



RAYS FROM THE ROSE CROSS



EDITED BY



MAX HEINDEL

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General Contents

The Mystic Light

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

The Question Department

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

The Astral Ray

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

Studies in the Rosicrucian Cosmo-Conception

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

Nutrition and Health

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

The Healing Department

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

Echoes from Mount Ecclesia

News and Notes from Headquarters

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A Brief Resume of The
Rosicrucian Philosophy

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Panorama of life is the basis of purgation of evil in purgatory and assimilation of good deeds in the first heaven. It is of the highest importance that this panorama be deeply etched into the desire body, for if that impress is deep and clear the Ego

will suffer more sharply in purgatory and experience a keener joy in the first heaven. This feeling will remain as conscience in future lives to impel good action and discourage evil deeds.

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

As such Egos retain the desire body and mind they had in life where they died as children, it often happens that they remember that life, for they only stay out of Earth life from one to twenty years.

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

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

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

There the man becomes one with the nature forces. Angels and Archangels teach him to build such an environment as he has deserved under the Law of Consequence. If he dallied his time away in metaphysical speculation, as do the Hindus, he neglects to build a good material environment, and is reborn in an arid land where flood and famine teach him to turn his attention to material things. When he focuses his mind on the Physical World, aspiring to wealth and material comforts, he will

(Continued in the Back of This Magazine.)

The Mystic Light

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Music, The God of Space

From some inner world rebounding when the singing
breezes blow,
Sounding colors, softly vibrant round me floating hither
flow—
Colors sounding, changing, tinting with each shining
tuneful note,
Colors mingling, intermingling with their singing
radiance float
Into songs of rhythmic beauty wreathing forms that
glowing, ring—
Then in choruses uniting, spiral upward—onward wing
While in harmony resounding from the earth and from
the sky
All the Nature Hosts responding, in the music circle by.
Deep within this charm entralling, somewhere in me
singing peal

Answering notes that waft me nearer—ever nearer with
their seal,
Till absorbed within this music—in this color-brilliance
bright
I, myself seem slow resolving into singing splendor—
sight—
While the splendor, that is music—color-sound evolving
light,
Scintillates and thunders singing with an ALL-producing
Might,
Winging back and forth and guiding stars and planets
into place—
Suns to make of songs revolving!—Music is the God of
Space.

Zina Barton Partridge

Symbols of Ancient and Modern Initiation

This article was begun in the May Issue. Back numbers may be had at 10c each

Part V

The Sacred Shekinah Glory

The Western Room of the Tabernacle was as dark as the heavens are at the time when the lesser light is in the Western portion of the heavens, at eventide, together with the Sun; that is to say, at the New Moon, which begins a new cycle in a new sign of the Zodiac. In the westernmost part of this darkened sanctuary stood the Ark of the Covenant, with the Cherubim hovering above, and, to the physical vision, the invisible and therefore dark, fiery Shekinah Glory, out of which the Father of Light communed with His worshippers.

We do not usually realize that the whole world is afire, that fire is in the water, that it burns continually in plant, animal and man; yea, there is nothing in the world that is not ensouled by fire. The reason why we do not perceive this more clearly is because we cannot dissociate fire and flame, but as a matter of fact, *fire* bears the same relation

to *flame* as *spirit* does to the *body*, it is the unseen but potent power of manifestation; in other words, the true fire is dark, invisible to the physical sight. It is *only clothed in flame when consuming physical matter*. Consider, for illustration, how fire leaps out of the flint when struck, and how a gas flame has the darkened core beneath the light-giving portion. Also how a wire may carry electricity and be perfectly cold, yet it will emit a flame under certain conditions. At this point it may be expedient to mark the difference between the Tabernacle in the Wilderness, Solomon's temple, and the later temple built by Herod. There is a very vital difference. Both the *miraculously enkindled fire* on the brazen altar in the Eastern part of the Tabernacle and the invisible *Shekinah Glory* in the distant Western part of the sanctuary were present in the Tabernacle in the Wilderness and in Solomon's Temple. These were thus sanctuaries in a sense not equaled by the temple built by Herod. This was, nevertheless, in a sense the most glorious of the

three, for *it was graced by the bodily presence of Our Lord, Christ Jesus, in Whom dwelt the God-head* who made the first self-sacrifice, thereby abrogating the sacrifice of animals, and who finally at the consummation of his work in the visible world rent the veil and opened a way into the Holy of Holies, not only for the favored few, the priests and Levites, but that *WHOSOEVER WILL* may come and serve the Deity whom we know as Our Father, and having fulfilled everything, the law and the prophets he has done away with the *outward* sanctuary and from henceforth the altar of burnt offerings must be set up *within* the heart to atone for wrong doings; the golden candlestick must be lighted to guide us upon our way *within* the heart as the Christ *within*, the Shekinah Glory of the Father, must dwell *within* the sacred precincts of our own God consciousness.

From what has been said it will be clear that the Apostle was right when he said that this temple was a shadow of good things to come, and we shall now seek for the shadow of the Cross in the Tabernacle of the Wilderness.

The Shadow of the Cross

Paul, in his letter to the Hebrews, gives a description of the Tabernacle and much information about the customs being used there, which it would benefit the student to know. Among other things note that he calls the Tabernacle '*a shadow of good things to come.*' There is in this ancient mystery temple a promise given which has not yet been fulfilled, a promise that holds good to day just as well as upon the day it was given, and if we visualize in our mind the arrangement of things inside the Tabernacle we shall readily see the shadow of the Cross. Commencing at the Eastern gate there was the *altar of burnt offerings*; a little further along the path to the Tabernacle itself we find the *laver of consecration*, the molten sea, in which the priests washed. Then, upon entering the East Room of the Temple we find one article of furniture, *the golden candlestick* at the extreme left and *the table of shewbread* at the extreme right, forming a cross with the path we have been pursuing up towards the Tabernacle. In the center in front of the second veil, we find the *altar of incense*, which forms the center of the cross, while the Ark placed in the westernmost part of the West Room, the Holy of Holies, gives the short or upper limb to the cross. In this manner the symbol of spiritual unfoldment, which is our particular ideal today, was shadowed forth in the ancient mystery temple, and that consummation which is attained at the end of the cross, the achievement of getting the law *within* as it was within the Ark itself, is the one that we must all concern ourselves with at the present time. The light that shines over the mercy Seat in the Holy of Holies, at the head of the cross, at the end of the path in this world, is a light or

reflection from the invisible world into which the candidate seeks to enter when the entire world has grown dark and black about him. Only when we have attained to that stage where we perceive the spiritual light that beckons us on, the light that floats over the Ark, only when we stand in the shadow of the cross, can we really know the meaning, the object and the goal of life.

At present we may take the opportunities which are offered and perform service more or less efficiently, but it is only when we have by that service evolved that spiritual light within ourselves, which is *the soul body*, and when we have thus gained admission to the West Room, called the Hall of Liberation, that we can really perceive and understand why we are in the world, and what we need in order to make ourselves properly useful. We may not remain however, when access has been gained. The High Priest was only allowed to enter *once a year*; there was a very long interval of time between these glimpses of the real purpose of existence. In the times between it was necessary for this High Priest to go out and function among his brethren, humanity, and serve them to the very best of his ability; to sin, because he was not yet perfect, and then re-enter the Holy of Holies after having made proper amends for his sins. Similarly it is with ourselves at this day. We do at times attain glimpses of the things that are in store for us, the things we must do to follow Christ to that place where He went. You remember that He said to His disciples, "Ye cannot follow me now, but ye shall follow me later." and so it is with us. We have to look again and again into this darkened temple, the Holy of Holies, before we are really fit to stay there, before we are really fitted to take the last step and leap to the summit of the cross, the *place of the skull*; that point in our own heads where the spirit takes its departure when it leaves the body for good, or off and on, as an Invisible Helper. That Golgotha is the ultimate of human attainment and we must be prepared to enter the darkened room many times before we are fitted for the final climax.

The Full Moon as a Factor in Soul-Growth

Let us now consider the path of Initiation as symbolically shown in the ancient temples with the Ark, Fire and Shekinah, and in the later temples where Christ taught.

Note first that when man was expelled from the Garden of Eden, because he had eaten of the Tree of Knowledge, Cherubim guarded the entrance with a flaming sword. Passages like the following, "Adam *knew* Eve, and she bore Abel." Adam *knew* Eve, and she bore Seth." "Elkanah *knew* Hannah, and she bore Samuel." Also Mary's question to the angel, Gabriel, "How shall I conceive seeing I know no man?" show plainly that indulgence of the passions in the creative act was meant by the phrase "*eating of the Tree of Knowledge.*" When

the creative act was performed under inauspicious planetary rays it was a sin committed against the laws of nature which brought death and pain into the world, estranged us from our primal guardians and forced us to roam the wilderness of the world for ages.

At the gate of the mystic Temple of Solomon we find again the Cherubim, but the fiery sword is no longer in their hand; instead they hold *a flower*, a symbol full of mystic meaning.

Let us compare man with a flower, that we may know the great import and significance of this emblem. Man takes his food by way of the head whence it goes *downward*. The plant takes nourishment through the root and forces it *upwards*. Man is passionate in love; he turns his generative organ *towards the earth* and hides it in shame because of this taint of passion. The plant knows no passion, fertilization is accomplished in the most pure and chaste manner imaginable, therefore it projects its generative organ, the flower, *towards the Sun*, a thing of beauty which delights all who behold it. Passionate, fallen man exhales the deadly *carbon dioxide*; the chaste flower inhales this poison, transmutes it and gives it back pure, sweet and scented, a fragrant elixir of life.

This was the mystery of the Grail cup, this is the emblematic significance of the Cup of Communion which is called *Kelch* in German, *Calix* in Latin, both names which signify the seed-pod of the flower. This communion cup with its mystic blood cleansed from the passion incident to generation brings to him who truly drinks thereof, eternal life, and thus it becomes the vehicle of regeneration, of the mystic birth into a higher sphere, a "*foreign country*," where he who has served his apprenticeship in Temple-building and has mastered the 'arts and crafts' of this world may learn higher things.

The symbol of the Cherubim with the open flower placed upon the temple door of Solomon's temple delivers the message to the aspirant that *purity is the key* by which alone he can hope to unlock the gate to God, or as Christ expressed it, "Blessed are the pure in heart for they shall see God." The flesh must be consumed on the altar of self-sacrifice and the soul must be washed in the laver of consecration to the higher life ere it may approach the temple door. When 'naked,' 'poor' and 'blinded' by tears of contrition it gropes in darkness seeking the temple door, it shall find entrance to the Hall of Service, the East Room of the Tabernacle, which is ablaze with light from the seven-branched candlestick, emblematic of the luminosity of the Full Moon which changes in cycles of seven days. In this Hall of Service the aspirant is taught to weave the luminous vesture of flame which Paul called *Soma Psuchicon* or soul body, 1st Cor: 14:44, from the *aroma* of the shewbread.

When we speak of soul *body*, we mean exactly what we say and this vehicle is in no wise to be confused with the soul that permeates it. The Invisible Helper who uses it on soul flights knows it to be as real and tangible as the dense body of flesh and blood, but within that golden wedding garment there is an *intangible something* cognized by the spirit in introspection, it is unnameable and indescribable, it evades the most persistent efforts to fathom it, yet it is there just as certainly as the vehicle it fills. Yes, and more so, it is not life, love, beauty, wisdom, nor can any other human concept convey an idea of what it is, for it is the sum of all human faculties, attributes and concepts of good, immeasurably intensified. If everything else were taken from us, that prime reality would still remain and we should be rich in its possession, for through it we feel the drawing power of Our Father in Heaven, that inner urge which all aspirants know so well. To this inner something Christ referred when He said, "No one cometh to me except my Father draw him." Just as the true fire is hidden in the flame that encloses it, so that unnameable intangible something hides in the soul body and burns up the frankincense extracted from the shewbread; thus it lights the fire which makes the soul body luminous, and the *aroma of loving service* to others penetrates the veil as a sweet savor to God who dwells in the Shekinah Glory thus created above the Ark in the innermost sanctuary, the Holy of Holies.

(To be continued.)

FRIENDSHIP

Friendship is the only thing in the world concerning the usefulness of which all mankind are agreed. A faithful and true friend is a living treasure, inestimable in possession, and deeply to be lamented when gone. Nothing is more common than to talk to a friend; nothing more difficult than to find one; nothing more rare than to improve by one as we ought.

A friend should be one in whose understanding and virtue we can equally confide, and whose opinion we can value at once for its justness and its sincerity.

FUTURITY

Everything that looks to the future elevates human nature; for life is never so low or so little as when occupied with the present.

We are always looking to the future; the present does not satisfy us. Our ideal, whatever it may be, lies further on.

Trust no future, however pleasant; let the dead past bury its dead. Act—act in the living present, heart within and God o'erhead.

The veil, which covers the face of futurity, is woven by the hand of mercy.

Links of Destiny

An Occult Story
Eva G. Taylor

Back numbers may be had from the agents or publishers at 10c post-free

Synopsis

Ralph Remington, a fine scholar of a high and noble character is principal of the school in a small town in New York State. When the story opens at eventide he is about to leave the school and go to the station to meet his daughter Marozia, who is returning from college in Utica. At that moment Horace Rathburn, the capitalist of the town comes in to urge the school-master to further his son's cause with Marozia. This, Remington refuses to do, as the young man's character is not the best and he holds that his daughter should obey only her heart unimpeded by advice. When other means fail to secure Remington's cooperation, Rathburn pulls out some notes of Remington's, which he has bought. The notes are overdue, and he threatens Remington with legal proceedings unless he yields

Chapter II

The old stagecoach, which had borne Marozia Remington from her home to Utica, was now superseded by the railroad. The primitive village being thus placed in direct communication with New York City had received from the great metropolis certain importations not altogether in keeping with its rural character. Its former charm lay in its rustic simplicity. Weary city folk had fled hither during the hot summer months to rest and recuperate among the blue hills. Since the railroad had pushed its feeders from the main trunk line through all the rich farming settlements and contiguous hamlets, cottages and villas began to spring up along the margins of the clear blue lakes. Rich New Yorkers had foreseen the advantages of this locality as a summer resort. It was still in its embryonic stage. As yet it was little more than a dream in the minds of Horace Rathburn and one or two other promoters and capitalists. These men looked into the future and saw possibilities in this locality.

In this transition stage the village began to grow gauche like a milkmaid who puts on tinsel and paste jewels and affects a blasé air. It had lost its former charm and had not yet acquired the finer one of true culture. To Marozia, who was filled with the childish enthusiasm of a returned wanderer, the half-concealed vulgarity was not yet apparent. She caught her breath with a thrill of delight as the train, which bore her homeward, rounded a curve and whirling vistas of blue and green flashed by. Now it swept the margin of a blue lake and plunged through a wall of rock—then another break in the chain of undulating woods and her village home was revealed in its quaint simplicity among the foothills. In the gathering twilight she could faintly descry the Farmington Villa upon the crest of one of the Beachwood hills and thrilled at the sight. She was home at last and there stood her father at the station waiting to receive her. With the eagerness of a child she sprang to meet him but drew back with a start as she caught a glimpse of his face.

"O why did I leave you, Father?" she cried with something in her voice, which sounded like a suppressed sob.

