



RAYS FROM THE ROSE CROSS



EDITED BY



MAX HEINDEL

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General Contents

The Mystic Light

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

The Question Department

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

The Astral Ray

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

Studies in the Rosicrucian Cosmo-Conception

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

Nutrition and Health

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

The Healing Department

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

Echoes from Mount Ecclesia

News and Notes from Headquarters

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A Brief Resume of The
Rosicrucian Philosophy

The Rosicrucian Order was founded in the thirteenth century by Christian Rosenkruz, a messenger of the Divine Hierarchs who guide Humanity upon the path of evolution.

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

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

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

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

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

Only three theories of note have been brought forward to solve this problem. To range ourselves in one of the three groups of mankind, segregated in their adherence to one theory or the other in an intelligent manner, it is necessary to know the three theories, to calmly weigh and compare them one with another with established facts. Lecture No. 1 does just that, and whether we agree with its conclusions or not, we shall surely have a more comprehensive grasp of the various viewpoints and be better able to form an intelligent opinion when we have read "**The Riddle of Life and Death.**"

If we have come to the conclusion that death does not end

our existence, it is but a natural question to ask: **Where are the dead?** This momentous question is dealt with in Lecture No. 2. The law of conservation of matter and energy precludes annihilation, yet we see that matter is constantly changing from the visible state and back again, as, for instance, water is evaporated by the sun, partially condensed into a cloud and then falls to earth again as rain.

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

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

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

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

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

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

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

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

Man needs various vehicles to function in the different Worlds, as we need a carriage to ride on land, a boat at sea and an airship in the air.

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

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

When the wear and tear incident to use of a building has

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

(Continued in the Back of This Magazine.)

The Mystic Light

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AUGUST 1916

Go Into Your Own Cocoon

A weary youth at the roadside paused
To rest 'neath the cooling shade.
He saw in the dust a worm crawl by,
And noted the path it made.

You loathsome thing, pass on, quoth he.
Why do you cumber the earth,
Why do such worthless things abound,
And why are they given birth?

He stretched himself on the cooling grass.
A cocoon fell by his side.
O what a stupid thing, he mused,
For a world so bright and wide!

He gazed at the fleecy clouds above;
A butterfly flitted o'er
With beauteous wings all marked with gold
On which to soar and soar.

Thus musing and gazing he fell asleep,
And he dreamed a wondrous dream.
The butterfly spoke as fairies do,
And thus did she voice her theme.

O Boy, you despised the crawling worm,
And such a worm once was I!
You called me stupid in my cocoon
While forming my wings to fly.

But I see you as the loathsome worm
Of what you were meant to be.
An angel of light with god-like powers,
So glorious, fair and free.

She waved her wand and a form appeared—
O what a form and face!
The essence of wisdom and love combined
Into more than mortal grace.

But Self divine, the fairy said,
Think not to gain it too soon;
For you as I the price must pay,
And go into your own cocoon.

The youth awoke, but the memory stayed
Of another Self divine.
He sought it in the busy world—
In forest glade and shrine.

But one day he a hermit spied
In meditation deep.
Unto the outer world as one
Locked in profoundest sleep.

A flash revealed the Way to the Light
That is brighter than Sun or Moon.
The youth bethought him and went his way
To make ready his own cocoon.

—Ananga

Symbols of Ancient and Modern Initiation

Part IV

This article was begun in the May issue.

Back numbers may be had at 10 cents each

WE HAVE seen previously that the veil at the entrance to the outer court and the veil in front of the East Room of the tabernacle were both made in four colors, blue, red, purple and white. But the second veil which divided the East Room of the tabernacle from the West Room differed in respect of make up from the other two, it was

wrought with the figures of cherubim. We will not however consider the significance of this fact until we take up the subject of the New Moon and Initiation, but will now look into the second apartment of the tabernacle, the western room, called the Most Holy, or the Holy of Holies. Beyond this second veil, into this second apartment, no mortal might ever pass save the *High Priest*

and he was only allowed to enter on one occasion in the whole year (*Yom Kippur*, the Day of Atonement), and then only with the most solemn preparation and the most reverential care. The Holiest of all was clothed with the solemnity of another world, it was filled with an unearthly grandeur. The whole tabernacle was the sanctuary of God, but here in this place was the awful residence of his presence, the special dwelling place of the *Shekinah Glory*, and well might mortal man tremble to present himself within these sacred precincts, as the High Priest must do on the Day of Atonement.

In the westernmost end of this apartment, the western end of the whole tabernacle, rested the "ARK OF THE COVENANT." It was a hollow receptacle containing the *golden pot of manna*, *Aaron's rod that budded*, and the *tables of the law* which were given to Moses. While this ark of the covenant remained in the tabernacle in the wilderness, *two staves were always within the four rings of the ark* so that it could be picked up instantly and moved, but when the ark was finally taken to Solomon's temple, the staves were taken out. This is very important in its symbolical significance. Above the ark hovered the Cherubim and between them dwelt the uncreated glory of God; "there" said He to Moses, "I will meet with thee and I will commune with thee from above the Mercy seat, from between the two Cherubim which are upon the ark of the testimony."

The glory of the Lord seen above the Mercy seat was in the appearance of a cloud. The Lord said to Moses, "Speak unto Aaron thy brother that he come not at all times into the Holiest Place within the veil before the Mercy seat which is upon the ark, that he die not, for I will appear in the cloud upon the Mercy seat." This manifestation of the divine presence was called among the Jews, the *Shekinah Glory*, its appearance was attended, no doubt, with a wonderful spiritual glory of which it is impossible to form any proper conception. Out of this cloud the voice of God was heard with deep solemnity when He was consulted in behalf of the people.

When the aspirant has qualified to enter into this place behind the second veil, he finds everything dark to the physical eye, and it is necessary that he should have another light within. When he first came to the eastern temple-gate, he was "*poor, naked and blind*", asking for LIGHT. He was then shown the dim light which appeared in the smoke above the altar of sacrifice and told that in order to advance, he must kindle within himself that flame by remorse for wrongdoing. Later on he was shown the more excellent light in the East Room of the tabernacle which proceeded from the seven branched candlestick; in other words, he was given the light of knowledge and of reason, that by it he might advance further upon the path. But it was required that *by service* he should evolve within him-

self and around himself, another light, the golden wedding garment which is also the *Christ light of the soul-body*. By lives of service, this glorious soul-substance gradually pervades his whole aura until it is ablaze with a golden light. Not until he has evolved that inner illumination can he enter into the darkened precincts of the second tabernacle, as the Most Holy Place is also some times called. "*God is Light*, if we walk in the light as He is in the Light, we have Fellowship one with another." This is generally taken to indicate only the Fellowship of the Saints, but as a matter of fact, it applies also to the Fellowship which we have with God. When the disciple enters the second tabernacle, *the LIGHT within himself vibrates to the LIGHT of the Shekinah Glory* between the Cherubim and he realizes the Fellowship with his *Father Fire*.

As the Cherubim and the Father Fire which hover above the ark represent the Divine Hierarchies which overshadow mankind during its pilgrimage through the wilderness, so the *ark which is found there, represents man in his highest development*. There were, as already said, three things within the ark, the golden pot of manna, the budding rod and the tables of the law. When the aspirant stood at the eastern gate as a child of sin, *the law was without as a taskmaster* to bring him to Christ; it exacted with unrelenting severity, an eye for an eye and a tooth for a tooth, every transgression brought a just recompense and man was circumscribed on every hand by laws commanding him to do certain things and refrain from doing others. But when, *through sacrifice and service*, he has finally arrived at the stage of evolution represented by the ark in the Western room of the tabernacle, *the tables of the law are WITHIN*. He has then emancipated from all outside interference with his actions; not that he would break any laws, but because *he works with them*. Just as we have learned to respect the property rights of others and have therefore become emancipated from the commandment "Thou shalt not steal", so he who keeps all laws because he wants to do so has on that account no longer need of an exterior task master, but renders glad obedience in all things because *he is a servant of the law and works with it, from choice and not through necessity*.

The Golden Pot of Manna.

Manas, mensch, mens or man, is readily associated with the manna that came down from heaven, it is *the human spirit* that descended from our Father above, for a pilgrimage through matter, and the golden pot wherein it was kept symbolizes the golden aura of the soul-body.

Although the bible story is not in strict accordance with the events, it gives the main facts of the mystic manna which fell from heaven, and when we want to learn what is the nature of this so called bread we may turn to the sixth chapter of the Gospel of John, which relates how Christ

fed the multitudes with *loaves* and *fishes*, the Mystic Doctrine of the 2000 years which He was then ushering in, for during that time, the Sun *by precession of the equinox* has been passing through the sign of the fishes, Pisces, and the people have been taught to abstain from the flesh pots which belong to Egypt or ancient Atlantis; at least one day during the week (Friday) and at a certain time of the year. They have been given the Piscean water at the temple door and the Virginian Wafers at the communion table, at the altar when they worshiped the Immaculate Virgin, representing the celestial sign Virgo (which is opposite the sign Pisces) and entered communion with the Sun begotten by her. Christ also, explained at that time in mystic but unmistakable language, what that *living bread*, that manna is; namely, the Ego. this explanation will be found in verses thirty-three and thirty-five, where we read: "For the bread of God is he which descends from heaven and is giving light to the world, I am [*Ego sum*] *that bread of life*." This then is the symbol of the golden pot of manna which was found in the ark, this manna is the Ego or human spirit which gives life to the organism which we behold in the physical world; it is hidden within the ark of each human being, and the golden pot or soul body, or wedding garment, is also latent within every one. It is made more massive, lustrous, and resplendent by the spiritual alchemy whereby service is transmuted to soul growth. It is the *house made without hands*, eternal in the heavens, where with Paul longed to be clothed, as said in the sixth chapter of first Cor. Every one who is striving to aid his fellowmen thereby garners within himself that golden treasure laid up in heaven where neither moth nor rust can destroy it.

Aaron's Rod

An ancient legend which we considered in the *Echoes* some time in the spring of 1914, relates that when Adam was expelled from the Garden of Eden he took with him three slips of the *Tree of Life*, which were then planted by Seth. We cannot again give a full elucidation of this legend just now, but may do so in the coming article on *Free Masonry and Catholicism*. Suffice it to say that Seth, the second son of Adam, is, according to the Masonic Legend, Father of the Spiritual Hierarchy of *Churchmen* working with humanity through Catholicism, while the Sons of Cain are the *Craftsmen* of the world. They are active in Freemasonry, for material and industrial progress, as builders of the temple of Solomon, the universe, should be. The three sprouts planted by Seth have had important missions in the spiritual development of humanity, and one of them is said to be the Rod of Aaron.

In the beginning of concrete existence, generation was carried on under the wise guidance of the Angels, who saw to it that the creative act was accomplished at such times as the inter-planetary rays of force were propitious, and

man was forbidden to eat of the tree of knowledge. The nature of that tree is readily determined from such sentences as: "Adam *knew* his wife and she bore Cain"; "Adam *knew* his wife and she bore Seth"; "How shall I bear a child, seeing that I *know* not a man?" as said by Mary to the Angel Gabriel; and in the light of this interpretation, the *statement* of the Angel, (it was not a curse), when he discovered that his precepts had been disobeyed, "dying thou shalt die" is also intelligible, for the bodies generated regardless of Cosmic influences, could not be expected to persist. Hence man was exiled from the etheric realms of spiritual force (Eden), where grows the tree of vital power, to concrete existence in the dense physical bodies which he has made for himself by generation. This was surely a blessing, for who has a body sufficiently good and perfect in his own estimation that he would like to live in it forever. Death then is a boon and a blessing insofar as it enables us to return to the spiritual realms for a season, and build better vehicles each time we return to earth life. As Oliver Wendell Holmes says:

*Build thee more stately mansions, O my soul!
As the swift seasons roll.
Leave thy low vaulted past
Let each new temple nobler than the last
Shut thee from Heaven with a dome more vast
Till thou at length art free,
Leaving thine outgrown shell
By life's unresting sea.*

In the course of time when we learn to shun the pride of life and the lust of the flesh, generation ceases to sap our vitality. The vital energy is then used for regeneration, and the spiritual powers symbolized by Aaron's Rod, are developed.

The wand of the Magician, the holy spear of Parsifal, the Grail King, and the budding rod of Aaron are emblems of this divine creative force which works wonders of such a nature that we call them miracles. But let it be clearly understood that no one who has evolved to the point where he is symbolized by the ark of the covenant in the West Room of the tabernacle ever uses this power for selfish ends. When Parsifal, the hero of the Soul-Myth by that name, had withstood the temptations of Kundry and proved himself to be emancipated from the greatest sin of all, the sin of lust and unchastity, he recovered the sacred spear, taken by the black Magician Klingsor from the fallen and unchaste Grail King *Amfortas*. Then for many years he traveled in the world seeking again the Castle of the Grail, and as he said: "Often was I sorely beset by enemies, and tempted to use the spear in self-defense, but I knew that *the sacred spear must never be used to hurt, only to heal*." And

that is the attitude of everyone who develops within him the budding rod of Aaron; though he may turn this spiritual faculty to good account in order to provide bread for a multitude, he would never think of turning a single stone to bread *for himself* that his hunger might be appeased. Though he were nailed to the cross to die, he would not free himself by spiritual power which he had readily exercised to save others from the grave. Though he were

reviled every day of his life as fraud or charlatan, he would never misuse his spiritual power to show a sign whereby the world might know without a shadow of a doubt, that he was regenerate or heaven born. This was the attitude of Christ Jesus, and it has been, and is, imitated by everyone who is a Christ in the making.

(To be continued)

Links of Destiny

An Occult Story

Eva G. Taylor

THE YELLOW tones of a golden sunset lighted up the western sky and bathed in momentary splendor the homely village street. The modest little dwellings beamed in the glory of transformation while the soft amber glow rested upon them. In passing it threw one shaft of quivering light upon the windows of the old red schoolhouse on the "turnpike"—then faded slowly over the beech and maple clad hills crowning the horizon. The worn wooden dais caught the burst of splendor and Ralph Remington at his desk lifted tired eyes to meet the golden glow. A halo of light rested upon his head and brought a certain peace to his lonely spirit. Listening to Nature's twilight music and its slow-dying pianissimo, he almost forgot the burdens resting upon him which had seemed so heavy a few moments before. The aromatic balm of the hemlocks wafted in through the open windows mingled soothingly with the scent of wild rose and sweetbrier. With the gurgling sound of the limpid stream which bubbled over the smooth white stones came delightful odors from the fern-dell where Nature unfolded some of her wondrous secrets to the listening ear.

The school master drew in long full breaths of the fragrant air and was momentarily refreshed. Then he turned again to his papers upon his desk and focused his consciousness upon the problems of his pupils. He worked on, oblivious to his surroundings, while the long summer day drew to a close. The birds ceased to flutter and the busy hum of the bees melted into a drowsy indistinct whirr. The innumerable forms of quivering forest life instinctively ceased their restless stirring. Peace brooded over the landscape: The day was done. Weird fantastic shapes gradually crept out from the deepening twilight, massing in the corners and among the rude wooden benches. Still Ralph Remington sat at his desk with bowed head, apparently oblivious to the gathering darkness. In retrospection he was living over the past years, outwardly serene, unimportant, conventional, but within, moving amid tempest and conflict unto the finality. His trials were

beginning to assume concrete shape and a crisis seemed approaching.

Suddenly a figure stood silhouetted in the doorway and a metallic voice sent discordant vibrations through the evening stillness.

"Still here are you? I've been up to the Villa to see you! Dreaming, Ralph? Well, dreams don't get anyone anywhere! Ugh—this is a ghostly place!"

Roused suddenly from his reverie, Ralph Remington rose to his feet and approached the intruder with outstretched hand:

"Good evening, Horace!"

A moment they stood silently regarding each other, then Horace Rathburn asked in a tone which grated upon the ears of the gentle-hearted man before him:

"Well, have you considered my proposition?"

"That would have been unnecessary expenditure of mental force, Horace! My answer to you that other night was final."

