



# RAYS FROM THE ROSE CROSS



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## General Contents

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

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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.

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# The Mystic Light

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FEBRUARY 1917

## The Christian Mystic Initiation

### THE TRANSFIGURATION

**W**E REMEMBER that by the mystic processes of the true spiritual baptism the aspirant became so thoroughly saturated with the universal spirit that as a matter of actual fact, feeling and experience he became one with all that lives, moves, and has its being, one with the pulsating divine Life which surges in rhythmic cadences through the least and the greatest alike, and having caught the key-note of the celestial song, he is then endued with a power of a tremendous magnitude which he may use either for good or ill. For it should be understood and remembered that as gunpowder or dynamite facilitates farming when used for blowing up tree stumps, which it would otherwise require a great deal of manual labor to extract, so also they may be used for destructive purposes, as in the great European war. The spiritual powers may be used also for good or ill depending upon the motive and character of the one who wields them. Therefore whoever has successfully undergone the rite of baptism and thereby acquired a spiritual power is forthwith tempted, that it may be definitely decided whether he will range himself upon the path of good or evil. At this point he becomes either a future "Parsifal," a "Christ," a "Herod," or a "Klingsor" who fights the Knights of the Holy Grail with all the powers and resources of the Black Brotherhood.

There is a tendency in modern materialistic science to repudiate as fable, worthy of attention only among superstitious servant girls and foolish old women, the ideas commonly believed as late as the middle ages that such spiritual communities as the Knights of the Grail ever existed or that there are such beings as Black Brothers. Occult societies in the last half century have educated thousands to the fact that the Good Brothers are still in evidence and may be found by those who seek them in the proper way. And now, unfortunately, the tendency among this class of people is to accept any one on his unsupported claims as a Master or an Adept. But even among this class there are few who take the existence of the Black Brothers seriously, nor realize what an enormous amount of damage they are doing in the world, nor

how they are aided and abetted by the general tendency of humanity to cater to the lusts of the flesh. As the good forces, which are symbolized as the servants of the Holy Grail, live and grow by unselfish service which enhances the luster of the glowing Grail Cup, so the Powers of Evil, known as the Black Grail and represented in the Bible as the court of Herod, feed on pride and sensuality, voluptuousness and passion embodied in the figure of Salome, who glories in the murder of John the Baptist and the Innocents. It was shown in the legend of the Grail, as embodied in Wagner's "Parsifal," that when the Knights were denied the inspiration from the Grail Cup on which they fed and which spurred them on to deeds of greater love and service, their courage flagged and they became inert. Similarly with the Brothers of the Black Grail, unless they are provided with works of wickedness they also would die from exhaustion. Therefore they are ever active in the world stirring up strife and inciting others to evil. And were not this pernicious activity counteracted in a great measure by the Elder Brothers at their midnight services where they make themselves magnets for all the evil thoughts in the western world and then by the alchemy of sublime love transmute them to good, a cataclysm of still greater magnitude than the present world-war would have occurred long ago. As it is, the Genius of Evil has been held within bounds, in some measure at least. Were humanity not so ready to range itself on the side of evil, success would have been greater, but it is hoped that the spiritual awakening started by the war will result in turning the scale and give the constructive agencies in evolution the upper hand.

It is a wonderful power which has thus been centered in the Christian Mystic at the time of his baptism by the descent and concentration within him of the Universal Spirit, and when he has refused during the period of temptation to desecrate it for personal profit or power, he must of necessity give it vent in another direction, for he is impelled by an irresistible inner urge which will not allow him to settle down to an inert inactive life of prayer and meditation. The power of God is upon him to preach the glad tidings to humanity, to help and to heal. We

know that a stove which is filled with burning fuel cannot help heating the surrounding atmosphere, neither can the Christian Mystic help radiating the divine compassion which fills his heart to overflowing, nor is he in doubt whom to love or whom to serve or where to find his opportunity. As the stove filled with burning fuel radiates heat to all who are within its sphere of radiation, so the Christian Mystic feels the love of God burning within his heart and is continually radiating that to all with whom he comes in contact. As the heated stove draws to itself by its genial warmth those who are suffering with physical cold, so the warm love-rays of the Christian Mystic are as a magnet to all those whose hearts are chilled by the cruelty of the world, by man's inhumanity to man. If the stove were empty, but endowed with the faculty of speech, it might preach forever the gospel of warmth to those who are physically cold, but even the finest oratory would fail to satisfy its audience. When it has been filled with fuel and radiates warmth there will be no need of preaching. Men will come to it and be satisfied. Similarly a sermon on Brotherhood by one who has not laved in the "Fountain of Life" will sound hollow. The true Mystic need not preach. His every act, even his silent presence is more powerful than all the most deeply-thought-out discourses of learned doctors of philosophy.

There is a story of St. Francis of Assisi which particularly illustrates this and which we trust may serve to send it home, for this is exceedingly important. It is said that one day St. Francis went to a young brother in the monastery with which he was then connected and said to him: "Brother, let us go down to the village and preach to them." The young brother was naturally overjoyed at the honor and opportunity of accompanying so holy a man as St. Francis, and together the two started toward the village, talking all the while about spiritual things and the life that leads to God. Engrossed in this conversation they passed through the village walking along its various streets, now and then they stopped to speak a kindly word to one or another of the villagers, and after having made a circuit of the village St. Francis was again heading toward the road which led to the monastery, when of a sudden the young brother reminded him of his intention to preach in the village and asked him if he had forgotten it. To this St. Francis answered: "My Son, are you not aware that all the while we were in this village we have been preaching to the people all around us. In the first place our simple dress proclaims the fact that we are devoted to the service of God and as soon as anyone sees us his thoughts naturally turn heavenward. Be sure that everyone of the villagers has been watching us, taking note of our demeanor to see in how far it conforms

with our profession. They have listened to our words to find out whether they were about spiritual or profane subjects. They have watched our gestures and have noted that the words of sympathy we dispensed came straight from our hearts and went deep into theirs. We have been preaching a far more powerful sermon than if we had gone into the market place, called them around us and started to harangue them with an exhortation to holiness."

St. Francis was a Christian Mystic in the deepest sense of the word, and being taught from within by the spirit of God he knew well the mysteries of life, as Jacob Boehme and other holy men who have been similarly taught. They are in a certain sense wiser than the wisest of the intellectual school, but it is not necessary for them to expound great mysteries in order to fulfill their mission and serve as guide-posts to others who are also seeking God. The very simplicity of their words and acts carries with it the power of conviction. Naturally, of course, all do not rise to the same heights. All have not the same powers any more than all stoves are of the same size and have the same heating capacity. Those who follow the Christian Mystic path, from the least to the greatest, have experienced the powers conveyed by baptism according to capacity. They have been tempted to use that power in an evil direction for personal gain and having overcome the desire for the world and worldly things they have turned to the path of ministry and service as Christ did, and their lives are marked not so much by what they have *said* as by what they have *done*. The true Christian Mystic is easily distinguished. He never uses the six week days to prepare a grand oratorical effort to thrill his hearers on Sunday, but spends every day alike in humble endeavor to do the Master's will, regardless of outward applause and thus unconsciously he works up toward that grand climax, which, in the history of the noblest of all who have trod this path, is spoken of as "the Transfiguration."

The Transfiguration is an alchemical process by which the physical body, formed by the chemistry of the physiological processes, is turned into a *living stone* such as mentioned in the Bible, and the medieval alchemists who were seeking the philosopher's stone were not concerned with transmutation of such dross as material gold, but aimed at the greater goal as indicated above.

Moisture gathered in the clouds falls to earth as rain when it has condensed sufficiently and is again evaporated into clouds by the heat of the sun. This is the primal cosmic formula.

Spirit also condenses itself into matter and becomes mineral, but though it be crystallized into the hardness of flint, life still remains and by the alchemy of nature

working through another life stream the dense mineral constituents of the soil are transmuted to a more flexible structure in the plant, which may be used as food for animal and man. These become sentient flesh by the alchemy of assimilation, and when we note the changes in the structure of the human body evidenced by comparison of the Bushman, Chinese, Hindu, Latins, Celts, and Anglo-Saxons, it is plainly apparent that the flesh of man is even now undergoing a refining process which is eradicating the coarser, grosser substances. In time, by evolution, this process of spiritualization will render our flesh radiant and transparent with the Light that shines within, radiant as the face of Moses, the body of Buddha, and the Christ at the Transfiguration. At present the effulgence of the indwelling Spirit is effectually darkened by our dense body, but we may draw hope even from the science of chemistry. There is nothing on earth so rare and precious as radium, the luminous extract of the dense black mineral called pitchblende, and there is none so rare now as that precious extract of the human body, the radiant Christ. At present we are laboring to form the Christ *within*, but when the inner Christ has grown to full stature, He will shine through the transparent body as *the Light of the World*.

It is an anatomical fact of common knowledge that the spinal cord is divided into three sections, from which the motor, sensory, and sympathetic nerves are controlled. Astrologically these are ruled by the Moon, Mars, and Mercury, which are divine Hierarchies that have played a great role in human evolution through the nervous systems indicated. Among the ancient alchemists these are designated by the three alchemical elements, salt, sulphur, and mercury; between them, and upon them played the spinal Spirit-Fire of Neptune. It rose in a serpentine column through the spinal cord to the ventricles of the brain. In the great majority of mankind the Spirit-Fire is still exceedingly weak, but whenever a spiritual awakening occurs in anyone, such as that which takes place in a genuine conversion, or better still, at the baptism of the Christian Mystic, then the downpouring of the Spirit, *which is an actual fact*, augments the spinal Spirit-Fire to an almost unbelievable extent and forthwith a process of regeneration begins whereby the gross substances of the threefold body of man are gradually thrown out, rendering the vehicles more permeable and quickly responsive to the spiritual impulses, and the farther the process is carried the more efficient servants they become in the vineyard of the Master.

The spiritual awakening which starts this process of regeneration in the Christian Mystic who purifies himself by prayer and service comes also, of course, to those who are seeking God by way of knowledge and service, but it

acts in a different way, which is noted by the spiritual investigator. In the Christian Mystic the regenerative spinal Spirit-Fire is concentrated principally upon the lunar segment of the spinal cord which governs the sympathetic nerves under the rulership of Jehovah, and therefore His spiritual growth is accomplished by faith, as simple, childlike, and unquestioning as it was in the days of early Atlantis when men were mindless. He therefore draws down the great white Light of Deity reflected through Jehovah the Holy Spirit and attains to the whole wisdom of the world without the necessity of laboring for it intellectually and this gradually transmutes his body into *the white philosopher's stone, the diamond soul*.

In those, on the other hand, whose mind is strong and insistent on knowing the reason why and wherefore of every dictum and dogma, the spinal Fire of regeneration plays upon the segments of the red Mars and the colorless Mercury, endeavoring to infuse desire with reason to purify it of the primal passion that it may become chaste as the rose and transmute the body into *the ruby soul, the red philosopher's stone*, tried by Fire, purified, a creative budding individuality.

All who are upon the Path, whether upon the path of occultism or of mysticism, are weaving the golden wedding garment by this work from within and from without. In some the gold is exceedingly pale and in others it is deeply red, but eventually, when the process of transfiguration has been completed, or rather when it is nearing completion, the extremes will blend and the transfigured bodies will become balanced in color, for the occultist must learn the lesson of deep devotion, and the Christian Mystic must learn how to acquire knowledge by his own efforts, without drawing upon the universal source of all wisdom. This view gives us a deeper insight into the Transfiguration reported in the Gospels. We should remember distinctly that *it was the vehicles of Jesus which were transfigured* temporarily by the indwelling Christ-Spirit, but even while allowing for this enormous potency in effecting the Transfiguration, it is evident that Jesus must be a sublime character without a peer. The Transfiguration as seen in the Memory of Nature reveals His body as a dazzling white, thus showing His dependence upon the Father, the universal Spirit. There is great diversity in present attainments, but in the kingdom of Christ the differences will gradually disappear and a uniform color, indicating both knowledge and devotion, will be acquired by all. This color will correspond with the pink color seen by occultists as the spiritual Sun, the vehicle of the Father, and when this has been accomplished, the Transfiguration of humanity is complete. We shall be one with our Father and His Kingdom will have come.

## Links of Destiny

### An Occult Story

Eva G. Taylor

This article commenced in the August issue. Back numbers may be had from the agents or publishers at 10¢ post free.

#### Chapter VII

MRS. Remington was entertaining for Marozia. As in many more pretentious functions, pride was the dominating motive. Mrs. Remington possessed none of the warm hospitality which imparts life to social intercourse. She merely desired to impress the Watsons and Westons, besides several other leading people whose interest of late had ceased to focus in the Villa as a centre of social life and opinion. It had been extremely galling to her—this flagging devotion—especially as it could have been prevented by the members of her own family had they listened to her advice. Now she would have a little sweet revenge, both on Marozia and her former friends. Upon the former by throwing her as much as possible in Claude Rathburn's society. Then she would take a deliciously spiteful pleasure in parading Marozia before the eyes of the county gentility who already were beginning to be slightly patronizing—always an indication that respect has the minus sign placed before it.

"Who knows what may come of this party?" she mused while beating cake and putting the rooms in holiday attire.

"Girls are changeable and easily influenced! I'll see that Marozia doesn't let this chance slip! She's just like her father—head up in the clouds—but I'll keep their feet on the ground—see if I don't."

The county gentility were there in force on the night of the party. There were also two or three bright and shining lights from Cooperstown, Oneonta, and Utica, but best of all, Claude Rathburn in evening dress, with his perpetual smile. Mrs. Remington's cup brimmed over. It was nothing to her that curiosity played its part in attracting a large number of the guests. It was sufficient to her that they were there and she would play her cards well while the opportunity was hers. Naturally Marozia had acquired a certain distinction in the eyes of the county and village aristocracy during the past year. All desired to see what she was like since she had been away to school. The fact that Claude Rathburn was known to be a possible suitor added to the attraction.

"Really, she has quite an air—don't you think?" Viola Watson drawled behind her fan to the village doctor.

"Yes—yes, quite breezy!"

"Isn't it *funny*, as she was only in Utica? Now if she had been spending the year in the Metropolis—but—well it's funny anyway how she carries herself!"

"Yes—yes, very 'funny'—absolutely side-splitting!"

"I mean 'strange'," she corrected with a blush.

