

APRIL 1918

Rays from the Rose Cross



A Magazine of Mystic Light

EDITED BY MAX HEINDEL

BIRTH CONTROL
THE TROUBLES OF TWINS
ESOTERIC ASTROLOGY
CHRIST AND HIS MISSION
THE WHITE ARMS OF PRAYER
TEMPLE BUILDING
THE MEANING OF DEATH

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MAX HEINDEL

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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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One With God

I stand in the Great Forever,
I lave in the Ocean of Truth,
And I bask in the golden sunshine
Of endless Love and Youth.

And God is within and around me,
All good is forever mine;
To all who seek it is given,
And it comes by a law divine.

In the deathless glory of Spirit
That knows no destruction nor fall,
From the immortal fires of heaven
To the plains of earth I call.

Who is this "I" that is speaking—
This being so wondrous in might?
'Tis part of the primitive essence,
A spark of the infinite Light.

Blasphemous and vain they may call me,
What matters it all to me?
Side by side we are marching onward,
And in time we will all agree.

Oh! I stand in the Great Forever,
All things to me are divine;
I eat of the heavenly manna,
I drink of the heavenly wine.

In the gleam of the shining rainbow
The Father's love I behold,
As I gaze on its radiant blending
Of crimson and blue on gold.

In all the bright birds that are singing,
In all the fair flowers that bloom,
Whose welcome aromas are bringing
Their blessings of sweet perfume.

In the glorious tint of the morning,
In the gorgeous sheen of the night,
Oh! my soul is lost in rapture,
My senses are lost in sight.

Come back, O my soul, in thy straying,
Let thy wandering pinions be furled;
Oh, speed through the heavenly ether
To this prosy and sensebound world!

They say I am only mortal,
Like others, I'm born to die;
In the mighty will of the Spirit
I answer, "Death I defy."

And I feel a power uprising,
Like the power of an embryo god;
With a glorious wall it surrounds,
And lifts me up from the sod.

I am born to die? Ah, never!
This spirit is all of me;
I stand in the Great Forever,
Oh God, I am one with Thee!

I think of the birthright immortal
And my being expands like a rose,
As an odorous cloud of incense
Around and above me flows.

A glorious song of rejoicing
In an innermost spirit I hear,
And it sounds like heavenly voices
In a chorus divine and clear.

Oh, the glory and joy of living!
Oh, the inspiration I feel!
Like a halo of Love they surround me
With new-born raptures and seal.

I gaze through the dawn of the morning,
I dream 'neath the stars of night,
I bow my head to the blessings
Of this wonder gift of light.

Oh, God, I am one forever
With Thee by the glory of birth;
The celestial powers proclaim it
To the utmost bounds of earth.

Ye pilgrims of varied probations,
Ye teachers and saviors of men,
To your heaven-born revelations
My spirit shall answer "Amen!"

With you in the Great Forever,
With the children of earth I stand,
And this light flowing out like a river
Shall bless and redeem the land.

Oh, the glory and joy of living!
To know we are one with God;
'Tis an armor of might to the spirit,
'Tis a blossom that crowns the sod.

Thus stand in the Great Forever
With Thee as eternities roll;
Thy spirit forsakes me never;
Thy love is the home of my soul.

The Mystic Light

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APRIL 1918

The Meaning of Death

Theological and scientific dogmas that represent man's thought about himself and his environment at its worst, whether savage or sage, have exhibited what Schopenhauer calls "the will to live quite in the primitive biological way," says the London Light, in discussing a book called *La Sens de la Mort (The Meaning of Death)*, by M. Paul Bourget. The story itself is of the present day, but lack of space prevents us from repeating even the most abbreviated form of the plot. What immediately concerns us is the divergent views touching life and death that are made manifest during the discussion between two of the leading characters. One of these men is a famous surgeon who has just discovered himself to be doomed to death in a few months by cancer. The other is a healthy young man.

These two gentlemen are inspecting a hospital together when the young man remarks that the arrangement there are almost too comfortable. To this the great surgeon objects, "No, what is the use of suffering when it is possible to escape it." His question is passionately resentful because he is suffering very much himself.

The young man, who has never suffered, answers, "To pay." "Pay what?" demanded the surgeon, who has not told the secret of his suffering to others. "The debts of our faults and the faults of others," answers the young man. This interpretation the elder man resents, for his conceptions are mainly materialistic.

"Our faults, as if we had asked to be born! and the faults of others—it is monstrous!" "But," says the young man, "since everything in life leads up to suffering and death, if suffering and death have

not that meaning of expiation, what meaning have they, what meaning has life?" The answer of the great surgeon is short, for he is filled with intense resentment. "None," he concludes.

It is, needless to say to the student of the deeper philosophies that both are wrong. It is not true that everything in life leads up to suffering and death. The mission of pain and suffering is not merely expiation. There is no angry God, who aims to get even with us for our wrong doings, but we stand here face to face with a law, a good law, designed to teach us the lessons which are necessary for our advancement to greater heights in the scale of evolution.

So that by a succession of existences in earthy bodies of increasingly finer texture, we learn the lessons of life and how to adjust ourselves to the conditions here by right thought and right action. Who has a body so good and perfect that he would like to dwell in it forever? Surely no one. We all have our pains and aches and all are subject to suffering. Therefore death should be looked upon not as the king of terrors but as the merciful relief from an outgrown garment that a new one and better may serve us in a future life, and enable us to progress further upon the path of unfoldment. This is seen in all kingdoms.

If the primordial flora had not been subject to death and decay, no higher forms of plant life could ever have come into existence upon earth; and if death had not released the spirit that ensouled the primitive animal form, reptiles would still inhabit the earth, to the exclusion of the higher mammalian types. Similarly if man had not died, the primitive human forms absolutely unfit for the expression of life and intellect to which we

have today attained, would still be the only ones here. It is true that we reap what we have sown, but the only purpose of this reaping is not expiation; we are at the same time learning lessons how to avoid past mistakes on future occasions and conform to the laws of nature.

We are not here only to pay for our mistakes, but to learn by them, and such primitive ideas of atonement as expressed in the answer of the young man must be rooted out of human conception, that nobler forms of religion may take its place. All through the constitution of the Universe runs the principle of justice, but not cold, hard justice; justice it is, tempered with mercy, for that which we recognize as the laws of nature in their manifestations are in fact great intelligences, the ministers of God, the Seven Spirits before the Throne, and the Recording Angels. They are compassionate beyond any conception we can have of this term, and whatever befalls a human being under their guidance is suited just to his needs.

We are told that not even a sparrow falls to the ground without Our Father in Heaven wills it. And if nature—or God—or the Universe—however we name the power that progressively brought to birth the nonindividualized spirit in forms ascending upwards in the scale to man, conserving in each form all progressive developments of lower forms, if this ineffable power is justified even to man as regards the destiny of all creatures below him, the plain assumption in reference to his own fate is that he being the highest in the four kingdoms of life now evolving in this world must be provided for when he dies as well as before he was born. Such is the logical conclusion, and the more we examine the question, the more is that conclusion justified among those who have studied the matter and are in a position to know.

In this connection, it is as strange as it is illuminating to note the different ways in which the war affects people of different religious beliefs. Speaking generally we may say that there are three great religious systems represented among the combatants: the Hindus, the Mohammedans, and the Christians. Each of these three classes meet death in a different way, on account of what they

believe during life. Moreover, their belief makes them act differently when they enter the invisible worlds. For the sake of elucidation and comparison we may take the Hindu first. He believes in *karma*, that is to say, that most of the things which befall him in this life are the result of action in former lives, and this *karma* it seems is, to say the least, very difficult to change, if it can be done at all. Perhaps to some extent some of the most intelligent believe that this *karma* may be changed, but as a race it is the writer's understanding that they believe that kind of karma cannot be avoided and they are here for the purpose of working it out. But while they are thus expiating the result of their past actions in former lives, they are also making new karma and thus laying the foundation for their future lives. In this respect they believe that they have free will, except as restricted by their environment, and thus they are able to change their lives in the future.

When a man is imbued with this belief and goes to war, he takes it as a matter of course that if he meets death, then it is karma. He fights fearlessly because he feels that if it is not his karma to die then he will come out safe whatever he does. If suffering comes to him, he looks upon that also as karma and strives to take it as patiently as possible. Furthermore, when after death he finds himself in the invisible world, he is calm and collected; he knows that his relatives, though they may grieve for him, will not do so in an inordinate measure, because they know that it is karma and therefore feel that it is no use to rebel. Furthermore, he believes that in due time he will come to birth again and will meet his dear ones in altered forms; thus there is no real cause for unrestrained grief.

The Turks have a somewhat similar belief in *kismet*, which is their name for fate. They believe that every thing in human life to the very smallest detail is predestined and that therefore it does not matter how they act or do not act, whatever is to befall will befall, regardless of any action or exercise of ingenuity of their part. Hence it has always been reported that Mohammedan soldiers went forth to war in an absolute disregard of their lives; that they fought with unexcelled bravery, and

endured all privations without a murmur, knowing that when they had fought the good fight they would be translated to paradise where the beautiful Houris would minister to their welfare forever. Though at the present time all religions seem to have fallen more and more into indifference, the effect of this belief is still seen to a considerable extent by the Invisible Helpers who take care of the victims of war when they pass over. They find usually the Moslems to be calm and resigned to their fate.

But when we consider the case of the Christians, the matter is very different. It is true that the Christian religion also teaches that what a man sows that shall he also reap, but in the first place, the religious teachings have had but a very small place among the Western nations compared to the grip which they have upon the people of the East, such as the Hindus and Mohammedans. Their religion is part of every day life. At certain times the Orientals, of whatever religion, devote themselves to prayer and are very sincere in their religious observance.

In the Western world, on the other hand, people are generally ashamed of being thought too religious. Recently one of the New York papers had a full page advertisement, if the writer remembers rightly, which stated that business men ought to go to church as that is a good asset in business, for it marked them as respectable citizens and would gain for them more credit. What an unworthy motive to hold out as an inducement! There was, 'of course, considerable indignation over this advertisement, but it shows the dilemma of the church, how they are put to it to keep up their membership' and attendance, and how few even among students seeking mystic development read this great book, the Bible.

The writer has often noticed that whenever a question comes up concerning the Bible, or someone is asked to read from the Bible, very few can pronounce the names properly, or name the various books of the Bible. These are all signs which go to show that religion with us in the western world is neither studied nor practiced daily by the great majority. On one occasion, while discussing this

question with a business man, he remarked that he had no time for the study of religion during the week, therefore he paid a minister to study, and went to church on Sunday in order that the minister might there give him the benefit of what he had learned during the past week.

Those who study the Bible are called cranks and shunned as such. Hence the idea concerning the meaning of suffering and death expressed by the surgeon in the book which gave rise to the thoughts here expressed. But even where the idea of mercy and vicarious atonement is embraced, that goes to the opposite extreme and teaches that immediately a man feels that he has sinned and is sorry he is at once forgiven as expressed in the couplet,

*Between the stirrup and the ground,
He pardon sought, and pardon found.*

This conveys the idea that one may live a life of sin up to the very moment of death and then on the deathbed, by saying that we are sorry, we may be forgiven for the whole score of our life. This wrong idea has become so ingrained in the public consciousness that we have lost respect for the law that "as we sow so shall we also reap," and are depending altogether on grace, that is to say, if we ever give the matter any thought at all, and in the writer's estimation, nothing short of a thorough education of the people of the Western world to the fact of their responsibility can ever waken the religious life again.

If the churches want to succeed and increase their attendance, if they want to spread the kingdom of Christ upon earth, then this is really the way. They must reawaken the sense of individual responsibility, which has been lost partly by the sale of indulgences practiced by the Catholic church, which has given those who believe in it the feeling that the justice and equality which is rooted in universal law could be cheated by the payment of a few paltry dollars. This was a blow at the very foundation upon which religion stands, and as a result we have today in the present war a spectacle which is too horrible for contemplation. And

while our brothers whom we call heathen face death and adjust themselves to conditions in the world beyond because they are imbued with a sense of this responsibility for their own actions, and a sense of the divine guardianship which has all things in its great care, we who pride ourselves upon being the most civilized people, Christians, face death in a manner that is altogether unbecoming. When we are not beside ourselves in anger and rage and pass over in that condition we cry and are unhappy because of the dear ones we left behind, and a small class is commiserating itself for having been taken out of earthly life and enjoyments there experienced.

There is sorrow and mental suffering among the Christians, so-called, that is unequalled and unparalleled among those who come from the East, and were it not that relatives of those people who are now passing over by the hundreds of thousands have pressed into service to soothe and quiet them until they find their balance, and thus minimize the dreadful condition, it seems as if this earth must have been swallowed up in an ocean of sorrow.

It seems therefore to the writer that in order to effect the regeneration of the Western world people must be educated concerning the action of the twin laws which are at the root of human progress, for when we thoroughly understand that under the law of consequence we are responsible for our actions, but that the retribution is not meted out by an angry God, any more than when we throw a stone up in the sky God takes that stone and throws it back at us. Action and reaction follow each other just as ebb and flow, night and day, winter and summer, and this law, coupled with the law of rebirth, which gives us a new chance in a new environment and better body, enables us to work our way from the human to the divine, as we have worked our way from microbe to man.

BIRTH CONTROL

By W. Stuart Leech, M. D.

The subject of birth control has recently attracted much attention by the lay press and elicited editorial notice in some of the medical journals. Some

time ago New York justice sentenced Mrs. Margaret H. Sanger to thirty days for distributing a certain circular called "Family Limitations." If the reputed reports of her teachings are true, it would require no novice to see that if the women of the land would follow her advice the nation, ere the end of the century, would be as barren of population as the desert of Sahara.

The large families, the congested districts, the numerous women who are made miserable by a succession of births at short intervals, together with the economical stress of the land, eternally forces this family limitation question squarely before us. Our lessons must be drawn from nature, for as an expression of Deity it is continually exerting itself to create and bring forth, but it never does so out of season.

Astrologers inform us that if sexual intercourse is participated in only under auspicious planetary rays, or when the proper aspects are in harmonic relations to the twain, there will then follow ease of birth and sufficient of the world's goods furnished by the Cosmic forces. The disciples of Esoteric Christianity teach that if intercourse is indulged in for the purpose of propagation only, then will the woman bring forth her product without pain and without sorrow, thereby solving the birth control question.

This is a high plane and is not beyond human attainment. However, if the ignorant indulgence of the creative act is adding untold sorrow to the 'human race, then we must whip ourselves into this high plane of living which evolution demands of us. The quicker we come to this realization the better, whether we desire it or not.