"Am I then to infer that you will not even use the influence you possess to secure the end proposed? That is a small thing to ask—yet it would bring results highly beneficial to all parties!"

"That is not a matter for us to decide. The principals in the case are the only ones concerned."

"A foolish stand to take, Ralph Remington! You influence your daughter in all else—her nature is a replica of yours—you are her model, in short; yet when it comes to the most important step of her life—yours as well—you step out and allow her to drift upon a mere caprice, a whim! You had better reconsider this matter!"

"The day is past for parents to arbitrate their children's destinies. Marozia is gifted to an unusual degree with woman's fine, keen intuitions. Her judgment will be the deciding voice in this as in other matters which concern her!" There was a quiet finality in Ralph Remington's voice which Horace Rathburn well understood. Persistence, however, was his most dominant characteristic.

“Mark this, Ralph! I am not in a mood to be longer trifled with! My son’s happiness is at stake and it will be war to the death now unless you yield!” Ralph Remington was silent. The crunching of the gravel beneath their feet as they walked beneath the pines and hemlocks, the chirp of crickets and katydids and the croaking of frogs in the distant swamp were the only sounds to break the evening stillness. Horace Rathburn could not endure silence. He was a man of action and something must be said or done in each waking moment, no matter what the nature of the saying or doing. Dreams—as he called the soul’s silences—were wholly superfluous.

“Do you hear, Ralph? War to the death! Unless you yield.”

“Did you ever know me to yield where a principle was at stake?” Horace Rathburn instantly recalled several occasions in the past where Ralph Remington’s inflexible will used on the side of right had thwarted his evil designs and the memory was not a pleasant one. He winced and squirmed slightly under the direct penetrating gaze bent upon him in the semi-light. Then he changed his method of attack.

“A pretty subterfuge that—of sending your daughter off to Utica to school, with a preparatory school here in Unadilla, and my distinguished colleague, Ralph Remington, the—a—hm—Principal!”

“Spare your sarcasm, Horace Rathburn! The occasion scarcely justifies the effort.”

“Once more then, do you refuse my request? Dare you refuse it when you know what it means to your daughter in the way of a brilliant future?”

“I refuse to interfere in any manner whatsoever with my daughter’s rights and prerogatives. Furthermore, I do not wish her to be disturbed in the least by any suggestions upon her return home. That is a matter too sacred to be ruthlessly intruded into—especially after the mercenary note which you have just sounded.”

“Then I understand you to say that you will allow her to have her own way even if it leads to pauperism?”

“Your language is exaggerated, Horace. People of intelligence and education rarely become paupers! They can earn their daily bread.”

“Modify it then if you like. How would you like to have the fair Marozia Remington work for her daily bread?” A sudden beautiful light radiated from Ralph Remington’s speaking face as he lifted his hand in the solemn forensic manner which characterized him when his soul was in the arena battling for the right against visible or invisible forces.

“That would not be the worst ills! Better a thousands

times that she were a pauper even, than an unwilling and unhappy bride. No yoke is so galling as the matrimonial yoke when it binds two who live upon different planes. Your son is a materialist, my daughter an idealist. It would only be another case of mis-mating and it is always the idealist who suffers. Claude would not feel the disparity but it would kill Marozia. Only the true mating of souls can bring happiness to such a union.”

“H—m! A sentiment somewhat out at the elbows and rather threadbare, it strikes me! A hanged-sight more suited to the age of chivalry than this one! I tell you Ralph”—his tone quickly changed to that of the quasi-solicitous promoter whose sympathies are suddenly expanded in direct ratio to his proposed victim’s flagging interest—“you and I are on the downward slope of the hill and it doesn’t matter so much to us, but I can see the finger-marks on the wall! Let me tell you something as an old-time friend. Money is the coming power. Within less than a decade you will find it the ruling god. Brains won’t count; in fact they will be in the way! Culture, breeding, blood will be at a discount. Love will be proven to be what all sensible people consider it to be now—mere madness, or sentimental folly fit only for callow youths and silly girls. Marozia is too sensible a girl to throw away all her chances for advancement for such a foolish sentiment as you have just uttered. I know something of her mental caliber and her ambition to distinguish herself through mental efforts. You know this can’t be done without money...or its equivalent, influence!”

“Horace, I decline further discussion of the noble sentiment, and see no reason for prolonging this interview.”

“Well, there might be one or two reasons upon my side!” He drew from an inner pocket a package. The gravel path beneath the hemlocks merged into the village street at this point and in the half-light Ralph Remington saw the baleful gleam in the eyes turned full upon him. A frog filled up the pause with his guttural croaking. He shivered as he glanced up at the serene beauty of the heavens. The metallic voice grated upon his sensitive ears. The next words rang out with a crisp precision as from one sure of his ground.

“From facts in my possession I am aware that the state of your finances is far from satisfactory, to put it mildly. I have offered you the opportunity to retrieve your fallen fortunes and place your daughter in a position befitting her character and attainments. You have spurned my proposals. Do you see these notes? They’re past due!”

In the light which streamed from the village post office Horace Rathburn could see the effect of this last

blow. His victim seemed stunned for a moment. He had not dreamed that matters had reached this crisis.

“What does this mean, Horace?”

“Oh I’ve merely bought them up.”

“Is it a game of hold-up—or what?”

“Call it by any name you choose. I am sure of my legal position in the matter. Beyond that I don’t care a farthing. You’ll come to my terms now!”

His manner had suddenly grown intolerable. It held a cool swaggering insolence which carried an immeasurable affront to the great-souled man at his side. A screeching whistle smote upon their ears as the evening train rounded a curve of the hills.

“I’ll give you a reasonable time to think it over, but you know the alternative. Good-night.”

(To be continued)

Fragments from Nature’s Secrets

EXPERIMENTS AND EXPERIENCES IN PSYCHOMETRY

By Elizabeth Denton

Part II

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

IN MANY respects the sensations of the psychometer, when in the presence of a strong light, whether natural or artificial, are analogous to those previously indicated, (see last month’s article) and hence, when vision only is required, one is often compelled to wait, not only until the organs become adjusted to the new or changed condition, but until the eye has been wholly relieved from any sensible impression made by ordinary light, before these objects become distinctly visible, or the brain capable of taking cognizance of their peculiarities.

May it not, then, with even more propriety, be said that in this, as in common sight, the ability to use the weaker is negated by the presence of other and stronger light? Be this as it may, the effect is the same.

Further than this, there are times, when either from some peculiar physical condition of the psychometer, or from some peculiarity of the atmosphere, or both combined, the light by which objects are thus made visible vies in strength, or illuminating power, even with the daylight. Of several instances, analogous in character, the following will, no doubt, sufficiently illustrate the peculiarity to which I refer.

On a certain occasion while traveling in the West, we were compelled to wait a weary time for the train which was to convey us to Peoria, Ill., it having been delayed considerably beyond the usual hour. We walked with our children through the town until they were too weary to appreciate the little beauty left by the previous frosty night. They had exhausted the novelties of the station, consisting of railroad charts and a few dusty as well as rickety seats, and now began to watch earnestly for the iron horse. At length, his unearthly scream gave warning of his approach, and he came thundering past, as if resolved to visit utter ruin on those who would chain

his spirit to the sluggish will of man. “Twenty minutes for dinner!” sang out the bakeman, after announcing the name of the place, while a general rush of the passengers, some to the eating room, and others to the various places to which they were destined, either for business or for pleasure, soon gave me my choice of a seat in any of the vacant cars. Taking the children each by the hand, while my husband gave orders with reference to the baggage, I selected a car and walked leisurely in, very naturally expecting myself and the children to be, for a few moments at least, its only occupants. Judge of my surprise, on glancing around as I entered the car, to find it already crowded with passengers. Many of them were sitting perfectly composed, as if, for them, little interest were attached to this station; while others were already in motion, (a kind of confused motion), as if preparing to leave. I thought this somewhat strange, and was about turning to find a vacant seat in another car, when a second glance showed me that the passengers who had appeared indifferent to the arrival of the train at Joliet, were rapidly losing their apparent entity, and in a moment more they were to me invisible. I had had sufficient time to note the features, dress, and personal appearance of several, and taking a seat, I awaited the return of the passengers, thinking it more than probable that I might find in them the prototypes of the faces and forms I had a moment before so singularly beheld; nor was I disappointed. A number of those who returned to the car I recognized as being in every particular the counterparts of their late transient representatives.

But the question arises, how could these individuals be seen in the car, when, in fact, they were not in the car at all, but in the dining room of the station?

We know there are peculiar conditions of the atmos-

phere which render it, like the polished plate of the skilful artist, capable of receiving and reflecting objects occupying positions favorable for such reflection of their images. Of this we have ample evidence in the various species of mirage. That there may be conditions of the atmosphere fitting it not only to receive and reflect, but also to retain these images after the objects have been themselves removed, appears to be a conclusion not altogether unwarranted by facts. [The veriest tyro in use of the voluntary spiritual sight, knows that the Reflecting Ether does so retain images for long periods of time.—Ed.] That, in the above instance, the persons or images seen were indeed the individuals who at that moment were at the station, I do not believe. That the persons who had so lately been sitting in the car, some of them, doubtless, for several hours, had radiated to the surrounding atmosphere that ethereal fluid which stamps upon it these images, it being in a condition to receive, to retain, and to render them visible in open day, I regard as a simple, safe, and natural conclusion.

Again, may we not suppose that this fluid, like the particles of other matter, is subject to the laws of attraction and repulsion?—that the particles radiating from each individual would, unless prevented by some exterior force or interference, continue to attract each other, if not with the same power, yet by virtue of the same or similar laws as those by which their union had from the first been effected and sustained? Let us then suppose the condition of the atmosphere favorable, or at least not in any way opposed, to the free arrangement of these particles in accordance with these laws, and I can see no valid objection to the idea of their continuing for a time to preserve the form they have so long worn. This view of the matter of course presupposes that the objects thus seen, however ethereal they may really be, are nevertheless material, tangible forms; and in some instances I have no doubt such is the case. With many persons the appearance of many shadowy forms, now here, now there, which, by the time the eye is adjusted to observe objects of so aerial a nature, are no longer visible, is an almost everyday occurrence. Of course they conclude their eyes have been at fault, that no form was there, that the appearance was due to some condition of the eye which they do not understand, which cannot be of any earthly consequence, and to observe which would, therefore, be folly in the extreme. At other times there are sensations accompanying these appearances, and seemingly so connected with them, that one can but inquire if, after all, they are not worthy of consideration. And again there are times when the

shadowy forms assume to the inner senses all the characteristics of animated life. At such times their presence may not be recognized by the outward sense of sight, and yet, to the individual who perceives them, that presence is no less a reality. Was it to the internal recognition that Prof. Longfellow referred when he wrote of

Phantoms

All houses wherein men have lived and died
Are haunted houses. Through the open doors
The harmless phantoms on their errands glide,
With feet that make no sound upon the floors.
We meet them at the doorway, on the stair,
Along the passages they come and go,
Impalpable impressions on the air,
A sense of something moving to and fro.

There are more guests at the table than the hosts
Invited; the illuminated hall
Is thronged with quiet, inoffensive ghosts,
As silent as the pictures on the wall.

The stranger at the fireside cannot see
The forms I see, nor hear the sounds I hear;
He but perceives what is; while unto me;
All that has been is visible and clear.

We have no title-deeds to house or lands;
Owners and occupants of earlier dates,
From graves forgotten, stretched their dusky hands,
And hold in Mortmain still their old estates.

And this is true not only of the houses and lands, but "*Owners and occupants of earlier dates*" than the human period, still hold in mortmain the dust once animated by their life.

(To be continued)

CAST YOU BREAD UPON THE WATERS

By Blanche Cromartie

In a certain monastery the rule was that each brother in turn should preach on the great piazza and when an eloquent friar was there and the weather fine there would be a crowd to listen.

One evening when the rain was falling pitilessly and every one stayed within, it fell to the turn of a young brother. He went indeed but went with a rebellious heart, recognizing how fruitlessly he would speak on such a night. He mounted the rostrum beneath the drenching downpour and began—slowly and falteringly at first, against his will—against his common sense

which condemned preaching to an empty space. But, as he went on, his theme inspired him; he forgot himself, forgot the emptiness of the piazza, forgot all but the love of Christ as he told of the Passion and the Resurrection. Too soon the allotted hour passed and he had to return to the monastery.

Next morning a woman knocked at the gate, a woman bowed with penitence and sorrow; she had come to confess, to restore, to begin a new life. She was a wealthy and beautiful courtesan whose seductions had been the talk of all, the ruin of many.

Sitting alone in her palazzo the previous night, the voice of the preacher had reached her ear and touched her heart. That hour she forsook her sin and from that time lived not to the world but to God.

THE FOUR MARIES

By Blanche Cromartie

“Now there stood by the Cross of Jesus His Mother, and His Mother’s Sister, Mary the wife of Cleophas, and Mary Magdalene.”

A great cross stood there; a cross of growing light, and on it the Dreamer saw the Great shepherd, the Lord of Love. With mitre and with crown His head was decked, His body wore the jewels and the raiment of the high priest. The nails, the thorns, the bitterness of Calvary were gone; the face of the Redeemer was radiant with joy and glory.

About the foot of the cross stood the four Maries. Strange and beautiful exceedingly; of four ages they were. The most venerable of the four, she who stood on the right of the cross, was veiled from head to foot in a mantle of glowing Venetian red; her eyes harbored wisdom of ages past, and though to her the desert sphinx was but a toy of yesterday, time had not known to bow or wrinkle her.

Nearest the cross, close to the Sacred Heart, stood Mary Virgin; her blue mantle sparkled with all the stars of heaven, her face with joy, and her whole aspect was so pure motherly that it seemed as every broken heart in the world might find comfort in her bosom. So fair, so bounteous, so infinitely mother was she.

And by Magdalene stood the fourth Mary; but no! She, did not stand: her child figure pulsed with such celestial youthfulness that she seemed like some keen white flame, up-leaping for delight. White, oh whitest white was her attire; flowers crowned her head and sprang about her feet. Hers was the joy of heaven and the dancing of the stars.

And the Dreamer understood that the Maries had

come from the four quarters of the world and she saw that each one bore a shepherd’s crook.

And at that a faint bleating came upon the air, and lo! From all the corners of the earth the flocks returning to the fold.

But, as they came nearer, she saw they were no sheep but men and women and children hastening to HIM who was lifted up, and they raised the new song of the redeemed.

Then, for very joy, the Dreamer awoke, and came back to this poor world where the Son of Man is daily crucified in tears and anguish, and where the Maries still keep vigil by the Cross.

Not theirs to faint nor fall:

For their fine ear has caught the echo of completed harmonies, the first faint notes of the Great song of the Redeemed.

THE SOUL OF GREATNESS

Whatever our position may be, we are entitled to everything that we can appreciate, appropriate and use; and we know that the more we develop the power of appreciation of that which has genuine worth, the more we develop the power to give quality to everything we do; and in giving added quality to every thought and action, we shall both produce and naturally appropriate all those qualities of which we continue to be conscious. Therefore, it is clearly evident that the power to increase that to which we are entitled comes largely from the increase of the consciousness of real worth, as well as real life—real life being back of real quality everywhere; and the consciousness of real quality and real life develops naturally and perfectly in him who lives for the living of a great life.

We know that the soul of greatness is latent in all things; and he who thinks deeply and constructively of the soul of greatness, when thinking of things, will open his mind to the influx of that power that can produce greatness in his own mind. Briefly, what he continues to see in all things, he will awaken in his own mental world.

To the mind that lives in the soul of the great, the beautiful, and the wonderful, everything is an inspiration to greater things, better things, and more wonderful things. To such a mind, all things have worth, because to live in the soul of things is to find the real worth that permeates all things. And again we find or see in all things we tend to develop in our own minds, noting here the great law, that we invariably grow into the likeness, in mind and character, of those things that we think of the most.