"Yes—very strange. A truly remarkable incident! Worth recording! I should say that it might very properly be classed as a phenomenon!" The old doctor's bright keen eyes held a humorous twinkle. Snobs were his special aversion, but his irony was never caustic. It filtered through a mind saturated with benevolent goodness and partook of its quality. Viola Watson simpered a little and wondered what the old doctor meant. She never awakened to the fact that she had committed a solecism.

Tonight Marozia was all that Mrs. Remington could desire. She was self-poised, stately, brilliant. Mrs. Morton watched her with a thrill of sadness.

"She is not the same!" she mentally observed. "She seems to have acquired force and magnetic charm and holds herself, as she holds others, well in command. She certainly has a new power and insight, which would indicate some crisis lived through in suffering and victory. Yet she has had no 'experiences' and life outwardly is sweetly simple to her. I do not quite comprehend the change and I miss the former Marozia with the witchery of her bright, quaint humor and fanciful drollery."

Marozia's soul was disturbed again tonight, for Claude Rathburn's face perpetually flashed before her. She could not seem to escape him. In whatever throng she found herself the centre he was at her side. Apparently he was ubiquitous this evening.

"O Mrs. Morton," Viola Watson was exclaiming, "can't you persuade Mr. Remington to let Marozia go with us to New York next week? It will be so jolly, don't you know, to have her with us?" Mrs. Morton thus appealed to, smiled as she replied:

"I fancy I should make a poor ambassador, so pray do not invest me such powers!" Marozia's smile responded to hers in a sympathetic flash. But Viola continued:

"It would be such great fun to have you go with us to the metropolis! You've never been there you know—besides we really ought to see more of each other, we're such old friends!" Marozia stood near her father whom

the Watson girls were besieging in vain. Close at hand beamed the omnipresent Claude. A satirical smile crept over her fine sensitive lips. Then she replied with forced animation:

“Miss Watson, I, as well as all my father’s pupils, have reason to remember that when he says no he means it!” She then turned to other guests and was lost in the throng.

Ralph Remington never enjoyed his wife’s entertainments, although there were golden moments interspersed here and there when he could converse with good old Doctor Lester or Mrs. Morton or Professor Bancroft. Tonight he felt weary and oppressed. A premonition of evil hovered over him. He longed to escape to the quiet of his library. The next best thing was a quiet talk with Mrs. Morton so he crossed the room to sit beside her on a divan.

“I have been thinking how wonderfully Marozia has developed during the past year!” she observed quietly.

“She has been in contact with a great soul.”

“The teacher she spoke of?”

“Yes.”

“Even so is it not remarkable to have acquired so much in such a brief period?”

“It would be so were it acquired as knowledge is, but dear Mrs. Morton it is an inner unfoldment. When a soul is ready time is transcended. Then when a truth is presented it is grasped immediately for it finds a response within.”

“You would remind me that it is *wisdom* instead of mere acquirement of culture!”

“Even so. Marozia is wise beyond her years! Her soul has a long past behind it during which she has improved her time instead of loitering. To be sure as spirits we all came forth from God at the same time, but some—nay many—among us are stragglers. Like children at school we idled away our time instead of learning our lessons and the result is that such are behind the others. They cannot grasp the deeper truths. There are many degrees in evolution! You see I cannot get away from the similes of the pedagogue!” he added smilingly.

“I know of no better way to explain the problems of theologians when they seek to understand the differences in mental and moral status among mankind. It has ever puzzled those whose sense of justice is strong. One does not like to have the blame for all these undeveloped and malformed characters thrown back upon the great Creator of the universe. That is a conception so inadequate that the devout and reasoning mind draws back in dismay. It does not explain—it merely leaves the gap unbridged.”

“Truly it does, my dear Friend. And in nearly all the modern cults—even in the advanced schools of thought

there are discrepancies—gaps to be filled or bridged! I have found nothing that is so satisfying to both mind and heart as this wonderful philosophy of life which Marozia has been studying. It is the abstract truth which I have always felt intuitively, formulated into a system. I promise myself much pleasure in deeper investigation of its profound mysteries.”

Later in the evening Marozia suddenly found herself face to face with Claude Rathburn in a room somewhat secluded whither she had gone to search for some drawings.

“Ah, I began to think that I should never have you for even a moment’s *tete a tete!* How persistently you have avoided me this evening!” His voice was low and persuasive, and his eyes burned with intensely concentrated power. To her they savored of the lower occult, yet a singular spell held her motionless. The words she spoke were mechanical and forced.

“I do not know that a *tete a tete* is especially necessary or desirable!”

“To you or to me?”

“To neither of us!”

“Thus speaks the Queen of other days! Her Knight of old would still render her obedient service, however!”

“You speak in riddles!”

“The Sphinx set the example and many wise ones since have followed the method! Grant me the favor of a closer acquaintance and I will unravel some very interesting ones for you!”

He smiled into her face and again she felt powerless to move or speak. It seemed long to her yet it was but a moment.

“Would you have power? Would you know some strange secrets? I can tell you many things—if you will let me—love you!”

A sickening revulsion seized her at the words. Yet he still held her eyes to his face.

“You belong to me,” he continued. “There are ties from long ago!”

Her inner Self protested at his words—yet the singular spell held her motionless. Then it suddenly drew some part of herself toward him and she became vividly conscious of a duality within. One part drew back from him with horror—the other part reached out in a strange fascination, compelled by the resistless power of his eyes.

“No—no!” Her tone was imploring yet she felt no power to move.

“I will prove it to you some day.”

“Please leave me!” she entreated. She put up her hands before her eyes and as footsteps were approaching he withdrew his eyes from her face. She felt weak and faint as she turned and walked out into the shadows of a grape vine on a side veranda. He did not follow her. He

no longer felt doubtful of the final result—of the desired conquest.

Marozia put her hands before her eyes again as if to shut out something. She drew in a long quick breath and shudderingly whispered:

“You—Marozia Remington! What does this mean?” When she again mingled with her mother’s guests a strange expression was in her eyes and she awaited with throbbing pulses the end of this tiresome affair. Claude did not seek her again tonight. He could now bide his time.

At the close of the function when Marozia sought her father in the library she was unusually silent. He noticed her abstraction, but attributed it to weariness. She laid her head against his knee and felt a touch of the olden calm steal into her throbbing brain.

“O Father, if I might always be with you!” she murmured.

“These affairs do not appeal to my little Girl?”

“O, some phases are interesting, but——”

“But the exceptions—what are they?”

“Claude Rathburn is one of them.”

“He does not interest you Dear?”

“Yes, and no! But I wish I might never see him again!

Why does Mama persist in inviting him here?”

A look of ineffable sadness crept into his face and he bowed his head lower.

When Marozia went to her room she sat by the open window until her pulses were calmed by the starry beauty of the night. Then with an imperious control of her will she shook off the strange spell and seemed as one suddenly awakened from a delirium.

“What is it—what is it?” she asked again and again but could find no answer. “I am the same Marozia Remington—yet not the same. I have committed no wrong yet I feel a strange sense of unrest. What is it that has come to me? He spoke of powers. My teacher had power but it was different. He never wielded that influence—he never talked of the occult. It was always of spiritual power—of character-building—of soul-growth that he discourses. Ah, I do not understand it!”

When in retrospection she lived over the events of the evening she felt the spell returning and censured herself for it.

“I never will see him again if I can help it—I loathe him!”

Yet subconsciously she knew that he had entered her life.

## Fragments from Nature’s Secrets

William and Elizabeth Denton

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

### KENTUCKY’S MAMMOTH CAVE

I HAVE a small fragment of fibrous gypsum which was obtained in the Mammoth Cave, Kentucky. This I gave to Mrs. Denton for examination. She saw it but knew nothing of its history and supposed it to be a piece of asbestos which it somewhat resembled.

“You must have had this given to you. The place I see does not look like this region. I see a beach with rocks upon it resembling this specimen. On this beach I see a soil with vegetation on it. The rocks I see here appear to have been placed here by artificial means. Now I see a curved wall arching overhead. The rocks that lie around seem to have come from an open place near there. Farther on the rocks are perpendicular.”

“I am in a cave that I have seen represented in books I am almost sure. It is very extensive. (I am not in a good condition for examining or I could see much better). It has been visited a good deal for I perceive artificial light, that is, light differing from that the rocks give out, by which I see objects under ground. There are parts of the cave however, that have been but little visited. I notice one room that has been visited a great deal and

and visitors must have remained and talked in it.”

“At one place I see steps going up and a rock juts out a long way. It looks fearful. I fancy this place is more extensive than it is known to be. All the rooms near the entrance seem to have been visited. This I know by the artificial light in them. Where that is I cannot see distinctly for this light makes *itself* visible rather than the objects around.”

“There is a cave below this much more magnificent than the other. It has not been visited I think. It is surpassingly beautiful. It looks like a palace built to embody the ideal beauty. There is something which looks like a sun raying out light all around. I cannot tell what it is. I cannot think of this as a cave. It is a gorgeous place. I see a beautiful curtain-like partition between two rooms with ridges and deep fluting. I notice one long hall with two walls about three feet high running the whole length of it. They look very singular here for they have quite an artificial appearance. What a splendid place this would be to live in. Only there is a cool damp feeling about it. I know not how to get out of

this labyrinth.

“There is a pit down much deeper. It goes into another cave by a winding way. What monstrous rocks! The cave near the surface is but a baby compared with these giant caves below. I thought that was a great cave but it is a poor pigmy by the side of these. This cave is partitioned off in every direction into long fine rooms with entrances from one to another and having high ceilings though they are not all of the same height. There are grand long halls opening into the entrance where I came down. I wonder why it is not dangerous. If those rocks were to fall how could one get out? I don’t know what it means, but I have a sense of animal influence. All at once I am on the surface.”

I then informed her that the specimen she had examined was from the Mammoth Cave. She said: “Is there water in the Mammoth Cave? I saw streams of water in it but did not notice them particularly there was so much else to see.”

I have never visited the Mammoth Cave, but those who have will, I think, acknowledge the accuracy of the description of the known parts of the Cave. Proofs of the statements with regard to the unknown portions, future explorers may yet determine. The animal influence felt was probably owing to the fossils contained in the mountain limestone in which the Mammoth Cave has been hollowed out by the action of underground streams for ages.

One thing the reader will notice from this and other examinations is, that the psychometer seems to be at the spot traveling over the ground. When our experiments first commenced, pictures connected with the history of the specimen passed before the gaze of the psychometer like a panoramic view, she being a mere passing spectator. After some time these pictures could be, to a certain extent, controlled; their progress arrested or hurried at will, till at length the psychometer seemed to travel to the spot where the specimen came from and described it as a living person would who beheld it with the natural eye. Not only was this done with regard to time present, but past. All the past to the psychometer seemed the present. All that has been was found to exist and could be examined as thoroughly almost as the present around us.

It would appear as a general rule that rays of light, though invisible to the eye, are passing from all objects continually and can penetrate readily certain substances, if not all, which are opaque to ordinary light. These rays seem to be able to pass at once to the brain of sensitive persons and give the sensation of vision without intervention of the eye as an organ. Ordinary light is too coarse for such a refined instrument as the brain to receive without the intervention of an organ which receives it and then introduces it to the brain. But for this

refined light the brain needs no such go-between, but passes at once through the portals and is admitted into the inner chamber of the soul. Some of the lower animals seem to perceive objects, though they are totally blind and in some cases do not even possess the visual organ.

We find in most large caves blind animals such as beetles, millipedes or fish, etc., but although they possess none of the organs of vision they yet move away from the light of the explorer’s torch, as similar animals out of doors at the approach of an individual. Eyes are unnecessary to these cave tenants and in process of time they are withdrawn, but they possess what answers the purpose equally well for their underground existence, otherwise they would certainly cease to exist.

In the fresh water polyp the whole body is sensitive to the influence of light, for it turns to it, and that this is owing to the sensitiveness of the whole body is evident from the fact that if cut in two both parts equally seek the light.

The *Monas Sulphuraria*, *Stentor Niger* and the *Actiniae* seek the light but change their position if exposed to the full glare of the sun and sink beneath the surface before any part of their bodies comes in contact with the atmosphere. *Vertillum Cynomorium* (a species of zoophyte) seeks the darkest spot and folds itself together if brought within the influence of the light. *In all these animals the power of sight is spread over all the surface of the body.*

Bats that spend their lives in twilight or darkness appear to possess this interior vision to a wonderful extent. Experiments made by eminent philosophic naturalists demonstrate that the bat when blinded regulates its motions in the same manner as when it has full possession of its eyes. Completely blinded bats were not in the slightest degree obstructed in their motions. They flew about by night and by day with their wonted ease and rapidity, avoiding all obstacles which lay or were intentionally placed in their way as dexterously as when in possession of their sight. They turned around at the right time when they approached a wall, rested in a convenient situation when fatigued, and struck against nothing. The experiments were multiplied and varied in the most ingenious manner. A room was filled with twigs. In another silken threads were suspended from the roof and preserved in the same position by means of small weights attached to them. The bat though deprived of its eyes flew through the intervals of these threads as well as of the twigs without touching them, and when the intervals were too small it drew its wings more closely together. In another room a net was placed having occasional irregular spaces for the bat to fly through, the net being



arranged so as to form a small labyrinth, but the blind bat was not to be deceived. In proportion as the difficulties were increased the dexterity of the animal was augmented. When it flew over the upper extremity of the net and seemed imprisoned between it and the wall, it was frequently observed to make its escape most dexterously. When fatigued by its high flight it still flew rapidly along the ground among tables, chairs, and sofas, yet avoided touching anything with its wings. Even in the open air its flight was as prompt, easy, and secure as in those rooms, and in both situations, altogether similar to that of its associates who had the use of their eyes.

Any animal living in darkness during a continued existence would, in my opinion, receive visual impressions in the same way. Still more, in animals whose ancestors had existed in a similar manner for ages the power would increase with continued use as transmitted for many generations.

It is not surprising that human beings should possess a faculty which is thus shared in by many animals, some of which are quite low in the scale of existence. We are told of an old lady who had been blind from her birth yet who saw in her sleep, and in her waking state described the clothing of individuals correctly.

Most blind persons exhibit such phenomena to a greater or less extent, according to the sensitiveness of the individual and the length of time during which the power has been cultivated.

Somnambulists who read and write with eyes closed and sometimes bandaged and who on dark nights walk along the roofs of buildings and narrow walls and perform various feats which other individuals could only do in the light of day, bear evidence of the possession of this faculty that we are now considering by man, for this subtle light to which I have referred is never obscured. It is always day to it, and to those who perceive by its instrumentality, the darkest midnight is light and clear as the sunniest noon.