"Why did I ever leave you?" He smiled fondly as he laid his hand upon her hair with his old caressing touch. "It did you no harm, Dear?" he said half-questioningly, half decisively as his gentle eyes rested upon her face.

No—but you—you Father! You have suffered—I can see it. And you have grown so thin! O Father, why did I go?"

"Why should you not have gone?" he asked with a tender half-quizzical smile.

"Because you needed me here."

"Really Dear, I am not such an egregious tyrant as to keep you home from school merely to minister to my fancied needs." She noticed that he trembled as if from weakness when she took his arm. She looked for the carriage and the old family horse. He read her look of inquiry and said in a lowered tone:

"I sold the horse and carriage last month. Do you feel able to walk, my Child?" He turned his face away that she might not detect the emotion there.

"You know we often used to walk—you and I, little Girl—and it will be like the olden days again. Only you are sure that you are not too weary?" he added with deep solicitude in his voice.

"Only weary of sitting still. I am eager to walk!" Still she wondered why he had sold the old family horse.

A curious crowd stared at them as they turned away and passed the village post-office. "Post office" was the title it bore, but like many specimens of the human family it put up a front, which it was not able to maintain. Once within, its limitations were painfully apparent. It occupied but a small corner of the conglomerate store, which bore the placard—"Groceries and Yankee Notions"—in large black letters across its once immaculate front. It now was gray with the storms of years.

The motley throng of the hour's idlers utilized molasses and sugar barrels and soapboxes for seats as they sat and whittled while indulging in the usual village gossip. It differed from that retailed over the teacups at the women's sewing circles merely in the adjectives and expletives used. Respect for our oft-mutilated English

and the laws of aestheticism prevent a verbatim report of the discussion, which arose tonight over the return of Marozia Remington from Utica. The general consensus of opinion seemed to be that education for women was wholly superfluous and in this case little short of criminal in view of the depleted fortunes of the "Remingtons." Rube Slater seemed to be Chairman of the Conclave of idlers and his opening speech to the assembly began as follows:

"Wall I kalkerlate that Maroshy Remington kerries her head a leetle too high--kornsiderin'!" While he talked two brown channels took their deviating course from the corners of his broad mouth over his puckered chin, finally losing their way among the reddish fringe which adorned it.

Zeke Ketchum had it on very good authority that "she" had returned at this juncture in order to enter into competition with the Watsons and other girls of the county to secure the matrimonial prize of the season--Claude Rathburn, son of the promoter and capitalist. There was a slight difference in phraseology among the "village council" but all were agreed upon one point, viz., that the Remingtons were altogether too aristocratic and ought to be taken down many "pegs."

Marozia and her father, all unconscious of the comments they elicited, passed up the long village street and disappeared from view. The old Quaker "meeting house" stood before its semi-circle of wagon sheds, stiff, gray and prim—in marked contrast to the little Gothic church across the way. Farther on they passed the old red school house nestled among the hemlocks and firs, then the half-ruined mill with its huge water wheel looming up black and spectral in the fading light. On they went up the "hill road." Marozia thought it all looked more primitive than ever after her year of city life, yet she loved it better. Love has a way of idealizing all defects. Once she had felt only intolerable scorn for her village environment. Now she idealized its Arcadian simplicity. She felt happy as she walked arm in arm with her father up the rocky road. The same old frog that had pre-empted his log in the marsh announced his presence. His voice was patriarchal; he fairly bellowed. Marozia gave an amused little laugh and stole a look at her father. The expression upon his face startled her. His next words were spoken in a minor key.

"These creatures have not the remotest inkling that their efforts at expression strike a discordant note in the music of the universe. I wonder if our music affects the higher Intelligences of other worlds thus! The frogs have their nocturnes—we our symphonies, and up there in the tonal worlds all our music may seem crude! Our life itself with all its lofty aspirations may be a discord in the universal harmony."

The frog answered in his basso profundo and both smiled. "How distressing!" he said and she instinctively knew that her father was suffering. Her intuitive sympathy never needed wordy detail. She sought in half-humorous tender banter to dispel the gloom, but later she would persist in her determination to know the cause. Her analytical mind never rested until it obeyed the hint of the divining sixth sense and understood the underlying cause of things. Now it was necessary to change the current of his thoughts by her magic brightness.

"That was not my father speaking. He would put it in this way: Were our senses fine enough we might detect the underlying harmony even in a frog's croaking!"

His soul suddenly emerged from its darkness. Her tender smile and the little quiver in her voice revealed her comprehensive sympathy. The words were mere banter. A serene smile luminous as light hovered over the lines of weary care.

"Ah, pardon my bit of false philosophy, Marozia my child! Truly our life is grand and beautiful even with its threnody of pain. All tones are needed—even what we call the discords—to make up the music of the spheres. It is merely a question of adjustment, combination. Yet our earth with its manifold tones touches but one chord in the mighty harmony of the universe."

"Spoken like my own dear father!" the girl exclaimed with passionate tenderness. He could see the exquisite brightness of her smile in the semi-light, which struggled through the thick foliage.

"There is no dark side when we see far enough, clearly enough, yet—" He paused abruptly and the old shadow stole into his face. "It is the now and here that affects us most in spite of all our beautiful philosophy! By one little false note or false movement all the rhythm is marred—for this life at least. There must be oneness of aim and purpose, harmony—true union!"

A soul less finely intuitive than Marozia's would have questioned, or silently wondered at the abrupt transition. She understood her father's habit of half-rhythmic musing. She knew that his mind had swiftly changed its parallax and was viewing another phase of his problem. She knew that he had problems to solve and with her broad comprehensive sympathy she could understand many things, which had not actually come to her in the way of experience. His musing continued.

"We may theorize about the abstract beauty but it is the plain everyday human experiences that make for weal or woe. Domestic happiness or misery may not be so much a matter of ideal conditions as of the mating. To live on different planes, to have interests wide apart is torture inconceivable to the aspiring one—and it grows more intolerable with the passing years!"

Still she was silent.

"Marozia!" His voice was so vibrant with deep pathos that she turned and looked at him. She could not see his features, for the light, which filtered through the wood, was now too faint to reveal more than indistinct outlines.

"Marozia!"

"Yes, dear Father." A shiver seized her heart. He hesitated. Through the multiplicity of contending emotions, through the many sided strain upon him he was unable to bring the subject uppermost in his mind to her as he desired. He could only falter weakly, and realized as he spoke them the futile inadequacy of the words:

"I hope--when the time comes--that my child will choose--the true mate."

"But why need I choose at all, Father? I need only you!" Her gaze was as clear and direct as that of a child. He read her heart and knew that it was untouched as yet. They had reached the Villa and Mrs. Remington stood on the veranda to greet Marozia. Her cordiality was strained to the point of unnatural effusiveness. Mr. Remington's face clouded and he understood when a dark fascinating face smiled over his wife's shoulder and Claude Rathburn stepped forward with nonchalant grace to greet Marozia.

Do the Dead Lose Interest in Us?

A story is told of a greathearted couple in Wales who wanted to adopt a Belgian refugee child, and journeyed to Swansea to obtain one from the concentration camp there. But none suited them save a brother and sister who clung to each other so tenaciously that they had not the heart to separate them, so they decided to adopt both, and took them home. When the lady undressed the little girl she noticed a locket hanging around the child's neck and the tot told her as well as she could that it contained a picture of her mama who had been massacred. When she opened the locket the lady saw with astonishment and grief a picture of her own sister who had gone to Belgium as a governess years before, and of whom she had lost track. In this way it developed that she had taken her slain sister's children to her heart and home.

How did it happen, or did it 'happen'? That is a question of great moment, for it affects the destiny of every human being whether events in our lives are ruled by chance or design. The simplest explanation is of course that it "*just happened*" and it may seem very farfetched to the majority to postulate 'design'; still, Christ said: "the hairs on your head are numbered, and not even a sparrow falleth to the earth without your Father knoweth. Ye are of more value than many sparrows." If Christ told the truth, and how can we doubt it, then the element of chance is eliminated and *all that befalls us is either the result of divine or human design operating under and in harmony with the immutable law of consequence, and the agencies which make these designs may be either in the visible or invisible world.*

On this hypothesis it is easy to account for the occurrence. When we ask ourselves who would be interested in bringing these children to their aunt for protection, the answer is obviously; *the mother*. And if one mother can do that for her children, then it follows that all mothers must have similar ability to affect the destinies of their

offspring, restricted of course by the law of causation as already said; and if mothers can do such things, fathers or other relatives, in short, the whole world on the other side of the veil of death, must have the power to affect every other person now living here, and we must have the power to affect them. There can be no halfway measures.

To the occult investigator that is a matter of common knowledge; those we call dead continue for a time, varying according to their bent and disposition, to take an interest in the affairs of those they have left behind, and endeavor with varying success to influence them, as we influence one another in physical relations. They are not free to do this at all times, because episodes in the panorama of their past life demand their entire attention while they are being expurgated, but *between these periods our friends from the invisible world are right with us and embrace us with the same solicitude and love they had for us while in the flesh.*

Unfortunately, the reverse is also true. If an enemy dies we are not rid of him by that fact; he may indeed do us more harm there than he could in the body. That was felt on a small scale in the Russo-Japanese war when some of the clever coups of the Japanese were due to impressions received from the other side, and similar methods were used to an extent no one not actually aware of the facts would believe, in the beginning of the present war. But the organized effect of the Elder Brothers and their bands of invisible helpers have borne fruit to stem the current of hate among the victims of battle, so that all who cross the portal of death are now instructed in the effect of malice on themselves and the world; their better natures are appealed to, and altruism extolled as nobler than patriotism; with the result that the majority are converted, at least to the extent that they refrain from active endeavors to interfere in the battle. We have for many years advocated the abolition of

capital punishment for similar reasons; the resentful murderer is by that act of retaliation let loose to influence others similarly minded, with the result that murders multiply, whereas if they were kept in prison they would be isolated until the passing years had cooled their resentment against society, and they would then pass over in a less dangerous frame of mind and would probably do no harm to society. So let it be realized that it was an actual fact, and not poetical sentiment when John McCreery wrote:

Though unseen to the mortal eye,
They still are here and love us yet,
The dear ones they have left behind,
They never do forget.

Yes ever near us though unseen,
Our dear familiar spirits tread,
For all God's boundless Universe is Life,
There are no dead.

Fragments from Nature's Secrets

EXPERIMENTS AND EXPERIENCES IN PSYCHOMETRY

by Elizabeth Denton

Part III

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

From the experience related in last month's installment it appears that the light by which objects are best seen is overpowered, vitiated, or rendered imperceptible by the presence of ordinary light. Especially is this the case when the rays are permitted to fall directly in the face of the psychometer, unless, as is sometimes the case, he can render himself positive to ordinary light and positive under concentration. But whether this light be of the same nature as common light, differing only in intensity, but not in kind, or whether they be two distinct elements entirely, it is difficult to say.

This light, unperceived by the outward sense of vision, at least under ordinary circumstances, and hence not generally recognized by scientific investigators, I take the liberty to designate *latent light* until some name shall be substituted more clearly expressive of its several characteristics.

If this latent light, which reveals to us the inner world, be derived from the object or specimen examined by the psychometer, there are abundant reasons for assuming that the latent light of the past, the present, and all intervening time may exist together in the same specimen or object, and when conditions are favorable may become apparent to the psychometer.

In the examination of each particular geological specimen or other object the light by which its surroundings are observed corresponds to the light or the locality from which it was taken and the periods to which the examinations may be confined.

To illustrate: I am given a geological specimen I have never seen and all knowledge of which is carefully concealed by the experimenter. I take it with my eyes closed

that I may form no idea of its nature from its appearance. When in a suitable condition for an experiment there is no "seeing through a glass darkly," there is perhaps the glowing light of day or the more dim rock-light of underground; there may be the fierce glare of the volcano or the soft water-light under the waves; there is the glittering light of golden sands or the sparkling glimmer of silvery seams, the clear, pure, life-giving atmosphere of the present or the atmosphere of the long ago laden with steam and heavy with the vapor of minerals and metallic substances. The direct and searching beams of a Southern Sun forever multiplied by gorgeous bloom while they are softened by the luxuriant foliage, or the weak and scattered rays of a chilled and snowcapped mountain's peak, and a no less chilled and ice-bound Arctic plain. Nor is this all, it may be observed further that many of the great changes to which these geological specimens of the globe, or that portion of the globe in which the specimen has existed for ages has been subjected, there has been a corresponding change in the quantity, the quality and perhaps in the varying nature of the light which becomes present to the sight of the psychometer.

It is well known that for some time after exposure to the direct rays of the Sun, the diamond and other gems will radiate a brilliant light especially if placed in darkness. Even in the most perfect darkness the image of one object may become stamped on the very elements of another, and that without contact. And in view of these facts we may ask, who shall say that the radiation of the gem has ceased when its brilliancy is no longer visible. If when the gem is capable of such radiations, if a coil of string may without light and without contact leave its

image upon a metallic plate is there any absurdity in supposing that the commonest objects by which we are surrounded are continually radiating that light, or these forces which when collected, if not themselves visible, produce at least visible results? For years I have occasionally noticed in rooms that no external light could enter at the time, a radiation from wall and ceiling, which would sometimes for an instant flash with electrical brightness. At other times a quivering, waving light somewhat resembling the Aurora Borealis in some of its appearances would float perhaps from one end of the wall to the other before it would wholly disappear. Of late I have observed these appearances more frequently and sometimes in rooms which have during the day been open to sunlight. I have found it no longer a fitful flash, remaining visible only for an instant, but of such even steady strength that before any artificial light had been lighted for the evening I have been able to read and write by it after the daylight has become insufficient to enable me to perform such labor.

By looking into the eyes of an individual beholding a landscape we may see therein a picture of the field, houses, and objects generally, that come within the range of vision. This is because rays of light proceeding from these objects pass to the retina of the eye and there form images or pictures. Nothing is apparent to ordinary vision until it is painted upon this window of the soul.

The pictures so projected and seen are not so evanescent as is generally supposed. They seem to pass directly from the retina of the eye into the brain and are there indelibly impressed upon its substance and under certain conditions can be brought before the vision years afterwards with as great a distinctness as the beholder was conscious of at the time the objects themselves were presented to the sight.

Sir Isaac Newton in a letter to Locke says, "I looked a very little while upon the Sun in the looking glass with my right eye and then turned my eyes into a dark corner of my chamber and winked, to observe the impression made and the circle of colors which encompass it and how they fade by degrees and vanish. Intending my fancy upon them to see their last appearance I found to my amazement that they began to return and little by little to become as bright and vivid as when I had newly looked upon the Sun. But when I ceased to intend my fancy upon them they vanished again.

"After this I found that as often as I went into the dark and intended my mind upon them, as when a man looks earnestly to observe anything which is difficult to be seen, I could make the phantasm return without looking any more upon the Sun. The oftener I made it return the more easily I could make it return again. At length, by repeating this without looking any more upon the Sun, I

made such an impression upon my eye that if I looked upon any bright object I saw upon it a round bright spot like the Sun. Now in a few hours time I had brought my eyes to such a pass that I could look upon no bright object with either eye but what I saw the Sun before me, so that I could neither write nor read, but to recover the use of my eyes, I shut myself up in my chamber for three days and used all means to drive out of my imagination the image of the Sun, for if I thought upon him I presently saw his picture, even though I was in the dark. For some months afterwards the image of the Sun would return as often as I began to meditate upon the phenomena, even though I lay in bed at midnight with the curtains drawn."

