

FEBRUARY, 1918

Rays from the Rose Cross



A Magazine of Mystic Light

EDITED BY MAX HEINDEL

BIRTH CONTROL FROM THE SPIRITUAL
VIEWPOINT

THE VITAL BODY

THE MOST NUTRITIOUS FOOD

THE EGO AND THE HIGHER SELF

FEAR AS A FACTOR IN HEALTH

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MAX HEINDEL

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FEBRUARY 1918

The Spiritual Aspect of Birth Control

By Maude Durand Edgren

With Comments by the Editor

A FEW WORDS, first, about the morality of birth control; for ignorantly and unfortunately, the idea of birth control has been associated with immorality.

Theodore Roosevelt emphasized the important duty to one's country of keeping up the number of its population, and this duty he puts on the shoulders of those able to produce and care for sound, healthy offspring. Obviously it is the duty of the race to humanity to keep the population regulated in a normal healthy and progressive manner. When the wealthy, educated and ecclesiastical members of society neglect to reproduce the adequate number of offspring for the good of the society of which they form a part, they are immoral. They are neglecting a spiritual duty. They are putting selfish indulgence ahead of community welfare. Such people, in my opinion, are immoral and are practicing immoral birth control, no matter how religiously they are living up to all the conventions of society and the church.

On the other hand, the poor families who are breeding diseased offspring or more children than they can support in a healthy, normal, sanitary manner are immoral. Theirs is the immorality of ignorance—ignorance of the laws of birth control. Any institution encouraging such overproduction of offspring is immoral.

The State itself is not free from blame regarding these things. A State that allows its citizens already born to suffer privations and become exposed to unhealthful and criminal environments is immoral. A State that does not protect the rights of the helpless baby citizens is immoral, even to

brutality. Would it not increase and improve the population enormously if the State snatched every infant out of diseased and sordid environments and supplied it with everything a normal, healthy, growing baby citizen needed: nursing, education, comforts, recreation up to the time he or she could be self-supporting?

Thus, the State itself, the wealthy, the educated, the unmarried ecclesiastics, are all, generally speaking, shrinking from their duty to humanity in respect to producing and rearing healthy, desirable citizens. They are all immoral and most of them are indulging in the immoral use of birth control.

Roosevelt calls the poorer and more unfortunate members of our population the "Submerged Tenth," perhaps because they are unable to rise above the depressing clouds of fear, ignorance, and poverty settled about them. Workers for the welfare of humanity should ever be on the alert to send rays of light through these heavy clouds. Even Roosevelt admits that to this class, perhaps, birth control would be a benefit. Indeed, teaching these people the knowledge of the laws of birth control is not only advisable and moral, but necessary to the welfare of the race. A new-born babe has rights which defective parents would be unable to give him. And if we knew a little more about the laws of Causation and Rebirth, we could plainly see that children born into unfortunate environments often had better far never have been born at all.

This brings us to the deeper spiritual aspect of the matter. It is a mistake to think that when parents give birth to a child, in so doing they create a

new soul. The soul, or spirit, of the new-born babe is a divine spark, divinely created. It is blasphemy to suppose that mere human beings could do anything so wonderful. All parents can possibly do is to produce the child's body, its physical abode during this particular earth life. Even this physical body the parents would be unable to furnish if it were not for the seed atom supplied by the incoming soul itself. Actually the parents supply the soil in which, or out of which, the seed atom grows into a human, physical form. This seed atom is the property of the coming child. It is entirely independent of the parents. But before the child can begin an earth life, its seed atom must take root and grow in the body of a mother. The mother, therefore, is the gate through which an individual enters a new life on earth. When a mother refuses to help build a body for an individual deserving to enter an earth life through her body, she is depriving that individual of her assistance in the matter. She is by no means killing that individual, who may gain a body through the help of some other mother. If a mother refuses admittance to an undesirable being she is right in so doing and benefits humanity thereby. There are all classes of individuals clamoring to get through these woman bodies. It is for the mother to stand on guard lest the unworthy enter.

A mother can determine what sort of child she will give birth to. A woman whose thoughts are pure and noble and whose life is devoted to the uplift of humanity would, by the law of attraction, draw to her a child with similar inclinations. The attitude of a mother's mind just prior to the reception of the seed atom is all important in determining what sort of child she will bring into the world. A fit of temper or violent passion at this sacred moment leaves the gateway unguarded and invites the wrong sort of entity to enter. Women are shouldering a tremendous responsibility, and the sooner they learn all there is to know about it, the better it is going to be for the coming generation.