Clairvoyance is but the exercise of the same power by an individual in a somewhat different condition. If this

subtle light can pass through a brick wall, a brick wall can as readily be seen through by a person who sees by its instrumentality as we can see through a pane of glass. To the clairvoyant, therefore, all things are transparent as air because they are pervious to the light by which he sees. The rays proceeding from objects passing directly through the transparent skull—transparent to this light—to the brain.

That which philosophers have sneered at and phenomena which they have denied will eventually be accepted and found to be in harmony with the finer forces of matter, with which they are as yet unacquainted. The number of sensitives is continually increasing, but not all are gifted alike. Where there is one who possesses the power of seeing psychometrically there are probably three who possess the power of feeling.

For years I have sought to develop in myself the power to see the pictures that all objects contain, but in vain, yet I am able to feel influences proceeding from substances that have once belonged to organic bodies and can at times by this means from a portion of bone describe the kind of animal to which it originally belonged.

In the following case we have, I think, the results of the unconscious exercise of this power:

In the town of North Walsham, Norfolk, in 1788, the "Fair Penitent" was performed. In the last act, where Calistra lays her hand upon the skull, a Mrs. Berry, who did the part, was seized with an involuntary shuddering and fell on the stage. During the night her illness continued, but the following day she had recovered sufficiently to converse. She sent for the stage keeper and anxiously inquired where he procured the skull. He replied: From the sexton who had informed him it was the skull of one Norris, an actor, who twelve years before was buried in the graveyard there. That same Norris was Mrs. Berry's first husband. She, being possessed of considerable psychometric power, recognized the influence proceeding from the skull and the recognition produced such a terrible shock that her death in six weeks was the consequence.

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## The Eternal Now

W. A. Rowdon

**A** GREAT fact to remember in self-improvement is that one's past life is in a great measure finished with. A common habit consists in living this life, or parts of it, over again in thought, not with any desire to learn any real lesson—such lessons are generally learned at the time—but to idle away a spare hour in

aimless and useless retrospection, to live the moments over again to indulge in reprehensible self-pity. At the actual moment in which we live we feel the results of our past lives. However unpleasant they may be, it is obvious that we ourselves have at some time put the forces into motion which now bring about these apparent unjust

results. Belief in re-birth is necessary for complete explanation. Explanation in detail, moreover, would require in the observer, development of the requisite spiritual power for the examination of the historical facts in the Memory of Nature. This has been done, and is a fact of occultism.

It is obvious then, that the most important time of our lives is the present—THE ETERNAL NOW—in which all work is accomplished. The effects of our present thoughts and actions will influence us at a later period. We make up our minds today to go to a distant land. We set forces in motion which eventually culminate in the desired result, and we step from the vessel on to the shores of the land which we decided to visit. Other actions, spiritual and material, may take years to attain their results, or may continue through this present life and bring about the final result in a future life. But once put these forces into action, the die is cast. Henceforth, from the mold of the die will proceed certain forms, and neither tears, protests, or threats can alter them by so much as a hair-breadth.

Truly, man is master of his own destiny, and the truth of this is greater than is usually imagined. It is true in daily life and equally true in the eternal life of the real man—our better self—the permanent, divine I, so different from that superficial, selfish, outer personality which frequently is the only expression of ourselves shown to the world.

It is not permissible to rest on the benefits of past actions, on the laurels of past victories. All life is progressive and active. We must be up and doing, cultivating our talents, using our powers to greater ends, those powers so hardly fought for, and eventually gained, in past lives. The modern person seeking spiritual help and knowledge must be a fighter; as keen as our commercial magnates, eager for fresh activities in all spheres; as

sharp and keen as the naval and military officers in this present titanic struggle, but with nobler battles to fight; ruthless in the war against prejudice, superstition, falsehood.

NOW is the great time. Incessant activity in well-doing, in study, self-control, and in the common routine of daily life, apparently so dull and grey, but actually as effective as the monotonous blows of a steam-hammer upon hard iron. Their merit is in cumulative effect and not in the individual blow.

It is only by mental stimulant that many who are naturally inactive can rouse themselves to be “up and doing.” “Fine words,” they say, “but I am different—I am not built that way. Can the leopard change his spots or the Ethiopian his skin?”

One of the greatest surprises in life is the wonderful amount of work, strange and arduous, too, that a man can achieve if he once makes an effort. It is not only surprising but tremendous. A cheery laugh at mistakes, indomitable courage to persevere, are great assets. If the cheery laugh refuses to materialize and the courage peters out, even that is something gained. For in trying to laugh and by the show of courage, we have a foundation as real as a concrete bed on which eventually the real cheery laugh and courage may be built.

It is hard to say which is the finer sight, that of the man who is superbly powerful and goes through life overcoming obstacles by sheer force, or of the man who struggles along, continually struck, buffeted, making little headway, with jaw set, head down, always, always fighting, never thinking of defeat, but game to the last.

Defeat is not quite so hopeless an event as is often thought. It means that the end in view has not been achieved. But by the very act of struggling, greater strength has been gained, which in itself is a real victory, and of immense value.

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## Tests in the Quest

B. Rogers

IN THE intellectual sphere of the civilized world today there is a great unrest. Many “run to and fro” in search of a something that they find easier to grope for than to define. They are attracted to and they dabble in every new cult that appears on the restless religious firmament, and carefully noting its exterior, they give a passing attention to any novel precept or explanation, and too often the latter is little better than an apology, and then journey onward along their aimless path, just as the fickle butterfly visiting every bright-hued flower and tasting of its pollen.

At first they tread this path quite unconsciously, yielding solely to the spirit of curiosity, but after a time, having observed certain discrepancies and anomalies to be apparent in the claims and elucidations of the various sects, they begin to feel puzzled, uncertain, and dissatisfied, and attaining to the first degree of consciousness in their search they utter the historic cry of Pilate, who was once in a like position, and who in his difficulty asked, “What is Truth?”

Thus, for the first time, these people realize that their transit from one set of opinions to another has a definite

object, and though its nature will appear very nebulous at first, yet as disappointment after disappointment is sustained this object will gradually loom up from the background, growing clear cut and imposing and eventually compelling the attention of the seeker.

This dissatisfaction and questioning is the outward sign of the first definite gropings for the path, and if the traveller is taking the staff of the intellect to feel his way onward, then the doubts, fears, and puzzlings will provide the thorns of his Via Dolorosa.

He will be intellectually assailed on all sides, every diversity of doctrine and practice will appear to him and seek to be reconciled with every other, until with wearied mind and aching head he may well be led to lift his consciousness from the bewildering diversity up to its Source, the great Unity, and utter with rhythm of heart and head, "Lead kindly light, amid the encircling gloom," the first line of Newman's immortal poem.

This admission of failure is in reality the moment of the seeker's greatest success, for he has raised his mind for that brief period into the realms where the desired knowledge rules unalloyed; and by the recognition of his own weakness he lays himself open to the assistance of those Beings who, working from the superphysical planes, stand as representatives of the Good Shepherd, ever ready to assist the more precocious of His flock.

There never was an earnest soul who uttered words of despair at his inability to unwind the seeming tangle wrought by the entwining of the multitudinous threads of appearances, whose words did not resound in the superphysical realms and whose call was not responded to gladly by Those laboring for, and directing our humanity.

And from this time he will receive help and guidance from the unseen, though the sources of this assistance will remain unmanifest. This does not mean, however, that he will be taken by the hand and led up to the fountain head, and after bathing his eyes and regazing upon the former enigma that which before was inexplicable will appear plain. Not in the least.

The Elder Brothers of humanity, in distributing anything in Their custody, whether it be love, wisdom, or the power to discriminate in action, keep one thing in view, and that is the prospective service value of the recipient. They are in reality the stage managers of this world platform on which the drama of life is being played and therefore the only object they have in distributing any talent is that the person who receives it may become an efficient actor in the ever continuing play. Unselfishness alone spells efficiency in the cosmic service.

For this reason, after his supplication has been made, the seeker is first of all tested upon his persistence, and

constancy, for without these two qualities he will be useless as a future Helper, and be caused unhappiness as a result of failure in that direction.

A certain feeling of relief comes over the seeker when he has poured out his heart, for he has been true to himself, he has attended the true confessional, and he requires no earthly lips to tell him that his shortcomings are forgiven and commiserated with and that an invisible grace will aid him in future attempts to solve his problems. And so he enters again into the intellectual sphere of the everyday world and again applies himself to the same questions.

He reads, investigates, and communes with himself upon the great mysteries of the source, purpose, and destiny of life, and of the justice of environments, and although he seems to be nearer a solution in the deepest sense, yet a little further on another deadlock presents itself, and the same impenetrable wall formed of every negative quality builds up around him.

He knows nothing of the working from behind the scenes and therefore may well be pardoned if with this obstacle confronting him, even his accumulated faith may fail. As a result, he may either give up the quest, declare that knowledge is impossible and that all is speculation, or drift into the most congenial set of opinions.

This is the wise and necessary test set by the Elder Brothers to all seeking definitely for truth. In the Rosicrucian Fellowship, where the rules are based upon the occult facts prevailing, the Student must remain in the most elementary section, whatever his previous knowledge, for a period of two years before he can have the opportunity of touching the fringe of the deeper teachings.

Now Those who are governing the Rosicrucian Order itself are also most active along similar auxiliary lines in the Western world, therefore They apply the same methods, which are the only rational ones from both viewpoints when understood.

The test spoken of may last for varying periods numbered by months or years, and many will fall by the wayside weary or despondent, or wander into the many by-paths. Thus those seeking from idle curiosity, or from uncertain motives, are gradually eliminated from the quest, and only the prospective actors remain.

In the course of time the third stage begins to develop. The seeker commences to learn the necessity of discrimination. Formerly he was fascinated by each sect offering new explanations, and he judged the whole subject by the totality of their presentations. From that experience gained he begins to collate and analyze his information, and as time passes, is able to synthesize the

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# Question Department

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## Nature Spirits

### QUESTION:

It is stated in the *Cosmo* page 126 that the faculty of space perception is connected with the delicate adjustment of the three semi-circular canals in the ear, pointing in the three dimensions of space. Logical thought and mathematical ability are in proportion to the accuracy of their adjustment.

It seems that the perception of the fourth dimension has been arrived at by mathematicians of a very high degree. Can you tell me if there is any change in the arrangement of these semi-circular canals, or what is the process that leads up to the fourth dimensional consciousness?

It would also seem that nature spirits and elementals have this fourth dimensional consciousness which is a higher degree of consciousness than that which we now possess and possibly the bee or the Elberfeld horses. Will you please supply the missing link? What makes man or humanity superior to these beings and what is the arrangement of these semi-circular canals in the case of the bees and these gifted horses?

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### Answer:

To the majority of mankind figures are exceedingly dry. They are not only uninteresting, but exceedingly tedious, for we are used to living an outward life among other people and friends where we give expression to our desires, feelings, and emotions. The more these are stirred the more interesting we find life and, contrariwise, the things that do not cause a ripple of emotion are held to be dull and uninteresting. Therefore the majority do not take to mathematics or anything else that will sharpen the mind without at the same time arousing the emotional nature.

We know that God geometrizes, that all the processes of nature are founded upon a systematic calculation which argues the great Master-Mind. When God as the great Architect of the universe has built the whole world upon mathematical lines, we may know that consciously or unconsciously the mathematician is reaching out in a direction in which eventually he will find himself face to face with God, and this in itself argues an expansion of consciousness. When we consider the fact that each one of the semi-circular canals is in fact a super sensitive

spirit level adjusted so as to indicate to our consciousness the motion of our body through the length and breadth, height or depth of space, we may easily understand that their actual adjustment is necessary to space perception. If they are true, then the space perception of that person is perfect, and if he takes up the study of mathematics then his theories will agree with what he sees in the world as actual facts. This in some high minds engenders an actual love of figures, so that they may rest such a mind instead of being a source of fatigue as they are to most people, and then that love of figures may arouse in him the latent spiritual faculties, but not through any change in the semi-circular canals, for these are bony structures and not easily changed during the life time. There is no doubt, however, that one who has a taste for music or mathematics will later build these canals more accurately in the Second Heaven between death and a new birth.

With respect to the consciousness of the elementals or nature spirits. You are quite correct in assuming that they have what may be called a fourth dimensional consciousness, for in addition to the height, width, and depth, which are the dimensions of space in the physical world, there is what we may call "throughness" in the ethers. With the etheric sight you may look into a mountain and if you have an etheric body such as the nature spirits possess, you may also walk through the hardest granite rock. It will offer no more obstruction than the air does to our progress here, in fact, not so much, for here we are hindered by winds. But even among nature spirits there are different entities and a corresponding variation of consciousness.

The bodies of the gnomes are made of the chemical ether principally, and therefore they are of the earth earthy; that is, one never sees them fly about as do the sylphs. They can be burned in fire. They also grow old in a manner not so greatly different from the human beings.

The Undines, which live in the water, and the sylphs of the air are also subject to mortality, but their bodies, being composed of the life and light ethers respectively, make them much more enduring, so that while it is stated that the gnomes do not live more than a few hundred years, the undines and sylphs are said to live for thousands, and the salamanders, whose bodies are principally

(Continued on page 126)



# The Astral Ray

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## How to Test a Horoscope

**I**T SOMETIMES happens that a momentary mental aberration causes even the best of mathematicians to make a mistake in his figures, and if an error occurs when casting a horoscope an immense amount of labor may be wasted before it is discovered. There is an easy method of verifying the figure in the main points by a glance at the position of the sun, which the cautious astrologer never neglects to make use of, and we would specially recommend it to beginners, who are naturally more prone to miscalculate than those who have long experience.

When you have calculated the place of the sun and entered it in its proper house and sign, note at once if its position coincides with its actual place in the sky at the time of day when the child was born. If the birth occurred about sunrise the sun must be near the Ascendant, if in the middle of the forenoon the sun should be somewhere in the eleventh house, if near noon the sun will be found near the Midheaven in a correctly cast horoscope, and in the middle of the afternoon it is in the eighth house.

A child born near sunset has its sun close to the cusp between the seventh and sixth houses, and if the birth

occurs about 9 p. m. the sun will be in or near the fifth house. When birth is at midnight the sun is near the nadir, and a child born about 3 o'clock in the morning has the sun in or near the second house.

If you find that the sun is in its proper position relative to the houses, you may confidently proceed with your calculations and place the other planets; if not, you have made a mistake which must be corrected before you go further.