At the gate of the mystic Temple of Solomon we find the Cherubim, not holding a fiery sword, as in the Atlantean period, but in the hands a flower, an emblem symbolical of the sexual purity which man must attain before he could enter the Shekinah Glory, or see with his soul-body. The symbol of the Cherubim upon the temple door holding the open flower was the key to sexual purity that would unlock the gate to man's unlimited power. This is not a new teaching, but is veiled in poetry and is mystically illustrated throughout the literature of

all ages. It is the mystery teaching of the Grail, the emblematic teaching of the "Kelch" and "Calix," and is the secret of the unfolding lotus of the mystic Hindu. Family limitation is a demand for nothing less than mental and physical purity. I am constrained to think that man is sexually lower than the dog, birds, cows, and snakes, which use the generative function in season for the purpose of propagating the species. Each of these has a primal guardian, the group-spirit, which in a great amount of wisdom sacredly guides them collectively. Even a superficial knowledge of the ways and the wherefores of the various group-spirits will put the best of us to the blush of shame.

Man then being self-willed and not guided by a group-spirit, how can he be taught to guard against the ignorant indulgence of the creative act? He feasts daily on erotic literature, fiery imaginations, suggestive scenes, and physically fills up on spices, peppers, wines, and the carcasses of slaughtered bulls and boars. His atoms partake of the nature of the slaughtered animal, to say nothing of the low vibratory action of such when considered in the light of man's advanced state in the scale of evolution.

Man thus gorges himself on improper food, which gives him a cloudy brain, overloads the colon, irritates the ureters, fills and titillates the testicular glands with an overflow to such an extent that the deluded victim would accept Dante's Inferno, forfeiting a paradise, rather than be denied the momentary pleasure of relief.

This destructive mode of living, united with the inherited predisposition, causes man to make himself "lusus naturae" (a sport or freak of nature).

Man, however, is not an evolutionary product of our present fauna, but in a de-evolutionary manner turns his generative organs towards the earth in shame, by reason of his tainted and irritated passion. The plant puts forth its generative organ, the flower, in a chaste way to the sun, becoming a thing of beauty and delight to man, bird, and insect. It fertilization is accomplished without passion, in a chaste manner.

On the other hand, man, by the nature of his own manufactured environment, which is hostile, is

thus to be seen out of harmony with nature. We may feed and clothe the penniless; we may hew, cut, carve, and dissect diseased bodies; we may masticate, segregate, and expostulate for coming eons on the economical and political conditions of the masses, but it availeth little or nothing unless we go to the fountain's source and remove the cause. Are there too many children? Yes, in spots.

Hold up you hands in holy horror, say what you please, condemn me as a utopian dreamer, but the fact remains, nevertheless, that the sense gratification of the sexual act is its abuse, be it in associated vice, in wedlock or out of it. Most of us permit ourselves to be hoodwinked by looking upon matrimony as a license for the unbridled use of a sacred act.

It is absolutely not right to gratify the use of the passions at any and all times. We suffer by reason of our parents' attitude to the sex question and we are by our living trying to bestow the same maladies upon our children; and we will thus continue until sorrow and suffering make us realize that every child has a right to relieve proper care in the period of prenatal life that it may be well born.

Limitation by vasectomy, mechanical obstruction, flush, chemical destruction, miscarriage, infanticide, and other unmentionable modes all belong to the destructive side of nature, and as such must be condemned as unworthy the serious consideration of the profession. In our present condition, the price to pay appears to be great; but the reward is worth while.

Individually and collectively it will require a complete modification of our diet, improved sanitary environments, and a subjugation without killing of our most fiery passion. It is the natural and the only constructive way for the limitation of families.

*YOU ARE ENCIRCLED WITH THE WHITE
ARMS OF PRAYER*

Corinne Smith Dunklee

"More things are wrought by prayer than this world dreams of."—Tennyson

Somewhere in France the newly arrived regi-

ment is busily adjusting itself to changed conditions. A young Lieutenant standing in the doorway of his tent is reviewing the events of the past few weeks. Once again he hears the cheering multitudes, sees the waving flags amid the clangor of departing bells. Enshrined in tender wistfulness his memory holds fast a picture of the girl. He sees again the slender fingers as they slip a tiny package into his comfort kit. And the gentle radiance that illumines her face as she tells him that every night just when "taps" are sounding to open the package and he will find there the thought that all the day has lived in her heart for him.

The first night aboard ship, as the bugle notes, clear and insistent, rang through the air like silver bells, out upon the quiet deck with only the calm stars for company, he opened the little package: A folded slip of paper fell into his hands upon which was written: "Today you are encircled with the white arms of prayer."

Each night at the appointed hour he opened the package and each night the same message confronted him: "Today you are encircled with the white arms of prayer."

At first he was puzzled, then half amused.

But finally he came to look forward to that message with a strange sort of eagerness that he never stopped to analyze. He had soon learned to think of it as his "arms of prayer."

Here his meditations are interrupted by the clear notes of "taps" winging their way above the noises of the night. In the quickening hush that followed he read again with new intentness: "Today you are encircled with the white arms of prayer."

In the busy weeks which followed, his attitude was marked by a gentle seriousness. As though some strange, new power had come to him which he hardly realized and which he dared not try to share with others. On the last night before his company should find their place upon the battlefield, as the bugle notes trailed through the night to lose themselves in the black shadows of the trees, he pondered long upon the message: "Today you are encircled with the white arms of prayer." And wondered what the morrow would bring. As the morning came his company took their positions.

When for the first time he faced the raining storm of shell and steel, he realized that his armor of prayer, so carefully builded through all the weeks and months, had suddenly become a living, vital thing. Hastily he glanced around to see if any of his companions noted the line of light that seemed to encircle him. No vestige of fear touched him. No shadow of hate swept his heart. A strange new consciousness of peace took possession of him, as he strove to do the things he must.

Suddenly, above the din and blood and pain across the battlefield he saw flowers growing, and heard the laughter of children at play. Then there sounded a triumphal chorus formed from the beating of millions of human hearts. And he knew he heard the song of peace the world was lifting from her altar of blood and tears.

As the long hours passed, many a brave heart was made stronger by the look of exaltation in his face. Ofttimes for him above the horror there floated the fragrance of flowers and the laughter of children. Then he would murmur: "That is the reality. This is the dream."

Once more beside the door of his tent the Lieutenant lifts tired eyes toward the stars that hang low in voiceless sympathy, when he seems to see the face of the girl encircled in a halo of glorified prayers. Suddenly he hears the great throbbing heart of his beloved country calling him. He realizes how she has wrought and what she has suffered. What she is about to suffer; and the glorious ideals that rise like shining wings to hover above her pain.

Suddenly he realizes he is in no danger. That he has never been in any danger. Where Faith is great enough there can be no danger. Where Love is perfected there can live no fear. Alive with the new revelation he hears the age old echo, that only a soul can know who has attained some great height of ecstasy: "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."

He repeated over and over again with a new-found depth of understanding the now sacred words. As the bugle sobs a requiem to the night.

"Today you are encircled with the white arms of prayer."

INSECTS THAT SEE "INVISIBLE" LIGHT

Many animals can both produce and hear sounds higher or lower in pitch than those audible for man. The general belief, however, has been that no such differences exist in the perception of light, and that all eyes, small or large, simple or complicated, are keyed exactly to the very same scale of wavelengths which man is able to perceive. In an article contributed to *The Scientific American* (New York, January 15), Messrs. J. Fidel Tristan and Gustave Michaud, of Costa Rica State College, assert that there is no proof of this view, and they present evidence of the ability of certain insects to perceive radiation that is invisible to man because above or below the limits of his scale. They say:

"The extreme diversity in the anatomy of eyes—in the general plan as well as in the details—added to the fact that some eyes are more complicated, and even more perfect than ours, those of birds, frogs and dragon-flies, for instance, just as the nose of a dog is more perfect than that of man, makes it probable that some species can see beyond one extreme at least of our visible spectrum while being perhaps insensible to the other. In other words, while some species may not see the extreme violet, they may perceive some of the spectral region which follows the extreme red, *i. e.*, the infrared.

"Again, other species which may be insensible to the extreme red probably readily perceive some of the ultra-violet. Some very clever experiments made by Lord Avebury seem to give a firm foundation to the latter hypothesis, so far as ants are concerned. Says the English naturalist:

'This seems to me strong evidence that the ultra-violet rays are visible to the ants. . . . Now, as every ray of homogeneous light which we can perceive at all appear to us as a distinct color, it becomes probable that these ultra-violet rays must make themselves apparent to the ants as a distinct and separate color (of which we can form no idea).'

"It is easy to see that such a shifting, upward or downward, as the case may be, in the scale of per-

ceptible wave-lengths would be extremely useful to some species. We have shown recently that photographs made in infra-red light reveal with a wonderful clearness the smaller details of far-away objects. Birds which rely for the finding of their food exclusively on the vision of very distant objects (vultures and other raptors), could see better if their retina, were blind to the diffused and troublesome violet and blue, while sensitive to some of the invisible infra-red, for which the atmosphere is extremely transparent.

"We have also shown that if any living being were sensitive mainly to solar ultra-violet, grass, foliage, and flowers would appear to him as dark or black, while a considerable number of yellow flowers would be for him of a bright, luminous color—and white as snow on photographs made in ultra-violet light.

"Now, corollas are organs the main function of which is to be seen, in order to attract those insects which play an important part in the fecundation; if no insect can perceive solar ultra-violet light, how is it that some flowers are dyed with an intense ultra-violet 'color'?

"Such is the problem which led us recently to photograph, in ultra-violet and infra-red lights, a number of butterflies, insects the chromatic sense of which is probably highly developed, as in both breeding and feeding they are guided mainly by their sense of color. . . . The main results of these researches. . . can be briefly stated thus:

"All pigments on some sixty-five species of brightly and diversely colored butterflies absorb more or less completely ultra-violet light. . . . The only exception to that rule is a particular kind of yellow pigment which, on the contrary, reflects the short waves so powerfully as to appear snow-white on the photographs made in ultra-violet light. Sometimes the eye does perceive a difference between the yellow pigment which reflects the ultra-violet and that which absorbs it. In other cases, such a distinction, at simple sight, is impossible. In many instances one and the same butterfly carries on his wings both kinds of yellow pigment, just as some ultra-violet flowers may appear to be uniformly yellow until a photograph in ultra-

violet light reveals the presence of yellow zones which powerfully absorb the rays while other yellow zones powerfully reflect them—for example, common squash flower and dandelion flower. That in both butterflies and flowers the only pigments which reflect the ultra-violet should be yellow seems to be something more than mere coincidence, but we utterly, fail to see the significance of the fact, if it has any.

On the other hand, it seems to us that there is no good reason why the presence of an intense ultra-violet color on the wings of many butterflies should receive an interpretation different from that so far given to the presence of other colors visible to us; its *raison d'être* may be to favor the union of sexes or to protect those butterflies which feed on ultra-violet flowers. If it be borne in mind that the enormous compound eyes of butterflies fill most of the head, while a pair of supplementary simple eyes, the use of which is not known, generally occupies the top of the head, it seems no wonder that such a complicated visual apparatus should be, in some respects, more complete than ours and perhaps sensitive to wave-lengths somewhat shorter than the short wave-extreme of our visible spectrum."

MY BELIEF IN THE OCCULT

By Mrs. Champ Clark

So far as I am concerned, I will state that never "met up" with a ghost, but I have had some interesting experiences in mental telepathy or I will call it that for want of a better name. I have always been interested in those psychic phenomena which we call dreams, apparitions, warnings, premonitions, and what not.

Even as good a Presbyterian as "Marian Harland," who was Virginia Hawes, emphatically states in her autobiography that she saw a ghost. Marian was the daughter of a Presbyterian Elder and was raised in a faith that would ostracize one for a belief in the supernatural. However she states that she saw a little woman dressed in gray silk with a high backcomb in her hair, pass through a locked door, cross the hall, and vanish from sight

through a door also closed. She rushed to her parents. Her father seemed much concerned when she told him the tale, and he told her that he knew that she was telling the truth, for he had seen it a year or so before. Afterward this ghost appeared to all of the members of the family. At any rate, as a sequel to this story, years later, when this property was sold the building was razed and beneath the drawing room window the skeleton of a female was found, buried in a shallow grave, and a high back-comb was there which showed that she had not been buried in a cap and shroud as was the custom in those days.

I recall an incident in our own family that impressed me at the time and which I may say left a lasting impression upon my imagination. This was in connection with my oldest brother and the brother next to him.

These two brothers of mine were especially attached to each other. Brother John had gone to the congressional convention held in Centralia, Missouri, as a delegate to nominate a candidate for Congress. During his absence, my younger brother met with an accident, and after lingering several hours, perfectly conscious to the last, and with his mind on his brother John, he expired.

Brother John had gone to bed in his hotel and was asleep when the telegram came with its hasty summons home. When he returned he gave the following testimony, which impressed me at the time and which evidently had moved him out of his reserve, for he would have scorned the idea of lending himself to any delusion like seeing a ghost. But I remember that he was very much agitated, and that he told of having been awakened out of a deep sleep and of having a feeling that there was a presence in the room. He sat up in bed and called, but nobody answered. So strong was the feeling that somebody was calling him that he rose and struck a light and was surprised to find everything quiet and everybody asleep except himself. I would not attempt at this late date to say accurately my brother's words upon the subject, but I can only say that the impression made upon my mind at the time was that the two brothers met in that room for a brief space of time.

A CHAT WITH THE CHILDREN

Ella Van Gilder

All of the people on earth are God's children and belong to Him, just as all the drops in the ocean belong to the ocean, or the sunbeams that come from the sun; they are not the sun, but they are from it and belong to it. So we all are one great family made in the likeness of our Father which is in heaven. And just as a father and mother here decide when you are to go to school and learn lessons, so our heavenly Father tells us that we have lessons which we must learn and so we must go to school. Before we start He lets us look at pictures of many places to see where we think we could work best, and when we have decided where we would prefer living, He leads us to the great school house called Earth and we enter the door called Birth and go to the place we have selected, and there we must work out the tasks He has given us to do.

As we enter the door called Birth our Father gives us some new tools to work with, as conditions on earth are different from our home with the Father, and we have a body made of bones and flesh and blood, and this is called our dense body. And He gives us a mind to think and plan with, and a spirit with a conscience and a will, and with these we must solve our problems and work the best we know how so that our Father will be pleased with us. And He is always so ready and willing to help us if we don't understand things, and that is why

we pray and ask Him to let us know His will, just as father is always glad to help you with your lessons if they are not quite clear. And after a while, when He thinks we have been at school long enough, He will call us home, and then we go out of the door called Death. And if we have done His will and taken His dear son Jesus Christ for our example and Savior, He will promote us to a higher class when we come back to earth again. But if we have failed in that which the Father wanted us to learn we will have to be in the same place or maybe in a lower class until we do learn. Sometimes, when God thinks a soul has chosen a place that is too hard for it, He takes it back while its body is still a baby body and lets it wait until it is stronger before it works, just as sometimes fathers and mothers have to take their children out of school when they are sick or not strong, and they know that lessons which are too hard would be bad for them, and there, in heaven, they have kind, good teachers who help them, so that in a few years they can go back to the school house Earth.