Question Department

* * * * *

Why Group Spirits Suffer

QUESTION: Animals, both wild and domestic, suffer many things, and we are taught that the Group Spirits suffer more intensely. Why is this, do Group Spirits, like us, suffer from their own misdeeds?

Answer: It seems very difficult to conceive that such glorious beings as the Archangels—who are Group Spirits, and Race Spirits—can do wrong, at least in the sense that we with our limited understanding attach to that word. Christ is the highest Initiate among the Archangels and we know that “He suffered in all things as we, being tempted, yet without sin,” so there is evidently a higher law, and what that is we shall sense when we consider the relation of the Group Spirits to the animals of their species in the light of the law of Analogy, which is the Master key to all mysteries.

The following illustration from the *Cosmo* will probably make the difference clear between man with his indwelling spirit and the animal with its Group Spirit.

Let us imagine a room divided by means of a curtain, one side of the curtain representing the Desire World, and the other the Physical. There are two men in the room, one in each division; they cannot see each other, nor can they get into the same division. There are however ten holes in the curtain, and the man who is in the division representing the Desire World can put his ten fingers through these holes into the other division, representing the Physical World. He now furnishes an excellent example of the Group Spirit which is in the Desire World. The fingers represent the animals which belong to one species. He is able to move them as he wills, but he cannot use them as freely, nor as intelligently as the man who is walking about in the physical division uses his body.

The latter sees the fingers that are thrust through the curtain, and he observes that they all move, but he does not see the connection between them. To him it appears as if they were all separate and distinct from one another. He cannot see that they are the fingers of the man behind the veil, and are governed in their movements by his intelligence. If he hurts one of the fingers he does not hurt as much as the man on the other side of the curtain. If an animal is hurt it suffers, but not to the extent that the Group Spirit does, because it has no individualized con-

sciousness.

The dense body in which we function is composed of numerous cells, each having separate cell-consciousness, though of a very low order. While these cells form part of our body they are subjected to and dominated by our consciousness. An animal Group Spirit functions in a spiritual body, which consists of a varying number of Virgin Spirits imbued for the time being with the consciousness of the Group Spirit. The latter directs them, watching over them and helping them to evolve. As its wards progress, the Group Spirit also evolves, undergoing a series of metamorphoses, in a manner similar to that in which we grow and gain experience by taking into our bodies the cells of the food we eat, thereby also raising their consciousness by enduing them with ours for a time.

This Group Spirit dominates the action of the animals in its charge until the Virgin Spirits shall have gained self-consciousness and become human. Then they will gradually manifest wills of their own, gaining more and more freedom from the Group Spirit and becoming responsible for their own actions. The Group Spirit will continue to influence them, although in a decreasing degree, as Race, Tribe, Community and Family Spirits, until each individual has become capable of acting in full harmony with Cosmic Law. Then each Ego will be free and independent of interference, and the Group Spirits will enter a higher phase of evolution.

In light of the foregoing elucidation of the relationship between the Group Spirit and the animals, it is evident that the suffering it experiences through its proxies have the same purpose as the sufferings we experience on account of our own direct mistakes, namely, to teach it to avoid, whenever possible, undesirable conditions which are productive of pain. The man without a gun sees lots of animals when he walks about the fields; they flock to Mount Ecclesia and other places where the Group Spirit tells them they are safe; but the man with the gun truly has to hunt, for the Group Spirit warns its charges of his approach. Besides, the Group Spirit clothes its species in fur or feathers colored to resemble the ground, the trees, or leaves so as to render them as inconspicuous as possible to those who would hurt them and thereby cause it pain.

Thus, because of the desire to avoid pain to itself, it exercises its ingenuity to guard its charges. We are not prepared, however, to aver that the desire to escape pain is the prime motive of the Group Spirit in guarding its charges, but the two are linked together as cause and effect.

But what about the animals slaughtered for food, and the poor creatures tortured in the vivisection hells, and how about the poor horses starved and beaten by inhuman drivers? What is the Group Spirit doing to protect them and save itself the pain incident to their condition? It can educate the wild animals of the field to save themselves by various methods, but domestic animals must present a problem of considerable difficulty to the Group Spirit. It has the power to withhold the seed-atom necessary to fertilization to preserve the purity of its tribe, and does so in the case of hybrids, but the prime purpose of existence is experience, so it is forced to admit the spirits under its guardianship to birth through their legitimate channels even though they are thereby exposed to atrocious treatment at the hands of man. Man must and

will help the animals at some future time to atone for his present wrongdoing, and he will have to help the present minerals when they have become animals. The law of Consequence is just and can be depended upon to balance the scales.

In the meantime, the Group Spirits are learning Sympathy and Compassion, the Race Spirits are learning the same thing through human suffering caused by industrial and national warfare, and eventually the day will come, when the lion will lie down with the lamb, eating grass with the ox, when the child may play unharmed with the serpent, when they shall beat their swords into ploughshares and their spears into pruning hooks, when there shall be "peace on earth and goodwill among men." True, that will require great changes, mental, moral and physical, but "though the mills of the Gods grind slowly, they grind exceedingly fine." Divine power has wrought Cosmos from Chaos; we have, therefore, the reason to trust in its benevolent purpose and believe in its omnipotence to overcome all obstacles in the way of realizing what now appears utopian.

The Silver Cord

IN ORDER to give as much light as possible on the intimate connection between the Group Spirit and its wards, it is necessary to elucidate the construction and function of the Silver Cord; but in order not to wander too far afield we have elected to devote a separate article to the subject instead of including it in the answer to the foregoing question. As no question has been asked about the Silver Cord, this article ought to be placed in the Mystic Light department, but we feel it will serve its purpose best when placed where it is.

Three Periods of evolution have preceded our present Earth Period. During the Saturn Period we were mineral-like; in the Sun Period we had a constitution like the plants; and in the Moon Period we developed vehicles similar to the present animals. We say *similar*, for the constitution of the world was so different that identical construction would have been impossible. Fancy now, an immense globe circling in space as a satellite about its Sun. It is the body of a Great Spirit, Jehovah. As we have soft flesh and hard bones, so also the central part of the body of Jehovah is denser than the outside which is misty and cloud-like. And though his consciousness pervades the whole, Jehovah appears principally in the cloud, and with him are His Angels and other Creative Hierarchies. From this great firmament of cloud depend millions of cords, each with its fetal sac, hovering close to the dense central part; and as the vital stream of the

human mother circulates through the umbilical cord, carrying nourishment to the embryo during ante-natal life for the purpose of evolving a vehicle wherein the human spirit may dwell independently when the period of gestation has been completed, so the divine life of Jehovah brooded over us in the cloud and coursed through the whole human family during this embryonic stage of its evolution, and we were then as incapable of initiative as the foetus.

Since then, the Manna, (*Manas, mens, Mensch* or Man) has fallen from heaven, from the bosom of the Father, and is now tied by the Silver Cord to the concrete body during his waking hours; and even in sleep it forms the connecting link between the higher and lower vehicles, this connection being broken only at death.

The cord is not of one kind of material however, but quite complex in its construction. One end is rooted in the seed-atom in the heart; that part is made of ether. A second part, made of desire-stuff, grows from the great vortex of the desire-body located in the liver, and when these two parts of the Silver Cord join in the seed-atom of the vital body located in the solar plexus, this junction of the three seed-atoms marks the quickening of the foetus.

But there is still another part of the Silver Cord, it is made of mind-stuff, and grows from the seed-atom of the mind located at a point which may be roughly described as the frontal sinus, where the human spirit has its seat. It

passes between the pituitary body and the pineal gland, thence downward, connecting with the thyroid and thymus glands, also with the spleen, the adrenals and finally joins the second part of the Silver Cord in the seed-atom of the desire body in the great vortex of that vehicle which is located in the liver. The path along which this part of the Silver Cord will grow is indicated in the Archetype, but it requires approximately twenty-one years to complete the junction. The union of the first and the second parts of the Silver Cord marked the *physical quickening*, which depends on the complete destruction of nucleated blood-corpuscles carrying the life of the *physical mother*, and the emancipation from her interference by gasification of the blood which is thenceforth the direct vehicle of the Ego. The junction of the second and third parts of the Silver Cord marks a mental quickening and a consequent emancipation from mother nature who has then completed the gestatory process necessary to start the foundation and framework for the temple of the Spirit who may then build as it chooses, limited only by its past actions.

During the daytime, when we are awake in the physical world, the threefold Silver Cord is coiled in a spiral within the dense body, principally about the solar plexus (epigastrium), but at night, when the Ego withdraws and leaves the dense and vital bodies on the bed to recuperate after the labors of the day, the Silver Cord protrudes from the skull, and the ovoid desire body floats above, or near the sleeping form, resembling a captive balloon. There, so far as the child and the undeveloped persons are concerned, the Ego remains ruminating over the occurrences of the day, until impacts from the physical world, such as the ring of an alarm clock, a call, or the like vibrates the Silver Cord and draws the attention of the Ego to its discarded vehicles and causes it to enter.

No occult development is possible until the third part of the Silver Cord has been developed, but after that event the Ego may leave its dense body and roam the wide world, either consciously after proper training and Initiation, or unconsciously, with the help of others, or accidentally, as a sleep-walker leaves his bed and returns unaware or where he went or what he did. In either case the ductility and elasticity of the third part of the Silver Cord, which is made of mind-stuff, serves as a link with the lower vehicles. The quality of the consciousness of the Ego when thus away from its dense body depends upon whether it has formed a soul-body of Light and Reflecting Ether, which is the vehicle of sense perception and memory, sufficiently stable to take along. If it has, the process of Initiation will have taught it how to proceed, and the Ego will have a complete consciousness while away from the body and a dependable memory of

what occurred on the soul-flight when it returns; if not, both consciousness and memory are bound to be lacking or faulty to a degree.

Having acquainted ourselves with the construction and function of the Silver Cord as a link between the Ego and its vehicles, we shall next study its make-up and use in connection with the animal and its Group Spirit. It has been taught in the *Cosmo*, that the habits, tastes, likes and dislikes of each species are due to the fact that they are actuated by a common Group Spirit. All squirrels hoard a store of nuts for winter use; all bears fatten themselves preparatory to the period of hibernation; all lions crave flesh, while horses without exception eat hay, but one man's meat is another's poison. If we know the habits of one animal, we know the habits of all belonging to the same family, but it would be futile to investigate the elder Edison to ascertain the source of Thomas A.'s genius. A treatise on the habits of a horse will apply to all horses, but the biography of one man differs entirely from that of every other human being because each acts under the dictates of an individual indwelling spirit, while the animals of a certain group are directed by a common intelligence, the Group Spirit, by means of the Silver Cord. Each animal has its own individual Silver Cord, so far as the two parts are concerned which connect the dense, vital and desire bodies, but the third part which is connected to the central vortex of the desire body, located in the liver, is the cord of the Group Spirit. By means of this elastic bond it governs the animals of its tribe, without regard to where in the world they may be, with equal facility. Distance is nonexistent from the viewpoint of the inner worlds, and as the animals have no mind of their own, they obey the suggestions of the Group Spirit unquestioningly.

In this respect children are an anomaly, for they also have only the two parts of the Silver Cord developed, and they have a mind from which the third part is growing. Thus the Ego has no direct communication with its vehicles, and therefore the human offspring, which has the greatest possibility, is at the same time the most helpless of all the creatures on earth, amenable principally to the authority of its physical guardians.

But though man is now individualized and emancipated from direct interference with his action by the leading string of the cord by which the Group Spirit *forces* (there is no other word which will convey the meaning) the animal to do its bidding, he is not yet fit to rule himself any more than the child, over which we hold authority till it is of age, is fit to take charge of its own affairs, and *Race Spirits* still continue to rule the nations. Each nation has its own Race Spirit which broods over the land in which its people live in the form of a

(Continued on page 128)



The Astral Ray

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De Sun Do Move

A Sermon by the Late Rev. John Jasper, Richmond's Well Known and Beloved Negro Preacher

REV. John Jasper, the negro preacher of Richmond, Va., stands pre-eminent among the preachers of the negro race in the South. He was for fifty years a slave, and a preacher during twenty-five years of his slavery and distinctly of the old plantation type. Freedom did not in any notable degree change him in his style, language or manner of preaching. He was 89 years old when he preached his sermon on "Regeneration" and with calm dignity and resignation shuffled off his mortal coil and entered the World invisible. He was a God-made preacher, great in bondage and immortal in freedom. His famous sermon on 'De Sun Do Move' intended as a refutation of the Copernican Theory that the Sun is stationary relative to the planets which circle around him, is herewith given in part.

"I kin read de Bible and get what lies on de surface. Out of de Bible I knows nuthin extra bout de sun. I sees its course as it rides up dar so grand and mighty in de sky, but dar is heeps about de flamin orb dat is too much for me. I know de sun is powerful and pores its light and heat in floods, and yet that is nuthing compared wid de blessed light dat flashes from de pages of God's Book. I knows dat de sun burns—in dem July days it nearly cooked de skin on my back as I hoed in de corn fields, but dare is divine fire dat warms de hearts of God's children. Do you feel it brethern?"

"But bout de course of de sun. I have gone thru de whole blessed book and got de last thing the Bible has to say bout de movements of the sun. I has it down pat. An let me say dat if I don't give it strait, you jest holler out, hold on dar Jasper, and I'll beg pardon. If I don't tell de truth, march up dese steps an tell me Ise a liar,

an I'll take it. I fears I do lie sometimes—I am so sinful, but my God don't lie and He haint put no lies in His Book of eternal truth, an if I giv you what de Bible say den I'm bound to tell de truth."

"I got to take ye on an excurschon to a great battle field. Most folks like to see fights—some are mity fond of gettin into fights, an some is mity quick in marchin down de back ally when der is a battle goin on. Dis time I'll scort you to a place whar ye will see a curus battle. It tuk place soon after Israel got in de promise land. Ye member dat de people uv Gibyun made friends wid God's people when dey fust entered Canaan, an dey was right smart to do it. But jes de same it got em into an oriful fuss. De cities round bout flared up and jined dare forces, and was goin to wipe dem clean out. Dey sent word to Joshua dat dey was in trouble to come quick. Joshua had de heart of a lion and he was up dar directly. Dey had an oriful fight, sharp an bitter, but yer mite know dat General Joshwer wuz not up dare to get whipt. He prayed an he fought, but de hours ware too short, and so he axed de Lord to issue a speshel order for de sun to hold up and de moon to wait awhile.

What did de sun do? Did he glare down in fiery wrath an say, "What yer talking bout me stoppen for Joshwer; Iaint niver started yet. Bin here all de time, an it smash up everything if I wuz to start." Did it say dat? What do de Bible say? It say dat it was at de voice uv Joshwer it stopt. I don't say it stopt—taint fur Jasper to say dat, but de Bible, de Book uv God, say so. But I say dis—*nuthin can stop until it hez first started*. So I knows what Ize talking bout. De sun was trabblin long dar thru de sky when de order cum. He hitched his red ponies and made a long call on de land uv Gibyun. He

perch up dar in de sky jus as frendly as a neibor what cums to borro sumthin, an he stand up dar and he look like he enjoyed de way Josher waxed dem wicked armies. An de moon she wait down in de low ground and pour out her lite and look jes as cam and happy as if she wuz waitin for her scort. Dey nebber budged, neither em, long as de Lord's army needed lite to carry on de battle."

"I don't read when Joshwer said, drive on, but I spose it was when de Lord told him to. Enneybody knows dat de sun didnt stay dar all de time. It stopt for biznis, and went on when it got thru. Ize showed ye now how dis part of de Lord's Word teaches dat de sun stopt, which show dat he wuz moven before dat, and dat he went on afterwurds. I've pruvud my pint, dat de Sun DO MOVE, and defy any one to say I haint."

Roses and Eggs

SOME time ago the writer read an article under the above caption in one of the great national magazine. There were some very amusing comments on the contents of the paper. Some were extravagant in their praises, others found fault with every feature. To some the editor was a voice crying in the wilderness sentiments that had carved expression in the subscribers' heart for years, to others he was simply a cheap weather vane.

