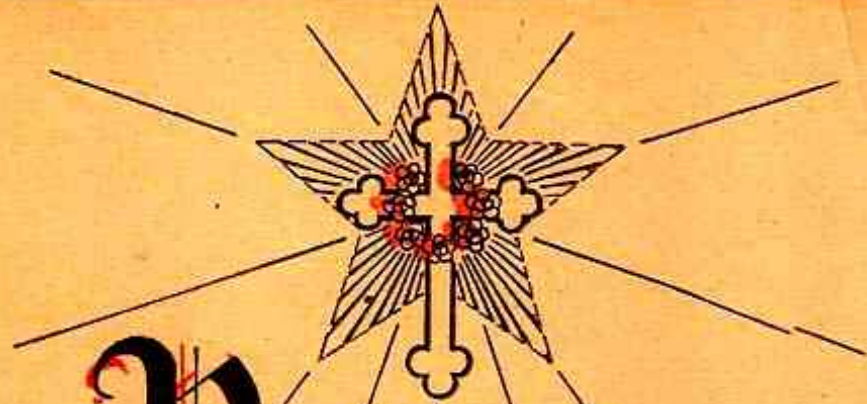
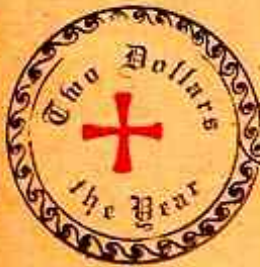


OCTOBER



Rays
from the
 Rose Cross
a Magazine of Mystic Light



LEADING ARTICLES OF THE MONTH

THE AQUARIAN AGE
THE DUCTLESS GLANDS
FREEMASONRY AND CATHOLICISM
THE COST OF A SKIN
JEHOVAH AND HIS MISSION
THE PURPOSE OF LIFE



Edited by Max Heindel

1917



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.

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

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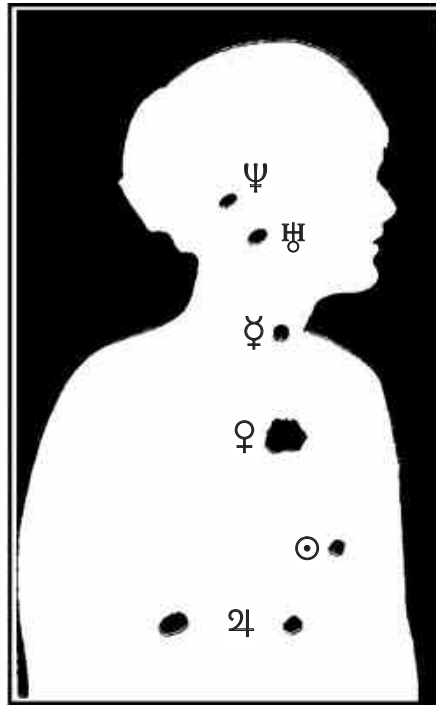
OCTOBER 1917

The Ductless Glands

THEIR ROLE AND RULERS

IT is well known to the Esoteric Astrologer that the human body has an immense period of evolution behind it and that this splendid organism is the result of a slow process of gradual upbuilding which is still continuing and will make each generation better than the previous until in some far distant future it shall have reached a stage of completion of which we cannot even dream. It is also understood by the deeper students that, in addition to the physical body, man has finer vehicles which are not yet seen by the greatest majority of human beings, though all have within them latent a sixth sense

whereby they will in time cognize these finer sheaths of the soul. The Occultist speaks of these finer vehicles as the *vital body*, made of ether, and the *desire body*, made of desire stuff, the material whence we draw our feelings and emotions, and, with the addition of *the sheath of mind* and the physical body, these complete what may be termed the personality, which is the evanescent part distinct from the immortal spirit that uses these vehicles for its expression. These finer vehicles interpenetrate the dense physical body as air permeates water and have particular dominion over certain parts thereof because the physical body, itself is a crystallization of these finer vehicles, in the same manner and upon the same prin-



ciple that the soft fluids of a snail's body gradually crystallize into the hard and flinty shell which it carries upon its back. For the purpose of this dissertation we may say broadly that the softer parts of our bodies, which we commonly call flesh, maybe divided into two kinds, glands and muscles. The vital body was started in the Sun Period. Crystallization from this time on in that vehicle has developed what we now call glands and to this day they and the blood are the special manifestations of the vital body within the physical vehicle, and therefore the glands as a whole may be said to be under the rule of the life-giving

Sun and the great benefic, Jupiter. For it is the function of the vital body to build and restore the tone of the muscles when tense and tired by the work imposed upon them by the restless desire body, which was started in the Moon Period. The muscles are therefore ruled by the wandering Moon, which is the present vantage point of the Angels, the humanity of the Moon Period, and the impulsive and turbulent Mars, where the so-called "Fallen Angels," the Lucifer Spirits, dwell. That is to say, as a whole, for the student must carefully note that individual glands and particular groups of muscles are under the rulership of other planets as well. It is as when we say that all who live within the United States of America are citizens of that

country, but some are subject to the laws of California, others to those of Maine.

We know the Hermetic axiom, “*As above, so below,*” which gives the master key to all mysteries, and as there are upon the earth, the macrocosm, a great many undiscovered places, so also in the microcosm of the body do we find unknown countries that are a closed book to the scientific explorers. Chief among them has been a small group of the so-called “ductless glands,” seven in number, namely:

- The Pituitary Body, ruled by ☿
- The Pineal Gland, ruled by ♀
- The Thyroid Gland, ruled by ♀
- The Thymus Gland, ruled by ♀
- The Spleen, ruled by ☉
- The two Adrenals ruled by ♃

They have a great and particular interest for Occultists, and they may be termed in a certain sense “the seven Roses” upon the Cross of the body, for they are intimately connected with the occult development of Humanity. Four of them, the Thymus Gland, the Spleen and the two Adrenals, are connected with the personality, the Pituitary Body and the Pineal Gland are particularly correlated with the spiritual side of our nature, and the Thyroid forms the link between. The astrological rule over these seven glands is as follows:

The Spleen is the entrance gate of the solar forces, specialized by each human being and circulated through the body as the vital fluid, without which no being can live. This organ is therefore governed by the Sun. The two Adrenals are under the rulership of Jupiter, the great benefic, and exert a calming, quieting, and soothing effect upon the body, to maintain its balance when the emotional activities of the Moon and Mars or Saturn has destroyed the poise. When the obstructive hand of Saturn has awakened the melancholy emotions and laid its restraint upon the heart, the Adrenals’ secretions are carried by the blood to the heart and acts as a powerful stimulant in its effort to keep up the circulation, while the Jovial optimism struggles against the Saturnine worries, or

against the impulse of Mars, which stirs the desire body into turbulent emotions of anger, rendering the muscles tense and trembling with rage, dissipating the energy of the system; then the secretion of the Adrenals comes to the rescue, releasing the glycogen of the liver in a more abundant measure than usual to cope with the emergency until the equipoise has been again attained, and similarly during whatever other stress or strain. It was the knowledge of this occult fact that prompted the ancient Astrologers to place the kidneys under the rulership of Libra, the Balance, and in order to avoid confusion of ideas, we may say the kidneys themselves play an important part in the nutrition of the body, which is under the rulership of Venus, the Lady of Libra, but Jupiter governs the Adrenals, with which we are now particularly engaged.

Both Venus and her higher octave, Uranus, govern the functions of nutrition and growth, but in different ways and for different purposes. Therefore Venus rules the Thymus Gland, which is the link between the parents and the child until the latter has reached puberty. This gland is located immediately behind the sternum or breast bone; it is largest in antenatal life and through childhood while growth is excessive and rapid. During that time the vital body of the child does its most effective work, for the child is not then subject to the passions and emotions generated by the desire body, which comes to birth at or about the fourteenth year. But during the years of growth the child cannot manufacture the red blood corpuscles as does the adult, for the unborn, unorganized desire body does not then act as an avenue for the martial forces which assimilate the iron from the food and transmute it into hemoglobin. To compensate for this lack there is stored in the Thymus Gland a spiritual essence drawn from the parents, who are symbolized by Venus, the ruler, and with this essence provided by the love of the parents the child is able to accomplish the alchemy of blood temporarily until its desire body becomes dynamically active. Then the Thymus Gland atrophies and it draws from its own desire body the necessary martial force. From that time, under normal conditions, Uranus, the octave of Venus,

and ruler of the Pituitary Body, takes charge of the function of growth and assimilation in the following manner:

It is well known that all things, our food included, radiate from themselves continuously small particles which give an index of the thing whence they emanate, its quality included. Thus when we lift the food to our mouth a number of these invisible particles enter the nose and by excitation of the olfactory tract convey to us a knowledge of whether the food we are about to take is suitable for this purpose or not, the sense of smell warning us to discard such foods as have a noxious odor, etc. But besides those particles which either attract or repel us from food by their action upon the olfactory tract through the sense of smell, there are others which penetrate the sphenoid bone, impinge upon the Pituitary Body, and start the Uranian Alchemy by which a secretion is formed, which is injected into the blood, and it also furthers assimilation through the chemical ether, thus affecting the normal growth and well-being of the body through life. Sometimes this Uranian influence of the Pituitary Body is eccentric and therefore responsible for strange and abnormal growths which produce the unfortunate freaks of nature with which we occasionally meet.

But besides being responsible for the spiritual impulses which generate the before mentioned physical manifestations of growth, Uranus, working through the Pituitary Body, is also responsible for the spiritual phases of growth which aid awakened man in his efforts to penetrate the veil into the Invisible Worlds. In this work it is, however, associated with Neptune, the ruler of the Pineal Gland, and it will therefore be necessary, in order to properly elucidate, that we study the functions of the Thyroid Gland, ruled by Mercury, and of the Pineal Gland, which is under the domination of his higher octave, Neptune, simultaneously.

That the Thyroid Gland is under the rule of Mercury, the planet of reason, is readily realized when we understand the effect which the degeneration of this gland has upon the mind, as shown in the diseases of Cretinism and Myxedema. The secretions of this gland are as necessary to the

proper function of mental activity as ether is to the transmission of electricity; that is to say, upon the physical plane of existence, where the brain transmutes thought into action. Contact with and expression in the invisible worlds depends upon the functional ability of the Pineal Gland, which is altogether spiritual, and is therefore ruled by the octave of Mercury, Neptune, the planet of spirituality. But Neptune operates in conjunction with the Pituitary Body ruled by Uranus, the planet of wisdom, as already stated.

Scientists have wasted much time in speculation upon the nature and function of these two little bodies, the Pituitary Body and the Pineal Gland, but without avail, and principally because as Mephistopheles says so sarcastically to the young man who wants to study science under Faust:

Who'er would know and treat of aught alive
Seeks first the living spirit thence to drive,
Then are the lifeless fragments in his hand,
He lacks, alas, the vital spirit band.

No one can really and truly observe the physiological functions of any organ under such conditions as exist in the laboratory on the operating table, in the dissection or vivisection chamber. To arrive at an adequate understanding, one must necessarily see these organs exercising their physiological functions *in the living body*, and that can only be done by means of the spiritual sight generated by the organs which are either atrophying or developing; the former show the path we have already traveled during our past evolution, the latter are fingerposts, indicating our future development. But there is still another class of organs which are neither degenerating nor evolving; they are simply dormant at the present time. Physiologists believe that the Pituitary Body and the Pineal Gland are atrophying because they find these organs more developed in some of the lowest classes of life, such as worms; but, as a matter of fact, they are wrong in their ideas, they are only dormant. Some have also suspected that the Pineal Gland is in some way connected with the mind because it contains certain crystals after death and the quantity was much less in those who

were mentally defective than in people of normal mentality. This conclusion is right, but the Seer knows that the spinal canal of the living is not filled with *fluid*, that the blood is not *liquid*, and that these organs have no *crystals* in them when the body is alive. These assertions are made with full knowledge of the fact that the blood and the spinal essence are liquid when drawn out of the physical body, living or dead, and the contents of the Pituitary Body and the Pineal Gland *appear* crystalline when the brain is dissected, but the reason is similar to that which causes steam drawn from a steam boiler to condense immediately upon contact with the atmosphere, and molten metal drawn from a smelter's furnace to crystallize immediately upon withdrawal therefrom.

All these substances are purely spiritual essences when inside the body; they are then ethereal and the substance in the Pineal Gland, when seen by the spiritual sight, appears as *light*. Furthermore, when one Seer looks upon the Pineal Gland of another who is then also exercising his spiritual faculties, this light is of a most intense brilliancy and of an iridescence similar to but transcending in beauty the most wonderful play of the Northern Lights, the Aurora Borealis, ever witnessed by the writer, and he has seen them many times. It may also be said that the function of this organ seems to have changed in the course of human evolution. During the earlier epochs of our present stay upon the earth, when man's body was a large, baggy thing into which the spirit had not yet entered, but was there only as an overshadowing presence, there was an opening in the top and

the Pineal Gland was within it, it was then an organ of orientation, giving a sense of direction. As the human body condensed, it became less and less able to endure the intense heat which prevailed during that time and the Pineal Gland gave warning when the body was brought too near one of the many craters and active volcanoes which were then erupting the thin earth crust, thus enabling the spirit to guide it away from these dangerous places. It was an organ of direction which operated by feeling; but feeling has since been distributed over the whole skin of the body and this is an indication to the Occultist that some day the senses of hearing and sight will also be similarly distributed so that we shall both see and hear with our whole body and thus become still more sensitive in those respects than we are now.

Since then the Pineal Gland and the Pituitary Body have become temporarily dormant to make man oblivious to the invisible world while he learns the lessons afforded by the material world, but the Pituitary Body has manifested the Uranian influence sporadically in abnormal physical growth, producing freaks and monstrosities of various kinds, while Neptune, working also abnormally through the Pineal Gland, has been responsible for the abnormal spiritual growth of medicine men, witches, and mediums of spirit controls. When they are awakened to normal activities, these two ductless glands will open the door to the inner worlds in a sane and safe manner, but in the meantime the Thyroid Gland, ruled by Mercury, the planet of reason, holds the secretion necessary to give the brain balance.

Freemasonry and Catholicism

Part V

THE MYSTERY OF MELCHISEDEC

Among all the characters mentioned in the Bible, none is more mysterious than Melchisedec; said to be without father, mother, or earthly kin, and holding the dual office of king and priest. Paul, in his epistle to the Hebrews, gives us the most information showing the connection between

Christ and Melchisedec, both of them Kings and High Priests of different dispensations.