Before a human being is reborn into an earth life, he or she is permitted to choose certain parents. No one can choose an environment which is not deserved, or previously earned in another life.

We are told that there are many high-class people being kept out of life on earth because no worthy parents will supply bodies for them. On the other hand, low-class individuals are forcing their way through bodies of ignorant women into lives of crime, disease, imprisonment or insanity. It is wrong to give birth to such children.

How can the afflicted woman in poverty and darkness guard against this? That she should be on guard is beyond question, She should be instructed regarding the laws of birth control. She should learn that she has absolute control over her own body irrespective of adverse conditions. She must know that no child can come through her portals of life without her consent. The laws of birth control prevent involuntary motherhood which, to the sensitive, is always immoral.

If guarding the gateway of life against undesirable intruders is a duty and a privilege of woman, how much greater is it her duty and privilege to open the doorway to the child who will be a worthy and helpful member of society. The prospective mother, realizing her sacred duty, will guard her every thought, word, and deed prior to receiving the sacred seed atom which will eventually develop into the body of her child. By prayer she will strive to make her gift to humanity a blessed one. Willingly, joyously, and with protecting mother love, she will help the baby form to grow. This is the way motherhood fulfills the highest ideals of morality.

Until all women are in a position to realize the above ideal, it is well, for the good of humanity and themselves, that they learn to bar their gateways of life. Human progress is accelerated as man learns to control the forces of nature. They thus become his servants instead of his being at their mercy. It is the same with birth control. The proper use of this knowledge will always bless and benefit. It is always the abuse not the proper use, of power that is immoral.

The foregoing article on birth control has prompted us to add a few facts to Mrs. Edgren's illuminating remarks, so that our readers may understand this subject from the Cosmic viewpoint. In the first place we should remember that

there are about sixty billions of spirits in our life wave, going through the cycle of life and death, living part of the time in the visible and part in the invisible worlds. At the present time there are only fifteen hundred millions of people in physical existence. This is about the lowest ebb and that usually happens at the end of an Age. During the million years or more since we came out of Atlantis the average has been fifty to sixty millions of people. It may also be stated that the Western people are 'the cream of this evolution and therefore it has fallen to our lot to grapple with the great problems which are always incidental to a transition stage. Woman has been the arbiter of the world's destinies in past civilizations, while man has had his sway in others, as is now the case, and we are upon the eve of a transition to a new Age where woman will again wield the scepter of power and man will have to submit to her dictates, but before that comes to pass an era of equality will come. This is called the Aquarian Age by Occultists, and we are beginning to feel its effects since the middle of the last century when the Sun by precession came within orb of the cusp of Aquarius. It is however, at the present time, still in ten degrees of Pisces. So at the slow rate of travel of the Equinox the Sun will not reach the last degree of Aquarius until about six hundred years have passed. But during that time there will of course be so many wonderful changes in our physical, moral, and mental status that we are unable at the present time to conceive what we shall be like then. We who are now in the body will be followed by groups of spirits still more evolved than we, who will bring about great reforms, and by the time the people on earth at the present time are reborn about four hundred years of the Aquarian Age will be past, so that the world will be well started on the line of development peculiar to that time, and the backward spirits who are born into that atmosphere of great intellectual attainment will thereby gain an immense uplift on the same principle that an electric conductor which is brought into close proximity to a highly charged wire will automatically receive a charge of a lower voltage. Thus each class or group which rises