One wrote:

"Yes that is right, go on baiting the Jews, but for every Jew subscription you get you will lose two Gentiles. Cancel my subscription."

Another said:

"Your article by shows plainly that you are catering to the Catholics, I want no more of your Romanisms, take my name off your list."

A third saw it another way.

"Being a devoted Roman Catholic I protest against the article by I want no more of your protestant propaganda magazine."

We quote these passages from memory, so they are not exact, but they express the sense and sentiment, showing that it is impossible to please all, and we remember this article because it showed us that we at Mount Ecclesia are not the only ones who are being criticized for doing, or not doing, things according to the ideas of every one who does NOT know conditions as we do, or has any realization of the heavy load we are carrying on the shoulders of a very few. We are always cheered by the words of appreciation given by the great majority and we endeavor not to be downcast by unjust criticism. We realize that we are far from being perfect, and strive to find if we have been remiss, when criticism comes, and correct the mistake if we find criticism merited.

But when we get a letter in terms of the most reprehensible "Billingsgate," absolutely unworthy of a lady, containing threats and criminal libel, *which is a felony to send through the mail*, and charging us with gross misrepresentation, to put mildly, we protest, and in order

to make it impossible for anyone to misunderstand our position in the future, we make the following statement:

The lady seems to think that our offer to cast childrens' horoscopes is a premium offer, and that subscribers are *entitled* to this service; she does not want a vocational reading, but a full horoscope, and scores us vigorously for giving babes the preference over boys of 15.

In the first place, we have always taught that *it is absolutely wrong to cast horoscopes for money or any other material consideration*. We have printed in numerous places in our literature a request that we be not annoyed with orders for horoscopes and forced to spend valuable time writing letters of refusal, and *we have returned many hundreds of dollars to people* who thought a generous fee would make us forget our principle and prostitute a spiritual science for material gain.

If our offer to cast childrens' horoscopes were a premium offer merely made to induce subscriptions, we would consider that we were dragging the stars in the dust, we would be worse than the charlatan who hawks horoscopes for ten cents in the open market; we would merit the scorn of all honest men, and we could not even help despising ourselves.

This magazine, as has been said time and again, is not published for financial gain. If it were we would not have enlarged it when it is not paying for paper, typesetting, printing and mailing; and the prices of materials are soaring. Please understand this thoroughly, *this magazine is published solely as a matter of SERVICE* to help aspiring souls by the Rosicrucian teachings, and as we believe Astrology will be an important aid to students we aim to teach this science as one phase of our philosophy.

The childrens' horoscopes serve several important purposes.

To teach students Astrology most effectively it is necessary to have actual data from which to give examples of the import of the stellar configurations at birth. These are furnished by the childrens' figures.

It is invaluable service to parents to show them *the*

and little children, the *younger the better*, for then faults are still latent, and there is a better chance of eradicating them in the first seven years of life, while the vital body, the vehicle of habits, is still in the course of gestation. We have however, extended the age limit to 14 years; but after that period, when the desire body is born, we consider a character reading useless for it is then past the formative stage where parents can change it. The average youthful person has not then the interest and inclination to undertake this work for himself or herself, and *we cannot deal with exceptions*.

As life is still in the making for such young people we SERVE them as space permits by giving them gratis advise on the matters which lie before them, namely marriage, motherhood and vocation.

Thus, our offer of readings had a twofold purpose; to obtain the data from which to teach students, and to render an important service to parents. We stipulated that applicants must be yearly subscribers as otherwise our second object might be frustrated and advise given to one

who would not see it when printed.

There is nothing in our offer saying that ALL subscribers are *entitled* to a reading. It would require more space than there is in the entire magazine to cast the horoscopes of whole families of children besides *a staff of trained assistants which could not be had for love or money*, and if anyone has subscribed for this magazine with the MISunderstanding

That that entitles him or her to one or more horoscopes we will cheerfully refund the subscription price, for we are not SELLING readings, what we give, we give for LOVE, and as a matter of VOLUNTARY SERVICE, and we reserve the right to use our judgment about how to do this work.

It may not be out of place to mention that a number of requests have gone in the wastebasket because parents have neglected to give the place, year or other necessary data. We are too busy to write and ask for this information, so please be careful to give full facts.

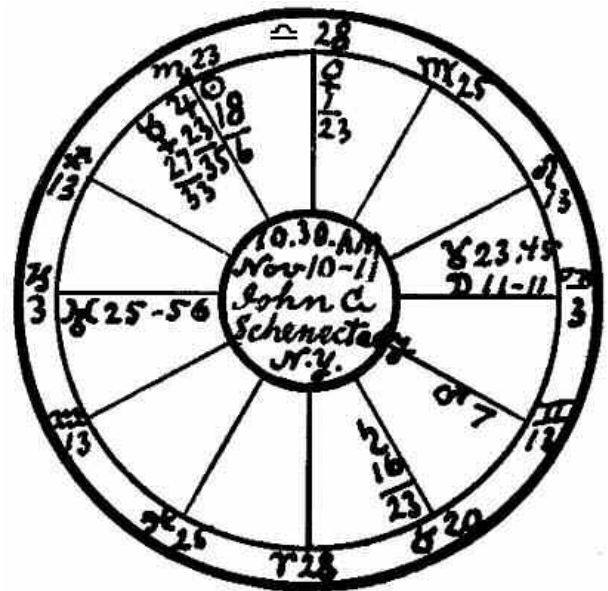
Your Child's Horoscope

JOHN G. born November 10th, 1911, 10:30 a.m. Schenectady, N.Y.

At the time of John's birth we find four cardinal signs on the angles with the majority of planets in fixed or cardinal signs. This shows that his will be a life of action and accomplishment, and that is itself a cause for congratulations, for whether a life be what we usually call good or bad, so long as there is action the life will be productive of soul-growth, and the seeming bad is turned to as good account as that which was regarded as best by us. Our Father in Heaven looks at all things from an infinitely larger viewpoint; to Him the roughest coating cannot hide the sparkling diamond-soul, and He gives to each of us just the experiences needed to wear away the coarse coating that hides the gem.

The foregoing paragraph does not mean, however, that a hard life and dreadful experiences are in store for John. On the contrary, the augurs at his birth were unusually splendid, and show that he has made what we would call *good* use of his last life to have earned such fine aspects; but to us Astrology is religion, or at least a phase of religion, and we feel it a duty as well as a privilege to preach that side of the science in season or out. Nor do we make an apology for so doing.

At John's birth Jupiter, the planet of benevolence, was conjoined with Mercury, the planet of mind, and the Sun, which is the life giver. These configurations occur in or close to the eleventh house which rules friends, hopes



and wishes. Is not that plain? Even if there were no other aspects to this group, we see at once that John will be of a happy, jovial, benevolent disposition. Naturally that attitude of mind will draw to him hosts of people who will want favors, and be in a position to return the compliments, so that they will help John to realize his hopes and wishes and this will bring him honor, wealth and fame. Is not that fine? But as said, he is not getting this for nothing, or by divine caprice; he has earned it somewhere, somehow, in the past and is now reaping the

fruits he did not garner then. Nor should it be forgotten, that it is *his present attitude* of continued kindness and helpfulness *that will preserve* the friendships he will renew in this life. Should he change, as he may, for he is divine and has a certain amount of choice, then gradually his friends will leave him and in his next life he will have a very different horoscope. This consideration also applies in the reverse manner to others who are not so fortunate as John; there is no reason to be jealous or despond, we all have a measure of free will, we may all try to be kind, and if we do, we shall also find friends who will help and comfort us as we them. The immutable law of compensation works with unerring exactitude in all departments of life.

Venus, the planet of attraction, is also uncommonly well aspected. We find it in the ninth house which governs the mind and it is sextile to Mercury, also trine to Mars in the Mercurial sign Gemini. These are also signs of a kindly, though energetic disposition. The sextile of Mercury to Uranus, and its trine to Neptune, gives intuition, and spiritual sight will likely be developed at some time in life. Saturn, the planet of obstruction, is sextile to the Moon which also influences the mind, and has the tendency to hold it steady when that is required for concentration upon some problem. It will also give him patience and perseverance to work out whatever plans he may form.

Venus' ray makes artists no matter to what branch they devote themselves. Here Venus is in her own sign, Libra, a sign of voice, sextile to Mercury, the planet of speech, and trine to Uranus the planet of inspiration, the latter in the first house, so we may judge that John will be a highly inspirational musician and singer. Mercury in Scorpio conjoined with Jupiter will also make him successful as a doctor or chemist.

But you want to find out about his faults of course, for he is not perfect, or he would not be here, and the best help you can give him is to aid him in correcting the undesirable tendencies in his nature, so that they may give him less trouble than if he is allowed to grow up with them unchecked.

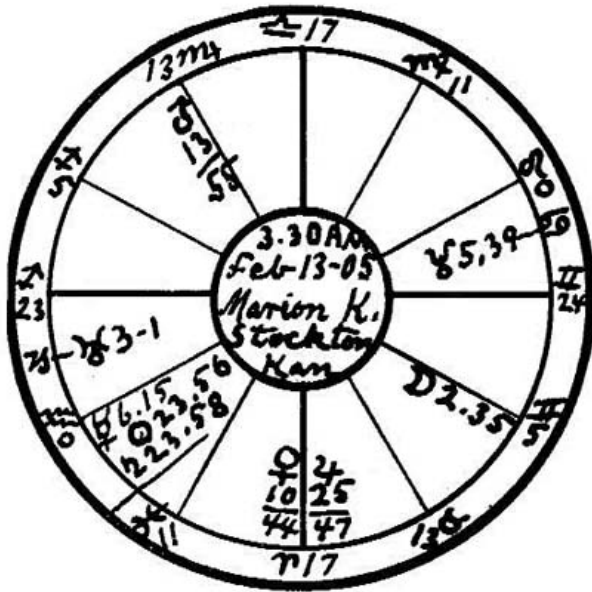
The first and most serious incipient fault is shown by Venus, the planet of love trine to its octave Uranus, the planet of Altruism. Now you would say, why! that seems good; altruistic, all-embracing love! So it does, if we could only live up to it. The Venus-love is essentially selfish; by it we love those who *belong* to us—*my* husband, *my* wife and *my* child—but Venus gives us no affection for those not related to us by such close ties. The Uranian ray will bear no restrictions, it embraces all the world in a pure, unselfish love, an ideal which is as yet unattainable to all but a few Great Souls, and *there-*

fore the aspect of Uranus to Venus gives trouble whether the aspect be good or bad. We feel drawn to all by the universal Uranian ray, but can only give expression to the Venusian love which aims to possess the object, and this leads to numerous illicit amours, which inevitably bring trouble in their train. The Sun gives life and vitality, but Saturn saps vitality. These two planets are in opposition from Taurus, which rules the throat, and Scorpio which rules the genitals. Be careful to guard John against forming a secret habit, and teach him the sanctity of the generative function, also the dreadful consequences visited upon the transgressors. Saturn in the sign of the throat shows that this is a weak point in the system anyway, if he takes up the vocal art that will need special care, and any abuse of the sex will react upon the larynx of one who has Saturn in Taurus.

As the Moon is the signification of the marriage partner of a man, we may judge that its placement in the seventh house, which rules marriage, sextile Saturn, the planet of obstruction, thrift and economy, will bring John a wife who will steady him and take care of him in a practical way which we trust will save him from the tendency shown. The Sun conjunction with Jupiter gives splendid health and recuperative power, but it is weakened by the opposition of Saturn, and there is on that account a tendency to apoplexy in later years. Teach him to be frugal in his diet.

Marion K. born February 13th, 1905 at 3:30 a.m. Stockton, Kansas.

At Marion's birth we find the common sign Sagittarius rising with Capricorn intercepted in the first house, and Uranus is there. The constellation Sagittarius is pictured as the Centaur, half horse and half man. It always gives a restless nature, the child born under its influence feels an inner urge, an ambition or aspiration, and as most of us are very undeveloped, we think to find heartease by seeking *without* in the wide world instead of looking *within*. So these people roam from place to place if not prevented by other influences, as Marion is, for in her horoscope the Saturnine sign Capricorn is intercepted, and in it is Uranus, the planet of liberty and independence. Marion is a difficult child, but were Uranus free in the rising sign she would be absolutely ungovernable; but the influence of a planet in intercepted signs is comparatively latent until by progression it frees itself from the sign which holds it in leash. And as the rate of progression for Uranus is very slow, Marion will never feel the full effect of his goading influence in a life of normal length. There is no question however, that she will always chafe at the slightest restraint, she will want to get away to somewhere, and that is not a happy condition. It



will take much joy out of her life unless you can appeal to her reason and show that contentment must come from within herself, not without. We feel that you may reach her in that way, for the Moon which signifies mind, is in Gemini, a Mercurial sign, and trine to Mercury, the other significator of mind, which is placed in the intellectual sign Aquarius. This gives her a logical mind of high calibre, and exceptional reasoning powers. It is to be hoped that this configuration will aid her to cultivate the philosophical mind, so that she may compose herself in comparative contentment by the realization that what cannot be cured must be endured.

Marion will always prefer the company of older people, because the Sun is in conjunction with Saturn, and she will find among them influential friends who will be of much benefit to her, because Jupiter, the planet of benevolence, is sextile to the Sun and Saturn which are located in Aquarius, the eleventh house-sign which also rules friendships. Saturn in the intellectual sign Aquarius makes her a deep and profound thinker, Mercury and the Moon also in airy intellectual signs gives her a love of literature, science, music and art, with considerable ability as a linguist and an elocutionist. She will be able to speak with great force and profundity so that her words will carry the weight of authority and impress her ideas upon the minds of her hearers. She will be a power in any cause which she may espouse, for she is very intense in whatever she undertakes on account of Mars position in Scorpio, where he is essentially dignified and will exert a strong influence though he is not aspected. This influence is augmented because he is the most elevated planet in the horoscope.

Saturn in the second house is very bad for the finances.

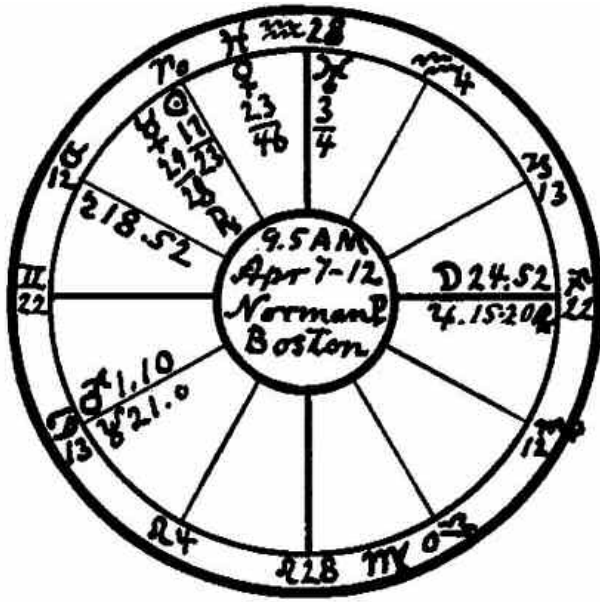
People with that configuration usually have a hard time all their lives. The Sun in the second house is also bad, for though it makes people capable of getting money, it also gives them the faculty of getting rid of it with equal facility. But when the Sun and Saturn are there in conjunction the result is good, for though the earning capacities of the Sun are somewhat obstructed by Saturn, so are his spending proclivities, and thus, people with that configuration usually acquire a competence by thrift and careful investment. Marion has Jupiter, the planet of opulence, sextile to Saturn and the Sun, so she will make for herself a lucrative business in some line that has to do with the fifth house which rules educational endeavors, public entertainments and publications. The Moon there, trine to Mercury in the second house, together with the fact that the artistic sign Libra is on the tenth house, which rules the social standing, leads us to believe that she will find her vocation in the publishing business, writing and editing books or journals of artistic and scientific nature.

