meet the sentinel—the other guard, so to speak—of our system—Neptune. We would rest here for a few minutes if we could, for we are on the very frontier of the grand scheme of worlds that comprise the majestic family of the sun. After we leave Neptune, we will have passed the last of the planets, so far as now known; and at most we can only hope to meet one of those celestial tramps, a comet, making his regular pilgrimage to or from the sun—for all periodic comets must visit him at stated times, to report, as it were, that they are still faithful, and have not deserted him for one of his mighty neighbors. We would find Neptune eighty-five times as large as the earth, upon which we dwell;

and it requires one hundred and sixty-four of our years to equal one of his. He has but one moon. His vast orbit is five billion five hundred and eighty-four million miles in diameter.

We do not wish to discourage our friend and messenger, the cannon-ball, but it would take him two hundred years to cross the tremendous distance from the sun to Neptune, and a railroad train going a mile a minute—no stops—would require ten thousand years to cross this mighty orbit. We get thoroughly bewildered in dealing with these vast dimensions, and they cease to have a meaning, and, lest we forget, in dealing with the gigantic magnitudes of the planets, it is well to remember that the sun is over seven hundred times as large as all of them put together. Our sun now gives us much concern, for he no longer shows us a disk, but is only a point of light, and **as a sun** we do not recognize him. Of course he is much brighter than any star that we can see, but his light and heat are only **one nine-hundredth part** that we receive on earth. At this rate we fear that we may lose him altogether. About four and a quarter hours have elapsed since we left the sun, and we are so far away that we are getting lonesome, although only on our farthest known planet.

### Only a Glimpse Thus Far

Perhaps, reader, we have traveled too fast for you. Maybe you regret it, thinking you have seen God's house. What!

**this** God's house! Will we call **this** worthy of **Him**?—Not so; for in our Father's house are "**many**" mansions;" and at **this** point we are still standing upon our own threshold.

Let us pause for a moment upon the outermost member of our sun's great family before we take our flight across the vast gulf that separates us from our sun's nearest neighbor, Alpha Centauri, a star that is only about half as far away as our four next nearest neighbors. Looking back, the human mind is overwhelmed by the immense magnitude of the worlds we have passed; the enormous distances that lie between them are incomprehensible to the human mind, and we shrink from the eternity of space before us. Vast as is the system comprised within the orbit of Neptune, it is, as we shall soon see, only as a grain of sand on the shore of this ocean of eternity upon which we are now to launch ourselves.

Until now we have been counting the time of our journey, flying with the speed of light, as we are, by seconds, minutes, and hours. But now this will not suffice us; we must deal with days, weeks, months, years, for our very next stopping place will require over four years for us to reach, while the more remote stars would require centuries and millenniums.

(To be continued)

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**Be sure and read about the LIBRARIES on the inside back cover.**

## ARE YOU HELPING YOUR STARS?

One not infrequently hears students of Astrology express their annoyance at the way the stars work. They complain that the evil directions are always on time and marked in their effect, while very often the good directions seem to have little or no influence and they wonder why. Have you ever realized that you cannot possibly get something for nothing, any more than you can create something out of nothing? This holds good whether you want a loaf of bread, a position, favors, or anything else.

If at any time you seem to get something without paying for it, you will have to settle later, and settle with interest, for it is nature's law of Justice that nothing is given for nothing. There must be an equivalent in one way or another; the scales may be tipped in one direction for a long time, but as surely as the pendulum swings equally to each side of the neutral point, so surely will the scales of justice swing, and swing until the balance is reached.

This holds good in Astrology; it is said that "God helps the man who helps himself." You may also say that **the stars help the man who helps himself**, for they are God's ministers and it should always be remembered that **the stars show tendencies, they mark times when opportunities are ripe, but they never under any circumstance compel any one to act in this, that or the other manner.** But neither are the directions



haphazard events, they are lessons and experiences for us of which we may avail ourselves, or not, as we choose, within certain limits. For instance, the Moon comes to a square of Mars, and it will bring to us an opportunity to lose our temper, and get into trouble thereby; then when the trouble is over and we sit down to reflect on the occurrence, we will most likely say to ourselves, well what fools we are to allow a little thing like that to play havoc with our happiness. On the other hand, if the Astrological student uses his knowledge in the proper manner, then he should know what the effect of the Moon square Mars will be, he should resolve to be calm beforehand and say: Here is an opportunity for me to rule my stars, I am going to keep my temper well under control so that no matter what happens, I am going to maintain my equilibrium. Then, when the opportunity comes along to lose his temper, he may stand firm. Although he may feel the passions surging **within**, he may stand outwardly quiet, keep a cool head and when the danger is past he will have gained a victory and learned the lesson which it was intended that he **should** learn.

Or suppose that it is a square of the Moon to Saturn; this will cause people to worry and look upon the dark side of life, but the astrological student may say to himself when such a configuration is approaching: No, I am not going to worry, worry will not help matters, it hinders, because it takes from me all my

strength, wherewith otherwise I could overcome conditions. I am going to look at the bright side of the matter and see what I can do to remedy this trouble.

As a matter of fact, most of the things we worry about never come to pass, and if the student can learn under this planetary direction to keep his equilibrium, to stop worrying, then he has ruled his stars and learned an important lesson. Thus, if he helps his stars by learning the lessons which they are endeavoring to teach him, the evil directions will not have the same power over him as if he simply sits down and folds his hands saying: "Well I cannot help it, I am under evil directions and naturally things are bound to go wrong in every particular."

There is in the horoscope a dominant factor; namely, the Individual will. Bear in mind, that **the horoscope shows only tendencies and it has no power whatever to compel you; compulsion is from within yourself.** You, in the final analysis, are the dominant factor in that horoscope, and can by an exercise of sufficient will power rule your stars. It is admitted that we are all weak, and therefore not able to exercise the necessary will power at all times, but that is exactly what these evil directions are sent to us to cultivate—a stronger and a firmer will to do the right thing at the right time, and it depends upon ourselves whether we shall be compelled by circumstances from without or by our own will from within. Surely that is the

proper way, and Astrological students, above all other people, ought to be able to guide their lives safely amid the rocks and shoals of existence, because they have proper warning, they know what is coming, and they should prepare for it.

On the other hand it is asked: Why do the good directions not bring a corresponding measure of benefit? And the answer to that question is, for the very same lack of co-operation; it is as absolutely necessary to help our stars in one direction as to hinder them in the other. Are you out of a position with perhaps the family exchequer running low and no means in sight wherewith to replenish it, but your hopes are centered upon a strong favorable direction, such as perhaps a trine of the progressed Moon to the ruler of the sixth house or the Sun; under these conditions you feel sure, from an astrological standpoint, that you are going to obtain a good position which will put you on easy street? Very well, you may be sure that the opportunity will come, but do not expect it to be laid in your lap without a single effort upon your part.

If a thing is worth having it is worth going after, it is worth making the very best efforts to get it. Do not neglect any detail, dress yourself carefully, but not showily when you go to see the person who has it in his power to bestow the favor; remember, first impressions are important. Have all your ammunition ready, in the shape of recommendations and everything else that you would have were you not depending upon an astro-

logical aspect to help you get the position. Use every proper means of impressing the prospective employer with your ability and you may depend that your effort will be successful, for **you have helped your stars**, you have grasped your opportunity.

Or, are you about to embark in a business venture with some one else and you feel very confident because the Moon is trine to the Sun and Venus in the seventh house? Be careful that you do not lay aside your caution on that account, thinking that under such a direction no one can come into your partnership who is not all right. If you do, you neglect your part and you will have no reason whatever to blame the stars if later on it is shown that the person is not all you expected him to be.

Nothing is needed in the world today in the same degree that we need common sense, and this applies to the department of astrology, as well as to every other department of life. Opportunity may be likened to a toboggan slide between ourselves and our desires: It is necessary for us to make an adequate initial effort in order to launch our sled upon this incline; but once we have done our part, then everything will go along swimmingly under favorable directions, for then the stars are with us to impress others in our behalf, or to strengthen our penetrative power so that we may know what is best of us.

