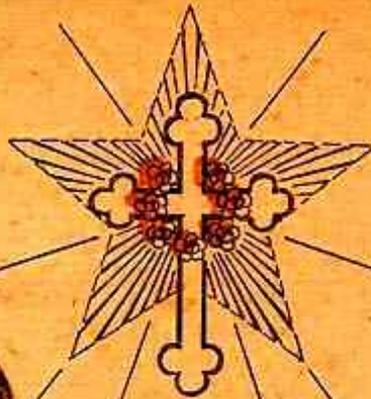


MAY



Ray's
from the
Rose Cross
a Magazine of Mystic Light



LEADING ARTICLES OF THE MONTH

THE STIGMATA AND THE
CRUCIFIXION
THE STRONG GRIP OF THE LION'S
PAW
OUR RESPONSIBILITY TO "THE
DEAD"
HOW ARE THE "DEAD" CLOTHED?
THE LETTER OF SORROW.



Edited by Max Heindel

1912



RAYS FROM THE ROSE CROSS



EDITED BY



MAX HEINDEL

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NO. 1

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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MAY 1917

The Christian Mystic Initiation

THE STIGMATA AND THE CRUCIFIXION

AS WE said in the beginning of this article, the Christian Mystic Initiation differs radically from the Occult Initiation undertaken by those who approach the Path from the intellectual side, but all paths converge at Gethsemane where the candidate for Initiation is saturated with sorrow, which flowers into compassion, a yearning mother-love which has only one all-absorbing desire, to pour itself out for the alleviation of the sorrow of the world, to save and to succor all that are weak and heavy laden, to comfort them and to give them rest. At that point, the eyes of the Christian Mystic are opened to a full realization of the world's woe and his mission as a Savior and the Occultist also finds here the heart of love which alone can give zest and zeal in the quest. By the union of the mind and the heart both are ready for the next step, which involves the development of the *stigmata*, a necessary preparation for the mystic death and resurrection. The Gospel narrative tells the story of the *stigmata* in the following words; the opening scene is in the Garden of Gethsemane:

“Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns, torches, and weapons. Jesus therefore, knowing all things that should come upon Him, went forth and said unto them, Whom seek ye? They answered Him, Jesus of Nazareth. Jesus said unto them, I am He.... Then the band and the captain and the officers of the Jews took Jesus and bound Him and led Him away to Annas first....The high priest then asked Jesus of His disciples and of His doctrine. Jesus answered him, I spake openly to the world....Why

asketh thou Me? ask them which heard Me what I have said unto them; behold they know what I have said....Now Annas had sent Him bound unto Caiaphas the high priest....Then they led Jesus from Caiaphas unto the hall of judgment....Pilate then went out unto them and said, What accusation bring you against this man? They answered and said unto him, If He were not a malefactor we would not have delivered Him up unto thee....Then Pilate entered into the judgment hall again, and called Jesus and said unto Him, Art Thou the King of the Jews? Jesus answered him, Sayest thou this thing of thyself or did others tell it thee of Me?....My kingdom is not of this world: if my kingdom were of this world then would My servants fight that I should not be delivered to the Jews; but now is My kingdom not from hence. Pilate therefore said unto Him, Art Thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born and for this cause came I into the world that I should bear witness unto the truth. Everyone that is of the truth heareth My voice. Pilate saith unto Him, What is truth?....Then he went out again unto the Jews and saith unto them, I find in Him no fault at all. But ye have a custom that I should release unto you one at the Passover; will ye therefore that I release unto you the King of the Jews? Then cried they all again saying, Not this man but Barabbas. Now Barabbas was a robber. Pilate therefore took Jesus and *scourged* Him. And the soldiers platted a *crown of thorns* and put it on His head and they put on Him a purple robe and said, Hail, King of the Jews! and they smote Him with their hands. Pilate therefore went forth again and saith unto them, Behold I bring Him forth unto you that ye

may know that I find no fault in Him. Then came Jesus forth wearing the crown of thorns and the purple robe. And Pilate saith unto them, Behold the man! When the chief priests therefore and officers saw Him they cried out, saying, Crucify Him, crucify Him. Pilate saith unto them, Take ye Him and crucify Him; for I find no fault in Him. The Jews answered him, We have a law and by our law He ought to die, because He made Himself the Son of God....Pilate sought to release Him but the Jews cried out saying, If thou let this man go thou art not Caesar's friend; whosoever maketh himself a king speaketh against Caesar....They cried out, Away with Him, away with Him, crucify Him. Pilate saith unto them, Shall I crucify your king? The chief priests answered, we have no king but Caesar. Then delivered he Him therefore unto them to be crucified. And they took Jesus and led Him away. And He bearing His cross went forth into a place called *the place of a skull*, which is in the Hebrew Golgotha: Where they *crucified* Him and two others with Him, on either side one and Jesus in the midst. And Pilate wrote a title and put it on the cross. And the writing was, *Jesus of Nazareth the King of the Jews.*"

We have here the account of how the *stigmata* or punctures were produced in the Hero of the Gospels, though the location is not quite correctly described and the process is represented in a narrative form differing widely from the manner in which these things really happen, but we stand here before one of the Mysteries which must remain sealed for the profane, though the underlying mystical facts are as plain as daylight to those who know. The physical body is not by any means the real man. Tangible, solid, and pulsating with life as we find it, it is really the most dead part of the human being, crystallized into a matrix of finer vehicles which are invisible to our ordinary physical sight. If we place a basin of water in a freezing temperature, the water soon congeals into ice and when we examine this ice we shall find that it is made up of innumerable little crystals having various geometrical forms and lines of demarcation. These are etheric lines of force which were present in the water before it congealed, and as the

water was hardened and molded along these lines, also our physical bodies have congealed and solidified along the etheric lines of force of our invisible vital bodies, which are thus in the ordinary course of life inextricably bound to the physical body, waking or sleeping, until death brings dissolution of the tie. But as Initiation involves the liberation of the *real man* from the body of sin and death, that he may soar into the subtler spheres at will and return to the body at his pleasure, it is obvious that before that can be accomplished, before the object of Initiation can be attained, the interlocking grip of the physical body and the etheric vehicle, which is so strong and rigid in ordinary humanity, must be dissolved. As they are most closely bound together in the palms of the hands, the arches of the feet, and the head, the occult schools concentrate their efforts upon severing the connection at these points and produce the *stigmata* invisibly. The Christian Mystic lacks knowledge of how to perform the act without producing an exterior manifestation; they develop in him spontaneously by constant contemplation of Christ and unceasing efforts to imitate Him in all things. These exterior *stigmata* comprise not only the wounds of the hands and feet and that of the side but also those impressed by the crown of thorns and by the scourging. The most remarkable example of stigmatization is that said to have occurred in 1224 to Francis of Assisi on the mountain of Alverno. Being absorbed in contemplation of the Passion, he saw a seraph, blazing with fire and having between his wings the figure of the Crucified, approaching. St. Francis became aware that in hands, feet, and side he had received externally the marks of crucifixion. These marks continued during the two years unto his death and are claimed to have been seen by many eye-witnesses, including Pope Alexander the Fourth.

The Dominicans disputed the fact, but at length made the same claim for Catherine of Sienna, whose *stigmata* were explained as at her own request made invisible to others. The Franciscans appealed to Sixtus the Fourth, who forbade representation of St. Catherine to be made with the *stigmata*. Still the fact is recorded in the Breviary

Office and Benedict the 13th granted the Dominicans a Feast in commemoration of it. Others, especially women who have the positive vital body, are claimed to have received all or some of the *stigmata*. The last to be canonized by the Catholic Church for this reason was Veronica Giuliani (1831). More recent cases are those of Anna Catherine Emmerich, who became a nun at Agnetenberg. L'Estatica Maria Von Moerl of Caldero, Louise Lateau whose stigmata were said to bleed every Friday, and Mrs. Girling of the Newport Shaker community. But whether the *stigmata* are visible or invisible, the effect is the same. The spiritual currents generated in the vital body of such a man are so powerful that the body is scourged by them, as it were, particularly in the region of the head, where they produce a feeling akin to that of the crown of thorns. Thus there finally dawns upon the man a full realization that the physical body is a cross which he is bearing, a prison and not the real man, and this brings him to the next step in his initiation; viz., the crucifixion, which is experienced by the development of the other centers in his hands and feet, where the vital body is thus being severed from the dense vehicle.

But we are told in the Gospel story that Pilate placed a sign reading, "*Jesus Nazarenus Rex Judaeorum*" on His cross and this is translated in the authorized version to mean "Jesus of Nazareth the King of the Jews." But the four initials, INRI, placed upon the cross, represent the names of the four elements in Hebrew, *Iam*, water; *Nour*, fire; *Ruach*, spirit or vital air; and *Iabeshah*, earth. This is the occult key to the mystery of crucifixion, for it symbolizes in the first place the Salt, Sulphur, Mercury, and Azoth which were used by the ancient alchemists to make the **philosopher's** stone, the universal solvent, the *elixir-vitae*. The two "I's" (*Iam* and *Iabeshah*) represent the saline lunar element *water a*, in a fluidic state holding salt in solution, and *b*, in the coagulated extract of this water, "the *Salt of the earth*." In other words, the finer fluidic vehicles of man and his dense body. N (*Nour*) in Hebrew stands for fire and the combustible elements, chief among which are *Sulphur* and phosphorus, so necessary to oxida-

tion, without which warm blood would be an impossibility. The Ego then could not function in the body, nor could thought find a material expression. R (*Ruach*) is the Hebrew equivalent for the spirit, *Azoth*, functioning in the *mercurial* mind. Thus the four letters INRI placed over the cross of Christ, according to the Gospel story, represent composite man, the Thinker, at the point in his spiritual development when he is getting ready for liberation from the cross of his dense vehicle.

Proceeding further along the same line of elucidation, we may note that INRI is the symbol of the crucified candidate, for the following additional reasons:

Iam is the Hebrew word signifying water, the fluidic lunar ♀ element, which forms the principal part of the human body (about 87 per cent), and this word is also the symbol of the finer fluidic vehicles of desire and emotion.

Nour, the Hebrew word signifying Fire, is a symbolic representation of the heat-producing red blood laden with martial ♂ iron, fire and energy, which the occultist sees coursing as a gas through the veins and arteries of the human body, infusing it with energy and ambition, without which there could be neither material nor spiritual progress. It also represents the sulphur and phosphorus necessary for the material manifestation of thought as already mentioned.

Ruach, the Hebrew word for spirit or vital air, is an excellent symbol of the Ego clothed in the mercurial ♀ mind which makes man *man* and enables him to control and direct his bodily vehicles and activities in a rational manner, and

Iabeshah is the Hebrew word for earth, representing the solid fleshly part which makes up the *cruciform earthy body*, crystallized within the finer vehicles at birth and severed from them in the ordinary course of things at death, or in the extraordinary event that we learn to die the mystic death and ascend to the glories of higher spheres for a time.

This stage of the Christian Mystic's spiritual development therefore involves a reversal of the creative force from its ordinary downward course, where it is wasted in generation to satisfy the pas-

sions, to an upward course through the tripartite spinal cord, where the three segments are ruled by the Moon ☾, Mars ♂, and Mercury ☿ respectively, and where the ray of Neptune ♆ then lights *the regenerative spinal spirit-fire*, which mounting upward sets the pituitary body and the pineal gland into vibration, opening up the spiritual sight and striking the frontal sinus starts the *crown of thorns* to throb with pain as the bond with the physical body is burned by the sacred spirit-fire which wakes this centre from its age-long sleep to a throbbing, pulsating life sweeping onward to the other centers in *the five-pointed stigmatic star*. They are also vitalized and the whole vehicle aglow with a golden glory; then, with a final wrench, the great vortex of the desire body, located in the liver, is liberated and the martial energy contained in that vehicle propels to the *sidereal vehicle* (so-called because the stigmata in the

head, hands, and feet are located in the same relative position to one another as the points in a five-pointed star) ascends through *the skull* (Golgotha), while the *Crucified Christian* utters his triumphant cry, "*Consummatum est*," it has been accomplished, and soars into the subtler spheres to seek Jesus, whose life he has imitated with such success, and from Him he is henceforth inseparable. He is his Teacher and his guide to the Kingdom of Christ where all shall be united in one body to learn and to practice *The Religion of the Father*, to whom the kingdom will eventually revert, that He may be All in All.

THE END

Next month we will commence a serial article on "*Freemasonry and Catholicism*" in which we shall aim to show the cosmic origin of these two great institutions and the role each plays in evolution.

The Strong Grip of the Lion's Paw

A CORRESPONDENT wishes to know what determines the time of Easter each year and being a Freemason he also wishes to know what connection there is between the resurrection of Christ at Easter and the resurrection of Hiram Abiff in the Masonic symbology.

When our serial article on the Christian Mystic Initiation is finished, we will continue the subject with another article dealing with Initiation and called "*Freemasonry and Catholicism*." In those articles the subject mentioned by our correspondent will be thoroughly ventilated. In the meanwhile, we will briefly outline the Masonic legend which is necessary to know in order to understand the subject referred to.

The Masonic legend says that in the beginning Jehovah created Eve, and the Lucifer spirit Samael united with her, and from this union Cain was born. Then Samael left Eve and she became virtually a widow and Cain was *the son of a widow* and from him descended all the craftsmen of the world including Hiram Abiff the grand Master-workman on Solomon's temple, who is

therefore also called the "son of a widow," as are all Freemasons to this day. After Samael had left Eve, Jehovah created Adam, and he united with Eve with the result that Abel was born. Thus Cain was semi-divine, inspired by his own inherent creative genius, which is seen in his sons to this day in *statecraft* and all industrial inventions which go to make the civilized world; while Abel was the child of two human beings, he did not know how to create but tended docilely the flock already created for him by the author of his being, Jehovah. Jehovah slighted the sacrifice of Cain, who had made two blades of grass grow where formerly there was one. He would rather have a docile automaton like Abel, who could be depended upon to obey implicitly his commands, than an original thinker like Cain.

So there was enmity between Cain and Abel, with the result that the latter was slain. Then *Seth* was born and from him have descended all those who follow blindly the dictates of their creator and are known as the *priestcraft* and their followers. Among them was Solomon the king. To him

Jehovah revealed the design for His temple, but Solomon was unable to execute the design and therefore compelled to engage Hiram Abiff, *a cunning craftsman, a son of Cain and therefore the son of a widow.*

High mystic Masons recognize the fact that, from the cosmic viewpoint, Hiram Abiff is symbolized by the Sun. While the Sun (Hiram) is in the northern signs, Aries, Taurus, Gemini, Cancer, Leo, Virgo, he is among faithful friends and followers, but when in the course of the year he enters the southern signs, Libra, Scorpio, and Sagittarius, he is assaulted by the three conspirators, as recorded in the Masonic legend, and finally slain at the winter solstice, to be again resurrected as he climbs toward the equator, which he crosses at the vernal equinox.