helps also to raise those who are below it in the scale of evolution. The matter of population, then, is not entirely governed by individuals or by man-made laws, but the Divine Hierarchs who guide our evolution arrange the matter as required for the highest good for all concerned and the number of the population is in their hands rather than in our own. This does not mean that we cannot or should not exercise birth control in some degree as suggested by those who are responsible for that movement. It is also true that one must help people where they are and not where they ought to be. Tho Rosicrucian teachings have always emphasized the fact, quoted by Mrs. Edgren, that like attracts like, and therefore it is a duty upon the part of those who are well developed physically, morally, and mentally to provide an environment for as many incoming spirits as their physical and financial circumstances will permit. This duty is still more binding upon those who are also spiritually developed, for a high spiritual entity cannot enter into physical existence through a vile parentage. But when a couple has reached the point where it is deemed either dangerous to the health of the mother to bear more children, or where the financial burden would be above their means, *then they should live a life of continence*, not indulging the passional nature, seeking by artificial means to bar the way for incoming Egos to take advantage of the opportunity for rebirth offered them by the sexual indulgence of such a couple. This naturally requires considerable spiritual advancement and self-control. There are few who are capable of living such a life, and one might as well preach continence to a stone wall as to the average specimen of humanity. He cannot understand that it is necessary; he even believes that it would interfere with his health, for false statements about the necessity of exercising this natural function has led to many deplorable results. Even if he could be persuaded that he ought to deny himself for the good of his mate and the children he has already brought into the world, he would probably be utterly unable to restrain himself, particularly because people in such moderate circumstances can usually not afford to have separate sleeping

quarters. Therefore it may be necessary to teach these people birth control by scientific means, but we submit that though they are unable to understand the reason why continence should be practiced, and unable to practice it because of lack of self-control, *the spiritual teachings should be given* repeatedly so that as the steady drop wears the stone, in time the coming generations will learn to depend upon their own will-power to accomplish the object of keeping their lower nature in check. Without this educational feature looking towards a spiritual emancipation, information concerning physical methods of limiting the birth rate in families that are overburdened is dangerous in the extreme.

There is another phase of the matter which deserves elucidation. Mrs. Edgren says truly, "the attitude of the mother's mind just prior to the reception of the seed-atom is all-important in determining what sort of child she will bring into the world. A fit of temper or violent passion at this sacred moment leaves the gateway unguarded and invites the wrong sort of entity to enter." Besides the people in the world we see, the whole atmosphere about us teems with different other entities who are attracted to beings of a like nature, just as musicians congregate in music halls, sportsmen in yacht clubs and on race tracks, etc., so do these entities gather around people of a similar nature to their own. As drunkards and gangsters gather around our physical saloons, as immoral men and women meet in so-called red-light districts, so also *immoral spirits gather around a home where the passions of the lower nature are indulged perhaps many times during the day or night*. There is a certain class of beings, male and female demons living in the ether, who were called by the ancient alchemists *incubi* and *succubi*, which feed upon the passions of others. What chance has a prospective mother in such an environment of attracting a desirable spirit to take rebirth through her? And although conception is almost never synchronous with the union of the parents but may take place at any moment within two weeks or more of that event, a mother surrounded by such influences in the home is never free from them. Some of the

religions of some of the people we call savages require to this day that the generative act be performed in the temple, and that is what it ought to be. There is no more important act in life, and instead of being condemned as a shame it ought to be exalted to the dignity of a sacrament and performed under the holiest 'and most inspiring circumstances possible. Were this done today as in the so-called Golden Age, we should find an upliftment and an improvement in the conditions of the world as we would not deem possible to accomplish in centuries.

For light on how the expectant mothers attract egos of varying nature by their thought, we would urge those of our readers who have not read "A Prelude to Mothers," by Corinne Dunklee in the January, 1918, number, to do so. It is illuminating in the highest degree.—Editor

FREEMASONRY AND CATHOLICISM

Part VIII

The Path of Initiation

In our November issue we noted that the transition of the Adept from the dominion of death to the realm of immortality was foreshadowed in the daring leap of Hiram Abiff, the Grand Master-Workman of Solomon's Temple, into the seething sea of molten metal, and his passage through the nine arch-like strata of the earth which form the path of Initiation. We also remember that at the end of that journey Hiram Abiff, the son of Cain, received from his ancestor *a new hammer and a new word* for use in the New Age. According to the Gospels, we also find that Jesus, the son of Seth, immediately after his descent from Golgotha, entered the subterranean strata where he remained for some time in communion with the spirits who dwell there. Thus the various strata of the earth from the circumference to center form the path of Initiation, both for the sons of Seth and the sons of Cain, and that is the reason why little or nothing is said of the inner construction of the earth in the multitudinous books dealing with subjects of occultism. Those who are simply psychics do not know and those who do know are not saying much. There is a chapter on the subject in the

Rosicrucian Cosmo-Conception which gives about all that one dares to tell, and to that the reader is referred for further information than is here given.