When someone hands you a horoscope calculated by another astrologer and asks you to read it, look first at the time of birth and then see if the sun is in its proper position relative to the houses, for if you start to read from an improperly cast horoscope you lay yourself liable to ridicule. Suppose Saturn were on the Asc., and you accuse that person of being melancholy; when he denies the imputation and you discover that Mars and Mercury should be there in Scorpio, it is not probable that he will accept your explanations, he will more likely sneer at astrology and astrologers, nor can we deny that, from his point of view, such condemnation is justified, therefore be careful to look at the Sun. Other mistakes may occur, but that is the most serious and the most easily detected.

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## When is the Best Time to be Born?

**I**N THE light of occult investigation of some of the modern methods, it appears that Birth is an event we are powerless to control; when we seem to do so in a slight degree we are really the agents of Destiny to accelerate or delay it till the proper moment has arrived. This view is also justified by the author's experience in Horary Astrology.

The philosophy of horary astrology is that at the time

one is impelled to ask a question concerning an important matter, the heavens contain also the answer, and a figure set for that time will contain the solution to the problem. But it should be particularly noted that the time to set the figure is when the inquirer asks the question of the astrologer, when this is done in person; when it is done by mail the astrologer sets the figure for the time he reads the question in the letter.

On a number of occasions we have received letters containing questions which bore marks of having been delayed by flood or fire, but the figure cast for the moment of reading gave the answer, showing that the delay had a part in the plan. Nor should it surprise us that the great Intelligences which are the ministers of destiny foresee and make allowance for contingencies beyond the grasp of the human mind, and when the infinite mind bestows equal care when designing the anatomy of a fly, a mouse, or a lion, may we not conclude that a similar attention to the minutiae prevails in all departments of Life, and that when we seem to delay or accelerate birth, we are really aiding nature to take its predetermined course, as said in the opening sentence of this article?

Nevertheless, people often ask the astrologer when is the best time to be born, young astrologers also frequently want to know, not that they have any idea of controlling birth, but so that on seeing a horoscope, or being told a person's time of birth, they may make a quick mental calculation to determine whether he has a so-called good or bad horoscope.

Such a judgment would of course be founded only on the position of the sun by sign, and approximate house, hence general in the extreme. It may be said, however, that other planetary positions being equal, it is better to be born when the Moon is increasing in light, from the new to the full, than when she is decreasing, from the full to the new, for the growing Moon always increases vitality and furthers our affairs.

It is best to be born in April or August when the life-

giving Sun is in its exaltation sign Aries, or Leo, its home, for then we enter the sea of life on the crest-wave of vitality and are backed in the battle of existence by an abundant fund of vim and energy.

It is good to be born in May and July when the life-light of the Sun is focused through the exaltation sign and home of the Moon: Taurus and Cancer, especially, as said, when the lesser light is increasing, for those configurations also furnish an abundance of vitality, which is such a great asset in physical life.

With respect to the time of day most favorable for birth, it may be said that children born about sunrise or during the forenoon from 8 to 12, while the Sun is traversing the houses of friends and social prestige are the "luckiest" for they are helped on every hand. Children born between noon and midnight are less "lucky" the nearer the Sun comes to the nadir; then the "luck" turns again, for the children born in the early morning while the Day-star is ascending toward the eastern horizon will have to carve their own way in the world, but opportunities will be given them in abundance.

We may therefore sum up our conclusions by saying that it is best to be born at sunrise, or in the forenoon, preferably in April or August, when the Moon is increasing in light.

Finally it should always be borne in mind that there is no "luck" in the commonly accepted sense, but that what we have or lack in any respect is due to our own actions in the past and that in the future we may have what we now lack by proper application.

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## The Urn of Aquarius

C. W. Stiles

**T**HE Zodiac is the circle of the heavens which most immediately concerns us, and like every circle contains three hundred and sixty degrees.

To get an idea of the immensity of this plane of the ecliptic, remember that the Earth's orbit around the Sun is about 585,000,000 miles and that this plane of the Zodiac is fifteen degrees wide over the whole distance.

This big circle is divided into twelve parts of 30 degrees each which are called, the Signs of the Zodiac.

The different Signs were given their names by the Ancient Sages because by a long course of observation and tabulation it was found that the influence of the Sun, as it passed through each Sign, had a certain effect upon the vegetable kingdom and brought into active manifestation certain qualities in mankind.

Each Sign is expressed by a symbol, and the invention

of these symbols goes back into ages of which no record remains.

When the Signs of the Zodiac were named they, no doubt, coincided with the constellations, which they no longer do.

Each Sign has a Ruler who is believed to best express the qualities of that Sign. These planets or Rulers are the physical bodies of Great Beings who are called in the Bible, "The Seven Spirits before the Throne," and who have charge of our evolution.

Each visible planet is the embodiment of a Great Spiritual Intelligence who is endeavoring to guide humanity according to God's plan, having always regard to the end in view, without especial regard to present suffering. Each one of these Great Beings has his own special work to do for mankind.

The first Sign, Aries, is at one of the corners of the Heavens, and when the Sun is in Aries he is as far East as he can go. Aries, the Ram, was so called because it rose with the Sun in the Springtime and expresses Life. The shepherds named it for their flocks, which were their most precious possessions.

Next follows Taurus, the Bull, called from the herds which were esteemed next in value to the sheep.

The next is Gemini, the Twins, sometimes called Castor and Pollux, who in their eternal youth tell their own story of human brotherhood.

The fourth Sign, Cancer, is at another corner of the Heavens. At the summer solstice the Sun seems to stop and crab-like to crawl backward. So we call it "The Crab."

But the Egyptians named this Sign "*The Scarab*," the Beetle, and used the scarab as a symbol of the soul, calling this Sign, "The Sphere of the souls awaiting re-birth."

Then rises the Royal Sign, Leo, the home Sign of the Sun.

Next comes the "Celestial Virgin," generally called Virgo.

The Sun is said to be born of the Celestial Virgin because at the winter solstice, when the night is darkest, the Virgin rises upon the Eastern horizon and the Sun begins its new circuit toward the vernal equinox to pour fresh life into the Earth.

The third corner of the Zodiac is held by Libra, the Scales, so called because at the Autumnal equinox the days and nights are equally balanced.

Then follows Scorpio, the Scorpion, who carries his sting in his tail and rules the Eighth House, the House of Death. Scorpio rules the organs of generation, and death awaits all who are born from sex.

The ninth Sign, which has especial control of the mind, is Sagittarius, the Archer, who is half man and half animal. The symbol shows a man with a bow, and represents man rising from the animal.

The Archer aims his arrow directly at the Sun, which shows his aspiration and although he frequently misses his aim, he sometimes hits, and at least he keeps on trying.

The fourth and last corner of the Heavens is held by Capricorn, the Goat, which delights in climbing lofty precipices. He occupies the corner where the Sun begins to climb the sky on his return North.

The eleventh Sign is Aquarius, the Waterbearer, who is supposed to be carrying an urn full of water in his arms. This urn contains his feelings and emotions and if he tips the urn, they will run out. If he carries it steadily, they will remain in the urn. So the thing is entirely under his

own control, and this is the ideal set in the Heavens for us all to reach.

The last or twelfth Sign of the Zodiac is Pisces, or the Fishes. The symbol is two fishes swimming in opposite directions, united by a band. The two fishes point to the great deep, that place of mystery. The band uniting them speaks of the Unity of All.

The Zodiac means a "Circle of Animals," and while two of the Air Signs, Gemini and Aquarius, are human, one of the Fire Signs, Sagittarius, is half human, and one of the Earth Signs, Virgo, is human, all the rest except Libra, which is neuter, belong to the animal kingdom.

These twelve constellations are always in the same relative position, but on account of a slight motion of the poles of the Earth, the Sun crosses the equator at a slightly different point each year at the vernal equinox and appears to go slowly backward in the Zodiac, at the rate of 50 seconds per year, taking 2100 years to go backward through an entire Sign, and completing the circuit of the whole twelve in about 25,868 years.

This backward movement is called "The precession of the Equinox."

The great cycle was completed the last time in 498 A. D. when the world began on a higher spiral of its evolution.

The Signs that most intimately concern us of the present time are Aquarius, Pisces, Aries, Taurus, Gemini, and Cancer. These six Signs really comprise the quality of all the Signs in the Zodiac, as the quality of a Sign is always reflected in the opposite Sign.

Each Sign of the Zodiac has a Ruler who is believed to be in accord with the Sign. Each one of these Great Beings is charged with a certain phase of our development, "So it is clear that the education of humanity depends largely upon the training our instructors have had in previous evolutions."

When the Sun was last by precession in the Watery Sign Cancer, the continent of Atlantis was buried beneath the waves and what seemed to be a new Heaven and a new Earth appeared, with a new race to inhabit the Earth.

This catastrophe which overtook Atlantis while the Sun was in Cancer is the cataclysm told of to Plato by the priests of Egypt and which Plato afterward recorded. The priests told Plato this deluge, according to their records, took place about ten thousand years before.

Cancer is a fertile Sign and the Moon also controls growth. As the vibration of the Moon shows, it also controls mind, the digit of the vowels being the spiritual force of the expression number of the active Trinity.

In this connection it is interesting to recall that mind was given to infant humanity toward the close of the Atlantean period.

Jehovah, the Holy Spirit, who also expresses three in his vowels, is the Regent of all the Moons, which are used for the purpose of giving beings who have fallen behind in the march of progress another chance under different circumstances and more rigid law to try to regain lost ground.

The name *Jehovah* shows the protecting care He is always exerting and that He tries to reach his pupils through their mind.

But Jehovah was a severe taskmaster and taught his children to realize that when they did right and pleased Him, they would be rewarded, and when they did wrong swift punishment would overtake them. It was "An eye for an eye, a tooth for a tooth." It was in no sense a reign of mercy, for humanity would not have understood mercy, it was a Reign of Law, in which selfishness flourished. So by appealing to the selfish instincts, humanity, while it was developing a mind, was pushed and prodded up the path of evolution.

As the Sun went backward in the Zodiac after about 2100 years in Cancer, it entered the Air Sign, Gemini. Gemini controls the lower or brain mind, and the Twins are the symbol of eternal youth and human brotherhood. Being an Air Sign, it was an Age of Expression.

This time is believed to have been the Golden Age in Egypt, for in an Air Sign souls are most easily aroused to a recognition of their divine origin. It is probable that the writer of the Book of Job lived in the Gemini Age.

The Ruler of Gemini is Mercury, whose name shows the hard educational work he called for, and the vowels in his name point to the fact that his work was intended to enlarge the mind of infant humanity until it could function on the Universal Plane.

The Great Beings who came among men at that time to lead and teach humanity were known as Lords of Mercury and Lords of Venus. Though infinitely higher in development than the children of men, they were really beings belonging to Mercury and Venus who had fallen behind in evolution and been thrown off to one of the Moons of their planet. At that time, by helping humanity, they were given a chance to retrieve their backsliding and again enter the parent planet, when their work on Earth was done.

The work of Mercury had especially to do with humanity while the Sun was in Gemini, and Venus had more work to do in the next period while the Sun was in Taurus, the Bull.

At this time in the world's history it is very difficult for us to think back to a time when we were without the faculty of reason and the nearest approach to it was seen in the form of cunning. But to develop the reasoning faculty and to get the brain mind into action was really the

work Mercury had to do. That to a great extent he has been successful is proven by the fact that many of us are now beginning to use our intuition instead of our reason.

At the close of the period the Sun had gone backward out of Gemini and entered Taurus, which was at that time known as "The Winged Bull of Nineveh."

In that Age the Bull was considered a sacred symbol and was looked upon as the highest expression of physical strength which was still considered of more value than mere mind. The Bull was also worshiped as a symbol of procreative force.

The Sign opposite Taurus is Scorpio which is ruled by Mars, the planet of Dynamic Energy. As there is always an exoteric and an esoteric meaning to every teaching, the opposite Sign generally expresses the inner meaning; so during the Taurian Age, when they worshiped the Sacred Bull, the priests wore the Uraeus, or Serpent Symbol belonging to Scorpio, the Sign opposite Taurus, to indicate their possession of esoteric wisdom.

From what has been said it can readily be gathered that Force was rampant in the world and ruling. So we understand the work the gentle Venus, Ruler of Taurus, had to do.

Most of what we call "evil" came into the world through Mars, Ruler of Scorpio, and also Ruler of Aries.

As is taught by the Rosicrucians, the Lucifer Spirits were stragglers from the Moon period of evolution and could not live either upon the Sun or the Moon, being actuated by passion and selfish desires. So a separate place had to be found for them, and they were placed upon Mars.

Thus Mars is "the Devil," and Lucifer, the chief of the fallen Angels, was the adversary of Jehovah. But we see from his vibration that he was what Job calls him, "A son of God," which Jude confirms by saying that even the Archangel Michael dared not revile Lucifer.

Mr. Heindel tells a beautiful story of how Lucifer, when he strove with the Archangel Michael over the body of Moses, lost the choicest gem in his crown. It was dislodged in the struggle. "This beautiful gem was an emerald named 'Exilir.' It was thrown into the abyss but was recovered by the Angels and from that the chalice or Holy Grail was made which later was used to hold the cleansing blood that flowed from the Savior's side."

Heindel notes the fact that "this jewel was an emerald; it was green; green is a combination of blue and yellow, and is therefore the complementary color of the third primary color, red. In the physical world red has the tendency to excite and energize, whereas, green has a cooling effect; but the exact opposite is true when viewed from the Desire World. There the complementary color is active, and has the effect upon our desires and emo-



tions which we ascribe to the physical color. Thus the green color of the gem lost by Lucifer shows the nature and effect thereof.

“This stone had power to attract passion and generate love of sex, so it was the exact opposite of the Philosopher’s Stone, which is the Apocalyptic White Stone, which means the love of soul for soul.”

The Lucifer Spirits from Mars put the iron in our blood which makes it possible for us to live in an atmosphere containing oxygen, and they have stirred all our forces into action and given us incentive so that now we do things, even though at times our doing is evil.

Mars makes people ride rough shod over the rights of others; might makes right with him; he considers only himself.

So in the Taurian Age it was the work of Venus to make men loving and kind. She did not attempt to go much beyond the immediate family, but under her influence the women began to make themselves attractive and drew their mankind after them with cords of love instead of constant lust.

Toward the close of the Taurian Age, when the Sun had come within the Orb of Influence of Aries, the Ram, the worship of the Bull was considered idolatry, for they had now entered another dispensation. It is evident that the Israelites slain for setting up a golden calf to worship were not keeping up with the precession.