The Masonic legend relates that the Queen of Sheba journeyed from afar to see the wise Solomon of whom she had heard so much. She was also shown the beautiful temple and wanted to see the cunning craftsman, the master-builder and his workmen who had wrought such a marvel. But there has always been enmity between the sons of Cain and the sons of Seth. Even when they have co-operated they have never trusted each other fully and Solomon feared that his beautiful fiance might become enamored of Hiram Abiff and therefore he endeavored to call the workmen himself, but none responded. They "knew the voice of their shepherd," Hiram Abiff (the Sun in Aries, the sign of the lamb). They were trained to obey his call and would heed no other voice. Therefore Solomon was finally forced to send for Hiram Abiff and request that he call his artisans and the moment he lifted his hammer (♄ Aries, which is the sign of his authority and exaltation), they came in a multitude that could not be numbered, each one eager to do his will.

In the spring the Sun (Hiram) enters Aries ♄, the sign of his exaltation. This sign is shaped like the hammer which Hiram raised and all the workmen on the temple (the Universe) rush to do his bidding and carry on his work when he ascends to the throne of his dignity and authority in the northern heavens. He is their shepherd because at the

vernal equinox he enters Aries ♄, the sign of the ram or lamb. Him they hear, but these nature forces take command from no other than the Sun in Aries, the Easter Sun.

This is the cosmic interpretation, but according to the law of analogy, Hiram the son of Cain must also be raised to a higher degree of Initiation and only the Sun-spirit about to soar into the heavens could accomplish the feat. Hence *Hiram. was reborn as Lazarus and raised by the strong grip of the Lion's paw.* He had been a leader of the craftsmen during the regime of Jehovah and His creature Solomon. By this initiation he was raised up for the purpose of being a leader in the Kingdom of Christ and helping the same people on in a higher phase of their evolution. Therefore he became a *Christian*, charged to explain the mysteries of the *Cross* and as a symbol of this mystery the *Rose* was added thereto, and this mission was embodied in his symbolic name, Christian Rosen-Kreuz.

The rose is called the emblem of mystery in general, but most people are not aware that this addition of the rose to the cross was the origin of that symbolic significance. The rose is the emblem of the mystery of the cross because it explains the path of chastity, the transmutation of blood from passion to love. Lazarus, therefore, became Christian Rose-Cross and the Rosicrucians are the special messengers of Christ to the sons of Cain, as Jesus is to the sons of Abel.

The Pharisees knew a great deal of the occult origin of these two classes of humanity and therefore the Lazarus miracle was to them the crowning crime of the Christ. They became seriously alarmed then that their national religion would be superseded by another if any more such signs were performed, for they sensed that it was an initiation of a higher nature than they knew of and that it boded an entrance into a higher cycle. Before the Christ, all the religions were race-religions, suited to the people to whom they were given, and suitable only for those people. All these religions were *Jehovah religions*, for as the *Father* was the highest Initiate of the Saturn Period, so *Christ the Son* was the highest Initiate of the Sun Period, and

Jehovah the Holy Spirit was the highest Initiate of the Moon Period. From Jehovah, then, come the race-religions, which endeavor to prepare mankind along the path of evolution by means of *law*. These race-religions are to be superseded by the universal religion of the Sun-Spirit Christ, which shall unite all men into one brotherhood. The change from one to the other and the fact that the religion of the lunar God Jehovah must precede the religion of the Sun-Spirit Christ is symbolized by the manner in which Easter is determined.

The rule in present use for determining the time of Easter is that *it falls on the first Sunday following the Paschal full Moon*. This was the original time adopted by the earliest Christians, who had knowledge of and regard for the occult significance, but very soon ignorant people started schisms and fixed it at different times. This occasioned no little controversy. In the second century a dispute arose on this point between the Eastern and Western Churches. Eastern Christians celebrated Easter on the 14th day of the first Jewish month or Moon, considering it to be equivalent to the Jewish Passover. The Western Christians kept it on the Sunday *after* the 14th day, holding that it was the commemoration of the resurrection of Jesus. The Council of Nice 325 A. D, decided in favor of the Western use, branding the Eastern practice with the name of heresy, This, however, only settled the point that Easter was to be held not on a certain day of the month or moon but *on a Sunday*. The proper astronomical cycle for calculating the occurrence of the Easter moon was not yet determined, but they finally deferred to the ancient method of fixing the festival by the Moon, and so the ancient original custom was finally revived. Thus Easter is now held upon the same day as required by the occult tradition, and necessary to properly symbolize the cosmic significance of the event, and in this respect both the Sun and Moon are necessary factors, for Easter is not merely a solar festival. The Sun must not only go past the equator, as it does on the 21st of March, but the full Moon after the vernal equinox must also be passed, and then the following Sunday is

Easter, the day of resurrection. The light of the vernal Sun must be reflected by a full Moon before that day can dawn on earth and there is as said a deep meaning hidden behind that method of determining Easter; viz., that *humanity was not sufficiently evolved to have the religion of the Sun, the Christian religion of universal brotherhood, until they had been fully prepared through the religions of the Moon, which segregated and separated humanity into groups, nations, and races*, and this is symbolized by the annual rise of the Sun Spirit at Easter, being deferred until the Jehovistic Moon has thrown back and fully reflected the light of the Easter Sun.

All the founders of race religions, Hermes, Buddha, Moses, et cetera, were initiates in the Jehovistic mysteries. They were Sons of Seth. At their initiation they became ensouled by their particular Race Spirit and this spirit, speaking through the mouth of such an initiate, gave *laws* to his people, as, for instance, the Decalogue of Moses, the laws of Manu, the noble truths of Buddha, et cetera. These laws manifested sin because the people did not and could not keep them at their stage of evolution. So they made a certain debt of destiny in consequence. This destiny the human initiate founder of the religion had to take upon himself and so he had to be born again and again to help his people. Thus Buddha was born as Shankaracharya and had a number of other rebirths. Moses was re-born as Elijah and John the Baptist; but Christ, on the other hand, did not need to take birth in the first place. He did it of His own free will to help humanity, to abrogate the law that brings sin and emancipate humanity from the law of sin and death. The Race-religions of the lunar God Jehovah conveyed the will of God to mankind in an indirect manner through Seers and Prophets, who were but imperfect instruments, as the lunar rays reflect the light of the Sun. The mission of these religions was to prepare mankind for the universal religion of the Sun-Spirit Christ, Who manifested among us without an intermediary, as the light which comes direct from the Sun and "we beheld His glory as the *alone-begotten* of the Father" when He taught the Gospel of Love.

The Christian religion gives no laws but preaches Love as the fulfillment of the law; therefore, no debts of destiny are generated under it and so Christ, Who was under no necessity to be born in the first place, will not be drawn to Re-birth under the law of Causation, as were the founders of the lunar Race-religions, who must bear from time to time the sins of their followers. When He appears it will be in a body made of the two higher ethers—the Light and Reflecting ethers—the golden wedding garment called *soma psuchicon* or soul-body by Paul, who is very emphatic in his assertion that “flesh and blood cannot inherit the Kingdom of God.” He asserts that we shall be changed and be like Christ, and if we cannot enter the Kingdom in a fleshly body it would be absurd to suppose that the King of Glory would wear such a coarse cumbersome garment.

The Priestcraft, from which Jehovah drew His representatives, the prophets and founders of religions, and the spiritual temple builders are the Sons of Seth. The Sons of Cain still feel in their breasts the divine nature of their ancestor, they repudiate the indirect method of salvation by *faith* of the church and insist upon finding the light of

Wisdom themselves by the direct methods of *Work*, perfecting themselves in the arts and crafts and building the temple of material civilization by Industry and Statecraft, according to the plan of God, the Grand Architect of the Universe, Christ being “the Chief Corner Stone,” and each mystic Mason a “living stone.”

In time, however, these two great streams of the Sons of Seth and the Sons of Cain must unite in order to reach the portals of the kingdom of Christ. Before His time there was no way in which such an amalgamation could take place, but when Christ the great Sun-Spirit came Solomon was re-born as Jesus into whom the Christ-Spirit entered at the baptism and Hiram Abiff was re-born as Lazarus. When Lazarus was raised up by the strong grip of the Lion of Judah’s paw, Hiram and Solomon, the former antagonists, sank their differences, as prompted by the Christ-Spirit, and both are working now for the establishment of the kingdom of Christ. It was this the Pharisees in some way sensed or surmised and hence their fears that this Jesus would initiate many people and subvert them from the race-religion to which they (the Pharisees) were wedded.

Our Responsibility to “The Dead”

An experience which happened to one of our students while out of the body at night throws a light upon the manner in which our thoughts, actions, and attitude of mind affect our dear ones who have passed away from the earth-life and may serve to bring home the fact that our duties to them are not ended when they have severed the physical ties, but that we have a responsibility to them beyond the grave. Editor

DEAR Mr. Heindel:
In August 1915 my sister lost her only son, a lad of sixteen years of age, by drowning in the Sacramento river on a Sunday afternoon. My nephew was an expert swimmer and in trying to cross the river he must have been seized by cramp in the middle of the stream, being then drawn into the undercurrent of the channel and was never seen until the body came up three days later.

All these eighteen months I do not remember once to have come in touch with him at night during my conscious experiences and I have not even dreamed of him. But about two weeks ago I found

myself on the sand-bank at the river not far from our house and on the very spot from where my nephew tried to swim across, which he had done many times before. In the middle of the river I saw what I thought to be a flower-laden boat, but it looked more like the mound of a grave covered with flowers. This was in the very spot where my nephew went down. I noticed the little flower-boat did not move with the current and I became quite puzzled to know what that meant. Then I happened to turn around and there behind me, leaning against the levee, stood my nephew very sad looking and discouraged in his appearance. So hoping to cheer him I said lightly, “Well, Henry, what are

you doing here? What is the matter?" ~

"O Uncle, they all tell me I am dead."

I began to argue with him that he was not dead, that he had only lost his body at the time when it went down under the waters. But he continued to answer, "No, Uncle, they all tell me I am dead." He appeared very unhappy and grieved in spite of all my efforts to prove to him that he was not dead. I asked him how he could be dead and stand there talking with me, but he only had the one reply, which seemed to be a fixed idea in his mind, "They all tell me I am dead." Sometimes he would emphasize the word "all" and sometimes the words "tell me."

During the course of our conversation we walked up the levee and stepped on to a beautiful lawn where I also noticed flowers, but did not at the moment realize that we were in the very cemetery where his body was buried, nor did it ever occur to me before that my nephew's body was buried only a few hundred yards from where he was drowned, the cemetery running right back of this levee and just opposite the spot where he went down. We were on this lawn for some time, for he seemed to be unwilling to go away from it and finally I grew so intense in my effort to convince him of the fact that he was not dead that I woke up with a very sad feeling regarding my nephew. I then tried at once to go to sleep again and concentrate my mind upon him in order to make connection with him when I should pass out of my body but failed to do so.

In the morning Mrs. G. [the wife of our correspondent and also a student of the Rosicrucian teachings. Ed.] told me that she had had a strange dream. She was down by the river and had seen a mound of flowers in the middle of the stream and they were all white flowers mixed with greens only. Then she went through a garden and into the cemetery where she again saw the same flowers. There is a florist's place between the spot on the river bank, where we had both evidently stood and seen the mound of flowers in the stream and she had passed through this florist's garden in order to go to the cemetery and was much astonished to hear that she had had the same experience outside

the body as myself. I then asked her if she had seen our nephew Henry, but this question she answered in the negative. She said, however, that she had noticed two people standing around there but did not know who they were.

Naturally I felt very much grieved at the condition of my nephew, who was undoubtedly brooding over his untimely death and lingering right there between his grave and the spot where he went down, when all at once I realized the cause of his condition. His mother, my sister, and his two sisters are continually going to this place. They live within walking distance from it and keep on putting fresh flowers on his grave, and though eighteen months have passed my sister is still grieving over the loss of her son, finding a little relief from her sorrow by going to the grave and practically, as I believe, transferring her gloom to her son, causing him to grieve and keeping him earth-bound at the grave and the river in order that he may meet his mother and sisters whenever they come.

I therefore went to my sister and told her of our experience and that I believed she was responsible for Henry's condition. I asked her to go just once to the grave and have another talk with Henry and after that she should discontinue her visits altogether. On that final visit I advised her to tell Henry herself that she will not come to that grave anymore to meet him, that this will be her last visit and that he must not grieve any longer on account of passing out of earth-life, that he cannot go back to her but that some day she will come to him, that a new and larger life is before him and that he must devote himself to learn the lessons there.

This experience has caused me to think a great deal of how much injury we do to those who have just passed over by continuing to visit their graves and to think of them as being there dead. We may not perhaps say so in speaking of them, we may say that they have passed out, yet at the same time in our minds we have accustomed ourselves to think he or she is dead and naturally our dear departed ones will receive these erroneous and depressing impressions from us, even though we may both be unconscious of that fact.

Yours in Fellowship,
Phillip G.

We have often expressed our appreciation of the *science of birth* with its efficient methods of helping both the mother and the child when the latter is entering our earth-life, but we have also heartily deplored the lack of a *science of death*, which would teach people how to intelligently help the soul that is passing from earth life into the unseen realms of nature. At such times we usually stand helplessly by and often do in our ignorance the very things which are detrimental to the comfort of the spirit then in transition. If people could only know how their moans and hysterical outbursts affect their dear departing ones, unselfish considerations would probably change their attitude and quiet their manner. So far as the body is concerned, it is not really dead until about three and a half days after the spirit has passed out of it for the silver cord still connects it with the higher vehicles and anything in the nature of a postmortem examination, embalming, or cremation is felt by the spirit almost as keenly as if still within the body. These are facts well known to all students of the Rosicrucian Philosophy, but it has perhaps not received the emphasis it deserves, that our attitude after that time continues to affect the spirit, for our friends do not usually leave their accustomed places right away.

Many stay in or near the home for a number of months after they have left the body and can feel conditions there even more keenly than when in earth-life. If we sigh, mourn, and moan for them, we transfer to them the gloom we ourselves carry about with us, or else we bind them to the home in efforts to cheer us. In either case we are a hindrance and a stumbling block in the way of their spiritual progress, and while this may be forgiven in those who are ignorant of the facts concerning life and death, people who have studied the Rosicrucian Philosophy or kindred teachings are incurring a very grave responsibility when they indulge in such practices. We are well aware that custom used to demand the wearing of mourning and that people were not considered respectable if they did not put on a sable garb as a token of their

sorrow. But fortunately times are changing and a more enlightened view is being taken on the matter. The transition to the other world is quite serious enough in itself, involving as it does a process of adjustment to strange conditions all around and the passing spirit is further hampered by the sorrow and anguish of the dear ones which it continues to see about itself, when it finds them surrounded by a cloud of black gloom, clothed in garments of the same color and nursing their sorrow for months or years; the effect cannot be anything but depressing.