The path of Initiation is guarded in various ways. While we walk the earth in our physical bodies, we are drawn towards the center of the earth by the force of gravitation, but our bodies being solid, that is to say, of the same density as the material whereof our globe is composed, we are prevented from sinking through the earth by displacement as we would sink in water or by interpenetration as we would pass through ether. When death comes and we shed this so-called mortal coil, we find ourselves in vehicles that are finer than the elements of the earth, and a person clothed in these finer vehicles could easily penetrate through the various strata of our globe to the center, if there were no other obstacles. Having shed the dense body he is no longer subject to gravitation, but to levitation, and on that account he usually finds it sufficiently difficult to stay upon the surface of the earth. Only during the first part of his post-mortem experience, when he is still loaded down with the coarsest ether and desire stuff, is this possible for him. The more he has gathered of that denser substance by indulgence of his lower nature and cultivation of the habit of drunkenness, covetousness, hatred, malice immoral emotions, and disreputable vices, the easier it is for him to stay around low saloons, gambling houses, red-light districts, and kindred places. But the man of high ideals and lofty aspirations, who would be the one likely to seek the path of Initiation, feels the impelling force of levitation drawing him outward into the purer strata of the air where the First Heaven is located, and is thus effectually prevented from trespassing upon the path of Initiation. Stories are told of Initiates having overcome the law of gravitation to *rise in the air* at certain times for a definite purpose while still in their dense body. Initiates are also taught how to suspend the law of levitation when they are in their soul bodies, and pass through the nine strata of the earth. It is said that Jesus was the son of a carpenter, but the Greek word is *tekton* and means builder; *arche* is the Greek name of the pri-

mordial matter. It is also said that Jesus was a carpenter himself. It is true, he was a *tekton*, builder or Mason, a Son of God, the Grand *Archetekton*, and at the age of *thirty-three*, when he had taken the three-times-three (9) degrees of Mystic Masonry, he descended to the center of the earth. So does every other *tekton*, Mason, or *phree messen* (child of light), as the Egyptians called them, descend through the *nine* arch-like strata of the earth, and we shall find at the time of the first advent of Christ both Hiram Abiff, the son of Cain, and Solomon, the son of Seth, reborn to take from him the next great Initiation into the Christian Mysteries.

Last month we saw while considering "The Philosophers' Stone" that the spinal cord is the principal laboratory of the alchemist, and that the *spinal spirit fire*, generated by turning the creative force upwards through the spinal canal passing it between the pituitary body and the pineal gland in the brain, gives to man a third eye, as it were, wherewith to see in the spiritual worlds. When this serpentine spirit fire has been sufficiently evolved, he may read by its light the wisdom of the ages. Therefore Christ exhorted his Disciples to be wise as serpents, and the Egyptian word *Naja*, which means serpent, is used at least once in the Hebrew Bible in the 58th Psalm. In ancient Egypt the Pharaohs were Kings and Priests, holding a double office, and they therefore wore a double crown with a *Uraeus*, or serpent, head so placed that when wearing this crown the *Uraeus* seemed to protrude from the Emperors forehead between the eyebrows. The serpentine *Uraeus* was therefore an apt symbol of the wisdom of the wearer.

It will be remembered that according to the Bible story the Lucifer spirit appeared to Eve as a serpent, a son of Wisdom. Cain was born from this union with Eve according to the Masonic legend. It is also stated that the Lucifer spirit then left Eve, who thus became a widow, and Cain was thus the son of the Lucifer spirit, the serpent of Wisdom, and of Eve, the widow. Every Initiate to this day has the serpent symbol on his brow and is known to his fellows by that token as a *son of the widow and the Lucifer spirit*. Therefore we shall trace

Hiram Abiff to his next embodiment by that mark, and as evidence given by a party against its own interest is particularly valuable according to law, we call special attention to the following points gained from the Catholic Latin Testament.

In 1st Samuel 19, King James Version, *Naioth* is spoken of as a place where a school of prophets and seers dwelt, Samuel among others. *Naioth* is the feminine plural of *Naja*, a serpent, which we have already mentioned is an Egyptian word used in the Bible. In the Latin version the same place is spoken of as *Naim* and Eusebius says it was located near Endor, famous as the abode of the witch, through whose instrumentality Saul spoke with Samuel after the latter had passed on. But it is not to be supposed that *Naioth* and *Naim* are places, or that they were used interchangeably. They describe two widely different classes of spiritually gifted people, which the ancient Egyptians had marked by placing the *Uraeus* upon the *brow* of some and at the *navel* of others. The latter were mediumistic persons, receiving impressions from spirit controls or through the solar plexus. They were properly designated *Naioth* by the Hebrews, who used the feminine suffix to indicate their negative qualities. But the voluntary clairvoyant and Initiates, represented by the Egyptians as having the serpentine *Uraeus* in the forehead, were called *Naim* by the Hebrews, who used the male suffix to designate the positive spiritual faculty they possess. And the Latin Catholic version of the New Testament (Luke 7: 11-15) speaks of the person raised by Christ as the widow's son of *Naim*.