“God, who at sundry times and in diverse manners spake in times past unto the fathers by the Prophets, has in these last days spoken unto us by His Son, whom He has appointed heir of all

things, by whom also He made the world. No man taketh this honor unto himself but he that is called of God, as was Aaron. So also Christ glorified not Himself to be made an High Priest, but he that saith unto Him 'Thou art my Son, today have I begotten Thee,' as he saith also in another place, Thou art a Priest for The Age after the order of Melchisedec, who in the days of his flesh when he had offered up prayers and supplications with strong crying and tears unto Him that was able to save him from death and was heard in that He, though He were a son, yet learned He obedience by the things He suffered, and being made perfect became the author of eternal salvation unto all that obey Him, called of God an High Priest after the order of Melchisedec, of whom we have many things to say and hard to be uttered, for this Melchisedec, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings and blessed him, to whom also Abraham gave a tenth part of all, first being by interpretation king of righteousness and after that also king of Salem, which is king of peace, without father, without mother, without ancestors, having neither beginning of days nor end of life, but made like unto the Son of God, abideth a priest continually. And here men that die (the Levites) receive tithes, but there he receiveth them of whom it is witnessed that He liveth. If, therefore, perfection were by the law and its priesthood, what further need was there that another priest should rise after the order of Melchisedec and not be called after the order of Aaron? For it is evident that our Lord sprang out of Judah, of which tribe Moses spake nothing concerning the priesthood, and it is yet far more evident for that after the similitude of Mechisedec there ariseth another priest who is made not after the law of carnal commandments but after the power of an endless life, for he testifies 'Thou art a priest for The Age, after the order of Melchisedec.' By so much was Jesus made the surety of a better testament because He continueth ever and has an Age-lasting priesthood, for the law maketh men High Priests who have infirmities, but the Word of God which was since the law maketh the Son who is consecrated for

evermore. Now of the things which we have spoken, this is the sum; we have such a High priest who is set on the right hand of the throne of the Majesty in the Heavens, a minister of the sanctuary and of the true tabernacle, which the Lord made and not man. Almost all things are by the law purged with blood and without the shedding of blood there is no remission; it was therefore necessary that the pattern of things in the heavens should be purified with these, but the heavenly things themselves were better sacrifices than these, for Christ is not entered into the holy place made with hands, which are the figures of the true, but into Heaven itself, now to appear in the presence of God for us. And now has He obtained a more excellent ministry by how much also He is mediator of a better covenant which was established upon better promises, for if the first covenant had been perfect, then there should be no place for a second. But finding fault with the old He saith 'Behold, the days come when I will make a new covenant with the house of Israel and with the house of Judah, not according to the covenant that I made with their fathers in the day when I took them by the hand and led them out of the land of Egypt, because they continued not in my covenant, and I regarded them not,' saith the Lord. 'For this is the covenant that I will make to the House of Israel after those days,' saith the Lord. *'I will put my laws into their minds and write them in their hearts, and I will be to them a God and they shall be to me a people and they shall not teach every man his neighbor and every man his brother saying 'Know the Lord,' for all shall know me from the least to the greatest.'*"

The foregoing quotations from Paul's Epistle to the Hebrews are not found there consecutively, as here arranged, but it is necessary to intelligently piece the Bible narrative together so that we may obtain an outline of the trend of future development which has been sketched out by the divine Hierarchs to guide our evolution. Comprehension of this plan is essential to the correct understanding of the Cosmic relationship of Freemasonry and Catholicism; it is also necessary to fully appreciate the purpose of the Molten Sea and to

learn how to intelligently make this wonderful alloy. As Paul says, these things are hard to say but we shall make an attempt to present the mystery of Melchisedec and the Molten Sea in plain language so that we may aid in the expressed purpose to enlighten all men, that all shall know from the least to the greatest what is the purpose of evolution, and thus give them a chance to align themselves with the trend of Cosmic events.

To understand the mystery of Melchisedec we must revert to the earlier epochs of man's stay upon the earth during the age called the Hyperborean Epoch, because the earth was then in an extremely heated condition. Man in the making was then double sexed, male-female, like so many of our present plants, but he also resembled the plants in being inert and lacking in desire and aspiration. At that time man was the tractable ward of the Divine Hierarch who guided him physically and these are darkly referred to in the Bible as "Kings of Edom." Later, during the Lemurian Epoch, when the body of man had crystallized and condensed somewhat more, mankind was divided into sexes physically, but as their consciousness was still focused in the spiritual world they were unconscious of the physical act of generation, as we are now of digestion. Neither did they know birth or death, but were in fact totally unaware of the possession of a physical vehicle, until in time they sensed it during the generative process, and it was then said that "Adam *knew* Eve." At that time the Lucifer Spirits, fallen Angels and inhabitants of the warlike planet Mars, taught them how to eat of the tree of *knowledge*, which is the symbolical name of the generative act. Thus by degrees their eyes were opened and they became aware of the physical world, but lost touch with the spiritual and with the Guardian Angels, who had previously been their benevolent guides. Only a few of the most spiritual among them retained their higher vision and the communion with the Divine Hierarchs and these were then known as prophets, who acted as messengers between the invisible divine leaders and their respective people. But in time mankind desired to select their own leader and demanded visible kings; at least we know that

the Israelites repudiated the divine rulership and demanded a king, and thus Saul was appointed. Then the dual office of Ruler and Priest, temporal and spiritual leader, was also divided, for no man sufficiently versed in worldly matters to fill the office of king efficiently had been found holy enough to also undertake the spiritual leadership of his brethren, and vice versa. A true priest, able to lead his flock spiritually, cannot also beneficently dominate their physical fortunes as ruler of a temporal domain. For as *Statecraft*, in its highest phase, aims to rule the masses, with an eye single to their physical welfare, and *Priestcraft* benevolently exercised seeks to guide them solely for the soul's progress, conflict must of a necessity follow, even though both the spiritual and temporal rulers were actuated by the highest and most unselfish motives. Melchisedec was the symbolical name of the divine hierarchs who filled the dual office of king and priest. In the guidance of their double-sexed charges and while they reigned there was peace on earth, but as soon as the office of king and priest were divorced and the sexes divided it is not surprising for the reasons given above that the peaceful reign of Melchisedec has been followed by an age of war and strife, such as has been experienced during the present dispensation. Then the unifying factors of a dual office in the ruler and the double sex of his people precluded the clashing of interest which now obtains, until another divine ruler shall present himself to embody within his own person the qualifications of the dual office of king and priest after the order of Melchisedec and sex generation be abolished. In this connection it is significant that the Bible narrative begins in the Garden of Eden, where mankind is innocent and male-female. Then in the next chapter we are told of the division of sexes, the transgression of the command not to eat of the Tree of Knowledge, and the infliction of the penalty—painful parturition and swift death. From then on the Old Testament tells of war, struggle, and strife and in the last chapter makes the prophesy that there shall a Sun of righteousness arise with healing in his wings. Then the New Testament opens with an account of the birth of Christ, who

proclaimed a kingdom of the heavens which is to be established. He is later called King and Priest after the order of Melchisedec, uniting within himself *the dual office*, and it is also said that in that heaven there will be neither marrying nor giving in marriage, for the *soma psuchicon*, or soul-body, which Paul tells us is the vehicle we shall use in the kingdom of heaven (First Corinthians, fifteenth chapter), is not liable to death and decay. Thus there will be no death, and birth of bodies like those generated in wedlock would be superfluous, for Paul tells us that flesh and blood cannot inherit the kingdom of God. Hence marriage will be unnecessary, the clashing of interests due to the lust of sex and the love of power will then disappear and the love of souls be hallowed by the dove of peace.

Thus it is plain that the Sons of Cain with their followers, the *Craftsmen*, and the Sons of Seth with their retinue, the *Churchmen*, must finally merge and be unified in the Kingdom of Christ. We have already seen how Hiram Abiff, the Widow's Son, forsook his father, the Lucifer Spirit Samael, after the *baptism of fire* in the Molten Sea, and how he received the mission to prepare the way for the kingdom among the Sons of Cain, his brethren, by developing their arts and crafts as temple builders—Masons, and teaching them the preparation of the Philosopher's Stone or Molten Sea. Thus also the physically negative Sons of Seth must learn to leave their father Jehovah, and naturally the first to take the step must be a great soul

As the superlative skill of the Sons of Seth was focused in Hiram Abiff at the time of his baptism of fire, so the sublime spirituality of the Sons of Seth was centered in Jesus at the time of His *baptism in the water* of Jordan. When He arose from this water He was in the same position as Hiram emerging from the fire; each had left his respective father, Jehovah and Samael, and was ready to serve the Christ. Therefore the Christ Spirit was seen at the Baptism to descend upon Jesus' body, which was inhabited and used by Christ during His ministry; Jesus himself, the spirit, left that body and was given a mission to serve the churches while his body was being used for direct teach-

ing by the Christ, and his blood prepared as an *Open Sesame* to the Kingdom of God, a Panacea to be used by His brethren, the Sons of Seth, in the same manner as the Molten Sea serves the Sons of Cain. In the Epistle of the Hebrews where Paul gives us a few hints concerning the Mystery of Melchisedec in the character of High Priest, he emphasized the absolute necessity of blood as an adjunct to the Temple Service; he shows how the High Priest was required to offer blood for his own sins before he was qualified to give sacrifice also for the sins of the people, and that this double sacrifice must be performed year after year. He points to the sacrifice upon Golgotha as having been made *once and for all*, providing away of atonement through the blood of Jesus. During the regime of Jehovah the blood of humanity had become impregnated with egotism, which is the separative factor in this age. From this sin it must be cleansed before mankind can be united and enter the Kingdom of Christ. That was a gigantic task, for humanity had become so impregnated with selfishness that scarcely anyone would do another a favor. Hence the panorama of life at the time of Christ contained nothing that would give them a life in the First Heaven and make for spiritual progress. Almost all their post mortem existence was spent in the purgatorial expiation of their wrong-doings, and even their Second Heaven life, where man learns to do creative work, was almost barren. Then Solomon the King was again called into the arena of life to perform a mission for the benefit and welfare of his brethren, the Sons of Seth. He was peculiarly fitted for this work because at heart he was unselfish, as shown by the request which he made at the time when Jehovah appeared to him in a dream and asked what he would have as a gift when he ascended the throne, and Solomon said unto God "Thou hast showed great mercy unto David my father and hath made me to reign in his stead: now, oh Lord, let thy promise unto David my father be established, for Thou hast made me king over a people like the dust of the earth in multitude. *Give me now wisdom and knowledge*, that I may go out and come in before this people, for who can judge Thy

pie that is so great?" And God said to Solomon: "Because this was in thine heart and thou hast not asked riches, wealth or honor, nor the life of thine enemies, neither yet hast asked long life, but hast asked wisdom and knowledge for thyself that thou mayest judge my people over whom I have made thee king, wisdom and knowledge is granted unto thee, and I will give thee riches and wealth and honor such as none of the kings have that have been before thee, neither shall there any after thee have the like."

It was this characteristic of unselfishness developed in former lives that fitted the spirit of Solomon that inhabited the body of Jesus for the high mission it was destined to fulfill: to serve as a vehicle for the unifying unselfish Christ spirit, for the purpose of bringing to an end the division between the Sons of Seth and the Sons of Cain and uniting them in the Brotherhood forming the kingdom of heaven.

When Faust made the pact with Mephistopheles, as recorded in the ancient soul-myth of that name, he was going to sign it in ink, but Mephisto says, "No, sign it in blood." For this request Faust asks the reason and Mephistopheles says knowingly and cunningly, "*Blood is a most peculiar essence!*" It is said in the Bible that the blood of bulls and calves will not take away sins, and that is reasonable, but how then about the blood of Jesus, which is extolled as a panacea? To understand this great mystery of Golgotha it is necessary to study the composition and the function of the blood from the occult point of view.

When blood is placed under a microscope, it appears as a number of minute globules or discs, but when seen by the trained clairvoyant as it courses through the living body, blood is a gas, a spiritual essence. The heat is caused by the Ego which is within that blood, for as the Bible says the *life* is in the blood and Mephisto was right when he said that it is a most peculiar essence, for it contains the Ego and whoever wants to obtain a power over the Ego must have his blood.

The human Ego is more powerful than the Group spirit of the animal, as we can see when we apply the scientific test known as hemolysis.

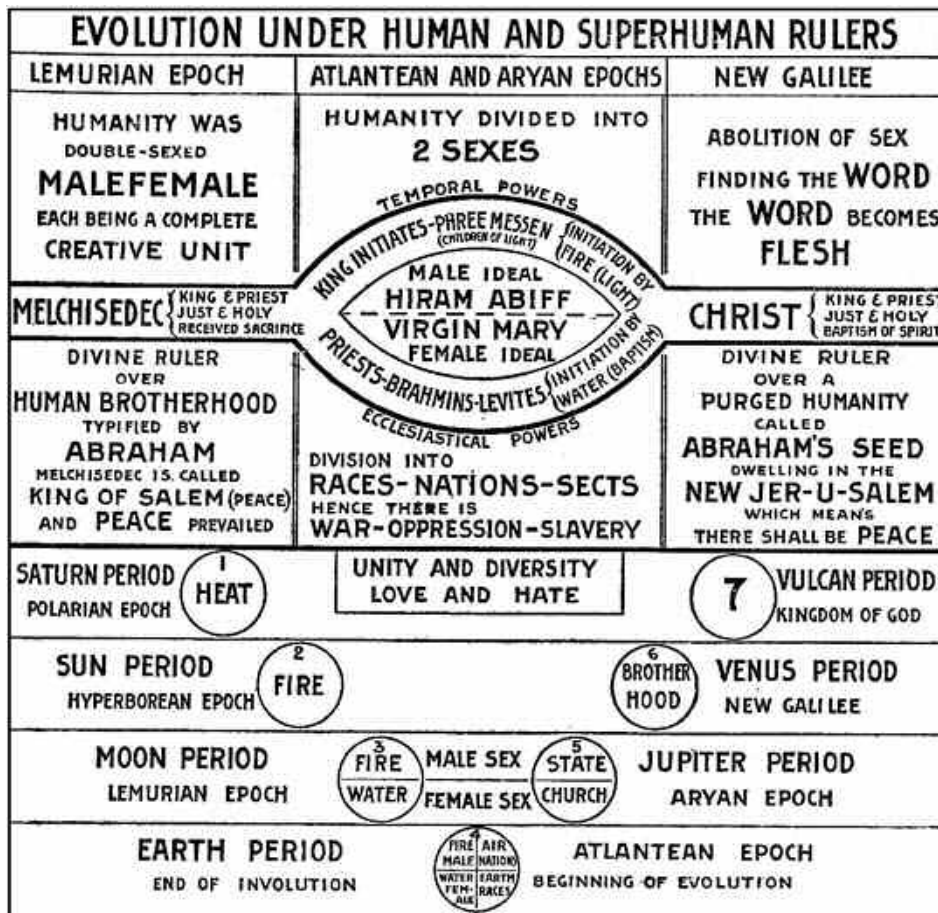
Strange blood of a higher animal will kill, if inoculated into the veins of a lower species. If we take human blood and inject it into an animal the animal will be unable to endure the high vibration that is in the blood of the human being. It dies. On the other hand, a human being may be inoculated with the blood of a lower animal. In ancient times it was strictly forbidden anyone belonging to a certain tribe to marry into another tribe because it was known then by the leaders of humanity that the strange blood would kill something; it always does. We read that Adam and Methuselah lived so many centuries. At that time it was the custom to marry in the family, marry as closely as possible, so that the tie of blood might be as strong as it could be made. Then the blood that coursed through the veins of the people in that family contained the pictures of all that had happened to the different ancestors and this was stored in the mind which is now subconscious. Then it was consciously and constantly before the inner vision of all people and each family was united by this common blood wherein the pictures of their ancestors lived. The sons saw the life of their father and thus the fathers lived in themselves, and since the consciousness of Adam and Methuselah and the other Patriarchs lived for centuries in their descendants, they were said to live personally.