How much better then the attitude of those who have learned the Rosicrucian teachings and have taken them to heart. In such cases, when a dear one makes the transition, their attitude is cheerful, helpful, hopeful, and encouraging. The selfish grief at the loss is suppressed in order that the passing spirit may receive all the encouragement possible. Usually the survivors in the family dress in white at the funeral and a cheerful, genial spirit prevails throughout. The thought of the survivors is not "What shall I do now that I have lost him or her? All the world seems empty for me." But the thought is "I hope he or she may find himself or herself to rights under the new conditions as quickly as possible and that he or she will not grieve at the thought of leaving us behind." Thus, by the good-will, intelligence, unselfishness, and love of the remaining friends, the passing spirit is enabled to enter the new conditions under much more favorable circumstances, and students of the Rosicrucian Philosophy cannot do better than to spread this teaching as widely as possible. According to the Bible the redeemed of the Lord will finally vanquish the last enemy: *death*, and they will then exclaim, "O Death where is thy sting? O Grave where is thy victory?" For those who have evolved the spiritual sight, there is of course no death, but even those who have studied the Rosicrucian teachings may in a measure be said to have attained this great victory.

This brings to mind a letter recently received from one of our students in British Guiana, one among many similar ones written by other students all over the world in appreciation of what the

Fellowship has done for them. This particular student says:

Dear Friend and Teacher:

I greet you right heartily. I cannot refrain from writing you of the experience I gained on the interior designs of would-be aspirants out here. When they are told of the Rosicrucian Fellowship the questions are constantly asked,

“What must I pay and what will I get for my money”? To these questions I answer, “You don’t pay a stipulated price, but you get contentment, you learn to live, *you let go the dread of death*, you know yourself.”

“But we want to know how to get money. Does the Fellowship teach us how to get that?” I always explain that the teaching of the Fellowship will show the earnest student how to spend his money wisely and well after he has worked for it, consid-

er the necessities of the poor, as the Christ said; “Sell all and give to the poor, take up your cross and follow Me.”

For my part, I have to thank the Fellowship teaching for a knowledge of contentment with my lot and love of my fellow creatures.

Yours in Fellowship,

S. M.

The main point mentioned there is that *they let go the dread of death*. No one who has really studied the Rosicrucian teachings ever after can fear death, for he knows with absolute certainty that death is but a transition, that they themselves live forevermore. We trust our friend G. in Sacramento may have succeeded in freeing his nephew from the incubus of sorrow, and we cannot reiterate too often the advisability of teaching people the truth about death so that they may be free from fear.

The Fetter of Sorrow

“Vita”

CHRIST said, “I am the Way, the Truth, and the Life,” and we know that these words have a very deep and profound meaning. Christ, the great Sun-Spirit, is as we know a Ray from the Cosmic Christ—or wisdom aspect of the Triune God in manifestation. Hence, in a very emphatic and mystical sense, He is the Way, the Truth, and the Life. Only as we walk in His light, in His Spirit can we reach the goal.

Long, long ago in the distant past—the past counted by aeons and millennia—our present humanity started on its long pilgrimage through matter. The differentiated spirits, each wrapt in its sheath of attenuated substance, whirled through vast cycles—pausing upon each plane to gather about themselves another veil of the materials composing that plane. At length, after innumerable periods, these spirits found themselves at the nadir of materiality, possessed of all their vehicles in an undeveloped state. We had responded to countless impacts designed to awaken our latent potentialities. We had been aided by Hierarchies who sought to impart something which we lacked,

and which they through their experiences in a previous evolution, could bestow: The Lords of the Flame, the Lords of Wisdom, the Lords of Individuality, the Lords of Form, the Lords of Mind and others, all in turn assisted us to build our vehicles and to unfold the life and express it through these forms.

After the link of mind was given, we began our long upward climb—back unto the Father. We began to develop in our separate ways, to gain experience, *to grow a soul* that later would serve as a vehicle for the fully awakened spirit. Then came the Atlantean days, the entrance of the Lucifer Spirits into the brain, the intense selfishness and sense-gratification, the separateness and material interests. Then the Tabernacle in the Wilderness was set up and the way was marked out for us to travel on our homeward journey back to God.

By sign and symbol we were shown the Path. The coming of Christ, the great Sun-Spirit, was foreshown by ceremonial and ritual. He was foretold by prophecy and revealed by signs and por-

tents. Angels proclaimed His birth and seers read the message in the stars. All the ages breathlessly awaited His advent and a thrill of expectancy stirred the ethers, for He was the One who had undertaken to do a unique and wonderful work for our planet Earth and its sorrowful and bewildered humanity. As when the morning stars sang together at creation's dawn—the first matins of a jubilant cosmos—so the glorious paean was echoed by angel-choirs when the Star of Bethlehem appeared.

It was a great, a wonderful, and a mighty event when the great Sun-Spirit Christ descended to redeem our planet Earth and infuse into it His radiant life. It is not possible for us at our present stage to estimate the importance and the scope of His work for us, but we know that He proclaimed Himself the “Way, the Truth, and the Life. Let us take the first simile and consider a few of its stages in their practical bearing upon our lives. The Way back to the Father.

We speak of it as *the Path* and we in the esoteric school are quite familiar with the idea. Some of us have walked with bleeding feet over the first stony stretch of the illimitable trail. It is possible that the first experience may have been a dull emptiness of the heart, an appalling solitude, a silence as still and awful as an Arctic night. To let the old self go with which we have been associated so many years is a fearful ordeal. It is especially so if the soul is thoroughly entangled in its sense-life and persists in clinging to its illusions. To fight the way alone through the terror which surrounds it when it starts on its higher quest is indeed a task requiring the utmost heroism. The Way winds over rocky precipices, through lonely deserts and terrific storms—yet it must be held to without wavering.

The Way is the same for all, yet not the same: A paradox which only the Mystic may understand. Christ is the Way, but the process through which we reach that Way and the particular experiences on the path differ according to type and temperament, and the responses made to the ensouling life. For some it is necessary to be chained to the *tribulum*—to be tortured all the way, if the self

dies hard or there is special work to be done. Others can walk in the sunshine of a great love and light and know no selfish personal desire in the gladness and glory. It is the desires of self that kill the soul or maim it so that it becomes a hideous object, instead of a thing of beauty. Between the starting point and the glorious consummation there are many stages, but each step must be taken over the renounced self and its clamoring emotions.

In the evolution of the soul, intrepidity, courage, daring of a lofty type must develop and come to full fruition. There is no place on the Path for a coward or a weakling. The soul must develop a clear, fine, discriminating sense of values and be able to face all the malevolent evil that defies its progress. The aspirant must be able to walk unflinchingly into the very realm of *Apollyon* and to dare all things when right and justice are threatened. Never to know fear or cowardice—yet never to use this power for self. Here is the line of demarcation—the distinction mark. *The coward fights for self*. He is unrelenting in his onslaughts against whatever force opposes his personal self, with its petty interests and feelings. His is the ugly antithesis to that noble courage which wills to suffer that others may escape—the courage that knows its power yet never would put it forth in its own defense.

The aspirant must acquire the mastery, the force, the dominating will, the wide vision which sees all the scope and meaning of his experiences and those of others, yet they must be held in leash to the spirit that wills only with and for the Christ. This is true power. To acquire it is the object of the experiences along the Way.....for while these powers are developing, the soul passes through bitter waters. Through the very profundity of sorrow, through the denial and pain, it must grow strong. Through the deeps of agonizing human experience it must develop power and mastery. The coward who fights for self, and thus simulates courage, never acquires it. They alone win it who renounce and suffer silently for high ends. These—the true heroes and conquerors—go on through the night of bitter experiences, of cruel losses, of shattered

dreams, until the hour strikes for their liberation, for the crowning victory. It may be in some crucial test when the malignant foe seems utterly to triumph that the lesson of the tribulum is fully learned. Then, when he feels and knows his full power, he turns toward the Christ and renounces. He lays his powers upon the altar—trophies won but *never to be used for himself*. He renounces even the right to defend himself—and thus becomes as a little child. Many a milestone must have been passed before this high altitude is reached, and the Christ must have become more than a mere name in the life. The beginnings, however, lie down within the valley of humiliation, when the first cruel wrongs are left unredressed for the sake of others, or for a high principle. Each victory over the personal self and its claims leaves the soul stronger. By renouncing the right of self-defense it becomes an act of sacrifice and thus helps in the work of evolution.

After many stages are passed there comes a point where a sudden silence falls—a silence not of peace, but pain. The soul inquires of the inner Voice, “Why this form of misery? Have I not renounced—conquered the olden self, the personal will that pride ruled? Have I not relinquished all that the heart clings to? Have I not watched one bright dream after another dissolve into thin air? Am I not entirely, profoundly alone? Why then must I suffer longer?” And the Voice replies:

“True, thou hast given up all desires for the self; thou hast renounced all forms of self-interest and standest almost a freed soul in purity and power. Still thou art fettered—not by pleasure, but by sorrow. The old miseries still cling to memory. The old wrongs arise as phantoms in the holiest hours and clamor for redress. The old pain—the Saturn lash—still bruises the heart. Thou hast renounced the right of self-defense, the privilege of retaliation, yet thou hast not renounced the right to feel and suffer. The scars of battle yet attest the wounds. Their sensitiveness is not wholly destroyed.”

“But Master, how can one cease to remember—cease to suffer at the memory?”

“Child, thy question is answered—thou hast

need of the pain. Thou art but a child-soul still and hast not yet won strength and mastery. Thou hast cut down the flowers of earthly pleasure, but hast not courage to pull out the thorn of bitter memory. Thou still clingest—not to human joy, but to human misery—the misery of thy renounced self. The shadow of it overspreads thy path even now. Thou canst not forget. Thou art still weak.”

Through the twilight stillness the voice spoke and ceased. The after-gloom was profound and in the encompassing darkness the tired soul looked back down the vista of its weary stony path. Then a sudden beam of light from the Face of the Christ shone through a rift in the clouds—and it saw and knew. It saw that its olden sorrows were but phantoms—creations of its own imagination, delusions of thought-forms, as were its joys. All belonged to the old sense-plane where it had lived and moved, where its interests were centered. Above that plane there were no joys and sorrows as such—but all was one rich, full, glowing life.

On the plane of discord and conflict grew the thorns of life and the soul had foolishly let them remain within to sting at every step. It had left this sense-plane far behind, life had opened out in noble vistas, deep truths had dawned on the awakening intelligence, the light was growing clearer, new powers were unfolding, yet it still blindly carried the thorns in its quivering consciousness. Then one of the last lessons was learned by the momentary rift-gleam. Like its divine Master, *the soul must suffer only for others—never for self*.

So the Path winds on and at last we see with the Light that never was on sea or land—the Christ as the Way and our journey over the Path but an ever-widening expansion of consciousness, until the full glory bursts upon the freed soul and all limitations drop away. The Goal is reached and we see Him—the Christ of the ages—ourselves in Him—and know Him as the Way, the Truth, and the Life. Then it is no longer a path but *a sea of illimitable light and bliss* in the bosom of the Father.

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Links of Destiny

An Occult Story

Eva G. Taylor

This article commenced in the August issue. Back numbers may be had from the agents or publishers at 25¢ postfree.

Chapter XI

THE REMINGTON fortunes were fallen! The storm had broken at last and a momentous change had come into the lives of the Villa occupants. There had been an auction sale of household goods—a forced relinquishing of Lares and Penates. Even the old attic had been profanely invaded and devastated. All its primeval treasures had fallen, either beneath the auctioneer's ruthless hammer or the bonfire's red, devouring tongues. The antique furniture, long ago banished from the lower rooms, yet rich in its hand-carved mahogany and rosewood, joined the mute procession of spinning wheels and looms, high chairs and cradles which wended their way to the collection of Mr. Watson, newly rich and an unconscionable relic-hunter. Nothing escaped in the attic except the chests of bridal finery, homespun and woven linen, lavender-scented and yellow with age, and rich old silken brocades with their opulent skirts and stiff-laced bodices, which had done duty for more than one ancestral bride. These chests were rolled out from their dim corners under the sloping eaves, setting in motion a colony of spiders and centipedes. A farm wagon drawn up at the west veranda held what was saved from the wreck and bore the salvage down to a four-room cottage near the half-ruined mill. This henceforth was to be the "abode" of the "proud Remingtons." The Villa had passed into the hands of Horace Rathburn.

As the wagon slowly creaked down the hill road, Sarah Thomas, who had taken a pitcher of sour drink down to Tom Gregory, stopped and smiled. It was a malicious little smile. Tom was hauling stones to build another fence and as his stone-boat came down the green lane Sarah stopped beneath a large butternut tree and watched the swaying wagon of household goods which

threatened to capsize on the steep, rocky road. Sarah might have felt a touch of pity had she not hated Marozia Remington with a jealous hatred. She pulled the strings of her sunbonnet meditatively.

"It is just evening things up a little!" she exclaimed under her breath. Mrs. Gregory rotated toward her (that is the only word which fully describes her peculiar gait), bonnet strings flying. She had a positive genius for the scent of gossip and never failed to spy out all that was going on—especially those things which could better go on with a degree of reserve. No vehicle ever passed along the hill road but Mrs. Gregory's sharp eyes or ears detected it. Both senses were acute as befitted her avidity for neighborhood news.

Part of her success along this line she doubtless owed to her strict attention to business. She never permitted such trifles as churning, sweeping, or ironing to interfere with her news-gathering. This was her chief vocation—all the details of domestic labor were mere side-issues. Her hands dripping with dough or dish-water would reach for her sunbonnet, and with arms akimbo she would study each detail of the passing circumstance. Her poses at such times formed a striking lawn decoration, entirely in keeping with the lawn. This mis-named patch of green consisted of untrimmed grass, flamboyant hollyhocks, with beds of petunias, marigolds, and sweet-williams struggling bashfully for recognition among the tansy and catnip. It was as strikingly grotesque and absurd as Mrs. Gregory herself.

"Well, Sa-ry, what did I tell you?" she gasped as she bore down full-rigged upon the small figure beneath the butternut tree. Her avoirdupois was heroically battling with the hilly path and the heat, but in this case her compensation was sublimely

adequate. She fairly beamed, and for once Sarah's loitering passed without rebuke. She established herself beneath the tree where a good view of the descending wagon could be obtained and began:

"The Remingtons hev cum down sure 'nuf! I told you last year they would! Don't you rekerlect I told you in jest percisely these words—near's I ken remember—an' of course no one ken be expected to exactly remember ev'ry word—but as I was a sayin'—nigh's I ken cum to it this is percisely what I said, to you, Sa-ry Jane, the day you cum up here to live with me! 'You mark my word, Maroshy Remin'ton 'll cum down yet—see'f she don't? She's born but she a'int dead!' Don't you remember my sayin' that to you? (You needn't look off the other way and pertend you don't! I know Tom's cumin' but never mind, you listen to me!) I hearn some things thet day I promised not to tell (an' I never did tell anybody, cept Mrs. Peters an' Mrs. Slater an' one or two others thet I felt as orter know!)" She paused to fan herself with her apron.