Neptune in Cancer, the sign which rules the stomach, square to Venus, shows a fickle stomach, and Mars in Scorpio, which rules the rectum, tells you to beware of bleeding piles. Teach Marion to be careful in her diet and refrain from the use of condiments which irritate the intestinal tract. Saturn in Aquarius, conjoined with the Sun, finds reflex action in the opposite sign Leo, which rules the heart, resulting in a tendency to heart trouble. This is no cause for alarm however, strong hearts are weakened by overstraining, and weak hearts may be strengthened by care. If Marion is taught to avoid violent exercise she may never know that she has a heart so far as being troubled by its action is concerned.

Norman P. born April 7th, 1912, 9:50 a.m. Boston, Mass.

Here we have a youngster born under a lucky star, for the Sun is in its exaltation sign Aries, trine to the great benefic, Jupiter, which is essentially dignified in its own sign Sagittarius. This is a very strong combination which makes for general success in life, and it shows that we have here a strong soul capable of attaining and maintaining a place of vantage in the world. Mercury, the ruler of the Ascendant, is posited in the eleventh house, which denotes friends, hopes and wishes, so is the Sun, and taking the fact that Mercury is well aspected by a trine to the Moon and sextile to Mars, the giver of enterprise and energy, together with the trine of the Sun to Jupiter, we may well judge that Norman will have good and influential friends who will stand by him all through life and help him realize his hopes and aspirations.

This sounds all very nice, and it may cause some to



feel jealous because they, or their children, have not such a horoscope, but we must all realize that there is neither chance, caprice or luck in this world; as Mephisto says in "Faust":

*How closely 'luck' is linked to 'merit,'
Does never to the fool occur,
Had he the wise man's stone, I swear it,
The stone had no philosopher.*

We all are where we are by our own acts, if not in this life, then in a previous existence; this must be realized by all students of Astrology, for if we live only once, then there is no justice in the world, and the horoscope of a poor person who has Saturn square to the Moon at birth, for instance, may show nothing but the most unaccountable trials and setbacks all his life because Saturn by transit moves at the same rate as the Moon progresses, so *Saturn keeps hunting the Moon*, and every time there is a good aspect of other planets that might bring a little joy into the life, there comes Saturn square the Moon and frustrates it; but if there is an evil aspect, Saturn square Moon makes it still worse. That does not give such a person a chance compared to Norman, but if we hold the theory that both have lived before, and that Norman was friendly and helpful to whoever he came in contact with, while the other was selfish and did all he could to obstruct others, then we can realize the justice in the present birth when he is placed under the whip of Saturn, the planet of obstruction, while Norman is being helped by Jupiter, the planet of benevolence.

But it is also necessary to realize that Norman must continue in this life to be friendly, in order to keep the friends he has made, and the other poor person will probably learn the value of friends by the lack. He will then

strive to make friends who will sympathize with his sorrows. If he does, he also may ameliorate his lot and gain peace, for as we say continually, God and His ministers, the Seven Spirits before the Throne, *do not aim to punish or get even with anyone*. These Great Star-Spirits only try to teach us the lessons we need to learn in order to become nobler, better men and women; they seek to bring out the divine spark within ourselves, and the moment we turn from our wrong actions and begin to do right, we will feel less of the Saturnine obstruction and more of the Jupiterian benevolence. The horoscope shows only tendencies, we are the determinators as to whether we will drift with the tide or stem the current; as Tennyson says:

*Turn, Fortune, turn thy wheel and lower the proud;
Turn thy wild wheel through sunshine, storm and cloud;
Thy wheel we neither love nor hate.
Turn Fortune, turn thy wheel with smile or frown;
With that wild wheel we go not up or down;
Our hoard is little, but our hearts are great.
Smile, and we smile, the lords of our own hands;
For man is man, and master of his fate.*

Norman, then has all chances, made by himself, for a successful life, but he must exert himself to keep it so, for Saturn is in the twelfth house, which shows sorrow, trouble and self-undoing, and although Saturn is not afflicted, his position shows that underhanded attempts of secret enemies will not be wanting to frustrate his designs, and the cause will probably come from Mercury, the planet of speech. You may take it, that Mars in the mercurial signs, Gemini and Virgo, or Mercury in the martial signs, Aries and Scorpio, or Mercury and Mars in any configuration, have a tendency to make the person quick, blunt, abrupt and emphatic in speech, while if Mercury is in the saturnine signs, Capricorn and Aquarius or Saturn is in the mercurial signs, Gemini and Virgo, or Saturn and Mercury are configured, it gives the person caution, tact and diplomacy in their speech.

It may be set down also as a general rule that the Mars-Mercury person is open and above board, what he is, he is to your face, he cannot stand before you with a smile on his face and a knife ready to use when you have turned your back, and therefore he often incurs the hatred and enmity of people who then seek to undermine his position, honor and integrity. This the Saturn-Mercury person escapes by tact, but personally we do not admire the method, although we see certain reasons for its moderate use.

Norman has Mars configured with Mercury by sextile, and Mercury is in Aries, a martial sign, so you see that he is anything but two-faced, and he will have great

difficulty to hide his feelings from people; therefore, the people he dislikes will hate him and endeavor to harm him. This will bring him much unhappiness, and you may save him a lot of trouble if you can teach him to hide his feelings and simply keep away as much as possible from people who do not appeal to him. He does not need to become a hypocrite, but *it is not necessary to tell people unpleasant things.*

From the way we have spoken it might be inferred that Norman has only 'good' aspects, and that that would make the life barren of soul growth, which comes from the trials of life supplied under the influence of squares and oppositions, but we rejoice that that is not so. There are several squares which will bring out his mettle.

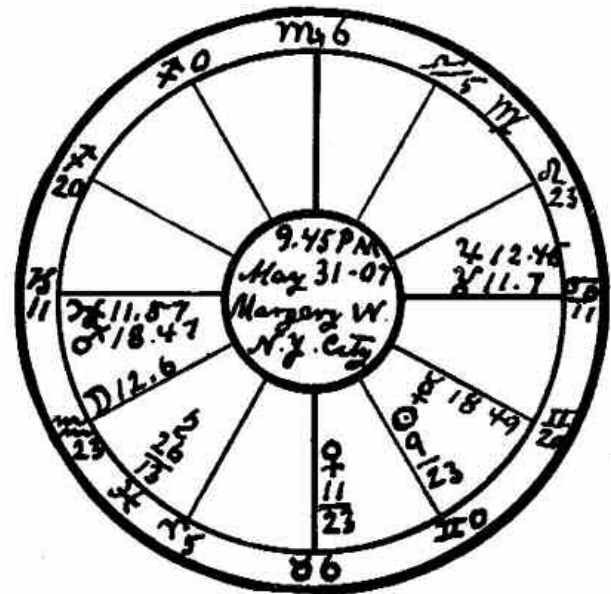
Uranus is the planet of idealism, and it is placed in its own sign, the intellectual Aquarius, in the ninth house, which governs the mind, and it is square to Mercury, the planet of reason. That gives us the key and the combination to Norman's mind. He is an idealist, a reformer, and very radical in his ideas. Without such people there would be no progress, the world would simply stand still, for oh! how it dislikes to move, *the old rut is so good and easy to travel*, but it hurts to make the effort to get into anything new. And can you see old Saturn there in the twelfth house, representing the conservative element that fights the reformer to the finish. But he will best them, for he has the help of many friends represented by Sun trine Jupiter.

He has occult powers nearly developed, but of a negative mediumistic character, for Neptune is in the psychic sign Cancer, square the Sun; the Moon is square Venus in the twelfth-house-sign Pisces; and Mercury is square Uranus, the planet of intuition, in the ninth house of visions and dreams. Be careful that he is taught to be positive and keep him away from mediumistic negative people or he may be caught to his sorrow.

See that his throat is hardened against cold, for Saturn is in Taurus, which rules that part of the body, and that makes him sensitive. Otherwise he will be very healthy.

Margery W. born May 31st, 1907, 9:45 p. m. New York City, N. Y.

Here is a combination for you: Uranus and Mars rising in the saturnine sign Capricorn. Original to the finger tips, and she is not going to do things the way anybody else wants, for she has a better way of her own, and she knows it. This may be very trying to her parents and her associates, but her way will be a good way in most cases, and it will be well to let her follow her own inclination. Venus, the planet of love, sextile to Jupiter, the planet of benevolence, makes her exceedingly kind and sympathetic. Sometimes the Mars-Uranus combination,



in opposition to Jupiter and Neptune, may lead her into rash impulsive acts of charity and may cause her financial loss, but in the long run she will be the gainer in experience and golden treasure in heaven and that is worth a whole lot more than the dross you have to leave behind when you shuffle off the mortal coil.

She will never be a Hetty Green, for Saturn is in the second house ruling riches, and he always obstructs, but she will always have abundant means to satisfy her needs, for the luminaries, the Sun and Moon, are in trine, and Venus, the planet of attraction, is sextile to Jupiter, the planet of opulence. These aspects give her the money, and the last named also gives her the taste for spending it by fostering a love of the beautiful in dress and surroundings.

And where will her money come from? From her own efforts and ability, as shown by the planets in the first house which gives her an unusual originality. This she will use in an educational work, as shown by the presence of the Sun and Mercury in the fifth house, trine to the Moon in the first. The first house signifies her own personal self in the most intimate sense, and the Moon is the planet of fecundation; as it moves around the zodiac it fructifies everything in all departments of life as denoted by the houses, and makes the opportunities grow and flower. It is trine to the Sun which stands for those in authority: employers, or heads of business enterprises; also to Mercury, which is the planet of mind, speech and writing. This configuration of the Sun, Moon and Mercury occurs from Aquarius and Gemini, two intellectual scientific signs. And Gemini, where the Sun and Mercury are, is in the fifth house in this horoscope. The fifth house deals with public places of pleasure and

amusement, also with literary publications and educational institutions. The nature of the configuration of the planets we are considering excludes the possibility of Margery being connected with anything of a frivolous nature, and points to the educational aspect of the fifth house as her sphere of work. She will originate and carry to a successful accomplishment an educational work of some magnitude despite all opposition, notwithstanding that she will be stigmatized as a fool and a freak, as shown by the opposition of Uranus to Jupiter and Neptune in the seventh house which denotes the public. She will also have a hard time getting a start, for though Saturn is intercepted and cannot therefore make his obstructive influence fully felt in the second house, which governs finances, and although he is unsuspected, there is always a cold hand over the department of life indicated by the house he is in; but as said, the other influences for financial support are too strong to be more than temporarily checked by him.

We have said that the disposition of Margery is basically kind, loving and affectionate, as shown by Venus in her home sign Taurus, and sextile to Jupiter in his exaltation sign Cancer, but at times the impulsiveness and irritability of Uranus and Mars in Capricorn may change her entirely for the time being. There is a bad temper and the difficulty of getting over it, a tendency to hold spite which should be dealt with in the early years. Would that

we had had the chance to cast this horoscope at birth, and instruct you regarding this trait of character, for it is already well settled, but you still have a chance to work on her to eradicate it, and if you can, it will save her many an hour of brooding over what she has said and done when in one of those moods. It is so difficult for a character like this to admit being in the wrong and to make up, so the best way is to avoid being irritable and impulsive. Self-control is learned in the earlier years of life to an extent not apprehended by educators, and if taught then saves much sorrow in later life. Be sure to see that if she has had a quarrel with anyone, she makes up as soon as possible, and that she must forgive and forget with her whole heart.

Jupiter, the planet of opulence, benevolence and munificence, in Cancer, the sign which rules the stomach, always makes the person generous to himself where food is concerned; in other words, there is a strong tendency to overeat, and when we consider this indication with the opposition of Uranus and the conjunction of Neptune, it is plain that Margery must not be allowed to satisfy her appetite for food, or she will become dyspeptic and her life will be frugal; and be sure that you teach her by example, and not by precept, for it cannot be expected that she will learn to like plain food and be satisfied with it if she sees you indulge in the delights of the table.

Vocational Readings for Young Men and Women

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

JOHN W. M. born May 26th, 1902, at 8:55 a. m., New York City, N. Y.

The father of this young man is a devout Catholic, and would like to know if his son has the material in him to make a priest. He (the father), has studied Astrology to some extent, and has himself set up the horoscope of his son which we use in judging the matter.

But before we give the desired judgment, we want to state our idea of what constitutes priesthood, and to emphasize very strongly, that while it may be eminently desirable for a young student to attend a school and study under really true and holy men who by their own devotion and spiritual attainments are qualified to call out similar qualities in their pupils *if they are latent within*, no amount of study, of books or rituals, or the art of oratory, can make a true priest, for the call to that high and holy calling comes from within, and who God calls He also gives the ability to serve Him, regardless of all

coaching to make him fit or impediments to unfit him. Do you remember the word of the Lord to Jeremiah, who was chosen despite an impediment in speech? The Lord said to him:

“Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee to be a prophet unto the nations.”

“Then said I Oh Lord God, behold I cannot speak for I am a child; for thou shalt go to all that I shall send thee and *whatsoever I command thee thou shalt speak.*”

“Then the Lord put forth his hand and touched my mouth. And the Lord said unto me, behold I have put my words in thy mouth.”

That call of God to the soul within is the only valid call and no ordination by any church or body can make one a priest of God, or compensate for the lack of that call. On the other hand, who has been called of God

needs no ordination of man, he is a priest, and he is a catholic, for that word means *universal*, is not concerned with any of the narrow sectarian divisions we foolish mortals have made.

What you want to know then, is not whether your son has the ability to study a lot of books, pass an examination, and be ordained to office, but whether he has the latent spiritual nature, the inner urge, the love of his fellow man that will make him anxious to help bear their burdens and share their sorrows and joys.

The Moon shows the instinctual mind, Mercury the reason, Uranus the intuition, and Neptune the spiritual perception. Uranus, the planet of Altruism, which embraces the whole human family in unselfish love, is the octave of Venus, which inculcates the selfish love of our family (because they belong to us). Neptune is the octave of Mercury; our reasoning may sometimes be at fault, but when illumined by spiritual perception our ideas must be true, as God is Truth.

In John's horoscope we find a remarkable condition which we do not often see. Mercury, the planet of reason, is conjoined with its octave, Neptune, the planet of spiritual perception, and Venus, the planet of the lower love, is trine to its octave, Uranus, the planet of Altruism. This stamps him as a soul destined to be a Spiritual Servant of humanity. But besides these indications, Jupiter, the planet of Religion and benevolence, is placed in the altruistic sign Aquarius, sextile to both Uranus and Venus. Moreover, Uranus and Jupiter are in *mutual reception*, that is to say, Uranus is in the aspirational religious sign Sagittarius, ruled by Jupiter, and Jupiter is in the humanitarian sign Aquarius, ruled by Uranus. This makes the aspect very much more powerful, and we may therefore say, that John not only has the spiritual qualifications for a priest, but you could no more prevent him from becoming one, than you can stop water from running down hill.

There is only one trouble about this vocation, John's exceptional spiritual perception will disclose to him flaws which have crept into all religions due to the imperfections of its ministers, and he will not pass them over in silence, for Mars, the planet of dynamic energy is in the sign Taurus, which governs the voice, square to Jupiter, the planet of religion. This will make John blunt in his speech, he will not endure equivocation, but call a spade a spade, with the result that he may get into trouble. He will not recede from what he believes in his heart to be right, for Mars is also trine to Saturn, the planet of persistence, so we believe that he will eventually become *a true Catholic, that is to say, UNIVERSAL*, priest, free to speak the word as God speaks to his soul. You may benefit from reading what is said about Venus trine

Uranus in the horoscope of John G. in this issue.

Geo. S. M. born August 12th, 1901, at 7:45 p.m. Scotland.

There are some people who are unable to do more than one particular thing, and who must do it in a certain specific manner, or they cannot do it at all. They are very unfortunate, for if it happens, as it often does, that they do not find the particular opening they can fit in, they become driftwood on the sea of life, driven hither and yon with every wind that blows. George is not of that kind by any means; he is versatile and able to fit in anywhere. That is shown by the fact that the planets are scattered through the signs at his birth. But when they are so scattered, and the Moon is in conjunction with Mercury in the sixth house as in his case, there is a danger that he will run from one thing to another and stay at nothing, for the Moon and Mercury are both swift in their motion, and the sixth house denotes employment. That inner restlessness which will urge him always to seek far fields under the delusion that they are "*greener*" and more pleasant than the particular spot where he happens to be is about the greatest detriment to a young man we know, particularly in the years where he ought to learn a business, trade or profession, for then his attention ought to be given undivided to the work in hand.