*There's heat and cold, sunshine and rain,
And the ebb and flow of the sea;
There's joy and sorrow, laughter and pain,
And birth and death for me.*

*After the work there comes the rest,
As after day comes the night;
After the strain of labors blest,
The peace of death is right.*

TACT

There is an element of social life which is of the utmost importance, and for want of a better word we call it "tact." It means saying and doing just the right thing at the right time. It means the beaming smile, the gentle courtesy, the quick reading of character, the well-modulated voice, the inconspicuous leadership which avoids or changes an unsuitable subject or one which would lead to controversy or misunderstanding.

Tact is an elusive quality, hard to define. It is the

sensitive touch in social matters which sees when a topic has been sufficiently discussed, and changes the trend of the conversation with a graceful ease that smoothes the way to a new subject without making the change conspicuous. It places the shy guest at ease; it does not make the social mistake of hurting the feelings of another, and has a quick judgment of what is suitable and agreeable. It requires natural intelligence, calm temper, goodness of heart, and close observation.



The Astral Ray

* * * * *

Geo. T. Weaver

Esoteric Astrology

ARIES CONTINUED

III

Not only are numbers sacred as expressions of Deity, but letters also possess the same virtue. This is especially true of the Hebrew Alphabet, which is said to have been designed after the constellations, and therefore each letter is sacred to the star cluster after which it was designed. As usually thought letters are regarded as arbitrarily invented, but instead, they are essentially thought pictures, symbols of inner mental states which are too profound to find full expression in words. The Hebrew Alphabet may well be called the Sacred Series, because from time immemorial it has been used by the Chosen People, the Divine Hierarchy of Mystics, to convey and conceal the greatest spiritual truths.

Each Hebrew letter contains or corresponds to a number, a hieroglyph, a symbol and a place. To know these in their relative relations, and in their relation to numbers, is to become possessed of the chart that will unerringly conduct us across the mental ocean from profoundest ignorance to completest wisdom. The first letter of this alphabet is *Aleph*, and naturally one would think it corresponds to the first sign Aries, but not so. *Aleph* is

the first of the Mother letters, which gives it a feminine significance, while the sign Aries is a positive or masculine sign. The symbol of *Aleph* is Creative Light, while Aries represents the breath of Deity exhaled in the creative process. The fifth letter, then, the letter *He*, corresponds to Aries. *He* is a single letter, of which there are twelve, corresponding to the twelve signs of the zodiac. Primarily *He* means a window, but it has also the significance of aspiration or breath. As the breath of Deity it represents the most attenuated of the ethers, the fiery mist of the scientists, and Aries is a fiery sign. It is composed of germ stuff, or geometric points, and therefore carries the idea of Life, and Aries is a vital sign.

It is through the atmosphere as a transparent window that this finest ether, or life-giving substance, radiating from the innermost Sun, is transmitted to our planet. And it is through our inhalations that this fiery, ethereal, spiritual substance enters our organism and itself becomes organized or individuated. It is the nerve substance by which brain is produced, or the seminal fluid which is the producer of generation or regeneration, according as the seed is wasted or conserved. In the "Songs

of Solomon” this substance is thus poetically referred to: “My Beloved; behold he standeth behind our wall, he looketh forth at the windows, showing himself through the lattice.”

This is a subject that has been taboo through prudery and false teaching. Paul refers to the organ involving it, as the unseemly parts, but declares that they receive the more abundant honor. All is divine, and the generative process runs throughout the divine plane as well as the vegetable, animal and human. The material expression is but the crystallization of the spiritual. No one, however prudish, hesitates to study this substance and the generative process, as manifest in the world of vegetation, of flora and fauna; nor should he hesitate to look into this great mystery on the higher human plane and from it gather the deep lessons it involves.

The picture in the Tarot corresponding to this letter is that of man, a ruler, the head ruler of a church organization, such as the Pope, the head of the Roman church. He is represented as sitting with the thumb and first two fingers raised, as in the act of pronouncing a blessing. In his left hand he is upholding the ancient Sistrum of Egypt, which here contains the full number of seven notes. The raising of the thumb and two first fingers represents Trinity, the Father, Son and Holy Spirit, and demonstrates that this doctrine antedates the Christian religion.

In an ancient Egyptian temple may be seen in bas-relief a carving of Osiris initiating one of the Pharaohs into the mysteries of their religion. As the candidate approaches Osiris the latter holds his thumb and first two fingers in the position described above. They are so placed as to produce the letter *Beth*, which is the symbol of the feminine nature, combined with the masculine, thus expressing the biune Being, in distinction to life, which is ephemeral, while Being expresses the ethereal. The biune is the I Am, or the self-existent. This androgynous state is attained through the regenerate process. Back of man exists the principle *Aleph*.

In *Beth* we have being embodied in human form, but in its duality of masculine-feminine. The es-

sential fluid that produces this biune or twin state is expressed in *Gemel*, the third letter, which is potentially a reproduction of the Father, *Aleph*. But this fluid is a masculine force, and in order that it may become potential and operative, it must seek its natural mate. This it finds through the medium of *Daleth* in *He*, the soil of the feminine life principle.

On the other side of the picture are the pillars of the chair on which the Pope sits, which are raised to the top of his head; the sistrum is now broken, leaving the three notes of the world of Spirit above; and the four notes of the plane of Man beneath. This man represents an initiate into the higher mysteries; and the two columns—Jachin and Boaz—represents the active and passive principles which are found in every lodge room of Masonry. The pillar on the right hand represents Law; the one on the left, Liberty, to either obey or disobey. He no longer needs books from which to obtain knowledge, for he has now become an illuminati.

The broken Sistrum shows that the fallen man has regained his union with the Trinity, expressed by the three first letters. This now protects the perfected man who has attained to the development of the perfect square. No longer does he rule by active power alone, but this power is supplemented and completed by that of the Divine Feminine, which has been raised to the plane of the Divine Masculine. In the Tarot number three, this Divine Feminine, is represented as an empress.

Since absolute Unity is represented as standing, the Empress and the Pope, as seen in the Tarot, are represented as sitting, shorn of their absolute independence. This is the story of the Fall, as told in the story of Genesis. Here an ideal being was created by the hidden active and passive principles; while all that follows represents but a partial creation, because the Feminine principle was taken out of and separated from the active principle. Thus from eternal principle ephemeral life was produced; and this transition is revealed in Aries as the first or creative sign.

The Sistrum refers to the most sacred of music, used in the worship of the ancient temple of Egypt.

In its circle it symbolizes the negative, or Divine Feminine Principle; while the Masculine Principle is symbolized by the straight line that crosses it. This instrument was devoted to the service of the temple of Hathor and was played upon only by the virgins or vestals of the temple. This music represented the seven vibrations of Love, from the lowest to the highest. In Egypt even today we find the same effect produced by the low crooning of the Dervishes, with which their service begins, ever increasing in passionate ardor until they are overcome and rendered unconscious, filled with a spiritual ecstasy. Similarly, this result is more or less realized by the music and singing engaged in by all the churches, the rhythm raising the worshiper into a religious fervor. Among the Shakers this effect is produced by the rhythm of motion, called the Shaker Dance.

When the Sistrum was divided, expressing man's fall, and the three upper principles became independent of the four lower principles, it was manifested that, being thrown upon his own efforts, he was to struggle against evil until he shall have overcome all objectivity. *He* immediately follows *Daleth*, the door, through which the soul enters into a realization of the invisible, and thus finds biune, or the restoration of the androgynous being. Though *He* is in itself considered a feminine letter, it is also shown to have the masculine nature, as have all organisms. Thus in the picture is shown the figure with bands uplifted in supplication, as though seeking the union of the dual nature. It is here that *He* loses the exclusively or the dominating feminine and becomes self poised in the two natures.

Aries is a cardinal sign and a sign of the cross, and, being fiery, it indicated sacrifice, and the Ram for the sin offering, that through suffering one becomes perfected. Thus in Aries is the beginning of the Fall, as it is the beginning of differentiation and involution; and in Aries also is the beginning of the restoration, or redemption through the regenerative process. It is within the ability of each one, and is the duty of all to discover this stupendous secret.

It seems that the ancient *He* was interchangeable

with *H*, the original Greek letter *Heth*, and the Septuagint translation of the old Hebrew text, substituted this letter *H* for *He* in the names of Abraham and Sarah. This addition was made to the names of the patriarch and his spouse as a sign indicating the promised renewal of their life forces. Bringing this symbol into actual life, it means that the regenerate man or woman will acquire such added breath, or vital power as will enable them in old age to bear offspring, in number as the sands on the sea shore or as the stars in the heavens.

Isaac was the child born unto Abraham and Sarah, and was the child of promise, or a child immaculately born, and himself was free from the spirit of lust, in that he lived exclusively with Rebecca as his wife. In such children one's youth is renewed.

We have referred to the semen as the masculine creative seed, the fiery germ; in the case of women, this substance is that feminine life substance, the ovum egg in which after impregnation the development of the fetus takes place. This is the psychic, or watery substance, which in the androgynous state, as in plant life, is the sheath or vehicle of the spirit germ; but in differentiated life, as in the case of a man and a woman, it is, as said, the ovum or great Sea, or Marie, brooded over by the life-giving Spirit.

The color of the seed, which is fiery in its nature, is red, but the color of the ovum or watery element is white, as is seen in the Hebrew root *Lbn*, which means white, as in Lebanon, the white mountain; or in *i'banah*, meaning the Moon, or the white one; or in *i'benah*, a brick made from white clay.

The Bible is full of symbols referring to these two substances, the masculine and feminine sex principles, or substances, the commingling of which is essential to produce living forms on all planes, whether androgynous or dual sexed, microcosmic or macrocosmic. On the higher plane, however, the contracting substances are not that of gross matter, as in ordinary germination, but the essence of gross matter, which in the case of human beings produces regeneration, or spirit birth. This is that birth of "water and of Spirit,"

referred to by the great Master in his interview with Nicodemus, as essential to enter into the kingdom of God. Solomon in the *Canticles* refers to a "fountain, a well of living waters, and streams from Lebanon." As this is in the plural, it refers to both man and woman, each as a garden of Eden, which, indeed, the body of each is, in which a fountain of life is eternally springing up. Jesus, in his interview with the woman of Samaria, refers to this same fountain when he said, "The water that I will give you will be a well of water springing up unto everlasting life."

One's life, when regenerated, has passed from the plane of death into that of life eternal. Referring to the Moon, the white or silvery planet, it is quite generally known that it has a periodic influence upon woman. And as to the white bricks made by the Israelites in Egypt, under the Egyptian taskmasters, mystics know that Egypt is feminine, and the white clay bricks made without straw symbolically refer to this psychic substance of womankind, the waters in which life germs spring into organic beings.

Jeremiah protests against the waste of this substance in the following words: "For my people have committed two evils; they have forsaken me, the fountain of living waters, and have hewed them out cisterns, broken cisterns that can hold no water." Ordinarily this life-fluid is wasted by excessive intercourse, by losses, evaporation and by stagnation. The great purpose of life consists in the inbreathing of the universal life-ether, as from a perennial fountain, very much as a dynamo generates force by the intaking of the electric current, for human beings are but huge storage batteries of this super-electric element. The utilization of this mighty force in the upbuilding of our nerve systems is the great secret of life, the greatest of life's problems.

Honey also is used as a symbol of the feminine life substance, while both milk and the lion are symbols of the masculine life fluid, or rather the seed within it. Thus the Israelites looked forward to their entrance into Canaan, as a land flowing with milk and honey, to live in which would be a veritable honeymoon. The story of Samson gather-

ing honey out of the carcass of the lion he had slain, is another Bible symbol of these two substances. His riddle, "Out of the eaten came forth food, and out of the strong came forth sweetness," refers to his gathering the Hebrews. Both he and the lion express the masculine generative substance, while the honey refers to the feminine substance.

Still another symbol is wine in its various relations. As related to corn it expresses the vital fluid of man, while corn refers to the generative substance of woman. Wine in its fermented state is of the fiery nature; while corn sustains life and builds up tissue. One of the most marvelous transformations known is that of the diminutive seed-atom changed into an infant within the matrix of the woman, through the action of the life forces within her, nourishing and sustaining the fetus. It is this same substance within either man or woman which, when conserved, builds up nerve tissue and sustains life.

When the famine was on in Palestine at the time Jacob or Israel lived there, he sent his sons into Egypt to procure corn, that the family might live. In this symbol Palestine or Canaan is masculine, the famine stricken country, while Egypt is feminine, the country with plenty to meet the emergency. The famine occurred from lack of moisture, no seed had been sown, and the land had been allowed to produce weeds.

Wine, again, is associated with oil, in the Bible, and corn and oil are one. The oil is the feminine substance *He*; the wine is the masculine complement *Gimel*. The union of the substances symbolized by these produces offspring, as oil and wine produce tissue or bodily cells. In Revelation the admonition is given, "Hurt not the oil and the wine."

Still another symbol is the vine and fig tree; the vine being masculine because it produces the fiery wine; the fig tree being feminine because it does not blossom outwardly, but inwardly upon the placenta. The time will come when, in the regenerate life, every one will dwell safely under his own vine and fig tree. On its highest plane, the fiery element is the Father that dwelleth within, who doeth the

mighty works. The watery element is the Christhood, for when Moses smote the rock, from which gushed out a stream of water, it is said that stream is the Christ.

But the most striking and expressive symbol found in the Bible is that of Manna, which figured so extensively among the Israelites while in the wilderness. The description given of it tallies exactly to *He*, or the white substance of the feminine. This, above all the symbols, expresses the regenerate life, or the life of the soul after it has been purified and elevated to the plane of the Christ life, the redeemed Magdalene. This indeed, is angels' food. In the good time to come this will be the only food of mankind, but only when the race shall have been fully redeemed. "The Lamb (the sign Aries), which is in the midst of the throne, shall feed them and shall lead them unto living fountains of water." The Good Shepherd conducts his flock into green pastures, and beside living waters.

This divine breath, *He*, is the breath of the Almighty, which caused the dry bones in the valley to live, so that the people they represented stood up upon their feet, an exceeding great army. It is the breath God breathes into the bodies of clay at the moment of one's birth, so that the infant becomes a living soul. It is the breath on the higher plane, that vitalizes the soul redeemed, so that it becomes the bride of the Lamb. It is the breath that produced the mortal Adam, in whom all died; and on the divine plane will produce the immortal Christ, in whom all shall be made alive.