Darwin relates a similar experiment in the following words: "I covered a paper about four inches square with yellow, and with a pen filled with a blue color wrote upon the middle of it the word BANKS in capitals, and sitting with my back to the Sun fixed my eyes for a minute upon the center of the letter N in the word. After shutting my eyes and shading them somewhat with my hand, the word was distinctly seen in the spectrum in yellow colors and blue-brown and then on opening my eyes on a yellowish wall at twenty feet distant the magnified name BANKS appeared upon the wall written in golden characters. In this case the word was seen with closed eyes, though in a different color than in which it was written. The reason that blue was seen in place of yellow and yellow instead of blue probably arose from the fact that when we look for a long while upon one color, the eye becomes unable to perceive that color and we see in the place of it its complementary colors (blue and yellow being complementary colors, the one being seen in the place of the other). The rays of light, when receding from objects in the light, have the power of forming pictures on other bodies as well as upon the retina of the eye. If the body be sufficiently opaque and polished we can readily see them as in an ordinary mirror or polished plate of metal or water, as we see in the river the trees that grow by its margins, and although, when the object is removed, no picture is visible, there is good reason to believe that the picture thus formed is nearly as enduring as the substance on which it is formed."

When we sit before the camera our image is most distinctly projected upon a prepared plate and remains visible so long as we sit before it. This plate is then taken out of the camera but nothing can be seen, a microscopic investigation discovers no lines. By means of a chemical action the image is made to appear as if by magic however. It is no more there now than before the development. All that has been done is to make that visible which really existed on the plate before. Were that not the case, no application could have revealed it.

Apply these indisputable facts and in the world around us radiant forces are passing from all objects to all objects in their vicinity and during every moment of the day and night are photographing the appearances of each upon the other. The images thus made are not merely resting upon the surface, but sink into the interior of them and are there held with astonishing tenacity and only waiting for a suitable application to reveal themselves to the inquiring gaze. You cannot enter a room either by night or day but what you leave upon going out, your portrait behind you. You cannot lift your hand or wink your eye, or the wind stir a hair of your head but what each movement is infallibly registered for coming ages. The pane of glass in the window, the brick in the wall, and the paving stone in the street catch pictures of all passing by and carefully preserve them. Not a leaf waves, not an insect calls, not a ripple moves but what its motion is recorded by a thousand faithful scribes in infallible and indelible scripture.

This is as true of the past as of the present, from the first dawn of light upon this infant globe when round its cradle the steaming crescents hung. From that moment nature has been busy photographing every moment. What a picture gallery is hers. There are the heaving crust, as the fiery tides pass under it; the belching volcano, the glaring lava torrents, the condensing waters, the rushing floods, and the terrible struggle of the early stormy times, the watery expanse unshored, the newborn, naked islands peeping above the waves, the first infusorial points too small to leave a fossil trace behind them, and the earliest furoids that clung to the wave-washed cliff. Every radiate and mollusk of the Silurian era, every ganoid of the Devonian, has sat for its portrait and here it is. Not a leaf that grew in the carboniferous forests, not a beetle that crawled, nor a frog that hopped; not a monster of the Oolite, nor beast of the Tertiary is wanting. There are grand panoramas of the past, containing all that man ever did, the first rude savages of the world, their hunts, their wars, their progress; the history of all nations and people from the cradle to the grave.

They may be there, says the skeptic, but how shall we be able to see them? None but a madman would dream of such a thing.

It would be strange if nature admitted no mortal to her matchless picture galleries; if, after employing millions of artists in drawing the waking and sleeping world, she would permit no human eye to behold her instructive penciling. *There is nothing more difficult than to tell what cannot be done* and many wise men have made themselves foolish prophets in attempting it.

I know of no chemical application that can make visible to ordinary observance these pictures with which all objects abound, but some individuals are sufficiently

sensitive to perceive them when brought into proximity with the objects upon which they are impressed.

I know numbers of persons who, by taking a letter in the hand or placing it upon the forehead without seeing the writing or having the slightest idea of the writer, can describe his character with as great or greater accuracy than his most intimate friend.

After testing this strange phenomenon by numerous experiments and being intensely interested in geology and paleontology, it occurred to me that perhaps something might be done by psychometry in these departments of science. If there could be impressed upon a letter the image of the writer and his surroundings during the brief space of time that the paper was subjected to their influence—and this was the conclusion I eventually arrived at—why could not rocks receive impressions of their surrounding objects with which they had been in immediate contact for years? And why could they not communicate the history of their relationship in a similar manner to sensitive persons, thus giving a clue to the condition of the earth and its inhabitants during the vast eras of the past.

Continued experiences have developed a further fact, namely, that as nothing which we see is ever erased, so *nothing we hear ever dies out*, not only is there a wonderful cabinet in the mind containing pictures of all we ever saw, but there is also a store house of latent sound containing all we ever heard. The lullaby sung by our cradle, the patter of the rain upon the roof, the sighing of the wind, the roll of the thunder, the dash of falling water, the murmur of affection, the groan of the inebriate, the hymn in the church, the song at the concert, the words of wisdom and courage, the whisper of love, all are faithfully registered. And experiments have convinced me of what is still more difficult to believe, that all sounds register themselves upon all objects within their influence, and that these phone types, as they may be called, are almost, if not entirely, as enduring as the object themselves.

An orphan child about seven years of age resided in the house of a farmer by whom she was employed to attend cattle. She used to sleep in a room separated by a very thin partition from one, which was frequently occupied by an itinerant fiddler. This person was a musician of very considerable skill, and often spent a part of the night in performing pieces of a refined description, but his performance was not taken notice of by the child except as a disagreeable noise. After a residence of six months in this family the girl fell into bad health and was removed to the house of a benevolent lady. Upon her recovery after a protracted illness she was employed as a servant. Some years after she came to reside with this lady the most beautiful music was often heard in the

house during the night. This excited no small interest and wonder in the family and many a waking hour was spent in endeavors to discover the invisible minstrel. At last the sound was traced to the sleeping room of the girl who was found fast asleep but issuing from her lips came a sound resembling the sweetest tones of a small violin. Upon further examination it was found that after being about two hours in bed she became restless and began to mutter to herself. She then uttered sounds precisely resembling the tuning of a violin and at length, after some prelude, dashed off into an elaborate piece of music, which she performed in a clear and accurate manner. And with a sound resembling the most delicate modulation of the instrument, and then began exactly where she had stopped in the most correct manner. These paroxysms recurred at regular intervals ranging from one to fourteen and even twenty nights and they were generally followed by a degree of fever and pain over various parts of the body. When awake she showed no kind of turn for music.

But even granting that sound will remain within a living human individual, even though unconsciously impressed, how is it possible under any scientific or philosophic principle to account for the hearing of sound when the atmosphere has for ages ceased to vibrate to the causes by which they were originally produced?

If it be proven that we live only in the outward, that we hear only by the vibration in the atmosphere; that the duration of a given vibration is dependent upon a given amount of force; and that when the sound is heard the time elapsed since the force which produced it was exerted precludes a possibility of the continuance of the vibration, then there is no room for controversy. But have we as yet arrived at the *ne plus ultra* of knowledge in this direction? Are we certain that sounds can be conveyed to the human ear only by the atmosphere or by some outside tangible substance? As, for instance, a block of wood or a bar of iron. My own outward sense of hearing is far from being acute, and has been so for years, yet within that time I have distinctly heard conversations between individuals who at the moment were distant from the spot where I then was, between forty and fifty miles. Will any one pretend that this was the result of vibrations in the atmosphere? I do not believe it, yet if you accept the fact, by what means do you account for the occurrence, but by supposing either that we may exist in two distinct places at one and the same moment, or that some fluid infinitely more refined than is our atmosphere, conducts to our interior sense of hearing vibrations which the atmosphere fails to convey to the ear? And who shall say when in this fluid these vibrations cease, or that they may not extend outward in time as well as outward in space? Or will you go still further and

suppose that all matter retains in a latent condition whatever force may hitherto have been applied to it, and that by the perception of these latent conditions the psychometer may, when this faculty shall have become developed in the fullness of its strength, arrive at the facts of all past time?

All forces that operate upon bodies leave their impress upon them just as directly as the radiant forces, or, in other words, what we call insensible matter receives the impression of whatever force is applied to it; treasures it up, and can impart it to a sufficiently sensitive individual. A pebble which has been rolled to and fro by the waves retains the rolling sensation communicated to it, and with such tenacity that the heat of a furnace cannot do away with it. Thus, every body retains not only all it has seen and heard, but all that motion has impressed upon it, and so the biography of the meanest boulder by the roadside would fill more volumes than all of our libraries could contain. The nail retains the impressions made upon it by the hammer, the clay by grinding, the brick by burning, the wool by carding; in fact, every one of the torturing forces by which it was transferred from the back of the sheep to the back of the man remains upon it forever. Partial remains of animals are imbued with the *feelings* of the animals of which they formed a part; and under their influence the psychometer for the time being feels all that was felt by them, and the characteristic actions of mammals which have been extinct for millions of years can be accurately realized and described.

(To be continued)

QUITE A PREACHER

A correspondent of the *New York Sun* quotes a remarkable tribute of a Negro preacher to a white preacher who had consented to occupy the black brother's pulpit on Sunday. He said: "Dis noted devine is one of de greatest men of de age, He knows de unknowable, he kin do the undoable, an' he kin onscrew de onscrutable."

A COAXER

The latest American church device for "raising the wind" is what a religious paper describes as "some collection-box." The inventor hails from Oklahoma. If a member of the congregation drops in a twenty-five cent piece or a coin of larger value, there is silence. If it is a ten-cent piece a bell rings a five-cent piece sounds a whistle, and a cent fires a blank cartridge. If any one pretends to be asleep when the box passes, it awakens him with a watchman's rattle, and a Kodak takes his portrait.

—*London Christian World*

The Altruism of Wedded Life

I followed you forth and your beauty led
 My heart like *an ancient song*,
 By that desert road to the blossoming plains
 I came—and the way was long.
 So I set my course by the light of your eyes,
 I care not what fate may send.
 On the road I tread—shine the love-starred skies,
 The road with never an end.

In the radiant knowledge, which is ours for the seeking, wedded life assumes new and beautiful aspects. Is it not indeed the refrain of an ancient song, sung in many climes, and many waters, of two souls attuned to one key?

And does not the union of two souls, already spiritually mated, form a focus of tremendous forces for good and an uplift of the whole environment of the couple? From the standpoint of the deeper teachings we approach the marriage relation as a sacrament, the final and outward fusion of a union which has endured through long ages.

How many and close relationships must have existed between those linked souls ere their physical bodies heard the call of the spirit and responded!

In the long ago—so far back in the mists of time that they have forgotten, perhaps as graceful trees they shared the benison of sunshine and rain standing together with interlacing branches as breezes swept through, listening to the wind's music.

Later in bird-life, soaring in an azure sky, once more the bliss of companionship was tasted—and so rung after rung of the ladder of evolution was climbed together, and now human embodiment is reached, and they may look back with gratitude on the recurring love feasts provided by a Gracious Father.

Through sunshine and shadow, storm and stress, always friends. First the blood-ties of brotherhood, again as sisters twin-souled and greatly loving, then like David and Jonathan, the heartstrings more closely intertwined, more than brothers. Then, the holy companionship of mother and child, father and daughter, brother and sister, experiencing in turn all the sweet relations of earthly life in which God—Love Himself—is foreshadowed in one aspect after another, and now, the culmination in a different phase of the All-Bountiful.

A love which includes all former loves in one sweet whole, and makes earth once again a Paradise where angels walk.

And this so-called tie has an altruism all its own. In the light of past adventures, endured hardily together, can we not pass over present fret and jar, so often due to bod-

ily conditions in which the spirit has no part?

It is easier to return a soft answer to one who has shared so much of the burdens of past lives, and made joy in our hearts so often.

It sometimes happens that there is a sense of strangeness and uncongeniality in the tie. What has our teaching to give in such a case to help us? It seems to me that we can glean many a hint from its recognition of sequential lives, and if a woman seems a failure in the wifely relation can she not draw upon the dear memories of sister and mother, and renew these ancient ties, foregoing the fuller bliss?

By taking a sweeping view far away into the past and looking to future glories much is made plain and one will regain strength to pardon much that would be unforgivable, were this indeed the one and only life.

And it would appear possible, so to change the currents of love, that when the conjugal communion fails, a wife may become mother and guardian angel. For as an altruist, she will say to herself, "His soul and mine have been in close relationship many times. He has been sent to me once again that I may serve him and help him and this fact presupposes past services on his part to me.

"Let me repay my debt in all love and so weave a new and gracious thread between us which will be the earnest of happiness in future lives, when we are again thrown together."

We realize fully, too, that in the truly mated life, two persons become a vortex of great spiritual activities and the center of works in other states of consciousness which neither could accomplish alone, and therefore are there tremendous responsibilities to humanity connected with marriage.

Other aspects, no less important, are connected with the birth of children: Nurturing and guardianship of prospective mothers and the pre-natal culture of the child.

The poise in the unseen world, which creates a center for a high order of spirit to seek manifestation. The preservation of the body as a temple, in which that Ego may find a fitting home.

The Aspirations of Motherhood and Consecrations of Fatherhood.

All these things are of vital importance and by the altruist are treated reverently and with conscience. For we may learn that the relation of wedded life is a place of forgathering in unseen spheres of usefulness.

Let us face these responsibilities gladly, and make such unions sacramental in every sense.

Selected

A Vision

M. M. C.

In visions as I lay upon my bed and meditated upon the real things of *life*, I saw a luminous ladder reaching down from the heavens even to the earth, upon which, ascending and descending, were the Master Spirits in their glorified bodies; and some reached down to their toiling brothers of the earth and lent them a helping hand to step up on the ladder upon which they, themselves, stood. And I beheld a second ladder whose foot seemed to be upon the earth, but it was short and reached unto the heavens as did the first luminous ladder which was broad and straight and reached from heaven to earth, having its beginning from above—but the foundation of the second ladder was upon the earth. The construction of the one ladder was like unto the construction of the other ladder, for I beheld that both ladders were built of great crosses—the head of one cross extending to the foot of the cross above, whose arms were bound firmly to it, and having its foot also bound firmly to the arms of the next cross both above and below itself, making a broad, stair-like ladder upon which men and women of the earth did climb to reach the skies. The two ladders were the counterpart the one of the other in that both were built of great crosses, but the luminous ladder was straight and steep and difficult for men of earth to mount without the aid of the Elder Brothers, who are the Master Spirits—whereas the other ladder was dark with the stains of earth, and had its foundation upon the top of a mountain, where stood three old, old crosses and about the middle cross of the three was a halo of light like to that which came above and enveloped the luminous ladder; and the dark ladder was not straight like the luminous ladder, but formed a spiral stair-way which reached even higher and higher as the men and women of the earth built it. And the faces of the men and women who brought the crosses to be built into the ladder became luminous like the faces and bodies of the Masters who stood upon the luminous ladder and taught the people how to use their crosses to make a strong and effective ladder.