Aries is believed to be divided into two parts, the first of which is represented by the Ram, and the last part, during which Christ Jesus was born, the Ram was presented in so gentle a manner that he is called “the Lamb.”

The Ruler of Aries, as well as of Scorpio, is Mars. Aries has dominion over the head, and the brain was built by subverted sex force while Scorpio governs the reproductive organs. Aries is the House of Life, and Scorpio is the House of Death, signifying that all which is born of passion and desire is bound to die.

From Lucifer comes our red blood and martial energy, which is the vehicle of all material progress and energy. From Jehovah comes the inculcation of Law and punishment for sin.

At the time we are considering, the quality of mercy had not yet entered into men’s consciousness. Altruism had not even been thought of.

When the Sun by precession came within a few hundred years of the Water Sign Pisces, in its passage through Aries, Christ Jesus was born of a Virgin, (Virgo, the Sign opposite to Pisces) and the Fish became the sign of the Christian. The Bishops of the Church used a head-dress resembling the head of a fish and water was placed at the door of the church as an emblem of purity.

The Ruler of Pisces is Jupiter, the planet of philan-

thropy, so we can see that humanity is now ready to take another step.

Venus had begun the work of beautifying and humanizing in the Taurian Age, and now Jupiter was to continue the work but as always, on a higher level.

It is interesting to consider the means used to keep humanity climbing. Remember that at the beginning there was no power of reason whatever, and the first faculty developed was cunning.

It was necessary to develop selfishness in the course of making them realize their separate identity. This the rule of Jehovah did. Material gain was constantly held out to them as a bribe; if they pleased Jehovah, they reaped profit, if they disobeyed him, they suffered poverty.

Then after the germ of mind had been developed, humanity was very inert, they had no incentive to action—they were perfectly satisfied with things as they were, and saw no reason for making any effort. So the Lucifer Spirits from Mars were sent to put iron in their blood to give them “red blood,” so they would want to do things. Better to do evil than do nothing. And, of course, the first result was very evil. Ambition, greed, lust, and brutality ruled, but humanity was working.

The influence of Venus showed in a more gentle regard for women. Instead of regarding them as mere beasts of burden and creatures for the satisfaction of lust, they gradually developed genuine tenderness and true love.

Now was the time when Christ Jesus was born, with the Sign Aries well in orb of Pisces; He was born of the Celestial Virgin (the sign opposite Pisces), and for the first time in the history of the world woman was given a place of honor.

The Ruler of Pisces, Jupiter, stands for benevolence, philanthropy, and altruism. This was the highest influence humanity had yet felt.

Christ struck a new note when he said: “Greater love hath no man than this, that a man lay down his life for his friend.” And, “God so loved the world that He sent His only begotten Son that whosoever believeth on Him should not perish but have everlasting life.”

The world at that time knew nothing of love or fellow-feeling. If a man stumbled and fell in the streets of Rome, he was liable to be left undisturbed as he fell. Nobody took any interest in him. They emphatically DID NOT feel themselves to be their brother’s keeper.

All this the Christ endeavored to change. With the influence of Jupiter helping with humanity, He got them to realize a sense of human brotherhood. Instead of the old Jehovistic doctrine of “An eye for an eye, a tooth for a tooth,” He instituted the idea of mercy. Instead of always trying “to pay back,” they were taught to over-

look and forgive.

Although, of course, we can see many things in which we have failed, still humanity did take a long step up at that time, and ever since with many stumbling and backslidings we have been steadily continuing to grope our way up.

The Sign opposite Aries, in which Christ was born, is Libra, which tells us that He will come again.

The Sun has now passed far enough through Pisces to come within the orb of influence of Aquarius, the great human Sign set in the Heavens as the ideal toward which mankind is to strive.

At the time when the Christ was born nothing higher in the way of altruism was known than Jupiter represented, and we have still not nearly attained to his ideal. But just before the close of the first half of the last century another planet, Uranus, came within our ken. Humanity was evidently ready to take another step.

About the year 1898 the Earth came well within orb of Aquarius, and the Ruler of Aquarius, Uranus, began to work upon us.

Uranus does much the same work as Jupiter, but on a higher level. He pays no heed to bodies—his is the love of soul for soul. When he is active, he quickens all the intuitive faculties, so that the person knows without the labor of reasoning about it.

Since our Earth came within orb of Aquarius, flying machines have been made practicable, radium was discovered, wireless telegraphy inaugurated, and many other things started which had been considered impossible. And we do not yet know what will be.

As was said in regard to Gemini, “In an Air Age souls are most easily aroused to a sense of their divine origin.” It is always an age of expression, and just as Gemini, the last Air Age, was intended to express the work of the intellect, so the Aquarian Age is intended to express Altruism. The knowledge that “I am my brother’s keeper,” now overshadows every other consideration.

Responsibility and freedom, while seemingly antagonistic, are in the air and must work together.

As Uranus throws down and destroys what he does not approve in order to build anew, it is possible that the holocaust of the World War may be the result of his work, in which case we shall see the actual inauguration of the reign of responsibility and freedom on the Earth when peace is once declared.

Things that appear evil are only good in the making. “All things work together for good to those who love the Lord.”

While many people are confidently looking forward to the speedy second coming of the Christ, foretold in the Sign Libra, it is evident that we are still a long time from

ready, as very few of us have yet developed the soul-body in which, as St. Paul says: we shall be able “to meet Him in the air to be with Him for the Age.” We must first learn to levitate.

As Capricorn is at one of the corners of the Zodiac, it is very likely that when the Sun is ready to enter Capricorn, by precession, humanity may be found ready for the second coming of Christ Jesus.

If this should be true, and we must not forget that of that day and hour knoweth no man, save our Father in Heaven, we have still at least twenty-five hundred years in which to develop to the point of use our ethereal bodies.

Although this may seem a long way off, when we realize how very, very little we have so far done in that development, we will see that it is not any too much time, and it behooves us one and all to get to work and keep working without cessation, as in this way we may each do our part in hastening the Day of the LORD in helping to free Him from the Earth where He suffers with “groanings that cannot be uttered.”

And the way in which our work lies at present is in the Path of Altruism, as shown by the Sign Aquarius, which we are about to enter.

The symbol of the Urn should always be active in our consciousness, for until we can control our own bodies our work for humanity must wait.

In order to reach the stature of the perfect man we must learn to so carry our Urn that, except when we choose to tip it, not a drop of the water of emotion will run out. THEN, when we can perfectly control our own bodies, we will be ready to enter into our heritage, becoming co-workers with God for the upbuilding of Humanity.

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### NEW PREMIUM OFFERS

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.

## Your Child's Horoscope

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

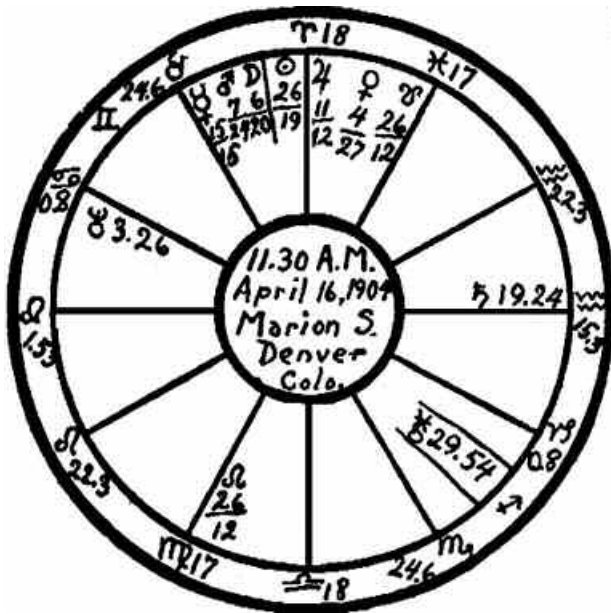
### We Do Not Cast Horoscopes

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

**M**ARION S., born April 16, 1904, at 11:30 a. m., Denver, Colo.

At the time of Marion's birth the celestial sign Leo was rising and its ruler, the Sun, was at the same time near the zenith in its exaltation sign, Aries. This will give Marion an abundance of vitality, force, and strength so that she will experience very little sickness in her life, when her health does fail under unfavorable planetary configurations, it will only be for a short time and she will recuperate quickly. Saturn is square to Mercury from Taurus and Aquarius, both signs of voice. This shows that her throat will be one of the weakest points in her anatomy and that she will be liable to colds which

the planet of love, in the ninth house, which governs the mind. This shows that Marion's disposition is basically kind and good, but we also find Mars and the Moon in Taurus, a sign which governs the tongue, voice, and expression. This shows that she has a way of expressing herself in a impulsive manner and very bluntly, so that she is exceedingly apt to give offense to people without meaning to do so at all. This is a tendency which you should by all means try to curb in her, for her manner is far too forceful and people naturally resent anything we may say when our manner is rough, and then we make enemies of them, no matter how good our intentions were in the first place. It is always better to clothe one's words in a cloak of politeness and suavity which will make friends for us than to ride rough-shod over people and turn them into enemies. Seeing that this configuration occurs in a fixed sign, you will find it very difficult to change her and it will probably require all the hard knocks of life and experience, but, nevertheless, if you can point out to her how this is shown in her horoscope and the way to overcome it, perhaps it may have the effect of bringing about a cure quicker than would otherwise be the case. At any rate, there is no harm in trying. We also find that Saturn, the planet of diplomacy, is square to Mercury, the planet of mind and reason. This will give Marion a tendency to be untruthful, a proclivity which should certainly be curbed, for no one who practices deception can ever be really happy and contented. There must always be a fear of detection and consequent disgrace and then there is the penalty thereto that when people find a person out to be a prevaricator, they never rely on their statements after that, but take everything else they say with a grain of salt. Marion has a good mind and a quick wit, for the Sun and Moon are highly elevated and parallel, both of them in their exaltation signs, and even the square of Mercury to Saturn deepens the mind and makes it more capable of concentration. Therefore, if you can reason these things out with her, we believe she will listen and take heed. Neptune is in the psychic sign Cancer and placed in the twelfth house, which denotes mediumship. It is square to Venus in the ninth house, which governs the mind. This shows that Marion is sensitive, but if you should allow



will affect the voice. We also find that Mars, the planet of dynamic energy, is in conjunction with the Moon, which governs the female functions, and as this conjunction occurs in Taurus we may judge that there will be a reflex action felt in the opposite sign Scorpio, which rules the genitals. This will indicate a tendency to copious menses and the child is just now at the age when she ought to be prepared for that event so that she will not be unduly frightened when it happens.

We find Jupiter, the planet of benevolence, and Venus,

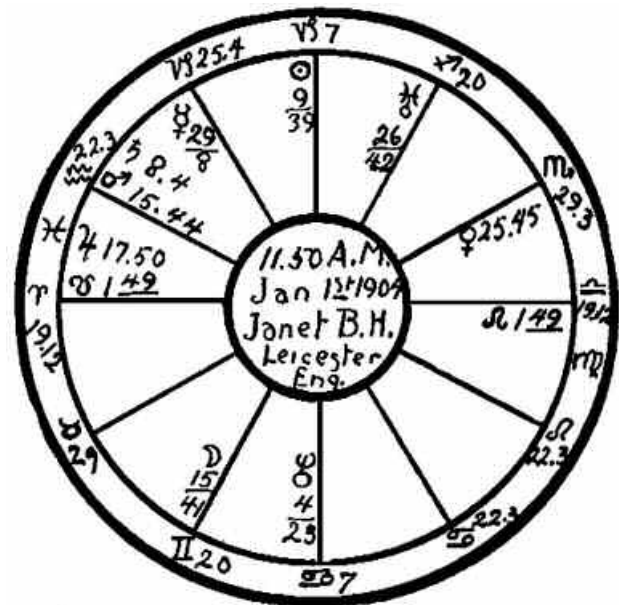
her to come into a spiritualistic circle where there are invisible spirit-controls they would be very apt to seize upon her and force her into mediumship. You should therefore be very careful not to allow her to attend such séances or in other ways associate with people who have already attracted that kind of spirits.

With regard to Marion's financial circumstances you may feel easy for the Sun which rules the second house is highly elevated, exalted, and parallel to the Moon, all signs which show comfortable circumstances. The Sun is trine to Uranus in the fifth house which indicates, among other things, educational enterprises. Uranus is the planet of science. It is in the sign Sagittarius, which denotes religion, law, or philosophy. The Sun signifies the government or employers in a high fixed position. Therefore we may judge that Marion will find her vocation in a government position connected with science and education and she ought to shape her study with that end in view. This should be easy for her for the Sun trine Uranus, the planet of intuition will give her a quick solution to all her problems without the necessity of reasoning them out.

It is doubtful if Marion will want to marry for Saturn is in the seventh house. If she does it will be to a person much older than herself and while it may advance her socially because the Sun is in the tenth house, (the Sun is the general signification of marriage for a woman and the tenth house signifies the social position), it will be best for her not to enter into such a union for that is sacrilege unless there is mutual love. Besides, as said, she will by her own efforts become very comfortably situated and will be much happier without that.