If you want to know positively the power of directions, even transits, as we call the actual position of the stars in the

sky, take an ephemeris and note moon aspects given in the extreme right hand column for each month. This magazine will reach you in March. On the 2<sup>nd</sup> and 29<sup>th</sup> the Moon is in opposition to Mars, and you will then find in people a general lack of energy and ambition; they would rather tear down than build. On the 15<sup>th</sup> we have a conjunction of Mars and the Moon. Then people will be active and energetic, but impulse, rather than common sense will govern; hence, they will accomplish little good, and may do harm without intention. But on the 6<sup>th</sup> and 24<sup>th</sup>, when the Moon and Mars are trine, there will be a general desire among people to do something of a constructive nature, and they will meet with success in such efforts. And last, but not least, on the 8<sup>th</sup> and 22<sup>nd</sup> the Moon square Mars will make people irritable, quarrelsome, destructive, ready to fly at each other, unreasonable and unmanageable.

**YOUR CHILD'S HOROSCOPE**

Vincent F. Born Feb. 10, 1912, 0:12 p.m. Lat. 85 W. Long. 38 N.

At Vincent's birth we find Mars rising in the intellectual sign Gemini, and Mercury, the ruler of the Asc., is in conjunction with Uranus in the ninth house in Aquarius, another mental sign, trine to Mars on the ascendent. This in itself shows an exceptionally active and efficient mentality. He has not only a splen-

did reason, because of the configuration of Mercury, but he has also a powerful intuition given him by the blending of



the Uranian Ray, and this is particularly strong because the Moon, the other significator of mind, is also sextile to Uranus from an energetic martial sign Scorpio. He will be very quick to form an opinion and if any one disagrees with him he will feel very much annoyed, and will probably show the Scorpio side of his nature, a quick temper. Saturn and Venus are what we call in mutual reception; that is to say, Saturn is in Taurus, a sign ruled by Venus, and Venus is in Capricorn, a sign ruled by Saturn. This makes their aspect, which is trine, stronger than it would otherwise be. Taurus is the second sign, which has rule partly over finance and Capricorn is the tenth that has to do with social standing. The powerful aspect formed by Saturn and Venus in these two signs show that Vincent will be very faithful in all of his

attachments, whether friendship or family ties, and will also be what people will call very "lucky." He will accumulate considerable money, but he will not be a "plunger" or "gambler" by any means; whatever gains come to him will come through business insight and safe investment in land or kindred stable enterprises.

Mars in Gemini on the ascendent, particularly when it is so well aspected to Mercury and Uranus, as is here the case, indicates a person who will write or speak and it is very probable that at some time or another he will go into the publishing business with much success, for the Mercurial sign Virgo is on the fifth house, which rules publishing, and the Moon is sextile to Uranus. This indicates that however conservative Vincent may be in business methods, following the conventional lines, it is certain that in the matter of his publications there will be a very distinct occult element.

Another thing that will help him greatly to achieve success is the fact that he will have efficient helpers and faithful friends because he will know how to choose people, being able to read them like an open book. Mercury conjunction Uranus in the ninth house, which denotes travel, and sextile to the wandering Moon, shows that there will be periods of travel for research and investigation and that this will be both pleasant and profitable.

Jupiter on the cusp of the seventh house shows also general good fortune, the Sun trine to the Asc. is very good for

the vitality. Mars also corroborates this augur by his presence there, but I am not so well pleased over the fact that there are no aspects between Sun, Jupiter, Neptune and the other planets; neither are there any squares or oppositions. Things will come too easy to Vincent and this is apt to make him autocratic and opinionated, short in his methods and behavior to others. Be sure that you allow him to struggle for himself as much as possible, both in getting his lessons, taking care of his person, and all other things, and above all teach him consideration for others.

Because he has so much, he must not look down upon others who have only a little. Teach him that popularity involves a responsibility which he is bound to respect, for if he does not, retribution will be sure to come, though not for him in this life. But though the "Mills of the Gods grind slowly, they grind exceedingly fine" and sometime, somewhere, he will have to render an account for the way he has used the unusual talents which are his in the present embodiment.

With regard to health, there is one place in particular that is dangerous for Vincent, namely, the throat. Saturn in Taurus always brings obstructions and a liability to cold in that part of the body. Therefore it will be very necessary for Vincent to look out for himself, so that a disability of the throat will not interfere with him in his expression as a speaker, if at any time he takes up that as a vocation. The circulation is not very good

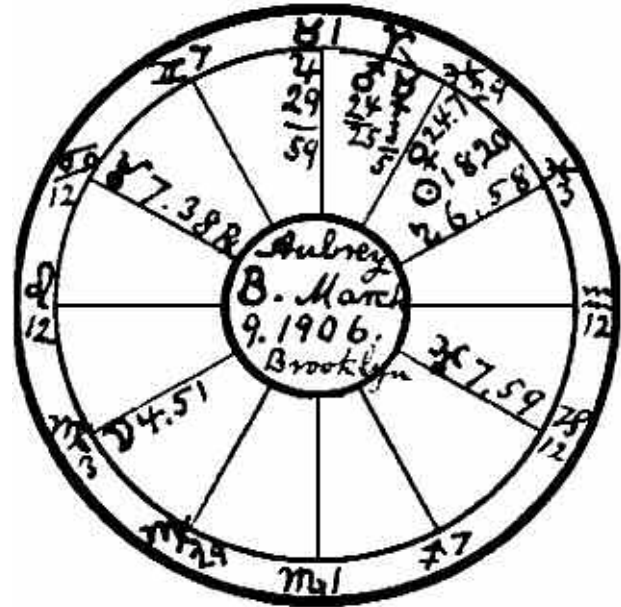
either because the Sun is unaspected, but proper exercises will easily compensate for this tendency.

Aubrey B. Born March 9, 1906, 2:48 p.m., Brooklyn, N. Y.

At the time of Aubrey's birth the Moon was in the Mercurial sign Virgo, sextile to Neptune, trine Uranus, opposition to Saturn, and square to Jupiter. Mercury was in Aries, which governs the head, sextile to Jupiter, square to Neptune and Uranus. This will give Aubrey a fertile, quick, receptive and inspirational mind. The trine of the Moon to Uranus gives him intuition, but the opposition of the Moon to Saturn is bad for memory. He will always have an answer ready on every occasion, but because of the square of Mercury to Uranus and Neptune he will often be sarcastic and very critical.

Mars in Aries also makes him very blunt so that that which he says will often sound ten times worse than he really means it. This will cause him a great deal of trouble in life and it should therefore be your endeavor to inculcate in him a charity for others and bring home to him the fact that he ought to be diplomatic instead of outspoken in his criticism. It is not that he really means to wound other people, because Mercury sextile to Jupiter will give the mind a benevolent and sympathetic turn, but Mars makes him so blunt about what he says that it will hurt and make enemies.

The Moon in the mercurial sign Virgo and in opposition to Saturn also gives a lack of continuity and a desire for



change, which is bad for success in life, no matter what our undertakings; therefore, above all things he should be taught to stay at whatever he undertakes until he has accomplished it.

There is in this configuration also a decided tendency to gloom; it brings many sorrows and disappointments in life, but on the other hand, these trials are sent to give him the lessons he needs to learn, and there is one blessing about him, he will not go about with a long drawn face wearing his heart on his sleeve making himself and his surroundings much more unhappy with pessimism; he will keep his disappointments to himself, and present a cheerful front to the world.

With regard to his work in life: There are two ways open for him. One goes through the world and if he follows that

he will attain most success in electricity, as Uranus is in the sixth house, which denotes the service he will render, and Capricorn, the tenth sign, is on the sixth cusp, making this position stronger. But working with electricity is not a very safe thing, to say the least, and the square of Mercury to Uranus from the sign of the head makes him quite impulsive; therefore he should be doubly careful in that work.

But the Moon in the sixth sign Virgo and trine to Uranus in the sixth house, also sextile to Neptune in the psychic sign Cancer, together with the sun in the occult sign Pisces in the eighth house of occultism, shows another ability, namely as a healer. Venus and Jupiter are in mutual reception and sextile, therefore it is certain that religion will play a considerable part in his life and the psychic abilities which are latent in him will undoubtedly come to the front at some time, though probably not before the twenty-eighth year has been passed.

Whatever line he takes up he is bound to meet with a certain amount of honor and recognition, and it is my judgment that Aubrey is going to be a leader in occultism, provided he can be guarded from the danger which comes from Mercury square Neptune and Uranus. These two planets, being on the sixth and twelfth houses and Neptune in the psychic sign Cancer, may cause disembodied spirits to try to take advantage of him and overawe his mind, so that he would become a negative medium instead of a positive mystic, and you

should therefore be careful that he is never brought into any place where negative conditions exist, also that he is not allowed to associate with any person who has mediumistic faculties or who practices mediumship. Sun and Mars are unaspected, therefore he would not have energy enough to withstand, particularly in the earlier years.