"They say Maroshy's settin' her cap fer a rich feller in New York! 'He's ben hangin' round the Villa a long time—I s'pose he thought the Remin'tons was rich by the airs they put on! The Watson girls are after him too an' they'll probably get him now—fer of course he won't take up with a poor girl!" A stab of jealous pain accompanied by a fear shot through Sarah's heart. Mrs. Gregory continued:

"Funny, aint it—her goin' off to Utica ter school an' her father a teacher too? I s'pose 'twas to put another feather in the cap she set fer thet New York feller! Well some folks do like mighty well to put on airs! Ketch me spendin' all thet money fer a little book-larnin'! I'd ruther put it in some good ca-ows!"

The clock-work in Mrs. Gregory's head was marvellous in its mechanism. It rarely needed winding and never failed to run an hour or two with but momentary cessation. Sarah often smiled ironically at the hopeless confusion of words and ethics. She could appreciate an ironical situation now since her mind had been stung to bitterness. It sometimes takes storm or stress to wake up a

dull nature or bring out the full force of a bright one.

"You've a better color, Sar-ry, since you've ben gettin' out 'round the farm! Girls don't need book-larnin' nohow—it spoils 'em and makes 'em pale an' sickly like—besides makin' 'em proud an' stuck up—like Maroshy Remin'ton! Well I gess she'll hang her head now! Say, but I'd like to peek in on 'em now down in thet cooped-up shanty! Well—cum on Sary, we've stood here long 'nuf—we've got ter' git back to our churnin'! Hurry up an' take the sour drink to Torn an' don't you let me ketch you stayin' a minit longer'n you hev to!" The farm wagon had vanished from sight. As Mrs. Gregory waddled away Sarah looked her contempt and made a disgusted little grimace as she moved listlessly toward Tom with the pitcher of sweetened vinegar and water. With a comical grin he reached for the pitcher and seized her at the same time. She wrenched herself from his grasp and stood before him with flashing eyes.

"Bless me, I didn't know you could get so mad, Sally! It makes you look mighty pretty, though—bless me ef it don't!"

"Don't you ever speak to me again, Tom Gregory—I hate you!"

"O no you don't! Come now, Sally—is that the way you talk to Mr. Rattlebones—that's his name ain't it?" Her face crimsoned with shame and anger as she turned and left him.

"That is what I get! I just put myself in a position to be talked to like that! I wish Mr. Rathburn would marry me and take me away—then I'd show them!" Angry tears were in her eyes. Tom no longer sang while about his work. With a dull thud the stones were heaped up for the wall.

A sudden memory made Sarah pause abruptly.

"This is the very spot where I stood the day I cursed Marozia Remington! That was nearly a year ago—before I met Claude! They say that curses like chickens come home to roost—but this one didn't! It went straight to her—and stayed there! She's even lost her home—and the sweetheart she tried so hard to get! I'll have him yet if it kills me! He simply must marry me and take me away from this wretched life too! He doesn't seem to be very

keen about it, but I'll use every power I possess to win him—then I don't care!"

As Sarah walked moodily along bitterness was in her heart. She sulked about her work now—the drudgery had grown intolerable.

CHAPTER XII

Marozia was unpacking the barrels of chinaware and arranging the dishes on the pantry shelves. There were no china closets now.

"Isn't this perfectly dreadful," Mrs. Remington groaned, wringing her hands helplessly and hindering Marozia who was diligently trying to compress six inches of chinaware into four inches of space and secure an artistic effect withal.

Ralph Remington the scholar was heroically struggling to make a carpet fit acute angles where it formerly covered an octagonal floor. With all the pulling and turning and contriving it would not fit and at last he called Marozia who solved the problem with a can of floor stain, a pair of shears, and some small rugs. 'When she returned to the pantry her mother again ejaculated:

"I declare—this is too dreadful to be believed!"

"It all depends upon the view-point, Mother! I think it is fun—like playing at housekeeping—only Father must do without his library—and other things!"

"Yes, it is always 'father, father!' My feelings never count! I am not even worth considering! Well, I shall never forgive you for this! It is entirely your fault! I haven't much use for the pretended affection that expends itself in talk! You could have prevented this, yet you talk like a hypocrite about father missing his library! I haven't any use for hypocrites!"

"Neither have I!" Marozia replied as she mounted a step-ladder. The old mocking defiance which always seized her when people persisted in false estimates flashed through her eyes.

"Why cannot one be absolutely just—even to an enemy?" she mentally exclaimed. She scorned the narrow intolerance that distorts and misrepresents, that colors and falsifies to serve some spite or jealous hatred. A strange conviction was suddenly borne in upon her—a conviction that her mother

was an ancient enemy. It must be so she thought as she recalled the past. She could not remember one happy or satisfying moment spent with her mother, but there had always been a deep and subtle antagonism.

Her sweet, true nature craved love and understanding sympathy but reached out for it in vain to the one who should have been most ready to bestow it. Why had they been brought together in this life? It must be to make us friends, to make us love each other—she concluded. Then suddenly a wild longing to be entirely reconciled to her mother seized her. She must idealize this distressing situation in order to endure it. Otherwise her heart would grow sick with its conflict. Nothing remained now but the home-ties. They might be happy even here with love in the home! Her father's character was altogether noble. If her mother only would look higher than the material side and unite with them in seeking to idealize all that was sordid or commonplace in their lives even this experience could be made pleasant and profitable! All that was genuine was left to them—character, mind, and soul. With love and peace at the fireside four small rooms were as good as the expansive luxury of the Villa. With these thoughts in mind she descended the step-ladder and laid a caressing arm on her mother's, saying as she smiled into her face :

"Never mind, Mother, we can be very comfortable in these four rooms! (she started to say 'happy' but a memory made her pause.) Only the home life counts! We can have that here!"

"Well, I don't know what your ideas of life are, I am sure!" her mother replied in an aggrieved tone. "If one must be cooped up in a dry goods box like this I should like to know what life is worth! No society, no pleasures, no income—except a pittance now and then!. A nice state of affairs, I must say!"

"But Mother, life doesn't consist of externals! Society, environment, dress may be desirable, but they are only accessories. Society may be dispensed with if necessary. We have father—and to be permitted to come into close, loving relations with such a character is happiness enough for any

woman! I cannot see how anything could add to or take from the blessedness of life when united to a man like him! I don't think women half appreciate noble men! They are too apt to take them for granted." There was wistful sadness and hopeless longing in Marozia's eyes as she spoke. An ugly leering expression crept into Mrs. Remington's face as she replied with a satirical "Humph!" A sudden illuminating flash revealed to Marozia her mother's real character. She shuddered with pain. She saw her father's long disappointment, his lonely life. There was infinite disparity between them. He had always walked alone while held in bondage to something gross, coarse, materialistic—something which vampirized him.

"Poor dear Father!" she mentally exclaimed. Then Mrs. Morton's sweet face rose before her and her lovely character stood out in clear relief, in vivid contrast.

"I would not blame him in the least for anything he might do! Yet he is so loyal, so good and true! No one knows—not even I—what he has had to endure all these long years!" The bond which held her to her mother—the inner bond—was severed. Ah, when will women ever learn! Her mother's distressing voice sounded again in her ears, but this time it awakened no feeling whatever. It fell dully, just as any discordant sound would fall upon a sensitive ear:

"When you get over the age of silly sentimentality you will learn that love doesn't amount to anything without other things. You are as visionary and dreamy as your father! I don't see why you couldn't have taken after me a little!"

"I didn't take after anyone—I am myself!"

"Well at least you might be a little practical!"

"I am—else I wouldn't be arranging this pantry now! That never formed any part of my visions and 'dreams.' Do you think this blue china would look better on my improvised cabinet?"

In all such reverses there is a grotesque and ludicrous side, if one can disentangle it from the pathos which invests it. Marozia's keen sense of humor, combined with her power to idealize, prevented her from degenerating into a mere drudge as trials arose from day to day. She saw that it was

useless to waste sentiment upon her worldly-minded mother, so she turned quietly to her tasks and hid another pain within her heart. She was finding ample scope now for all her altruistic idealism. Her sufferings were proportioned to her exquisite mental organism and refined sensibilities, yet for the sake of others it was so skillfully concealed that some of the gossips commented on Marozia Remington's shallow nature that could not feel a blow when it came. Her bright idealism was like an aromatic breath wafted over the stifling calm of arid sands.

Her mother could see and feel merely the oppressive waste of dead-sea levels. When the family suddenly dropped below par in the eyes of the would-be village aristocrats, she was absolutely paralyzed. She had lived solely for the weak fickle element that shifts its position with the tide of financial change or any other equally absurd influence. Hence she found herself comparatively deserted in her adversity. She envied her husband and daughter their serene indifference to outward circumstances, yet she hated them for it.

One day she came to Marozia in hysterical mood. The Watsons had snubbed her—yes unmercifully snubbed her! "I never can survive this insult!" she wailed. Snobbishness in any form served to bring out all the latent energy and force of Marozia's nature. She deemed it the very quintessence of plebeian vulgarity to value one for some accidental outward circumstance. To place respect upon so cheap a basis as the latest cut of a gown or the size of a bank account, instead of inherent worth, proclaimed the extremely low order to which such self-styled umpirists belonged.

Her scorn of human parasites and snobs was in direct proportion to the penetrative powers of her mind. She always saw through people—behind all their masques and disguises. Her lips now curled scornfully as she recalled some occasions in the past in which the Watsons had figured while they were frantically struggling to secure an open sesame into the houses of the county gentility. This was during the period when their bank account was beginning to be expressed in thou-

sands instead of hundreds, when they first set up an equipage and ceased to live in a rented house. They lived at the county seat then, but visited her mother often.

While her mother was wailing now over the sudden loss of popularity, Marozia mentally recalled those other days when they deemed it an honor to be on the Remingtons' visiting list. A satirical smile flitted over her mobile face as she remembered their profound discussions of the latest fads and fashions when 'in convention assembled' at the Villa. In those days her mother—whose mind could not penetrate disguises—frowned and became frigid when Marozia desperately tried to lead the conversation from psyche knots and pompadours to books and authors or to some interesting topic of the day.

Marozia felt a touch of malicious enjoyment in trying to introduce some subject really worth discussing. She always knew precisely how it would end. Mrs. Watson would look off into vacancy with an expression upon her face strictly in keeping, while the girls tried to look wise but simpered behind their fans (they always carried fans for this purpose)! Then they "guessed" it was time for them to be going. Their "guesses" always came in at the point where Marozia's counter-remarks began. She despised their sycophantic attitude in those days even more than their present one of supercilious patronage. In those other days the Watsons were responsible for many a breach between Marozia and her mother. Upon one occasion when her daughter's scornful attitude became too obvious, Mrs. Remington exclaimed:

"You ought to be ashamed to treat them as you do—they are the first people in the county now!"

"Then let us cultivate the last ones!" Marozia replied with flashing eyes. Today she reminded her mother of how little consequence they and all their shallow class were. Her purpose was altruistic, not censorious. She hoped that her mother might see the real things and rise above the trivial and commonplace which were only chimeras of a distorted view.

The first touch of poverty and the disaster which

accompanied it was like the early autumnal frost upon the vine—it merely added another color to the life. The charm was still there—decay had not yet begun. As the days went by and the first illusion of novelty wore off there were petty miseries to be endured, trivial in distant perspective to a great soul, but momentous and overshadowing in immediate proximity.

Then she became vaguely conscious of a sense of disappointment in her inner life—especially when Claude Rathburn's image rose before her. She tried by grasping homely domestic realities to stifle her woman's longing heart, which ever craves love's blessed enfoldment. Then she began to enter that mental and psychical condition in which one grasps at intangible threads and emotional unrealities. Deep down beneath all her independence of character she longed to love and to be loved. The fact that there was discord between her mother and herself—between her life and its environment was torture to her sensitive soul.

"Nature is surely treating us to another of her caprices of fine satire!" she mentally exclaimed when reviewing the situation. Then her active mind began to busy itself evolving plans. It was not her nature to remain supine, inert, in the midst of a distressing situation—to accept with patient indifference a hard lot.

She resented forced conditions—she would not make a good slave of destiny. She preferred to create her own destiny. In all the stirring and quickening process of her awakening mind truth was seen from various angles. Even the virtues took on new and different meanings in the fire of experience. Patience, for instance, under some conditions appeared but paralysis of feeling or action, indifference, dearth of energy and meekness, merely fettered aspiration. She was decidedly averse to fetters. Her free spirit longed to soar through the fine ethers unmanacled. Yet life here in this prison-house is ever manacled, she reasoned. It is only a question of degrees. Under the most ideal conditions the spirit must be vividly conscious of its prison-walls.

Continued on page 40

Question Department

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How are the 'Dead' Clothed

QUESTION: How do the so-called dead appear as to outer apparel? How are they clad? Does their thought mold the ethereal matter into garments or anything they desire to form? One would judge so from what is said in the *Cosmo* about the Desire World. Does the desire body take the shape of the dense body immediately after the silver cord is severed?

Answer:

Yes, it is possible for the so-called dead to form by their thoughts any article of clothing they desire. They usually think of themselves as being clothed in the conventional garb of the country in which they lived prior to their passing into the Desire World and therefore they appear so clothed without any particular effort of thought, but when they desire to obtain something new or an unusual article of clothing, naturally they have to use their will power to bring that thing into existence and such an article of clothing will last as long as the person thinks of himself as being in that apparel. But this amenability of the desire stuff to the molding power of thought is also used in other directions. Generally speaking, when a person leaves the present world in consequence of an accident, he thinks of himself as being disfigured by that accident in a certain manner, perhaps minus a leg or arm or with a hole in the head. This would not inconvenience him at all, he can move about there, of course, just as easily without arms or legs, but it just shows the tendency of their thought to shape their desire body. At the beginning of the war, when such great numbers passed over into the Desire World with lesions of the most horrible nature, the Elder Brothers and their pupils taught these people that by merely holding the thought that they were sound of limb

and body they would at once be healed of their disfiguring lesions. This, of course, they immediately did and now all new-comers are at once, when they are able to understand matters over there, healed of their wounds and amputations in that manner, so that to look at them nobody would think that they had passed over in consequence of an accident in the physical world. At the same time, however, this knowledge became so general that the people who have passed over since have availed themselves of this property of the desire stuff to be molded by thought in such a manner that they want to change their bodily appearance, so that perhaps those who are very corpulent want to appear more slim and vice versa; those who are very thin want to appear as if they had more flesh. This change or transformation is not permanently successful, however, on account of the archetype, for it appears that the extra flesh put on a thin person, or the quantity taken off one who is corpulent, does not stay on or off permanently, but after awhile the man who was originally thin becomes more slender and returns to his original stature, while the person who tries to take off flesh finds himself putting it on by degrees and then has to go through the process anew. It is the same with people who attempt to mold their features and change them to an appearance that suits them better than their original one. In these respects changes affecting the features are more impermanent, probably because the facial expression, there as here, is an indication of the nature of the soul, therefore whatever is sham is quickly dispersed by the habitual thought of the person.