George is very bright, because Mars, the planet of dynamic energy is sextile Uranus, the planet of intuition, and sextile the Sun which is the life giver that brightens all it touches with its rays, and when he leaves one place he will have no trouble about finding another, but you can see that that will not benefit him when he does not stay long enough in any place to let people find out how smart he really is. They do not put people in responsible well-paid positions the minute they walk in and ask for a job. Therefore you ought to strive earnestly with George to get him to stay at one place and in one kind of work a reasonable length of time, or he will have the undesirable experience of seeing others who have not half his ability in positions of trust and responsibility, while he may have to go and ask them for a job.

George has splendid mechanical ability, particularly in connection with electricity, for Mars when well aspected strengthens the constructive faculty and gives ability to work with metals or fire. Uranus, which is the most elevated planet in the horoscope, signifies electricity in all its branches, and the Sun also strengthens Mars by sextile.

(Continued on page 128)

Don't fail to read the article on the new Encyclopedia of Astrology on page 127.

Studies in The Rosicrucian Cosmo Conception

* * * * *

How the Spirit Prepares for Rebirth

By Kittie Skidmore Cowen

THROUGH our previous studies of the *Cosmo* we have learned that at death the Ego loses both its physical and vital bodies, taking with it the *forces* of the seed-atom, which is located in the left ventricle, plus the desire body and the sheath of mind. When it leaves the First Heaven to enter the Second, it leaves the desire body, and later, when it leaves the Second Heaven to enter the Third, it loses the sheath of mind, but still retains the *forces* of the seed-atom belonging to the mind. And so in the Third Heaven, we are told in the *Cosmo* page 129, that the three-fold spirit, free and untrammelled, enters there to lave for a while in the great spiritual reservoir of force and ineffable harmony where it is strengthened and fortified for its next dip into matter. Now here is a point that it is well to remember. In the Third Heaven, at the journey's end of each life cycle, the threefold spirit is naked, *having only retained the forces of the four seed-atoms*, which will form the nuclei of the new threefold body and the sheath of mind.

As soon as the experience of the past life has been assimilated in Heaven, the law of consequence and desire for more knowledge draw the Ego back to Earth, as a magnet draws a needle, and it begins to contemplate a re-embodiment.

Here again the law of Consequence is the determining factor, for the new birth is conditioned by the past lives. Having lived many times it is evident, of course, that the Ego has met many different persons and had varying relations with them. Causes were generated between them, and many were left fallow, as it were, unable to produce their sequential effect, for one reason or another.

The invariableness of Law requires that these causes should find their consummation some time, and so the Recording Angels, who are the Great Intelligences in

charge of the law of adjustment, look up the past of each Ego, at the time it is ready for a new birth, and find out who among the friends or foes are living at that time, and where they are. As each Ego has made an enormous number of such relations in the past, there are generally several groups of such people in Earth life, and if there are no special reasons why one of them in particular should be taken, the Recording Angels give the Ego its choice of the opportunities offered. The Recording Angels select in each case the amount of *ripe* causation that the Ego is thus to work out, and show to the Ego in a series of pictures a panorama of what the coming life will be in each of the proposed lives, any one life of which the Ego may then choose. These panoramas run from the cradle to the grave, and give the great outline of the life, *but leave room for the Ego to fill in the details by new or free-will action*.

Thus, the Ego has a certain latitude as to place of birth, and it may therefore be said that in the great majority of cases we are where we are by our own choice. It matters not that we do not know in our brain; the Ego is yet weak, and not able to freely penetrate the veil of flesh, is largely dependent even upon the lower personality to help it grow, and the more we determine in our brain-mind to live in the higher self, the sooner the day will come when the Ego will shine through, and we shall know.

When the Ego has made its choice, it is bound by that choice to go through with the adjustment of debts contracted in former lives and are now ripe for liquidation. That then forms the destiny, or the hard and fast conditions of life, which can not possibly be changed. Any attempt to do so will surely be frustrated. But let no one think for one moment that this destiny compels the Ego to do wrong at any time. The law works only for good and, as we have seen, the evil in any life is the first thing

purged after death, and only the *tendency* to do this particular wrong remains, and this is offset by the feeling of aversion, generated by the suffering experienced in the process of expurgation. When the temptation to commit a similar evil act comes in a later life, this feeling of past pain, which we call conscience, warns and repels us from yielding to the temptation. But if we fail, in spite of this warning voice, the suffering we shall again experience in purgatory will add to and strengthen the previous feeling, until our conscience develops the necessary ability to resist the particular evil involved, and from that moment it ceases to be a temptation to us.

Thus we see that no Ego is ever *fated* to do wrong, that a least *every evil act is an act of free-will*, committed even against the resistance of whatever amount of conscience it had previously developed regarding the particular phase of evil.

The question of the coming rebirth having been decided, the Ego, which is in the Third Heaven, descends first into the Region of Concrete Thought and there begins to draw to itself the materials for a new mind. The forces of the seed-atom saved from the various bodies and the mind, now form the nuclei of the new vestures in which the Spirit will appear in its coming Earth life.

When the Ego descends into the Region of Concrete Thought the forces of the seed-atom of the mind of its previous lives are aroused into activity, and it begins to draw to itself the materials for a new mind, as a magnet draws to itself iron filings. If we hold a magnet over a heap of iron, brass, lead, silver, gold, wood, etc., we will very soon find that it will take only a certain quantity of them, according to its strength, for its attractive power is limited to a certain *quantity* of a particular *kind*. So it is with the forces of the seed-atom, they can only attract in each region such material as they have an affinity for, and only a certain definite quantity of that. This material then forms itself into a great bell-shaped object, open at the bottom, and with the forces of the seed-atom inside and at the top.

The materials taken from each region and woven into the bell add to its weight and this makes it sink farther and farther until it reaches the bottom.

From the Region of Concrete Thought the Ego, clothed in its bell-shaped garment of mind-stuff sinks into the Desire World where the forces of the seed-atom saved from its former desire bodies are awakened. These forces, like those of the mind, are inside the bell and at the top, and when awakened they begin to draw the kind and quantity of material needed to furnish the returning Ego with a new desire body appropriate to its particular needs. When the densest region of the Desire World has been reached there are two layers in the bell, the sheath of mind-stuff on the outside, and the materials for the

desire body inside.

The next step downward brings the Ego into the Etheric Region and the forces of the seed-atom of the vital body are next aroused into activity, but here the process of formation is not so simple as in the case of the mind and the desire body, for it must be remembered that those vehicles were comparatively unorganized, while the vital body and the dense body are more organized and very complicated. The materials of a given quantity and quality are attracted in the same manner and under the operation of the same law as in the case of the higher bodies, but the building of the new body and the placement in the proper environment is done by four great Beings of immeasurable wisdom, who are the Recording Angels, the "Lords of Destiny." They impress the reflecting ether of the vital body in such a way that the pictures of the coming life are reflected in it. The vital body is built by the inhabitants of the Heaven World and the elemental spirits in such a manner as to form a particular type of brain. But mark this, the Ego seeking rebirth itself incorporates therein the quintessence of the former vital bodies *and in addition to this also does a little original work*. This is done that in the coming life there may be some room for original and individual expression, not predetermined by past action.

It is very important to remember this fact. There is too great a tendency to think that all that now exists is the result of something that previously existed. If that were the case there would be no margin left for new and original effort and for new causes. But the chain of cause and effect is not a monotonous unfoldment. There is an influx of new and original causes all the time. That is the real backbone of evolution—the only thing that gives it a meaning and makes it other than an unrolling of latent actualities. (See *Cosmo*, page 135) *This is "Epigenesis"—the free-will that consists of the freedom to inaugurate something entirely new, not merely a choice between two courses of action*. This is the important factor which alone can explain the system to which we belong in a satisfactory manner. Involution and evolution in themselves are insufficient; but coupled with Epigenesis we have a full triad of explanation.

From a part of the material selected by the Ego, the Recording Angels fashion a mold or matrix which is placed in the reproductive organ of the mother to give appropriate form to the new dense body, while the forces of the seed-atom are placed in the generative secretion of the father. This alone makes fertilization possible, and here is the explanation of the fact that so many times sex unions are unfruitful. The Ego having been attracted to the husband and wife, no preparation is yet made by the Recording Angels for the development of a physical body. For there can be no dense body built until there is

a vital body (matrix or mold) in which to build the material. Also there must be the forces from a seed-atom for the dense body, to act as a gage of the quality and quantity of the matter which is to be built into that dense body. Although at the present stage of development there is never full harmony in the materials of the body, because that would mean a perfect body, yet the discord must not be so great as to be disruptive of the organism.

Thus, while heredity in the first place is true only as regards the materials of the dense body and not the soul qualities, which are entirely individual, the incoming Ego also does a certain amount of work on its dense body, incorporating in it the quintessence of its past physical qualities. No body is an exact mixture of the qualities of its parents, although the Ego is restricted to the use of the materials taken from the bodies of the father and mother. Hence a musician is born where he can get the material to build the slender hand and the delicate ear, with its sensitive *fibers of Corti* and its accurate adjustment of the three semicircular canals. The arrangement of these materials, however, is, to the extent named, under the control of the Ego. It is as though a carpenter were given a pile of boards to use in building a house in which to live, but is left to his own judgment as to the kind of house he wishes to build.

Except in the case of a very highly developed being, the work of the Ego is almost negligible at the present stage of man's evolution. The greatest scope is given in the building of the desire body, very little in that of the vital body and almost none in the dense body; yet that little is sufficient to make each individual an expression of his own spirit and different from the parents.

As soon as the vital body has been placed, the returning Ego, clothed in its bell-shaped covering, hovers constantly near the future mother. She alone does the work upon the dense body in the first eighteen to twenty-one days after fertilization. Then the Ego enters the mother's body, drawing the bell-shaped covering down over the foetus, the opening at the bottom closes, and the Ego is once more incarcerated in the prison house of the dense body.

The moment of entrance into the generative organ is one of great importance in life, for when the incoming Ego first contacts the before-mentioned matrix of the vital body it sees there again the panorama of the coming life which has been impressed upon the matrix by the Recording Angels in order to give the tendencies required to work out the *ripe* causation due to be liquidated in the coming life. At this time the Ego is already so much blinded by the veil of matter that it does not recognize the good end in view in the same unbiased manner as when making its choice in the Region of Abstract Thought, and when a particularly hard life reveals itself

to the vision of the returning Ego at the moment of entering the generative organ, it sometimes happens that the Ego is so startled and frightened that it seeks to rush out again. The connection can not be severed, however, but may be strained, so that instead of being concentric, the vital body may be above the head of the dense body. Then we have a congenital idiot.

Under the most favorable circumstances it is a great strain for the Ego to enter the generative organ, and every thing should be done by the parents, by way of maintaining the most harmonious relationship, to make this entrance as easy as possible.

From this time on the Ego broods over its coming instrument until the birth of the child and the new Earth-life of the Ego commences.

As we have seen, man is a great deal more than the dense body, and it must not be imagined that all his vehicles are equally mature when he is born into the Physical world. As a matter of fact they are not, the vital body grows and ripens inside its covering of ether until the seventh year, or the changing of the teeth. The desire body requires a protection from onslaughts of the Desire World until about the fourteenth year, it is born at the time we call puberty; and the mind is not sufficiently ripe to be released from its protective cover until the man reaches his majority at about twenty-one. These periods are only approximately correct, for each person differs from all others in regard to exact time periods, but those given are near enough.

The reason of this slow unfoldment of the higher vehicles lies in the fact that they are comparatively recent additions to the economy of the Ego, while the dense body has had a much longer evolution and is by far the most perfect and valuable instrument we possess. When people who have but recently come to a knowledge of the existence of higher vehicles constantly talk and think how nice it would be to fly off in the desire body and leave the "*low*" and "*vile*" physical, it shows that they have not yet learned to appreciate the difference between "*higher*" and "*perfect*." The dense body is a marvel of perfection with its strong articulated skeleton, its delicate sense organs, its co-ordinating mechanism of nerve and brain, which makes it superior to any other mechanism in the world. Therefore, though we realize that some day in the distant future our higher vehicles will attain a perfection far, far beyond that of our dense body, we must remember that at present they are more or less unorganized, and are of little value and we should in all things give thanks to the exalted Beings who helped us to evolve this splendid instrument whereby we are now functioning in the world as self-conscious human beings and working out our destiny, life after life, becoming each time a little more like our Father in Heaven.

Nutrition and Health

* * * * *

White Bread Starvation

A. W. McCann

THREE times each day, for three hundred and sixty-five days in a year, the housewife in each of the twenty million households in the United States spreads a table with food for the pleasure and nutrition of her family. How many times is that? Answer, you of a mathematical turn of mind! And each one of those billions of times—at least the exceptions are too few to count—the housewife places one article of food on the table, whether in a mansion or a hovel, whether the tables be loaded with luxuries of life, or whether this be well nigh the only article of food on the board. Is it to be wondered at that we call bread the “staff of life”?

But what if the staff on which one leans be broken? What of man’s progress then? Let us look at a few things about our modern bread.

The flour advertisements in the newspapers and publications tell us peculiar and wonderful things. Hundreds of thousands of dollars are spent to tell us that our flour is washed, brushed, scoured, screened and sifted through silk so that we get utterly perfect flour!

Hundreds of thousands of dollars are spent to exploit anemic crackers, biscuits, cakes, and our devoted, solicitous mothers, believing these advertisements, feed these wonderful units of denatured nutrition to their babes and rear a race of such vigor that it sends in one year two hundred and thirty-five thousand two hundred and sixty-two of its little ones under ten years of age where white bread and chalky biscuits are needed no more!

Nature never made a white grain of wheat, and man never made a white loaf of bread until about one hundred years ago in the city of London, when an idle epicure conceived the fetching idea of startling his guests with bread as white and lifeless as the aristocratic cloth on which it was served.

The organic grain of wheat contains, in organic form, all of the twelve mineral substances needed by the animal body. Chickens, guinea pigs, or monkeys fed on whole wheat bread will thrive, but chickens, guinea pigs, or monkeys fed on an exclusive white bread diet will die.

How does the white bread get white? White bread gets white because from the ground grain of wheat three-fourths of the minerals, including the phosphorous, iron, lime, chlorine, silica, sulphur, potassium and magnesium

are removed.

These elements are contained in the brown outer skin of the wheat berry, called the bran, and in the “shorts,” “middlings” and “tailings,” which are sifted and bolted out of the ground meal, leaving principally the white, starchy part of the interior part of the berry.

Nature, in her divine effort to teach us that we cannot interfere with the laws of life through thousands of years of agricultural experience, has failed to teach us the priceless value of these subtle substances which she goes through so many diverse ways to assemble for our needs.

Not alone are the minerals removed, but one of the wheat’s ferments, discovered by M. Mege Mouries in the inner cortical part of the wheat, is rejected in fine white flour.

Its function, when introduced into the body, is not fully known, but as it is one of the things which we thoughtlessly destroy, we mention it here.

Those who make our flour and our bread for us think they can “prove” that they are conferring a great blessing upon humanity in giving us the refined white product with which those slaughtered innocents were so familiar, and when we raise a cry of protest against their “proofs,” they laugh and show us the signatures of chemists.

What chemist’s signature will open up those little graves and deliver back to the fond and empty arms of grieving parents the million children that have died in this country during the past four years?

The millers admit that they do not give the people white flour or white bread through their own choice, but that, because the people think they want white flour and white bread, they are obliged to pander them.