It was then as great a crime to marry *Outside* the family as it now is to marry within. Even among the early Norsemen we learn that if anyone wanted to marry within a strange family, he was first obliged to mix blood; it must first be tested to see whether his blood would mix with that of the family into which he desired to marry. And thus hemolysis was known to some in some of its phases at least. If the blood did not mix, it would bring about *confusion of caste*," as the Hindu says, and a straight line of descent must be kept, for otherwise those pictures in the inner vision would not be the same, they would be confused. This was what engendered the selfishness, the clannishness, and the struggle and strife in the world. To break that up, the practice must be discontinued; thus when Christ came He advocated the discontinuance of the practice when He said: "Before

Abraham was, I am.” I do not care for the race father, but I glory in the I Am, the Ego that was long before he was. And He said: “Who does not leave father and mother cannot follow Me.” As long as you are tied to the family, the nation, the tribe, you are siding with the old blood, the old ways, and cannot amalgamate into it universal brotherhood. That can only come when you marry internationally because when you have so many nations, the way to unite them is through marriage. Let Abraham, the race and tribe rather, die; let the *I Am* live. He knew the occult effect that the mixture of blood in international marriage always kills something; if it does not kill the animal, it kills something else. If we mate a horse and a donkey the outcome is a *hybrid*, the mule; in that mule something is missing, on account of the mixture of strange blood, namely, the faculty of propagation which is lacking in all hybrids. Similarly, when we

marry internationally something else is killed and that is the pictures in the inner vision. The different pictures of different families clash. And so the clairvoyance, the touch with the spiritual world, with the memory of Nature, has waned since that practice was taken up. The Highland Scot, who marries in the clan, and the gypsies alone retain this second sight in a measure. Thus we see that the blood is now differently constituted from what it was in the earlier ages of human evolution and the body of Jesus was a pioneer vehicle of superlative purity at the time when the Christ spirit entered it, as an avenue of ingress into the center of the earth by the identical path which had previously been taken by Hiram Abiff when he jumped into the Molten Sea and was conducted along the path of Initiation to the center of the earth where Cain his ancestor dwelt.

This journey of Christ is recorded in the Epistle



or Jude after He had been freed from the flesh by the violent death on Golgotha. When anyone is killed, the venous blood with its impurities clings closely to the flesh and therefore the arterial blood which flows is distinctly cleaner than it would otherwise be; it is more free from passion and desire. And being etherealized by the great Christ Spirit, *the cleansed blood of Jesus overflowed the world, purified the region of selfishness to a great extent, and gave man a better chance to draw to himself materials which will allow him to form altruistic purposes and desires.* Thus the age of altruism was there inaugurated. By faith in this blood, and by imitation of the Christ Life, the Sons or Seth are therefore provided with a means of purging from themselves the curse of selfishness, while the Sons or Cain were given the emblem of the *Rose and the Cross* to teach them to work faithfully to make the Molten Sea, the Philosopher's Stone, and to find the *New Word* which shall admit them to the kingdom, for they believe more in works than in faith.

The accompanying chart shows graphically the three Ages mentioned in this article:

(1) *The first Age*, when each human being was a

complete creative unit, male-female, double sexed, and was ruled by one hierarch, Melchisedec, who filled a dual office as King and Priest.

(2) *The second Age*, when the division of the sexes into men and women and the division of the rulership into State and Church cause war and strife.

The State espouses the cause of *Fatherhood and Man* and upholds the male ideal of Arts and Crafts and Industry, embodied in Hiram Abiff.

The Church espouses the cause of *Motherhood and woman* and holds aloft the female ideal of love, hearth, and home embodied in the Madonna and her child.

It is the conflicting interests of the man and the woman, the home and the shop, the Church and the State, which cause the economic struggle, the war and the strife with which mankind is cursed and which make all long and pray for the reign of peace.

(3) *The Third Age*, when a divine Christ, who, like Melchisedec, fills the dual office of King and Priest, shall rule over a purged and glorified humanity, which has risen from sex-love to soul-love.

Saturn the Benefactor

Dr. J. Casey

AMONG those with a knowledge of Astrology, Saturn is always blamed for our misfortunes and frowned upon for his chastisements. He seems to delight in holding up before our mind's eye formidable obstacles. He causes the most exasperating delays and frustrates our plans as though he had no consideration whatever for our welfare. When he irritates and provokes us, we can imagine he is laughing and taking delight in our discomfort. But it cannot be that he is wholly bad. You know he is one of the Planetary Spirits, and also a son of God, just as we are, so it must be that he is working for our ultimate good.

Perhaps we are like the child who cannot see why all its notions should not receive immediate attention, and who believes its punishment is out

of all proportion to the severity of its offense.

That delay he caused perhaps protected us from losing our savings. It was very provoking to have to wait week after week and month after month before we could execute our plans, but during that interval we discovered flaws which, after being eliminated, improved our plans so that our scheme terminated so successfully. Perhaps we were so ambitious and desirous of accomplishing something that we did not then realize a certain degree of maturity was necessary before our services would be valuable to the world. It was the mission of Saturn to teach us. We can hardly be blamed if we fret a little when the polishing is severe, but we may be sure Goethe was right when he called Saturn "the Spirit of Negation; the power that still works for good, though scheming ill."

Question Department

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The Psychological Phenomena of the Trance State

A CORRESPONDENT sends us a newspaper clipping in which someone asks the Editor what is really the Aquarian Age, and the question is answered by Mr. Edgar Lucien Larkin, as follows: "There is no Aquarian Age; this *fake* was started by professional *fakers* by teaching that the Solar System entered Aquarius recently. Not one tells when and they write asking me the real date, but the Solar System is going directly away from Aquarius with the speed of twelve and a half miles per second; the Solar System never has been and never can be anywhere near Aquarius, yet pamphlets and monthly magazines are constantly issuing articles saying the same old thing, that the Solar System has just entered Aquarius and great changes are coming to this human race, all of which is totally false."

Our correspondent wants our ideas of the matter, as we believe in and advocate the view that the Aquarian Age is at hand. We are therefore also among the class of publishers denounced by Mr. Larkin as "fakers," but have no hesitation in complying with the request of our correspondent to shed more light on the subject of the Aquarian Age on that score, for we are not disturbed by the attack when we consider the source. It should always be remembered that the value of a statement depends upon the knowledge of the person who makes it, and Mr. Larkin has absolutely no professional standing among Astronomers; he has had no scientific training whatever, and has never been connected with any great Observatories. He is, in fact, an amateur. When the Pacific Electric Railway built its scenic route to Mount Lowe, it also erected a little toy observatory on Echo Mountain, in the foothills below Mt. Lowe, as a drawing card to advertise its trolley trip. Mr.

Larkin was then hired to entertain the tourists, which is an easy task, as they are not usually qualified to discriminate concerning the statements he makes and accept his rant as gospel. Some Editors print his pseudo-scientific effusions because they know that the vastness of the subject of Astronomy appeals to the public.

So far, so good; we have no quarrel with Mr. Larkin for his desire to pose as the head of a great Observatory to those who do not know him and therefore believe that he is a great authority, but it is bad policy for the pot to call the kettle black, and he should not be so quick to cry "faker" at all who believe in the Aquarian Age. Perhaps he does not really mean it, for he is constantly mingling with people of liberal thoughts who hold these ideas and *he knows what they really mean*, so it is probable that he only answered the question the way he did because that seems to be the attitude of the real bona fide scientific Astronomers whom he likes to imitate.

The question is one which depends upon the point of view, in one of its phases. It is true, what he says, that the Solar System has never been in Aquarius and never will be; that it is in fact moving away from the constellation of Aquarius. But it is also true that the Sun has never "risen," and never will "rise," yet we do not denounce the man who makes use of that expression as a faker; we understand that from the point of view of an observer on the earth *it appears* as if the Sun rises, and the Occultist means something similar when he says that we are going into Aquarius by the precession of the equinox. We do not stop to say that by the rotation of the earth on its axis the Sun came in view at seven o'clock, we say simply the Sun rose at seven o'clock, and for similar reasons we do not say that because of the precession of the

equinox it now appears as if the Sun, when viewed from the earth, is nearing the constellation Aquarius at the time when it crosses the Equator at the vernal equinox. If we did, all Astronomers would agree with us concerning the phenomenon seen in the heavens, though they would disagree with us in our contention that this has an influence upon the affairs of humanity. But instead of using this long explanation, we simply say that the "Sun is going into Aquarius," and people will just have to keep on criticizing until they have learned to understand what we mean by this expression, just the same as they understand what is meant when we say the Sun rises.

In the meantime students of the Occult philosophies ought to familiarize themselves with the Astronomical facts so that they may be able to intelligently give a reason for their beliefs, for it cannot be denied that when students who have studied the higher philosophy and thereby acquired a knowledge of superphysical facts are found wanting in their knowledge of the facts that are closely at hand, such as given by Astronomy and Physiology, it does not impress the hearers very well.

When we speak so learnedly about man's finer vehicles, we ought also to know at least the main facts concerning the dense body which everyone sees, and when we speak about the influences of the stars, we ought also to know something of the facts concerning the mechanical motions of the heavens as understood and known by Astronomers. In order, therefore, that students who have not familiarized themselves with these things may gain an insight into the matter we will elucidate briefly. For a more thorough explanation, the student is referred to our *Simplified Scientific Astrology*." The subject is there dealt with in the Philosophic Encyclopedia under the heading "*The Intellectual Zodiac*," and elsewhere.

When the earth moves in its annual orbit around the Sun, it seems, when viewed from the earth, that the Sun travels through the heavens in a narrow belt consisting of twelve constellations or groups of stars which have been given certain names: Aries, Taurus, Gemini, etc., and if the axis of the earth were as stationary as the axle of a

wheel, the Sun would always be found at the same place in the constellation where it was on the same day the year before. But the axis of the earth has a wobbling motion somewhat resembling that of a spinning top, whose momentum is about spent, and this changes the apparent position of the Sun as viewed from the earth in such a manner that it appears to reach any given position a little too early; *it precedes*, and therefore Astronomers speak of the "Precession of the Equinox." That is to say that the Sun appears to cross the Equator at the vernal equinox each year a short distance *before* it reaches the point where it crossed the preceding year. Thus, if one year it crossed in the first degree of Aries, the next year it would cross slightly within the limits of the constellation Pisces, the following year it would be still further away in Pisces from the first point of Aries, and so on. This backward notion, however, is so slow that it takes nearly twenty-six thousand years to go backward through the twelve signs, or twenty-one hundred years to go through one sign, or seventy years to move through one degree.

Astronomers usually speak of "degrees of right ascension" by which they divide the circle of the heavens into the usual number of three hundred and sixty degrees, starting with the point where the Sun crosses the Equator at the next preceding vernal equinox. But they also call the first thirty degrees from that point Aries, the second thirty degrees Taurus, etc., the same as the Astrologers, and thus there is *the natural zodiac*, composed of the twelve constellations or actual groups of stars in the heavens, which change so little that it is imperceptible in the lifetime or even in several hundred years, and *the intellectual zodiac*, which starts from the point of the vernal equinox for any given year.

Seeing that the Sun by precession travels *backwards* among the signs of the Zodiac, it will be understood that there must come a time when the vernal equinox occurs in the first point of Aries; and thus during that year the intellectual and natural zodiacs agree. This occurred the last time about the year 500 A. D., and as the Sun has been traveling backwards at its accustomed rate of one

degree in about seventy years, it is evident that at the present time the vernal equinox occurs in about ten degrees of Pisces, and that *it will be about A. D. 2600, or seven hundred years, before it actually enters the constellation Aquarius*. Or, to be in line with scientific facts, let us say, before it *appears* from the earth as if the Sun crosses the Equator in the constellation Aquarius, and during the twenty-one hundred years from that time it will appear as if the Sun were in the constellation Aquarius every year at the time when it crosses the vernal equinox. And thus it may be said that the Aquarian Age comprises the twenty-one hundred years counting from about A. D. 2600, during which the Sun by precession appears to be in the constellation Aquarius at the time when it crosses the Equator at the vernal equinox.

Has the reader ever sat quietly absorbed in a book or perhaps in writing or some other task, and then suddenly become aware that someone was standing behind his or her back, the approach of whom had been undetected because of absorption in the book or other matters? If so, though the person did not speak or move, the presence was felt more and more keenly until it made you turn. Surely this experience is so common that everyone is personally aware of the fact, but what is the explanation? It is simply this: That besides the physical body which we all see, man has certain vehicles which are invisible to the ordinary vision; and *these subtle sheaths extend beyond the physical body*, so that when we stand close to another person the ethereal bodies intermingle and at a time when we are very quiet and passive these subtle influences are more readily felt than at other times, though they exist and are powerful factors in our lives at all times.

“As above, so below” and vice versa; this is the law of analogy, the master-key to all mysteries. Man is the microcosm and the stars are the macrocosm; therefore we may conclude that these great stars which move in the heavens and are the bodies of spirits have subtle vehicles similar to the auric atmosphere of our earth. Hence the proximity of the Sun to the constellation Aquarius at the time of the vernal equinox transmits these influ-

ences to the earth along with the solar rays and as the spring is the particular time when everything on earth is impregnated with life we may also judge that the Aquarian Ray thus transmitted will make itself felt among the people of the earth, no matter whether they believe it or not. So if we can find out what is the influence of Aquarius we shall be able to answer the question, “What is the Aquarian Age” from another point of view, and Astrology gives us this information based on experience and observation. Aquarius has an intellectual influence, which is original, inventive, mystic, scientific, altruistic, and religious. Thus if we apply the Biblical standard, “By their fruits ye shall know them,” to this problem, we would expect to see that the Aquarian Age would be ushered in by original endeavors along all lines connected with Science, Religion, Mysticism, and Altruism, and we can now look back upon a period of about seventy years in which the Sun by precession has traveled one degree in the orb toward Aquarius. During that time we find that there has been very marked change in all lines of thought and endeavor from that which history records throughout the past two millennia.

Almost all the inventions which make our life today what it is have been made during that time. The telegraph, the telephone, the use of electricity, the conquest of the air and steam, the gas engine, which is superceding steam, and inventions too numerous to mention are making the Aquarian progress in the physical world. We also note the rapid rate at which all the movements of liberal thought in religious matters are superceding the old creed-bound conditions and the increased number of those who have developed the spiritual sight and are investigating the trend of evolution into the higher planes.

Note the rapidity with which the Science of Astrology is gaining ground, and in this respect we may mention that one firm which deals in Astrological Ephemerides, which can only be used for Astrological calculations, is reported to sell about half a million a year. All these things show, or give an inkling of, what may be expected to happen during the Aquarian Age. For when so

great strides have been made during seventy years while the Sun is just beginning to transmit the influence from the outskirts of Aquarius, what then may be expected when it enters the sign itself. Both the possibilities and the probabilities are far beyond the range of the wildest imagination, and this applies both to the physical and the psychical side of life. It is the opinion of the writer that at least the etheric sight will then be developed in the greatest majority of mankind, if not by all, so that the sting of death will be removed, at least partly, by the companionship that will exist after our friends and relatives have passed out of the body, for we shall then continue to see them a while and have time to get used to the fact that they are going to higher realms.

The little children who die and retain their vital body, we shall not grieve for at all, for they will probably remain with their parents until it is time for them to take a new embodiment. This often occurs in the same family, so in those cases there would be absolutely no sense of loss. When this point in evolution is reached mankind will also be so much more enlightened that it will avoid many of the pitfalls which cause trouble today and it therefore favors a much happier existence than has been the rule up to the present stage. The added intellect will help us solve the social problems in such a manner that it will be equitable to all and the use of continually improving machinery will emancipate mankind from the physical toil to a great extent and leave more room for intellectual and spiritual improvement.

THE NECESSITY OF RE-BIRTH

Question—To those brought up in the teachings of Spiritualism and Swedenborgianism it is easy enough to accept the fact of life hereafter and of incidental purgatorial experience therein, but it is not easy for them to understand why it is not entirely feasible for the individual to obtain all the subsequent conditions of existence necessary to progression in the spiritual world itself without returning to the physical plane for re-birth in new lives. If there be an imperative reason for such return to the flesh as Rosicrucianism sees it, will

you not state this briefly but explicitly in the magazine?