As I beheld, I saw other men and women at a distance, and among them were many children also, whose faces were very sorrowful, with pain and suffering stamped upon their countenances, so that they looked always downward, and did not see the builders of the ladder, nor the wonderful use they were taught to make of the burdensome crosses. And because they were ignorant of the better way, they continued to bear their crosses on their backs and shoulders, and the burdens were very grievous and bowed down their bodies to the earth so that they could not look up to the Shining Ones who were reach-

ing out helping hands to them, and telling them to bring their burdens to the foot of the ladder and yield them for the building. These were sore, grief-stricken, and their burdens constantly caused them to stumble and fall to the earth, and they could scarcely rise again to their feet. But as they struggled on, at last, they came near the place where the ladder was building; then they too learned to use their crosses as a means to mount upward. As they listened to the Shining Ones who told them how the *Master*, himself, would have them build the ladder, they saw how all their lives they had lived in a false belief—that it was *not* the *Master* who had laid the crosses upon their shoulders, but that they, themselves, had fashioned each his own burden, and clung to his own wrong belief, and so, had his own cross to his own back—but the *Master would have them free—free to render in loving service*. Then their faces beamed with an inward light, their bodies straightened, and they unbound their crosses from their shoulders, and eagerly helped to lay them in place and bind them firmly to build the ladder yet higher. Then they mounted the ladder, which they had helped to build. With the light of a new joy in their faces, they looked ever backward as they climbed, to see if any needed help to mount the ladder, and to tell the way to others who were still ignorant. *Service was a joy, and teaching a delight*. Some who were strong and un-afraid stepped from the spiral ladder, whose foundation was upon the Mount, to the straight and luminous ladder, whose beginning was from above, supported and aided so to do by the Elder Brothers, who ascended and descended at will, engaged upon various missions of helpful service to their younger brothers and sisters.

And by degrees many learned the way, but it mattered not how many climbed the two ladders, for there was always room, and those who climbed into the Heavens were met and greeted by the Spirits of those who had overcome and who had become the Helpers of their Brethren, and the light of *A great gladness* shone in all their faces and through their garments, and the *light was the light of the lamb*, Himself, who also worked among them, directing all who needed council. He also touched with pitying hand some heavily laden soul and bade him look up and see how his brothers and sisters were building the ladder. He bade him go and do likewise. Then his face also shone with inward light, and he made haste to take his burden from his back and place it at his feet and step upon it to mount upward.

As all learned the *better way* each told it to another and became a Helper of his Brethren. And the Many

became a *throng*, and the *throng* became a *multitude* which no man could number, whose countenances shone more and more as they sang the *song of the lamb*—
 “worthy is the lamb that was slain to receive power and riches, and wisdom and strength and honor and glory and blessing...Amen and Amen.”

THE OLD ROAD TO PARADISE

This is another instance of how War is turning the thoughts to God. It is quoted in the *Literary Digest*, which says:

"Hatred of war, hatred of the enemy, love of country, patient and enduring loyalty, high courage—these have been the themes of the poets since August, 1914. But during the last few months the spiritual gain, which, paradoxically, seems to be one of the results of the war, has been the subject of comment by many observers, notably Abbe Dimnet and General Castelnau. This idea is strikingly reflected in a poem, which we quote from the Easter number of *Good Housekeeping*....Miss Margaret Widdemer has treated her lofty theme with appropriate simplicity, and the fourth stanza, with its little group of martial spirits, is picturesquely effective."

THE OLD ROAD TO PARADISE

By Margaret Widdemer

Ours is a dark Eastertide
 And a scarlet spring;
 But high up at Heaven's Gate
 All the Saints sing,
 Glad of the great companies
 Returning to their King.

Oh, in youth the dawn's a rose,
 Dusk an amethyst.
 All the roads from dusk to dawn
 Gay they wind and twist;
 The old road to Paradise,
 Easy it is missed!

But out on the wet battle-field,
 Few the roadways wind;
 One to grief, one to death,
 No road that's kind—
 The old road to Paradise
 Plain it is to find!

(Saint Martin in his Colonel's cloak,
 And Joan in her mail,
 King David with his sword and crown—
 None there be that fail—

Down the road to Paradise
 Stand to greet and hail!)

Where the dark's a terror-thing,
 Morn a hope doubt-crossed,
 Where the lads lie thinking alone,
 Out in the rain and frost,
 There they find their Lord again,
 Long ago they lost:

Where the night comes cruelly,
 Where the hurt men moan,
 Where the crushed forgotten ones
 Whisper prayers alone,
 Christ along the battle-fields
 Comes to lead His own:

Souls that would have withered
 In the hot world's glare,
 Blown and gone like shriveled things,
 Dusty on the air,
 Rank on rank they follow Him,
 Young and strong and fair.

Ours is a dark Eastertide
 And a woeful day,
 But high up at Heaven's Gate
 The Saints are all gay,
 For the old road to Paradise
 That's a main-traveled way!

PSYCHOMETRIC RESEARCH AND PREVISION

A Remarkable Case
 "Light"

"The following letter from a gentleman who has not had much experience of psychic matters has been sent us by Dr. Abraham Wallace, who states that he has himself investigated the evidence produced for the details given by the writer:

"Whilst not professing to be a believer in occult forces, I am bound to admit the proofs of some wonderful power possessed by a lady whom I have known for about two and a half years, Mrs. Graddon Kent. At (I think) the third meeting in our drawing room, being quite a stranger to the surroundings, she took in her hand a mother-of-pearl paper knife, and immediately personated the previous owner, predicted his death and other family matters, which were perfectly verified in due course. This experience was really the cause of my asking Mrs. Graddon Kent for an appointment on the afternoon of April 5th, 1916. I was anxious, if possible, to discover something without a word being spoken, and absolutely

without any knowledge whatever of the parties or circumstances being known to the medium, so I simply placed in her hand a small satin handbag. She at once said that the woman who had owned it had passed on by drowning, and gave her age and an accurate description of her. The psychometrist also described the scene at the riverside and located the spot. She further gave three proofs of identity unknown to anyone present. She said that the deceased had false teeth, and was in the habit of taking a drug (bottles described), and to these two statements was added a description of a son at the front whom the mother had been more than anxious about. The medium then gave a clear description of the woman's husband and said he had just passed through a very black crisis in his life. She went on to picture the body drifting rapidly down the Thames through the flood tide with lumps of frozen snow around it. The medium was now tired, and the other lady visitor and myself left. Later in the evening the same "influence" came to Mrs. Graddon Kent, who said the body was lodged near her big timber and would be released and discovered on the breaking up of the weather, about a mile and a half or two miles below the Tower of London, and that the friends need not take any further steps as all would be known in due course. So much for the psychic's statement, now for the facts.

"Mrs. X. left her home in the early evening of March 11th, 1916, unknown to the family. As she did not return, her husband communicated with the authorities, and every effort (including the publication of a photo and description in the leading daily papers) was made to discover the whereabouts of the missing woman.

"It will be noticed that my interview with Mrs. Graddon Kent was on April 5th. I saw Mr. X. that evening, and the particulars relating to the son, the false teeth, and taking of the drugs (not before known) were confirmed. The body (intact, with every indication that it had been held down as previously described) was eventually found at Wapping in April 19th, and was duly buried."

F.Meade.

London, May, 1916

THE FILIPINO'S CARIBAO

The caribao is to the Filipino what the horse, the cow, the trolley and the locomotive are to the American. The caribao is the best loved animal on the island. First, so it is said, in a native's affection is his caribao, then his children, then his wife. Thus it is only natural that the caribao should figure in the folklore of the islands.

The caribao has a guardian angel in the shape of a bird, "the great white bird," the Filipino calls it with all reverence. This bird is supposed to possess supernatural pow-

ers and the fact that it is always to be found with the caribao, frequently perched upon the animal's back, leads the natives to believe that their beast of burden enjoys special protection. With the queer admixture of Christianity and paganism, which is so characteristic of the islanders, they say the bird was appointed by the angels to the post of guardian, and circles around in the air, crying, "All right! All right!" This is supposed to be an assurance of safety to the animal.

The bird is a reality. It stays close to the caribao, but for no supernatural reason. It feeds upon the insects, which infest the animal's hide. The caribao loves to wallow in a swamp and the birds often wait patiently for hours until the beasts come up out of the mud and then perch upon their backs, where dinner is ready.

PROGRESS

The human race is not formed like an army, standing shoulder to shoulder in regular order and column, and moving forward with rhythmical footsteps that beat as one. We are all struggling up the hill, impelled by the haunting unrest with which God has gifted the soul of man, and urged from behind by the fear of what we have left there. We are baited and driven on by unseen forces. Now and then some man with superior energy forges ahead and gains a height, never beyond calling distance, but still much loftier than that occupied by the multitude. Then this lone pilgrim, enchanted by the view which he obtains, calls back and urges the multitude on, crying: "It is better up here! The air is purer, the scenery grander!"

One would suppose that the multitude, hearing such a voice, would respond to it, rejoice in the message and hurry forward with redoubled energy. But, somehow, that is not human nature. First of all, the crowd begins to laugh. "Ha! Ha!" they cry. "Look at the fool. All he sees is in his mind's eye—the eye of a disordered mind." "Ha! ha!" cries the multitude. But the man on the heights keeps on calling. Then the people begin to get angry. They curse him. They revile him. They declare he is trying to coax the whole human race over the precipice. They throw stones and mud at him. And in the end they probably drag him down from the height and kill him and cast contempt upon his corpse. But, later, one man will begin to say to another, "I wonder what he saw up there, anyway!" And they will climb to find out, and will discover that what the scout affirmed was true. And then more and more will climb, until this spot, explored by the man of courage and energy first of all, becomes the camping ground of humanity.

Rev. Frank O. Hall

Question Department

* * * * *

Training of Children

QUESTION: We find the horoscope of Marjorie in the magazine for this month (April 1916). We have been hoping for it and are more gratified than we can tell you. (The child is three and on-half years old. Ed.).

The energy that spends itself in loss of temper is already in evidence (Sun in conjunction with Mars and square to Uranus), and every attempt at restraint is met with determined resistance, both mental and physical. How to transmute that energy is our problem. To quote from the horoscope: "*Be sure that you start right away and that you start right.*" We have studied and tried to obtain the results. She does not respond to kindness, and just before getting the horoscope we had almost decided that corporal punishment was the only means. I know from results that I witnessed in..... that it should be done by other means. But many things are possible at school that are not practical in the home, besides I never learned any of the methods employed with children of Marjorie's age. Mrs. R. has read many authorities on child training, all deprecate physical punishment but no one says what to use instead. Reasoning the child takes as an opportunity for argument.

How can we secure obedience without physical punishment? We keep our word with her in the smallest detail and she never forgets, but reward begets a sort of selfishness.

If you can give us some concrete example, your suggestion of method, some idea of how and what to do, we want above all things in this world to work this miracle of transmutation, and I think, though it may hurt, that we can both accept the ingratitude of the child and not complain. But honestly we do not know how.

Answer: Some children are more difficult to manage than others but, as a matter of fact, we ought to rejoice when we get such a, one for these children have spirits and individuality, whereas the so called *good* children, who are models of deportment and obedience, should really give us much more concern, because of the lack of initiative in their nature. Difficult children are bound always to make their way in the world and to gather experience, either directly by a life of virtuous action and glorious service, or else indirectly through a life of wrongdoing, which is later corrected and transmuted in purgatory. But the *good* child who never gives its parents an

uneasy moment is very apt to grow up just in the same way and go through life without doing either good or bad. You remember in the *Apocalypse*, how the spirit speaks to the seven churches. To some of them there is praise, to others blame, but the most scathing startling denouncement was given to one church in the words "I wish you were either hot or cold, but because you are neither I will spew you out of my mouth." If there is one character that is fixed firmly upon the path of virtue, it is a converted *bad man*, for it is an axiom that "the greater the sinner the greater the saint." Whoever treads the paths of vice with a firm step will also be strong for virtue when his feet are turned about. But the *lukewarm people*, who are neither hot nor cold, they are the ones that should cause us real concern; therefore you need have no fear for Marjorie whatever. She will come out all right in the end. Only a strong soul has such configurations and shows such marked characteristics in consequence.

Now for a method of guiding her feet onto the path of well doing. We have found that it is best *to take no notice of the MINOR delinquencies*, what may be called venial offenses, save by occasional advice, such as, "I would not do this or that, no really nice girls do so and so, and you do not want people to think that you are not nice." Unless you give this latitude to the child, and make allowance for the fact that the vital body is in the course of formation during the first seven years, you miss the mark. It is the vehicle of habit, therefore the child forms one habit after another, breaking itself of the old ones almost as rapidly as the new ones are formed. By bearing this in mind you will escape continual correction of the child which dulls its respect when truly important matters are taken up in which a certain line of conduct must be insisted upon for the child's good.

When you come to such an issue, it is important to know what particular thing the child loves best, in food, play, dress, or outdoor liberties. Then the screw can be put on, gently at first, and with increasing pressure until the object at issue is accomplished. A growing child should never be deprived of its meals, but the necessary nourishment can be given without the delicacies it loves, and it is quite legitimate to apply the tortures of Tantalus, by placing the proscribed delicacies on the table and allowing the child to see mother and father enjoy them and express their delight while they are eating cakes or honey which is denied to the recalcitrant, until he or she

agrees to do or not to do the thing required. This we have found is one of the most effective methods of securing obedience. If the child is very fond of dress, have an ugly frock or suit, which it must wear when disobedient. Then it will not want to go out among its associates or if it does they will very soon find out the cause and with the customary cruelty of children they will jeer and sneer at the little culprit who fears that treatment from them more than anything that mamma might do. Thus the screws will very soon pinch it into obedience and a request perhaps to have the "*naughty-dress*" removed. There are various other methods along the same line which will suggest themselves to parents. But such correctives should only be used very infrequently and as last resorts or the child becomes hardened to them. In general the appeal to its love for the parents, its desire to be well thought of and its reason, so far as that can be appealed to, should be invoked.

‘RIPE’ DESTINY

Question:

It is taught in our philosophy that every evil act in life is expunged in the purgatorial state after death. It is also stated that death does not liquidate an injury any more than moving to another city pays a contracted debt, that ripe fate has its root in a former life and that we cannot escape from this debt of the past. How can these statements be reconciled? Surely we are not made to suffer twice for the same thing.

Answer:

You are right, God does not want us to even pay back once, if by thorough repentance and reform suffering is made unnecessary. But the problem of liquidating a chain of causes in a life is much more complicated than to pay a bill for goods received. There are many sides to each case. Let us take as an illustration a drunkard who makes a beast of himself and at the same time abuses his children, depriving them of the necessities of life and the education which they ought to have; who beats his wife, showing them an example which they may follow, and generally lowering their moral standard. After death that man will feel in purgatory, first, the tortures of a craving for drink, which he is not able to satisfy, and second, he will feel all the suffering that he inflicted upon his family. He has then paid for his wrong doing, and it is true that he comes back to re-birth with a perfectly clean slate so far as the actual suffering which he caused them is concerned. But he took a vow to love and cherish the woman who became his wife and by the performance of the creative act and furnishing the nucleus for a body he assumed the responsibilities of fatherhood toward the children, which came to him for help and a suitable environment. These parental responsibilities he also neglected to fulfill, and there is therefore a

tie between him and the members of his family. *He still owes them a debt of love and service* which must be rendered at some future time and therefore in a later life these souls will be brought together and so placed that he may have an opportunity for doing good toward them. If he does not then take the opportunity he may in a still later life, render an adequate service to some one else. It is for his sake that service must be rendered that the love nature may be evolved and expanded to become ‘universal’ and all inclusive.