With regard to the second part of your question, we may say that during physical life the desire body is shaped more or less like an ovoid cloud surrounding the dense body, and as soon as the

person gains consciousness in the Desire World and begins to think of himself as having the shape of the dense body, then the desire body begins to assume that form. This transformation is facilitated by the fact that the soul-body, composed of the two upper ethers, the light-ether and the reflecting-ether, is still with the man, the Ego. To put it more clearly and bring in a helpful comparison, we may remember that at the time when the Ego is coming down to re-birth the two lower ethers gathered around the seed-atom of the vital body are molded into a matrix by the Lords of Destiny—the Recording Angels and their agents—and this matrix is placed in the womb of the mother where the physical particles are embedded in it, so that they gradually form the body of the child, which is then born. At that time the child has no soul-body. Whatever there may be of the two upper ethers is not assimilated until later in life and is built upon by deeds that are good and true. When this vehicle has reached a certain density, it is possible for the person to function in it as an Invisible Helper and during soul-flights the desire body molds itself readily into this prepared matrix and when he returns to the body the effort of will whereby he enters the dense body also automatically dissolves that intimate connection between the desire body and the soul-body. But when later on the life in the physical world has been finished and the two lower ethers discarded with the dense body, the luminous soul-body, or golden wedding garment, still remains with the higher vehicles and into this matrix the desire body is molded at its birth into the invisible world. So as the body of the child was made in conformity to the matrix of the two lower ethers before coming to re-birth, the birth into the invisible world, which follows death in the physical world, is attended with a similar impregnation of the matrix formed of the two higher ethers with desire stuff to form the vehicle that may be used in that world.

But the so-called dead are not the only ones who have the power thus to mold the desire stuff into any shape they please. This property is also shared by all the other denizens of that realm, even down

to the elementals, and they very often use this faculty of transformation to frighten or mislead the newcomer, as many a neophyte has found out to his or her consternation when they first enter the Desire World. For these little imps are quick to know when a person is a stranger and not conversant with the nature of things there and they seem to take special delight in annoying newcomers by transforming themselves into the most grotesque and terrifying monsters. Then they may feign a ferocious attack on him and it seems to give them the keenest delight in the world if they are able to chase him into a corner and make him cringe with fear while they stand gnashing their teeth as if ready to devour him. But the moment the neophyte learns that in reality there is nothing that can hurt him, that in his finer vehicles he is immune from all danger of being torn to pieces or devoured and that a quiet laugh at the harmless creatures and a stern command to take themselves off is all that is needed to cause them to turn their attention elsewhere, they soon learn to leave him alone and he learns to force them to do his will, for in that world all creatures who have not been individualized are compelled to do the bidding of higher intelligences, and man is among them. Thus a man may take an elemental and form it into any shape he desires and use it to do his bidding. The Beings thus created with his life and will power and given a certain mission to do will faithfully obey its orders, and according to the intensity which he puts into that work, the thing will last for a longer or a shorter time. In this manner many so-called spooks have been created and given a mission lasting for centuries after the person who originally started the spell has gone into the higher Heaven World. That is probably the origin of the white lady who warns the Hohenzollerns of impending death. She and kindred apparitions which have given rise to so much speculation have been created by the superlative intensity of desire of a human being launched into the Desire World under particularly painful or distressing circumstances, which have wrought the required magic spell unconsciously to the person himself or herself.



The Astral Ray

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The Rising Sign

AS TAUGHT in *Simplified Scientific Astrology* it is the angle of the stellar ray which determines in what department of life it will be most prominently active, and it has been found by observation that the sign rising or ascending on the eastern horizon when a child is born is the principal factor in determining the basic constitution and form of the physical body. Further investigations have shown that the reason of this fact is that at the time of conception, when the seedatom was planted in the ovum, the Moon, which is the Cosmic agent of fecundation, projected its fertilizing ray through the sign and degree which later rises at the moment of birth (or its opposite). For that reason the rising sign and degree continue to be the avenue of ingress of the life-forces which build the body of the babe until the severance of the umbilical cord, and the nature of the rising sign is thus indelibly stamped upon the new vehicle and retained all through life.

In this connection it should be noted that conception is not necessarily coincident with the physical union of the parents, sometimes two weeks or even more elapse ere the auspicious moment awaited by the Recording Angels or their agents strikes. At that time cosmic conditions are such that they will form a body which will facilitate the expression of the Ego seeking re-embodiment and aid it to work out its self-generated destiny. It should also be remembered by students that

the moment of delivery is not the time of birth from the astrological point of view. The inhalation of the first complete breath usually accompanied by a cry, is the moment when the incoming Ego receives its stellar baptism. This renders it ever after susceptible to the influence of the particular configurations of the stars at that moment, and therefore the stars affect each individual differently from all others; not even the horoscopes of twins are alike.

It is also strongly emphasized that according to this explanation we do not have a certain 'fate' because we were born at a certain time, but that we are born at a particular time because we have a certain self-generated destiny to work out. That is a very important distinction for it substitutes divine law for divine caprice, it eliminates the element of 'luck' and inspires man to mastery of 'fate' by working with the Law. If we have made our present horoscope by our past actions in a past life, logically we are now preparing for a future embodiment and may make it what we choose. If we strive to strengthen our body now, to overcome our faults, to cultivate new virtues, the Sun of our next life will rise under much more auspicious conditions than those under which we now live, and thus we may truly rule our stars and master our fate.

When the last three degrees of a sign are rising, or when the first three degrees ascend at the time of birth, the person is said to be born 'on the cusp'

between two signs and then the basic nature of the signs involved are blended in his or her body. Thus a person born when the three last degrees of Aries or the first degrees of Taurus were ascending would be neither purely Aries nor Taurus but a mixture of the qualities of the two signs.

The nature of the rising sign is also modified by the presence of planets. The Sun and Mars increase vitality if well aspected, but if afflicted they incline to fever and inflammatory disorders; but they also favor rapid recuperation, they make the nature alert and energetic. A well-aspected Jupiter rising also increases vitality but inclines to corpulence; if the planet is afflicted that makes the circulation sluggish and thus gives a tendency to disorders of the blood. The foregoing remarks about Jupiter apply to Venus in a lesser degree. Saturn rising lowers the vitality and favors chronic ill-health in later life, but at the same time he gives such a tenacious hold on life that though the person may pray to be released, he cannot die. Mercury, Moon, Uranus, and Neptune make the body more high-strung and nervous than the average, usable specially to pioneers in music, literature, higher thought, science, and the electrical arts.

Planets placed in the twelfth House are considered as being on the ascendant if within six degrees thereof, so are all planets in the first house no matter how far from the rising degree; but if a sign is intercepted in the first house planets placed therein will not have as strong an influence in the life as where the sign occupies the cusp.

CHILDREN OF TAURUS

April 21st to May 20th

On the 21st of April the Sun enters the zodiacal sign of the Bull Taurus and remains in that sign until the 20th of May and therefore children born between those dates partake in a great measure of the characteristics of this sign. Taurus is ruled by Venus, the planet of love, and therefore the children of Taurus have a basically amicable and kind disposition, but when they once have conceived an idea they cling to it with great stubbornness. They are very resentful of contradiction and very diffi-

cult to convince that they have made a mistake, but when once one has succeeded in showing them that they are wrong their inherent love of justice and truth will prompt them to acknowledge their mistakes and try to rectify them. They have a very strong and determined will so that when they set a goal for themselves or have made up their minds to do anything they keep on working with patience and persistence until they have accomplished their desires. Therefore they usually make a success of whatever they undertake. They also have good executive ability and are able to take leading positions where they have others under their command.

Although they are amicable and agreeable when in the company of others, they have a strong tendency to seek solitude and to become very self-centered. They seem to set up unconsciously a barrier between themselves and other people so that it is difficult to become intimately acquainted with them. Taurus children are very keen in their desires for material possessions and they are usually very fortunate also in acquiring them, for besides having good earning power themselves they are often the recipients of inheritance. But they do not want wealth for the sake of having it as much as for the pleasure and comfort which they can get out of it. They are namely very fond of comforts and luxuries, art, music, drama, and other refining influences in life.

The children of Taurus have an abundance of vitality to start with, but they are very apt to go to excess in work or play, waste their energy and become ill as a consequence. They are particularly attracted to the pleasures of the table. They revel in rich foods which later gives them a tendency to digestive troubles, enlargement of the liver, heart disease, and congestion of the kidneys. These diseases are very apt to make them uncomfortable in later life, therefore parents should inculcate in them above all things the virtue of frugality, not only by precept, but by example, for these Taurus children are very quick and they will readily see that "mother and father tell me to eat little but they eat all they want themselves." They should also be taught to take plenty of exercise as

a means to promote health, for the children of Taurus are rather indolent in their manner. However, as said before, they have a most wonderful vitality *particularly if they are born at sun-*

rise and although they may become subject to the diseases mentioned, they will have a long life and a fair measure of general good health, wealth, and happiness.

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.

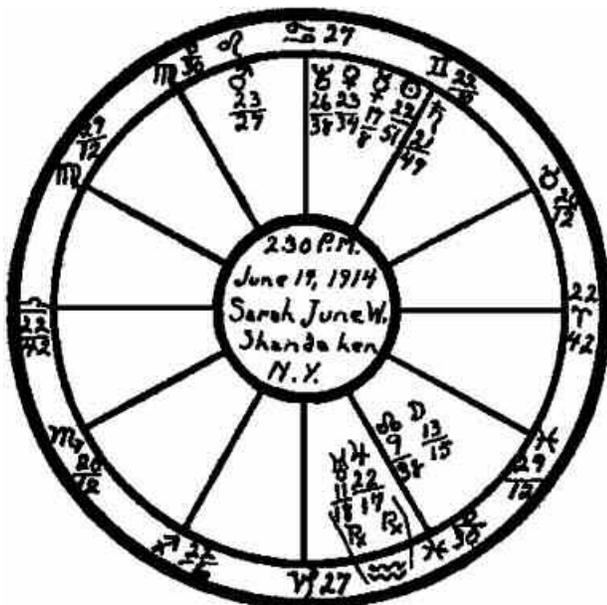
Despite all we can say, many people write enclosing money for horoscopes, forcing us to spend valuable time writing letters of refusal and giving us the trouble of returning their money. Please do not thus annoy us: It will avail you nothing.

SARAH June W., born June 14th, 1914, 2.30 P. M., Skandaken, N. Y.

At the time of Sarah's birth four Cardinal signs were rising, giving her an active nature and showing that she will be a leader among her associates in whatever sphere of life she may be placed, but we find the planets grouped in two clusters. One is up in the ninth and tenth Houses near to the zenith, the other is in the fourth and fifth Houses, close to the nadir. This shows that Sarah will exert herself particularly in two certain directions; she will not be versatile like the people who have planets scattered all over their horoscope.

The next thing that strikes us is that we have here a person of an unusual mentality for Mercury

and the Moon, which are signifiers of mind, aspect each other by a trine and Jupiter, the ruler of the ninth sign, is in the intellectual sign Aquarius and trine to the Sun and Saturn, which are in the mercurial sign Gemini. This aspect makes for general success in life and imparts many of the most valuable qualities to the mind and disposition, so that this will give to Sarah a mind of a very deep and profound nature, capable of understanding the most abstruse problems and grappling with the deepest phases of learning. It will make her honest, sincere, and just in her dealings with all about her and will give her a financial ability that will ensure her success in life or make her comfortably situated in that respect. Furthermore, she will not squander whatever means she may possess, but will use them with care and conservatism. From the Sun trine Jupiter she will gain friendship from people in influential positions, who will be able to help her materially in life and she will always conduct herself with such circumspection that she will keep the esteem of people. She will have a great desire to stand well in the eyes of the community. In the horoscope of a woman, this aspect also offers success in marriage with a rise in the social scale through that event, for the Sun in a woman's horoscope signifies the marriage partner. In the horoscope of a man it affects the health as the Sun rules that matter in the male figure. The Sun trine Jupiter will also give Sarah a religious disposition and an optimistic attitude of mind, but unfortunately this aspect is modified by the conjunction of the Sun



and Saturn. This always has a tendency to impart gloom to the nature. Therefore it may be expected that Sarah will at times feel gloomy and downcast in mind, though not to a very alarming degree, for this aspect should be more than offset by the sextile of Mars, the planet of dynamic energy, and the trine of Jupiter to the Sun. Their optimism and action tend to counteract the gloomy forces of Saturn. The Sun conjunction Saturn in Gemini will also give Sarah some difficulty in expressing herself. She will never be a chatterbox and may not have even the ordinary fluency of speech, but what she says will count for it will be the fruit of profound thought.

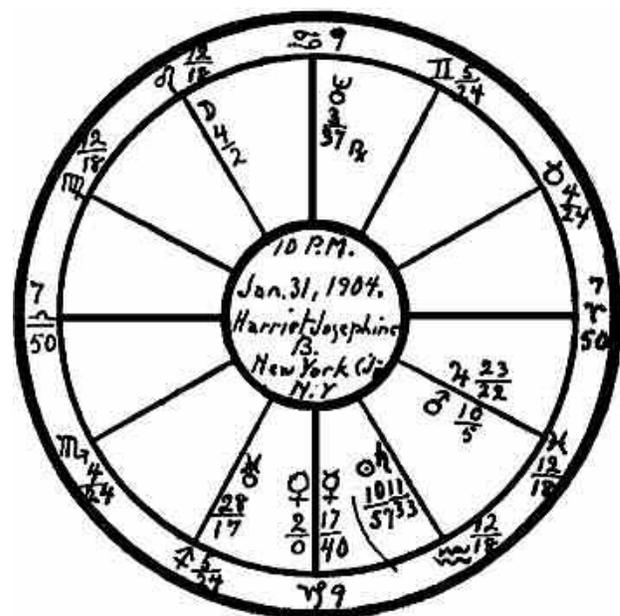
The conjunction of Venus, the planet of love, art, and beauty, with Neptune and Mercury, which occurs in the emotional and inspirational sign Cancer, shows us that Sarah has a musical ability of no mean order and she will probably not only be a performer of what other people have done but an original composer. This talent should by all means be cultivated and there is no doubt that she will come to the front, for Mars, the planet of dynamic energy, in the bold and intrepid sign of the Lion, sextile to the Sun and Saturn, shows that there is not only energy but also a great deal of persistence which will enable her to attain her object in life. She will rise by the sheer force of her ambition, but this remark also brings us to her faults. She is liable, through the forcefulness of her character and the way in which she may have to battle to get to the front, to become domineering and bombastic as seen by the opposition of Mars to Jupiter. This tenth House position of Mars and the opposition of Jupiter shows that on that account she will lay herself liable to public criticisms, scandal, and other unpleasantness. You will therefore help her materially if you try to teach her self control, patience, and forbearance. It should not be difficult with a logical, fair, and powerful mind such as she has, to keep the unworthy emotions in check; by so doing she will save herself a great deal of trouble in the future.