Answer—The necessity for re-birth has two phases, one physical and one spiritual; if the mineral components of our bodies did not crystallize, so that it were possible for us to keep them young and pliable for millions of years, it would not be necessary to take re-birth; we could learn the lessons of life through the unbroken stretch of ages, but on account of our ignorance and abuse of this body it does not last for more than three score and ten years, as the saying is, and probably not one-half that time as an average. Hence, if we live here only one short life of thirty or forty years, we would be unable to learn the lessons which are to be taught us in this environment, and that would be a waste of energy.

We, as human beings, would not think of building an elaborate school and furnishing all the requirements for teaching the pupils and then graduate the students after one day's attendance, and that would be exactly analogous to a cosmic system which would require the attendance of pupils at the school of life during only one life-day. But when the first school day is over we send the pupil home to assimilate this lesson and to prepare for the next day's schooling, and so on through many days and years. Similarly the divine Hierarchies who guide our evolution send us to school on earth each life-day and at the close thereof we are called to our heavenly home to rest up and prepare for the schooling of the next life-day. It would be an absolute impossibility for our school masters to cram all the wisdom to be learned in the school into the head of any pupil, be he ever so precocious, if the time were limited to one day. But given many successive days, which in the end amount to years, they are able gradually to impart their knowledge to him; similarly also in life's school.

Cosmic wisdom and cosmic love cannot be taught in a short time. It takes ages, for the divine qualities are not mushroom growths which can be attained over night. They resemble rather the sturdy oak which requires a century to develop, but has as a compensation a sturdiness and strength

which is not approached by the mushroom. Furthermore the constitution of, and the conditions in, the spiritual worlds render them unsuitable to the phase of progression which it is necessary man must learn from the physical world. At the present time, mankind is developing the mind by the use of *right thought*, which has to be turned into *right action*, and this can best be done in a realm where conditions are firm and rigid. When an inventor imagines a machine or contrivance, he visualizes it and it may seem to work splendidly *in his mind*, but the wheels which revolve so nicely in the world where interpenetration is the law are often found to rub against each other and to be in each other's way when the model is made in physical material.

Thus it shows that his thought was wrong and he is then forced to go to work and correct the mistake or abandon his project. Thus the physical condition acts as a corrective and by showing him his mistake makes it possible for him to gradually learn to evolve the right thought and embody it in a machine that will work. Similarly, if a man undertakes a business project, he thinks out in detail how it should work, but subsequent developments often teach him that he has miscalculated, and thus he also, by his mistakes, is shown where his thought was wrong, and thus given the opportunity to correct it. These things cannot be learned in the Spiritual World, where one goes out of a window just as easily as through a door, or up the chimney, because everything is fluidic and plastic.

Being divine, we have infinite possibilities latent in us, and we are Gods in the making. Thought is the creative power and unless we learn how to use that in the right manner, it would prove a curse instead of a blessing, both to ourselves and the creatures who are to be helped by us in future ages. For we would be unable to help them in the creation of suitable vehicles, as we have been helped and are being helped by others higher than us in the scale of evolution. Thus we would create monstrosities and therefore the school of earth is an absolute necessity to teach us to *think right*, and thereby *create right* in both the denser and finer

material of the cosmic substances with which we have to work.

THE TESTS OF INITIATION

Question—What are the tests of initiation, which it is said the candidate must pass before he is initiated?

Answer—The candidate for initiation very often does not know that he is a candidate; usually he is simply living the spiritual life of service to his fellowmen because that is the only life that appeals to him, and he has no ulterior thought or object in so doing. But nevertheless he is being tested and tried all the time unconsciously to himself, for that is part of the process. No candidate is ever taken into an initiation chamber and tried or tested; the tests come in the daily life and in the small things which are seemingly very unimportant but really of prime significance, for if a man cannot be faithful in little things how could he ever be expected to be faithful in the great! Furthermore, the Elder Brothers of Humanity, who have charge of this work with respect to their younger brothers, are always sure to pick out his most vulnerable point, because if he is tried, tempted, and falls, this serves to call his attention to the weakness in his character, and thus he has an opportunity of correcting it, which he would not have if temptation were not placed before him. So the tests are not wholly made for the purpose of seeing whether he would keep the trust, but also for the purpose of giving him the chance to strengthen his weak points, and the tests are therefore never the same in the case of any two candidates, for what would be a temptation to one would pass the other absolutely without making any impression upon him whatever. By the life of unselfish service, and through the strength gained by passing the various tests, the candidate weaves the golden garment of the Soul Body, which prepares him to enter the Invisible Worlds, and the process of initiation consists then in simply showing him how to make use of the power which he has accumulated within himself by his own work. But no one can initiate anyone else unless he has the power within, any more than an empty shell can be exploded.



The Astral Ray

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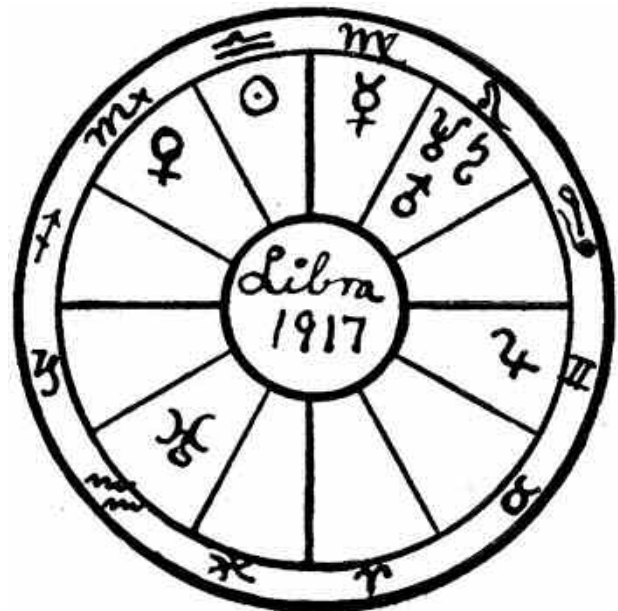
The Children of Libra---1917

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

Born between September 24th and October 23rd inclusive.

LIBRA is the seventh sign of the Zodiac and the children which are born under that sign are ruled by the planet of love, Venus. The symbol of Libra, in the pictorial Zodiac, is a pair of scales, and this instrument describes graphically their principal characteristic. The children of Libra are very ardent in anything they do. They take up vocation or an avocation with a zeal and an enthusiasm which for the time being excludes all other things from their consideration, but after a while they may drop it just as suddenly, take up something else as a trade, a fad, or a hobby, and

pursue that with an equal energy and absorbing interest. This is in fact one of their principal faults, as they find it very difficult to settle down to anything definite, and continue in it with patient persistence until they have achieved success.



Libra is the sign where the Sun changes from the northern to the southern hemisphere; it crosses the equator there. And consequently the Sun is very weak at that point. It is the great life-giver going down into the dark winter months, and therefore Saturn, the planet of darkness, is exalted in Libra. Thus we find two natures very markedly expressed in the children that are born under this sign: one is that of the Sun, which is cheerful and

optimistic, the other is that of Saturn, which is morose and melancholy. And this expresses itself in the changeable nature of the Libra children; sometimes they are up in the seventh heaven, optimistic and enthusiastic, cheerful and happy; then as suddenly and without any seeming cause the scale swings and they seem to be down in the dumps of worry and melancholy, just as if they had not a friend in the world. And as a matter of fact, they make many friends, for they have a basically kind disposition engendered by the Lady of Libra, Venus, but they also have a quick temper, though fortunately they do not hold spite. They are exceedingly fond of pleasures in general and particularly lean towards art and music.

This year's Libra children will be specially quick and intuitive, for Jupiter, the planet of optimism and benevolence, is trine to Uranus, the planet of intuition, and Mercury, the planet of reason, is in its sign of exaltation, Virgo. But there is considerable danger with respect to their morals, for Venus, the planet of love, is in Scorpio, the sign which rules the generative organs, and she is in mundane square to the malefics Saturn, Mars, and Neptune in the sign of the heart, Leo. This will make them unduly amorous and parents ought to be careful that they do not form secret practices which may affect their health. The menses of the girls are apt to be extremely copious and the parents should take care to inform them before they

reach that period of their life so that they may not be unduly frightened by this manifestation. Saturn, the planet of obstruction, and Mars, the planet of dynamic energy in the sign Leo, which governs the heart, and square to Venus, is also an indication that the heart of these children will not be strong, and therefore it is the part of wisdom to conserve the energy, particularly during the growing years. On that account parents should carefully guard their children from athletic games and exercises which put a heavy strain upon the heart; by applying the ounce of prevention during the years of childhood, the pound of cure in later manhood or womanhood will probably be unnecessary. Jupiter, the planet of joviality and good fellowship, in the third sign Gemini, shows that these children will have an inclination for travel and will benefit thereby. And we may also note that Jupiter and the Sun are in mundane trine. Jupiter is the planet of opulence and the Sun is the giver of all good things, therefore this benefic aspect between these two lights bespeaks comfortable financial circumstances for these children. They will have plenty of this world's goods and the disposition to enjoy it to the full. This wonderful aspect will also give them a recuperative power and minimize any indication to ill health which might otherwise disturb the balance. We may therefore say that this year's Libra children are indeed born under lucky stars.

Your Child's Horoscope

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

We Do Not Cast Horoscopes.

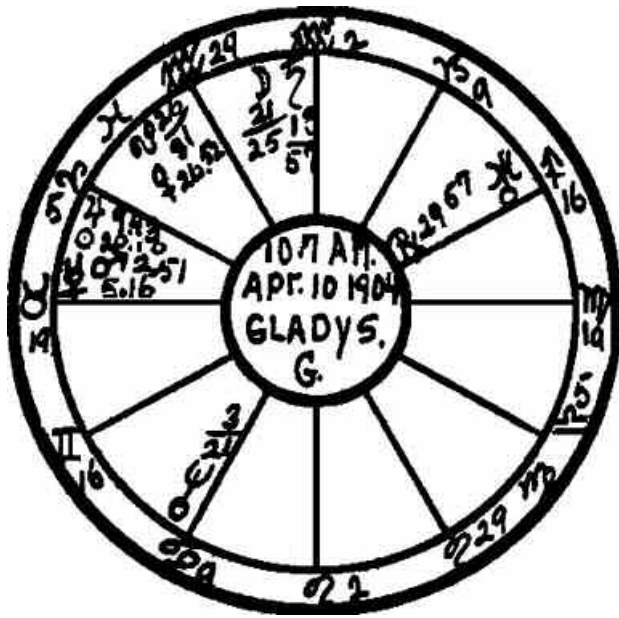
Despite all we can say, many people write enclosing money for horoscopes, forcing us to spend valuable time writing letters of refusal and giving us the trouble of returning their money. Please do not thus annoy us: It will avail you nothing.

GLADYS G., born April 10, 1904, at 7:10 a. m., Albuquerque, New Mexico.

Here we have a young lady with four fixed signs on the angles of her horoscope; this indicates that she is quite set in her ideas, and once she has formed a conclusion she is not very easily

turned from it. That is good so far, because most people are too changeable and flexible and the only people who ever really accomplish anything are people with a strong will. So if Gladys will take care that she leaves herself open to reason and does not become stubborn, it is an excellent char-

acteristic, to know one's own mind, to stick to one's ideas. We see from the horoscope that Gladys has an excellent gift of expression, for Mars, the planet of dynamic energy, is in conjunction with Mercury, the planet of expression, is in the sign Taurus, which governs the throat. Thus it is evident that she is never at a loss for an answer or lacking an argument to defend her side of whatever idea she may espouse. But unfortunately this conjunction occurs in the Twelfth House, which is the House of sorrow, trouble, and self-undoing. Therefore Gladys should be careful not to be too radical in her expressions, or she may find that they will cause her a great deal of trouble throughout life. On the other hand, if this gift is used judiciously with good common sense, it will be one of



her chief assets and help her to advance to a good position, both socially and economically. She is well-fitted to have and to hold such a position, the mind being bright and quick, as indicated by this 'same conjunction of Mars and Mercury. But neither is it lacking in depth for we find the Moon, which other significator of mind, in conjunction with Saturn, the planet of obstruction. This obstructive hand of Saturn always has a very beneficial influence when it is exercised upon the significators of mind, for then it gives depth and concentration, thereby arresting the flighty mind and enabling the person to hold it down to one point,

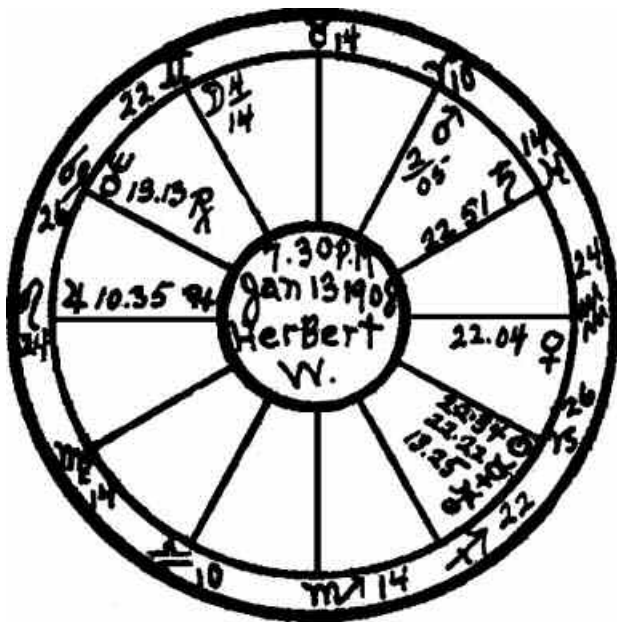
so that he can thoroughly concentrate and study out whatever problem has engaged his attention. Moreover, both Saturn and the Moon are in the intellectual sign Aquarius and sextile to the Sun, which is very powerful in its exaltation sign, Aries. All these things go to show that Gladys has mentality of no common caliber and that she will succeed by means thereof, if she can only hold herself in check concerning the matters which have already been spoken of. The conjunction of the Moon and Saturn also shows that she is no chatterbox, but can keep a secret and can hold her own council. This is a very valuable aspect in life. Just one thing Gladys should beware of and that is friends. For we find that Venus, the planet of love, is in the Eleventh House, governing friends, and in conjunction with the Saturnine Dragon's Tail, also square to Uranus. She may therefore expect treachery and deceit on the part of her friends and that they will throw her over very suddenly and for no cause that can be ascertained. This applies particularly to young people. She will find better success if she picks her friends from among those who are older than herself.

With respect to health we find Saturn to be unafflicted and even beneficently aspected by a sextile of the Sun, the giver of life. It may therefore be said that Gladys will enjoy fairly good health all through life, but the weakest point in her system will be found to be the heart, because Saturn is in Aquarius and works by opposition in the sign Leo, which governs that organ. He will also, on account of placement in Aquarius, give her some trouble from cold in the lower limbs; hence it would be the part of policy to take care not to overexert the heart too much by such violent exercises as running jumping or the like.

Herbert W., born January 13, 1908, 7:30 p. m., Bellingham, Wash.