With regard to health, we find that the diseases which threatens him particularly are of a nervous type, owing to the presence of Mercury in Aries square to Neptune and Uranus on the cusps of the twelfth and sixth houses. The Moon in opposition to Saturn in the sign Pisces, which governs the feet, is a warning to keep those members warm, to avoid catching colds.

Jupiter in Taurus in square to the Moon in Virgo is a warning against indulgence of the appetite, for this will bring digestive disorders, particularly in the intestinal tract. By knowing these matters and acting accordingly, it is quite possible to overcome them all, and the key is curtailment of the tendency to worry, denoted by the Moon opposition Saturn.

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We shall one day forget all about duty and do everything from the love of the loveliness of it, the satisfaction of the rightness of it.—George McDonald

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

# Studies in The Rosicrucian Cosmo Conception

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## THE EGO

By Harry Wilson

### Divine, Life and Human Spirit (Continued)

In our last article we followed the progress of the Ego to that point in its development when it was enabled to enter the three-fold physical body. We found that this could be accomplished only by means of the blood. Also, that red, heat-giving blood was necessary as a vehicle in which the Ego could function.

On page 268 of the *Cosmo* we find the following explanation of the influence of Mars as regard the production of red blood. "In that part of the Earth period preceding the separation of the sexes—during the three-and-a-half revolutions which intervened between the time when Mars was differentiated and the beginning of the Lemurian Epoch—Mars traveled in a different orbit to the present, and its aura (that part of the

finer vehicles which extend beyond the dense planet) permeated the body of the central planet and polarized the iron within it.

"As iron is essential in the production of warm, red blood, all creatures were cold blooded, or rather, the fluid parts of the body were no warmer than the surrounding atmosphere.

"When the earth was set free from the central sun, that event changed the orbits of the planets, and thus the influence of Mars over the iron of the earth was minimized. The planetary spirit of Mars finally withdrew the remainder of that influence, and although the desire bodies of the earth and Mars still penetrate, the dynamic power of Mars over the iron (which is a Mars metal) has ceased and iron has become available for use on our planet.

"Iron is in reality the basis of separate existence. Without iron the red, heat-giving blood would be an impossibility, and the Ego could have no hold in the body. 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.”

As already stated, the Ego did not immediately enter, but the body was now ready. It was not until the last third of the Atlantean Epoch that the Ego was enabled to enter fully and direct the functions of its physical body. (*Cosmo* p. 294) On page 292 of the *Cosmo* will be found a very interesting account of the physical phenomena co-incident with this important event.

On page 350 we find the following: “The Ego works directly through the blood. The Race-spirit guides the Races by working in the blood, as the group-spirit of the animals directs its species through the blood. So also does the Ego control its vehicle but with a difference.

“The Ego operates by means of the heat of the blood, while the Race-(i.e. tribal or family) spirit works by means of the air, as it is drawn into the lungs. That is why Jehovah, or His Messengers, ‘breathed into man’s nostrils,’ thereby securing admission for the Race-spirit, Community-spirits, etc.” On page 143 we also find under the caption “The Blood the Vehicle of the Ego,” the following:

“In infancy, and up to the fourteenth year, the red marrow bones do not make all the blood corpuscles. Most of them are supplied by the thymus gland, which is largest in the fetus and gradually diminishes as the individual blood-making faculty develops in the growing

child. The thymus gland contains, as it were, a supply of blood corpuscles given by the parents, and consequently the child who draws its blood from that source, does not realize its individuality. Not until the blood is made by the child does it think of itself as “I,” and when the thymus gland disappears at the age of fourteen, the “I” feeling reaches its full expression, for then the blood is made and dominated entirely by the Ego.

“The following will make clear the idea and its logic:

“It will be remembered that assimilation and growth depend upon the forces working along the positive pole of the vital body’s chemical ether. That is set free at the seventh year, together with the balance of the vital body. Only the chemical ether is fully ripe at that time; the other parts need more ripening.

“At the fourteenth year the life ether of the vital body, which has to do with propagation, is fully ripe. In the period from seven to fourteen years of age the excessive assimilation has stored up an amount of force which goes to the sex organs, and is ready at the time the desire body is set free.

“This force of sex is stored in the blood during the third of the seven year periods and in that time the light ether, which is the avenue for the blood heat, is developed and controls the heart, so that the body is neither too hot nor too cold.

“In early childhood the blood very often rises to an abnormal temperature.



During the period of excessive growth it is often the reverse, but in the hot-headed, unrestrained youth, passion and temper very often drive the Ego out by overheating the blood. We very appropriately call this ebullition, or boiling over of temper, and describe the effect as causing the person to 'lose his head,' i.e., become incapable of thought. This is exactly what happens when passion, rage or temper overheats the blood, thus drawing the Ego outside the bodies. The description is accurate when, if a person is in such a state, we say, 'he has lost control of himself.' The Ego is outside of his vehicles and they are running amuck, bereft of the guiding influence of thought, part of the work of which is to provide a brake on impulse.

"The great and terrible danger of such outbursts is that before the owner re-enters his body some disembodied entity may take possession of it and keep him out. This is called 'obsession.' Only the man who keeps cool and does not allow the excess of heat to drive him out can think properly.

"As proof of the assertion that the Ego cannot work in the body when the blood is too hot or too cold, we will call attention to the fact that excessive heat makes us sleepy, and if carried beyond a certain point, it drives the Ego out, leaving the body in a faint, that is, unconscious. Excessive cold has also a tendency to make the body sleepy or inert. It is only when the blood is at or near the normal temperature that the Ego can use it as a

vehicle of consciousness.

"To further show the connection of the Ego with the blood we may mention the burning blush of shame, which is an evidence of the manner in which the blood is driven to the head, thus overheating the brain and paralyzing thought.

"Fear is the state in which the Ego wants to barricade itself against some outside danger. It then drives the blood to the center of the body and becomes pale, because the blood has left the periphery of the body and has lost heat, thus paralyzing thought. We then say: His blood 'freezes,' he shivers and his teeth chatter, as when the temperature is lowered by atmospheric conditions. In fever the excess of heat causes delirium.

"The full-blooded person, when the blood is not too hot, is active in mind and body, while the anemic person is sleepy. In one case the Ego has better control, in the other less. When the Ego wants to think, it drives blood, at the proper heat, to the brain. When a heavy meal centers the blood on the digestive tracts, the man cannot think, he is sleepy.

"The old Norsemen and the Scots recognized that the Ego is in the blood. No stranger could become associated with them as a relative until he 'mixed blood' with them and thus became one of them. Goethe, who was an Initiate, also showed this in his *Faust*. Faust is about to sign the contract with Mephistopheles and asks,

*"Why not sign with ordinary ink? Why use blood?"*

“Mephisto answers,

“*Blood is a most peculiar essence.*

“He knows who has the blood has the man; that without the warm blood, no Ego can find expression.

“The proper heat for the real expression of the Ego is not present until the mind is born from the macrocosmic Concrete Mind, when the individual is about 21 years of age. Statutory law also recognizes this as the earliest age when the man is deemed fit to exercise a franchise.”

As it is our intention to consider in a separate article the various steps incident to the soul’s progress from birth to re-birth under the title of “A Life Cycle,” we will not at the present time dwell upon the conditions governing the Ego’s descent into the Physical World.

It is sufficient to refer the student to page 129 of the *Cosmo* where we find that after having assimilated all the fruits of his past life, and having learned to build a suitable body to express himself in the Physical World, the Ego, from its home in the third heaven—the region of Abstract Thought—becomes desirous of new experience.

On page 132 we read, “Man is also in a school, the school of experience. He must return many times before he can hope to master all the knowledge in the world of sense. No one earth life, however rich in experience, could furnish the knowledge, so nature decrees that he must return to earth, after intervals of rest, to take up his work where he left it

off, exactly as the child takes up its work each day, after the intervening sleep of night.

“It is no argument to say that man does not remember his former lives. We cannot remember all the events of our present lives. We do not recollect our labors in learning to write, yet we have acquired a knowledge of the art of writing, which proves that we did learn. All the faculties that we possess are a proof that we acquired them at sometime, and somewhere.