John says, "He that hath this hope in him [of seeing and becoming like God], purifieth himself, even as he [God] is pure." Self purification consists in purging one's self of all lust. The generative process, as ordinarily pursued, is a polluting process, because the product of lust; it is sin, the only source of sin, for "lust when it is conceived, bringeth forth sin; and sin when it is finished, bringeth forth death." "He that is born of God sinneth not for his seed remaineth in him, and he cannot sin because he is born of God." This is Paradise regained, restoration to the Tree of Life, which beareth its twelve manner of fruits, and whose

leaves are for the healing of the nations." Hope deferred maketh the heart sick, but when desire cometh, it is a tree of life." The basis of this desire, on any plane, is love; lust on the lower plane, but pure, divine love, on the regenerate plane.

As we have seen, *He* is governed by Aries; it expresses the divine outbreathing by which worlds are made, and by which human and all other organisms are generated. As the cosmic creation was the expression of divine mentality, the radiations of which produced forms; so Aries, the creative sign, is the sign of mentality on all planes.

(To be continued)

THE TROUBLES OF TWINS

It is commonly said that troubles never come singly. That is literally true of twins that have been born fairly close together with the Ascendant in the same sign, for each twin gets a share of whatever trouble comes. Whatever befalls one happens, if not exactly in the same manner, also to the other, and this applies of course, as has oft been shown horoscopically, also to people born at the same town and in the same hour of the same day. Several historical cases can be quoted in support of these statements.

The reason for these observations is a newspaper clipping sent us which has not the slightest reference to Astrology but records the fact as a piece of news. The Editor regards it as a curious coincidence that twin brothers in Scotland enlisted in the same Company on the same day and were sent together to France. In an attack both were shot through the left ankle at the same time, the bullets in both cases lodging in the right foot. The men were then brought to England together and are in a hospital on adjoining cots.

If the Editor of that newspaper were to look into the lives of these two young men, he would probably find a number of other coincidences where similar experiences fell to the lot of both at the same time, because the stellar influences would act similarly upon both of them, and they would also react in about the same way, thus bringing about identical results.

But that is not all there is to this matter of simi-

lar experiences. The law seems to work itself out in other ways where there are similarities in the figure. For instance, the Editor was born in Denmark one early July morning when Leo was rising. Mrs. Heindel had been born in Ohio six months before in January when Leo was also on the Ascendant. Thus our Ascendants are in conjunction. The Editor's Sun and Moon are on the Ascendant but Mrs. Heindel's are in opposition from Aquarius. Our Neptune, Uranus, Saturn, and Jupiter are in conjunction, making the horoscopes the same in some respects and opposite in others. Now it is curious to note that we have each had three accidents, damaging the same parts of the body but on opposite sides. The Editor's left ankle

and Mrs. Heindel's right ankle were both injured; the Editor's right thumb and Mrs. Heindel's left were also hurt; and the Editor received a blow from a pump handle above the left eye, while Mrs. Heindel received an injury in the same place above her right eye. A similarity of experience has also been noted in many other matters, and they seem to come to Mrs. Heindel first because of the priority of her birth; later the Editor meets with similar circumstances.

This is a subject quite well worth investigating, and we would suggest that students look for information among their circle of acquaintances, sending whatever facts they find to us so that we may spread the light to others.

The Children of Aries--1918

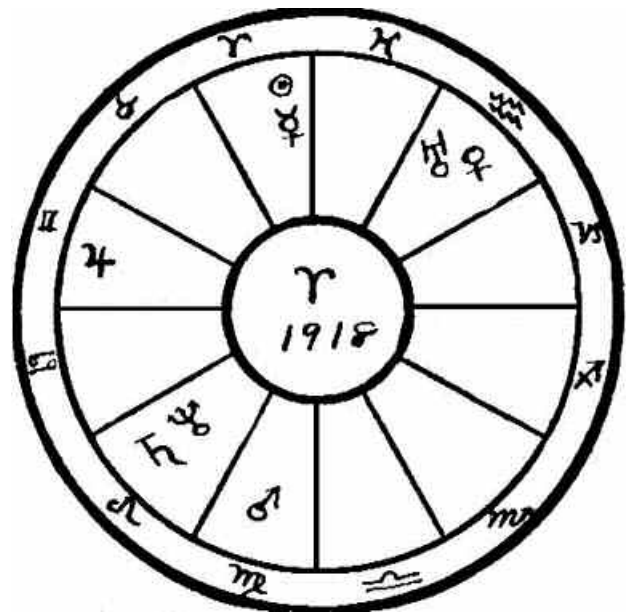
Born from March 21st to April 20th, inclusive.

EDITOR'S NOTE—It is the custom of astrologers, when giving a reading requiring as data only the month in which the person is born, to confine his remarks to the characteristics given by the sign the Sun is in at the time. Obviously, however, this is a most elementary reading and does not really convey any adequate idea of what these people are like, for if those were their sole characteristics there would only be twelve kinds of people in the world. We are going to improve upon this method by giving monthly readings that will fit the children born in the given month of that particular year, and take into consideration the characteristics conferred by the other planets according to the sign wherein they are during that month. That should give a much more accurate idea of the nature and possibilities of these children and will, we hope, be of some use to the many parents who are not fortunate enough to have their children's horoscopes cast and read individually. We keep these magazines in stock so that parents may get such a reading for children born in any month *after* June, 1917. The price of back numbers is 25¢ each.

Aries is the home of Mars, the planet of dynamic energy, and it is also the exaltation sign of the life-giving Sun, hence it is a very fountain of life and vitality as manifest in the sprouting of the millions of seeds which break through the earth's crust at that time and change the white winter garment to a flower embroidered carpet of green, and make the forests a bridal bower for the mating

beasts and birds.

This great vital force also finds its expression in the children of Aries, they bubble over with life



and energy to such an extent that it is often very difficult to curb them sufficiently to hold them within the bounds of safety and common sense. They are self-assertive and aggressive to a degree, always in the lead, for they scorn to follow, turbulent and radical in all their thoughts, ideas, and actions. They are venturesome to the verge of fool-

hardiness. We also find they are greedy for the fruits of their labor, they never can get enough, but no matter how much they earn they are generally poor, for they spend as lavishly and as thoughtlessly as they earn. They make splendid foremen and overseers, for being so full of vital energy and ambition themselves, they have a faculty of infusing their energy into their subordinates or force them to work when necessary. But being too impulsive and reckless, they lack the ability to originate for themselves. They are serious and ardent in all they undertake; they cannot go into anything half-heartedly, and therefore if they once espouse a cause—social, political, or religious—they will work for that cause with all the vim and vigor of their energetic nature. But if, on the other hand, an Aries child becomes addicted to a vice, the whole intensity of its nature is turned towards the gratification of that particular part of its lower nature. Therefore parents with Aries children have a great responsibility to set before them by precept and example the noblest and best form of conduct of which they are capable, for this is probably the most impressionable sign in the zodiac, and the habits formed, the lessons learned in childhood and youth, will generally cling to the child through life and make it either a very good or a very bad person. Be particularly careful to inculcate abstinence from alcoholic liquors, for if an Aries child becomes addicted to that vice they are usually beyond saving and it is they who most often become subject to delirium.

This year's children of Aries, born between March 21st and April 3rd have Mercury, the planet of reason, in Aries, and Mercury in a Martial sign always sharpens the intellect. Therefore we may judge that the children born during the period will be unusually bright, keen, and quick-witted, particularly as Mercury is in mundane sextile with Uranus, the planet of intuition, and Venus, the planet of attraction; this will increase the popularity of these children considerably, as well as having the before-mentioned effect upon the intellect.

The children of Aries born between the 3rd and the 20th of April, when Mercury is in Taurus, the sign which rules the vocal organs, will not be as

bright as their brothers and sisters born during the first half of the month, nor as popular, for during that period the (latter part of the month) Mercury is square to Uranus and Venus; but they will have a better expression and a more sonorous voice, also their constructive abilities are increased by the mundane trine between Mercury and Mars, the planet of dynamic energy, in the other Mercurial sign Virgo.

Jupiter, the planet of opulence, in mundane square with Mars, the planet of dynamic energy, and trine Uranus, the planet of originality, and invention, and Venus, the planet of attraction, gives promise of fair financial success for these children, but they will have a tendency to spend much faster than they earn, and therefore, although their earning powers will probably be good, they will nevertheless remain poor, if the tendencies of the horoscope are allowed to work themselves out. But there is an old saying that the fool obeys his stars, the wise man rules them. It usually takes a great deal of self-denial and perseverance to do that, but it can be done, So if the parents of these children will inculcate habits of thrift, both by precept and example during the first seven years of childhood, they may aid their charges materially to overcome their habits of wastefulness and teach them to live within their income.

Saturn, the planet of obstruction, and Neptune, the planet of negation, in Leo, the sign which rules the heart, and in opposition to Uranus, the planet of spasmodic action, and Venus, the ruler of the venous blood, shows that the heart action of these children will not be up to standard and therefore it is necessary to guard them against violent exercise, particularly in childhood when the exuberance of life and their turbulent nature will prompt them to great exertion that puts an undue strain on the heart and makes itself felt later in life, causing its victims much sorrow and distress.

While it will be necessary that the parents exercise a great deal of suppression for the good of the child, we would warn them however to be careful of the manner in which they do this, so as to cause the least, possible friction with the child and not entirely kill its joy in life.

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.

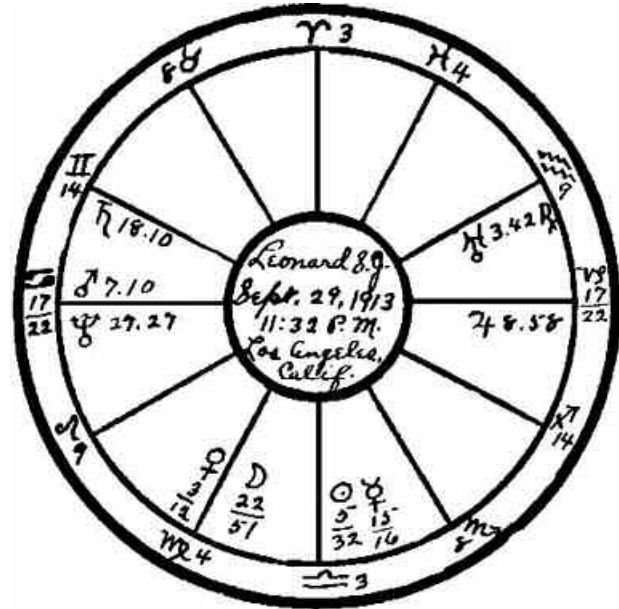
We Do Not Cast Horoscopes.

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.

Leonard S. J., born Sept. 29, 1913, 11:32 p. m.,
Los Angeles, Calif.

At the time of Leonard's birth we find four cardinal signs on the angles, and the planets scattered over most of the houses in the horoscope. This shows that he will be of a versatile nature, and has an active life before him. There are three good aspects in the horoscope. Mercury, the planet of reason, is trine to Saturn, the planet of forethought, tact, system, order, method, and perseverance. The life-giving Sun is trine to Uranus, the planet of originality, intuition and independence; and Venus, the planet of love and attraction, is trine to Jupiter, the planet of benevolence, philanthropy, and good fellowship. These aspects show one side of Leonard's nature, and tell us that he has an excellent intellect, an original intuitive mind; that he is enterprising and practical, possessed of good judgment, and forethought, order, system, and method come naturally to him; and he has the quality of perseverance in whatever he undertakes. Moreover, he is benevolent, kind, and sympathetic, hospitable, and very popular on account of these good qualities, and if these aspects rule, the life generally will be attended by fortunate circumstances.

That is all very lovely, and it would be splendid if that were all that is to be said, but unfortunately we all have our bad side as well as our good points. So Leonard is no exception in that respect, and his necessity is your opportunity, for the good points will always take care of themselves; but it is with respect to the bad points that he needs your help and assistance during childhood's years when the habits are formed, and the unpleasant part which we have now to relate is therefore the one that is most valuable to you and to him, so that you may foster his good points and help him to suppress the



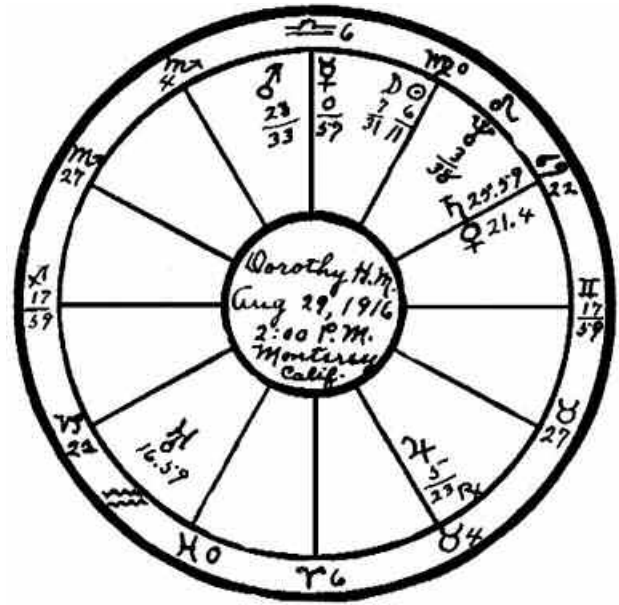
evil side of his nature. Mars, the planet of temper, recklessness, impulse, and aggression, is in the Twelfth House of sorrow, trouble, and self-undoing, so is also Saturn, the planet of obstruction and disappointment; it is through their adverse aspects with the other planets that he will get his lessons in the school of life. In the first place we find that the life-giving Sun is square to the turbulent Mars, and the bombastic, extravagant, and self-indulgent Jupiter. This will give him a very quick temper at times, though he will hold no malice, but nevertheless it has a tendency to bring sorrow and trouble and the loss of respect of others. It gives him a certain bombastic manner, a false pride and a too keen regard for his comforts that robs him of the perseverance shown by the better aspects at such times, and forms a serious drawback to success in life. Then we find that the Moon is in conjunction with the Saturnine Dragon's Tail and square to Saturn. The daily motion of Saturn in the heavens

and the motion of the Moon in the horoscope by what we call "progression" are about the same. Therefore this is likely to follow him through life and bring worry and disappointments, which he will need all the forethought, shown by Mercury trine Saturn, to counteract. If you notice a tendency towards brooding in childhood's years, be careful to rouse him out of it instantly by turning his attention to something else. This may save him many bitter moments in later years, for you can see how these things modify the good indications shown by the aspects just mentioned, and common sense will tell you how to work with the good and against the bad.

With respect to health, we find that the weak watery sign Cancer is rising. This in itself shows a low vitality, and the opposition of Mars to Jupiter indicates that the blood is not in a very good condition. The Moon in conjunction with the Saturnine Dragon's Tail, square to Saturn, the planet of obstruction in Gemini, the sign which rules the lungs, shows that there is a weak spot and you should guard him well against colds. By allowing him a great deal of exercise in the open air and food that is not too rich in carbon, which has a tendency to clog the system, you will most likely be able to keep him in fair health, but the main point is to keep his spirits up, for should he ever allow himself to get into a habit of moodiness and melancholy, then the vitality of the system is quite likely to break down, as it is not strong in the first place.