As the serpent is not fully unfolded until the ninth arch of the Lesser Mysteries has been passed and the candidates become aspirants to the Greater Mysteries, and further because the Lodge of *Phree Messen* (Children of Light), of Ancient Egypt are now translated to the various branches of the Anglo-Saxon race, where the sound *Nain* means nine, the original word has been corrupted to mislead all not entitled to the knowledge.

But all things change on the terrestrial sphere, and this applies also to the methods of Initiation and the requirements therefor. Hiram Abiff failed in his great effort to make the molten sea at the

time when he was building Solomon's Temple, because he, the son of the fiery Lucifer Spirits, did not know how to blend that element with the water, poured into his mold by the Sons of Seth, the creatures of the water God, Jehovah. At that time he was given *a new Hammer and a new Word*. The Hammer was in the form of a *Cross* and the Word was written upon a *disc*, before he was finally slain by his adversaries. And so he slept until as *Lazarus, the widow's son of Naim*, he was raised by *the strong grip of the lion's paw*, the lion of Judah. Then the disc was found, also the new cruciform Hammer, and upon the disc the mystic symbol, *The Rose*. In these two symbols lie hidden the great secret of life, the blending of water and fire, as the earth-born fluidic sap ascends through the stem and calyx of the flower to the fire-tinted petals, born in purity of the Sun, but still guarded by the thorns of the Martial Lucifer Spirits.

Exoteric *Masonry*, which is only the husks of the Mystic Order formed by the Sons of Cain, has in modern times attracted the *masculine* element with its positively polarized physical vehicles, and educated them in industry and *statecraft*, thus controlling the material development of the world. The sons of Seth, constituting themselves the *Priestcraft*, have worked their spell over the positive vital bodies of the *feminine* element to dominate the spiritual development. And whereas, the sons of Cain, working through Freemasonry and kindred movements, have openly fought for the temporal power, the Priestcraft has fought as strenuously, and perhaps more effectively, by stealth to retain their monopoly upon the spiritual development of the feminine element.

To the casual onlooker it would seem as if there were no decided antagonism between these two movements at the present time, but though Freemasonry of today is but a shell of its true ancient mystic self, and though Catholicism has been terribly tarnished by the touch of time, in that one thing there is no difference—the war is as keen as ever. The efforts of the Church are not concentrated upon the masses however as much as upon those who are seeking to live the higher life, so that they may gain admission to the Mystery

Temple and learn how to make the Philosophers' Stone.

As mankind advances in evolution, the vital body becomes more permanently positively polarized, giving to both sexes a greater desire for spirituality, and though we change from the masculine to feminine in alternate embodiment, positive polarity of the vital body is becoming more pronounced regardless of sex. This accounts for the growing tendency towards Altruism which is even being brought out by the suffering entailed by the great war we are now fighting, for all agree that they are seeking to obtain *a lasting peace*, where the swords may be made into plowshares, and the spears into pruning hooks. In the past, humanity has been claiming universal brotherhood as a great ideal, but we must come closer than that to be in full accord with the Christ. He said to his Disciples "*ye are my friends.*" Among brothers and sisters hate and enmity may exist, but friendship is the expression of love and cannot exist apart from that. This is therefore the magic word which will eventually level all distinctions, bring peace upon earth and goodwill among men. This is the great Ideal proclaimed by the Rosicrucian Fellowship, an Ideal which points the shortest way to the New Heaven and the New Earth, where the sons of Cain and the sons of Seth will eventually be united.

(To be concluded)

THE VITAL BODY

J. Casey

Man is a composite being, possessing seven vehicles in varying stages of development. The Western Mystery Teaching designates them as follows: *Dense Body, Vital Body, Desire Body, Mind, Human Spirit, Life Spirit, and Divine Spirit.* A three fold body and a three fold Spirit with the mind as a connecting link. Each vehicle serves as a stepping stone to the next higher.