“Again, if there were no return to earth, what is the use of living? Why strive for anything? Why should a life of happiness in an eternal heaven be the reward for a good life? What benefit could come from a good life in heaven where everyone is already happy? Surely in a place where everybody is happy and contented there is no need for sympathy, self-sacrifice, or wise counsel! No one would need them there, but on earth there are many who need these very things, and such humanitarian and altruistic qualities are of the greatest service to suffering humanity.

“Therefore the Great Law, which works for Good, brings man back again to work in the world for the benefit of himself and others, with his acquired treasures, instead of letting them go to waste in a heaven where no one needs them.”

As has already been stated, the fruits of the experience gained during each life are assimilated in the inner or higher

worlds by the Ego and used in the building of new bodies. On page 128 we read, "It is a law of nature that no one can inhabit a more efficient body than he is capable of building. He first learns to build a certain grade of body and then he learns to live in it. In that way he discovers its defects and is taught how to remedy them. All men work unconsciously at the building of their bodies during ante-natal life until they have reached the point where the quintessence of former bodies, which they have saved, is to be built in. Then they work consciously. It will therefore be seen that the more a man advances, the more he works on his vehicles, thus making them immortal, the more power he has to build as he desires for a new life."

The *Rosicrucian Cosmo-Conception* also lays special stress upon the importance and necessity of each individual, or Ego, asserting its absolute independence. To the extent that our sympathies are played upon and given expression in the great "Crisis" of today, do we acknowledge and give evidence of our bondage to the great Race Spirits, who are in this manner forcing the Ego from its castle and holding us back in our development.

We have earned our freedom and must exercise it. Being "free men" let us recognize **all combatants** as our brothers in distress. Service to them and not to the Race Spirits is our work in the world. By rendering such service, impartially and unselfishly, we hasten the day of

Universal Brotherhood, which is the aim and watchword of the Rosicrucian Fellowship.

You are referred in this connection to page 351 of the *Cosmo* where we learn that, "Previous to the advent of Jehovah, when the earth was as yet a part of the Sun, there was one common Group Spirit, composed of all the creative Hierarchies, which controlled the entire human family, but it was intended that each body should be the temple and pliable instrument of an indwelling spirit and that meant an infinite division of rulership.

"Jehovah came with His Angels and Archangels and made the first great division into Races, giving to each group the guiding influence of a Race Spirit—an Archangel.

"For each Ego He appointed one of the Angels to act as guardian until the individual spirit had grown strong enough to become emancipated from all outside influence.

"Christ came to prepare the way for the emancipation of humanity from the guidance of the differentiating Race- and Family-spirit, and to unite the whole family in one Universal Brotherhood.

"He taught that Abraham's seed referred to the bodies only and called their attention to the fact that before Abraham lived (the) 'I'—the Ego—was in existence. The three-fold individual spirit had its being before all tribes and races and it will remain when they have passed away and even the memory of

them is no more.

“The three fold spirit in man, the Ego, is the God within, whom the personal, bodily man must learn to follow. Therefore did Christ say that, to be his disciple, a man must forsake all that he had. His teaching points to the emancipation of the God within.

“He calls upon man to exercise his prerogative as an individual and rise above family, tribe and nation. He must fulfill all duties to them, but he is to cease to identify himself with part, and must recognize an equal kinship with all the world. That is the ideal given to the world by Christ.

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## Nutrition and Health

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### SIRLOIN OF HORSE AND OSTRICH ROAST!

And why not? If it does sound strange, it may be all in the point of view. We have abolished the Mosaic restrictions, differentiating between what is “clean” and “unclean,” so why should we stop at anything? And if we are carnivorous we might even find upon experiment that the African chief was right when he said to messengers of Stanley, who refused a piece of his wife, (he was just eating her when they called) “why shouldn’t I eat her in preference to a horse or a cow? They never wash, they wallow in the dirt, they eat and drink things I would not touch. She bathed every day and lived on the finest food. You say it is horrible to eat her, but you just try a piece with a little salt

on, and you will find it is fine.”

Among the many wonderful things for which California is justly famous is also the Ostrich Industry. A number of Ostrich farms are located in various places and in the past birds have been raised for their feathers alone, but now it has been discovered that they are “good to eat” and forthwith the murder has begun.

The new dish was first introduced at Thanksgiving and Christmas time, 1914, when the “tid-bit” was served to the guests at some of the fashionable hotels in Pasadena, the home of the original Ostrich farm. But the fad is spreading, as evidenced by the following newspaper clipping. A new export product has been discovered to add to the wealth of California, for we learn that the Waldorf Astoria, eager to tickle the jaded palates

of its guests has ordered five young ostriches which are to grace its Christmas banquet.

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**FIVE OSTRICHES ORDERED  
HERE FOR N. Y. DINNER**

An order for five young ostriches, dressed for a Christmas banquet in the Waldorf-Astoria, will be filled today by a local poultry firm. The birds, which weigh from 50 to 150 pounds, are now on the ice growing tender. Upon arrival in New York they will be soaked in orange juice until Christmas Day. They will then be roasted and served whole, furnishing a delicacy which, according to epicures, cannot be surpassed.

In another paper we read that the horse, which has also hitherto been nearly immune from slaughter as a source of provender, is now, when too old to work, to be fattened as food for the poor in New York, instead of being ingloriously consigned to the glue factory, as hitherto done.

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**HORSE FLESH FOR FOOD TO  
BE SOLD IN NEW YORK CITY**  
(By Associated Press)

New York, Dec. 21.—Sale of horse meat for food will be permitted in New York after January 1, the Board

of Health announced today. Commenting upon the revocation of the section of the sanitary code which prohibited the use of horse flesh, Commissioner Emerson said that while the Health Department does not exactly recommend it, no harm can be seen in its use. "The horse never has tuberculosis and almost never communicates a malignant disease to human beings," he said. "Hereafter, old horses, instead of being sold for their bones, which are worth little or nothing, will be fattened and disposed of for meat."

Dr. Emerson announced that special precautions would be taken to prevent the sale of horseflesh in the guise of veal or beef.

We note in the news item regarding the ostriches, that the corpses are on ice to make them tender; it will probably not be necessary to so treat the horse carcasses, as the daily beatings of their drivers administered without stint during a number of years have probably made them as tender as the poor have a right to expect.

But, by the way, how are we to explain the statement that the ostriches are on ice **to make them tender?** If that will convert the corpse of an ostrich to a tender tidbit to tickle the palate of an epicure, why do undertakers and health officers insist, as they do in some places, that a human corpse "rots" so quickly that it is unsanitary to keep it for the

three and one-half days after death required by the spirit to assimilate the panorama of its past life? Is the corpse of a murdered animal immune from the process of decay? Is there one law of nature which improves the carcass of an animal and another that causes human remains to rot? Or is it that “tender” and “rotting” are synonymous? So that the “**tender**” flesh of the epicurean tidbit is in the same condition of decay as the “**rotting**” flesh of the human corpse which we hurry from our homes to escape the nauseating stench? This is a question flesh eaters would do well to ponder.

Notwithstanding the liberal use of condiments and even bathing the butchered bird in orange juice, the fact cannot be disguised that whoever eats it makes his stomach a graveyard for the decaying corpse of a murdered animal. Therefore, self respect, if not kindly feelings for the lower creatures, or even consideration of one’s own health, ought to cause thinking people to abstain from the polluting practice of flesh-eating.

For it is polluting, poisonous, and altogether unnecessary for anyone who is sufficiently interested in the higher things to eat the flesh of animals. There are others who still need both meat and liquor, for they have served and still serve an important purpose in the process of evolution, as explained in the *Rosicrucian Cosmo-Conception*, but an increasing number of people are above this stage.

As an instance of how a clean diet affects the body, we may mention the writer’s experience. When a child, he had the misfortune to injure the left ankle, with the result that he was confined in his bed for sixteen months. During that time the surgeons took several splinters of the bone, bored through the ankle, and a number of tubes were inserted in the flesh to drain the enormous amount of pus which formed within. Finally he was allowed to get up, and walked on crutches for six months, then for years the leg was supported by a specially made boot and a steel bandage, till at last it grew sufficiently strong to do without support. But the wounds did not heal on one side of the leg, there was an open sore about eight inches long and one inch wide, from which pus flowed continually for thirty years. During that time it was necessary to bandage the leg night and morning, and more or less pain was experienced all the time. But about six months after a strict vegetarian diet was adopted, the pain ceased, the wound closed and in the thirteen years which have since elapsed it has remained whole.