Let it be remembered that from the hundreds of thousands of bushels of wheat “milled” every year in the United States, from the hundreds of thousands of bags of rice “polished” every year in the United States, from the tons and tons of barley “pearled” every year in the United States, from the enormous quantity of oats soaked, scoured, bleached, and “prepared” every year in the United States, from the thousands of barrels of corn ground every year in the United States, from all these grains the phosphorous is removed.

We have seen what takes place when we remove phosphorous from the soil, and we are now beholding the

tragedy that is being enacted under our eyes as we remove phosphorous from our bread and from our bodies. More than half the insane are consumptives. A singular fact has been noted in connection with the bones of the insane. They are very brittle and easily broken. This brittleness is due to phosphorous starvation. Where calcium phosphate is present in normal quantity the bone is tough and resilient.

Remember, three-fourths of these substances are removed from our daily bread.

The minerals which nature put into our wheat, and which we so deliberately remove, are lost to us forever, and the vitalizing missions which they would have naturally and beneficently performed are never performed at all.

Hundreds of tons of these "useless" by-products are annually removed and devoted to purposes for which they were never intended.

This debauching has been going on now for a century, and yet we stand in stupid bewilderment before the advancing scourge of tuberculosis.

We cannot seem to understand that we are deliberately reducing our national vitality by every ounce of organic mineral salts that we take out of our food and destroy.

Then as to the bran sifted out of the flour, some millers say that the silica which the wheat berry contains is practically "ground glass," and he cautions us against feeding "ground glass" to our tender babes.

They should also say that because wheat contains iron it contains horseshoes; that because it contains lime it contains bone-dust or whitewash; that because it contains magnesium it contains face powder; that because it contains phosphorus it contains match heads; that because it contains fluorine it contains the enamel of human teeth and the whites of human eyeballs; that because it contains chlorine it contains bleaching compound; that because it contains sulphur it contains the flames of Hades.

There are many prejudices to overcome in restoring whole wheat products and whole wheat bread, with all their wealth of vitality, to the people. The "ground glass" idea will probably meet with the sympathy of many doomed souls who are reluctant to give up their sickly loaf.

Some of the millers say that this "ground glass" contained in the bran of the wheat is an irritant, and that, therefore people not in normal health cannot use it without injury.

Some "Science Notes" fell into our hands in the month of December, 1911, stating that an "English Commission" has been looking into the subject of bread and that it finds the presence of bran in the use of whole wheat to be advantageous in special cases, but that in

general it is an undesirable element in bread because it is itself indigestible and interferes with the digestion of other nutritious factors in the food.

Of course it is indigestible in the sense that in its course through the body it is not taken up by the body and transformed into tissue.

We do not digest pepper, nutmeg, cinnamon, or any other spices. Ground spices, like ground bran, contain much indigestible fiber, but this fiber contains valuable properties, the influence of which upon the digestive processes is well known.

The miller who through his solicitude for our welfare would not permit us to eat whole wheat says nothing about our consumption of pepper, cinnamon, nutmeg, or ginger.

We all know that the seeds of strawberries, raspberries, figs, and grapes are indigestible, yet no being discards the seeds out of strawberries, raspberries, or figs before eating these luscious offerings of mother nature.

The millers, in their consternation at the thought of our eating the bran of the wheat, fail to warn us against eating corn on the cob. Every time we eat a "roasting ear" we eat the "bran" of the corn and every time we eat beans or peas we eat the "bran" of the bean and the "bran" of the pea, and it is well that we eat these things, because while they are not digested in themselves, they surrender to the body the invaluable mineral salts which they contain. Accordingly, while it may appear to the dullard that they have no place in the diet of man, they contribute wonderfully to the life-giving properties of his food.

Just as chopped meat surrenders its mineral salts to the water in which it is immersed, through processes of osmosis, so also does the bran of the wheat surrender its minerals to the body in the same way. But the bran not only furnishes indispensable mineral salts to the body, its chief virtue is as a regulator of the peristaltic action of the alimentary tract, by which its contents are kept moving onward.

One of the curses which white bread, or robbed bread, has inflicted on the people is constipation.

Read the patent medicines ads to get an idea of how many thousands of people require "pills."

Inhibited peristalsis is the malevolent origin of the woes of so many American women who are afflicted with uterine and ovarian diseases.

Bread made of the whole wheat, just as it comes from nature, together with the other reforms for which these pages cry out, will save our daughters and our daughters' children from the evils which food follies have imposed upon them.

In Dr. Albert Westlake's new edition of his book on *Babies' Teeth to the Twelfth Year*, he says:

“Babies’ teeth should receive consideration at least six months before the child is born. Necessary elements in their building up are furnished at this period by the mother’s blood, hence the need of the purity of the latter.

“Teeth require more organic phosphate (particularly phosphate of calcium and carbonates of lime) than other parts of the body; therefore, bone food is necessary for the mother (cow’s milk, eggs, especially yolks, peas, beans, lentils, whole wheat, outer grains, etc.).

“It is, therefore, vital to the offspring to get perfect peristalsis of the mother’s intestines. Elimination and evacuation should be regular without drugs.”

For this reason alone the mother should not be robbed of the potassium, sodium, magnesium, iron, phosphorus, sulphur, silica and chlorine which genuine whole wheat bread affords.

The millers will never know how many babies they have handicapped by their disregard of the laws of nature, or by the assumption that they know more than nature may teach.

No chemist can tell us in terms of grams anything about the exact quantity of phosphorous, iron, potassium, lime, silica, or chlorine which we should take into our bodies every day. Nature has fixed that mysterious and hidden thing for us. Confounded in our wisdom, we turn our backs and seek a new way through the dark.

The chemist admits he can never tell us that, and three chemists at Columbia University devoted months to a study of three of these minerals, determining nothing as to the quantity of them required, but determining everything as to their necessity.

The millers and bread makers do not know the trail of wreckage which they have left in the wake of their mineral contempt. They do not know how they have burrowed into the vitality of human life while it is still in the mother’s womb. They do not know to what extent they have been responsible for tuberculosis, diphtheria, pneumonia, scrofula, measles, scarlatina, anemia, etc.

If we could stop at this point and launch in the same manner our indictment against barley, rice, oats, corn, many prepared cereals and many breakfast foods, all of them with a few lonely exceptions being robbed as wheat is robbed, we would achieve our goal of putting you on guard against the food crimes of the nation and show you how to prevent those crimes, but we would go no faster than we are going.

The crime of denaturing our food begins with wheat and we will stick to wheat and “wheat products” until we have made it clear that we are to continue our journey downward into an abyss of national degeneracy if we do not stop and make such soundings as will tell us where we are.—*New York Globe*

Beating Self and Robbing God

Wm. C. McGinnis, Harrison, O.

IN THE British Museum is a vase of exquisite beauty, found in a marble sarcophagus near Rome during the sixteenth century. It was bought by the Duchess of Portland for ten thousand dollars and loaned to the museum. Its matchless symmetry impresses one; but examining it closely, he sees its surface seamed with cracks and sees holes closed with cement. Its perfection has been marred. How? A mad-man once struck it with his cane, breaking it into many pieces. With great cost and trouble its fragments were replaced, but it is practically a wreck.

Everywhere there are people like that vase; marred, scarred, broken, patched—mere shadows of their former selves. Broken constitutions! Why?

Realizing not the great value, beauty and perfection of those vessels, their bodies, like madmen they smote them with the Club of Disobedience of God’s Laws. Does man “break the Law?” The Law remains whole and operative; man beats and breaks *himself!* Smiting his body, he smites his mind, soul, happiness—all closely related.

“Your body is the temple of the Holy Spirit: if any man defile the Temple of God, him shall God destroy,” says God’s Word. Man defiles his body by ignorant, sinful acts; through God’s laws he shortens life and destroys the best in life. “Man does not die; he kills himself.”

“The modern kitchen is the vestibule to the saloon”; and much sinning and suffering comes by the way of eating. Destroy not your own or others’ happiness by wrong eating, or urging to eat.

The missionaries first going to Tanna in the New Hebrides were confused by seeing the natives carrying burdens on their backs. Men going to work in the fields carried burdens; women carrying water, carried other burdens. The missionaries, seeing naught that they did with these burdens, were mystified. Finally they comprehended; each native must carry with him all his portable possessions (even his brood of chickens) to prevent others from getting them—all were such great thieves! Burdens brought on their bodies by sin—*stealing!*

Many here and now constantly carry great burdens of Disease, Ugliness, Suffering, Doom, because of sin—*stealing!* Misusing *another’s* property;

Depriving God and humanity of the good they owe them! “Will a man rob God?” asks Scripture, and it answers, “Yea!”

“Ye are not your own; therefore glorify God in your

body and your spirit, which are God's. Whether ye eat or drink, or whatsoever ye do, do all to the glory of God," says His Word.

"Whatsoever things are true, honest, just, pure, lovely, of good report—*think on these things.*" *Health Truths are in God's List!*

"I pray your whole spirit, soul and *body* be *preserved blameless.*"—*St. Paul.* God helping me, I should do so, now and henceforth!—*Naturopath.*

THE VEGETARIAN STOCK POT

The question is often asked by visitors to Mt. Ecclesia, how can such delicious and high flavored soup be cooked without meat? and it may be assumed that the answer to this question is of general interest to our readers, so the following hints will show the method and the economy of using odds and ends to make the most delicious puree's, bouillon's, bisque's and consommé's in a few minutes by the addition of simple ingredients always on hand in every kitchen.

When a cook in a hotel or cafeteria has boiled his meats, the liquids are thrown into the stock pot which is

always on the stove, all surplus gravies and vegetable liquids go to this pot, and are boiled down to a thick puree, ready to be used to flavor his soups. The vegetarian cook is also waking up to the fact that the vegetables contain more nourishment than the bones and decomposed flesh of murdered animals, and that the best (the vegetable salts) goes to waste in the sink and the sewer; whereas, if put into the stock pot, they make the most delicious stock for flavoring.

To start a stock pot procure a large agate pot with a closed lid. When cooking and while the stove is hot keep this pot on the back to boil, but be careful not to allow the stock to stand on the stove while that is warm, or to allow it to turn sour; set it in a cool place when not boiling. When cooking asparagus, celery, peas, beans, carrots, and all other vegetables that must be drained, pour the liquids into this pot, potatoes that have been peeled, also vegetables left over after serving. These odds and ends can be boiled with the broth, but be careful not to use gravies or vegetables that have been prepared in milk or with flour, as they will spoil quickly. When this stock is boiled down to a thick puree it can be sealed while hot in a mason jar and will keep for some time in a cool place.

Menu from Mt. Ecclesia

Breakfast 7:30 a.m.

Sliced Peaches
Whole Wheat Mush with Dates
Corn Muffin & Honey
Coffee or Milk

Dinner 12 Noon

Vegetable Soup
Potato & Onion with Butter & Parsley Sauce
Fried Summer Squash
Corn on the Cob
Whole Wheat Bread & Butter
Milk

Supper 5:30 p.m.

Ukulele Salad
Apple Charlotte
Whole Wheat Bread, Butter & Honey
Tea or Milk

Recipes

Mixed Vegetable Soup

Peel one turnip, two carrots, two parsnips, one large onion, small clove garlic, one large potato, allow these to stand in cold water one-half hour, chop fine, have ready a deep pot (agate) with three tablespoons full hot butter, drop chopped vegetables into this and fry to a deep brown, adding one cup of chopped cabbage, parsley and celery mixed. Allow this to fry with the other vegetables, turning constantly. Cover with hot water and allow to boil, adding water so as not to boil dry, always keeping the vegetables well covered. Boil one hour, run through colander, place it on stove again and add enough water for six plates of soup, add salt, thyme, or whatever flavor preferred.

Have prepared Croutons, to serve with the soup, by taking dry bread, cut into small squares, place in oven until brown and crisp, serve at once.

Potatoes & Onions

Take one dozen medium sized white Bermuda Onions, peel and boil in hot salt water for fifteen minutes. Peel one dozen potatoes same size as onions. After allowing

to stand in cold water for one-half hour, wash and put them in with the boiling onions; boil until the potatoes are soft, then drain. Prepare in a frying pan two tablespoons full butter and three tablespoons full chopped parsley, after heating the butter to a light yellow, stir in the parsley, and one-half cup-full of milk, pour this over the potatoes and onions; serve while hot.

Fried Summer Squash

Cut Summer Squash into thin slices, and sprinkle with salt; let stand for a few minutes; beat two eggs, and after dipping the squash into the egg fry brown in oil or butter; serve at once.

Corn on Cob

Choose young sugar corn, full grown, but tender. To tell if tender, when pierced the milk should escape, *but not too thick*. After stripping off the husks, allow to stand in cold water to draw out all insects. Have ready boiling water salted, adding one-half cup of milk to keep the corn white, send to table covered with napkin to keep hot. Serve with butter.

The Rosy Cross Healing Circle

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

If you would like to join in this work, sit down quietly when the clock in your place of residence points to the given hour: 7 p. m., meditate on Health, and pray to the Great Physician: Our Father in Heaven for the restoration to health of all who suffer, particularly for those who have applied to Headquarters for relief.

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

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

August 3—10—16—23—30

September 6—12—19—27

October 3—10—16—24—30

Brighton Eng.
May 13th, 1916

To the Esoteric Secretary
Mount Ecclesia, Oceanside, Calif.

Dear Friend:

I want to tell you how remarkably free from rheumatism I now am, and how generally fit I am feeling. If I continue as free from pain as I have been this last fortnight I shall indeed be healed of this gouty poison which has caused me life-long trouble, always recurring from time to time in one form of suffering or another.

All my friends think me looking wonderfully well and young. I am sure that I owe your Healers very much for this improvement and I hope the time will come before long when I can make some more substantial acknowledgment than mere thanks and gratitude, however deep and sincere.

Ever gratefully yours,

B. C.

Echoes from Mt. Ecclesia

* * * * *

A Visit to Mount Ecclesia

Eva G. Taylor

IN ORDER to get even a faint conception of the magnitude of the service which is being rendered to humanity from the Headquarters of the Rosicrucian Fellowship, it is not enough to drive up in a car in time for dinner, then after taking a hasty and cursory glance through the buildings and grounds whirl away to the next point of interest. Many visit Mt. Ecclesia in that manner and naturally are disappointed. They fail to grasp the underlying significance of the work and therefore see in it what so many see in religion—only the surface limitations. In pioneer work there are always limitations. Workers are usually scarce, finances are low, and there are many privations and handicaps. Mt. Ecclesia is no exception to this rule—therefore it is no wonder that those who go as curiosity seekers—with no desire for real insight into the work—usually come away with the impression that the movement, like many others, is only a bubble.

But there is a great power back of the Rosicrucian Fellowship and those who go to Mt. Ecclesia in the right spirit invariably feel this power. It may not be fully recognized at the time, but it grows on one afterward and the influence is felt in the life. There is an indescribable sense of inner power, of inner poise that nothing can shake. This influence is largely due to the Pro-Ecclesia services.

There are many things of interest to inspect: the printshop equipped with modern, up-to-date machinery; the offices with their various mechanical devices to facilitate work—such as the Dictaphone, etc.; the grounds, so nicely laid out and profusely adorned with flowers; the electric emblem which when lighted at night may be seen for many miles up and down the coast; the spacious dining-hall which commands a wide view of ocean and snow-capped mountains; the library and cottages; and last, but not least, the Pro-Ecclesia where the Temple services are held. It is not the building which attracts here—it is the influence felt within. Those who go with the vision of a Cathedral in mind may feel disappointed at the unpretentious little building with its white facade and its mission bells which suggest a California of other days. This suggestion is emphasized by the panorama

which unrolls before the eyes as one approaches the chapel. Looking out across the valleys to the distant mountains it does not take a great stretch of the imagination to picture the *padres* of the old missions winding their weary way over the dusty *El Camino Real* to the little place of worship. But the picture vanishes when one enters the little chapel, and another influence is felt than that which the old missions exerted. They fulfilled their purpose and vanished—giving place to a wider knowledge, a broader outlook, a clearer vision of life and human destiny.