**J**anet Barbara H., born January 1, 1904, 11:50 a. m., Leicester, Eng.

At Janet's birth we find the martial sign Aries rising and the three other cardinal signs are on the other angles showing that she has an abundance of energy and that the life will be a very active one. The planets in her horoscope are scattered all over the figure showing that she will be versatile and able to take care of herself under any and all circumstances. If she does not succeed in one thing she will take up something else and never become discouraged. The Sun is at the zenith point to endow her with vitality and give her good cheer throughout life. The Moon, which is the particular significator of health for a woman, is trine to Mars, the reservoir of dynamic energy, and Saturn, the great obstructor, is unaspected so that there is every prospect of a long life in perfect health before Janet. However, Saturn always does some damage to the part of the body where he is located or its opposite point and as he is in Aquarius we may therefore judge that in the latter part of life he will obstruct the cir-



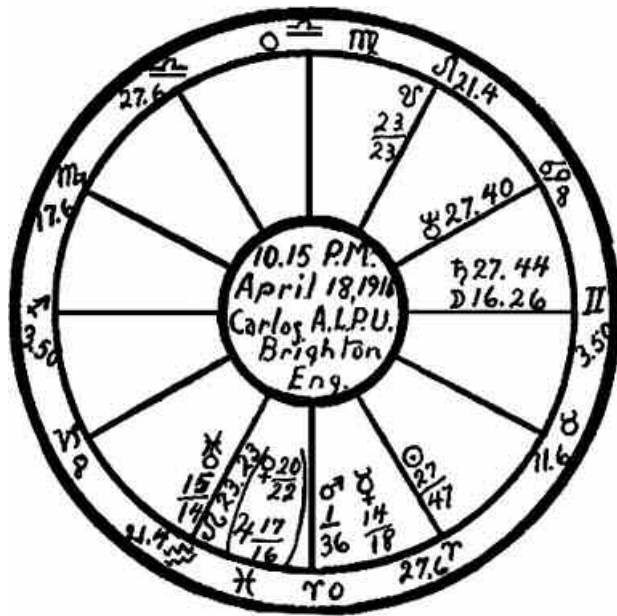
ulation in the ankles and slightly check the heart. But seeing that he is unaspected the effect will probably be very slight, so that it may scarcely even be felt. With respect to the mental capacities we find that Venus is sextile to Mercury and Moon, Mercury, and Venus are Parallel so that she will be of a kindly and sympathetic disposition. Because of Moon trine Mars she will always seek the friendship and companionship of men in preference to women and she will benefit by them for Mars is in the eleventh house signifying friends. This configuration also gives her a good income but she will be rather prodigal with it and therefore liable to financial ups and downs. The Sun near the Midheaven in the cardinal sign Capricorn shows that she will rise in life by the help of people in a higher social position and she will probably obtain employment in connection with the government.

We find Jupiter, the planet of benevolence, in Pisces, the twelfth-house-sign, intercepted in the twelfth house and square to the Moon. This gives us the key to Janet's principal fault and the trouble it will give her in life, unless it is overcome. Being so extremely efficient herself she will find it hard to allow for the deficiencies of others, and this lack of tolerance will make enemies for her and though they will not be able to hurt her permanently we cannot escape the fact that we always suffer ourselves in some way when we hurt others and if you will impress upon her the necessity of being tactful and tolerant of other people's feelings, there is no question that it will help her considerably in life. According to the horoscope there is no tendency to indiscretion in her intercourse with young men whom, as said, she will seek in preference to young women, and we do not think that ever the breath of slander will come near her; nevertheless, Mercury and Venus are in Scorpio, the sign which

rules the generative organs, showing that sex will play some part in the attraction and it would therefore be well to show her the womanly woman as an ideal so that by a correct manner and conduct she may make it plain to her young men friends that there is a point beyond which it will not be safe for them to go. Uranus, the planet of intuition, and the Moon, the symbol of the dreamer, are in Gemini and Sagittarius, the houses signifying mind. This shows that Janet will be intuitive and may probably seek to delve into the occult, but as the Sun is in opposition to Neptune, the latter in the psychic sign Cancer, she ought to especially beware of ever becoming entangled with spirit-controls. However, upon second thought we believe that Janet will be quite safe in this respect on account of her otherwise positive nature. But forewarned is forearmed and should ever the occasion arise it will be best for her not to have anything to do with spiritualistic phenomena, for it is playing with fire.

Carlos de U., born April 18, 1915, 10:15 p. m., Brighton, Eng.

Seeking the mental calibre of Carlos we find that Mercury is in the martial sign Aries and that it rises before the Sun. This always makes for a bright mind. We also find the Moon in the mercurial sign Gemini and sextile to Mercury. This is another favorable indication. Then we find that Uranus, the planet of intuition, is in the intellectual sign Aquarius sextile to Mercury and trine to the Moon showing that the youngster will have an excep-



tionally brilliant mind. Furthermore, Saturn, the planet of obstruction, is also in Gemini and sextile to the Sun so that it is absolutely safe to designate Carlos as a genius of an exceptional nature. Moreover, he will not be erratic

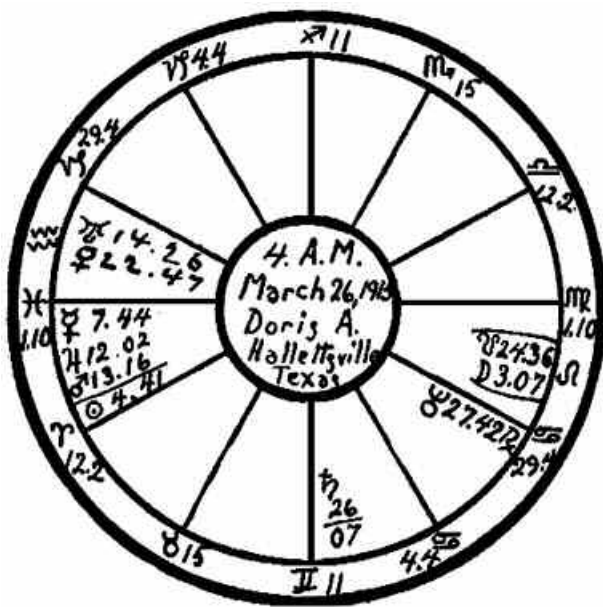
on account of the restraining hand of Saturn already mentioned. We would urge you however, to be careful to restrain him during the earlier years, for both Mars and the Sun are in Aries which rules the head. This gives too much heat in the brain and there is a square aspect between Saturn and Mars demanding caution. Let him learn whatever he wants to himself, be it little or much, but do not force him and try to make an infant prodigy of him, for that may have serious consequences. It is far better to train his body during the earlier years so that it may become a fit instrument of a great mind later in life, and you should be especially careful in respect to his food, for Saturn is on the cusp of Cancer which rules the stomach and that means that there is a tendency to indigestion if Carlos is allowed to have his own way with food. He will want to eat more than he can take care of on account of Mars in Aries.

You will find that he is not going to be an easy child to bring up with Mars, the planet of dynamic energy, in Aries together with the Sun; he will be very impulsive and self-willed and Saturn being about to enter Cancer, the fourth sign which signifies the home, will render him resentful of parental authority in particular. We would therefore advise that you mark out a definite line of conduct which will allow him freedom in all unessential things so that you may not form the habit of always saying "Don't." But, on the other hand, the things which you settle by careful study of the matter as being essential and requiring obedience for the child's good should be enforced from earliest childhood. We do not believe in corporal punishment, but every child likes certain things which are delicacies and if a disobedience is always followed by a denial of these things the child usually learns to bow to the will of the parents. You will also find that he has a temper and if this makes it impossible to guide him by ordinary means it is a good plan to place a mirror in a corner of the room and seat the child so that he is forced to look into this glass and there see his face distorted with tears and anger. This treatment will quickly make him smile and he can then be taken out of the corner. When you buy toys for Carlos select those which are mechanical and electrical in preference to others, for as Uranus and the Moon are sextile to Mercury and placed in airy signs it is evident that his talents will lie in the direction of inventions that have to do with electricity and the air. For that reason toys of the nature suggested will help to bring out in him the latent ability to a much better advantage than if he were given dolls and blocks to play with. Neptune in the eighth house and in the psychic sign Cancer will give him a love of the occult, but as the Sun is square from the sign Aries, which governs the head, his experiences in this direction

will have a mentally disturbing influence for he will be pestered by spirit controls and he should therefore be kept away from such things.

Doris A., born March 26, 1915, 4 a. m., Texas.

At Doris' birth four common signs were on the angles and the Moon, which is the planet of dreams, was in conjunction with Neptune on the cusp between the psychic sign Cancer and Leo. This will give Doris a tendency to dream her life away. She will want to live in a beautiful fairy-land of sublime visions but will not be inclined to exert herself that her dreams may come true and she is going to have an easy life for there is not a single bad aspect in the figure. It is from the bad aspects that we get the shocks and jolts which cause us to exert ourselves and climb the pathway of life. Therefore, in kindness to her, you must supply the missing incentive so that she will have to do her share of the world's work in looking after herself and looking after others as well, for the only



real happiness comes by feeling that you have some mission and are filling a place in the family or community. The Sun is strong in his exaltation sign Aries on the second cusp where he has rule over the finances and he is trine to the Moon which is placed in Leo, his own sign. This shows that Doris will always have plenty of this world's goods to do with and that gives her an added responsibility, for in the final analysis we are only stewards of that which we possess; unless we put it to good use we shall sometime have to give an account for our misconduct of the affairs entrusted to us. Therefore Doris' education ought to include the right use of money, how to distinguish between thrift and meanness, generosity and lavishness, discrimination in giving, etc. She

will be so placed in life that she will have the opportunity to give to others, but no matter how generous she may be, *unless she learns to give herself* with her gifts it will have no value from the spiritual point of view and this will require an expenditure of energy which she may not like to make, unless her early training develops a sense of duty which will impel her from within to overcome the tendency to self-indulgence shown by the horoscope.

Her mental qualities are good, for Mars, the planet of dynamic energy, and Jupiter, the planet of benevolence, are in conjunction with Mercury, the planet of mind. Mercury rises *before* the Sun and the trine configuration of the Sun with the Moon all show an uncommonly bright mind. Moreover, Saturn is in the mercurial sign Gemini and thereby strengthens the power of concentration so that Doris is going to make herself felt in whatever circle she is placed in life for everyone instinctively recognizes and bows to a superior mentality, especially when it is not domineering, but kindly and considerate as indicated by Jupiter conjunction Mercury. Venus, the planet of love, in the humane sign Aquarius and in the twelfth house, which denotes prisons and hospitals, gives us the impression that she may eventually take up some work in connection with institutions of that class. At any rate, whatever work she may do in the world will have some connection with charity.

With respect to the health we find that Doris has an excellent constitution. Jupiter, Mercury, and Mars on the Ascendant as also the placement of the Sun in its exaltation sign Aries in the first house in trine to the Moon, which rules the female functions, are all evidences of a splendid constitution which will stand all the ravages of time and should at any period of life passing planetary conditions cause illness it will only be short and she will recuperate so quickly that it will surprise all. The weakest point is shown by Saturn in Gemini which rules the lungs, but even there a trine to Venus shows that she is immune. So taken in its entirety this is an extremely good horoscope save for the fact that it shows none of the troubles which we all need to make life really worth while from the spiritual point of view and we therefore trust that Doris will find in other people's lives the sorrows that will awaken in her the needed sympathy.

## The Second Edition of the Rosicrucian Mysteries

is now ready for distribution and orders will be filled promptly from Headquarters.

## 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 under the same conditions as those governing childrens' horoscopes; which see.

**L**ESLIE R., born Friday, November 15, 1895, 1 p. m., Columbus, Ohio.

In sending his request for a reading our young friend writes:

"My characteristics so far as I can determine are contradictory. I am idealistic yet being inclined to meditate. I am often overcome by the mystery of existence and become despondent about the apparent purposelessness of creation and I have studied the Rosicrucian Philosophy at that. My interest vacillates between philosophy, science, religion, and art. This restlessness and lack of a fixed purpose is one of my regrets. It is here that I hope you can help me.

"I am given to dreaming rather than accomplishing. It seems that I am often misunderstood and this feeling of being out of joint at times almost overcomes my hopefulness.

"Would you advise me to devote my energies to the study of science and forget the troubles of the subjective self or should I still seek the underlying unity of purpose of things?"

We only wish that we could present to our readers the horoscope of this young man to show how exactly the characteristics which he has described are indicated there. The idealistic humane sign Aquarius is rising and there are six planets in Scorpio, which occupies parts of the eighth and ninth houses. The Sun is in close conjunction with the idealistic Uranus within the ninth house denoting religion, law, and philosophy, and showing the bent of the mind, but Saturn and Mars are both in eleven degrees of Scorpio in the eighth house fighting each other creating skepticism at times so that he is torn as it were between two opposing desires in whatever he undertakes and this fight then takes possession of his whole mind, for Saturn and Mars are in close conjunction with Mercury and the Moon which are the signifiers of mind. All this happening in the eighth house which governs occultism and the hidden things of nature, and all these four planets are square to Jupiter, the planet of altruism, show that our friend must have a considerably worse fight on his hands than is even shown by the graphic description in his letter, and this accounts for his feeling regarding the purposelessness of existence. Being thus torn mentally it is but natural that he cannot seem to accomplish anything physically and must be misunderstood by those in his environment. But the question is asked: "Would you advise me to devote my energies to the study of science and forget the troubles of the subjective self?" No, you cannot do that any more than you can fly and the best way is to regard your horo-

scope as an indication of the things you have brought with you from your past lives for the purpose of soul-growth in this. You cannot leave the things indicated by the six planets in a fixed sign anymore than water can run uphill. You are troubled in mind when studying the purpose of existence. You would be more troubled if you threw your books away and tried to give up the study. But remember that it is just those who are not satisfied that seek the hardest and with the configurations you have you are bound to find your place in the sphere of occultism some day. Neptune in Gemini indicates some ability to write on these subjects, but it is unsuspected. However, Jupiter, the planet of philosophy and religion is in the sixth house trine to the Midheaven which is occupied by his own sign Sagittarius. The Sun and Uranus are in the ninth house in close conjunction so you will sometime develop into a teacher along the occult lines. Naturally that takes time and requires the cultivation of writing and expression. Therefore we would advise you to study English and elocution. Moreover, the better a man understands the so-called natural sciences, the better he is qualified to write and speak from the occult viewpoint also. Therefore, by all means, devote yourself to the study of science, but rest assured that that will not be the end in itself but only a means to an end for you can never get away from occultism. You have a message for the world and the coming years will dig it out so we shall look forward with pleasure and anticipation to hear what you have to say, for we know that it is something of importance.

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Arthur J.G., born October 30, 1898., 11 p. m., Athens, Tenn.

The celestial sign Leo was rising at your birth and the three other fixed signs, Taurus, Scorpio, and Aquarius were on the other three angles. This gives you a very deliberate disposition. You are slow to make up your mind to do anything but when you have once determined upon a certain course of action you go ahead regardless of obstacles until you have achieved your end, and it is a satisfaction to be able to tell you that your horoscope shows that you will realize your ambitions and aspirations for the Moon, which is the great factor in bringing events into our lives, is placed in the house of hopes, wishes, and aspirations in conjunction with Neptune and trine to Jupiter, the planet of benevolence, and this also shows that you will acquire a comfortable financial competence in life; but most of the planets are placed in or near the fourth angle which denotes the close of life, and

(Continued on page 127)

# Studies in The Rosicrucian Cosmo Conception

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## The Earth Period

By Kittie Skidmore Cowen

**T**HE EARTH Period of the Re-birth of our Earth, or the Fourth Period, is the one with which we are most vitally concerned at present, therefore we will go into this Period more in detail.