Here we have a young man born under a lucky star. For at the time of his birth the royal sign Leo was rising with the great benefic planet Jupiter somewhat above the horizon. This will give him a sunny, jovial disposition that is bound to make many friends for him throughout life. We find also

that there were four fixed signs on the angles at the time of Herbert's birth. This shows that he is a strong character, able to form his own conclusions and with sufficient stamina to stick to his ideas once they have been formed. So that although he will be of a very kindly disposition, he will also be quite firm, and this will contribute much to his success. The Moon, being significator of the mind, is in the mercurial sign Gemini and sextile to Jupiter, the planet of optimism, benevolence, and cordiality; she is also sextile to Mars, the planet of dynamic energy, who is powerfully dignified in his own sign Aries. This will give Herbert a very active and benevolent mind, quick perception and a keen imagination. Taking this together with the fact that Mercury, the light-bearer of reason, is going before the Sun and we shall find that the mental powers of Herbert are quite beyond the



average. We also find that the Sun in conjunction with Mercury is sextile to Saturn, the planet of system, order, mechanical ability, justice, and forethought; this deepens the mind of Herbert and will give him the faculty of mechanical construction and executive ability. All these things contribute to success through life. There is but one planet in the horoscope which we find unaspected and alone, the planet of love, Venus. On the other hand, we find that Neptune and Uranus are in opposition and that this occurs from the Fifth and

Eleventh Houses; the Fifth House governs love and courtship before marriage. Uranus, the octave of Venus, is afflicted and therefore evil. Thus we may judge that Herbert is apt to espouse some of the Uranian ideas concerning love and marriage for which society is not yet ready, and that this view may lead into clandestine relationships which will bring their sorrow and trouble in time. It would therefore be well to teach him the sacredness of the relation between the sexes and how and why it ought to be confined within the bonds of marriage under the present constitution of society. If you can help to make him somewhat more orthodox in his ideas along this line it will save him a great deal of sorrow and disappointment. Saturn, placed in the Eighth House in Pisces, the twelfth sign indicating sorrow, trouble, etc., and sextile to the Sun, shows that there is a probability that Herbert will receive a legacy, but that he will have considerable trouble on that account and it would therefore be well for whoever may be likely to leave him anything to be extra careful and particular about the legal instrument which conveys the gift, so that there is no flaw in it to cause entanglement with others or with the law.

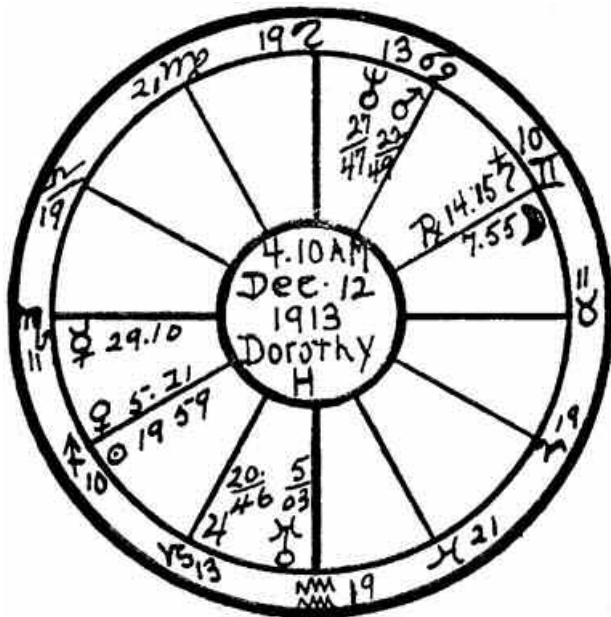
With respect to health we find Saturn placed in Pisces, the sign which governs the feet. This is an indication of poor circulation in the extremities and consequent colds, also obstruction in the abdominal region, but as Saturn is sextile to the life-giving Sun and is not afflicted by a square or opposition, we may conclude these tendencies will probably be very slight and may be greatly minimized by care in the matter of exercise and clothing.

Dorothy A. H., born December 12, 1913, 4:10 a. m., Berkeley, California.

Here we have a delicate little lady who needs all the care her parents can bestow upon her in order to bring her safely to womanhood and to make her strong and healthy. We have four fixed signs on the constitution, but unfortunately the Sun, which is the giver of life, is in opposition of Saturn, the planet of obstruction, and Venus is in opposition to the

Moon, which is the principal factor in the health of a woman. You should be ever careful that she is not exposed to cold during childhood's years and it would be a good thing, as soon as she is old enough to understand, what is meant thereby and what is required, to give her a course of deep-breathing exercises so that she may learn to use her lungs to their fullest capacity. And above everything, be sure that you do not put her into tight clothes or have any corsets upon her; she must be left perfectly free in the movements of her body and she should be as much as possible out in the open air whenever the weather permits; that, of course, is most of the time in Sunny California.

With respect to the mind, we find that she is



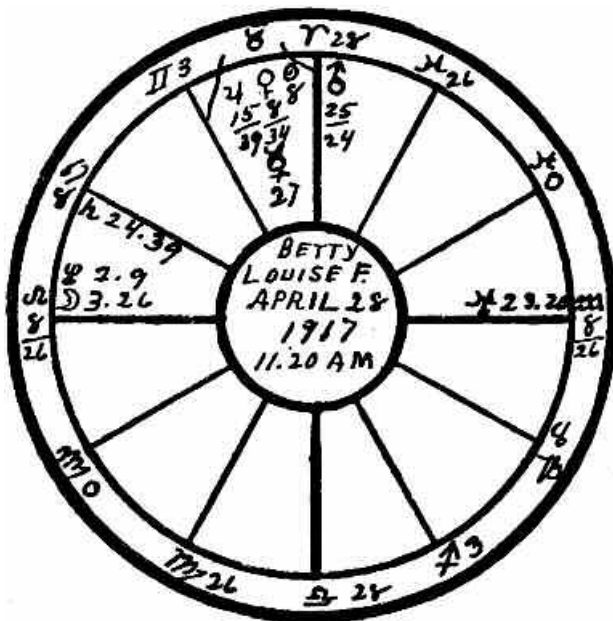
well taken care of for Mercury, the planet reason and expression, is in the Ascendant, going *before* the Sun. He is on the cusp, between Scorpio and Sagittarius and in conjunction with the gentle planet Venus, but square to Uranus, the planet of intuition, in the intellectual sign Aquarius. The square, however, does not interfere with the intuitional powers conveyed by the aspect between Mercury and Uranus, so we may conclude that Dorothy will be extremely bright and quick in her mental operations and that she will learn without seemingly having to apply herself at all. She will also be of a very friendly and loving disposition. But the square to Mercury and Uranus will give

her a very violent temper, and that is bad for anyone of a strong constitution, but it is exceedingly bad for anyone who is somewhat less robust. You should therefore endeavor by all means to teach her self-control, for as she grows older and the system becomes more worn, naturally the ill effects will be more strongly marked and may result in serious illness. The opposition of the Sun to Saturn, which occurs from the Second House to the Eighth, both of them governing finance, and the opposition of Venus to the Moon, which is from the same Houses, shows that there is a likelihood that Dorothy will receive one or more legacies, but also that she will have trouble in collecting them. Therefore it would be advisable to pay extra attention and care to the instruments which are to convey to her the gifts, and while she will not be what we call affluent, it may be said that she will be in comfortable circumstances all her life. So your principal responsibility as parents will be to safeguard her health that she may be able to enjoy her money and not have to spend it upon palliatives and institutions.

Betty Louise F., born April 28, 1917, 1:20 a. m., Oakland, California.

Here we have a little lady with an extremely well-fortified Tenth House: there is the life-giving Sun to bespeak favor for her with those in authority, and able to help her rise socially; the great benefic, Jupiter, giving added testimony of favor, fortune, and cordial social relationship; the gentle Venus, telling of pleasure and enjoyment, is particularly strong because of her placement in Taurus, the sign which she rules. Mercury, the planet of reason and expression, is also in the Tenth House, showing conversational ability. Mars, the planet of dynamic energy, is close to the Midheaven in his own sign Aries, giving her an energetic, ambitious nature, and it is certain that she will always be a leader in whatever set she may find herself, for she has very exceptional ability. But a high position in any capacity always lays the one who holds it open to envy and jealousy from those who are not so fortunate, and Betty will be no exception to the rule. The turbulent

Mars is in Aries, the sign which rules the head and square to Saturn, the planet of secret and malicious enemies, placed in the Twelfth House, the House of sorrow, trouble, and self-undoing. This shows a tendency to an overbearing and domineering manner, a high temper, and consequent trouble from people who will seek to undermine her and whose doings it will be very difficult to check because they are so underhanded. Right here is the point where you may help Betty a great deal by teaching her self-control and patience with others, also to be kind and forgiving. It is very fortunate for you and for Betty that this horoscope has been cast while she is still in her veriest infancy; it gives you a chance to work on her from the



very start of life, and by knowledge of the principal fault latent in her you may do her an incalculable service by helping her to overcome. Every show of temper should be firmly but kindly dealt with. There is a method which is used with a very considerable success and benefit to the child. It consists in placing two mirrors in a corner and whenever the child shows temper seating it in its little chair close up to the two mirrors so that it cannot possibly turn away but is forced to see its distorted features in the glass. The effect is usually magical; the child does not like to see itself in that state and after a few moments it will smile through its tears, and the fit of temper will be past. Thus, in time, they learn self control and whatever

er is firmly inculcated during the first seven years of life, when the habits are formed in the gestating vital body, stays with them during the rest of this, their earth existence. So now is the time to begin the work of helping her.

You will find that Betty is a very restless child, for the flighty Moon and Neptune, the houseless wanderer, are in conjunction on her Ascendant. This gives her an insatiable wanderlust, but she will benefit from every change she makes, for she has a deep, powerful mind given her by Mercury sextile to Saturn, and will always come out all right, no matter how risky it may look. That is to say, except in one thing. Marriage will bring her trouble, for the Sun, Which is the significator of the husband for a woman, and Venus, the planet of love, are squared by the Moon and Neptune. Besides, Uranus, the planet of liberty and independence, is in the Seventh House, denoting marriage, and this shows that she will never submit to the restraints which are necessarily incident to married life, and consequently if she attempts this venture it will prove a dismal failure.

With respect to health we find that Saturn is in Cancer, the sign which rules the stomach, and in the Twelfth House, denoting illness and confinement. It squares Mars, the planet of fire and fever, showing that Betty is liable to digestive and feverish disorders. But we always maintain that if the ounce of preventative is applied in childhood, the pound of cure may be saved in later manhood or womanhood. So if you will be careful to teach Betty to eat right, this may be overcome. She will be very finicky about her food and have a preference for sweets and pastry, which are bound to ruin her stomach, but if you teach her to eat a good sensible diet from childhood on this also can be changed.

Vocational Reading

John P. J., born October 29, 1898, Springfield, Illinois.

At the time of your birth the energetic sign Leo was ascending with Mars, the planet of dynamic energy, in it. Leo is ruled by the Sun, so this adds the fire of the Sun to that of Mars, and the Sun was in the Martial sign Scorpio at the time, so that

Mars and the Sun are in mutual reception and this gives you a superabundance of vital energy and force which will carry you through life under all circumstances. You will be able to do a prodigious amount of work without feeling tired, and should sickness (in the shape of fever, most likely) ever befall you, you will recuperate very quickly. Mars, the ruler of the Second and the Tenth Houses, governing finance and social standing, is trine to Uranus, placed in the fiery sign Sagittarius. Uranus is the planet of originality and invention, therefore you will have natural ability in that direction and you will succeed best in the surgical profession, as an engineer, or in any vocation where metal and fire play a large part. Neptune, which indicates large undertakings, is trine to Jupiter, the planet of opulence, in the Fourth House. The Sun and Mercury are also there, which indicates that you will have success in dealing with large corporations, in land and mines probably.

But there is a point in your character which militates seriously against your success, and you should beware of giving way to this flaw. Uranus hates restraint; it is placed in the Fifth House, governing pleasure, and is in opposition to the feminine Moon. You will be fond of “wine, woman and song,” and if you yield to this you will draw upon yourself the troubles incident thereto. The Fifth House also deals with gambling and speculation; Uranus, the planet of impulse, in opposition to the Moon, the presence of Saturn there in conjunction with Venus, all tell the story of an inner liking for gambling and sport, also impulsive, wildcat speculation. Be sure to take the warning of the stars, for these things can never in the nature of them, be successful, and you are bound to lose whenever you give way to this tendency.

Emil E H., born February 10, 1903, 1:45 a. m., Chicago, Illinois.

Here we find Uranus, the planet originality and invention, rising in the fiery sign Sagittarius, and sextile to the Sun—which is the giver of life in whatever part of our existence it turns its rays—and to Jupiter, the planet of optimism, opulence, and all other beneficial qualities. This shows the

inventive genius which will confer a benefit upon humanity and reap the just financial reward for such service. It is also foreshown that you will take good care of whatever you may accumulate, for Saturn, the planet of thrift, is in the Second House, and the only danger is that you will become extremely stingy, which is as bad in another way as being a spendthrift, for there is no greater blessing to the giver than judicious giving, both from the spiritual and material standpoints.

As to the directions in which your inventive genius will find its expressions, we see from the horoscope that Saturn, Mercury, the Sun, and Jupiter are all in Aquarius, an airy sign governed by Uranus, and having rule over all things connected with air and electricity, also the ether and anything which we have not yet contacted in the line of our conquest of the world. You should, therefore turn your thoughts in the direction of the new and unconquered fields of the air, which we believe will afford the best scope for your talents. Mars, the planet of dynamic energy, is the highest elevated of all the stars in your horoscope; it is also in an airy sign and trine to the Sun, the great life-giver. This will charge you with a great deal of physical energy and inexhaustible vitality that will stand you in good stead and give you a courage that will be indomitable, so that you will be able to go ahead despite discouragements, which are the lot of all pioneers in any new ventures. You have all the chances in your favor and all you have to do is to go in and win. But do not forget to prepare yourself; you still have some years in which you may attend school and obtain the best possible education; for by knowing through education what other people have done, you will be better able to map out your own original path.

*CHRISTIAN MYSTICISM BY
CORRESPONDENCE*

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

Studies

in

The Rosicrucian Cosmo Conception

* * * * *

Kittie Skidmore Cowen

Jehovah and His Mission

IN our last article we were engaged in drawing a comparison between the occult teaching that the world has passed through a number of Periods, Revolutions, and Epochs, and the Biblical record of the Seven Days of Creation, and found that the only real difference of any note was a pronounced divergence relative to the length of time required to accomplish the stupendous work of Creation.

The occult student affirms that the World was not and could not have been created in seven days of twenty-four hours, but that in our scheme of manifestation, seven great transformations of the Earth are necessary to facilitate the full evolution of self-consciousness and soul power by the evolving spirits. Three and one-half of these Periods, we believe, have been spent in obtaining vehicles. The remaining three and one-half will be required for the evolution of consciousness.

The conclusion of the occult student relative to the length of time required for the performance of this great work is quite in harmony with that of the geological scientist, who makes the statement that the rate of rain and river erosion is about one foot in five thousand years. And from this fact they deduce the conclusion that at this rate it has taken several billion years to do the work which they actually find has been done.

As to which is the most logical conclusion, that of the occult and geological scientists, or the one

recorded in Genesis, taken literally, we are quite willing to leave to the judgment of the thoughtful student, while we proceed with the discussion of our next topic which is

“Jehovah and His Mission.”

Who is Jehovah? Let us first turn to the *Cosmo*, page 333, for a correct translation of the word that has in the English version been rendered “God” in both the first and second chapters of Genesis. Here we read: “The Being or Beings, the name of Whom the translators have rendered as ‘God’ in both the first and second chapter of the English version, are in the Hebrew text, called ‘Elohim’ in the first chapter, and ‘Jehovah’ in the second chapter.”