The Dense Body is man's most perfectly organized vehicle and the only one in which the majority of humanity can function consciously. In fact the majority believe it is the only one they possess for it is the only one they can see. But as

we have always had pioneers in the path of progress so we have today those pioneers who have stepped out ahead and developed consciousness in their Vital Body.

The development of each of man's vehicles goes forward simultaneously, but there are periods when special stress is laid upon the perfection of a certain one. During past ages, last under the regime of Jehovah, the Law Giver, the dense body has been brought to its present state of high organization. For that purpose law was necessary. With the advent of Christ, a New Age was ushered in whose keynote is Altruism, and it is the practice of Altruism which will develop consciousness in the Vital Body and bring it to a high degree of perfection.

The Western Mystery Teaching places special emphasis upon the development of the Vital Body. Its Teachings are formulated with that end in view, for it realizes that all occult development will be commensurate with the organization and perfection of that vehicle. The Dense Body is composed of solids, liquids, and gases of the physical world. The Vital Body is composed of ether, which is a more subtle physical substance. Material science admits the presence of ether as a medium for the transmission of light and electricity. Occult Science knows there are four separate and distinct ethers which are used in the formation of the Vital Body. They are given the following names by the Western Mystery School: Chemical, Life, Light and Reflecting Ethers.

The forces working through the Chemical Ether of the Vital Body are active in the Dense Body as agents of assimilation and excretion. Those working through the Life Ether are manifest in propagation. The function of these two ethers, called the two lower ethers, are purely physical, sustaining the body and maintaining the species. The forces working through the Light Ether make sense perception possible, seeing hearing, etc., and those working through the Reflecting Ether give us memory. The Light and Reflecting Ethers are the two higher ethers. As they make sense-perception and memory possible in the Dense Body, it will be seen that when we perfect and organize the Vital

(Continued on page 160)

A THOUGHT ABOUT THOUGHTS

In the last verse of Mr. Heindel's beautiful poem, "Creed or Christ," we read of human sympathy and love as the keys which are to unlock the gates of heaven and insure eternal life. The one requisite for spiritual progress is Love. We read:

*There is but one thing the world has need to know;
There is but one balm for all our human woe;
There is but one way that leads to heaven above;
That way is human sympathy and love.*

It is not enough to know of unbroken consciousness, to possess a thorough understanding of higher law; neither does a comprehensive grasp of the journey of the soul after death constitute the requirements for entry into the higher existence. Knowledge is an advantage, a pearl of great value, but first and last the bond of human sympathy must awaken in the hearts of all a realization that "Our Brother's Keeper" is a fact and a command.

Without human sympathy, how can vast knowledge find a medium of expression? Denied a medium of expression, a medium for the outpouring of accumulated riches in knowledge, how can it benefit? Is it not taught that possessing talent, or understanding, the stewardship must be accounted for and only in equal measure is the award according to the deed. He that received five talents in the parable succeeded by thrift and good use of ability in accumulating five more and was awarded the stewardship over many things, "being faithful over a few." He that received two talents also succeeded in doubling the amount, thus meriting just praise. The steward who received one talent was afraid and hid it away for safe keeping, but even the care taken to retain that which he received was condemned, for sloth merits no approbation and only growth and the development of that which is given receives the "Well done, good and faithful servant."

Having all knowledge incurs a great responsibility, even a little knowledge requires right and just usage. To use our talents for the furthering of the welfare of our fellows regardless of self-interests is the surest means of acquiring that sympathy and love, the key to spiritual unfoldment. A

love for the spiritual ideals is not enough, for as the highest finds reflection in the lowest, so divine love grows and shines through the human and in the deed of kindness, the act of mercy, the mission of helpful administration, God's love is reflected. As we lift others, we lift ourselves and it is through human love and sympathy we grow toward the higher manifestation.

Human sympathy and love are furthered through but one channel—Service. Service is preached from the pulpit, is shouted from the housetops, the air itself seems vibrant with the intoning of Service. Why? Because through service is acquired the love of doing unto others, for the doing, not because back of each act is the thought, "I grow spiritually by so doing." But all spiritual growth is forgotten, all exercises and methods are secondary once one has begun really to serve. In performing kind deeds for others we forget all but the need of the one we are helping, and in this lies the secret of soul growth.