Dorothy H. M., born August 29, 1916, at 2 p. m., Monterey, Calif.

At the time of Dorothy's birth we find four aspects among the planets. First, we have Jupiter, the planet of philanthropy, opulence, popularity, and good fellowship, trine to the vitalizing Sun and the fertile Moon. Next, there is the energetic, practical and resourceful Mars trine Uranus, the planet of intuition and originality. And finally, Mercury, the planet of reason and expression, sextile to Neptune, its higher octave, the planet of spiritual perception. From these fortunate aspects we may judge that Dorothy will have a most fertile im-



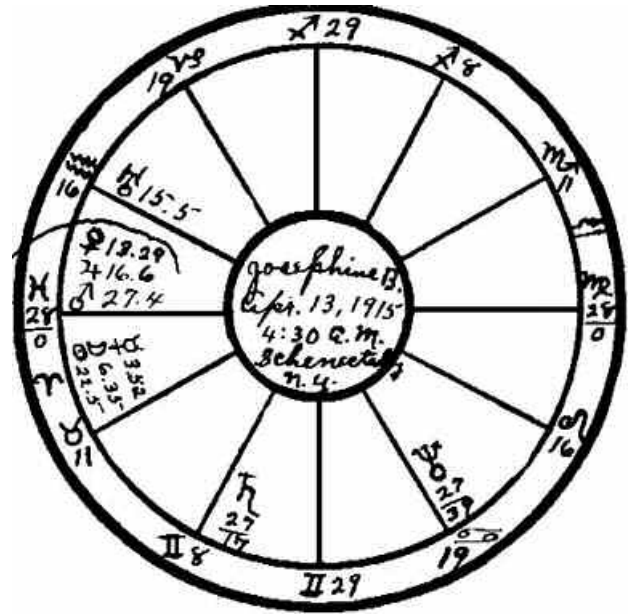
agination with an alert, a quick, intuitive mentality, and original ideas. She will be immensely energetic, practical, resourceful and very independent, because she will realize that she is quite capable of taking care of herself, and will therefore brook no interference with her actions once she has made a decision. The foregoing judgments are based upon the configurations of Mars, Uranus, Mercury, and Neptune, and the trine of the benevolent Jupiter to the vitalizing Sun and Moon, gives testimony that she will have general success in life, particularly in marriage. This configuration will bring her many good friends and much popularity, comfortable financial circumstances and all the things which, from the worldly standpoint, make life worth living.

But as every light implies a shadow of corresponding density to the brilliancy of the light, so also we find another side to Dorothy's nature which is shown by Saturn, the planet of obstruction, in conjunction with the Saturnine Dragon's Tail, that adds much to his power, and Venus, the planet of love and attraction. This shows a danger zone for Dorothy; trouble and delay in courtship and the consummation of marriage, also treachery upon the part of companions among the younger people; therefore she should be particularly careful to choose her companions among those who are older than herself, for there the danger of deceit will be considerably minimized. The turbulent

Mars is in the Tenth House, indicating the social standing, and square to Saturn, Venus, and the Dragon's Tail. This shows in a woman's horoscope the liability to get into trouble and scandal, hence Dorothy should be taught to be very circumspect in her actions, for her most innocent doings are liable to be misinterpreted and set the scandalmonger's tongue awagging, causing her sorrow and trouble. This she will feel very, very keenly, and the turbulent Mars square the malicious Saturn shows that she is liable to develop a nasty temper and hold spite, it may even make her cruel and hard-hearted. Therefore she should be taken in hand early and taught the necessity of curbing her own tongue, and not paying any attention to what other people say, except to strive to be as circumspect as possible in her own behavior. If you can bring that lesson home to her early it will save her a great deal of trouble in later years, and you ought to be able to, for she has really considerable sense as indicated by the good aspects first enumerated. The worst of it is that her nature is too independent and she is liable to take the position that she wants to show them (the scandalmongers) that she does not care a whit what they say, she is going to pursue her own course of action in spite of them. That would be a fatal mistake, for we cannot discount the accepted opinions of society.

With respect to health, we find that Saturn, the planet of obstruction, and the Saturnine Dragon's Tail, also Venus, placed in the sign Cancer, which rules the stomach, show a tendency to indulgence of the appetite, which will eventually result in digestive troubles; and Mars in the sign Libra, which rules the kidneys, is also an indication of trouble at that point of the system. These indications are practically overruled by the trine of the life-giving Sun and Moon to Jupiter, for this promises all abundance of vitality and good health, but it will be best to be careful of abusing the two weak points already mentioned. Teach her during the years of childhood to live the simple life and to be frugal, then she will probably find no trouble in later years.

Josephine B., born April 13, 1915, at 4 :30 a. m.,



Schenectady, N. Y.

At the time when Josephine was born we find four common signs on the angles with Pisces rising, and this usually gives a lazy, indolent nature; but in this case we note that it is the latter degrees of the signs which are on the angles, so that in reality they have no power, for the angles are occupied by the Cardinal signs which give more vim, life, and action. We also find seven of the planets grouped in the First and Twelfth Houses, making the nature one-pointed to a considerable extent, and we may first note that Mercury, the planet of reason and expression, is conjoined with the Moon, the planet of imagination, in Aries, the sign which governs the head and brain. The life-giving Sun is also in its exaltation sign Aries, sextile to Neptune, the planet of inspiration. This gives a splendid character and an excellent mentality. You will find that Josephine is of an aggressive, ambitious nature, ready to combat any obstacles that stand in the way of attainment, very clever and optimistic, with full confidence in her own ability. This is a great asset, for there are many people who are very able but have not the confidence in themselves and the optimism necessary to go ahead and make a success in life. You will also find that Josephine is very fluent of speech; in fact, she will probably develop into an inspirational speaker. There is only one fault in connection with this, and

that is that she will have a tendency to exaggerate and to be somewhat touchy; therefore it would be well to try to hold her down to facts as they are, and discourage exaggerations from childhood. She also has a latent talent as an inspirational musician; probably her best expression will be on stringed instruments, for that seems to be the specialty of Neptune. Venus, the planet of love and art, conjoined with Jupiter, the planet of benevolence, opulence, philanthropy, and good fellowship, will bring her many friends of the most desirable kind, and as Venus is lady of the Second House, governing finance, we may also judge that she will have considerable financial success, which she will use partly in her own refined way to bring beauty into her life, and partly in philanthropic and benevolent schemes. This is also a good indication of success in marriage, and the whole placement of the stars in that part of the horoscope indicate a connection in a prominent and practical way with some occult society or movement.

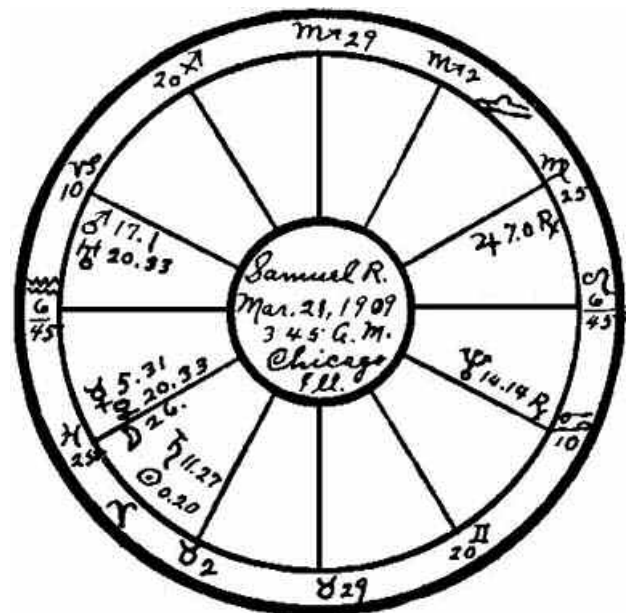
She has one bad fault, indicated by the turbulent and impulsive, reckless Mars squaring the obstructive, malicious, and spiteful Saturn. This shows that she has very bad temper and a tendency to hold spite, but as the configuration occurs from common signs it should be possible to overcome it, and whatever help you can give Josephine in that direction will tend to smooth her path in life and make it better for herself and those with whom she comes in contact. A hasty expression which the person may regret even while saying it can undo in a moment the friendship and love which it has taken years to build up. So by all means work hard with her in that respect.

Regarding health, we find that Josephine is of a very high-strung nature, as indicated by the Sun sextile to Neptune, and the Moon conjoined with Mercury. Trouble is likely to arise from Neptune in the sign Cancer which governs the stomach. This shows that care is necessary with regard to her food, or she will suffer from stomach trouble. Saturn, the planet of obstruction and colds, in the sign Gemini, governing the lungs, and square to the inflammable Mars, shows that there is a tendency to trouble at that point, and we would advise

a milder climate than that wherein you live, if that is possible; otherwise, be sure that she is well protected from the rigors of the winter. You need not, however, be unduly alarmed at these tendencies, for with Mars, the planet of dynamic energy and vitality, on the Ascendant close to the cusp of Aries, and the Sun there also, her recuperative powers will be such that she will throw off disease quickly and thoroughly.

Samuel R., born March 21st, 1909, at 3:45 a. m., Chicago, Ill.

Here we have a fortunate little youngster, for Mars, the planet of dynamic energy, is sextile to Venus, the planet of love and art, and also in con-



junction with Uranus, the planet of originality and invention. These good aspects to Venus will give Samuel a most likable personality and suave manner, which will attract many friends, especially among the ladies, and his friends will always be a benefit to him; besides, it will give him a love of music and the ability to perform above the average. Probably he will even compose, for Neptune, the planet of chaos—which is the seed-ground of Cosmos, the realm of ideas—is also trine to Venus. This will fill him with inspiration and give him quite an unusual talent. It is also foreshown by these aspects to Venus that he will make and earn much money, but the tendency is that it will go as

fast as it comes, perhaps even faster, for he is going to be very expensive in his tastes and desire for comfort; besides, he will be very generous and free with what he has. These aspects also give him a bright, intuitive mind, a keen sense of the enjoyment of the good things in life and high ideals as the goal of his aspiration. Moreover, these ideals will exercise a great power in the life, so that though he will indulge in pleasure and enjoyment, it will never be the coarse or sordid side of life that attracts him but the esthetic and beautiful side of life. We have already spoken of the mental qualities, but there are two more aspects bearing on this matter, namely, the Moon sextile to Uranus. This strengthens the imagination and intuition, so that it makes up, together with the before-mentioned aspects, for the adverse configurations between Mercury, the planet of reason, and Jupiter, which when afflicted (particularly in Mercurial signs), indicates procrastination, lassitude of mind, and aversion for mental exertion. Mercury is placed in the Twelfth House sign of sorrow and trouble, and the affliction between these two planets indicates that there is a possibility that Samuel may spoil his life by neglecting to take advantage of the educational training offered to him in childhood. This is a point where the parents ought to be very strict with him. He will probably want to neglect school or the practice of music or whatever other task that may be set for him, for the sake of this, that, or the other pleasure, but this should not be tolerated, for it will be greatly against him in later life if he is allowed to fall into slouchy and slipshod mental habits, or to neglect duty for pleasure; for then by degrees he will come to the point where he will only work when it suits his pleasure, or stern necessity drives. So, too much care cannot be given to the correction of this fault during the early years. We also find that the turbulent, impulsive, and reckless Mars is square to Saturn, the planet of hate and malice. This shows that Samuel has a hasty temper and is liable to hold spite. By the aspects first mentioned in this reading he will gain many friends, as already said, but if he allows his temper and spite to come to the front, he is liable at some time to lose those he prizes the most, and this

will then cause much sorrow and trouble in his life; therefore, by every possible means in your power strive to help him to curb his temper and show him that every time he lets go, he loses the respect of people, which in his normal mind he values very much, also, that it hurts himself a great deal physically, mentally and morally to hold spite. Whatever you can do for him in that respect will be of great help to him in life.

With respect to health, we find that the Sun in its exaltation sign Aries, and conjoined with the Moon, will give Samuel a good fund of vitality, but Neptune, the planet of disorder, in the sign Cancer, ruling the stomach, opposing Mars, the planet of dynamic energy, and the spasmodic Uranus, indicates abnormal tastes in food, which is bound to bring stomach trouble if it is indulged. Saturn, the planet of obstruction, in the sign Aries ruling the head, squaring both Mars and Neptune, shows that this will likely give rise to headaches, and because the planets work in opposite signs, Saturn will also adversely affect the kidneys, governed by Libra. But the root of it all, whatever his trouble may be, can be traced to wrong methods of eating. Therefore you will help him greatly if you teach him to live the simple life from childhood on.

Vocational Reading

Ruby Eldean B., born January 31, 1901, 2 a. m., Burr Oak, Mich.

At the time of your birth, Scorpio, the great healing sign, was rising, and Mars, the ruler, was close to the Zenith in the Sixth House sign Virgo, which has to do with diet, nursing and the care of the sick. Mars, the planet of dynamic energy, is thus in the Tenth House, governing the social position; he is trine to Saturn, the planet of patience and perseverance, who is strong in his own sign Capricorn, located in the Second House, which governs finance. This shows that from the professional standpoint you will be very successful in an occupation that has to do with healing or nursing the sick; surgery is particularly indicated by the position of Mars and the rising sign Scorpio and if you take up this profession, either as a nurse, surgeon or assistant to a surgeon, you may do a great deal

of good for your fellowmen, for while there is unfortunately much destructive surgery, there is also a splendid and constructive side to this science. Jupiter, the planet of opulence, and Venus, the planet of attraction, are placed in the Second House, which rules finance, together with Saturn, the planet of thrift and economy. This shows that you will attract a generous financial recompense and will have the sense to invest it in such a manner that you will always be in comfortable financial circumstances.

With respect to your own health, we find that Saturn, the planet of obstruction, is in opposition to the Moon, in the sign Cancer, which governs the stomach. This shows that you will need to be very careful of your diet or you will be liable to digestive disorders that will cause you considerable trouble. Be sure to live the simple life and all will be well with you.

Mary G., born Sunday, Oct. 21, 1900. 12:10 a. m., Rifle, Colorado.

At the time of your birth, four fixed signs were on the angles with Leo, the vital energetic sign, rising; Mars, the planet of dynamic energy, as said at the beginning of this reading, was on the Ascendant and trine to Jupiter, the planet of philosophy, benevolence, and philanthropy. This shows that you have a strong, active personality with a great deal of vital energy, and a sympathetic nature that will win the respect and esteem of others. Your Fifth House is the best fortified, with

Mars trine Uranus, the planet of intuition, originality, and independence. He is also trine to Jupiter, the planet of kindness and sympathy, the Sun being at the same time sextile to Saturn, the planet of perseverance and patience. The Fifth House governs teachings or publications, pleasures and sports. There are two decided natures in you—one looking and longing for the sporty side of life, the other more sedate and quiet. It is our opinion that to get the best out of life, the most satisfaction, you should take up work with some publishing house or else as a teacher, for that will make the most lasting success in life for you.