The same rule holds good in all other cases and as the extreme conditions make the best illustrations, we may take as another instance: The relationship between a murderer and his victim. After death he suffered in purgatory and the actual debt is there wiped out. But a tie has been established between these two souls and in a future life they will again meet so that the murderer may have the opportunity of serving his erstwhile victim, that they may become reconciled as friends. For *fellow feeling must become universal*, being the basic principle in the kingdom of God.

To sum up then we may say that we may say that while it is true that all our debts are paid in purgatory, so far as the commission of wrong is concerned, our debts of love, friendship and service remain for liquidation in later lives.

POST MORTEM FATE OF VIVISECTORS

Question:

Does a surgeon feel in purgatory all the pains his patients have felt in the operations he has performed? This would seem unfair in cases of constructive surgery.

Answer:

Certainly not. The sufferings in purgatory are the results of moral delinquencies and the resentment of those who are injured thereby. But a surgeon who performs a constructive operation is doing a service, which merits the gratitude of the person operated upon, and the picture of such an operation in the panorama of life will react upon him in the First Heaven with the gratitude of the person he helped. It will make him more ambitious to serve his fellowmen.

On the other hand, those unscrupulous surgeons who persuade people to have operations performed for the love of experimentation, or who takes them out of charitable institutions for that purpose will certainly be as severely dealt with as they deserve, and as for the vivisectionist’s purgatory, we have seen some cases in which the orthodox hell with its devil and pitchfork is a place of mild amusement. Yet there are no exterior agents of outraged nature to punish such an one. But only the agonies of the tortured animal contained in his life panorama and reacting upon him with threefold intensity

(continued on page 155)



The Astral Ray

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Amulets, Birth-Stones and Planetary Colors

In the windows of Jewelers, and in the cheap ready made horoscopes one may often read that it is 'lucky,' for people born in a certain month to wear a particular stone or color. It means business to the jeweler and the astrological prestidigitator who produces "your horoscope" by a turn of the wrist from a box when you tell him what month you were born. Both buy their instructive (?) literature at a nominal price per thousand, the principal cost being paper and printers ink; there are no furrows in their foreheads from deep and earnest studies of the problem.

But as the counterfeit coin argues the existence of the genuine, so also the fallacious information flippantly dispensed by people who cater to the sense of mystery and wonder which is deeply imbedded in human nature, argues the existence of a genuine science of mineralogical correspondences with the stellar rays impinging upon all who inhabit our sub-lunar sphere, and when this is rightly understood and used, that which is loosely termed 'luck' results; but then it is not really luck in the sense understood by the majority of people, for then it is *the result of accurate knowledge scientifically used*, and therefore the outcome is as inevitable as that water runs down hill.

The philosophy of planetary colors and mineralogy is that each of the Creative Hierarchies, which is active in evolution work with the various classes of beings from mineral to man, is responsible for the progress made by all. In the course of this work each Hierarchy naturally imparts to the beings with whom it labors some of its own nature and vibration. Thus each group of minerals, each species of plant and animal, vibrates to a certain keynote, which blends the vibration of Group Spirit and the particular sign and planet with which he is most nearly attuned. It has been taught by the Elder Brothers in the

Rosicrucian Cosmo-Conception that the Archangels, who were human in the Sun Period when the present animals started their evolution with a mineral-like existence, are now the Group Spirits of the animals.

The Angels, who were human in the Moon Period when the present plants commenced their evolution with a similar mineral constitution, are now the Group Spirits of the plants. Man, who reached the human stage in the Earth Period, is now working with the new life-wave, which started its evolution on the Earth as minerals. He is not far enough advanced to assume the role of Group Spirit; that is reserved for the future. In the Jupiter Period he will give them life as plants have, in the Venus Period he will bring out their desires and emotions as animals, and in the Vulcan Period he will give them a mind and make them human. That, however, is all in the future. At present he is working with them to the best of his ability, smelting them into iron bridges, ships and skeleton skyscrapers; he is pulling them into wires which wind around the world; he is grinding from them gems that glitter and grace the great in our social structure, and thus he is gradually establishing an intimate relationship with them and preparing to take charge of their evolution as a Group Spirit at some future time.

It is well known to students of Astrology that an astrological reading based upon the month in which an individual is born is worthless, for all the people born in the same month do not have the same experiences by any means, but if we consider the *day*, the *year* and the *place* we get a horoscope that is absolutely individual and totally different from the horoscope of anyone else in detail—and this is the point which concerns us in the present argument—the ruler is not the lord of the sign the Sun is in, except for children born at Sunrise, when the Sun is on the Ascendant. And it is *the ruler of the rising*

sign that is the determinant with regard to our mineralogical affinity, because at the moment of conception when the seed-atom of our present physical mineral body was deposited, the Moon was in that particular sign and degree (or its opposite), and acted then as a focus of forces which have since crystallized into the vehicle we now wear.

The following table shows the affinity of each of the twelve signs with certain gems, metals and colors, and in that chart there are the elements for making an effective talisman by any individual who has the knowledge of how to cast a horoscope and blend the ingredients

BIRTH-STONES AND COLORS				
Gems ruled by the signs		Sign Rulers	Metals	Colors
♈	Amethyst, Diamond	♂	Iron	Red
♉	Moss Agate, Emerald	♀	Copper	Yellow
♊	Crystal, Aqua Marine	♃	Mercury	Violet
♋	Emerald, Black Onyx	♄	Silver	Green
♌	Ruby, Diamond	♅	Gold	Orange
♍	Pink Jasper, Hyacinth	♃	Mercury	Violet
♎	Diamond, Opal	♀	Copper	Yellow
♏	Topaz, Malachite	♂	Iron	Red
♐	Carbuncle, Turquoise	♃	Tin	Blue
♑	White Onyx, Moonstone	♄	Lead	Indigo
♒	Sapphire, Opal	♄	Lead	Indigo
♓	Chrysolite, Moonstone	♃	Tin	Blue

according to the requirements of the case. We have no scruples about telling how this is done, for it may help some to help themselves and others. The only harm it can do is if some unscrupulous person starts to make them for coin, and even then, if he is conscientious about the work, whoever obtains it will not be cheated, the reaction will be upon the one who prostitutes the spiritual science for material gain.

To forestall a question we may say that ancient astrologers who had studied this aspect of the science have tabulated several hundred minerals of which the planetary affinities had been noted, but these works have been mutilated in the course of time, and are not now available. Paracelsus also, and Agrippa, made considerable study of this subject, and with very important results, but the wider view is outside the scope of a magazine. The editor is therefore confining his remarks to the essentials, and indicating the way which others may

follow farther if they feel so inclined.

Let us take some concrete examples to illustrate how the mineral elements may be used to advantage as amulets. Look at the horoscope of Barbara S. in this issue. There we find Sagittarius rising, with its Lord, Jupiter, and this is sufficient to settle the question of ruler ship. We may then look at the Planetary Mineralogy chart and there obtain the information that the *Turquoise* is Barbara's Birthstone, that *Tin* is the metal with which she has most affinity, and that *Blue* is her color. It is thus inferred that it will help her to express herself if she wears turquoise, an amulet of tin, and dresses in blue whenever consistent with usage. That is true to a certain extent, but that is only a very small part of the truth and it is by no means *the best use* that may be made of this knowledge.

Study of the horoscope reveals the fact that Barbara is sorely afflicted by Mars and Saturn. Mars, whose metal is Iron, afflicts three planets; his opposite is Venus, and consequently Copper is an antidote for the martial vibrations. Saturn, whose metal is Lead, afflicts one planet; his opposite is Jupiter, and therefore the antidote is Tin.

With this in mind an amulet may be compounded, of Tin and Copper; not exactly in the ratio of three to one, but with a mind on the bulk of the various planets, their density and the strength of the aspects it is desired to overcome, a matter which involves further study. The work itself should be done under auspicious planetary conditions. A Mars amulet, designed to give energy to one with a weak figure, would be most successful if made in a Mars-hour on a Tuesday when both the Sun and Moon are in martial signs, as happens in April and October. The same with amulets made for other planets.

A gem, or an amulet made on these principles is a focus for the stellar rays of the planets they represent, and infuses vibrations of their nature into our auras all the while we are wearing it, just as surely as the wireless receiver attuned to a certain pitch catches the waves within its range, and we may blend the colors in the same manner to obtain help from them. As a matter of fact, it is the complementary color which is seen in the desire world that produces the effect of the physical colors. If it is desired to restrain one whose Mars is too prominent, the gems, colors and metals of Saturn will help, and such a person should have as little to do with iron (tools, machinery etc.) as possible, but if we want to help someone who is moody and taciturn, we may use the gems, colors and metals of Mars to advantage. In the final analysis, the matter resolves itself into a question of judgment and common sense. With these and the knowledge concerning the essentials here given anyone may use it to advantage.

The Dragon

Feeling that some student may be interested in more definite delineations of the results of my research, I am glad to append a few notes which may help somebody else in studying these effects in the directions playing year by year and month by month upon his own nativity:

When the Moon gathers and reflects the solar light upon the earth, at her ascending Node, this borrowed light is similar in many respects to the direct ray of the Sun, and wherever the head of the Dragon falls in the signs or houses of the map, its effect upon the affairs with which it is connected will be like that of the Sun in Aries, its point of exaltation. It advances and accelerates personal matters in as great a degree as does Jupiter, the Greater Fortune of the mundane figure, and lubricates the machinery of manifestation wherever it is placed, increasing the strength of the benefic planets with which it may be aspected, and rendering less malignant the influence of the malefic planets brought under its forceful sway. But always in opposition to this is the deadly Tail, switching the life out of every good influence within its orb of aspect, and, as it would seem, working directly against the force of the Head, in its subtle determination to nullify its power and undo whatever the better part may succeed in doing for the native's weal. Thus is the lower nature ever warring against the higher, the Tail seeking to defy and defeat the plan of the Head. Its influence corresponds to that of Saturn, and when in conjunction with a planet, it exerts an influence of suppression and obstruction similar in effect to the chill blasts of winter under the saturnine spell of the Great Tester of the Soul.

Lilly expresses this very powerfully in the words: "I ever found the Head of the Dragon equivalent to either of the fortunes, and when joined with the evil planets, to lessen their malevolent signification; when joined with the good, to increase the good promised by them. The Tail of the Dragon I always, in my practice, found when he was joined by the evil planets, their malice, or the evil intended thereby, was doubled and trebled, or extremely augmented; and when he chanced to be in conjunction with any of the fortunes, who were significators in the nativity, or otherwise prominent, their good was thwarted, and their power lashed out of them, as it were, by the Dragon's fury."

Coulson Turnbull, a student of today, writes: "The Dragon's Head is the most sensitive spiritual point in the horoscope, and shows by location and aspect the line of

the native's greatest development. The Dragon's Tail shows the point of the greatest limitation in the character—that which is most spiritually lacking. It is strong for darkness and evil. When aspected by the Sun, its darkness is turned to a lighter hue."

Hermes Trismegistus is quoted as saying: "The Dragon, mystically, is the 'self-willed' spirit which is externally derived into nature by 'the fall into generation.'" In view of the fact that the Moon is the zodiacal center of procreative power, it is significant that the glyph used to symbolize the Dragon's Head should be an almost perfect reproduction of the phallic design used as an emblem of the male trinity, pointing upward; while that of the Tail represents the same force directed downward.

The North, or Ascending Node—the Dragon's Head—is benevolent—a masculine, fiery force, determined that the native shall rise above the horoscope, assert his own divinity, and create his own destiny.

The South, or Descending Node, is malevolent—a feminine, watery force—determined that the native shall sin even below the level of his own nativity, and forget his humanity in the talons of destructive and consuming action. Thus is there even "war in heaven" till the dragon is crushed beneath the heel of the aspiring soul.

Let us consider briefly its mundane manifestations in the natal or progressed figure. In the First and Seventh Houses, it plays a varying but potent part. When the Head is in the First House it inclines to honor and favor, adding much to the attractiveness of the personality, and the power of the individual; but the Tail, in opposition in Seventh, will bring oppression to bear to counteract every favor; enemies and competitors to antagonize the personality; and such crosses as contentions with a partner, either business or matrimonial, as will tax to the utmost the power of the native to overcome. Saturn is exalted in the Seventh House, and in the testing-time is a reaper of every available sheaf. On the other hand, the Head in Seventh lessens the number of enemies, and gives success in all unions and partnerships opposed by the tribulations of the Tail in First, with its losses, scandals, and lack of personal magnetism, inclining the native to a short, profitless life.

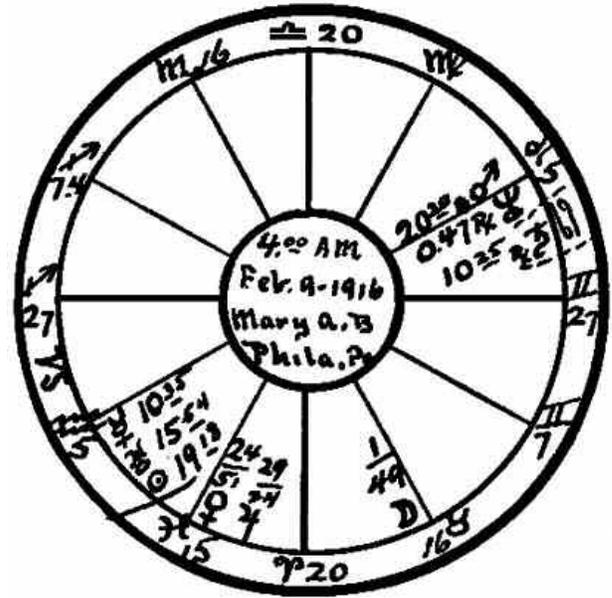
In the Second and Eighth Houses it manipulates the proposition of gain in the most tantalizing manner. If the Head is in the Second, it operates to bestow affluence, and remove all care and anxiety, increasing the possessions, and drawing to the native much wealth of legacy

with her early and late, in season and out of season, you must put your whole heart into the task of *bringing her out of herself*. You can do it, and your reward will be sure when you have brought this poor soul out of prison. Some day you will hear the Master say: "I was in prison and you freed me; enter into the joy prepared for you." It is said, "man's necessity is God's opportunity." Those souls who come to us with good, strong and virile horoscopes, who consequently grow up in the loveliest manner imaginable, are usually regarded as great blessings to parents, and they are, but when a soul who is in dire need of help comes to our home, *it offers to the parents an opportunity for service and soul-growth* not equaled by the finest soul that ever wore a physical body, and you have here, in Barbara, a chance that the angels might envy you. We trust that you will utilize it nobly, nay, we feel you will, for there must be some fine gold in your hearts to have attracted this needy soul.

Saturn, the planet of obstruction, in the fifth house, which governs courtship, and square with Venus, the planet of love, makes it unlikely that a marriage will be consummated in this life. That is well, for you will find the menses obstructed and there would be great difficulty in parturition. Saturn in Taurus also gives liability to cold in the throat, and by reflex action through the opposite sign, Scorpio, a tendency to constipation. Encourage her to outdoor exercise, let her sleep out-of-doors if possible, and give her as nourishing a diet as possible. She needs it very much till she has passed the period of adolescence at any rate.

Mary A. B., born February 9th, 1916, 4am., Philadelphia.