But the benefit of a clean diet was also evident in other ways, as the following incident will show. One morning about three years after adoption of this mode of living, the writer had the misfortune to cut off a fingernail close to the root. Had this happened in his pre-vegetarian-days, it would have resulted in enormous loss of blood, for then his blood would

not coagulate, and the least scratch bled profusely for a long time. But at the time of this accident only a few drops of blood appeared, coagulated, and only a small rag was used; this was removed in the afternoon to facilitate operation of the typewriter. Usually suppuration sets in when a nail has been torn off, but not the slightest sign of that nature was experienced. The skin healed in a few days, and during the six months required to grow a new nail, we used the finger without discomfort, except the first few hours after the accident.

Reports from the scene of war also attest to this fact, for among the millions who are engaged in this titanic struggle, there are many races who live on an entirely meatless diet and it is noticed that these people recover much more quickly from their wounds and are able to survive lacerations which would prove fatal in the cases of flesh eaters.

A newspaper correspondent says: The Turkish soldiers are easily satisfied with a piece of dry bread and a little water; hence, they do not accumulate waste products which poison the blood. Many years ago English physicians in India were astounded at the recovery of troops from wounds which would have been fatal to white men, and we all know in the war between Japan and Russia Japanese troops show a similar record of rapid recovery.

What is true in war is true in peace. The non-flesh eaters not only have remarkable endurance, but recover much more rapidly from injuries. It may

also be said that he lives to a much more ripe age. Experiments with a large number of subjects have shown that the heart of flesh eaters beat about seventy to seventy-two beats in a minute, while that of the vegetarian beats only about sixty; this is six hundred heart beats less per hour, or about fifteen thousand heart beats less per day. Thus, the heart of the vegetarian is strained considerably less than that of the flesh eaters, and consequently he can endure longer in every way.

There is, however, also another reason for the rapid recovery of lower races, such as the Hindus and Japanese; their nervous system is not so highly organized as that of the more advanced Anglo-Saxon race, hence they do not feel the shock as keenly. It is for this reason that our own North American Indians recover in spite of wounds of the most horrible nature without any medical attendance, and finally their vital bodies are composed only of the chemical and light ethers, or principally so, and this fact in itself accounts for their greater hardiness.

The vegetarian diet is not a panacea for all ills to which the flesh is heir, however, and who thinks that mere abstinence from flesh, fowl or fish will bring him health, is apt to find just the reverse. Certain elements are needed for the nourishment of the body, these are supplied in the main by the common mixed diet, and the starches found in potatoes, white bread, pastries and puddings left on the ordinary table when meat has

been dispensed with are difficult to digest, also insufficient in nutriment; hence to attempt to live on them is to court disease.

The balanced vegetarian diet in which peas, beans and other legumes supply the needed protein, which includes whole wheat bread, possibly with the addition of eggs and milk, to further sustain the body; may also include fruits, nuts and a variety of vegetables, which are sources of important mineral salts, and such a diet will do more to produce lasting human health and happiness than all the horses and ostriches in the world, even if they were put on ice till so “**tender**” that they melt in the mouth, or soaked in orange juice till the fragrance of the fruit were raised to the—nth power.

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## MENU FROM MT. ECCLESIA

### Breakfast 7:30 a. m.

Prunes	French Toast
Puffed Rice	Maple Syrup
Coffee or Milk	

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### Dinner 12 Noon

Stewed chestnuts  
Rice and Curry  
Corn Chowder

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### Supper 5:30 p. m.

Endive Salad  
German Apfel Kuchen

Whole Wheat Bread and Butter  
Tea or Milk

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### Stewed Prunes

Wash carefully, soak over night. In the morning, while preparing meal, set dish on back of stove and allow to get hot, but not to boil. Serve, allowing each to sweeten to taste. This method preserves all the natural flavor and sugar of the fruit.

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### French Toast

Beat three eggs in half a cup of milk and add a little salt. Slice stale bread thin, place in batter, allowing to soak for a few minutes. Then fry in hot griddle with sufficient oil to cover bottom of pan. Serve hot with maple syrup.

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### Corn Chowder

Cut potatoes into three cupfuls of cubes and boil in four cupfuls of water for five minutes, add one small can of corn, and again let it come to a boil. Prepare a frying pan with two table-spoons of butter, one large onion sliced, fry until light brown. Add this to potatoes and corn, boil five minutes, then add half cup of milk, some cracker crumbs, salt and pepper to taste.

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### Stewed Chestnuts

Boil one quart of chestnuts in water for ten minutes, allow to cool sufficiently to handle, then peel carefully. Put kernels



in steamer with two medium sized sour apples sliced on top, steam until chestnuts are mealy. Serve hot.

cooking utensils and agate ware that has become discolored. Add water to fill vessel and allow to soak several days.

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**Hints for the Housewife**

Save lemon rinds and over-ripe tomatoes, they are valuable in bleaching

Salt will remove egg stains from silverware.

A little flour placed on a cut will stop bleeding immediately.

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## Healing Department

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### THE COMBINATION OF ASTRAL AND SPINAL DIAGNOSIS

J. Casey, D. C.

The purpose of diagnosis is to determine the causes of symptoms manifesting as disease, and upon its correctness depends the effectiveness of the treatment.

Several methods exist for the detection of disease, but the two explained below are probably least known, and consequently little recognized. Progress, however, demands that we investigate, and if found worthy, accept new ideas.

In Astrological diagnosis the data required is the time and place of birth, judgment being made from a map of the heavens. The movement of the celestial bodies is such that their relative positions will not be duplicated for a period of over twenty-five thousand years. Thus

there are no two horoscopes alike, they cannot be, for every individual shows some dissimilarities to the rest, and so it is evident that resistance to any disease will never be the same in two cases. Two persons may be receiving identical treatment for practically similar symptoms, yet their response to remedial agents may be very different, but it will be in accord with the indications of the horoscope.

The detection of disease has been somewhat simplified by the works issued by the Rosicrucian Fellowship, and briefly the theory is this. Each sign has an affinity for a certain part of the human anatomy and the organs contained therein, thus the first sign Aries has jurisdiction over the head, the others following in rotation to the twelfth sign Pisces, which rules the feet.

The planets affect the various parts of the body when they are in the corre-

sponding zodiacal sign, and the angle of their changing rays develops the different forms of morbid action to which the system is liable. By combining these two factors, and bearing in mind the house in which they occur and the excitement or retardation occasioned by their aspects to each other, an accurate and extremely penetrative system of diagnosis has been evolved.

To give an example. The keyword of Saturn in every department of life is "**obstruction**," and to find it posited in the sign Gemini, which rules the lungs, at once advises care in regard to those parts. If, in addition, we find the planet Jupiter placed in the same sign, within two or three degrees of Saturn, then as the latter planet rules the arterial circulation, it becomes apparent that this will be obstructed in some degree and as a result the subject will be liable to colds in the lungs, and the more serious maladies that may result from neglect of the simpler symptoms.

In *The Message of the Stars* astrological delineation has been aptly said to be superior to X-ray diagnosis, for whereas the instrument may indicate weakness at any moment, the horoscope applies precisely the same principle to the system **for the whole life**, both prior and subsequent to the time of examination.

Nor is this the most valuable function of this mode of diagnosis, for it also points to the time at which inherent weaknesses will become functional or organic disorders, and thus the reader

may become "forewarned and forearmed" in two different ways.

Astrology has, however, one limitation and this restriction applies to every science of applied psychology. The natal figure indicates **the tendencies** of the life in every department. Choice and free will belong to man and to man alone however; he has the prerogative of overthrowing predictions by an act of will, but is usually too weak to do so, and consequently the horoscope remains an exceedingly accurate guide, especially as very few are even aware of the fact of planetary influence.

This brings us to the most important purpose of astrology. The perception of inherent debility in any direction is a step in advance, but it merely leads us to the threshold of a new system of dealing with disease before it manifests.

"**Prevention is better than cure**" is a profound truth, and therefore it behooves each individual perceiving the possibilities of this science, to find his weak points and so order his life that he may build up the best possible resistive constitution, and at the time of danger attend to the local conditions.