The daily services in the Pro-Ecclesia are potent in uplifting influence. There is an indescribable power in the simple form of worship, because one feels the invisible presence of great Ones. The vibrations are so high that they are sensed very keenly. The organ voluntaries carry a deeper influence than elsewhere, the Scripture reading comes with new meaning, the hymns seem like incantations in their effect. One could not carry on any converse in that place, for a reverent hush is felt, a subdued quiet that leaves its benedictory calm upon the spirit. This influence remains when later the duties of the day are taken up. A heart-devotion enters into the work increased by the morning service in the Pro-Ecclesia.

And the work! I hardly know how to begin to tell of its magnitude. There are piles of letters from all over the world to be answered; there are messages of cheer and hope to be sent to patients who have applied for healing; there are horoscopes to be set up for diagnosis of disease; there are letters to be written in response to appeals for instruction and light and help. All this requires thought, and not only thought, but heart sympathy and personal interest. Then there is the routine office work in connection with the manifold activities. These consist in part of the monthly lessons for students, the Probationers, letters, and the editing of the magazine—the *Rays from the Rose Cross*. As the teaching is spreading rapidly, the proportions of the work at Headquarters have assumed a magnitude undreamed of by those who do not see the inside of the movement.

All this stupendous labor devolves upon two faithful and devoted leaders with their small band of assistants.

Truly, it might be said here, as it was said of old by the Master of masters: "The fields are already white unto the harvest but the laborers are few!"

BEAR YE ONE ANOTHERS BURDENS.

Vacation time is to the souls of migratory proclivities a season of carefree joy when the dull routine of office, schoolroom or shop is temporarily resigned to the limbo of forgetfulness, and the mind concentrated on the problem of how to get the maximum benefit from rest, relaxation or change. That is good, and there is no doubt that they are better fitted to do their share of the world's work when they return to bench or desk.

There are some of us who cannot get a vacation however, who are forced to plod on year after year, the workers on Mount Ecclesia among them. Of this we do not complain, we are glad and willing to do the Master's work at all times. But vacation time is always our hardest season, because the vacationists pile a great deal of unnecessary work on our office force. We do not complain of this either, but feel that a statement of conditions and pointing out how to relieve us of this extra work will correct the matter in a large measure at least.

It is well known that it is extremely difficult to get efficient and *permanent* help in cities even when the wages are high, and you will readily see that the difficulty is multiplied many fold when one is in the country and cannot afford to pay high salaries because the work subsists on voluntary contributions. Consequently the work on Mount Ecclesia, *a work of considerable magnitude*, devolves on just three workers. One in the office, one in the print-shop and one at the editorial desk, with the aid of a little inexperienced help, which comes and goes as regularly as the ocean tides, and a lot of good dependable machinery.

The editor feels this condition keenly, for when his Dictaphone records are transcribed by a young person who studied baseball and typewriting at school to the exclusion of Webster, the corrected *copy* is so blurred that it makes "Roy" weep when he tries to find his way through the maze of corrections and set it on the linotype. If only somebody would invent a machine that you could put a dictionary in, attach it to a typewriter, press a button and let it write away, *it would make us Oh! So happy*, and save much valuable time.

But the office suffers most from change and inexperienced help. A recital of the woes of the Esoteric Secretary would tire you to no purpose, but if the construction and spelling in letters sent out by her department are not faultless, let the cloak of charity cover them,

and let us hope that some day Noah Webster may become a "best seller," and beat the latest "*favorite fiction*."

But every subscriber can help us in the office, by following a few simple rules.

1) *Write your full name and address in every letter.* If all followed this rule it would save thousands of steps each day and much time spent looking up addresses. And *please write plainly*, almost every day we pass illegible addresses from one to the other in an effort to decipher them. All other work is stopped for a number of minutes each time that happens, and a little care will obviate this trouble.

2) *Write orders on a separate sheet* when you want books or the magazine, write also full address please.

3) *When at a TEMPORARY address, let your postmaster forward your mail.* It is a complicated matter to change addresses where several lists are kept, and a person is a subscriber to the magazine, a student of Astrology, of the Mystic Christianity Course and a Probationer. It takes about two-thirds of the time of one person to keep the lists in order, occasional changes are made as a matter of course but when whole families move every few weeks, as some do all the time, and many do in vacation time, the task of keeping their addresses straight becomes prodigious. In addition we are often blamed because their mail goes astray, and have to send many extra copies which often follow the first into the post office wastebasket.

All this trouble and extra work can be avoided if our friends will give the postmaster their temporary address when they go on a vacation or move about from place to place, and we will thank them for their courtesy and consideration.

NEW PREMIUM OFFERS

Besides, in order to further stimulate subscription effort, we will give the following premiums for NEW subscriptions, (not renewals or people who are already on our list as past, present or prospective students, but *strangers*).

The *Rosicrucian Cosmo Conception* for 5 yearly subscriptions.

The *Rosicrucian Philosophy* for 4 yearly subscriptions.

The *Rosicrucian Mysteries* for 3 yearly subscriptions.

The *Message of the Stars* for 2 yearly subscribers.

When sending in subscriptions be sure to state what book you want, cash must accompany order, but if you cannot at once get the required number to secure the book, send them one at a time, and when you have done your part we will send you the premium.

*A PHILOSOPHIC ENCYCLOPEDIA
OF ASTROLOGY*

Does that name sound pompous? It suggests an unwieldy tome, perhaps several, and is it not a shock to be told that it is only an addition to our old friend "*Simplified Scientific Astrology*"? That is the case nevertheless, and this is the way it happened.

The Second Edition of *S. S. A.* had run out, all but a few dozen copies, when the editor finally settled down to the work of getting it ready for the printer who is to make corrections prior to printing a new edition. As some of our members had kindly made notes of the mistakes, this work was expected to be quickly done, and 'Roy,' our printer, who is always hungry for more *copy*, was already getting ready to send '*the devil*' after it to the editor's 'sanctum,' which, by the way, is no sanctuary from the printer's devil, who, with impish grin on his ink-smearred face and his incessant demands for 'copy,' under penalty of stopping the presses, makes the editor's life a burden.

But it has always been the ambition of the editor to make the Rosicrucian literature better than any other books on kindred subjects, and notwithstanding the uncounted compliments from other authors and authorities, attesting the excellency of *S. S. Astrology*, he could not be content to say "Let well enough alone, it is good enough," but pondered deeply how to make the book still better and of greater service.

One student had suggested that a *Glossary* of Astrological terms would be very helpful to beginners; that struck the editor as favorable and he forthwith began to write, fully expecting to get ahead of the 'devil,' and put the whole thing into about two pages. So he wrote:

Accidental Dignity. "Planets placed in the 1st, 4th, 7th, and 10th houses are accidentally dignified."

Then he stopped writing and began thinking. "Yes, that is true, planets in the" *Raphael* says it, so does *Leo*, *Lilly*, and every other good and faithful orthodox astrologer since the days of *Ptolemy* has said it: "Planets in the first"

But why do I hesitate if it *is* all right? "Planets in the first house *are* accidentally dignified." They have all said it, there can be no mistake; then *why*?

Yes that is what made me hesitate; that eternal Interrogation Point. "WHY"? shouted the editor, for he was then thinking aloud, "Why are the planets accidentally dignified in the 1st, 4th, 7th and 10th houses?"

"I, I dunno," grinned the 'devil' who had just then made his appearance, and thought the question was addressed to him.

"Then back to your inky regions," ordered the editor, "and don't you show your face here for a week; there are plenty more who do not know WHY a planet is dignified or exalted in one sign and not in another, nor WHY *exal-*

tation is a more powerful influence than *dignity*, nor what is the difference between dignity and exaltation; who have *repeated* for years the seemingly arbitrary pronouncements of Astrology, without perhaps even an inkling of the underlying divine philosophy.

"*But I know they want to know*, and isn't it funny, I never thought of telling them before of all the beautiful things I have found out in my studies of the inner side of Astrology?"

The 'devil' grinned; it is not quite certain whether it was because he thought it 'funny,' or whether it is the usual way of 'devils', but he did not move.

"Roy says he wants some copy, ain't youse got sumpin to gimme?"

Then we looked for the inkstand which had stood Luther in such good stead at Wartburg, but alas, for the curse of modernity, we had only our fountain pen, too precious to throw after his satanic majesty, so we were forced to temporize:

"Leave me in peace for a week or ten days, and I will give you a sheaf of copy that will make you really *smile* instead of grinning."

So he grinned again and vanished, and we set to work to fulfill our part of the bargain.

And the work was easy, for when you are full of a subject and you love it, it makes the fingers fly. The only trouble has been to keep within bounds and not raise the price too much. We had a list of *one hundred and thirty terms*, and in a fit of optimism thought that we might give a fair explanation in 16 pages. But then there came a number of *buts*. The *planetary hour tables* were too valuable to be omitted, so many students had asked for them, and to make them for the principal latitudes, North and South, and available for use the whole year would take six pages alone. So we set one of the workers to the task of making the drawings, and made up our mind that it would require 32 pages. But as the manuscript grew and we wrote our way slowly through the 'H's, we saw that *Horary Astrology* must have a good sized article, and when we came to *Lunations and Eclipses* we realized that students would want to know not only what they signified, *but* how to *predict both lunations and eclipses* for any year in the future *without even having to perform a single sum*. That is a trick worth knowing, is it not? So we went on and on, from one fascinating subject to another, and it is all done, ready for the 'devil.' *But* we doubt if it will go into 40 pages, and it haunts us. The book will be a real encyclopedia of Astrology, of more than one hundred pages; at the present cost of materials it cannot be sold for less than 75cents post free. *But* those who have seen the copy say it is worth its weight in gold, and we hope it is true, for then it will be a bargain anyway.

IMPORTANT NOTICE

It costs a great deal of work and some money to cast a horoscope, have it electro-plated, read, type set and printed. Unless the data are exact and right, all this work is in vain, and the horoscope worthless. Therefore we want to impress upon parents the necessity of being definite and accurate when sending in data for children's horoscopes, for we cannot take chances, and where the data are ambiguous, the request goes into the wastebasket.

The principal inaccuracy is in stating the birth time of children born near noon or midnight. We do not know what you mean when you write September 17, 1912, 12:14 P. M. Some people would think that you mean 14 minutes after midnight, which would then be the morning of the 18th. This would make a most radical change in the Moon's aspects, in the place of the Sun and the houses. Therefore the readings would be as different as day and night. Thus, if we happened to guess that the child was born at noon instead of at midnight, which has happened, our work would be lost, and Astrology would be discredited if the parent happened to be a stranger.

Therefore, when sending such data please state the hour definitely by adding the word noon or midnight as the case may be: September 17, 12:14 NOON, or September 17, 12:14 MIDNIGHT.

WOULD YOU LIKE A BIGGER MAGAZINE?

A bigger magazine *for the same money?* Of course you would, and we are anxious to give it to you, but you know it is a law in nature, that you cannot get something for nothing. We promised you last year that when we had 1500 subscribers we would enlarge the magazine, and we did it in May when we had only about a thousand, which does not pay for the material, labor and mailing; and now we have about 1200 subscribers—just think of it, we have found only 1200 people who appreciate what we feel is a really good magazine—and if you will go to work and interest yourself so that we get the subscription list up to 1500, the same number as we set last year, we will AGAIN enlarge the magazine so that there will be eight more pages in it, making a total of forty pages of new reading matter each month. That will give us more space to print the many interesting things we are forced to withhold at present.

QUESTION DEPARTMENT

(Continued from page 107)

cloud, as did the God of the Israelites, and in him they live and move and have their being. They are his peculiar people, and he is a jealous God. *With every breath they inhale this racial spirit*, and if taken away they long for their native country because wherever they are taken *the air is different* and carries the vibration of another Archangelic Hierarchy.

As time flies and we advance, we shall also be emancipated from the Race Spirit, which has lived in our breath since the time Jehovah Elohim blew *nephesh*—the vital air—into our nostrils. These Spirits work in the desire body and the Human Spirit, fostering selfishness and Egoism. Their highest accomplishment is Patriotism. But when we learn to build the glorious wedding garment called the *Soul body*, which is woven by loving self-forgetting Service, and the mystic marriage is consummated, when the Christ is immaculately born within, Universal Love will emancipate us forever from Universal Law, and we shall be perfect as Our Father in Heaven is perfect:

*From ev'ry power that holds the world in chains
Man frees himself, when Self-control he gains.*

ASTRAL RAY

(Continued from page 116)

Therefore it will be best for George to enter the electrical field and learn the mechanical phase of the science, and there is one way he may also satisfy his "Wanderlust," and that is by working himself up to a position as engineer in a suitable Transportation Company where he will have to travel at the same time as he follows his trade. If he can do that he may laugh at the Moon and Mercury, for he will then be putting them to legitimate use instead of having them chase him from pillar to post.

Another thing, people usually regard electricity as a dangerous thing to handle, and it is for some people, probably due to elemental inharmony which causes them to run counter to the currents, just as some people handle vicious dogs or horses with impunity, while others are afraid and get hurt with such animals. George will never be hurt by machinery, fire or electricity, for Mars is in no way afflicted, and he is, as said, sextile to the Father of Fire, the Sun, and sextile to Uranus, the planet of electricity.

A BRIEF RESUME OF THE ROSICRUCIAN TEACHINGS

(Continued from the Front of This Magazine.)

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 **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.

The Cost of the Courses

There are no fixed fees; no esoteric instruction is ever put in the balance against coin. At the same time it cannot be given “free,” “for nothing,” for those who work to promulgate it must have the necessities of life. Type, paper, machinery and postage also cost money, and **unless you pay your part** someone else must **pay for you**.

There are a few who cannot contribute, and who need these teachings as much, or more than those who may take comfort from financial ease or affluence. If they make their condition known, they will receive as much attention as the largest contributors, but others are expected to contribute for their own good as well as for the good of the work. Remember, **a closed hand that does not give cannot receive**.

Rosicrucian Christianity Lectures

6c post free, except No. 11, which costs 10c. Set of 20 lectures \$1.25.

- No. 1. **“The Riddle of Life and Death.”**
Presenting a solution that is both scientific and religious.
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Showing that we have a latent “sixth sense,” and what it opens up to us when cultivated.
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Showing the spiritual side of astrology, how it enables those who study it to help themselves and others.
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Christ or Buddha?

By Anett C. Rich,

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THE WESTERN WISDOM TEACHING throws a light upon the problems of life which is much more intense, far-reaching and soul-satisfying in every respect. A partial list of contents will indicate its scope:

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Cut out the attached coupon, it is good for a 10¢ rebate on any 50¢ purchase of books. Thus, for one coupon and 40¢ you may get **The Message of the Stars**. Two coupons and 95¢ buy **The Rosicrucian Philosophy**. Three Coupons and \$1.20 buy **The Rosicrucian Cosmo-Conception**; in short, you save 20 per cent by using the coupons.

THE ROSICRUCIAN COSMO-CONCEPTION GIVEN AWAY!

We are very desirous to carry the Rosicrucian Teachings into **new** fields, and have therefore decided

that we will give one copy of the *Rosicrucian Cosmo-Conception* to anyone who sends in five dollars (\$5) for five yearly subscriptions, or ten half-yearly subscriptions to this magazine. Provided, however, that **the said subscribers must be new**, not now on our list as correspondents or subscribers.

If you cannot get them all at once, send one at a time, and when the number is complete we will send this valuable book.

YOUR CHILD'S HOROSCOPE FREE!

We do not cast horoscopes for adults on any consideration; but **children are unsolved problems!** They have come to their parents for help and guidance, and it is of inestimable benefit to know their latent tendencies, that their good traits may be fostered and evil tendencies suppressed. Therefore **we will give each month a short delineation of character and tendencies of four children under 14 years** in the Astral Ray department of this magazine. **Parents who wish to take advantage of this opportunity must be YEARLY subscribers.**

YOUR MAGAZINE FREE

Get three new subscribers, send us their names and three dollars, and we will give you a year's subscription gratis.

MARRIAGE, MOTHERHOOD & VOCATIONAL ADVICE GIVEN TO YOUNG MEN & WOMEN

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

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

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

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