Here we find the aspirational sign Sagittarius on the Ascendant, and Jupiter, the planet of benevolence and kindness is therefore ruler. He is essentially dignified or strengthened by being placed in his other sign, Pisces, and conjoined with Venus, the planet of harmony and love, which is exalted in this sign. Both Jupiter and Venus are trine with Neptune, the planet of spirituality, which is placed in Leo, the sign of the heart. Thus we may conclude, that the basic nature of Mary is aspiring, spiritual and loveable, but there is also another side to her as shown by the opposition of Mars, the planet of fiery passion, in Leo the sign of the heart, to the Sun and the spasmodic Uranus. Mary is not wishy washy by any means, and if anything happens that is not to her liking, you will hear from her in no uncertain terms. It gives her moral courage to express herself and that is by no means a bad thing when one is otherwise mentally balanced. We have too many who are afraid of standing up for a principle, but the worst part is that whenever Mary allows herself to take a decided stand she will become too



wrought up, and her health will suffer. Saturn, the whip-lash of most people, is singularly tied in Mary's horoscope; he is weak in Cancer, which is the sign of his detriment, and Cancer is intercepted, so that that takes away from his power to hurt; he is also unaspected, so he will not be allowed to scourge her, but freed from the cold, restraining hand of Saturn, she will respond the more readily to the fiery energy of Mars, and burn herself out in enthusiasm wherever she directs her energies. Naturally, this will mean speedy exhaustion of her vitality, and unless she is carefully guided her health will be endangered. We always preach against repression; the everlasting "don't" directed at children by a certain class of parents is the bane of many of life, but there are cases where the parents may play the role of Saturn with great benefit to the child. In fact, by supplying the energy of a weak Mars and instilling energy into an indolent child, we are helping it to overcome a disability and rule its stars. By playing Venus in the horoscope of a child whose Mars in Scorpio square Saturn, makes it cruel, we shall help it, and it is just as legitimate to play Saturn in the horoscope of a child where that is lacking. Only, we must be very careful how we do it, for it is like giving poison for a curative purpose. The doses must be carefully modulated. One may give an enormous amount of Venus love, or the Jupiter friendliness and comradeship, without fear of administering an overdose, but it requires great circumspection to drive someone with the whip of Mars and not be too cruel, or to hold him in the leash of Saturn and not run the risk of becoming a kill-joy. So your task is difficult and you must use all your love and common sense to guide yourself in this work. See that Mary learns the lesson of self-restraint, for that is very

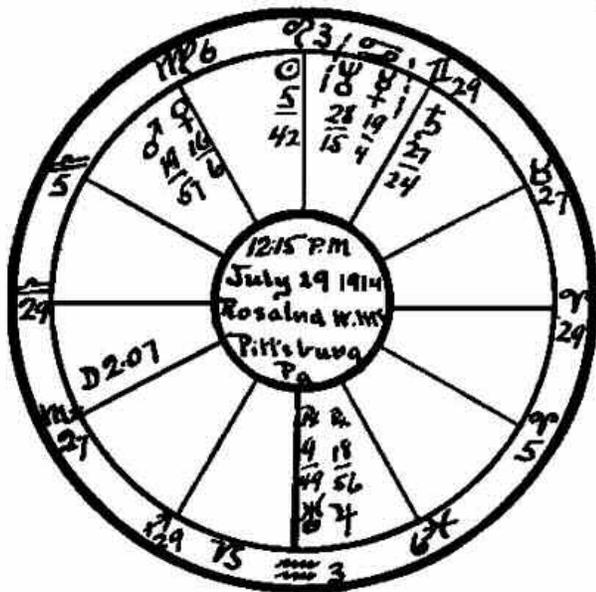
necessary to preserve her health and mental poise.

The Moon square Neptune predisposes to contact with the invisible worlds and the beings, which live therein. But as the aspect is inharmonious you will understand that this tendency, if fostered, will bring her some undesirable experiences, probably development of mediumship. For that reason do not allow her to come in contact with psychics or attend spiritualistic circles. Do your best to make her surroundings bright and cheerful in the earliest years, for the saturnine sign Capricorn always disposes to gloom, but the atmosphere of the childhood may do much to modify this tendency.

With respect to health, we have already hinted that the heart action is apt to be irregular on account of Mars' placement in Leo, the sign which rules the heart, in opposition to Uranus. But remember, nearly all children are strong and healthy. It is the abuse of the body that causes the weak spots to show. Now you have the immense advantage of knowing that her heart needs protection to keep it well and strong, and if that is given during the years of growth chances are that you may someday say: "Oh, I do not believe there was anything in what that astrologer said: her heart is as strong as an ox." But in the meantime it will do no harm to apply the ounce of prevention.

Rosalynd W. McL., born July 29th, 1914, 0:15 p.m. (Noon), Pittsburgh, Pa.

Here we have an illustration of what has often been said about the ruler of a horoscope, namely, that it is not



necessarily the ruler of the Ascendant. The ruler must be strong and well placed, it must be receiving a number of aspects, for it is the aspects that determine a planet's influence, it matters not whether they are good or bad. In

Rosalynd's horoscope Venus is ruler of the Ascendant; she is elevated, in conjunction with Mars and sextile Mercury. That is good, and she will without a doubt have considerable influence in the life; from her Rosalyn will obtain an uncommon command of language, her power of expression will be forceful, and at the same time it will have an unusual beauty. The only danger is that Mars may under adverse directions cause her to be a little impulsive in her utterances.

But see Mercury; he is placed in the ninth house, which rules the mind. In one of his signs, Gemini, we find Saturn, who is trine with the Moon. As so often said, Saturn is most beneficial when operating upon the mind—signified by Mercury, Moon and the Mercurial signs, also the third and ninth houses. This configuration will therefore give Rosalyn tact and diplomacy of the first order, and the tendency to impulsiveness, spoken of in the last paragraph, will be more than counteracted by this aspect, so she will always be liked by everybody for she will never give offense. From his other sign, Virgo, Mercury receives the support of Mars and Venus, as already mentioned, and its elevation is considerably higher than that of Venus.

When we balance the claims to rulership of these planets we find that it is a very close race, with Mercury a little in the lead, and it will be found that he will play an even more prominent part in Rosalyn's life than Venus, who rules the Ascendant. In other words, she will be a lovely character, with the added charm of a splendid intellect, and she will always be guided in her actions by reasons. This prominence of reason is fortunate, for we find the Moon square with Neptune, who is in the psychic sign Cancer and the ninth house, the house of dreams and visions. Mercury is also there. From this configuration a tendency to dreams would develop, and they would run along an undesirable channel, to mediumship, were not Mercury so well fortified as already said. Be careful during childhood and youth not to let her attend circles or séances, or have anything to do with negative psychics, for the Moon square Neptune with the Sun opposing Uranus, and all from fixed signs would make it hard for her to resist.

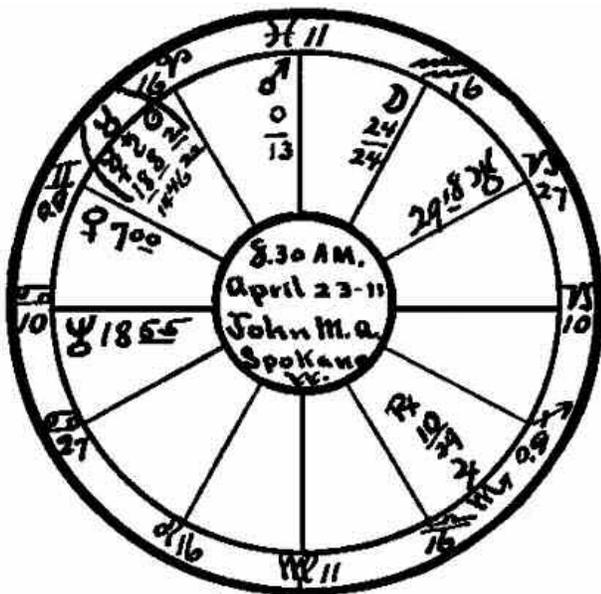
She will be well provided for in life, for the Moon is in the first house parallel Jupiter, the planet of opulence, and those who have the Sun near the Midheaven rise accordingly in the social scale. As the Sun is in the sign Leo, which governs the heart, and the fifth house, which deals with public institutions, she will probably obtain a position as teacher and do well in it.

The Sun is in a nebulous spot known as the Ascelli, square with the Moon and opposition to Uranus. Thus there is a tendency to eye-trouble, and it is fortunate that we find it out so early, for it is always easier to apply the

ounce of prevention than a pound of cure. Be sure to guard her from glaring sunlight and anything that may strain the eyes in childhood, and during the days of adolescence. It would be well to obtain advice from an occultist for the general care of the eyes, then you will have no difficulty, and she will easily outgrow this tendency. The Sun in Leo, the sign which governs the heart, square the flighty Moon and opposed by Uranus, the planet of spasmodic irregular action, will also interfere with the rhythm of the heartbeat and incline towards palpitation, but as said, with regard to the eyes, the ounce of prevention applied in childhood easily counterbalances any tendency to trouble, for then the body is still sound, and by the care of the weak spots which can only be known through Astrology, they are strengthened in the period of growth instead of being weakened by overexertion.

John Miller A., born April 23rd, 1911, 8:20 a.m., Spokane, Washington.

Here is a difficult child who needs a great deal of love and help from its parents, and we hope they will realize what an opportunity for service and soul-growth has come to them in the body of this child, for if they do, and act accordingly, all three will reap a rich harvest of treasure in heaven where neither moth nor rust can corrupt it.



John has Neptune on the Ascendant in the lunar watery sign Cancer, sextile to the restless Mercury. The wandering Moon is also conjoined with the energetic Mars on the cusp of the watery sign Pisces, yes even the staid Jupiter and the slow Saturn are in conjunction with the Moon's nodes, the 'Dragon's Head' and 'Tail', to make

John restless, like a horse chafing under its bit, stamping, pawing and with every nerve quivering to be off, it matters not where, just so that he goes, goes, goes into the wide world. That is how John will feel, especially in the days of childhood, when he is under restraint and cannot get away. You may have to bear a great deal with him because he will want to run away, but do not punish him, no matter how often he does it, the poor child is driven from within, by a force that he can neither comprehend nor resist, so he cannot help running off any more than water can refrain from running down a hill. You cannot alter him in this respect, and it will be very much better for you and the child both, if you try to work with him as he is, instead of as you think he ought to be. He will be very moody and morose at best, on account of being unable to wander, as shown by Saturn, the planet of worry and gloom, in opposition to Jupiter, the planet of cheer, the latter which is conjoined with the saturnine Dragon's Tail. If you can show him that you understand him and sympathize with him, he will run away less often, and if he knows he is not going to be punished he will return quicker, and he will open up to you so that maybe you can make arrangements with some campers out in the wilds which are not far from your home and he can go off to them; then you will know where he is, and not be concerned about his safety. When he reaches the age where he can go off, he will probably want to go to sea, for you notice, that the indications of this trait of character come from watery signs and the watery planets, Neptune and the Moon, but be sure that you dissuade him in the most thorough manner from ever entering the Navy, for he will not be able to endure the feeling that he is obliged to stay there for a specified time, and so he will desert. That is a very serious thing, and may ruin his life.

The Sun is the giver of life and vitality; it is sextile to Mars, the planet of dynamic energy, so John will grow up to be a strong, bright fellow with plenty of vim and energy. So long as he is not restrained he will also be cheerful, and escape the gloom indicated by Saturn opposition Jupiter, but these planets will have an effect upon his health, and as they operate from Taurus, the sign which rules the throat, and Scorpio, the sign that has dominion over the generative and eliminative organs, we may conclude that these parts of the body will be affected. Saturn is obstructive, Jupiter is expansive, an expansion of the glands in the throat would mean enlarged tonsils and adenoids, and a similar condition in the rectum means piles. But if he can be kept dry and warm this trouble may be avoided, and if throat affection does develop, do not have him operated upon; after puberty the trouble will pass away, and the tonsils are necessary organs, which should not be removed.

Vocational Readings for Young Men and Women

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

Charles W., born August 30th, 1892, Houston, Texas. At the time of your birth Aquarius 29 was on the Midheaven, and Aries 1 degree on the Eleventh house; therefore, Pisces occupies all but two degrees of the Tenth house, which determines all matters connected with social standing. Jupiter, the planet of opulence, is the ruler of Pisces, and we find him in the Second house, which rules the financial prospects. He is sextile Venus, the planet of attraction, but in opposition to the Moon, the planet of fecundation and square with Saturn, the planet of obstruction. The meaning of this is that you will have unusual opportunities to prosper given you by Jupiter and Venus, but Pisces rules your Midheaven, and therefore Virgo, its opposite, occupies the Fourth house. Gemini and Sagittarius are on the First and Seventh houses. Thus there are four common signs on the angles, and it is the nature of these signs to make you listless and vacillating, therefore, you must also realize that just as we can take a horse to water, but are unable to make him drink, so nature can give us opportunities, but it depends upon us whether we will grasp them or not. Having the listless common signs on the angles, and the Moon in opposition to Jupiter, you will not feel like exerting yourself to fertilize these Jupiterian seeds of prosperity, especially as the obstructive Saturn also squares Jupiter.

Now you must learn to live above your stars to rule them; for remember, you are divine, you cannot be held in subjection any longer than you allow, and when you feel this undesirable tendency to let matters take their course, rouse yourself, rise up in your might as a god in the making, and take a firm hold on circumstances so that you may make them work out as you want, then you will live your life to the best advantage.

Regarding the vocation best suited to your temperament and abilities we find that Pisces, a watery sign, occupies the Tenth house, and the ruler, Jupiter, is in the Second house in its exaltation sign, Cancer, another watery sign. The Sixth house, which signifies the employment, is also invested by the third watery sign, Scorpio, so it is evident that fluids must enter largely into the vocation, which will suit you.

Uranus, a planet of odd occupations, such as electricity, chemistry, etc., is in Scorpio in the Sixth house, sextile to Mercury in Virgo, the sixth sign, all signs pointing to chemistry, specially mixing fluids, as the best field for your talents. We would advise a thorough study of this

science. Mercury sextile Uranus will make you original and inventive, so that you will probably discover a process or a compound which will yield you the competence shown by Jupiter, ruler of the Tenth house exalted in the Second.

Malcolm F.P., born March 13th, 1899, 8:20 a.m., Somerville, Mass.

As soon as we see a horoscope like this, with the planets scattered all over the houses, we may be sure we have a versatile character before us, one who knows something of many subjects and is able to turn his hand to almost anything, and while that is a very good characteristic, it makes it more difficult for one who is to determine wherein such a person is best fitted to serve in the world's work.

Mercury is sextile to Venus, the planet of beauty, and trine to Uranus, the planet of intuition and originality, showing that you have an open eye for the artistic and are of an original turn of mind. We also find a mixture of fixed and cardinal signs on the angles, showing that you have energy and persistence, which are vital factors in success in life, but Saturn, the planet of obstruction is Lord of your Tenth house which denotes the social position; he is square with the Sun, and opposition to the chaotic Neptune; he is also cooped up in the Eighth house, which signifies obscurity and oblivion. Mercury, the ruler of the Second house, ruling finance, and the Sixth, ruling service, is similarly blockaded in the Twelfth house, which indicates restraint. These influences all hinder you from becoming your own master, and show that your success is in the employ of some one else. But then, by faithful performance of your duties, you may make a great success, and it is better to be a well paid employee than a proprietor in debt.