As to the three Periods preceding the Earth Period, the Saturn, Sun, and Moon Periods, information is most meager. In fact, it is only through a study of the *Cosmo* that the writer has ever been able to glean any information at all. And being one of those who always wants to get right down to the root of things, it was the light thrown on these pre-historic Periods by the *Cosmo* that first attracted our attention to this book. It furnishes the basic facts logically arranged upon which the whole scheme of Creation rests. There may be other books that advance theories along this line, but if so the writer has never been fortunate enough to find them; however, we did find the *Cosmo*, and we consider it a "FIND" in large capitals, in a class all by itself.

In former articles the first three Periods of our Earth's Re-birth, known as involution, have been briefly discussed and a general idea of the work accomplished during each Period given. Now we have further to learn that each of these Periods is divided into seven *Revolutions*, and it is to the seven revolutions of the Earth Period and the work accomplished by each, that we will now turn our attention.

At the beginning of the Earth Period we find the following life waves in process of evolution:

First, we will take the life wave known as "the virgin spirits," and upon close examination we find them separated into the following classes for the reasons given. In evolution there are always those who lag behind, exactly as we find conditions in the school rooms of today. And

so at the beginning of the Earth Period those who had kept up were possessed of a divine, a life, and a human spirit, also a dense, vital, and desire body. They were fully equipped, up to date, having completed all the work required of them, and it is they who represent our present Aryan Race. But just as in school today, there are stragglers, another class of virgin spirits who had not finished all the work required of them. They were possessed of a divine and a life spirit, but had not the human spirit awakened. They had a dense, vital, and desire body, but having fallen short in not being ready to have the human spirit awakened, they must of necessity remain in a lower class. They are represented by the Mongolians, Africans and all the lower races of our present time.

And most unfortunately there was still another class of laggards who were still further behind. They had a divine and life spirit but the human spirit was not awakened. They had a dense and vital body but they had no desire body. They were two full steps behind and were of necessity classed by themselves; we find them now in the lowest grade belonging to the virgin spirits. They are the anthropoids of our present time.

Nevertheless, both of the lower classes are virgin spirits and it is possible for either or both of them to catch up with and enter the pioneer class represented by the Aryan Race. This is not so with the animal, plant, and mineral life waves. Each of these life waves are separate from one another, and separate from our own. True, there are stragglers in each of these and they are subject to the same laws within their own respective life waves as those which operate within our own. The stragglers always have a chance to catch up with the pioneers of the life wave to which they belong, but they cannot cross over into other life waves. Such is the divine law.



To gain a more definite idea of the work done in the various revolutions, we will turn to page 236 of the *Cosmo* where we read: "The first Revolution of the Earth Period is known as the *Saturn* Revolution. This is the Revolution during which, in each Period, the dense body is reconstructed. This time it was given the ability to form a brain and become a vehicle for the germ of mind which was to be added later."

Of the work done during the second or *Sun* Revolution of the Earth Period, we learn from the *Cosmo*, page 240: "During this Revolution the vital body was reconstructed to accommodate the germinal mind. The vital body was fashioned more in the likeness of the dense body so that it could become fitted for use as the densest vehicle during the Jupiter Period, when the dense body will have become spiritualized."

On page 248 of the *Cosmo* we are told of the work done in the third or *Moon* Revolution of the Earth Period: "The desire body was reconstructed to render it capable of being interpenetrated by the germinal mind. The Lords of Mind also implanted in the higher part of the desire body the separate selfhood, while the Archangels were active in the lower part of the desire body, giving it the purely animal desires."

The fourth Revolution of the Earth Period is divided into Epochs of which there are seven. The first is known as the *Polarian Epoch*. At this time the material which now forms our Earth was a part of the Sun and was, of course, in a fiery condition. But as fire does not burn spirit, our human evolution began at once, being confined particularly to the Polar Regions of the Sun. On page 261 of the *Cosmo* we learn the following relative to this Epoch: "The highest evolved beings which were to become human were the first to appear. The substances which now form the Earth were all molten, and the atmosphere was gaseous, yet from that attenuated chemical substance of the Sun man himself built his first mineral body, assisted by the Lords of Form. If this statement is objected to on the ground that man could not build unconsciously, the case of the mother can be cited in answer. Is she conscious of building the body of the babe in her womb? Yet surely no one will say that she has nothing to do with it! The only difference is that the mother builds unconsciously for the babe; and man built unconsciously for himself.

"Man's first dense body did not even remotely resemble his present splendidly organized vehicle. That has been evolved only in the course of myriads of years. The first dense body was a large, baggy object with an opening at the top, from which an organ projected. This was a kind of organ of orientation and direction. In the course of time the dense body drew more closely together and

condensed. If it came too close to places of greater heat than it could endure, it disintegrated. In time the organ grew sensitive to the condition that threatened destruction and the dense body automatically moved to a safer place.

"This organ has now degenerated into what is called the pineal gland. Sometimes it is called 'the third eye', but this is a misnomer, because it never was an eye, but rather the localized organ for the sensing of heat and cold, which faculty is now distributed over the entire dense body. During the Polarian Epoch this sense was thus localized, as the sense of sight is now in the eye, and that of hearing in the ear. The extension of the sense of feeling since that time indicates the manner in which the entire body will be improved, so that at some future time any part of it will be able to perceive all things. The senses of sight and hearing will be extended over the entire body, as the sense of feeling is now. Then man will be all eyes and ears. Specialized sense organs indicate limitation. Sense perception by the whole is comparative perfection.

"At the early stage of which we are now speaking there was a kind of propagation. These immense baggy creatures divided in halves in a manner similar to the division of cells by fission, but the separated portions would not grow, each remaining only half as large as the original form."

The second Epoch was known as the *Hyperborean*, and on page 262 of the *Cosmo* we note that a gradual change in substance and formation had been taking place: "At different points on the fiery globe there began in the course of time the formation of crust-islands in a sea of fire. The Lords of Form and the Angels clothed man's dense body with a vital body, and these baggy bodies began to increase in size by drawing to themselves material from the outside by osmosis, as it were. When they propagated, it was no longer by dividing into halves, but into two unequal parts. Both parts grew until each had attained the original size of the parent.

"Man began his evolution on the Earth after Mars had been thrown off from the central mass, and that which is now the Earth was yet undetached from the Sun; but at the close of the Hyperborean Epoch, the incrustation had progressed so far that it had become an obstacle to the progress of some of the higher evolved beings in the Sun. The fiery condition also hindered the evolution of some of the lower grades of creatures, such as man, who at that stage required a denser world for his further development. Therefore, the part which is now the Earth was thrown off from the Sun at the end of the Hyperborean Epoch, and commenced to revolve around the parent body in a somewhat different orbit than at present.

(Continued on page 127)

# Nutrition and Health

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## Don'ts for the Housewife

Eva G. Taylor

**D**ON'T say that housekeeping requires no brains, that life in the business world alone calls for superior mental equipment. Foolish women say this sometimes, merely as an excuse for their failures as home-keepers. The woman who goes about her household tasks in a listless, perfunctory manner, because she imagines that housekeeping is drudgery, has in her the qualities that make a "ne'er do well." Failure will be written over all her work. Such a woman lacks grasp of detail, breadth of outlook, and comprehension. It requires the keenest, most wide-awake alertness to keep the house well. Foolish women go blundering on, making the same mistakes over and over. Brainy women study their weak points, find their flaws and—correct them.

Don't have a weekly "clarin' up time," during which everybody in the house sighs for that "future possible state" where work shall be no more. The household "Dinahs" are very uncomfortable to live with. Always have such a clear-cut system about your work that no necessity exists for stirring up a cyclone in the home in order to create order. A little head-work—such as the business woman uses—will obviate this. Use your brains.

Don't fail to exercise a careful supervision over the smallest details of your home, even though that "home" be only a two-room suite for light housekeeping. Do not smile. Many young wives under our modern conditions are obliged to start thus, and it is highly important to learn how to manage well on a small scale. Perhaps it has never occurred to you that a small flat and a limited income call for any particular ability in this line. Witness the results of such a very false idea in the apartment houses of our large cities.

To one who has studied life in these crowded centers, many of the domestic failures and tragedies are easily explained. Many of them are attributable to this false sentiment regarding domestic science. Very many girls, especially among the working classes, assume the care of a home without the slightest knowledge of what it involves. They affect superior airs to cover up their real defects, scorn advice, and condemn with sneering flippancy the small economies which wise women of limited means practice. They allow a slipshod carelessness to

run riot with their expense account, and dub as "stinginess" or "smallness" the thoughtful management which utilizes everything and permits no leakage or waste in any department of the household. Such women have much to learn, but oftentimes learn it through bitter experience. They are all foolish, but the criminally foolish are they who will not learn at all, but make shipwreck of home.

Men are the real sufferers through such deplorable inefficiency—and stupid stubbornness. They, as bread-winners of the family, are entitled to all the comfort of a well-kept, well-managed home, however humble that home may be. Women should conduct their household affairs upon the same lines that business men follow. Mathematical exactness, carefulness of detail, energetic thrift, and wise ability will produce astonishing results in the home. "Ah," but you say, "I hate household drudgery, I look higher than that." Then you had no right to assume the responsibility of married life. You made the choice, and should abide by it—and not defraud another of his rights. Such an attitude betrays unspeakable cowardice and injustice. Open your eyes and use your brains to some purpose, and you will be astonished at the results. So will your husband.

One woman wonders why her gas bills are so high, yet when she prepares a meal her burners are turned on full, whether much or little heat is required. When she irons she forgets that her gas is going through the meter, while she stops to make her beds, or peel her potatoes, or dress the children. In the meantime, her irons are thrice heated—and still heating, to the detriment of the garments, and the advantage of the gas company. A little head-work would save much expense, but brain activity requires effort. It is easier to slip along—and grow stupid. This is the secret of the proverbial flatness and insipidity of the household drudges. They fail to use their brains. Housekeeping of itself does not produce them; they would be commonplace anywhere. Wide-awake brainy women can be as eager, radiant and charming in the midst of the most depressing sordid cares. It is all a question of ability, and the use of the power of thought. It costs effort to be efficient; it costs money to be a fool—or stupid. Which shall it be?

Don't make unnecessary work for yourself in doing

your work. The preparations of some housekeepers for a simple meal remind one of a boardinghouse kitchen. So much fuss is made over unimportant details, so much litter, noise, and dire confusion in the doing of the most trifling things, that one who has to be in the midst of it is

nearly driven to distraction. The real homekeeper moves quietly and works swiftly, with the quick, deft touch of capable, refined womanhood. It is, to say the least, vulgar to stamp about and slam dishes like a hotel scullion.

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## Menu from Mt. Ecclesia

### Breakfast 7:30 a.m.

Boiled dried Figs  
 Steamed Eggs, Pearl Barley  
 Toast, Honey  
 Coffee or Milk

### Dinner 12 Noon

Baked Hubbard Squash  
 Brussels Sprouts, Boiled Potatoes with Jackets  
 Whole Wheat Bread, Butter and Honey  
 Milk

### Supper 5:30 p. m.

Endive or Winter Salad  
 Bread Pudding, Nuts, Olives  
 Whole Wheat Bread, Butter, and Honey  
 Tea or Milk

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## Recipes

### *Boiled Dried Figs*

Take one pound of dried black figs, wash carefully to remove all sand, soak in hot water for three hours, place on stove and allow to come to a boil, remove and allow to cool. To boil dried fruit destroys the flavor; the less figs and prunes are boiled the sweeter and more easily they are digested.

### *Steamed Eggs*

Break an egg into a hot buttered cup, sprinkle with salt and add one teaspoonful of cream. Bake until whites are set, serve at once.

### *Baked Hubbard Squash*

Cut one medium sized squash into pieces 3 inches square, remove seeds but do not remove shell. Place in baking pan, shell downward, spread lightly with butter, and bake for thirty minutes.

### *Brussels Sprouts*

Pick all old leaves off one quart of sprouts, wash carefully, allowing to stand in cold salted water for several hours, drop into two quarts of boiling water, boil rapidly until tender adding a little salt just before finished. Drain, and again place in well covered pan with one teaspoonful of butter, allow to steam for five minutes.

### *Boiled Potatoes with Jackets*

Use small potatoes for boiling, those that are too small to use for ordinary purposes. Place in cold water for an

hour, wash carefully, peel just one narrow ring around the potato. Start to boil in cold salt water, boil briskly for twenty minutes. Drain, and uncover partly to allow steam to escape, they will break open and become light and mellow.

### *Endive or Winter Salad*

Take one head of salad, trim carefully all outer leaves allow to stand in cold water for several hours, rinse and wash very carefully to be free from sand. Fold leaves carefully in the hand, and with a sharp knife slice fine across the leaf, using both stem and leaf. To the juice of one lemon add a little sugar, salt, two teaspoonfuls of oil, pour this over the salad and mix well. Serve on lettuce leaf.

### *Bread Pudding*

Soak one and a half cups of stale bread in one quart of milk. Beat one-half cup of sugar and three eggs, flavor with lemon. Sprinkle grated coconut over top. Bake in moderate oven for one-half hour. Serve with fruit sauce.

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Enforced idleness of mind and body is the enemy, the arch age maker. He who is past middle life must wage relentless war against that mental poverty, that physical sluggishness, that drying up of the spirit, which mark our surrender to all the forces to stagnation.—*Colliers*

# Echoes from Mt. Ecclesia

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## Library Propaganda Fund

Motto: "A Cosmo in every Public Library"

**D**URING the past month seven *Cosmos* have been placed in Public Libraries as follows:

A. K. Smiley Public Library, Redlands, Calif.; Lewiston, Montana Public Library; Wellington, New Zealand Public Library; Auckland, New Zealand Public Library; Manila, Philippine Island Public Library; Rotorua, New Zealand Public Library; Superior, Wisconsin Public Library.

The magazine is now placed in 268 Public Libraries, a little more than one-half of these library subscriptions have been paid for by members. The remainder are supplied gratis from Headquarters until such time as contributions to the fund takes them off the free list. It is a fine work, however, and we are receiving a number of letters from people who have become interested through those library copies. Some of them order books and commence to study our philosophy, others have sought admission to the correspondence course and many have shown their interest by inquiries concerning certain points. We feel sure that the library propaganda is a move in the right direction, for these institutions are visited by people of a thoughtful nature who are looking for something, maybe just for that which we have to give.