With respect to health, we find that the Moon is in conjunction with the Dragon's Head. This is in its effect like the Sun and Jupiter, therefore very

good. The Moon is also trine to Mercury and thus we see that the nervous system is of an excellent nature. But the Sun and Saturn being in conjunction in the mercurial sign Gemini shows that there is a tendency to some obstruction in the lungs, though, as already said, the sextile of Mars and the trine of Jupiter will do very much to offset that, so even this configuration may not show itself in any marked manner. An ounce of prevention, however, is worth more than a pound of cure and in view of this you should therefore take precautions in childhood so that she does not catch cold, or if she does see that it is properly taken care of; you will then probably save her an attack of illness in later life. Taken all in all it is a very fortunate horoscope showing a success in life above the average.

Harriet Josephine B., born January 31st, 1904, at 10 p. in New York City.

At the time of Harriet's birth four Cardinal signs were on the angles and this is usually a sign of an active life, but unfortunately, in her case, Mars, the great reservoir of dynamic energy, is in the common sign Pisces and unaspected. The Sun, which is the life-giver, is also conjoined with the obstructive Saturn. This takes away a great deal of her energy and Uranus, the planet of spasmodic action, is conjoined with Venus and square with Jupiter. Thus the nature is basically listless and

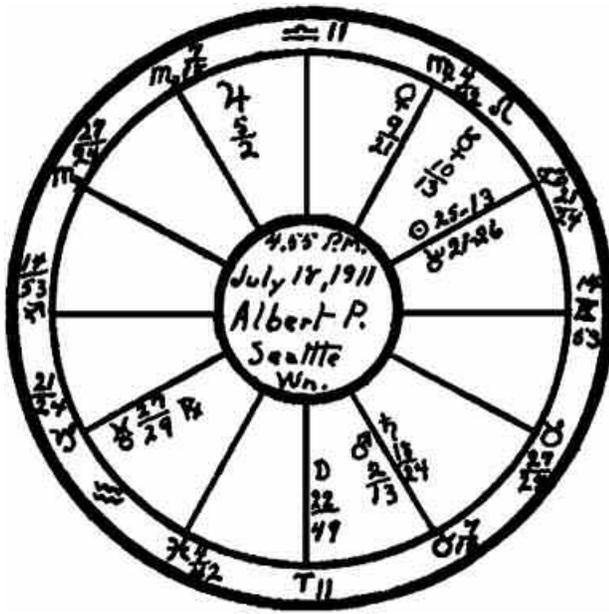


self-indulgent. Therefore it must be your part as parents to stir her unto action, for it is a true saying that an idle brain is the devil's workshop, and idle hands are his choicest tools. No matter how difficult the task may prove, she must be kept employed in a constructive manner or there will be great trouble in later life. She is now at the age of puberty and the tendency denoted by Uranus conjunction with Venus, the planet of love, is particularly dangerous for her at the present time, when she is young and altogether inexperienced, for this configuration gives her a tendency to be led astray and she should be very carefully guarded. Mercury, the planet of reason, is sextile to Jupiter. Thus the mind is basically upright, humane, and benevolent. But there is a tendency to see things from the wrong viewpoint with this conjunction of Uranus and Venus; this will also give her a jealous disposition which is liable to bring about estrangement from friends and kindred and difficulty all through life. Uranus square with Jupiter gives her high aspirations and noble ideals, but it makes the disposition too listless to work for their realization, and consequently she is liable to delays and disappointments. This is not a very cheerful reading but you should remember in the first place that the stars do not *compel*, they only *impel*. If we can bring our will-power to bear, then we may overcome the tendency and this is the object of the readings in this magazine: to show parents where their children's faults lie so that they may be corrected, as well as their latent virtues, in order that they may be cultivated. Harriet is no dunce by any means and if you can show her that the tendencies in her life are so and so and bring her to realize that it is necessary for her to use her will power and infuse energy and activity into her life or it will be a wreck, then you may perhaps save her many a heart-ache. At the same time, you must show her that you are really her friends. Saturn in the fourth House shows a tendency on the part of the parents to throw a wet blanket on all the ambitions of the child. There is a constant admonition, "Don't do this, don't do that, don't do the other thing," but this should be changed. It is not enough to say "Don't do this, that, or the other thing" but

you ought to indicate a line of action that she could take instead. Instead of saying, "don't," direct her mind to something else, then perhaps that will bring her in line with the life you would like to have her lead. There is no particular glory in bringing up a child that is docile or very near perfection, but when a difficult child comes to us, then we have a chance of laying up for ourselves a great deal of treasure in heaven through helping that soul to surmount the obstacles in its path and live a successful life. We hope that you will see this in the right light and endeavor to do the very best for Harriet, for she certainly needs your help, particularly in the years that are just ahead of her, and you can do her no better service than by making the home so attractive to her that she will never care to go out, or if she is out at any time visiting in other people's houses she will involuntarily make comparisons between them and her home and say to herself, "there is no place like home." This you can do for her and then you may save her a great deal of trouble, which is liable to come in the next few years from the conjunction of Uranus and Venus, which is the most dangerous aspect in her life at the present time.

Albert P., born July 18th, 1911, at 4 :55 p. m., Seattle, Wash.

At the time of Albert's birth we find Uranus, the planet of independence and originality, in opposition to Neptune and the Sun, which indicates the individuality, also square with Mars and the Moon. This shows that he is of an exceedingly independent and original nature that will not easily submit to restraint. It will be worse than folly to attempt to rule him by force, so there is only one way that you can reach him and that is by kindness. Uranus square to the wandering Moon shows that he will have an intense *wanderlust*, probably from the very earliest years of childhood and unless you use extreme moderation he is bound to run away from his home and cause you a great deal of trouble in that way. Nor need you expect to keep him at home when he has reached the age at which it is possible for him to leave, for to him far fields will always look the greenest and the desire



to roam is stronger than any other influence in this horoscope. But this is not to be deprecated for Jupiter, the planet of good fortune and success, is highly elevated in this horoscope and sextile to Venus, which is in the ninth House governing travel. This shows that he will always gain by his changes and whatever happiness or good fortune there is to be in this life will come through travel and residence in foreign countries. So on that account it would be wrong to keep him, or try to keep him in the home place.

This horoscope shows two very distinct personalities, as opposite to one another as day is to night. When under the influence of Jupiter sextile to Venus and Saturn sextile to Neptune he will be of a highly inspirational nature with a leaning toward the occult and mystical, fond of art and music, with high ideals and ambitions, fond of pleasures and having the ability to win others by his inimitable manner. On the other hand, when he responds to the aspects of Sun and Neptune square to the Moon, and Mars opposition Jupiter, also Uranus square to Mars, he will show a disregard of all the conventionalities, a lack of restraint and he will then be very prodigal with his money and inclined to gambling. Then the result will be that he will lose the esteem of his employers and friends, he will find himself without money and every time that happens he will leave the place where he has disgraced himself and go somewhere

else where his better self will soon win him new friends and another start on the upward path. Such are the tendencies shown in the horoscope, but you as parents have a great deal to do with molding the character of this child. It has come to you for help and a standard by which it can pattern its life, therefore you have a great responsibility and you cannot help him to overcome his faults by harsh and strenuous measures. There is only one way left for you and that is to work on his Jupiter-Venus combination and win him by appeal to his Higher Self by love; show him by your own *example* a patient perseverance, even when he is ungovernable and defiant, that he may see there is a better way. It is the opinion of many people that they are placed in the world for the purpose of breaking the spirit of their children so that they are just as soldiers who obey the commands of their officers blindly, but that is a mistake of the very worst nature. The spirit comes to its parents with all its qualities garnered in former lives, good, bad, and indifferent, as capital to start with. All that the parents do is to give it a body and help it until it is capable of governing itself. We certainly do not *own* our children, nor are we responsible for them any further than to do the work with them and for them. When Albert has left home in response to the ungovernable *wanderlust* which possesses him, he will often think of you with gratitude if you have helped him and been kind to him. Furthermore, he now gives to you an opportunity for an immense amount of soul-growth, as Christ said that "whatsoever ye have done to one of these little ones ye have done unto me." Albert is a spirit that has come to you for help and he needs more help, forbearance, and patience than most children, for he has an unusually vivid imagination shown by the Moon in Aries, the sign which governs the head, and square to Uranus, the planet of imagination, and Neptune, the planet of psychism and inspiration. He will see things in such an odd and different light that from his standpoint there appears to be no other way of acting than the one he takes and which is contrary to the ordinary conventional method.

With respect to health, we find Saturn and Mars in Taurus, indicating throat trouble. Do not allow

they reach or have passed the middle of life and work out, at least in part, the destiny brought over in previous existences.

With respect to the health of Albion, we find that Mars is in the sign Scorpio which is in the fifth house, the house that rules courtship, and the attraction of the sexes before marriage. Mars is in opposition with the Moon and Jupiter. This shows that Albion has a very passionate nature which ought by all means to be curbed or it will cause sorrow, trouble, and disappointment in life. You should teach him the sacredness of sex and should not mince matters concerning the dreadful consequences of abuse of this holy function.

Having the weak, watery sign Cancer rising, the vitality is by no means over-abundant in the first place, though the placement of the Sun, Moon, and Jupiter in the fixed sign Taurus helps a great deal, but nevertheless, Albion ought to husband his vitality if he would conserve his health. The

digestive functions are not basically strong, for Cancer rules the stomach and the opposition of Neptune and Uranus shows that a breakdown in health would be accompanied by nervous dyspepsia, which makes life a burden and a misery. Therefore teach him also to be frugal and sparing in his meals and guided by proper judgment in selecting articles of food; otherwise Mars in Scorpio will cause bleeding piles, which will add to the misery and he should avoid heating and highly seasoned food, which is irritating to the rectum. Saturn in Pisces gives a tendency to cold feet, so keep him warm and teach him to eat properly, then these tendencies may not work themselves into effects. Whether these constitutional weaknesses remain latent depends much upon whether the body is abused or taken care of. Albion has a splendid mind, he will see the point and probably may overcome the weaknesses and escape the trouble, both morally and physically.

Vocational Readings for Young Men and Women

Vocational indications of the horoscope are outlined for the benefit of young men and women between 14 and 25 under the same conditions as those governing childrens' horoscopes; which see.

MMARGARET Potter S., born Jan. 7, 1895, at 2:30 a. m., London, Eng.

At the time of your birth there were four fixed signs on the angles, with Saturn right on the Ascendant in opposition to Mars, the planet of dynamic energy. This shows that you are very set in your ideas and want everything to go just as you want it or there will be trouble. In other words, you lack adaptability and self-control, which are so necessary to success in life. At other times you have patience, persistence, and perseverance, which are splendid qualities, but you must try to make yourself conform to conditions as you find them without being riled. Everything cannot be done just your way. The sixth, tenth, and second houses show the service you may perform in the world, the position in society that service will bring you, and the financial recompense to be received therefor. The sign Sagittarius is on the cusp of the second house and the ruler Jupiter in the sign Gemini, but he is about to enter the

Cancer and the planetary influence of Jupiter in that sign shows success in the home. We also find that his position in the eighth house shows financial success for the marriage partner, so we judge that your husband's financial circumstances will improve and that you will find it unnecessary to seek employment for your talents outside the home. Jupiter is well-aspected by sextile to Mars and therefore his position in the eighth house shows that a legacy will be forth-coming and this will be an additional reason why the home will be your field of action. The Sun is ruler of your tenth house and is conjoined with Mercury in the tenth-house-sign Capricorn. This taken together with the ruler of the second house being in the mercurial sign Gemini shows that you have some ability in the line of writing or clerical work, which may be utilized with advantage in meeting cases of emergency when in temporary need of employment. It would therefore be best for you to look for a situation as an agent or in a clerical position. But

eventually you will find that this will not be necessary and that the home will be the principal sphere of your activities. Looking at your horoscope and finding Saturn on the Ascendant in Scorpio and in opposition to Mars we feel constrained to warn you that motherhood is not for you and if you want to keep healthy you must avoid it. Your throat is another weak spot in your constitution and coarse simple food will be necessary to keep you from chronic constipation. Do not let these things alarm you, for you can overcome them by proper preventive measures.

Kenneth B., born April 24, 1895, at 6 :40 p. m., at Biggar Lanark, Eng.

You were born at the new Moon in Taurus. This is one indication of a fortunate life. There were two cardinal and two fixed signs on the angles at the time of your birth and the planets are scattered over the whole horoscope, which makes you versatile and adaptable to conditions, another reason why you should succeed. Scorpio 24 is on the second house cusp, which governs finance, but as there are only six degrees of this sign, we take the position that the twenty-nine degrees of Sagittarius, which occupy the remainder of that house wield the greater influence and therefore Jupiter, the planet of opulence is the ruler of your financial affairs, as shown by the second house. We find him near the zenith in conjunction with Mars, who is ruler of the sixth house showing service. Thus we judge that you have an energetic and ambitious disposition and from the fact that Jupiter, the ruler of your second house, is in sextile with the Sun and Moon, we feel sure that you will have a large measure of financial prosperity. Jupiter and Mars are also trine with Saturn, the planet of patient persistence, method, honesty, and kindred virtues which shows that you will attain your success by your own sterling qualities, and from the configuration of the Sun, Moon, and Jupiter it is evident that you will win recognition from people above you in the social scale who will help you attain that which you wish to accomplish. Such aspects make for solid growth and a good foundation in life, but we see from the Sun and

Moon in opposition with Saturn that delays and difficulties are bound to arise during the years which it will take to accomplish your success. However, as already said, the ultimate outcome is assured, so you must not feel downcast when reverses and delays seem to place a blank wall before you and no means of surmounting it. Just keep on with unflagging perseverance and the result will be as we have said. Jupiter and Mars, the signifiers of service and finance for you, are placed in the ninth house, which governs law, among other things, and from the general appearance of the horoscope and the placement of the Sun and Moon in the seventh house, which means the public, we judge that you will succeed best in a career having to do with law and government. You should therefore try for an official position, no matter in what capacity or how small it is to begin with, for you will certainly be able to work yourself up and attain to a highly respectable position.

*MARRIAGE, MOTHERHOOD
AND VOCATIONAL ADVICE GIVEN TO
YOUNG MEN AND WOMEN*

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

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

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

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

Help to spread these glad tidings by introducing this magazine among your friends.

Studies
in
The Rosicrucian
Cosmo Conception

* * * * *

“The Fall”

Kittie Skidmore Cowen

THE “FALL of Man,” about which so much has been written and so little understood, is very clearly and rationally explained in the *Cosmo*. Here we learn that the “Fall” is but a temporary state where we see through a glass darkly, but in a little while we shall again behold face to face, the God within and without who can only be perceived by the pure in heart.