The fact that God appears to have been named in two different ways in these two successive chapters in the Bible has led to a vast amount of discussion, not only concerning the difference between the two chapters, but to the authorship as well. The argument being set forth is that the same author would not have named God in two different ways. Relative to the apparent discrepancy between the two chapters, we will say that when the light of occult understanding is brought to bear upon them, the difference is at once made clear.

Let us turn to the *Cosmo*, page 333, and read: “Had he (the author) meant the same God in both cases, he probably would not, but he was not a monotheist. He knew better than to think of God

as simply a superior Man, using the sky for a throne and the earth for a footstool. When he wrote of Jehovah he meant the Leader Who had charge of the particular part of the work of Creation which was then being described. Jehovah was and is one of the Elohim. He is the Leader of the Angels who were the humanity of the Moon, and He is Regent of our present Moon. [And all other Moons in our Solar System.—Ed.]

“As Regent of our Moon, He has charge of the degenerate, evil Beings there, and He also rules the Angels. With Him are some of the Archangels, who were the humanity of the Sun Period. They are called the ‘Race-spirits.’

“It is the work of Jehovah to build concrete bodies or forms by means of the hardening, crystallizing Moon forces. Therefore He is the giver of children and the Angels are His messengers in this work. It is well known to physiologists that the Moon is connected with gestation; at least they have observed that it measures and governs the periods of interuterine life and other physiological functions.

“The Archangel Michael is the Race-spirit of the Jews (Daniel 11:1), but *Jehovah is not the God of the Jews alone; He is the Author of all Race-religions which led up to Christianity.* Nevertheless, it is true that He did take a special interest in the progenitors of the present degenerate Jews—the Original Semites, the ‘seed-race’ for the seven races of the Aryan Epoch. Jehovah, of course, takes special care of a seed-race, in which are to be inculcated the embryonic faculties of the humanity of a new Epoch. For that reason He was particularly concerned with the Original Semites. They were His ‘chosen people,’ chosen to be the seed for a new Race which was to inherit the ‘Promised Land.’”

Again on page 376 of the *Cosmo* we read: “The Holy Spirit (Jehovah) is the highest Initiate of the Moon Period. The ordinary humanity of that Period are now the Angels.”

Having arrived at a definite conclusion that Jehovah is one of the Elohim, that He is the highest Initiate of the life wave to which the Angels

belong, and that He had charge of a particular part of the work of Creation, we will next turn our attention to the especial mission He was to perform. Turning to page 345 of the *Cosmo* we find the following quotation taken from Genesis, second chapter: “Then Jehovah formed man from the dust of the Earth, and blew into his nostrils the breath (nephesh), and man became a *breathing creature* (nephesh chayim).”

On page 346 we further learn: “The work done by Jehovah was to build dense, hard bone substance into the soft bodies already existing.” And on page 347 we read: “Apparently the Bible narrator does not wish to give, in this second creation account, an accurate picture of the whole of evolution, but rather to particularize a little more what was said in the first chapter. He tells us that man did not always breathe as he does now; and that there was a time when he was not separated into sexes; and that it was Jehovah who effected the change, thus fixing the time of the occurrence.”

Turning to page 351 of the *Cosmo* we find the following quotation: “Previous to the advent of Jehovah, when the Earth was yet a part of the Sun, there was one common group spirit composed of all the creative Hierarchies, which controlled the entire human family, but it was intended that each body should be the temple and pliable instrument of an indwelling spirit, and that meant an infinite division of rulership.

“Jehovah came with His Angels and Archangels and made the first great division into races, giving to each group the guiding influence of a Race-spirit—an Archangel. For each Ego He appointed one of the Angels to act as guardian until the individual spirit had grown strong enough to become emancipated from all outside influences.”

Jehovah is the author of all Race-religions. Under his sway all the Race-religions—Confucianism, Taoism, Buddhism, Judaism, etc.—have flourished and worked in the desire body of man as *Religions of the Holy Spirit*. Jehovah works to help man curb his desire body. He is particularly fitted to do this work, because the desire

body was started in the Moon Period and Jehovah is the highest Initiate of that Period. Jehovah helped man get control over the mind and desire body by giving laws and decreeing punishments for their transgression. The fear of God was pitted against the desires of the flesh, and it was thus that sin became manifest in the world. (See series of lectures, No. 13.)

As to the general nature of these various Race-religions let us turn to the *Cosmo*, page 371, and read: "It is therefore reasonable and logical to conclude that, at first, it was necessary to give man a religion commensurate with his ignorance. It would have been useless to talk to him, at that stage, of a God Who was all tenderness and love. From his viewpoint those attributes were weaknesses and he could not have been expected to reverence a God Who possessed what to him were despicable qualities. The God to Whom he rendered obedience must be a strong God, a God to be feared, a God Who could hurl the thunderbolt and wield the flail of the lightning.

"Thus, man was impelled first to *fear* God and was given religions of a nature to further his spiritual well-being under the lash of fear.

"The next step was to induce in him a certain kind of unselfishness, by causing him to give up part of his worldly goods—to sacrifice. This was achieved by giving him the Tribal or Race-God, Who is a jealous God, requiring of him the strictest allegiance and the sacrifice of wealth, which the growing man greatly prizes. But in return, this Race-God is a friend and mighty ally, fighting man's battles and giving him back many-fold the sheep, bullocks, and grain which he sacrificed. He had not yet arrived at the stage where it was possible for him to understand that all creatures are akin, but the Tribal God taught him that he must deal mercifully with his *brother tribesmen* and gave laws which made for equity and fair dealing between men of the same Race.

"It must not be thought that these successive steps were taken easily, nor without rebellion and lapse upon the part of primitive man. Selfishness is ingrained in the lower nature even unto this day,

and there must have been many lapses and much backsliding. We have in the Jewish Bible good examples of how man forgot, and had to be patiently and persistently 'prodded' again and again by the Tribal God. Only the visitations of a long-suffering Race-spirit were potent, at times, in bringing him back to the law—that law very few people even yet learned to obey"

This brings humanity up to the time when the pioneers of the Race had become sufficiently numerous to require a new step in evolution. They were ready for something higher, and in taking this step we are brought into a consideration of the last and greatest of the divine measures put forth for the uplifting of humanity; namely, Christianity, which will be the Universal Religion of the future.

Before leaving this subject, however, after having disentangled from the general confusion the identity and mission of Jehovah, it may be well to look and see if we can now find harmony in the first two seemingly contradictory accounts of the creation of man, as recorded in the first and second chapters of Genesis, in the first of which it is written that he was the last, and in the second that he was the first created of all living things.

Let us note that the first chapter deals chiefly with *Form*, while the second chapter is devoted to the consideration of *Life*. The key to the meaning, then, is that we must differentiate sharply between the *physical Form* and the *Life* which builds that Form for its own expression. If we consider man from the Life side, he was created before the animals, as stated in the second chapter, but if we consider him from the Form side, as is done in the first chapter, he was created last.

And all this time, from the beginning of the creation of Form, it was Jehovah and His Messengers Who patiently and persistently coaxed, led, persuaded, and prodded nascent humanity onward and upward, until the masses were ready to receive the beautiful and sublime religion of the Son, Who was sent by the Father to take away the sins of the World and proclaim to all the glad tidings of great joy, that "Whoever will may come."

The Purpose of Life

W. J. Darrow

THE relation which man bears to God is analogous to that occupied by the cells of the physical body with reference to man himself. The one Life of God flows through and sustains every separate human unit in the same manner that the life specialized by the man flows through and sustains every cell of his physical body. Man is an integral part of God, and hence we actually “live and move and have our being in God.” Therefore the “fundamental unity of each with all” is an absolute fact in nature.

Since all men are a part of the same Cosmic Being, the welfare of one becomes the welfare of all and what affects one, affects all.

In view of the foregoing, the mission of life may be stated as follows: First, through involution, to build a self which comprises and includes the various bodies or vehicles; viz., the physical, etheric and desire bodies, and the mind. By encasing itself in these vehicles, the Ego gains self-consciousness and self-hood to replace the “all-consciousness which it alone possessed previous to taking its sojourn in matter. The next step is to turn this individual self over to the service of the All-self; viz., all selves outside of the individual, which together form the composite entity known as humanity. In Nature’s scheme humanity is the all important object. Hence the individual is of comparatively little consequence, except by virtue of such service as it is able to render to the whole.

Self-surrender is the chief factor in the process of turning the self and its faculties over to the service of the All-self. Yielding the personal will to the cosmic will is the vital element here involved. And the cosmic will is that we shall cease to separate ourselves in thought from the rest of humanity and that we shall cease to place the interests of the separate self above those of other selves. In short, that we shall stop working exclusively for self and dedicate our services to the interests of the whole.

This process of yielding the personal will to the cosmic will makes possible the assimilation ulti-

mately of the individual into the cosmic body, otherwise known as union with Deity. This is in a manner analogous to the assimilation of food into the physical body, which is possible only when its atomic or cell will has been broken down and become subservient to the will of the central intelligence, viz., the Ego.

Helpfulness is the practical expression of surrender to the cosmic will. The cultivation of sympathy for and interest in others are essential features. Overt acts must be the medium used since they involve the will and thus build the essence of the act into the character. Mere thought and wishes accomplish but little on any plane.

By giving up the self, the individual gains a greater good than can be gained by any other method. For by so doing he opens himself up to an influx of the life of the whole universe, which works out on all planes—spiritual, mental and material.

Whereas, by working for self alone, he shuts out all but the small measure of life generated or specialized by himself. Working for the all-self induces the vibration of love which attracts ultimately all good, where working for the personal self induces to greater or lesser degree the vibration of hate, which ultimately repels all good. Every act of service makes it possible for those above to extend equivalent aid to us.

Self-surrender and helpfulness produce an effect upon the finer vehicles which is of great importance. Upon the vital or etheric body the effect of altruism and asceticism is to build in the two higher ethers which constitute the soul-body. The proportion of these becomes a gauge of the degree of soul-growth attained.

Upon the desire body, the giving up of the lower self has the effect of freeing it from the vibrations of the baser emotions and passions. These vibrations are those of repulsion, hence their effect is destructive of harmony and destructive of the desire body itself.

Fear, anger, sensuality, and vanity are some of these, all having self as their object. Abandoning

the lower self as a separate entity breaks the hold which these emotions previously had because there is nothing left to feel emotion for. Refusing to work for the interests of the separate self or to feel concern for its personal tribulations frees one from its attendant worries, sorrows, and mortifications. Soul-growth is then, and then only, possible to any marked degree.

The necessity of giving up the personal self favor of the All-self is seen from a consideration of the nature of selfishness. Selfishness is cancerous in character, after the analogy of a cancer in the physical body. The latter is a group of cells starting to work exclusively for their individual interests, without regard to the welfare of the surrounding cells. They thereby cause the death of the physical body together with themselves. In like manner selfishness among men unchecked would ultimately destroy the Cosmic Body of which they are a part. Of all forms of selfishness, pride or vanity is the most deadly for it is the supreme height of self-exaltation. It is the sin for which Satan was cast down from heaven.

In general, man will learn mainly only through

A VISION FROM THE UNSEEN

“The time will come when people will not need any form of physical phenomena to convince them of the reality of another life. There will be people who will have perfect faith in their mental communion or impression received from those nearest them on the unseen side. There will be the most perfect blending of the minds of those with the material bodies and those without. This blending will result in a ripening of spirit which will bridge for some the present chasm between the two worlds or conditions of existence.”—Prentice Mulford

“An officer ‘somewhere in Flanders’ was overwhelmingly busy one morning with papers and plans, and told his orderly on no account was he to be disturbed, nor was anyone to be admitted to his tent. He was proportionately annoyed and surprised when he glanced up half an hour later and saw a nun standing before him. He concluded it was one of the nuns from the convent in the neigh-

the lessons of pain.

The present world war is an effect which man has brought upon himself as the climax of the illusion of race separateness. The war at the same time is being utilized by the leaders of humanity to teach man the necessity of a new doctrine, viz., the doctrine of universal brotherhood. And this doctrine will usher in and form the foundations of the new race, the advance guard of which is even now beginning to appear.

The principles here stated are in effect the principles of the Christian religion. Occult philosophy alone gives the scientific explanation of them. They constitute an ideal toward which we can work. This ideal may appear difficult of attainment, but this will be less and less true as we progress. In the beginning, we may be able to apply the principles here stated only from a sense of duty, but if we persist, this will ultimately be replaced by a spirit of love which makes service a pleasure rather than a duty.

In general, the race must ultimately largely attain to the principles and ideals here set forth if it is to continue its evolution.

boyhood. Before he could ask her business she said to him: ‘These papers, and all this business you are doing for your King and country may be very important, but *far more important* is it that prayer should ascend to the King of Kings.’ Still feeling annoyed, he remarked only that he was extremely busy and could not attend to other matters just then. The nun left the tent without saying more.

Later, he called his orderly and asked him how it was that he had let anyone into his tent, after such strict orders to the contrary. The orderly denied that anyone had passed the door of the tent, where he had been on guard all the time, and said he was perfectly certain no one had been there.

Feeling puzzled, when he had leisure, the officer called on the Mother Superior and told her how he had been bothered by one of her nuns at a very inconvenient time, by her entering his tent without permission. She replied that she could not account for it, as it was a cloistered convent, and none of

(Continued on page 235)

Nutrition and Health

* * * * *

The Cost of a Skin

OCTOBER is here again, urging us with its cooler weather to make preparations for the Winter season, and among other articles for the colder weather furs are being displayed in the various store windows to catch the eyes of intending shoppers and make them want to buy. Reader, did you ever stop to think of the cost of a skin? We do not mean in dollars and cents, but in agony and suffering of the animals, and in degradation of those who hunt them to the state or unfeeling savagery. Has it ever occurred to you that when you purchase a piece of clothing made from furs you are responsible for the atrocities which are committed in pandering to this unnecessary desire for such finery? It is worthy of note that when man kills cattle in slaughterhouses or similar places he at least takes care to do it quickly and with as little suffering as possible to the animal, but when hunting the fur-bearing animals man shows an absolute indifference to the feelings and the sufferings of his victims. Nay, he seems even to glory in them. A story is told, for instance, of a number of men and boys who pursued an otter for four hours, when she gave birth to two little ones, and she was then pursued two hours after, before she was finally killed. Most of the skins tanned for use as furs are obtained by catching the animals in traps and death does not then usually occur for many hours or perhaps several days of the most excruciating suffering and pain.

The steel trap is the favorite device used by professional trappers and the power of this dreadful instrument is so great that often it amputates the leg of the captive at one single stroke. It is in fact complained of by trappers that a great many animals escape thus, for a time at least, and it is said that on an average every fifth animal caught has only three legs; sometimes they have only two or one leg, and case is on record where a muskrat

with only one leg was caught by the tail. Just think of what an intense amount of suffering was caused that poor animal before its fur finally fell into the hands of the savage human hunter. Modern inventors have turned their ingenuity to the task of preventing the animals from escaping captivity by amputation or by gnawing a leg off or twisting it off, as some animals do in their agony, and the latest traps are therefore furnished with a device so that the limb of the captive coming directly in the center of the trap will be clutched close up to the body. When that happens, no amount of twisting or gnawing will free the captive.