Under the direction of this science we have the best and most rational opportunity to apply the ounce of prevention which makes the pound of cure unnecessary.

Spinal diagnosis, being a physical process, is not so broad in scope as the former method. It will show location, and to some extent severity, but never time of manifestation. Its accuracy

depends upon sensitiveness of the touch of the operator.

To comprehend the theory of spinal diagnosis, it is necessary to understand the principle of spinal formation. The spine is composed of a number of small bones called vertebrae, which are held together by ligaments. Near the center of each vertebrae is a round opening about one inch in diameter, and when the vertebrae are in position, these several openings form a hollow tube through which the spinal cord passes downward from the brain.

On either side of each vertebrae there are two small notches which, when the vertebrae are in position, form an opening for the nerves to pass out from the spinal chord. For example, the nerves passing from the second dorsal vertebrae, in the main, supply the heart with nerve force, while the kidneys obtain their energy from nerves proceeding from the tenth dorsal.

Thus if either of these vertebrae be found in any way displaced from the normal position, that is, out of alignment with the general formation of the spine, trouble will be perceptible in the organs dependent upon them for nerve life, and a similar cause in any other region of the spine will produce like effects in the part of the body supplied with nerve force therefrom.

The use of these two methods of diagnosis in conjunction gives material for interesting comparative study. To give an example. If in the horoscope of a

patient an affliction is found in the sign Leo, ruling the heart, then the corresponding vertebrae, the second dorsal, may be expected to show need of adjustment. From the writer's investigation, the co-incidence of these two systems has been abundantly evident and their value in detecting and remedying morbid tendencies in the body before they become definite pathological disorders is inestimable.

It has taken the world centuries to recognize, even dimly, the prime necessity of aiming at prevention, and when this is impossible, to endeavor to attack the root causes of disease, instead of white-washing the inharmonies that may appear on the surface. Even today, therapeutic science, with few exceptions, simply aims at the suppression of symptoms, by the correction of the chemical fluids of the body.

Cure is announced when the apparent symptoms have been overcome, and this is often accomplished by directly treating them. But while the patient may be rid of these particular manifestations, the internal poison may still remain to cause, at various periods in the future, other or similar indications in harmony with the temperament of the person.

By the employment of astrology we may receive previous warning of unhealthy tendencies, thus enabling preventative measures to be employed; and by the utilization of spinal adjustment we attack at least one fundamental cause, and if no other advantages exist-

ed, these two points should give them a high recommendation.

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### 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 or 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:

March. . . . 5—12—19—26  
 April. . . . 1—8—16—22—29  
 May . . . . 6—13—19—26

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We append a few letters from people who have been helped.

London, W., Dec. 5, '15

Dear Mr. Heindel:

I am pleased to write and tell you that I am now quite well, I shall never be able to thank you enough for your kind help. My adored music has been faithful to me all through my illness and every time I play I feel soul-inspired and my heart is always full of gratitude for what you have done for me, and I wish you every happiness and success.

Please accept Xmas and New Years greetings from,

yours ever gratefully,

E. K. H.

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Lacombe, Dec. 17, '15

Dear Friends:

Just a line today to let you know how we are progressing. I have never felt so well for over three years as I do now. If you have never been sick you have no idea how good it feels to be gradually growing back to health and strength. Thanking you most sincerely.

Yours in Fellowship,

C. B. S.

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### 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.

# Echoes from Mt. Ecclesia

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## AN EXPLANATION (?)

If you intend binding the magazine, you may feel annoyed that the paper is different from the usual stock this month, but we trust that you will feel different when you know the reason for this change. It has been very hard to get paper of any kind, for in January Southern California had the worst storm in many years, even mail connections being ruptured for weeks, bridges were washed out and passengers marooned. It will probably be March before normal conditions are established. Realizing this, and reading that one automobile had gotten through to San Diego by a devious, and very difficult road, the "Editor" and "Roy" our printer, determined to try and bring in paper and type that way.

It was bad and dangerous going, but we got through and by a mere chance obtained this paper from a printer who was over stocked, also our type, and had thus about 900 lbs. of freight in the car for the return trip. Then it commenced to rain, and we dared not delay because we feared the added water would wash out the road entirely, so we started. We forded rivers and climbed over mountains, ploughing through deep mud most of the time. Once we were stuck in a river-bed and were preparing to dig out, when a man with a team came along and gave us a pull. After seven hours we arrived home.

The distance from Oceanside to San Diego is 42 miles by the boulevard, which is as smooth as a floor when in condition, but we had to travel twice that distance, over almost impassable roads, in order not to miss an issue of the magazine, for that would have been the consequence of sitting down to wait for re-opening of the usual channels of communication.

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## A PLEASANT SURPRISE FOR YOU

You remember that we told you when the magazine was started that it would take one thousand subscribers before it paid the cost of material and typesetting. The size of the magazine was the same as now, sixty-four pages, but only thirty-six pages were reading matter changed from month to month, the rest was a resume of the philosophy, something about the Rosicrucian Fellowship Headquarters at Oceanside, and advertisements of our books. These matters must have space because they are a necessary and important part of our work in spreading the teachings which we have espoused and for which we are working. And we told you at that time, that when the subscription list reached 1500 we would enlarge the magazine. It has been a slow climb and we are far from the goal as yet. But by hard work in canvassing news dealers

offering inducements in the shape of child's horoscopes, giving the Rosicrucian Cosmo-Conception as a prize for a number of new names, and last but not least, by the generosity of a number of members who have sent in subscriptions for friends, the subscription list is well over the nine hundred and fifty mark, so that now we may say that it is just about paying **expenses for material** and if any new subscribers are added, which of course we know there will be, that money would go toward paying something for the labor of those that get it out.

But we could never be satisfied to hold back and wait till the thing pays for itself, it is in our nature to want to give, give, give, and give more always. Nor are we to be commended therefore, for we cannot help it any more than water can help running down hill. It is an unspeakable joy to give. Months ago we condensed the advertising matter of the books and increased the number of pages of reading matter which changes every month; from thirty-six to forty-eight, and **now we are going to do something more**, in fact we are going to do **a whole lot more** when we start a new year of publication with the May issue. We are going to add enough space so that the reading matter will be equal to sixty-four pages of the present size of the magazine, for we are so cramped for space and there are so many good articles waiting for you, that we think it a shame to keep them back just for the sake of a little money.

This is not all of the contemplated change either, by any means. We have

greater ambitions than merely to enlarge the number of pages of the magazine. We want to increase the size so that it will be twice as large as the present volume, which seems rather squatty; that will give us a larger page and a better chance for display so that it will become **a much more artistic publication.**

A new cover design is being made for that purpose and on that space is reserved, so that the leading articles of each month may be given right on the cover. In this size magazine it will also be possible to make the Horoscopes larger so that the figures can be read more plainly. Furthermore, we are going to print **the cover in two colors**, red and black, on an imported brown craft paper, which will give it a very artistic appearance; then, instead of the present bulky paper which we are using for inside stock, we will substitute a more expensive, highly finished paper of a cream tint, which will have a much finer appearance and be easier on the eyes.

Thus you see that the appearance of the magazine will be very much improved, that it will also be increased in size and reading space, and we need not say that the quality of the articles will be kept up to the present standard and as much as lies in us that will also be improved. In short, we are going to make the *Rays From the Rose Cross* a banner publication from whatever standpoint you take it. It must compare in excellence with the Rosicrucian Cosmo-Conception and all the other Rosicrucian publications, **splendid without and splendid within.**

And we are not going to increase the

price, we have established the reputation for the books of the Rosicrucian Fellowship that they give more value both physically and spiritually for the small amount of money asked for them than any other. In fact, if it were not that it costs money to bring them out, even if we have our own printing plant, that paper houses want money for the goods they send us, and Uncle Sam wants to be paid for carrying the mail, also that we must have the wherewithal to keep soul and body together so that we can do this work, if it were not for these facts, the writer would like to give the books and everything else away gratis, free for nothing, though he realizes there is the other side to the question: that people who do not care sufficiently to pay something for what they get do not care for it at all.