With respect to health, we find that the Moon is on the cusp of Libra, which governs the kidneys, and square to Saturn, which is in Capricorn; by opposition he rules over the stomach. This shows the two weakest points in your constitution, and care should be taken that the diet is right, so that elimination is not interfered with. But, as said at the beginning of this reading, you have such an abundance of vitality that you will be able to throw off disease and hang on to life with a tenacity that is surprising. So with ordinary care you will probably enjoy good health throughout life. With respect to motherhood and marriage, we would say to you, be very careful of the advances made by young men and keep a firm grip on yourself. After marriage be sure that you take a great deal of exercise, for there are indications of troublesome parturition, and it would really be best for you not to have children.

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Studies

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The Rosicrucian Cosmo Conception

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Christ and His Mission

Kittie Skidmore Cowen

Concluded

IF, as said in last month's lesson, Christ was the only Being in this Universe who could act as mediator between God and man, there must be a reason. And so, before we proceed further with our study on "Christ and His Mission," we will turn back into the past ages and endeavor to discover just what was the cause which brought this condition into effect.

By referring to diagram fourteen on page 377 of the *Cosmo* we learn that the evolution of our present day humanity is being carried on in seven worlds of varying density. The lowest and most dense of these worlds is known as the Physical World. The Physical world is subdivided into the Chemical and Etheric Regions. The Zodiacal sign Pisces belongs to the Chemical Region and the sign Aquarius to the Etheric.

For each of these Regions the humanity of our life wave has a corresponding vehicle. The dense body correlates us to the Chemical Region, and the vital body to the Etheric Region. The third and next higher world, which belongs to the Zodiacal sign Capricorn, is known as the Desire World. It is not subdivided and mankind is correlated to it through the desire body.

The next higher is the World of Thought, and here again occurs a subdivision; namely, the Fourth, or Region of Concrete Thought, which belongs to the Zodiacal sign Sagittarius, and has its corresponding vehicle in mankind in his mental

body. The Fifth, or Region of Abstract Thought, belonging to the Zodiacal sign Scorpio, finds its correlating vehicle in the Human Spirit. The Sixth Region, or World of Life Spirit, belonging to Libra, is undivided and is correlated to mankind through his Life Spirit. The Seventh Region, or World of Divine Spirit, belongs to the sign Virgo, is undivided and is correlated to mankind through his highest vehicle, the Divine Spirit.

The Eighth, Ninth and Tenth Regions, belonging respectively to Leo, Cancer, and Gemini, constitute what is known as the World of Virgin Spirits, and to which as yet our present humanity has no vehicle of contact. The Eleventh and Twelfth regions belonging to Taurus and Aries, and the thirteenth, which includes all the preceding twelve, constitute what is known as the World of God, and to which as yet, also, our present humanity has no vehicle of contact.

From a study of the foregoing and a comparison with diagram number fourteen, it is plain to be seen that our present humanity lacked no less than six vehicles with which to come in direct contact with the Father. Jehovah, their Leader, could no longer directly contact them either, as He and the humanity of His life wave lacked the ability to build a dense body, and our humanity had reached the stage in their evolution where they could no longer function consciously in any other than the dense body. Then, too, Jehovah's chain of vehicles

lacked two for connecting Him with the Father, and the vehicle in which He had come to function generally was that of the human spirit, which, being correlated to the Region of Abstract Thought, was distinctly separative in its operations, and therefore self-seeking. All Race religions are of the Holy Spirit, Jehovah. They are insufficient because they are based on law, which makes for sin and brings death, pain and sorrow. But, notwithstanding the fact that these religions were of themselves insufficient, yet they were the necessary steps which mankind had to take in order to prepare himself for the advent of a religion far in advance of anything which had previously been given.

The race religions, therefore, were given in order that man might first cultivate a "Self," which he must necessarily do, before he could become really unselfish and understand the higher phase of Universal Brotherhood—unity of purpose and interest—which was to be the foundation of his new religion. But as the fundamental principle of all Race religions is separative, inculcating self-seeking at the expense of other men and nations, it is evident that if the principle were carried to its ultimate conclusion it would necessarily have an increasingly destructive tendency and finally frustrate evolution unless succeeded by a more constructive religion; therefore the separative religions of Jehovah must in time give place to a religion which is unifying. Law must give place to Love, and the separate Races and Nations be united in unity of purpose through Universal Brotherhood or Love.

The Father, we know, is the embodiment of the great principle of Will. But the humanity of our life wave had wandered a long way from the Father, and unless a Mediator were found who could span the gap between the two, evolution would have been terribly delayed and many lost to our own life wave altogether.

Having definitely settled the question as to why Jehovah could not have acted as this Mediator between God and man, through the discovery that, in the first place He lacked the necessary vehicles to bring about the correlation, and that in the sec-

ond place He ordinarily functioned in a vehicle, the Human Spirit, the nature of which is separative and not unifying, we will now turn our attention once more to a study of the diagram on page 377 of the *Cosmo* and see if we can discover One who is without these limiting features.

A careful examination of the diagram shows us at once that the highest vehicle of the Christ correlates Him with the Twelfth Region in the World of God. That the vehicle in which He ordinarily functions is that of the *unifying* Life Spirit, and that with the balance of the humanity of His life wave He had learned to build vehicles as low as the desire body. The building of the three highest vehicles He had learned through initiation. This gave Him a complete chain down to the Region of the Etheric World.

Now, (See Lecture Series number fifteen.) "It is a law in the universe that no being, however great, can ever build a vehicle and function in a world that is higher or lower than the world that he has learned to function in. So that when it became necessary to work here in our Physical World, it was an absolute impossibility for any Being except our humanity to work here. They alone have been able to build dense human vehicles. They have been helped by others, but *they* have done the work, and therefore it was necessary that one of them, in order to obtain this help from Christ for the race, must give up his body, so that the higher Being could enter it, and then help humanity.

"We know that at death, or at any time when we have to leave this Physical World, we give up our dense body, and our vital body, because they belong to the Physical World. And so Jesus, when he had come to the age of thirty, when he had made his instrument fit for the use of the Great Being, gladly, willingly gave it away. He left it at the baptism as he would have stepped out at death, that the Christ might step in, and that was seen to descend upon him as a dove.

"Christ, as an Archangel, had learned to build down to the desire body, but the vital body and the dense body he had never learned to build. The Archangels had worked on humanity *from without* before, as group-spirits do; but that was not

enough, the help had to come *front within*. That was made possible by the combination of Christ and Jesus, and therefore, it is true, in the very highest sense, in the most literal sense, when Paul says: 'There is but one mediator between God and man—Christ Jesus the righteous.' No other entity in our system possesses the whole chain of twelve vehicles that stretches from the dense body up through all the seven Worlds to the second aspect of the Triune God, the Son. Therefore He can come to the very throne of the Father; therefore He can go to the highest possible pitch, and can take the sorrows and sufferings of humanity there, and can cleanse us in a way no other can, and help as no other can.

"And now that we have seen who Jesus is, who Christ is, and who the composite personality is that we speak of as Christ-Jesus, we have at last come to an understanding of our factors that go to make this great sacrifice on Golgotha—we know who is who." And we can also see very readily why it was particularly Christ's mission, for He alone was in such a position that He could obtain possession of all the twelve vehicles which connect the Physical World with the very throne of the Father. And He alone functioned freely in the great unifying Life Spirit which could and would unite humanity into one universal Brotherhood and open up through initiation the way for Whosoever will to come.

The question which now naturally arises is, "Why was it necessary that Christ should die in order to accomplish his mission, and what logical way could His death possibly serve as a remission of sins?" In reply we will say: Yes, it certainly was necessary, and not only was it necessary that He should die, but it was of equal importance that the "blood flow."

In order that we may get a more perfect understanding of the composition and use of the blood, let us turn to Series Lecture, number fifteen, and read: "You have heard me say a number of times that the blood is the particular vehicle of the Ego in the Physical World. We find in the Bible that that was well known among those who wrote Leviticus. They said, the life is in the blood. We see blood as a number of little microscopic globules or discs, but blood is not of that nature as seen by the trained clairvoyant in the living human body.

"Blood is a gas, then, a hot spiritual essence. The heat is caused by the Ego that is within that blood. If the skin is punctured and the blood exuded, it coagulates, as steam, which is an invisible hot gas, condensed as it comes out into the atmosphere. The blood in our veins is the vehicle through which, by means of the sympathetic nervous system, the subconscious mind carries on all the activities of the body that we are not aware of in the conscious mind."

(To be continued)

Tentide

It is in the cool of the day that I hear Thy footsteps, O my God. Thou art ever walking, in the garden. Thy presence is abroad everywhere and always; but it is not everywhere or always that I can hear Thee passing by. The burden and heat of the day are too strong for me. The struggles of life excite me, the ambitions of life perturb me, the glitter of life dazzles me; it is all thunder and earthquake and fire. But when I myself am still, I catch Thy still, small voice, and then I know that Thou art God. Thy peace can only speak to my peaceful-

ness; Thy rest can only be audible to my calm; the harmony of Thy tread cannot be heard by the discord of my soul. Therefore, betimes, I would be alone with Thee, away from the heat and the battle. I would feel the cool breath of Thy Spirit, that I may be refreshed once more for the strife. I would be fanned by the breezes of heaven, that I may resume the dusty road and the dolorous way. Not to avoid them do I come to Thee, but that I may be able more perfectly to bear them. Let me hear Thy voice in the garden in the cool of the day.

Question Department

* * * * *

The Purpose of Physical Existence

QUESTION—I see quite clearly how we can learn great lessons concerning this physical expression of life, but do not see why the physical world is necessary to teach us ethics or morals, and if it were possible to learn ethics and morals in the higher worlds, just why is a physical world, or what we call the physical expression, necessary?

While formulating this question it occurred to me that all other worlds might be said to be physical by those who inhabit them. Would this be the answer?

Answer—Yes, and no. All other worlds are not by any means physical even to those who inhabit them. It is perfectly true that one feels the hand-clasp of a friend in the invisible world just as we do here, but that is because we think resistance into the hand of the other party and our own. We do this quite unconsciously of course, but the effect is the same, it lends a resistance to our hands and our hand stops where it meets the other's, just as it would be stopped by the solid flesh and bone here in this world. But did we not, when we clap our friend on the back in the first joy of greeting, think this resistance our hand would go straight through his body, and we can at any time we wish interpolate our own body into his or anyone else's without inconvenience to ourselves or to them. Here in the physical world such a thing is of course impossible.

Here everything is rigid and solid, comparatively speaking, but it is this very quality that imparts value to the physical world as a school in right and accurate thinking for that is what it is, as has been explained in the *Rosicrucian Cosmo-Conception*. The illustration was there given of how an inventor may mold in his mind, from mindstuff, an engine or a machine which he has designed to do a certain

work. The machine which he has visualized has wheels that revolve perfectly and the whole thing works smoothly, but when he comes to put his ideas down on paper so that workmen may execute his design, it is probable he will find alterations are necessary in this plan; and later, when the wheels have physical form in iron and steel, it is quite likely that some of them will rub against each other and can not be put into the places where he had designed in his mind stuff because those places are already occupied with other wheels; so then it is necessary for him to remodel his idea in such a manner as his physical machine shows him to be necessary, until he has it running perfectly. Thus his thought and idea is corrected by the mistakes as shown in the physical world.

Had there been no physical world he would have had no means of correcting his inaccurate conception of what that machine should be, and it is very important that he should learn to think accurately and correctly, for by and by when we are sufficiently evolved, we shall not stand laboriously and fashion things with our hand, but we shall conceive the idea of what we want to create in our minds and then we shall speak the word that will bring it into being, nor will these our creations be mere machines, but they will be living things, and if we do not learn to think correctly we shall create monstrosities that will have to be destroyed because of the evil nature they would develop in whatever spirit inhabits them.

And that brings us to your question about ethics and morals. It is said that "handsome is that handsome does," and also that "beauty is only skin deep." At the same time it cannot be denied that the face is an expression of the soul. We all speak about someone as having a good face and others as having an evil expression, showing the power of thought to mold the flesh in accordance with the

morals and ethics of the person. Therefore we are learning morals and ethics here and must learn them in order that we may understand how to use them to mold the form and features of the things that we shall create. But in order to become thoroughly efficient tools, our morals and ethics must be intensified a thousand fold, just as we have already seen is the case with thought.

Thought is all-powerful in its own subtle realm, but is hampered when working on the resistant material of the physical world. Similarly, morals and ethics are also handicapped; they are however being developed by exercise as the muscle grows and there could be no exercise if they were not used in a world where there is resistance. That is a slow process, but it makes for efficiency.

But if you remember the law of infant mortality you will also recollect that the little children who die because an accident or other unfortunate circumstances prevented them from living their purgatory after their previous life, are taken straight into the First Heaven and there taught by compassionate ones the moral lessons that they should have learned in their previous purgatory. Let us suppose that one of the lessons that a soul had to learn is sympathy, because it had been cruel and hard in its previous life. Perhaps it had tortured animals physically or human beings mentally and found great pleasure in so doing. Such a little child would then be taken to purgatory at a time when a soul of similar propensities was living its purgatory and expiating acts of cruelty.

The child's body would then probably be interpolated into the desire body of the other one and it would feel what he or she would feel—the suffering of the tortured animals on account of their physical pain and the sufferings of his human victims in mental anguish. Thus the child would pick up very quickly the lessons that had to be learned, and be made ready for rebirth in a short time. So both the invisible and the visible world play their part in teaching us ethics and morals and there is no doubt that both are indispensable, for the wise beings who guide us on the path of evolution would find other means of more efficiency to teach us the needed lessons.

TRAINING CHILDREN

Question—In training children it is advised that parents get an astrological reading of the child's potentialities so as to inhibit detrimental tendencies and strengthen the beneficent. Does this pay? Is it not necessary and ultimately beneficial for the child to pass through the so-called adverse moods and experiences? Will not the spiritual nature be stronger when they are overcome? Is not acquired virtue better than innocence or purity through evasion?