The springpole is another device which the trappers use to prevent the escape of their prey, once it has been caught in the steel trap. It consists of a flexible pole set in the ground close to the trap, with the upper end bent down and fastened in such a way that it will be released by any slight wrench. The chain of the steel trap is fastened to the pole, and when the poor animal is caught and struggles to escape it breaks the cord which releases the pole and the trap with its victim are jerked into the air where the poor victim hangs and starves to death, or freezes, struggling and suffering until death releases it, or the cruel hunter comes along and gives it the last blow which puts an end to its misery.

But of all the atrocious methods used by trappers for catching their prey, the one employed in the hunt for ermine is perhaps the superlative. It consists in taking a piece of iron too heavy for the ermine to drag away and coating it with grease and placing it where the ermine will find it; the ermine then licks at the grease, and the intense cold of the iron causes the tongue to instantly freeze fast to the iron, as if it had been put into a vice. There is no possibility of escape then except by pulling the tongue out by the roots, and the frantic struggles of the poor animal cause a larger and larger area of the tongue to adhere to the iron so that the whole

inside of the mouth may become solidified and frozen by prolonged exposure to the bitter Arctic cold. This method is used in preference to "the steel trap or the bullet in order not to injure the skin which is to adorn some high and noble personage. Ermine is costly indeed, not only in money but particularly in the superlative atrocity which is used in order to secure that poor little animal's fur.

No tongue can tell or pen portray, nor can we ever realize, what the poor victims of human vanity must endure during the long hours and days of awful sufferings up there among the silences of the great white North. Just think of it, it is estimated that thirty million animals are being put to death annually for the sake of their furs alone. If all these millions could be gathered together with their broken and mangled bodies, what a mountain of death, what an evidence of our brutality and cruelty they would make! And remember, everyone who wears this furry finery is partly responsible for the cruelty and the suffering inflicted upon these poor victims of human greed, for if people refused to wear such things, the demand would cease and the poor animals would be left in peace to live their lives in their appointed ways.

It is sometimes or frequently objected by people that if we did not kill these animals or even our own cattle and eat them the earth would be overrun by them. But such is not the case! we do not eat dogs or cats, coyotes or skunks, neither are they extensively hunted for their fur or flesh. The horses are in the same category, yet these animals do not multiply beyond bound, and occultism offers the explanation that each species of animals is the expression in the physical world of a Group-Spirit which is itself in the invisible world and guides its charges from thence. Hence the remarkable instinct with which they are endowed. When these animals are prematurely killed, the seed atom which forms the Group-Spirit's nucleus is released from the dying animal and used by the Group-Spirit to quickly fertilize another of its tribe. Thus the more we kill, within certain bounds of course, the quicker the tribe multiplies, but if we refrain from killing it will not be necessary for

the Group-Spirit to fertilize the animals so often. Birth will decrease in the same proportion as death.

But returning to the question of furs used for clothing, we maintain that furs are luxuries, and it cannot be said in extenuation of the crime involved in getting them that they are essential to human life, which is the claim concerning flesh as food. Those in particular who aspire to live the higher life and attain to the higher powers cannot afford to wear these costly things. Sometime ago a lady came to Mt Ecclesia professing to be bored by society and desirous of nothing save spiritual advancement, but when it was pointed out to her that no one would follow Christ in a fur coat, she admitted that she had a thousand dollar fur coat which she would not give up under any consideration, and she left the following day, angered at the idea that such a great sacrifice should be demanded of her, and placed herself under a teacher who was more complacent in his views of life and luxuries. Besides, as a matter of fact, clothing fully as warm as furs can be obtained, and the writer knows whereof he is speaking, having traveled far and lived in high latitudes, North and South, even in Siberia and the Land of the Midnight Sun.

What has been said about furs applies also to feathers, both as regards their cost in cruelty and the lack of necessity for their use. Beautiful, artistic, and warm clothing can be made without the use of either furs or feathers, to the economical and spiritual welfare of whoever abstains from the use thereof. Unfortunately, we are forced to use leather shoes and other articles of leather because we cannot obtain a satisfactory substitute in the market of today. But sometime when the world has awakened to the Gospel of Compassion and it is considered a crime to take the life of an animal, just as it is now considered in the case of a human being, then also these articles of clothing will be substituted for other products of industry which will serve the purpose fully as well or better. 'This is where the readers of our magazine may assist in molding the world's thoughts, both by their actions in refraining from the use of furs and

feathers and by advocating the idea that they are unnecessary, also by calling the attention of others to the atrocities committed in order to obtain these

things. Thus the reader may help to hasten the day of peace on earth and good will among men, and animals too.

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 of service is about 6:30 p. m. The virtue of the Cardinal Signs is dynamic energy, which they infuse into every thing or enterprise started under their influence, and therefore the healing thoughts of the helpers all over the world are endowed with added power when launched upon their errands of mercy under this cardinal influence.

If you would like to join in this work, sit down quietly when the clock in your place of residence points to the given hour: 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.

Dates of Healing Meetings

October 6—14—21—27

November 3—10—17—24—30

December 7—14—21—27

Lincoln Place, Meridian, Conn.

August 16, 1917

Dear Friends:

I am coming along so wonderfully and feel remarkably well even though I don't gain in weight. I can feel the help so much in the quietness with which I can do so many things, and the gradual losing of so many motions.

Sincerely, B. C.

Salmon Arm, B. C. Aug. 15, 1917

Rosicrucian Fellowship

Oceanside, California

Dear Friends:

I was feeling so good today that I almost forgot to write my usual Wednesday letter, not from any ingratitude, but sheer buoyancy and well-being. The dishes were let go and I sat under a fir tree enjoying life all afternoon.

Very truly yours,

M. V. D.

Menu from Mt. Ecclesia

Breakfast

Poached Egg in Tomato Sauce

Toast

Rolled Oat Mush

Milk, Coffee, Honey

Dinner

Vegetable Loaf and Browned Potatoes

Fried Cauliflower

Whole Wheat Bread, Butter

Milk Honey

Supper

Lettuce, Tomatoes, and Egg Salad

Dutch Peach Cake

Olives

Bread, Butter Milk or Tea

Recipes

POACHED EGG IN TOMATO SAUCE

Boil one pint of tomato juice for fifteen minutes; season and flavor the same as for soup; break one egg at a time in a separate dish; heat the sauce to the point of bubbling: drop one egg at a time into this tomato sauce, allowing it to remain until the white has become set. Remove with spoon and serve on buttered toast.

VEGETABLE LOAF AND BROWN POTATOES

Use the boiled vegetables left over from the day before, such as beets, cabbage, potatoes, and whatever more are left in the pantry. Brown some bread in the oven till crisp, then grind with the vegetables through the vegetable grinder; grate one large raw onion (never grind onions or garlic as it destroys their flavor), add one-half cup of nut meat. In order to have the loaf firm, so that it will slice well, put it through the grinder a second and even a third time; then season with celery-salt, pepper, or whatever spice the taste desires. Mix in two well-beaten eggs and form the whole into a loaf. Place this in an oiled baking pan. Peel and boil for fifteen minutes in salt water, medium-sized potatoes. Rub them with oil on the outside, and place around the vegetable loaf. Bake this in the oven for forty-five minutes, basting it with tomato sauce, until well browned.

LETTUCE, TOMATO AND EGG SALAD

Garnish individual salad dishes with lettuce, quartered tomatoes, and hard boiled eggs, placing them on the lettuce in the form of a star, sprinkle with finely chopped parsley and place a teaspoon of mayonnaise dressing in the center of each.

DUTCH PEACH CAKE

Sift two cups of flour with one-half teaspoon of salt and three teaspoons of baking powder; work in one well-beaten egg, one cup of milk, a tablespoon of butter and pour this into a shallow oiled baking pan. Peel firm, ripe peaches, quarter and place these quarters in rows, pressing them lightly into the batter, Bake for fifteen minutes, then take out of the oven and sprinkle well with sugar and

cinnamon, then put them back into the oven for fifteen minutes and serve either hot or cold.

FRIED CAULIFLOWER

Separate cauliflower into sections, allow these to stand in cold water for two hours; boil in hot water for fifteen minutes: let them cool and drain. Beat one egg, roll cauliflower therein; sprinkle them with cracker crumbs; then fry in hot oil till well browned.

FRIED APPLES

Cut the apples in half from top to stem; remove flower, stem and core, but do not pare. Have butter in skillet very hot; place cut side down. Cover. Fry gently till tender. Serve with brown cut side up.

SUMMER SQUASH

Have the squash not too ripe; pare and remove seeds. Stew with finely chopped onion and chili pepper. Use very little water, Drain. Beat in some thick sweet cream and serve very hot.

HOUSEHOLD HINTS

- Too many dishes should not be served nor too great a variety at one meal, but the diet should be varied from day to day, as the appetite requires. One or two carefully and well-chosen dishes of vegetables at one meal is sufficient. The stomach can more easily digest this and the body will assimilate the food much better than where a great variety is taken at one meal.

- To keep turnips or potatoes from turning dark when boiling, add a tablespoonful of sweet milk to the water.

- Do not mix dressing with the salad until just ready to serve.

- Lemon juice should always be used instead of vinegar by the vegetarian cook.

- Be careful never to over-eat, or to partake too freely of rich pie, cake, cream and sugar.

Echoes from Mt. Ecclesia

* * * * *

How to Conduct Classes

ONE of our student-members writes to ask us to recommend a method of conducting classes. He has tried in his home town a number of times to get people together for the purpose of instructing them in the Rosicrucian teachings and they have become quite interested because of the talks he has had with them individually before the classes started. But on every occasion he has found that after a short time the attendance begins to dwindle and that it is difficult to keep up the interest.

We can give no set rules for making a class successful. Individual circumstances would always govern, so that what might prove a good plan in one city and with one class might be an absolute failure with others, but there are certain general rules which apply in all cases and if they are followed some measure of success is bound to attend.

In the first place, take note that in every class there are generally a few who are from the beginning enthusiastic and seemingly apt pupils; when questions are asked they are most free in their expressions and the discussion then narrows itself down to an exchange of ideas between them and the teacher, while the rest, who are not so ready to express themselves, sit mutely by. After a while they become discouraged and leave, and the precocious ones, having the floor all to themselves, then begin to lose interest.

The way to prevent this termination of affairs is by always calling upon the backward ones for an answer to questions, by coaxing them to respond, and even if they give a poor answer, refrain from squashing them or showing disgust. They are there to be taught, and they are doing their best to find out; they need encouragement and if the teacher uses diplomacy and tells them that their answer

was good, he paves the way for a desire to express an opinion on a later occasion. He may then turn to someone else with the remark that the subject is far from exhausted and get more light on the subject from them. He may even go to the precocious ones privately and ask for their co-operation by keeping silent until the last, and when the backward students have had a chance to express themselves, then to bring out the real points by the better informed ones.

The teacher should always bear in mind that the secret of success in teaching a class is to bring up the backward ones. The brighter pupils will always take care of themselves, and if that policy is followed, the classes will grow more interested as time goes on.

The class leader should also avoid making use of the personal pronoun "I." He should sink his own personality as much as possible and allow for the personal equation in all others, giving them credit for knowing something. One should foster the feeling of self-respect, which makes them want to really and truly know.

It should also be remembered that education does not consist in drumming something *into* others, but in bringing something *out* of them. The skillful teacher leads his students into paths where they make new discoveries for themselves, and as we are always most interested in things that we have an intimate personal relationship with, these discoveries will be all-absorbing and continue to hold the interest in the class.

Besides, there is the old saying, "If at first you don't succeed, try, try again," and there is such a thing as wringing victory from defeat. In this connection there comes to our mind the story of a man who had a cucumber vine and one day saw it had been severed from the root by a worm. Thus the

worm had frustrated his hope of gain from the sale of the cucumbers. He found the worm that had done the damage and eaten the vine. With it he went fishing and caught a trout that sold for much more than the cucumbers would have brought.

While we do not sympathize with his piscatorial prowess, the story has a good point; he caught the worm that was the cause of his loss and used it

to attain success. Similarly, if you fail in your classes, seek diligently for the cause of your failure; examine *yourself* and see where you have fallen short as the teacher, strive to remedy the matter, then form a new class. By pursuing that method you are bound to succeed and your success will have been not only in helping others, but you will have helped yourself most of all.

Continuity of Life

Adele Oakdale

“I came that Ye might have life and that Ye might have it more abundantly.”

Life is the one desire of souls—*life abundant*—for want of this, weary and spent, the spirit of man sometimes seeks escape to some freer, larger world, always desiring life; it is the drudgery, the pains, the sorrow, of this muddled world that men flee from in self-inflicted death, hoping to find a better, larger life some other place. The Courage that steels men in health and vigor to face the cannon’s mouth and risk sudden exit from all they hold dear, is the subconscious faith that they will find just beyond the border new life and the peace that all men desire.

Ruskin well spoke for us all in his words: “The best proof of eternal life is that here we only commence our work before it is interrupted by the incident called death.”

Yet religion nor science can offer proof of immortality, of a continuance of life, a conscious individual existence. It remains then for the Seer to find evidence strong enough to convince himself of the fact of a continuity of life, but it will ever remain for each soul to demonstrate the fact anew, since no one may satisfy another.

The psychics of so-called Spiritualists, really spirits having a natural clairvoyance embracing the planes adjacent to earth, are carried away with what they see that proves post mortem existence and ask no more evidence of immortality, and unaware of the dangers of imposition practiced upon them by evil and mischievous spirits, they

are in far worse case than the wholly skeptical whose very ignorance is a sort of protection against malign influences.

The sincerely eager and intelligent, not caring for phenomena but hunger for truth and some substantial evidence of life after death, ask in vain of sciences or religion, and must either fulfill certain conditions open to all and qualify for the first-hand knowledge open to trained clairvoyants, or receive the testimony of reliable persons, who have received some evidence. The writer has, on two occasions, experienced what to her appeared indisputable proof of life—conscious life after death.

In both cases there was no chance whatever of any fraud, perfect strangers only being present and the mind entirely free from any thought or expectation of what happened.

It is true some subconscious activity may have set up the vibrations connecting me with the other end of a wire of communication, but if so it was involuntary and unsought.

Briefly then: I sat for pastime with a family in whose house I rented a room—a few days after the announcement by telegram of the death of a man who had broken a sacred promise made to me a year before. It was a disappointment but did not in the remotest degree occupy my mind at the moment. The whole episode was closed by death and there was no grief connected with the affair. Imagine then my surprise to receive by the usual means during that sitting among strangers, who

had no knowledge of my life or interests, a message of regret for the broken promise—involving money and the custody of a child, also an entreaty that I try to undo the wrong, and only when I saw the full name of the recently deceased did I understand to what the message referred.

The other case occurred many years later; across a continent, again with a stranger. In the quiet afternoon I called upon a lady recently met, who had come to me through an interest in mutual work, thirteen years after the death of my mother and other relatives, who spoke to me through this strange woman. She sat sewing but was inattentive to her task, and seemed strangely preoccupied with something.

Presently, in a whisper, she told me to lock the door, and to keep silent. Never having heard or thought of psychic gifts at that time I waited with bated breath, for I knew not what.

It came as a question: “Are any of your people Catholics?”

“No, not one,” I promptly answered.

“Are you sure? because your aunt wants to assure you that she is happy, although at the time she was very miserable about her daughter.” Then I remembered my little cousin who had become a Catholic and later a nun through the influence of a trusted servant. The lady asked, “was your aunt fond of dancing?” And I had to admit that love of the terpsichorean art had spoiled her beautiful youth, led her into a foolish marriage and a life of disappointment.