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### THE CHRISTMAS SUBSCRIPTION CARD

That was quite a stroke of genius when Mrs. Heindel conceived the idea of making those Christmas Subscription Cards, for we gained about two hundred new subscribers in that manner. Nevertheless, our list of individual subscribers is only eleven hundred and forty and the two hundred and sixty-eight libraries bring it up to just over the fourteen hundred all told. So we are still a long way from the goal where we hope to be able to put the eight pages back again which we took out on account of the paper shortage. The students have no doubt all read and are quite familiar with the paper famine and how it is driving the smaller publishers out of business. We do not, of course, contemplate that anything like that will happen to our magazine, but it seems as if everything is conspiring against publications. Now Uncle Sam is putting a new bill before Congress to raise the

postage on periodicals. This matter has hitherto been going all over the United States for one cent a pound, but according to the new proposed law we will have to pay as high as seven cents a pound for the magazines that go to the Eastern Coast and proportionately for all other distances, so that the total cost will not be less than five times as much as we are now paying and we are beginning to feel something like Job when one plague after another was piled upon him. But in everything we feel thankful that our friends are considerably better than poor Job's comforters. Had it not been for their noble assistance we would surely have been going to the wall long ago. So we will hope there may soon be a turn in the lane and a return toward normal conditions.

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### CHRISTMAS ON MT. ECCLESIA

This is the February Magazine and it seems very late to tell about Christmas, but most of the articles in each magazine are written at least two months before the date they appear, and the present article is penned the last days of December in order to give the many students some news about how we spent Christmas. Usually we speak about the smiling skies on Mr. Ecclesia, but on Sunday the 24<sup>th</sup> of December there was weeping and wailing. The skies sent down a deluge which according to the weather bureau was the heaviest that has ever occurred in December for twenty-seven years, and this was accompanied by a thirty-six mph gale. So we cannot say that the weather conditions were extra propitious for the celebration of our most holy festival in the year. There was, however, such an atmosphere of good fellowship, a real Christmas spirit, which warmed every heart and made us forget the unpleasant exterior conditions. Christmas eve was Sunday and also the day of the Healing Services, which was on that account combined with our usual Sunday evening programme. At a quarter to twelve, Midnight, when the bell again called us to the Pro-Ecclesia, the skies had ceased weeping and a few of the stars were peeping out behind the clouds, as if they were anxious to see the new-born Sun of the coming year off on his long journey.

After we had sung "Holy Night" the Bible story was read and illustrated by pictures on the screen. Then came

more music and Mr. Heindel's address, giving the mystic interpretation of the great annual event, which brought out the beauty and the wisdom underlying our midwinter festival in such a manner that it was an inspiration to all, and after listening to the beautiful musical programme which concluded the service, we retired to our several places of rest feeling so much richer as actual partakers in this Cosmic love offering that words fail us to express.

On Christmas day we had beautiful weather and in the morning there were the usual expressions of good-will shown by the exchange of little presents. Later came the dinner and the table was certainly a glorious spectacle decorated as it was with numerous red poinsettias. The dining hall and pro-Ecclesia had also been beautifully decorated and everything combined to enhance the Christmas feeling which culminated in the evening when Mr. Heindel gave an illustrated lecture on *Parsifal* in the Pro-Ecclesia. This is his favorite theme and according to the many remarks heard subsequently it was equally enjoyed by all present.

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**DID IT EVER HAPPEN TO YOU?**

Little Harriet Watkins is usually such a good child. She very seldom cries, although she is strapped in her carriage from morning till night because unable to walk or control her nerves, but sometimes she feels out of sorts, and who can blame her? When she came to Mt. Ecclesia she was very thin and puny, but she soon developed an exceedingly healthy appetite, started to put on flesh and gained in strength so that she is now as big as any normal child two years her senior.

One day, however, she began to whimper at the table and seemed very much out of sorts. When asked the reason she cried she tearfully answered: "Cause my stomach is full and my mouth is still hungry." We have heard of people suffering with a similar complaint but have never seen the quaint description equaled. Strange to say also, no one seemed able to help her in her predicament. But she is a shining example of the effect the air on Mt. Ecclesia and our diet has upon the sick. She is learning to walk by a mechanical contrivance and as she has already walked four steps alone we have hopes that soon she may be able to walk forty.

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**CHRISTIAN MYSTICISM BY  
CORRESPONDENCE**

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

**ASTROLOGY BY CORRESPONDENCE**

To us, Astrology is a phase of Religion, and we teach it to others on conditions that they will not prostitute it for gain, but use it to help and heal suffering humanity.

**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 of the 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.

**THE ROSICRUCIAN COSMO-CONCEPTION  
GIVE 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.

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**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.

**MYSTIC LIGHT (Continued from page 107)**

whole and to discern a unity where before all was diversity and contradiction. Advancing along these lines the mind is eventually focused inward toward fundamentals and the principles of things, and he puts to himself a new question—an improvement on the first one—“What is the *nature* of Truth, and what should it consist of, and relate to?”

Upon analysis of this all-important query it must become apparent that religious truth should deal with an explanation of superphysical conditions, and their relation to the individual. Three things may be said to describe the rational purpose of religious truth.

First, the exposition of superphysical fact, second, the elucidation of superphysical law, and, third, the presentation of counsels and rules of life in harmony with the foregoing conditions.

The purpose of religion since its inception has been to enforce the last named, giving just enough of the two former to still the mind. The whole has been wrapped in allegory, and wound up in the story of the founder of the particular religion, in order that it might be the better assimilated by the races to whom it was sent.

But religion is in reality a system of morality based upon a science. It is a symbolized expression of Cosmic fact. Occultism is the one science of the Universe, and the fact that it is the source and inspiration of all religions is proved by their unity in essentials.

This Science may be likened to a natural source, situated in a high mountain, clad in the immaculate robe of snow, and never defiled by foot or breath of any creature—the source in which the several great rivers rise, all flowing to the same limitless Ocean, and which are the

waterways of the people of the earth. The seeker has now reached the point where this Source comes within his vision, and great indeed is his privilege.

Occultism deals with the facts of the Universe and therefore it is patent that a long path of patient persistence was necessary ere the aspirant could discern even the outline.

With the first glimpses of the snow capped mount the traveller from afar may well stand and give thanks from the bottom of his heart, for he will now be able to build the temple of his worship upon the rock of fact in place of the shifting sands of belief, and no storm shall ever demolish the structure or wash it away. For the resulting conviction reaches the inner planes of being, there to be registered, and he thus acquires man's blessing and joy, “A house not made with hands, eternal in the heavens.”

In retrospection he sees the path he has followed, from unconscious acceptance to the first dawn of conscious intellectual uneasiness, the precursor of a long period of acute suffering. He notes the gradual relinquishment of the exoteric presentation for the discernment of the inner substance of the various teachings, and he sees his initial steps upward in the first dawn of the perception of the inherent nature of truth. The doubts, fears, and weariness that had beset him in the darkest stages of the path loom up before his eyes as by gone phantasies out of which he has extracted the “pearl of great price,” and the conscious realization of the possession of the latter transforms his joy into the will to attain, and a determination to use his knowledge, which as a power is a panacea for all ill, to assuage the pain and remove the ignorance of his fellows.

**QUESTION DEPT. (Continued from page 108)**

built of the fourth ether, are said to live many thousands of years. The *consciousness* which builds and ensouls these bodies however, belongs to a number of divine hierarchs who are gaining additional experience in that manner; and the *forms* which are built of matter and thus ensouled have attained a degree of self-consciousness; during these long existences they have a sense of their own transitory existence, and it is to their rebellion against this state of things that the war of the elements notably, fire, air, and water, is due. Fancying that they are being held in bondage, they seek liberation from the leash by force, and having no sense to guide themselves, run amuck in a destructive manner which at times brings about great catastrophes. The consciousness of the gnomes is too dull to take the initiative, but they not infrequently become accomplices of the other nature

spirits by opening passages which favor explosions in the rock. However, this has no connection at all with the Elberfeld horses or kindred animal prodigies. These are the wards of their respective group spirits and it is probably the last time they will seek embodiment in an animal form. When that happens, such spirits are relegated to Chaos where they must wait during the Cosmic Night for their less-gifted brothers until the time when it is possible to begin their human evolution in the Jupiter Period.

**Question:**

Why was it necessary for Christ to enter the body of Jesus and be tempted in order to have compassion for us? Could not such a great Being have compassion without that?

**Answer:**

Evidently not. Temptation to be temptation requires that the person tempted see something desirable in the object which is to tempt him. Lacking this there can be no temptation. Meat cannot tempt the writer, for even the thought of eating it is nauseating, and therefore, there is no virtue in abstaining. He does not have to overcome the desire for flesh, but would have to overcome his disgust in order to eat it. The great Sun Spirit, Christ, in His own nature could have felt no temptation to turn stones to bread in order to still hunger. He would not have felt it as a sacrifice to refuse allegiance to a power that would place *Him* as a sovereign over our little earth, but just as we, when we look through a colored glass, see everything tinted with that hue, so also when the Christ-consciousness was focused in Jesus' body, it perceived the things of this world through the eyes of Jesus, a human

being, and from the view-point of such an one, bread seemed eminently desirable when hunger was felt. Hence it constituted a temptation. Power also seems desirable to the majority of mankind, hence the knowledge that by the power within Himself he could gratify this desire would constitute a temptation. Only from the human viewpoint of Jesus could Gethsemane have seemed so terrible that he wanted to avoid the ordeal before Him, and we may judge—on the principle that no one knows where the shoe pinches as well as the one it is on—that the Christ-Spirit learned through the bodily limitations of Jesus to have compassion for our frailties in a manner which could not have been equaled by observation from without. Having once worn a body and felt the frailty of the flesh, He knows better how to help us than anyone else, and is therefore rightly the Supreme Mediator between God and man.

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**ASTRAL RAY (Continued from page 119)**

we may therefore judge that your success will not be apparent in the earlier years, but in the latter part of life things will come your way to make life pleasant and that, after all, is perhaps the very best time, for we are more able to fight the battle of life and endure reverses in the earlier years than in the eventide of life.

We find that the earthy signs Taurus, Virgo, and Capricorn are on the three houses that have to do with the service we are to render in the world, the financial compensation we receive therefore, and the social status we thereby acquire.

This indicates that the occupation best suited for you will have something to do with the earth, and as we find three of the planets at your birth located in the fourth

house, which has to do with land, and three others close to it, we judge that some occupation connected with farms or mines will bring out your talents to the best advantage and give you the happiest and most suitable vocation, but remember that the work we have in mind is the actual handling of farming and mining properties. Do not allow yourself to be led into speculation, in fact, never take any chances on stocks, for Saturn, the planet of obstruction, is in the fifth house in conjunction with Venus, so that you will lose and get into trouble every time you try anything in the line of gambling or sporting games. We are sorry to say that this configuration will also give you considerable trouble in courtship.

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**STUDIES IN THE COSMO (Continued from page 121)**

Shortly afterward Venus and Mercury were thrown off for similar reasons.

Crystallization always commences at the pole of a planet where motion is slow. The consolidated part gradually works outward toward the equator in obedience to the centrifugal force. If that force is stronger than the cohesive tendency the consolidated mass is thrown outward into space.

“At the time when the Earth-globe was separated from the parent mass, it included that part which is now our Moon. On this great globe was evolving the life wave now passing through the human kingdom, also the life waves which entered evolution in the Sun, Moon, and Earth Periods, and are now evolving through the animal, plant, and mineral kingdoms.”

Mention has been made of the stragglers of various

Periods who in later Periods were enabled to take a step upward in evolution. There were some, however, who did not take this step. They did not evolve, and were therefore left further and further behind, until they became a drag and a hindrance to the progressive ones. It became necessary to get them out of the way, that the evolution of the others might not be retarded.

In the beginning of the Lemurian Epoch, these “failures” (note that they were *Failures*, not merely stragglers) had crystallized that part of the Earth occupied by them to such a degree that it became a huge cinder or clinker, in the otherwise soft and fiery Earth. They were a hindrance and an obstruction, so they, with the part of the Earth they had crystallized, were thrown out into space beyond recall. This is the genesis of the Moon. The Moon is the field of Disintegration.

If the Earth had not segregated from the original Globe which is now the Sun, the rapidity of the vibration would have disintegrated man's vehicles. He would have grown so rapidly that the growth of the mushroom would seem slow in comparison. He would have become old before he had time to pass through youth. That such is the effect of too much Sun is shown by the rapidity of growth at the tropics, where maturity and old age are reached much sooner than in the north. On the other hand, had the Moon remained with the Earth, man would have crystallized into a statue. The separation of the

Earth from the Sun, which now sends its rays from a far distance, enables man to live at the proper rate of vibration, to unfold slowly. The Moon-forces reach him from the exact distance necessary to enable him to build a body of the proper "density." But although the latter forces are active in the building of the form, they also cause death when their continued work finally crystallizes the tissues of the body.

"The Sun works in the vital body and is the force which makes for life, and wars against the death-dealing Moon forces."

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### NUTRITION AND HEALTH (Continued from page 123)

## 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 being between 6 and 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: 6 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.

February 3—10—17—23  
 March 2—9—16—23—29  
 April 6—13—19—26

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Providence, R. I.

My dear Mr. Heindel:

It is time again for my weekly letter and I am afraid I haven't anything especially new to report. I am feeling so much better than I have for a year past that it seems almost too good to be true. I am working every day and *all* day now, and don't feel it is too much for me even in this cold weather. Then, too, I am gradually getting back

my interest and enthusiasm, which means a good deal, and my nerves are so much better.

I don't know how to tell you how I appreciate your work and help, but believe me,

Most sincerely yours, M

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Lacombe, Alberta, Canada, Dec. 15, 1916  
 Healing Department, Rosicrucian Fellowship  
 Mt. Ecclesia, Oceanside Calif.

Dear Friends:

I am writing you again this week to let you know how I am getting along. I am still improving steadily, getting stronger and feel more like living. Thank God for the time I first heard of the Rosicrucian Fellowship.

Very sincerely yours, C. B.

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[*American Magazine*:] Thomas Kane, a Chicago business man, tells how he regained his health after a nervous breakdown when he was forty-eight. He says:

"Just three things are absolute necessities for the smooth running and longevity of these human machines of ours: They are pure air, pure water, and plain food. Food alone has a price. Both air and water are God's free gifts. And yet not one person in 10,000 breathes enough pure dry air; not one in a thousand drinks enough pure water, and nearly all of us eat too much."

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***Our Motto: A Sane Mind, A Soft Heart, A Sound Body.***

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