Answer—No, we do not advise parents to get an astrological reading for their children. We advise them to study astrology for themselves so as to be able to study and read their children's horoscopes. We do this because although strange astrologers, professional or otherwise, may be much more competent to read the children's horoscopes than the parents, they lack the keen vital interest and the sympathy which will intuitively guide the parent to a much better understanding of what is contained in that little figure than ever an outsider can. And the parent will have a much keener appreciation of what is shown in the child's horoscope when he has to dig it out for himself and sees it there in symbolic form, than when it is simply put down for him ready to read on a typewritten page, for he or she will then be much better fitted and qualified by a deeper insight to help the child foster the good tendencies and avoid the pitfalls shown by the bad. Now our correspondent asks does this pay? Is the child not going to be much better off by just simply wading through the mire and blundering along than by avoiding the pitfalls that are shown? Surely not. What would we think of a captain of a ship who set out on a voyage without either chart or compass because he thought it would be far better to learn by experience than to avoid the rocks and shoals already charted by others? We would call him a foolhardy man, and we would be surprised if he did not put his ship on the rocks and smash it to pieces. If everyone refused to take the experience of others as contained in books and the general knowledge now available in the world, how limited would be the experience of each, and all the world committing the same blunders over and over

again. We find the same thing in our colleges as compared with the manually trained mechanics. The boy who goes into a shop and learns only by practice what work is done there may become fairly proficient in his trade, during the time another spends in a technical school, but once the technological student has graduated and enters the shop, he not only quickly catches up with the man who has learned only by experience but he soon passes him and goes to the top.

Such is the universal experience in all parts and departments of life—that by adding the practical experience of others contained in books and taught in schools to our own experience we acquire a vast amount of knowledge that could not be obtained in any other way. It is the same in the school of life with respect to ethics and morals. If someone who is interested in us and knows just at what point we fall short, and is able to supply the needed training or encourage us to train ourselves in that particular branch of morals and ethics and is ready to help and restrain us when we would rush headlong into a pit, then we are acquiring the same faculties and qualities in a different way than would be the case if left to our own devices and forced to learn by experience.

Thus we shall be able to advance upon the path of evolution much better than if we had to learn through our own sin and suffering. If we see in the horoscope of a little child tendency towards drunkenness and we take it during its years of childhood when the nature is sympathetic and sensitive, to places where others are making beasts of themselves, to homes where children are being beaten by a drunken father, and to any other place where an object lesson that will appeal to the sympathies of the child may be had, chances are that we may instill in such a little one a horror for drink that will last throughout life and keep it on the straight path so far as that vice is concerned.

Then the child has learned the lesson equally as well by the sorrows of others as if it had to go through the mire itself, and the object has been attained. But besides, the parent or guardian who has done the child such a wonderful service will have laid up for himself a treasure in Heaven that

is precious beyond all that words can express. Therefore we shall continue to urge parents and guardians to study the science of Astrology and apply it in the training of children. By our simplified system it is easy to do the mathematical part, nor is the reading difficult when love points the way.

THE ESSENCE OF CHRISTIANITY

Question—What is the essential or particular teaching of real Christianity?

Answer—In the opening chapters of the Bible we find a commandment given to infant humanity who had been permitted the freedom of the Garden of Eden, a state of bliss. Only one restriction was placed upon them; viz., “of the Tree of Knowledge thou shalt not eat.”

When we analyze this command in the light of such sentences as Adam *knew* Eve and she bore Cain; Adam *knew* Eve and she bore Seth; and from Mary’s question, “how shall I conceive, seeing I *know* not a man?” we readily understand that humanity was prohibited from indulging the passionate nature. The esoteric teaching supplies us with a further knowledge that this function was exercised only at certain times of the year under the guidance of the angels, when the interplanetary lines of force were propitious and consequently parturition was painless.

In view of this knowledge, we can also understand the so-called curse: “in pain shalt thou bear thy children”; the reason being that the procreative act is undertaken at times when the planetary vibrations are not suited to this purpose. Thus sin, or the transgression of cosmic law, entered into the world and has caused untold trouble. To correct this *the religion of Jehovah* was given to mankind. This is a religion of law, prescribing penalties for transgressions and pitting the fear of the law against the desires of the flesh. We are told that it was a taskmaster to bring mankind to Christ, but man rebelled against it all the time, and it required the most severe visitations to keep them anywhere near the line of moral conduct desired.

Under this regime of Jehovah mankind was divided into nations which were used to punish

one another for their transgressions by war, and pestilence, also being used as clubs to secure obedience. The Old Testament closes with a promise to the battered and bleeding nations that the Sun of Righteousness shall arise with healing in its wings. Then comes *the Religion of Christ* and the angelic message which heralded the birth "on earth peace, and among men good will." This in the beginning of the New Testament, and at the end is a vision of the consummation when all nations shall flock to a

heavenly city where lust and passion has no place, where there is no marriage because death has ceased to make the birth of bodies necessary, where peace and true love reign, where the perfect love inculcated by the religion of Christ has cast out the fear engendered under the religion of Jehovah.

Thus the essence of the Christian teaching is that the law of sin and death may be overcome by love which will restore immortality.

VOLUNTARY SUSPENSION OF ANIMATION

The reviewer of the translation of Max Verworn's *General Physiology*, by Dr. Frederick S. Lee, of Columbia University, in the *Scottish Medical and Surgical Journal* for September, says:

"The distinction between living and lifeless organisms is dealt with in an interesting and suggestive manner. He refers to the belief which seems to have existed for a long time in India, that many men, especially fakirs, have the remarkable power of voluntarily putting a complete stop to their lives for a time, and later resuming them undisturbed and unchanged. He quotes a remarkable case recorded by James Braid, surgeon, whose observations on mesmerism are well known. At the Palace of Runjeet Singh—a square building which had in the centre a closed room—a fakir who had voluntarily put himself into a lifeless condition was afterward sewed up in a sack and walled in, the single door of the room having been sealed with the private seal of Runjeet. In order to exclude all fraud, Runjeet, who was not himself a believer in the wonderful powers of the fakir, had established a cordon of his own body-guard around the building; and in front of the latter four sentinels were stationed who were relieved every two hours, and were continually watched. Under these conditions the fakir remained in his grave for six weeks, when the building was opened in the presence of Runjeet Singh, and the seal and the walls were found uninjured. In the dark room, which was examined with a light, the sack containing the fakir lay in a locked box which was provided with a seal, also uninjured. The sack,

which presented a mildewed appearance, was opened, and the crouching form of the fakir taken out. The body was perfectly stiff.

"A physician who was present found that nowhere on the body was a trace of a pulse beat evident. In the meantime, the servant of the fakir poured warm water over the head and laid a hot cake on the top of his head, removed the wax with which the eyes and nostrils had been stopped, forcibly opened the teeth with a knife, drew forward the tongue, which was bent backward and repeatedly sprang back again into its position, and rubbed the closed eyes with butter. Soon the fakir began to open his eyes, the body began to twitch convulsively, the nostrils were dilated, the skin, heretofore stiff and wrinkled, assumed gradually its normal fullness, and in a few minutes later the fakir opened his lips, and in a feeble voice asked Runjeet Singh, 'Do you now believe me?'

"An analogous case is reported from Dublin, where Dr. Cheyne, a physician well known in scientific circles, narrates of a Colonial Townsend 'that he could die or expire when he pleased, and yet by an effort or somewhat come to life again.'

"While tales of Indian fakirs are calculated to excite distrust, and impostors trade on the credulous for purposes of gain, the fact remains attested by well-authenticated cases, that certain men can voluntarily put themselves into a state in which no vital phenomena are demonstrable by more or less careful examinations, and can awake later to normal life. In this connection the hibernation of animals may be mentioned."

Nutrition and Health

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Beware of the Calorie

The “greatest amount of energy for the least price” is not always what we ought to seek in buying food, though it has been often advertised as desirable. Calories are important, but they are not the only thing to watch for in eating. An editorial writer in *The Journal of the American Medical Association* (Chicago) tells us that an undue regard for the calorie is apt to lead to “one-sided” regimens. Food that counts for little as “fuel” may furnish valuable salts and accessory compounds absolutely necessary to maintain life and growth. Sometimes substances quite devoid of nutritious qualities are valuable in food to give the required bulk, too concentrated a diet being often injurious. “Be cautious,” our adviser concludes, “in accepting the invitation of the food advertiser.” Says the authority named above:

“In many respects—perhaps it should rather be stated, fundamentally—the food-problem is one of supplying digestible stores of energy. There is some danger, however, that the calorie may sometimes assume an unwise domination in the selection of human food-supplies. It is admitted that conservation should never mean undernourishment or malnutrition; but to avert possibility of these remote dangers, wise buying of food must sometimes look beyond the energy measure in the selection of the dietary. We are impelled to this remark by reading the advertisement of a cereal food in a current journal addressed essentially to medical readers.

“The admonition is given to ‘Eat food that will give you the most energy for the least money.’ We may accept this advice and likewise admit the statement that ‘calories measure food-energy the same as dollars measure money.’ But when it is further added that 35 cents worth of the advertised product will furnish 3,000 calories, a day’s need, the implication of the sufficiency of this exclusive product as the sole constituent of the ration must be seriously questioned. It may be true, as the advertisement proudly proclaims, that more can be

purchased in the form of the vaunted products for 10 cents than is the case in buying sirloin steak, lobsters, bananas, or even milk. Such standards of menu-making are objectionable, however, if they lead to tendency to ‘one-sided’ regimens.

“To accept the advice, whether openly stated or implied, to live on a single dietary article, however inexpensive and digestible it may be, is to overlook the fundamental principles that are satisfied by variety in the diet. The fruits and green vegetables may be comparatively expensive when judged solely as sources of food-fuel; but they furnish salts and ‘vitamins’ and ‘roughage’ or ‘ballast,’ adding suitable bulk to highly concentrated foods like the cereals, fats, and milk products. No cereal or meat offers any considerable supply of lime to the organism; nor are the cereal proteins, taken as a whole and by themselves, ideal combinations from the standpoint of the present-day science of nutrition. The vegetables and fats are appropriate supplements to make a better balanced diet. In his aphorisms applicable to food conditions in wartime, Bayliss has said, ‘Take care of the calories, and the protein will take care of itself.’ Yet this accomplished physiologist wisely guards against misunderstanding by adding that it is well to insure the presence of accessory factors factors by taking fresh fruit and salad.

“Let the novice be cautious in accepting the invitation of the food advertiser when the latter overlooks the advice of the student of nutrition.”

BREAKFAST FOOD

Especially Good for Children

A good pinch of peaceful Silence—to begin with, then two well-disciplined parents to every well-disciplined child, a tablespoonful each of Courtesy, Good Nature, and Praise.

GRACE

We are filled with praise for life’s many awakenings.

UNNECESSARY SURGERY

That large numbers of surgical operations are performed unnecessarily every year and that numbers of necessary ones are done by incompetent practitioners is asserted by Dr. Arthur Dean Bevan, of Chicago, in a leading article in *The Journal of the American Medical Association* (Chicago). Dr. Bevan makes clear his belief that both of these cases are proportionally few in number, but the great increase in the number of cases in which resort is made to surgical methods makes their absolute number considerable, and emphasizes the necessity of dealing with the problem in some definite manner. Dr. Bevan believes that a major surgical operation should be performed, not on the judgment of one man, but after the study of the case by a commission of experts. He says:

“In the last fifteen or twenty years the practice of medicine has become more and more surgical, new surgical fields one after the other have been explored and carefully cultivated, and new operative procedures have been developed and perfected. As a result, this great increase in surgical operations and operating surgeons has brought with it this new problem of unnecessary operations and of incompetent surgeons. Those who are in touch actively with surgical therapy, who see a large number of surgical cases, and who come in contact with a number of men doing surgical operations can not but be impressed with the fact that there is a certain considerable number of operations being performed in this country that are unnecessary and unwarranted, and that there is a considerable number of men operating who are *not* qualified to do the work”

Dr., Bevan believes that this condition is due to three causes: ignorance, dishonesty, and bad-judgment, and that sometimes the last amounts almost to an obsession. He says:

“Legally, when a surgeon undertakes the treatment of a case he makes a contract with the patient which, although not written, is in the eyes of the law just as binding, and in that contract, he agrees to give the patient the benefit of the knowledge possessed by the ‘professors’ of the science and art of medicine and surgery in the place and at the time the services are rendered. He agrees also to

give to the patient the benefit of his best judgment and due’ diligence, and the benefit of established and accepted methods of practice. As far as honesty is concerned, a good rule for a surgeon to follow in his practice is the golden rule. He should never do an operation on a patient which he would not want to have done on himself under the same conditions. As far as good judgment, on the one hand, and surgical tangents and obsessions, on the other, are concerned, it is necessary for us all to remember that the practice of surgery should be the practice of common sense. The three absolutely essential characteristics of the safe surgeon are honesty, good judgment and scientific training.

“What shall be done by the medical profession about the unnecessary and unwarranted surgical operations done as a result of ignorance in unattached and uncontrolled hospitals by poorly trained men? What shall be done about the unnecessary operations done by dishonest men for a fee; the unnecessary appendix operations done for imaginary appendicitis?

What shall be done about the operations that are due to lack of good judgment or to misguided enthusiasm? These are problems which we should meet frankly, investigate fully, and find means to correct, and this should be done by some properly qualified instrument of the American Medical Association, possibly by creating a committee or council to do with surgical therapy what the Council on Pharmacy and Chemistry has done and is doing with drug therapy. I believe that this problem should be investigated, and, if possible, corrected by the organized medical profession, that this work should be done by and within the profession itself in the interests of the profession and in the interests of the community. This problem of unnecessary operations and incompetent surgeons is a serious matter both for the medical profession and for the public. Its existence should be frankly admitted and steps taken by the profession to reduce bad surgical therapy to a minimum.

“There are a least two large problems involved in this whole matter: (1) That of unnecessary and unwarranted operations; and (2) that of operations done by incompetent men.

“1. In a general way it is evident that one of the

best means of combating the evil of unnecessary and unwarranted operations is that of attacking surgical problems as pieces of Clinical research, not from a single point of view and not by a single man, but as pieces of joint study and from the point of view of the several specialists whose fields are involved in the problem and who may be of service in finding the right solution. Let us say, as an example, the study of so-called intestinal stasis and its surgical therapy. This should be a joint study by the internist, the neurologist, the physiologist, the pathologist, the roentgenologist, and the surgeon, and when this is done by a competent group of men there will be little danger of going off on a tangent, and arriving at erroneous conclusions.

"2. The problem of operations done by incompetent men is largely an educational and, in a sense also, a moral question. The American Medical Association could, through such a council as I suggest, carry on a propaganda pointing out the necessity of thorough and special training for the men who are to do general surgery or the work in any of the surgical specialties. This would mean at least the graduation from a first-class medical school, the serving in a hospital as an intern; and the doing of a certain amount of postgraduate work in surgery, best as assistant to some competent surgeon, before entering independent practice.

"I give way to no man in my admiration and respect for the splendid work that is being done today by American surgeons. As a whole, no body of men in any line of human effort is more conscientious, better trained for work, more enthusiastic, more productive, more self-sacrificing, or controlled by higher ideals. The faults which I have endeavored to point out are small, indeed, when compared with the magnificent whole which represents the accomplishment of American surgery. These faults, however, should be eliminated in the interest of the profession, in the interest of the science of medicine, and in the interest of the public."