The pair cabalistically described as having experienced the “Fall” of course represent the humanity of that Period. The “Fall” occurred during the latter part of the Lemurian Epoch. The conditions existing at that time are best described on page 283 of the *Cosmo*, which reads: “Previous to the “Fall” the consciousness was not focused in the physical world. Man was unconscious of propagation, birth, and death. The Angels who have charge of the work in the vital body (the medium of propagation) regulated the propagative function and brought the sexes together at certain seasons of the year, using the solar and the lunar forces when they produced conditions most propitious for fecundation, the union being achieved unconsciously to the participants at first, but later it produced a momentary cognition. Then the period of gestation caused no inconvenience and parturition was painless, the parent being plunged into deep sleep. Birth and death involved no break in the consciousness and were therefore non-existent to the Lemurians.

“Their consciousness was directed inward. They

perceived physical things in a spiritual way, as we perceive them in a dream—at which time all that we see is within ourselves.

“When ‘their eyes were opened’ and their consciousness was directed outward toward the facts of the physical world, conditions were altered. Propagation was directed, not by the Angels, but by man, who was ignorant of the operation of the Sun and Moon forces. He also abused the sex-function, using it for sense-gratification, with the result that pain attended the process of child-bearing. Then his consciousness became focused in the physical world, although all things did not appear to his vision with clearly-defined outlines until the latter part of the Atlantean Epoch. Still, he came by degrees to know death because of the break in his consciousness when it was shifted to the higher worlds at death and back to the physical world at re-birth.

“The ‘opening of the eyes was brought about in the following manner: When the sexes separated, the male became an expression for Will, which is one part of the two-fold soul-force; the female expressing the other part, Imagination. If woman were not imaginative, she could not build the new body in the womb and were not the spermatozoon an embodiment of the concentrated human will, it could not accomplish impregnation and so commence the germination, which results in the continued segmentation of the ovum.”

On page 284 of the *Cosmo* we learn why it became necessary to divert the use of one-half of

the creative force: "So long as man sent out the full dual sex-force for generation, he could accomplish nothing in the direction of soul-growth for himself. But since then the part not used through the sex-organ has been appropriated by the indwelling spirit to build the brain and the larynx for its expression."

But Will and Imagination both being necessary for the propagation of bodies, and because of the fact that since the separation of the sexes one of these forces only remains with the individual, the necessity arises that the one-sexed being expressing only one kind of soul-force must unite with another who expresses the complementary soul-force in order to propagate. But this advantage has been gained. That part of the soul-force not used for propagation becomes available for *inner* growth.

All through the latter part of the Lemurian Epoch and the first two thirds of the Atlantean Epoch, man continued to work on the brain and larynx by means of the diverted half of his sex-force until he became a fully-conscious, thinking, reasoning, being.

The brain is the link between the spirit and the outside world and it is only through the medium of the brain that man can gain knowledge concerning the planet on which he lives. The Angels, who belong to a different life-wave, and who have never been imprisoned in a dense, cumbersome body like our own, learned to obtain knowledge without the use of a physical brain. Wisdom came to them as a gift, but with man it was different. Page 285 of the *Cosmo* tells us: "Man had to 'fall into generation,' and work for his knowledge. The spirit, by means of one part of the sex-force directed inward, built the brain to gather knowledge from the physical world, and the same force is feeding and building the brain today. It is subverted from its proper course inasmuch as it should have gone outward for procreation, but man retains it for selfish purposes. Not so the Angels. They had experienced no division of their soul-powers, therefore they could send out the dual soul-force *without selfish reservation*."

"The force that goes outward for the purpose of creating another being is Love. The Angels sent

out their *whole love, without selfishness or desire* and in return, Cosmic Wisdom flowed into them.

"Man sends out only part of his love; the residue he selfishly keeps and uses to build his inner organs of expression to improve *himself*; thus does his love become selfish and sensual. With one part of his creative soul-power he selfishly loves another being because he desires co-operation in propagation. With the other part of his creative soul-power he thinks (also for selfish reasons) because he desires knowledge.

"The Angels love without desire, but man had to go through selfishness. He must desire and work for wisdom selfishly, that he may reach selflessness at a higher stage.

"The Angels helped him to propagate even after the subversion of part of the soul-force. They helped him to build the physical brain, but they had no knowledge that could be transmitted by means of it because they did not know how to use such an instrument and could not speak directly to a brain-being. All they could do was to control the physical expression of the love of man and guide it through the emotions in a loving, innocent way, thus saving man the pain and trouble incident to the exercise of the sex-function without wisdom.

"Had the *regime* lasted, man would have remained simply a God-guided automaton and would never have become a personality—an individual. That he has become so is due to a much-maligned class of entities called the Lucifer Spirits."

The Lucifer Spirits

Who the Lucifer Spirits are and just what part they have been and are playing in the evolutionary scheme of the human life-wave is best learned from a consultation with the *Cosmo*, page 286. Here we read the following: "These spirits were a class of stragglers in the life-wave of the Angels. In the Moon Period they worked themselves far ahead of the great mass of those who are now the most advanced of our humanity. They have not progressed as far as the Angels who were the pioneer humanity of the Moon however, but they were so much in advance of our present humanity that it was impossible for them to take a dense

body as we have done; yet they could not gain knowledge without the use of an inner organ, a physical brain. They were half way between man, who has a brain, and the Angels, who need none—in short, they were demi-gods.

“They were in a serious situation. The only way they could find an avenue through which to express themselves and gain knowledge was to use man’s physical brain, as they could make themselves understood by a physical being endowed with a brain, which the Angels could not.

“In the latter part of the Lemurian Epoch man did not see the physical world as we do now. To him the desire world was much more real. He had the dream-consciousness of the Moon Period—an inner picture-consciousness; he was unconscious of the world outside himself. The Lucifers had no difficulty in manifesting to his inner consciousness and calling his attention to his outward shape, which he had not theretofore perceived. They told him how he could cease being simply the servant of external powers, and could become his own master and like unto the gods, ‘knowing good and evil.’ They also made clear to him that he need have no apprehension if his body died, inasmuch as he had within himself the creative ability to form new bodies without the mediation of the Angels. All of which information was given with the one purpose of turning his consciousness outward for the acquirement of knowledge.

“This the Lucifers did that they might profit by it themselves—to gain knowledge as man acquired it. They brought to him pain and suffering where there was none before; but they also brought him the inestimable blessing of emancipation from outside influence and guidance, thereby starting him on the road to the evolution of his own spiritual powers—an evolution which will eventually enable him to upbuild himself with wisdom such as that of the Angels and other Beings who guided him before he first exercised free will.

“Before man’s enlightenment by the Lucifer Spirits, he had not known sickness, pain, nor death. All of these resulted from the unwise use of the propagative faculty and its abuse for the grati-

fication of the senses. Animals in their wild state are exempt from sickness and pain, because their propagation is carried on under the care and direction of the wise group spirit at only those times of the year which are propitious to that process. The sex-function is designed solely for the perpetuation of the species and under no circumstances for the gratification of sensual desire.

“Had man remained a God-guided automaton, he would have known no sickness, pain, nor death unto this day; but he would also have lacked the brain-consciousness and independence which resulted from his enlightenment by the Lucifer Spirits, the ‘light-givers,’ who opened the eyes of his understanding and taught him to use his then dim vision to gain knowledge of the physical world which he was destined to conquer.

“From that time there have been two forces working in man. One force is that of the Angels, who build new beings in the womb by means of the Love which is turned downward for procreation; they are therefore the perpetuators of the race.

“The other force is that of the Lucifers, who are the instigators of all mental activity, by means of the other part of the sex-force, which is carried upward for work in the brain.”

Not all, in fact only a minor portion of the Lemurians received the enlightenment given in the latter part of this Epoch. And it was those who did receive it that became the Seed for the seven Atlantean Races. The greater part of the Lemurians were still animal-like and the forms inhabited by them have degenerated into the savages and anthropoids of the present day.

Note carefully that it was the *Forms* which degenerated, for there is a very great distinction between the forms or bodies of a race and the Egos or life which takes birth in these forms.

The Lucifer Spirits brought to man the consciousness of pain, sickness, and death, but they also taught him independent action, the ability to choose good from evil and a knowledge of the material world. And so as Mr. Heindel tells in one of his lectures: “All things work for good in God’s Kingdom, the World. Even that which is evil is

(Continued on page 40)

Nutrition and Health

* * * * *

How One May Feast and Starve

Editors Note. We have received an article on “*Vitamines*” from Dr. F. Nickenick Lash who shows how this recent scientific discovery bears out the Rosicrucian teachings concerning the influence of the ethers contained in food and their effect on vitality. *The Literary Digest* has discussed “*Vitamines*” some time ago under the caption “How One May Feast And Starve.” We herewith print the article so that our readers may get the general view of the matter before reading Dr. Lash’s article which follows. It is a very important subject and well worth attention. It may not be possible or even expedient for all to live entirely on uncooked food, but all ought to have some such foods or fruit every day, the ethers or “*vitamines*” contained in them are indispensable to a full measure of vital power. True, a strong constitution may endure that lack as well as other abuses and maintain health for many years, thus seeming to refute our assertion of the vital import of the ether in food to health, but some day that body may break down and who shall say that ingestion of foods having their full complement of ether might not have averted the catastrophe? To attain or maintain health, use whole wheat bread and at least some uncooked food daily.

IT HAS long been recognized that we are nourished not by what we eat, but by what we assimilate, and that it is possible to die of starvation while feasting, simply because the processes of assimilation have somehow failed. Hence there is a group of so-called deficiency-diseases or diseases of malnutrition, whose causes have for years been very imperfectly understood. It is now asserted that they are all due to lack, in the food, of a newly isolated group of nitrogenous compounds to which the name ‘*vitamines*’ has been given. Such obscure diseases as beriberi and scurvy, and probably also pellagra, rickets, and other similar maladies, are caused, we are told, by lack of *vitamines*, and may be termed ‘*avitaminoses*.’ We quote from a recent article in the *Bibliothèque Universelle* (Lausanne, September) by Dr. Edward Combe. From this we learn that Dr. Casimir Funk, who made this discovery, was led to it by a prolonged study of beriberi, the serious malady which has been especially fatal in Japan. Dr. Eykmann, now professor of hygiene at Utrecht, but then located in Java, made the discovery that beriberi was not found among populations using rice from which the outer covering had not been removed, but did exist where the covering was removed. Other cereals prepared by such decortication may produce similar maladies. We read:

“In Europe, where a varied diet is usual, beriberi has not been epidemic....but it has been

observed in exceptional circumstances, among others during the siege of Paris—and when a too uniform diet was adopted in institutions.’

“Where nursing mothers lack *vitamines* in their food their infants may be attacked by a severe and rapid form of beriberi, whose symptoms disappear when they are fed by a healthy mother. Eykmann produced experimental beriberi in pigeons and chickens by giving them a uniform diet of polished rice, white wheat flour, starch, or sugar. Little by little it became evident that beriberi could be explained only as due to prolonged and exclusive use of foods deprived of substances indispensable to the normal chemical changes of nutrition. Many scientists at once addressed themselves to the task of discovering this indispensable element in rice-bran. The result was the isolation of the *vitamines*. To quote further:

“Experiments on hundreds of pigeons suffering from experimental beriberi through an exclusive diet of polished rice, and apparently about to succumb, demonstrated without exception the remarkable activity of the crystallized *vitamines*. Four or five milligrams injected under the skin of a dying pigeon cured it in two or three hours with miraculous rapidity, proving at once the importance of the *vitamine* and the phenomenal avidity with which the body absorbs and utilizes it.’

“As for scurvy, another disease of malnutrition, it is cured, as has long been known, by fresh vegetables or their juices. These, however, Dr. Combe

tells us, often rapidly lose their activity. He writes:

“Moderate cooking diminishes it, and cooking at a temperature above 100 degrees C. destroys it when even moderately prolonged. On the other hand, a *puree* of potatoes or a bouillon of carrots retain their activity in spite of cooking....Foods differ in this respect. Dried dandelion is inactive, while dried cabbage is still active, though much less so than fresh cabbage. Lemon-juice retains complete activity even when cooked and sterilized. Hence the juice of lemons and oranges is best. Cooked milk loses a part of its activity, and sterilized milk nearly all.’

“The conclusion is that the vitamins which cure scurvy are much less stable than those that cure beriberi, although the former may be transformed into the latter by chemical action. Another conclusion, perhaps more interesting to Americans than either of those recorded above, is that which classes pellagra among these diseases of malnutrition. Dr. Combe declares it to be increasing in America, where the form it assumes is both more acute and more fatal than elsewhere. This, we are told, is due to the superior machinery here, which more effectually decorticates the grain. Students of the disease have ascribed it variously to mold or fungous growth in the grain, to infectious bacilli, and to the effect of light on the skin, but Funk unhesitatingly classes it as a deficiency-disease due to the lack of vitamins. We read:

“Numerous examinations of the food of its victims and of their blood have always shown a complete absence of microbes. What renders research extremely difficult is that as yet no animal is known to react to pellagra. Funk, however, does not hesitate to give as its cause the disappearance of the vitamins in corn either too much ‘polished,’ too much cooked, or too much dried.’

“Vitamins are found chiefly in vegetable foods, we are told, but the proportions vary chiefly in the pericarp or husks, barley, oats, wheat, and buckwheat being particularly rich in them; while fresh fruits, notably the juice of oranges and lemons, contain notable proportions of vitamins. Fresh vegetables, especially green peas, and above all potatoes, contain large proportions, and this is

why soups of vegetables are so useful. Raw milk contains a quantity beneficial to the young, but cooking or sterilization completely destroys the vitamins. Cow’s milk contains more in summer than in winter, and more when the animals are given fresh instead of dried fodder. In eggs the vitamins are found only in the yolk, and the effect of cooking is not known. In raw meat of all sorts, especially uncooked sweetbreads and liver, they are found plentifully, but are lacking in boiled meat, where they pass into the broth, but they are retained in roasts. In conclusion, Dr. Combe calls attention to the fact that the great epidemics of scurvy common in Europe in the Middle Ages vanished after the introduction of the potato, and he ascribes this to the fact that the potato is rich in vitamins which are not destroyed by cooking. He emphasizes the fact that children in their second year are frequently pale, weak, anemic, and without appetite because they are fed exclusively on such foods as flour soups, white rice, white bread puddings, zwieback, and sterilized milk. Such a diet should always be supplemented and corrected by free use of potatoes, fresh vegetables, cooked fruits, and raw ones if possible. He declares finally that a restricted diet is useful only to cure abnormal gastric conditions, and that as soon as is safe, even in fevers, the diet should be as varied as possible, since this is the surest way of securing the needed amount of vitamins.

—Translation made for *THE LITERARY DIGEST*

VITAMINES

Dr. F. Nickenig Lash

Years ago it was observed that occasionally the crew on board a ship became ill with *scurvy*, a disease which is characterized by very painful swellings of the bones, extravasations of blood beneath the skin, hemorrhages from mucous membranes, fetor of the breath and painful contractions of the muscles. It was believed that a *greater variety* of food than the sailors used to receive would remedy the serious condition. Experiment proved this to be erroneous. But it was noticed, that the men recovered rapidly if, upon landing, they partook of *fresh* food, no matter what kind, and so the

remedy was found, yet the actual cause remained hidden. As the crew had lived exclusively on canned or preserved food, the system evidently had been deprived of constituents found *only* in *fresh* food and which were necessary to keep the body in health.