But we are intensely interested in spreading the Rosicrucian Teachings, and now we are going to ask our subscribers to help. It is ridiculous that a magazine of this nature and excellence has only a thousand subscribers, when there are hundreds of thousands who are looking for something wherewith to feed their hungry souls. We want to ask you to take this matter very thoroughly to heart and try to find some one who needs this. If you can do no more, send ten cents to headquarters for a sample copy to be sent to them. Probably many people think it is too deep for them, and we realize very well that if it were written "in a lighter vein" it would appeal to a larger amount of people. The writer cannot furnish such articles, but we know

there are among our subscribers many who are qualified to do so. This new space being added, will give us room for their articles, so **please help out**, and as time goes by and we get more subscribers we will not fail to enlarge the magazine still further, for as said we never think of what we can get but **how much we can give**.

**Finally, please do not forget to renew your subscription so that you may not miss any numbers of the new edition**, for in May we are going to start a serial article on "**The Symbolism of Ancient and Modern Initiation**," which will be a preface to another serial on "**Freemasonry and Catholicism**" which we have rewritten and enlarged.

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## MURDER WILL OUT

It is wonderful how the *Rosicrucian Cosmo-Conception* has spread all over the world, to the remotest corners of civilization, and among all classes of people, from the highest to the lowest, the richest to the poorest. And in one sense we here at headquarters realize this better than other people, because we see the sacks of mail going out every day with single books ordered by individuals, in addition to the larger boxes sent to jobbers and dealers in various parts of the world; we also learn of the work it is doing from the constant stream of letters coming from hungry souls who have been filled and are desirous of expressing their gratitude and appreciation. Nevertheless, one does not realize it at

headquarters as fully as when one comes in personal touch with these people and hears how it is discussed in the strangest places and in the strangest ways.

Recently Mr. Heindel was called before the Grand Jury to testify against the Trustees of the city of Oceanside who have been held there by a band of our citizens for wrong-doing. It was proved that they have allowed the electric light company to take thousands of dollars worth of water without one cent remuneration to the city, because some of the City Trustees are stockholders in that company and benefit by it. They have also let contracts for the city's works to members of their own board without allowing others to compete, and done many kindred illegal felonies, and it is hoped that the Federal authorities will debar them from ever holding office in the state of California, and thus rid Oceanside of a ring of political bosses which has been keeping it back for many years.

But this is getting away from our story. When Mr. Heindel entered the jury room the question was asked, What is your business? to which we modestly answered. We are publishers. Then one of the Grand Jurymen spoke up quickly: O, yes! but you are an author, have written the *Cosmo*! and Mr. Heindel had to plead guilty, of course. But note this, the gentleman in question did not say the *Rosicrucian Cosmo-Conception*, he said the "**Cosmo**," showing that he was very familiar with the book, by giving it the name that we all give it after we have become well acquainted with it. And it was noticeable that there was in the jury

room a very friendly feeling toward Mr. Heindel, which could not be accounted for if he were an entire stranger. This was explained. Mr. Heindel was the last witness for the day, and when he left the stenographer followed him out. O, Mr. Heindel! said she, I have also read your *Cosmo*, but I don't pretend to understand it. I wish I could find out a whole lot more about it. When Mr. Heindel expressed his surprise at finding another person among the small number composing the Grand Jury, she explained: O! before you came in a number of them talked about it and said they had read the *Cosmo*. That accounted for the friendliness and the familiarity which Mr. Heindel had not been able otherwise to explain, and it added another proof to the many which we already have, of the wonderful influence of the *Rosicrucian Cosmo-Conception* upon a growing minority among the people. The good work is going on all the time. Every day names are being added to the list of those who love our teachings. It is not a lightning growth, nor is it like a mushroom, but when we compare it with the spread of the exoteric teachings of Christianity, we have no reason whatever to complain. Tacitus, the Roman historian who wrote about the year 80 of our Era, gives only a bare mention of the Christians as a small insignificant sect living near the borders of the empire. From such small beginning grew the present world religion, and there is no doubt that during the present century, not to speak of the Aquarian age, the Rosicrucian teachings will command universal and world-wide attention.



## 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

*A Brief Resume of The*  
**Rosicrucian Philosophy**

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

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

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

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

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

Only three theories of note have been brought forward to solve this problem. To range ourselves in one of the three groups of mankind, segregated in their adherence to one theory or the other in an intelligent manner, it is necessary to know the three theories, to calmly weigh

and compare them one with another with established facts. Lecture No. 1 does just that, and whether we agree with its conclusions or not, we shall surely have a more comprehensive grasp of the various viewpoints and be better able to form an intelligent opinion when we have read **“The Riddle of Life and Death.”**

If we have come to the conclusion that death does not end our existence, it is but a natural question to ask: **Where are the dead?** This momentous question is dealt with in Lecture No. 2. The law of conservation of matter and energy precludes annihilation, yet we see that matter is constantly changing from the visible state and back again, as, for instance, water is evaporated by the sun, partially condensed into a cloud and then falls to earth again as rain.

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

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

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

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

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

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

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

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

Man needs various vehicles to function in the different

Worlds, as we need a carriage to ride on land, a boat at sea and an airship in the air.

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

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

When the wear and tear incident to use of a building has made exhaustive repairs necessary, the tenants move out that the workmen may have full scope for restoration. So when wear and tear of the day has exhausted the body, it is necessary to restore its tone and rhythm. During the night the Ego hovers **outside the dense body** clothed in desire body and mind. Sometimes the Ego only withdraws partially, is half in the body and half out, then it sees both the Desire World and the Physical World, but confused as in a dream.

Hypnotism is mental assault. The unsuspecting victim is driven out of his body and the hypnotist obtains control.

The victims of the hypnotist are released at his death, however, but the medium is not so fortunate. Spirit-controls are really invisible hypnotists. Their invisibility gives great scope for deception and after death they may take possession of a medium's desire body, use it for ages, and keep their hapless victim from progressing along the pathway of evolution. This latter phase of Mediumship is elucidated in Lecture No. 5, which deals with **Death and Life in Purgatory**.

What we call death is in reality but a shifting of consciousness from one World to another. We have a **science of birth** with trained nurses, obstetricians, antiseptics and every other means of caring for the incoming Ego, but are sorely in need of a **science of death**, for when a friend is passing out of our concrete existence, we stand helplessly about, ignorant of how to assist, or worse, we do things which make the passing infinitely harder than if we merely stood idly by. Giving stimulants is one of our worst offenses against the dying, as it draws the passing spirit into the dense body again with

the force of a catapult.

After the heart has stopped on account of the partial rupture of the **silver cord**, (which united the higher and lower vehicles of man during sleep and remains unsevered for a time varying from a few hours to three and a half days after death), there is still on that account a certain feeling if the body is embalmed, opened for post-mortem examination, or cremated. The body should therefore be left unmolested, for at that time the passing Ego is engaged in reviewing the pictures of its past life (which are seen in a flash by drowning persons.) These pictures are impressed daily and hourly upon the ether of the vital body as independently of our observation as a detailed picture is impressed upon the photographic plate by the ether regardless of whether the photographer observed details or not. They form an absolutely true record of our past life, which we may call the subconscious memory (or mind), far superior to the view we store in our conscious memory (or mind.)

Under the immutable **Law of Consequence**, which decrees that what we sow we reap, the deeds of life are the basis of our existence after death. The panorama of a past life is the book of the Recording Angels, who are adjusters of the score we make under the Law of Consequence.

Review of the life panorama just after death etches the pictures into the desire body, which is our normal vehicle in the Desire World, **where Purgatory and the First Heaven** are located.

The Panorama of life is the basis of purgation of evil in purgatory and assimilation of good deeds in the first heaven. It is of the highest importance that this panorama be deeply etched into the desire body, for if that impress is deep and clear the Ego will suffer more sharply in purgatory and experience a keener joy in the first heaven. This feeling will remain as conscience in future lives to impel good action and discourage evil deeds.

If the passing spirit is left in peace and quiet to concentrate upon the life-panorama, the etching will be clear and sharp, but if the relatives distract his attention by loud hysterical lamentations during the first three and one half days when the silver cord is yet intact, a shallow or blurred impression will cause the spirit to lose much of the lessons which should have been learned. To correct this anomaly the Recording Angels are often forced to terminate the next Earth-life in early childhood before the desire body has come to birth, as described in **Birth a Four-fold Event** (Lecture No. 7), for that which has not been quickened cannot die, and so the child goes into the first heaven and learns the lessons it did not learn before, and is thus equipped to pass on in Life's School.

As such Egos retain the desire body and mind they had

in life where they died as children, it often happens that they remember that life, for they only stay out of Earth life from one to twenty years.