VEGETABLE SOAP

Nature evidently intended man to be clean, thinks C. F. Saunders, writing in *The American Botanist* (Joliet, Ill), for long before the invention of soap she had stocked the earth with plants capa-

ble of being used as soaps and quite as effective as the manufactured article. In the United States alone, according to Mr. Saunders, there are half a dozen genera of native plants which contain saponin in sufficient quantities to make them of value for cleaning purposes. He says:

"They are most numerous in the arid Southwest and on the Pacific coast, and are variously known as soap-weed, soap-root, soap-plant, and *amole*—the last being the name given by Spanish Americans....Of these soap-plants it is usually the root which is used, and all that is necessary to do is to dig this up, rinse, crush it somewhat, and rub it briskly between the hands in water, when a lather is produced which quickly cleanses the skin, leaving it agreeably soft. In the case of several species of *Ceanothus*, which are particularly abundant in California, the flowers and the green seed-vessels may be used with like effect. These shrubs are known as wild lilacs, and during their season of bloom cover entire hillsides in places with a delicate veil of color. There is one species of *Ceanothus* indigenous to our Atlantic seaboard and known commonly as New Jersey tea. It possesses the same saponaceous property. Perhaps the most interesting of our soap-weeds is *Chlorogalum pomeridianum*, a bulbous lily-like plant of the Pacific coast, which presents its soapy offering in a particularly neat manner. The bulb is the part used, and this on being dug up is found wrapt in a loose jacket of coarse fiber, which may be readily stripped off, taking all stains of earth with it and leaving a clean, moist ball of 'soap' for instant use."

THE LETTER "E"

Someone has advanced the opinion that the letter "e" is the most unfortunate character in the English alphabet because it is always out of cash, forever in debt, never out of danger and in hell all the time. But we call his attention to the fact that "e" is never in war and always in peace. It is the beginning of existence, the commencement of ease and the end of trouble. Without it there would be no life and no heaven. It is the center of honesty, makes love perfect, and without it there would be no editors, or magazines like "Rays from the Rose-Cross."

The Rosy Cross Healing Circle

On the Witness Stand

Healing meetings are held in the Pro-Ecclesia at Headquarters on the nights when the Moon enters Cardinal Signs in the Zodiac. The hour of service is about 6:30 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: 6:30 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.

STOP RAISING CATTLE TO KILL

“The experience of the present war should result in the general adoption of the meatless diet,” says the annual program adopted by the Vegetarian Society of Great Britain, which has just closed its annual convention there.

In his presidential address, Professor Ernest Bell spoke of the “many hundreds of millions of men and women who are now obtaining a living out of the slaughter of animals and fish, and suggested that one of the social results of a general adoption or vegetarianism would be that these people would turn to more humane and edifying work.” He added, “At a time like this, when food is a most serious problem, it is monstrous to devote sixty-four pounds of dry grain to the production of one

Bremerton, Wash.

Dear Sirs:

I received your letter a few days ago but have been unable to answer before this. My little girl is very well just now, in fact she is in better health than she has been for the last few months. I feel that this is due to your influence and I am grateful.

Yours truly,
MRS. E. E. C.

Meriden, Conn.

Dear Friend:

It is wonderful how much I am improving; I have so much endurance when I sing, and concentration has almost ceased to be a worried pulling together of scattered forces. It springs into being instantly. I'm hanging on tight.

Sincerely yours,
B. C.

Dates of Healing Meetings

April 3—10—16—23
May 1—7—13—20—28
June 4—10—17—24

pound of beef.”

Bernard Shaw, in a letter to the convention, said that he had been a vegetarian for forty years, and spoke of the meat die as a relic of cannibalism.

LIBRARY SUBSCRIPTIONS

The magazine is now sent gratis to 330 Libraries. Part of these subscriptions have been paid for by members and the rest are supplied by the Headquarters fund. The price to Libraries will not be raised, so that members wishing to subscribe for one or more may do so at the former price: One Dollar a year in the United States, One Dollar and Twenty-five Cents in Canada, and One Dollar and Fifty Cents foreign.

Menu from Mt. Ecclesia

Breakfast

Stewed Peaches
Cheese and Potato Omelet
Entire Wheat Gems
Milk and Honey

Dinner

Corn Soup
Boiled Potatoes with Jackets
Horseradish Sauce
Cauliflower Fritters
Whole Wheat Bread and Milk

Supper

Dandelion and Potato Salad
Brown Bread and Prune Pudding
Bread, Butter and Milk

Recipes

POTATO AND CHEESE OMELET

One large cup of cold mashed potatoes, two eggs (yolks and whites beaten separate), two tablespoons grated cheese, one tablespoon flour, salt, a little chopped parsley and grated nutmeg. Beat together adding whites of egg last. Drop into hot pan with tablespoon of oil, and fry on both sides.

BOILED POTATOES WITH JACKETS

Choose medium sized smooth potatoes. Wash and take off one row of peel making a ring around the long side of the potato. Boil in salted water; after draining allow the lid to remain partly open to let the steam escape; serve hot in napkin. These potatoes are most wholesome.

CAULIFLOWER FRITTERS

Cut one large cauliflower into small sprigs, allowing to stand in cold water for several hours. Have hot salted water ready to drop the sprigs into; allow them to boil for about twenty minutes. A tablespoon of milk in the water will keep the cauliflower white. Drain, and allow to cool. Prepare a thin pancake batter, roll the sprigs into this and fry in a pan of hot oil.

HORSERADISH SAUCE

To one cup of grated raw, horseradish add three cups of cracker crumbs. Boil slowly with skim milk or water until it forms a smooth thick sauce, adding salt and a tablespoon of butter. This sauce is fine over potato salad when cold.

DANDELION AND POTATO SALAD

Cut fine three heads of blanched crisp dandelion, and slice five medium sized cold boiled potatoes (potatoes boiled in jackets are best for salads), one medium sized onion chopped fine, mix the above well with French dressing and serve on plate garnished with whole dandelion leaves.

BROWN BREAD AND PRUNE PUDDING

Soak four slices of stale whole wheat bread in water until well soaked. Press between the hands until all the water is removed and the bread will crumb. Soak one cup of prunes in hot water for three hours, drain and mix prunes with bread crumbs. Stir into this two well beaten eggs and one cup of milk. Flavor with nutmeg, and sugar to taste. Bake in oven until well browned. Serve with fruit sauce or cream.

Echoes from Mt. Ecclesia

* * * * *

Temple Building

J. Casey

It should be our earnest desire to advance, and to help the Fellowship advance. It has seemed to me the greatest hindrance to our advancement is that we scatter our forces.

We admit that all schools are good; that "All Roads lead to Rome," but when would you expect to arrive at Rome if you attempted to travel all the roads? The Law of Compensation does not permit us to receive from anything any more than we have given it. If your heart is not in the work you are doing, you are not a very potent factor in carrying on that work and you are not getting very much from the work. This must be a fact, otherwise we would be setting aside a Law of the Universe.

Our physical life-giver, the Sun, travels from east to west. The Wise Men of the East traveled westward, otherwise they could not have been "of the East." They traveled west-ward, to the Christ; to recognize the most sublime Light that had ever been given to man kind.

The path of progress has always been westward. Today, we find a race of people here in the West, more highly evolved, more balanced, more sensitive to the higher vibrations, than any other race of people who have ever dwelt upon the earth. We know there were former races who were in closer touch with the Invisible Worlds, but that is not always a sign of advancement. They were mostly negative and did not have control of their faculties. Today we are evolving a positive race of people, a balanced race, a race in which the individual can stand alone. He will be master of himself and will master conditions outside of himself. He will be balanced, for head and heart will be equally developed.

Realizing that our spiritual progress must go hand in hand with material progress, is it not reasonable to infer that the most advanced Religion has been given to the most advanced people? We claim the Christian Religion stands out pre-eminent above all other Religions. Every Religion has its exoteric and esoteric side.

Today we find an increasing number of people ready for the esoteric side or the Deeper Teachings. To you, friends, the Rosicrucian Fellowship offers a teaching that appeals to your reason, that stills the intellect, for it answers your questions and it satisfies the longings of your heart. After studying its teachings, you may attend a Christian Church and realize more from the sermon than the minister knows he is giving you.

These Western Mystery Teachings do not develop within you a dreamy, impractical state, and make you feel that everything here is as it should not be. They help you to build character, teach you to become practical and a potent factor for good in the world. You know the Laws of Evolution and you work in harmony with those laws. You rise above the Law, for you have the Law within yourself.

Following the injunction of Christ, they put as much stress upon "Healing the Sick" as upon "Preaching the Gospel." Their motto is to "Heal and Teach." Healing and helping our fellowmen right where we are each day, presents to each of us innumerable opportunities for Soul-Growth. When we speak of Soul-Growth, we mean wearing, day by day, that Golden Wedding Garment spoken of by Christ. And friends, that Golden Wedding Garment is not build by dreaming and

wishing we had done something we did not do. It is build by filling our life each day with kind, unselfish deeds for our fellowman, by being considerate, compassionate, and kind. By saying, when there is a task to be done, "Why should I not do it?" instead of "Why should *I* do it?" Such a life brings a reward that cannot be described in words.

Manson, in *The Servant in the House*, written by Charles Rann Kennedy, describes very beautifully that Temple, that Golden Wedding Garment we each are building. He says to the worldly Bishop, "I am afraid you may not consider it an altogether substantial concern. It has to be seen in a certain way, under certain conditions. Some people never see it at all. You must understand, this is no dead pile of stones and unmeaning timber. *It is a living thing.* When you enter it you hear a sound—a sound as of some mighty poem chanted. Listen long enough, and you will learn that it is made up of the beating of human hearts, of the nameless music of mens' souls—that is, if you have ears. If you have eyes, you will presently see the Church itself, a looming mystery of many shapes and shadows, leaping sheer from flood to dome. The work of no ordinary builder! The pillars of it go up like the brawny trunks of heroes; the sweet human flesh of men and women is molded about its bulwarks, strong, impregnable; the faces of little children laugh out from every corner stone; the terrible spans and arches of it are joined hands of comrades; and up in the heights and spaces there are inscribed the numberless musings of all the dreamers of the world. *It is yet building—building and built upon.* Sometimes the work goes forward in deep darkness, sometimes in blinding light; now beneath the burden of unutterable anguish; now to the tune of a great laughter and heroic shoutings like the cry of thunder. Sometimes, in the silence of the night-time, one may hear the tiny hammerings of the comrades at work up in the dome—the comrades that have gone aloft."

And remember, friends, we are not to think

only of building this Temple around ourselves. We must also help build it around the Spiritual Organization that is near to our hearts. We must help build that true, Spiritual Ecclesia around our physical Headquarters, which will radiate a helpful, uplifting influence out to all the world. Which will be a "living thing," a potent factor toward the liberation of Christ.

And "Sometimes the work goes forward in deep darkness; sometimes in blinding light." At present we find that to be the case, but the "darkness" will help us to develop a greater strength and to more fully appreciate the "light" when it comes.

Friends, we should put our whole Soul to this Work by carrying it principles into our daily lives and daily tasks. The heat which comes from the scattered rays from the Sun is scarcely felt, but when those same rays are focused upon a point, the vibrations are so intense they will burn.

Let us not scatter our force. Let us ask ourselves if that is not one cause which prevents our advancing as fast as we would like to advance. Let's follow one path, put our whole heart into the Work and become efficient Temple Builders.

HELPFUL LETTERS FROM FRIENDS

Dear Friends:

I have had some very fine interviews lately. Sunday evening, at Mr. W.'s house, six people—three gentlemen and wives—brought up the subject of war I had seen published; true also, I read aloud then "The Firing Squad." Rather a silence, then a nice discussion for over two hours. There was just one thing they didn't like; to believe they were gods seemed to them like detracting from our God. I quoted Paul on that, and was at all times very quiet, but strong. I tried to remember how the teachings *first* struck me, and one cannot give *too much* at the first session—care and love are required.

Mr. Heindel's last lesson was fine. It pointed out that the two laws, Rebirth and Consequence, are the essential points to grasp at first, and if

one gets that clear in the first interview, that's enough.

I had a nice talk yesterday with Major R. of the army, and he accepted the idea pretty well and wrote in then and there for the Mysteries and a sample of the Rays, just making one dollar to enclose.

I had two sessions last week with nice families and will follow up this week with another interview. I don't believe in cooling off too long. We have the greatest thing in the world to tell, and it's our duty to use all our powers. The December American had a splendid article on the Bible, from a salesman's standpoint and it was certainly fine. It showed how Paul "approached" the men of Athens. It analyzed the approaches of many of the old Prophets, also their "follow-up system" in a fine way. How they sold Christianity to the world, a world that did not greet it very kindly.

I certainly appreciate the privilege of being able to do a little myself and want to do all I can.

Sincerely yours,

G. W. T.

I made one very bad error. I smoked with the people on Sunday evening and was disgusted with myself for so doing. I used to smoke a great deal and am throwing it off. I detest the habit.

HOPE

What a cheery little word! The doctor's frown lightens as he leaves the sick cot. The anxious wife or mother reads the silent glance. There is hope. Across the seas ten thousand homes, as night sets in, drift into thoughts of absent ones—and pray and hope. Within a thousand walls the calendar is watched, each changing numeral, less, less, less, and though these days are years, there is hope, hope, eternal hope.

Beyond the horizon of history, back, back, until tradition fades into the twilight of fable, until an old landmark or a rising mound, tells a broken story.

Hope has smoothed the fears of dread, has lift-

ed the gaze from the present to the future, has carried death through its night, into the far-off country—and fed—dreams, new ideals, new desires, new destinies.

When Hope dies, poetry ceases, spirituality has lost its force, ambition its substance, zeal its flavor, all economy its reason.

Within its pregnant glow is the lifted head, the forward march, into the dense, uncertain realism of tomorrow.

Hope! What a cheery word. What a wealth is that twain—hope and opportunity.

Within the breast of every inmate is the lighted sanctuary of that burning fire; within the loving hearts in many homes Hope sings sweetly to incense the sacred future of their boys—a future of self-respect, honest pride, and righteous independence.

REST IS HARMONIOUS ACTION

Rest is the storage battery that supplies the power to run the dynamo of action. Life is perpetual motion and too high tension soon snaps the circuit. High tension is often necessary for brief periods of time, but there must be frequent respite for resuscitation.

Everybody must rest, recreate, vacate once in a while. This rest should be actual, not imaginary. Keep up some activity, but let it be different, invigorating, harmonious. So many people take a vacation, so called, but it is really of no benefit to them. They fret and stew and worry; make hard work out of what should be pleasure.

A real vacation, real recreation, actual rest, is found so easily. Surcease from thought of business, and earnest, enthusiastic interest in doing something or going somewhere different—out of the ordinary; no worry, no trouble, only willingness and capacity to see everything from the bright side, and perfect harmony in every thought and action; that is rest, real rest, true storing up of power and energy to again jump into the rapid stride when necessary. We all gain so much from our vacations when we know that rest is harmonious action.