In eastern countries where rice forms the sole article of diet similar symptoms appeared when *polished* rice was taken, while people partaking of *unpolished* rice escaped the malady. Symptoms disappeared when patients were fed with the *refuse* which had been removed from the rice in the process of polishing.

Some twenty-five years ago there was a great clamor for disinfected food. In consequence, numerous preparations appeared on the market to satisfy the demand. Mothers were afraid to nurse their own babies lest the child should become infected, so infants were fed on prepared foods and pasteurized milk. It was soon discovered, however, that these children developed similar symptoms to those found in *scurvy*, another proof that prepared foods were deprived of necessary constituents for the upbuilding of the body. It was also found that these infants recuperated in a few days if graham crackers, orange juice, or any other fresh fruit juices were given.

After extensive investigations, Funk discovered a substance which he called "*Vitamine*." It is not an *enzyme*, as a certain quantity is required to give a definite effect, which is not the case with *enzymes*, nor is it a protein substance. Its exact nature is not known, yet it has been proven beyond doubt to be present in all foods prepared by Nature, but is destroyed by heat and preservatives or all kinds, including even a weak salt solution. Funk did not condemn the use of canned articles, which are of course deprived of *Vitamine*, but he showed the necessity of eating *fresh uncooked* vegetables or fruits in addition to the prepared foods, as the small amount of *vitamine* contained in raw food is sufficient to supply the body with the required quantity.

In this connection it is of interest to recall the fact that cooking food (remember that heat also destroys *vitamine*) deprives the article of "ether"

and that it is essential to partake of uncooked food to keep the body, "the Temple of the Spirit," in health. Especially should those in poor health take all the raw fruits and vegetables they can possibly assimilate, as the chemical ether is required to rebuild the vital body and thereby the physical.

Certainly it is both interesting and gratifying to see material Science unconsciously following the footsteps of Occultism. We hail with joy every "discovery" because our teaching is a *scientific religion* and we lay stress on the adjective "scientific," as we ought to give "a reason for our faith" according to St. Paul. Yes, every discovery which proves the truth of occult science spreads its light and more eager hearts will accept this wonderful teaching as promulgated by the Western Mystery School.

Perchance this *Vitamine* (which is an exceedingly light substance and indeed a "mine of life") is the chemical ether crystallized in some form. You remember that the chemical ether is the lowest of the four which constitute the etheric region and also our vital body. It belongs to the physical world, therefore has weight and though lighter than gas is the heaviest of the four and is the preserver of the physical body. That chemical ether is ingested with the food, particularly with the uncooked food.

With a few exceptions, which require a slightly higher temperature to accomplish the result, heating to 100 degrees drives out the necessary chemical ether. Consequently preserved foods are without this life-giving ether. The practical point is this, that we should partake each day of the foods as God gave them to us. This holds good also of flour. Polishing of rice deprived it of *vitamine*. All grains, including those which furnish us with bread, lose their *vitamine* in the refining process; therefore we should use the whole grain. Another boost for whole wheat, the staff of life.

Let us return to the natural diet, uncooked vegetables, fruits, the mine of life. We shall gain in health by so doing and also save valuable time which is now spent in the kitchen in order to *spoil* good food or tickle our palates. We ought not to live to eat, but should always remember that it is our duty to furnish our bodies with simple whole-

some food so that we may be found to be “profitable servants” who have been faithful in “little things” and therefore are fit to be trusted with “greater things.”

Menu from Mt. Ecclesia

Breakfast

Boiled Hominy Grits
Bran Muffins with Honey
Scrambled Eggs with Parsley
Milk or Coffee

Dinner

Lettuce Soup
Boiled Potatoes and Horseradish Sauce
Fried Carrots
Whole Wheat Bread & Butter

Supper

coconut & Cottage Cheese Pudding
Cauliflower Salad
Bread, Butter & Honey
Tea or Milk

Recipes

Bran Muffins

Mix two cups of Bran with one cup of white flour, one teaspoonful baking powder, and a little salt, add one well beaten egg, and milk enough to make a soft batter. Bake in hot buttered pans for 25 minutes.

Scrambled Eggs with Parsley

Beat six eggs slightly with three tablespoonfuls water and a little salt. Cook in double boiler, stirring until set, adding one tablespoonful butter and three tablespoonfuls minced parsley, serve while hot on buttered toast.

Lettuce Soup

Take the outside leaves of lettuce, wash carefully and chop. To one quart of lettuce add one pint of hot water, boil twenty minutes. Run through colander, add one cup vegetable soup stock (see menu August 1916 page 123, “The vegetarian stock pot”), one tablespoonful browned butter and one half cup cream, allow to come to a boiling

point, salt to taste.

Horseradish Sauce

To one half cup of grated horseradish and one cup of grated bread-crumbs slowly add one pint of hot milk, stirring and boil for twenty minutes, add one tablespoonful butter and salt to taste. Serve with boiled potatoes.

Cauliflower Salad

Break up and carefully wash one head of cauliflower, boil for twenty minutes in hot salted water. Drain and allow to cool. Garnish plate with parsley and place pieces of cauliflower on plate with mayonnaise dressing, pressing a few olives into the salad.

Coconut & Cottage Cheese Pudding

Press one cup of cottage cheese through a sieve, add one half cup each of cream and grated coconut, two well beaten eggs and one half cup sugar. Beat well together, bake in buttered baking dish until well browned on top.

The Rosy Cross Healing Circle

Healing meetings are held in the Pro-Ecclesia at Headquarters on the nights when the Moon enters Cardinal Signs in the Zodiac. The hour being between 6 and 7 p. m. The virtue of the Cardinal Signs is dynamic energy which they infuse into every thing or enterprise started under their influence, and therefore the healing thoughts of the helpers all over the world are endowed with added power when launched upon their errands of mercy under this cardinal influence.

If you would like to join in this work, sit down quietly when the clock in your place of residence points to the given hour, 6 p. m., meditate on Health, and pray to the Great Physician, Our Father in Heaven, for the restoration to health of all who suffer, particularly for those who have applied to Headquarters for relief.

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

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

May 3—10—16—23—30
 June 6—12—19—27
 July 4—10—17—24—31

New York City, Feb. 20th, 1917

Dear Mr. Heindel:

With thanks I realize now a remarkable inner growth of nerve strength and mental vigor. When trouble presents itself—an invisible wave of calmness sweeps over my mind and destroys the rising bubbles of excitement.

I thank you with all my heart for your great help.

Yours in Fellowship,
 Kath M. S.

Gainesville, Florida, Feb. 17th, 1917

Dear Friends:

It seems to me that I shall never tire of telling

you how grateful I am to you and the helpers on Mt. Ecclesia for the good you have done me both spiritually and physically, I feel that I am fast getting well.

With my best wishes to you all, I am,
 Yours very sincerely,
 L. A. C. C.

NEW PREMIUM OFFERS

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

The *Rosicrucian Cosmo-Conception* for 5 yearly subscriptions.

The *Rosicrucian Philosophy* for 4 yearly subscriptions.

The *Rosicrucian Mysteries* for 3 yearly subscriptions.

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

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

THE ROSICRUCIAN COSMO-CONCEPTION GIVEN AWAY!

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

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

Echoes from Mt. Ecclesia

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Cupid in the Print-Shop

IN EVERY print-shop there is a 'devil' who makes life a burden for the printers by his pranks, dropping letters out of forms, making the ink *tacky* so that the paper instead of slipping away from the form rolls around the ink rollers making it necessary to pick it off in pieces. He also makes 'pi' and printers do dislike 'pi' above all things. This may seem strange to the average American, unless it is explained that printers 'pi' is made by dropping a form so that all the letters fall out in a conglomerate heap necessitating hours of weary work to segregate and distribute the letters and re-set the type where the old hand type is used and even when the linotype is used, as on Mount Ecclesia, it is quite a task to replace the slugs so that the page is correct and again fit to go to the press.

The print-shop on Mount Ecclesia is no exception to the rule, or at least it was not until recently, but now it appears that Cupid has been there and chased the devil out for the time being. 'Roy,' our head printer, has fallen victim to the darts of the little winged god and as there was only one way to cure him, he was married to another fellow worker, Clare Shepard, and we take this occasion to bring this happy event to the notice of the many friends all over the country who have visited Mount Ecclesia and are acquainted with them both. We know that all will join in wishing them all the happiness and joy there is in life.

And while we are on the subject of marriage, it may not be inappropriate to call attention to the way in which Rosicrucians view this relationship. It is commonly agreed that a marriage for convenience, where love is lacking, is little, if any better than prostitution and no one who enters the marriage relation from a selfish motive can ever expect happiness. Mutual love is the prime and indispensable requisite to marriage, but in addition

to this, there should be a lively appreciation of the facts that each remains an individual whose right to self-expression must be respected by the other. At the same time, each should be willing to sacrifice his or her personal viewpoint in non-essentials that there may be the true harmony, and when it has been learned on what subjects agreement cannot be had, there should be a tacit understanding that such subjects are to be avoided and tabooed. Above all, there should be a thorough *partnership* in everything. The wife should endeavor to understand the man's business and take an interest in it so that she may be able to intelligently advise him. The husband should try to understand the household affairs and one should not hold the purse-string to the exclusion of the other. There should be community of life and purpose in anything and everything touching the two individuals. In that way and in that way only can there be any real *companionship*, such as is necessary to reap the full benefit of the union. The deeper and the more perfect the confidence each places in the other, the greater the chance of happiness and conversely, in the proportion that they neglect to give that to each other, they are inviting disaster and shipwreck of the matrimonial barque.

THE NEW ADMINISTRATION BUILDING

On the 13th of March at two o'clock in the afternoon the constructive work on the new administration building was commenced after a simple ceremony performed by nine of the Probationers on Mount Ecclesia. And the work is progressing satisfactorily so that we hope to be able to move the machinery of the print-shop by the middle of May and probably the building will be entirely completed so that the general offices which are to be located on the second floor can be moved in the latter part of June. We are certainly

praying for the day to dawn for the crowded condition of our present office and print-shop has been unbearable almost for the last year necessitating considerable extra work on the part of all the workers, not to speak of the discomfort at all.

HAVE YOU RENEWED YOUR SUBSCRIPTION?

So many subscriptions expire at this time of the year that we feel justified in inserting this notice asking those who have received notice of expiration to renew promptly for their own good. Next month the new article on "Freemasonry and Catholicism" will begin and as this will be an extremely interesting serial you will be sorry if you should miss the first number. On account of the high price of paper, we cannot afford to print a great many extra copies so that we may be unable to supply those who are late in renewing their subscriptions. Therefore, if you have not done so already, do not forget to DO IT NOW!

FOUND!—AUTHOR

Recently, while Ella Wheeler Wilcox was a visitor at Mt. Ecclesia, it developed in a conversation between her and Mr. Heindel that she is the author of that exquisite little poem,

*One ship sails east and another sails west
With the self-same winds that blow;
'Tis the set of the sail and not the gale
Which determines the way they go.
As the winds of the sea are the ways of fate
As we voyage along through life,
'Tis the act of the soul which determines the goal
And not the calm or the strife.*

Mr. Heindel found this poem a number of years ago without name of author attached and has used it many times, expressing frequently his regret that he was unable to state who wrote it. It was therefore a great pleasure to him to learn whence it came and Mrs. Wilcox at the same time gave him the history of how she came to write it. It is believed the story will be of as great interest to our readers as it was to Mr. Heindel, so we repeat Mrs. Wilcox's story. She said that she was sailing from

New York to Boston and while sitting with her husband on the deck he suddenly remarked: "Isn't it remarkable, Ella, that here we see the ships sailing one way and the other with the same wind that blows?" To this Mrs. Wilcox answered: "O Robert, what a theme for a poem! Give me some paper quick that I may write it!" And so she wrote the poem in about ten minutes. This, she said, was about twenty years ago and it was first published in *Munsey's* magazine. It is also interesting to know that Mr. Wilcox was the originator of many of the spiritual ideas which Mrs. Wilcox was then able to express so beautifully in verse. According to her their life was an ideal love-life, a very close companionship of two souls, such as only those can appreciate who have either experienced or are now living it. Is it not a pity that such unions of spiritual companionship are not the rule instead of the exception.

It will probably also interest our readers to learn that Mrs. Wilcox has been a student of the Rosicrucian teachings for a number of years and is very enthusiastic in her praises of the *Rosicrucian Cosmo-Conception*. She told Mr. Heindel that she had arranged with her husband some time before his death to read together a chapter in it each evening before retiring, but owing to their inability to escape company this plan was never carried out which she regretted very much as she felt that Mr. Wilcox would have been greatly benefited in the post-mortem state by a knowledge of the facts therein conveyed.

*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.*

MYSTIC LIGHT CONTINUED FROM PAGE 18

Then a part of Mr. Arlington's teaching regarding debts to the Law of Consequence recurred to her. "We can be of but little use to the Great Ones until our debts to the Law are paid or wiped out by the service of love," he had said again and again in the classes during the past year. It came to her with new meaning now, handicapped as she was by the distressing situation. "In such cases I suppose nothing but patience and submission will avail" she concluded after heart-searching questioning.

Ralph Remington's income now was very uncertain. It was derived solely from the sale of educational articles to various magazines. Sometimes the demand was small and the remuneration proportionate. It became a struggle to meet the daily necessities. This incessant worry

over pecuniary affairs retarded the progress of his greater work. It is difficult for the Higher Self to impress a message upon the brain when it is distracted with cares. Through deep soul-silences the Divine Mind speaks.

A definite plan shaped itself in Marozia's fertile mind, by means of which she could materially lighten part of her father's burdens. She had resolved to teach—that was to be her life work—and a beginning was made when through the influence of the Rev. Mr. Morton she received an offer of a school in a neighboring village. In accepting it she knew that she was following where duty led; its guidance was unmistakable. A luminous finger pointed upward and she smiled radiantly as she whispered:

"*Sic Itur ad Astra.*"

STUDIES IN THE *COSMO* CONTINUED FROM PAGE 32

transmuted by the subtlest spiritual alchemy into stepping stones to a higher good than could have been achieved without it.

"Having been exiled from the garden of Eden, the Etheric Region, by learning to *know* the material World, in consequence of repeated sexual abuse, which has focused his attention here, this increased use of the desire body hardened the dense body and it began to require food and shelter. Thus man's ingenuity was taxed to provide for the body. Hunger and cold were whips of evil that called forth man's ingenuity; they forced him to

he is gradually learning wisdom; he provides for think and act to provide for his necessities. Thus these contingencies before they come, because the pangs of hunger and cold have taught him to guard himself, and thus *wisdom is crystallized pain*. Our sorrows, when they are passed, and we can calmly view them and extract the lessons they contained, are mines of wisdom, and are the wombs of future joys, for by them we learn to order our lives aright, we learn to cease from sin, for *ignorance* is sin and the only sin, and *applied knowledge* is salvation, and the only salvation."