We find a mixture of the earthy and airy signs, Capricorn and Aquarius on the Midheaven; the Sixth house is similarly invested by the earthy Virgo and the airy Libra. The Second house has the airy sign Gemini. Therefore look for a position requiring intellectual acumen, and persuasiveness, such as salesmanship. In this you will undoubtedly succeed, and though you are so versatile that you can talk for almost anything, the earthy signs on the Sixth and Tenth houses point to real estate, while Libra in the Sixth house signifies something artistic, like ladies wear and dressgoods.

Studies in The Rosicrucian Cosmo Conception

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The Law of Rebirth

By Kittie Skidmore Cowen

In the introductory pages of the *Cosmo* we find the following statement: "At every birth what appears to be a new life comes among us. We see the little form as it grows, becoming a factor in our lives for days, months, or years. At last there comes a day when the form dies and goes to decay. The life that came, whence we know not, has passed to the invisible beyond, and in sorrow we ask ourselves, "Whence came it? Why was it here? Whither has it gone?"

"Across every threshold the skeleton form of Death throws his fearsome shadow; old or young, well or ill, rich or poor, all, all alike must pass out into that shadow, and throughout the ages has sounded the piteous cry for a solution of the riddle of life—the riddle of death." And only three theories worthy of note have ever been brought forward to solve it.

Any great law of nature must necessarily be in harmony with all her other laws. Therefore it may be very helpful to examine these theories in their relation to what are admitted by all parties to be "known laws of nature," as observed in that part of our universe with which we are now familiar. The three theories are as follows:

First: The Materialistic Theory holds that life is a journey from the womb to the tomb; that mind is the result of certain correlations of matter; that man is the highest intelligence in the Cosmos; and, that his intelligence perishes when the body disintegrates at death.

Second: The Theory of Theology asserts that at each birth a newly-created soul enters the arena of life fresh from the hand of God, passing from an invisible state through the gate of birth into visible existence; and at the end of one short span of life in the material world it passes out through the gate of death into the invisible beyond, whence it returns no more; that its happiness or misery there is determined for all eternity by its actions during

the infinitesimal period intervening between birth and death.

Third: The Theory of Rebirth teaches that each soul is an integral part of God, enfolding all divine possibilities as the seed enfolds the plant; that by means of repeated existences in an earthly body of gradually improving quality, the latent possibilities are slowly developed into dynamic powers; that none are lost by this process, but that all mankind will ultimately attain the goal of perfection and re-union with God.

The first of these theories is monistic. It seeks to explain all facts of existence as processes within the material world. The other two theories agree in being dualistic, that is, they ascribe some of the facts and phases of existence to a super-physical, invisible state, but they differ widely on other points.

When we compare the materialistic theory with the known laws of the universe, we will find that the continuity of force is as well an established fact as is the continuity of matter. Natural philosophy has proven this beyond all possibility of dispute. We also know that force and matter are inseparable in the Physical World. This is contrary to the materialistic theory, which holds that mind perishes at death. When nothing can be destroyed, mind must be included. The materialist holds that mind is the result of certain correlations of matter. But to suppose that matter in any way produced mind involves the absurdity of supposing that something totally inert and unconscious can produce that, which is conscious and self-active. Can an effect exceed its cause? And the fact is wholly indisputable that mind is superior to matter, for it so molds the face that it becomes a reflection or mirror of the mind. Furthermore we have discovered that the particles of our body are constantly changing. That at least once in seven years there is a

change in every atom of matter composing them. Dr. Frank Overton, late surgeon to the City Hospital, New York, in his text book on Physiology for advanced grades says: "In oxidation and reconstruction of animals and plants no *new life* is created. Lifeless material is endowed with life by material already living, and in its turn the new material imparts life. The same life continues through all the changes of the body, although not a single particle of the original body may remain. The body is but the house in which life resides. The original source of life itself has never been found. The Bible gives the only known explanation of the origin of life." Here he quotes Gen: 1:11-12.

If it were true that the materialists are correct in their theory, the consciousness ought also to undergo an entire change, with no memory of that which proceeded, so that at no time could mankind remember an event more than seven years. But this we know is not the case. We remember the events of our childhood much better than we do those that occur later in life. Many of the most trivial incidents, though forgotten in ordinary consciousness, have been distinctly recalled in a swift vision of the whole life by drowning persons, who have related the experience after resuscitation. Similar experiences are also common in states of trance. Materialism is wholly unable to account for these phases of subconsciousness and the super-consciousness. It ignores them. At the present state of scientific investigation, where leading scientists have established beyond a doubt the existence of these phenomena, the policy of ignoring them is a serious defect in a theory claiming to solve the greatest problem of life—Life itself.

With the facts contained in the foregoing evidence before us, we may safely pass from the materialistic theory as being wholly inadequate to solve the mystery of life and death and turn to a consideration of the next theory.

One of the greatest objections to the orthodox theological doctrine, as it is expounded, is its entire and confused inadequacy. Of the myriads of souls which have been created and have inhabited this Globe since the beginning of existence, even if that beginning dates back no further than six thousand years, the insignificant number of only "one hundred and forty four thousand" are to be saved! The rest are to be tortured forever and ever!

Nothing in nature is analogous to such a method of creation in order that destruction may follow. It is represented that God desires *all* should be saved and is adverse to the destruction of any, having for their salvation "given His only Son," and yet this "glorious plan of salvation" fails to save!

If a trans-Atlantic liner with two thousand souls on

board sent a wireless message that she was sinking just off Sandy Hook, would it be regarded as a "glorious plan of salvation" if a fast motorboat capable of rescuing only two or three people was sent to her aid? Certainly not! It would more likely be denounced as a "plan of destruction" if adequate means were not provided for the saving of at least a majority of those in danger.

But the theologians' plan of salvation is vastly worse than this, because two or three out of two thousand is an immensely greater proportion than the orthodox theological plan of saving only one hundred and forty-four thousand out of all the myriads of souls created. We may safely reject this theory also, as being untrue, because unreasonable. If God were all wise He would have evolved a more efficacious plan. So He has, and the above is only the theory of the theologian. The teaching of the Bible is very different, as will appear later.

We are now ready to take up the next theory, The Law of Rebirth. And that we may start with a correct understanding we will turn to our alphabetical index on page 542 of the *Cosmo*. Here we find the topic, "The Law of Rebirth" and are referred to page 570 of the index. On this page we find the first subject reads: "Rebirth not to be confused with the doctrine of transmigration of souls." Page 157:

"The trend of humanity's progress is onward and upward forever, says this theory—not as some people think, who have confounded the doctrine of Rebirth with the foolish teaching of some Indian tribes who believe that man is born in animals or plants. That would be retrogression. No authority for this doctrine of retrogression can be found in nature or in the sacred books of any religion. In one (and one only) of the religious writings of India is it touched upon. In the *Kathopanishad* (ch. v; verse 9) it is stated "Some men, according to their deeds, go into the womb and others into the *sthanu*." *Sthanu* is a Sanskrit word, which means "motionless," but it also means "a pillar," and has been interpreted to mean that some men, because of their sins, go back to the motionless plant kingdom.

Spirits are born only to gain experience; to conquer the world; to overcome the lower self and attain self-mastery. When we realize this we shall understand that there comes a time when there is no further need for birth because the lessons have all been learned. The teachings of the *Kathopanishad* indicate that instead of remaining tied to the wheel of birth and death, man will at some time go into the motionless state of *Nirvana*.

In the Book of *Revelation* we find these words: "Him that overcometh will I make a *pillar* in the temple of my God and he shall go no more out," referring to entire liberation from concrete existence. Nowhere is there any

authority for the doctrine of the transmigration of souls. A man who has evolved so far as to have an individual, separate soul cannot turn back in his progress and enter the vehicle of animal or plant, which are under a group-spirit. The individual spirit is a higher evolution than the group-spirit and the lesser cannot contain the greater."

Again, turning to our index, we find the next topic reads: "Rebirth a Christian doctrine." All previous forms of worship were Race Religions and contained only in part that which Christianity has in fuller measure. The real Esoteric Christianity has not yet been publicly taught, nor will it be so taught until humanity has passed the materialistic stage and become fitted to receive it. The Laws of Rebirth and Consequence have been secretly taught all the time, but, *by the direct command of Christ Himself*, as we shall see, these two laws have not been *publicly* taught in the Western world for the past

two thousand years.

Turn again to the index on page 570 and you find that the next topic reads: "Why this teaching has been temporarily suppressed." Page 167:

And here we read: "But it was necessary that man should become thoroughly awake to the great importance of this concrete existence, so that he might learn from it all that could be learned. So long as he felt that he was a citizen of the higher Worlds and knew for a certainty that physical life is but a small part of real existence, he did not take it seriously enough. He did not apply himself to the cultivation of the opportunities for growth, which are found only in the present phase of existence. He dallied his time away without developing the resources of the world, as do the people of India today, for the same reason."

(To be continued.)

QUESTION DEPARTMENT CONTINUED FROM PAGE 144

(because the purgatorial existence is only one third the duration of the physical life). Those people do not realize in the slightest degree what they are storing up for themselves, or the torture chambers would soon be emptied and there would be one horror less in the world.

Question:

Are group spirits enemies on the spiritual side of nature as their charges are on this plane, such as wolves and sheep?

Answer:

No there is no enmity connected with the whole matter, either in the visible or invisible world. The wolf does not hate the sheep it eats any more than the ox hates the grass. It is simply a question of obtaining the food wherewith to sustain life, and the work of the group spirit with their charges is furthered in no small measure by the resulting game of hide and seek, played by the beasts of prey and their quarries. *The main object of existence is the evolution of consciousness*, and the ingenuity displayed by one class of animals in capturing another, the patient concentration of the cat watching the mouse-hole and the many varied schemes used by other animals to catch the unwary, are easily counterbalanced by the vigilance displayed by the animals preyed upon in their wild state, when they are totally dependent upon the group spirit to save them from their pursuers. If there were not this struggle for existence the evolution of consciousness would be much more long drawn than it is and therefore the predatory habits of the carnivorous animals serve a

good purpose in nature as well as all other seeming anomalies

SNAKES

Question:

Why is humanity averse to a snake? Is the group spirit of the snake man's enemy?

Answer:

You are mistaken in your supposition that humanity as a whole is averse to the snake. Many species of snakes are altogether harmless, and very useful animals. Placed in the basement of the house they will keep it perfectly clear of vermin, mice and rats. In the garden they eliminate destructive animals such as gophers and field mice which do considerable damage. Therefore the wise farmer looks upon them with very friendly eyes. But the question of aversion is not by any means confined to the snakes. Millions of people are afraid of a mouse, a beetle, or a spider or other harmless animals. It is simply a question of temperament, and no group spirit is an enemy of humanity or of any other species of animals. Whatever may seem to indicate that is a wrong view of the matter.

SPOKANE, WASH. — Whole editions of popular periodicals were withdrawn from the newsstand sale because of the statewide prohibition law forbidding the advertising of liquors. In cases where the entire edition of a magazine has not been withdrawn the pages containing liquor advertising have been cut out.

Nutrition and Health

* * * * *

The Cause and Cure of Infant Mortality

A WRITER in the *British Medical Journal* discusses the mortality of boy-babies. He finds that they start life with an average advantage in weight over their little sisters, but that notwithstanding this, the girls seem to have a greater power of resistance with respect to the inimical influences which ravage the ranks of infants during the first years of life.

He writes:

“The first indication of a distinct pathological predisposition is shown by the greater mortality among male infants, so much so that even though more males are born, by the end of the first year of life females may predominate. Tetany is said to be more frequent in boys and convulsions in girls, and the latter display an overwhelming liability to suffer from chorea....The difference can not be due to any lack of care affecting the male infants; on the contrary, in most countries the birth of a boy is the source of special congratulation. No influence can be invoked to explain this excess of male deaths except a less resistance to disease—a proclivity that operates in all latitudes.

“Taking the coefficient of mortality among female infants as 100, that of boys has varied from 123 in England and 121 in France to 110 in Serbia and Japan. This proportion holds good even in countries with a high all-round infantile mortality, and the ratio is much the same during the age period 0-5 years. In the age period 5-15 the rates for the two sexes are almost identical, but after 20 years of age the mortality among females again falls. Speaking generally, it may perhaps be said that the boy reacts more violently to disease than the girl, is more easily knocked over than the latter, does not recuperate as quickly when the illness takes a favorable turn, and does not offer as much resistance when suffering from chronic afflictions.

He does not seem able to give any reason for this condition of things, nor to offer a remedy, or any suggestion that may reduce the condition, but to the occultist versed in the Rosicrucian teachings concerning the polarity of the vital body, the seeming anomaly is easily accounted for, with many other facts known to the medical profession but not explained by them. Man, who has the positive physical body has a negative vital body. Thus he is

not able to resist disease as well as a woman who has a negative physical body, but a positive vital vehicle. For that reason woman is able to endure a siege of sickness that would kill a man twice her weight and apparent vitality, she suffers more keenly than man, but bears pain with more fortitude. And when the favorable turn comes, her positively polarized vital body seems to suck in, as with a million mouths, the solar energy; it swells and begins almost immediately to radiate the streamers so characteristic of health, with the result that the physical body recuperates apace. On the other hand when a man has been brought very low by sickness and the turn of the tide sets in, his negatively polarized vital body is like a sponge, it will absorb all the solar energy it can get, but the avidity noticeable in the vital body of the woman is lacking, therefore he lingers a long while in the shadow of death, and as it is easier to give up than to fight, he succumbs oftener.

There is also another reason for greater mortality among boy babies. Students of the Rosicrucian philosophy are acquainted with the law governing infant mortality; namely, that when the Ego which passes out at death is very much disturbed by the loud and hysterical lamentations of relatives, the turmoil incident to death through railway accidents, fires, war and the like, it can not concentrate its attention on the panorama of life which then passes in review, much as a picture film thrown on a screen. It should be etched into the desire body to form the basis of feelings of pain or pleasure in purgatory and the first heaven, the pain being transmuted to conscience to warn the soul in future lives not to commit again the mistakes of the past, and the pleasure felt on account of good deeds in life generates virtue to spur the soul on to better things in later lives. When the soul is seriously disturbed in its concentration on the life panorama, the etching does not work on the feelings as it should, and thus the life experience would be lost did not the higher powers interfere and let it die in infancy when next it comes to rebirth. The subtle vehicles are not born at the same time as the physical body, the fruits of the former life are then incorporated into them, after death in infancy, and in a few years the soul seeks a new embodiment and lives its normal span of time on earth.

Under this arrangement an enormous number of chil-

dren are predestined to die in infancy, for wars and wakes over the dead, with lamentations, have deprived millions of souls of peace at the time of death. This present war will add a few more millions, and so infant mortality must continue to grieve our hearts until we learn the science of death and how to help the passing soul as we have learned to care for the incoming babe. We, with our small and finite minds have already learned to use the lines of least resistance to attain our ends. We have studied the conservation of energy, and we may be sure that the great Divine Hierarchs who have charge of evolution make use of similar methods with greater efficiency; hence, as babies must die for the reasons given, what more natural than to let as many of those predestined take a male body with a negative vital body which will most easily succumb to the rigors of physical existence?