The lady said, “I see five beautiful women, all your own people, hand in hand dancing on a green; they are garlanded with flowers, and your aunt is glad of this chance to tell you that they are happy and doing just the things they enjoy.”

These two instances may not be convincing to others, but are to me, although I never needed any such proof, as faith and reason have always accepted the theory of Rebirth as a cosmic necessity.

As Christ said: “Ye must be born again.”

A VISION FROM THE UNSEEN

(Continued from page 228)

the nuns ever left the grounds with her knowledge

and consent. However, as she wished to discover the culprit, she asked him to call the next day when she would assemble all the nuns so that he could point out the one who came to his tent. He agreed to this, but as he turned to go his eye fell on a large painted portrait on the wall. ‘I need not trouble you to assemble your nuns,’ he said, ‘for,’ pointing to the picture, ‘I can tell you now who it was, it was that nun.’ ‘But that cannot be,’ replied the Lady Superior, ‘that is the portrait of the Mother Superior who was here before I came, fifteen years ago, and she passed away many years since.’ However he was perfectly positive as to her identity and one can only conclude that she was still watching over the district which she had known and loved, and where she had been beloved in a life of prayer, and wished to emphasize to this eager, zealous, officer the mighty power of prayer, even in material warfare.”

YOUR CHILD'S HOROSCOPE

FREE!

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

LIBRARY SUBSCRIPTIONS

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

Two Souls

Corinne Dunklee

TWO Souls who oft together walk the highways of Life. One is clothed in the light of the morning, the beauty of the sunrise. He radiates the gladness of spring, the joy of creation. His breath is the perfume of half-opened flowers, and his voice the music of new formed hopes in the heart of youth. The love of the great world-soul encircles him with radiant glory.

As he draws his bow of shimmering light across a magic violin, vibrant with exquisite harmony, the music is a song of gladness eternal that transfigures the face of all Nature and is re-echoed through infinite spaces. A wonderful light mellows the landscape. The sea shimmers in a softer cadence. Flowers bend beneath the quivering radiance of a new beauty.

The Sun, in harmony with the music, rides exultant through the glory of the day, to find its bed in flaming clouds that fling their banners of light across the rose-hued sky. Everything is transformed. The whole world sings in a paean of joy.

The youthful musician flourishes his bow amid peals of joyous laughter: "See how earth and sky obey me? Where e'er I go all is mine. The beautiful becomes more beautiful at my touch. The fair infinitely fairer. I am the soul of all things for I am the Soul of Joy."

Another has drawn near, attracted by the wondrous power of the musician; and now approaches him with outstretched arms. The companion of the Soul of Joy has remained motionless during the spell cast by the entrancing music. His gaze holds the mysteries of far visions; and his face the sorrows of deep knowledge. There is a perfume of strange flowers about him. Flowers that have grown in solitudes, on wind-swept heights, amid eternal snows.

In the deepening silence he gathers his violin close to his heart and begins to play. First there is a note of tender wailing that seems drawn from the

very heart strings, gradually merging into a plaintive, sobbing chant. Finally it changes to a wild tempest of agony that eventually quivers into a tremolo of resignation, and means the end.

As the violin shrieks and cries, the face of Nature changes in unison with its moods. Winds sob through the trees. Banks of flying clouds obscure the moon. The agony of the sea is like the beating of some great wounded heart. As the music slips into the silence a strange, unearthly beauty envelops the night. White stars gleam with unwonted brilliancy against the blue-black sky.

Over rough, stony ways spring flowers not planted by human hands. The sea croons a slumber song wrapped in a moonlight fairer than any mortals know. Everywhere flowers are blooming in a tender, yearning beauty that is lustrous with the sheen of tears.

As this strange music slips into other Realms the unearthly beauty of the night envelops the musician. He stands a living flame that echoes unutterable longings, unexpressed desires, great unuttered truths. He turns to the Soul of Joy who stands transfixed with wonderment.

You say you make the beautiful more beautiful. The fair infinitely fairer. You ever create, build anew. While I resurrect, I transmute. The barren I make fruitful. The hideous, the ill-formed, I translate into a new life. A new beauty. I find beauty where before it was not. I wring peace from the depths and cause it to live upon the heights. I bring perfection, completion. Even you, oh Soul of Joy, can never be known in your innermost heart without me, for I am the Soul of Pain."

The one who had stood so close to the Soul of Joy now turns and eagerly goes forward to meet this strange Being, while a wonderful new light dawns in his eyes, The Soul of Pain reaches out his hands in tender benediction, saying:

"Oh, soul of Man, I bless you."

The Romance of Rectitude

A PSYCHOLOGICAL PROBLEM

Con Shearsmith

HE had lived a blameless life, the devoted servant of one master, the faithful husband of one wife, the consistent worshipper of one God. But in one of those moments of rare communicativeness which come at times to all of us, those occasions when we feel impelled to discover to some near friend the inner springs of our characters and the hidden longings of our hearts, he laid bare before me the dreadful secret of his life.

“I have often felt that I should like to be a villain,” he said. “Here am I tramping day after day a dull round of existence like a mill-horse circling a post. I rise at eight o’clock all the year round, am at business by nine-thirty. There I meet the same men that I have met for thirty years past; carry through the same transactions, it seems to me. I go home to my wife at six every night, have dinner as usual, smoke, read, or talk the same kind of talk evening after evening, and retire to bed almost at the same time. I balance my books to a penny every month-end. It’s the humdrum quality of my own existence which appalls me when I think about it. My life is clear and open to everyone’s gaze, so blameless that I do not care who knows its whole working. I’m one of a pattern, turned out of a mold; absolutely regular and unutterably dull. And yet, I cannot take up a single book without seeing how much more exciting my life might be if I only cared to take the trouble and risk. Why should my wife, for instance, monopolize all my spare time in aimless pursuits of boredom as she does? “Why should I not put a little color into my existence by entering upon a life within a life—to my wife and my old friends still seem a staid married man, but to another circle be known as a gay Bohemian, with a pretty taste for good wine and women’s kisses? That would be romance if you like. I’ve never faced the matter out before, but it’s that that I have been wanting all my life—

Romance.”

“Putting aside the fact that you are not such a sweep as that,” I answered sententiously, you are laboring under the strangest of misconceptions. You know a little about boating; have you ever tried to sail a boat in a perfectly straight line when the wind has been dead astern? Of course you have, and you know that it kept your steering-powers on the strain all the time to keep that boat from yawing all over the river. Again, good cyclist as you are, have you ever tried to ride your machine for any distance along a straight chalkline? You know that it requires almost superhuman skill to do it. Well, these things are a parable of the life of man. Any fool can go crooked and call it Romance; it requires a very clever man, a very strong man, to go straight. For just as the wind seems to try all it knows to blow your boat out of its true course, however much you try to keep her steady, so the winds of life are trying to make you swerve from your path of rectitude.

“No, my friend, you’ve been reading too much fiction, and, as usual, reading it all wrong. For most fiction that is worth the paper it is written on is the portrayal of the efforts of a fallible mortal to steer his frail vessel through the storms of life upon a straight course, and therein lies the Romance. For to do anything but steer straightly means the speedy end to all adventure. The mud-banks of life are piled with vessels whose helmsmen failed to grasp that point. You may call running your boat high and dry upon land romance; I should be inclined to call it sheer foolishness. The most difficult course in life is the straightest one; the true path to Romance is the Path of Rectitude.”

So, perceiving that I was growing altogether too rhetorical and wondering somewhat whether I was not also becoming too fantastic, I stopped, and the conversation took another turn. Of course, I had been evolving an argument for the sake of com-

bating my friend's dangerous mood; but on thinking the matter over, I wondered whether I had not spoken truer than I thought. For it seems to me that there has been a lot of nonsense talked about this matter of Romance. It is assumed that wrongdoing is necessarily romantic, whereas, I believe, it is often the most dull and dreary method of spending one's life; at first a sneaking sin, degenerating into a monotonous and almost mechanical routine. Whether it be due to "Man's first disobedience" and the primal curse or not, it is always easier to take the left-hand road through life. The psychologist tells us that the mental life of a civilized man is characterized by a number of exhibitions of reflex actions. In simpler language, our first impulse on being confronted with any set of circumstances is to act the beast, to let outside forces mold our actions as they will. This is the life of the savage—tossed about at the will of things outside himself, the sport of every wind that blows. But the life of a civilized man consists in refusing these impulses from without, or in shaping them to a definite end, desired and approved by his own mind. The former life can have but one result; man becomes an automaton and is finally broken on the wheel of things. The other life may be broken, may end in failure; but it will be a splendid failure, a romantic calamity, and it may just as likely be a romantic success.

Romance, like pleasure, is not to be gained by seeking; its essence is that it is a by-product of the pursuit of other aims. Go out to seek for pleasure with no other object, and you will find an aching weariness, if not a harvest of bitter memories. Seeking but the things of time and sense, you will find the scriptural promise reversed with woeful effect: "Knock and it shall not be opened to you; seek and ye shall not find." But set yourself a definite aim in life, something that is not being done by your fellows, but that you believe should be done, and strive with all the power of your soul to do that thing. It may be that you will not win success, it may be that you will not find pleasure as your fellow men count pleasure, but I can promise you that you will find the true Romance. For example, if you were a member of Parliament

(which I hope you are not) the path to Romance might seem to you to lie among the intrigues and jobberies of political life, in the scheming and chicanery, the place-hunting and influence-seeking which are sometimes associated with a parliamentarian's career. But that is the well-charted path of wrongdoing, whose every stage has been travelled and mapped out over and over again. Romance will not meet you on that road, depend upon it; it is too well frequented. But if you choose the right-hand way, the path of rectitude, your journey may be short, surprisingly short and solitary, but it will be romantic. If you set your face against their arrangements and agreements, their compromises and discretions, their tactics and diplomacies, you will meet with adventures which will surprise you. You will have no easy time of it; at the best, a life hardly plucked out of the midst of peril; at the worst, the final extinction of your political career. Still there will be adventure, the taking of risks, the setting of your fate upon the cast of the die, the pitting of your single strength against that of the giant machine of party politics. You can never know what will happen if you steer your boat out to meet the angry sea; you can be pretty certain what will ensue if you let her drift.

Similarly, if you have a besetting temptation, it is not at all romantic to give way to it. That is the easy way, the well-worn groove of all habit, and monotonous, as are all grooves. But to conquer that temptation, to get out of the crooked rut of evil habits on the straight path of rectitude, that is an adventure in itself. You will need to devise all kinds of expedients and experiments; you will have thrills of hopes and fears and splendid successes that your old routine of vice could never give you. Moreover—though this is an adventure that hardly enters into our present consideration—you will be on the path that leads to enduring life. Drifting in matters of morality can lead only to shipwreck; steering may lead to the desired haven. "To be in Heaven," it has been said, is to steer; to be in Hell is to drift." And the true Romance, with all the other verities of life, finds its consummation in the celestial, not the infernal, regions.

—S. A. *Women in Council*

A Story

Lizzie Graham

HISTORY? You want a real, true story, boys, about school days? Well, I will try to tell one. It shall be about school boys, teachers and friends. Just think of a lovely country, with hills and valleys and shady roads, and gardens full of tempting fruits. The school house is large and beautiful and children of all ages are there, and of course many teachers also, who endeavor to train the children to be true and honest, and to love each other. But in spite of their best endeavors there were a great many naughty deeds, lessons were unlearned, books were destroyed, rules were not obeyed and even the fruit was stolen from the gardens of the neighboring farmer. The boys were punished, but that did not bring back the fruit. Again and again they broke into the gardens. The farmer, who though very patient, was also very just, said: "Every boy must pay me the value of what he has stolen or destroyed." This seemed rather hard at first, because the boys had no money to pay with, but the farmer was kind and said: "The boys may repay me by working in my garden and thus wipe out their debt to me." You would think no doubt that the boys would be very glad to get rid of their indebtedness and start afresh. A few accepted the farmer's offer and were thus freed from disgrace, and gained a great deal of experience in gardening, besides receiving gifts of fruit and flowers from the farmer, who appreciated good work. But most of the boys refused to work, and some even went on stealing the fruit and breaking the fences, notwithstanding all the efforts of the teachers. The farmer was very grieved about it and still insisted that he must be paid; in fact, the school was getting so unruly that it was said that it was hard for any boy to be good there. It seemed for a time as if it would have to be broken up and the children sent elsewhere.

About this time, a young man, the son of the farmer, came forward and said: "Father, I will pay for the wrong those boys have done. I will work to repair their damage, that they may be forgiven and that the school may be kept open and every boy

have a chance of learning what is right to do." His father accepted his offer and he worked and worked to pay off the debt. But what do you think of the boys who let him do it? Some of the boys even today break into that garden again, and will say: "Oh, well, let us have a jolly time, the son is taking all our sins on his shoulders. If we only go and ask him, he will work it out for us."

Boys, dear, and girls, too, do you want to put more burdens on our Elder Brother, Christ Jesus, or will you try to do right?

HER RECREATION

The following "story," clipped from a newspaper, is exaggerated, of course, yet it is not all "poetry"; there is some "truth" in it, and one does well to watch lest one's statements fall on ears unable to appreciate them and make our teachings appeal ridiculous.—Ed.

She was a short, fat woman, with a round, fat face, and childish blue eyes. The Woman Who Saw met her waddling down the corridor of the public library, her arms piled high with books. In fact, she was carrying so many books that when she took a hasty step forward, three huge volumes spilled out of her arms and thudded on the floor. She bent over to pick them up, when down dropped two more.

"Good Gracious!" she wailed, and the woman who Saw fled to her assistance. "I'll wager \$10 she's getting literature on how to reduce her flesh; well, she needs it," the Woman Who Saw thought, and with a smile she bent over to pick up the books. The titles that met her eyes almost made her gasp; there was no "Eat and Grow Thin" here, no indeed! Instead there was "Occultism." There was "The Astral Body" and "The Secret Doctrine," "Isis Unveiled," "Karma," "Reincarnation," "Planetary Influence" "My soul!" exclaimed the Woman Who Saw, "you don't mean to read all these, I hope?"

"I certainly do," answered the fat woman emphatically. "I mean to read everything of the sort in the library. My husband says I'm crazy, but I'll just tell you why I do it. I have five children,

five noisy, troublesome children. My cook's given notice, and my nursemaid is no good. My husband's been sick and is as cross as the dickens. Everything in the world in the line of troubles happened to me; everything always does happen to me; I'm fated."

"So you're going to take your mind off your troubles?" smiled the 'Woman Who Saw, much amused.

"Indeed, I am," said the fat woman. "I find my outlet in reading. It gives me lots of pleasure. I can sit and read philosophies of the East by the hour, while the children fight, and not mind them at all. Do you know why I have so many troubles?"—she fixed the Woman Who Saw with her mild blue eyes. "Because in my last incarnation I was a wicked person. My planetary influence is very bad, indeed. I've got to work out a hard Karma. I've got to pay up for a lot of things. I know that. So when things go wrong I just say to myself, instead of crying, 'This is my destiny; I have made my own fate and I shall overcome it.' It works very well."

FACING THE FIRING SQUAD

Next month we will print a story by Mr. Heindel called "*Facing the Firing Squad—Before and After.*" This is a true story in so far as it contains facts relating to the postmortem existence, which the writer has witnessed times out of number. It will therefore prove of absorbing interest, particularly in these days when such great multitudes fall upon the battle fields.

WHY YOU OUGHT TO STUDY ASTROLOGY

There is a side of the Moon which 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 horo-

scope 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 systemic 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.