Suffering in Purgatory arises from two causes: Desires which cannot be gratified or the reaction to the pictures of the life panorama—the drunkard suffers tortures of Tantalus because he has no means of obtaining or retaining drink. The miser suffers because he lacks the hand to restrain his heirs from squandering his cherished hoard. Thus the Law of Consequence purges evil habits until desire has burned itself out.

If we have been cruel, the panorama of life radiates back upon us the pictures of ourselves and our victims. Conditions are reversed in purgatory. We suffer as they suffered. Thus, in time, we are purged of sin. The coarse desire matter which forms the embodiment of evil has been expelled by the centrifugal force of Repulsion in purgatory and we retain but the pure and the good which is embodied in subtler desire stuff dominated by the centripetal force—attraction, which amalgamates good in the first heaven when the life panorama depicts scenes in our past life where we helped others, or where we felt grateful for favors, as described in Lecture No. 6, **Life in Heaven**, which also deals with our stay in the **Second Heaven**, located in the Region of Concrete Thought.

That is also the realm of **tone**, as the Desire World is of **color**, and the Physical World of **form**. Tone, or sound, is the builder of all that is on Earth, as John says: “In the beginning was the **Word**” (sound)—and the Word was made flesh,” the flesh of all things, “without it was not anything made that was made.” The mountain, the moss, the mouse and the man are all embodiments of this Great Creative Word, which came down from heaven.

There the man becomes one with the nature forces. Angels and Archangels teach him to build such an environment as he has deserved under the Law of Consequence. If he dallied his time away in metaphysical speculation, as do the Hindus, he neglects to build a good material environment, and is reborn in an arid land where flood and famine teach him to turn his attention to material things. When he focuses his mind on the Physical World, aspiring to wealth and material comforts, he will build in Heaven unexcelled material environment, a wealthy land with facilities for ease and comfort, as the Western World has done. But as we always long for what we lack, the possessions we have are satiating us beyond comfort and we are beginning to aspire to the spiritual life as the Hindus, our younger brothers, are aspiring now to the material prosperity we are leaving behind, as more fully elucidated in Lecture No. 19, **The Coming Force—Vril?** which shows why Hindu Yoga practices are detrimental to Westerners. They being behind us in

evolution.

When the Ego has helped to build the creative archetype for the environment of its next earth-life in the **Second Heaven** it ascends into the **Third Heaven**, located in the Region of Abstract Thought. But few people have learned to think **abstractly**, as in mathematics; the majority of people are therefore unconscious, as in sleep, waiting for the **Clock of Destiny**—the stars, to indicate the time when effects engendered by the action of past lives can be worked out. When the heavenly time makers, the Sun, Moon and planets, have reached a proper position, the Ego wakes and desires a new embodiment.

The Recording Angels look up the record of all our past lives, which is stamped upon the **super conscious mind** each time an Ego withdraws to the third Heaven, as outlined in Lecture No. 7, **Birth a Fourfold Event**. When there is no particular reason why a certain environment should be taken, the Ego has a choice of various embodiments. These are shown to it as a panorama giving the great outline of each proposed life, but leaving scope for individual freewill in the detail.

Once a choice has been made, the Ego is bound to liquidate **ripe** causes selected by the Recording Angels and any attempt to evade that will be frustrated. It should be carefully noted that evil is eradicated in Purgatory. Only tendencies remain, to tempt us till we have consciously overcome. Thus we are born innocent and **at least every evil act is an act of free will**.

When the Ego descends toward rebirth it gathers the materials for its new bodies, but they are not born at the same time. Birth of the vital body inaugurates rapid growth from 7 to 14, ripening also the propagative faculty. Birth of the desire body at 14 gives rise to the impulsive period from 14 to 21. At that age the birth of the mind furnishes a brake on impulse and gives a foundation for serious life.

## MOUNT ECCLESIA

In order to make our philosophy of life and health of practical value in the world, we have bought 40 acres of land in the little town of Oceanside, 83 miles south of Los Angeles. It is one of the sightliest spots in sunny Southern California, situated upon the promontory of a high table land. From Mount Ecclesia, as we have named our headquarters, there is an unobstructed view of the beautiful blue Pacific Ocean. Directly west lies the island of San Clemente, 75 miles out, and ships are often silhouetted upon the skyline as they sail by. Forty miles to the southward looms the promontory of La Jolla, a suburb of San Diego, the southernmost city in Uncle Sam's spacious realm. Eighty miles north from mount Ecclesia we see the lovely island of Catalina with its

crystal clear waters and its luxuriant submarine gardens, so strange and fantastic that they outstrip fancy and fairy-tale alike. Immediately below Mount Ecclesia lies the smiling San Luis Rey valley with its fertile green fields and its historic old mission; a little further away are the rounded foothills with their wonderful play of light and shade; then the mountains with their rugged contours; and farthest to the east we see the snowcapped peaks of Mount San Bernardino, Mount Greyback and Mount San Jacinto.

### A HEALTH RESORT

The climate is as wonderful as the view, and incomprehensible to all who have not lived here. One may wear a white shirtwaist outdoors on every day in winter, and we do not perspire on the warmest day in summer on account of the sea breeze which sweeps over Mount Ecclesia every day from about 10 a.m. to 5 p.m., cooling the atmosphere and filling our lungs with invigorating ozone fresh from the heaving bosom of the great Pacific Ocean. It is a veritable elixir of life, and therefore this place offers such rare physical conditions for the attainment of health that it is probably without a peer.

We are prepared to take patients whose ailments do not prevent them from attending to their own needs. The rates of board are less than one-half what is usually charged in sanitariums, but we have no resident physician and cannot take proper care of patients who need nursing and attention.

### OUR BUILDINGS

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

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

interest.

### THE CORRESPONDENCE SCHOOL

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

### WHY YOU OUGHT TO STUDY ASTROLOGY

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

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

To the medical man Astrology is invaluable in diagnosing diseases and prescribing a remedy, for it reveals the hidden cause of all ailments.

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

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

### Our Lessons Are Sermons

They embody the highest moral and spiritual principles, together with the loftiest system of ethics, for

Astrology is, to us, a phase of religion; we never look at a horoscope without feeling that we are in a holy presence, face to face with an immortal soul, and our attitude is one of prayer for light to guide that soul aright.

### **We Do Not Cast Horoscopes**

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

### **THE COURSE IN CHRISTIAN MYSTICISM.**

**Christ** taught the multitude in **parables**, but explained the **THE COURSE IN CHRISTIAN MYSTICISM**

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

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

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

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

#### **How to Apply for Admission.**

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

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### **YOUR CHILD'S HOROSCOPE FREE!**

We do not cast horoscopes for adults on any consider-

ation; but **children are unsolved problems!** They have come to their parents for help and guidance, and it is of inestimable benefit to know their latent tendencies, that their good traits may be fostered and evil tendencies suppressed. Therefore **we will give each month a short delineation of character and tendencies of four children under 14 years** in the Astral Ray department of this magazine. **Parents who wish to take advantage of this opportunity must be YEARLY subscribers.**

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

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

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

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

## THE COWBOY'S PRAYER

O Lord, I've never lived where churches grow;  
I love creation better as it stood  
That day you finished it so long ago  
And looked upon your work and called it good.  
I know that others find you in the light  
That's sifted down through tinted window panes,  
And yet, I seem to feel you near tonight,  
In this dim starlight on the plains.  
I thank you, Lord, that I am placed so well;  
That you have made my freedom so complete;  
That I'm no slave of whistle, clock and bell,  
Or weak-eyed prisoner of wall and street.  
Just let me live my life as I've begun,  
And give me work that's open to the sky;  
Make me a partner of the wind and sun  
And I won't ask a life that's soft or high.  
Let me be easy on the man that's down  
And make me square and generous with all;  
I'm careless sometimes, Lord, when I'm in town,  
But never let them say I'm mean or small.  
Make me as big and open as the plains,  
As honest as the horse between my knees,  
Clean as the wind that blows behind the rains,  
Free as the hawk that circles down the breeze.  
Forgive me, Lord, when sometimes I forget;  
You understand the reasons that are hid,  
You know about the things that gall and fret,  
You know me better than my mother did.  
Just keep an eye on all that's done and said,  
Just right me sometimes when I turn aside,  
And guide me on the long, dim trail ahead  
That stretches upward toward the great Divide.

—Charles B. Clark, Jr.