It is not to be denied however, that a great many deaths in infancy are due to a lack of understanding of the complex constitution of a human being, which includes subtler vehicles than the one seen and commonly believed to constitute the whole organism. Although the vital body of infants is still comparatively unorganized at the time of birth, the ether of which is to be used for its completion is within the aura, ready to be assimilated, and if anyone in its surroundings happens to be weak and ane-

mic, an unconscious vampire, he or she draws from the unassimilated store of ether of an infant much more easily than from other adults whose vital bodies are fully organized, and, naturally they draw more easily ether that is negatively polarized as in the body of a boy baby, than the positive ether from the girl baby; hence also in this way is the greater mortality of boy babies to be accounted for, together with many deaths not due to the law as stated.

If this were known and believed a long step would have been taken to save the infants, for precautions could then be adopted. In the first place, infants should sleep in a crib as far from the mother as she can reach, so that her aura does not mingle with that of the child. A weak mother should not nurse her child, but obtain, if possible, milk fresh and warm from healthy well fed cows, or, better still, *goats*, for fresh milk is supercharged with the ether of the animal and has a vital energy not appreciated by the chemist who makes a merely physical analysis of its chemical constituents. And last, but not least, massage of the spleen and stimulation of the splanchnic nerves, *carefully and conservatively practiced*, will aid the etheric counterpart of that organ in its activity of specializing the solar energy upon which the vital processes are as dependent as the lungs are on air.

Menu from Mt. Ecclesia

Breakfast 7:30 a.m.

Cantaloupe
Poached Egg on French Toast
Honey
Coffee or Milk

Dinner 12 Noon

Escalloped Tomatoes, Carrot Fritters
Potatoes with Celery Sauce
Whole Wheat Bread and Honey
Milk

Supper 5:30 p.m.

Lettuce and Egg Salad
Whole Wheat Bread and Honey
Chocolate Tarts
Milk or Tea

Recipes

French Toast

Beat an egg into one tablespoonful of milk, add a pinch of salt, take thin sliced bread left over from the day before, dip into egg and turn several times. Fry in hot oil until golden brown, serve at once with honey or Maple syrup.

Poached Eggs

Pour one quart of water in a large skillet and bring it to a boil, add one tablespoon of salt, break each egg separately in a saucer, and slide carefully into the boiling water. Let them boil till the whites are firm, lift the egg carefully with a cake turner, so as not to break the yolks,

serve on a hot dish covered.

Escalloped Potatoes

Take a deep agate baking pan, butter it, scald and peel a number of ripe potatoes, slice them and place a thin layer in the buttered pan, then sprinkle a thin layer of bread-crumbs over them, salt and put in a number of small pieces of butter, then put in another layer of sliced tomatoes, sprinkle a little sugar on this second layer, then put on a layer of very fine crumbs, grate a little cheese over the top, bake in oven till brown.

Carrot Fritters

Take six good sized carrots, scrape and boil till tender in salt water to which a half teaspoonful sugar has been added. Mash fine, add one tablespoonful of flour and one egg, stir well till these ingredients are thoroughly

mixed into the carrots, make into small cakes, fry in hot skillet with one tablespoonful of oil and one of butter. When one side shows a delicate brown, turn and fry on the other side. Serve at once on a hot dish.

Potatoes and Celery Sauce

Take six medium sized potatoes, peel and place on stove in kettle of cold water with a teaspoonful of salt. Cover and boil till done, drain and allow them to stand for five minutes with lid partly off to permit the steam to escape while potatoes dry by their own heat.

Peel and grate three medium celeriac, or celery roots, place in a pot with half pint of milk, let it boil for fifteen minutes, add a teaspoonful of flour and a small piece of butter, also salt to taste. Boil till it thickens to the consistency of gravy. Serve hot with the potatoes.

The Rosy Cross Healing Circle

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

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

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

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

September 6—12—19—27

October 3—10—16—24—30

November 6—13—20—27

Lincoln, May 9th

Dear Friends:

I am feeling very much better and the swelling in my throat is much smaller.

On May 2nd, at 9 o'clock in the evening, the "Buzzer" went off to tell us that Zeppelins were near and that meant all lights must be extinguished in three minutes, so I made off upstairs so as to get in bed and lay all our things ready for putting on in case of danger. Once in bed I forgot all about the "Zep's" and began to go over

all I had been doing during the day and so dropped off to sleep. Sometime during the night I remember distinctly seeing a lady of about fifty or fifty-five years of age, dressed in a lovely sort of misty gray dress, and she was rubbing my throat and there were about four more younger people looking on at what she was doing. I can remember thinking that the "Zep's" had got me all right and that this must be someone coming to show me the way. I thought of all sorts of things my mother had told me when I was a child and was quite sure I was dead. I really cannot tell you all that happened, but I must have wakened and still the same people were about and I went under the bed clothes half way down the bed I was so frightened, but the same lady just said: "Now, now," and pulled me up again. I felt so very small beside her I again put my head under the bed clothes; she gently pulled them down and began to rub my throat again. All at once it came to me that it must be the "Helpers" so I put out my hand to touch my baby to make sure I was not dreaming and still again this same lady put me on my back again and I went off to sleep with her rubbing my throat and the others looking on.

I told my husband the next morning all about what had happened and he says I am a smart one to ask for help and then to carry on like that. I am really very sorry I behaved like I did, but I think it is pardonable seeing I went to bed as I did. I thought I would write and tell you, then if you know who the "Helpers" were you can tell them how very sorry I am, also I will never do the same again.

Hoping you can understand this, I again thank you very much for your help.

Yours Sincerely, A.R.

Echoes from Mt. Ecclesia

* * * * *

Caritas

Is thy cruse of comfort failing?
Rise and share it with another,
And through all the years of famine
It shall serve thee and thy brother.
Love divine will fill thy storehouse
Or thy handful still renew;
Scanty fare for one will often
Make a royal feast for two.

For the heart grows rich in giving;
All its wealth is living gain;
Seeds, which mildew in the garner,
Scattered, fill with gold the plain.
Is thy burden hard and heavy?
Do thy steps drag wearily?
Help to bear thy brother's burden,
God will bear both it and thee.

Numb and weary on the mountains,
Would'st thou sleep amid the snow?
Chafe that frozen form beside thee,
And together both shall glow.
Art thou stricken in life's battle?
Many wounded round thee moan,
Lavish on their wounds thy balsams,
And that balm shall heal thine own.

Is the heart a well left empty?
None but God its void can fill;
Nothing but a ceaseless Fountain
Can its ceaseless longings still.
Is the heart a living power?
Self-entwined, its strength sinks low;
It can only live in loving,
And by serving love will grow.

Elizabeth Charles

Library Propaganda Fund

Motto: "A Cosmo in every Public Library"

The Rosicrucian teachings are reaching a great number of people through the Public Libraries; people seem to grasp after them with an avidity that is surely gratifying, and we believe that in this field a great amount of work may be done with expectation of a generous yield in upliftment of our aspiring fellowmen. We have been told by a number of members in various parts of the country that the Rosicrucian literature is out all the time, and here is a letter from a doctor in Denver telling of conditions in that city.

Denver, Colo. July 16th, 1916

Mr. Max Heindel,
Oceanside, Calif.

Dear Sir:

I am very much interested in your literature. I found one copy of the *Rosicrucian Cosmo Conception* in the library (Public) here and on my suggestion two more copies were bought and placed here.

The books are so hard to get from the Library, that one must leave order for them and perhaps wait three or four weeks before a copy may be had. Half a dozen of them

would not be too many here.

Many thanks for the copy of your magazine, which you were so kind to send me; I have enjoyed reading it very much.

Please send me the twenty lectures on "Rosicrucian Christianity Lectures," with an application blank for admission to your correspondence course.

Thanking you in advance for your kindness. I am

Very sincerely yours,
Arvid Wismark, M.D.

Just think of it, they have three *Cosmos* and still they have to leave an order for it and wait three or four weeks. That means that many who want it cannot get it, the supply being a long way behind the demand.

Students of the Fellowship have been very generous in giving books and magazines to the Public Libraries, and Headquarters strives to give as much as possible from the funds sent in as general contributions to the work, but there is here a very large, and we feel sure, a very fruitful field for missionary work. We trust that all will rise to the occasion to the full extent of their ability. So many

souls are seeking the light, and our books ought to be in every library in the country.

For the purpose of systematizing this work we will start a 'Library Propaganda Fund,' each month we will give an account of contributions received, and a list of the libraries in which books have been placed during the preceding month.

If contributors to this fund state where they want books placed, we will see that their wishes are carried out, if not, we will use our judgment as to where they may be most advantageously distributed.

And we will adopt as a motto for this fund, "A Cosmo in every Public Library."

SIMPLIFIED SCIENTIFIC ASTROLOGY

Third Edition
with
Philosophic Encyclopedia
and
Planetary Hour Tables
For all Latitudes
is
Just off the Press.

Last month we told you about the new addition to *Simplified Scientific Astrology* which had just been written, and during the interval we have been as busy as bees getting it set, proof read and printed, so we are now able to announce with a great big sigh of relief that the work has been completed and that the book is ready and for sale. It is 112 pp printed on the same grade of paper as this magazine, but much heavier, so that it will stand the wear and tear to which a text book is necessarily subjected. The cover has also been made of extra heavy durable stock and embellished with a beautiful cover-plate in two colors.

And last, but not least, about the contents. Well, you know it would not do for us to sing the praises of our product too loudly, but really, the sigh of relief mentioned in the last paragraph was also a sigh of satisfaction, for we felt that we had added something needful to the literature of the world, and we believe that every one of the students who buys the book will agree with this sentiment. Already this belief has had some verification, for oral bouquets have been received from a number who now have the book, and we sincerely hope it may sustain the superlatives, which they have bestowed upon it in the larger fields.

THE CONTEST IN SYMBOLISM.

We are wondering whether the students have noticed

the contest in "Symbolism" announced on another page, for we have only had a few responses and the date set for the closing of the contest, August 1st, is past. It is extremely helpful to look in devotion to an ideal, and therefore the Catholic Church places those who had lived holy lives in their places of worship, that they might remind worshipers who come there to offer up their devotions of how they ought to conduct themselves, and by looking to these ideals they were led to emulate their deeds. There was the danger, however, that instead of learning to love *the holy deeds* of the saints, the worshipers might learn to love the saints themselves, and that has been a source of much trouble. This danger is obviated by use of an impersonal symbol like the "Rose Cross" or the "*Crucible*" which is given on our inside front cover. As citizens we love the flag of our country, because it is the symbol of home and dear ones, of institutions in which we believe, and it inspires, or should inspire us with a desire to elevate our community to the highest moral and spiritual status possible. Similarly as students of the Rosicrucian teachings we love the emblem because it expresses, as words cannot, our spiritual aspirations and the means of their attainment, from one point of view, and in the "*Crucible*" which is the subject of our contest, there are many other noble truths hidden, which by meditation will reveal themselves. Therefore it will certainly benefit students to take serious hold and use it as a rung in the ladder of attainment; it will also benefit them to share the blessing they get with another, and in order to give all another chance we will extend the time until the first of October. In the meanwhile we may publish one or two interpretations next month.

Information relative to this contest is herewith given.

CONTEST IN SYMBOLISM.

On our inside cover you will find an ancient Rosicrucian Symbol which the Elder Brothers call "*The Crucible*." If you use it in your meditation it will reveal itself to you, and you will never be able to tell anyone what you learn, for no human tongue can ever tell the deepest and most beautiful experiences of the soul, and it would be sacrilege to even try to tell.

But there is a cosmic significance that is as a key to unlock the door to the spiritual treasures hidden behind the symbol, and we will give a year's subscription to each of the three *yearly* subscribers who send in the best explanation before October 1st. When the prize-winning essays have been published, the editor will write on the subject.

A BRIEF RESUME OF THE ROSICRUCIAN TEACHINGS

(Continued from the Front of This Magazine.)

build in Heaven unexcelled material environment, a wealthy land with facilities for ease and comfort, as the Western World has done. But as we always long for what we lack, the possessions we have are satiating us beyond comfort and we are beginning to aspire to the spiritual life as the Hindus, our younger brothers, are aspiring now to the material prosperity we are leaving behind, as more fully elucidated in Lecture No. 19, **The Coming Force—Vril?** which shows why Hindu Yoga practices are detrimental to Westerners. They being behind us in evolution.

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

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

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

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

MOUNT ECCLESIA

In order to make our philosophy of life and health of practical value in the world, we have bought 40 acres of land in the little town of Oceanside, 83 miles south of Los Angeles. It is one of the sightliest spots in sunny Southern California, situated upon the promontory of a high table land. From Mount Ecclesia, as we have named our headquarters, there is an unobstructed view of the beautiful blue Pacific Ocean. Directly west lies the island of San Clemente, 75 miles out, and ships are often silhouetted upon the skyline as they sail by. Forty miles to the southward looms the promontory of La Jolla, a suburb of San Diego, the southernmost city in Uncle Sam's spacious realm. Eighty miles north from mount Ecclesia we see the lovely island of Catalina with its crystal clear waters and its luxuriant submarine gardens, so strange and fantastic that they outstrip fancy and fairy-tale alike. Immediately below Mount Ecclesia lies the smiling San Luis Rey valley with its fertile green fields and its historic old mission; a little further away are the rounded foothills with their wonderful play of light and shade; then the mountains with their rugged contours; and farthest to the east we see the snowcapped peaks of Mount San Bernardino, Mount Greyback and Mount San Jacinto.

A HEALTH RESORT

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

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

OUR BUILDINGS

Four years ago we started building our headquarters on this beautiful spot, we installed a **pumping plant** in

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

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

THE CORRESPONDENCE SCHOOL

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

WHY YOU OUGHT TO STUDY ASTROLOGY

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

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

To the medical man Astrology is invaluable in diagnosing diseases and prescribing a remedy, for it reveals

the hidden cause of all ailments.

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

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

Our Lessons Are Sermons

They embody the highest moral and spiritual principles, together with the loftiest system of ethics, for Astrology is, to us, a phase of religion; we never look at a horoscope without feeling that we are in a holy presence, face to face with an immortal soul, and our attitude is one of prayer for light to guide that soul aright.

We Do Not Cast Horoscopes

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

THE COURSE IN CHRISTIAN MYSTICISM.

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

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

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

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

How to Apply for Admission.

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

The Cost of the Courses

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

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

Rosicrucian Christianity Lectures

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

- No. 1. **“The Riddle of Life and Death.”**
Presenting a solution that is both scientific and religious.
- No. 2. **“Where Are the Dead?”**
- No. 3. **“Spiritual Sight and the Spiritual Worlds.”**
Showing that we have a latent “sixth sense,” and what it opens up to us when cultivated.
- No. 4. **“Sleep, Dreams, Trance, Hypnotism, Mediumship and Insanity.”**
- No. 5. **“Death and Life in Purgatory.”** Describing the method of death and purgation, also how immutable law and not an avenging Deity transmutes the evil acts of life to everlasting **good**.
- No. 6. **“Life and Activity in Heaven.”** Showing how the Human Spirit assimilates the Good of its past life and creates its environments for a future rebirth, also how it prepares a new body.
- No. 7. **“Birth a Fourfold Event.”** Describing antenatal preparations for birth, and the spiritual changes, which inaugurate the period of excessive physical growth in the 7th year; puberty at 14 and maturity at 21. This knowledge is absolutely essential to the right care of a child.
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