To get the best results from our work, that the welfare of our employer may be advanced, and because we feel prompted to give our very best, and in a spirit of love to perform the duties attending our vocation, is Service. We forget ourselves and become intent upon the welfare of another, and in the forgetting of self is a great stride made in progress. It is required of all to give of themselves at all times, and the best way to do so is to forget self-interests and use our talents for the welfare of those with whom we come in contact. By forgetting self we begin to draw nearer our fellow beings, to feel more their endeavors and there comes a response to their struggles and we find opportunities to lift a burden here, to cheer a bit there, and thus is the bond of human sympathy established. Sympathy is akin to love; in fact, sympathy is the highest expression of love, is in love, is love.

It is the forgetting of self in the care of the young babe in her arms that so awakens inner emotions that every hurt, every cry or need of the child is felt by the mother. Her interest is centered upon the welfare of the child regardless of self-interests, and such is her awakened sympathy and

love that all children bring a kindly smile to her face and an outpouring of love and care.

Serving really means doing that which is nearest at hand to the best of our ability, and in a spirit of doing unto another. It is true we cannot all be teachers, doctors, nurses, or of such profession as will give constant opportunity for the doing unto others, but whether we are clerk in a store or an engineer at the throttle of a fast express, we are servants, inasmuch as our fellows are dependent upon us for our particular bit. It is the spirit in which we serve which determines our growth. If the clerk exhibits a suit or hat in a courteous manner and makes every effort to fulfill the needs of the customer, not because of the material recompense, but because the customer is dependent upon his judgment and fairness to receive the best obtainable, this clerk serves both God and man. Be the act however small, it is as pleasing in the sight of God if the spirit prompting the deed is a spirit of doing unto others.

For the aspirant seeking to unfold latent potentialities, the need of service is keenly felt and every aspirant endeavors faithfully to forget himself and be the servant of all men. There is a force which can be used by all to serve others and in this force is the unfolding of all latent powers possible; also, by the use of this force our fellow beings are benefited. I refer to thought force.

We learn from the *Cosmo* that thought forms are within and are being continually projected upon the desire body in an endeavor to arouse feeling which will lead to action and that reason ought to rule the lower nature and leave the higher self scope for the expression of its divine proclivities. We also know that habitual thought has the power to mold physical matter, for the nature of the sensualist is plainly discernable upon his features, which are coarse and gross, as the features of the spiritual minded are delicate and fine.

The power of thought is still greater in its potency to mold the finer vestures. Thoughts of fear and worry congeal the desire body of anyone who indulges in that habit and it is equally certain that by cultivating a happy, optimistic frame of mind under all circumstances we can attune our desire

bodies to any key we wish, and after a time that will become a habit, though it must be confessed that it is much more difficult to hold the desire body down to definite lines, but it can be done and the attempt must be made by all who aspire to spiritual advancement.

By the foregoing it will be perceived that thoughts are things, and knowing the power of thought we become stewards of our thought forces and as we use them for good or evil, for self or others, we merit a corresponding reward. As we sow we reap, and the thought form sent out returns to the originator, bringing the record of the journey—its success or failure—and is imprinted upon the negative atoms of the reflecting ether of its creator's vital body, where it forms that part of the record of the thinker's life and action which is sometimes called the sub-conscious mind.

It is also noted that the power of thought lies in repetition. Habitual thought has power to change even physical matter.

Possessing a force which needs only control and sufficient intensity to become dynamic, it becomes evident that we are required to account for our use of it. Either the development of thought force is dormant or grows, becoming good or evil, according to our will. To unfold the dynamic potentialities requires constant effort, and so with thought force, which is a potentiality, constant effort and sufficient intensity and purpose are needed to gather scattered thought forces and mold a vibrating form potent with dynamic energy and capable of doing the will of the creator.

By sending thoughts of hope and cheer to others we not only surround them with promptings of good will but through repetition are able to establish a bond whereby our thoughts are received and acted upon. The healing power of thought gives vast opportunity for service through the sending of thought forms vibrant with divine healing power.

Thought force must be concentrated and controlled. There must be intensity and great power back of the thought form projected.

Loving thoughts constantly going out on errands of God's service in time become dynamic and are at our command to use for others. The

return of these forms will so increase the radiance of our auras as to attract the Great Ones and with this power we are channels for their great work, and by using our thought forces to uplift others we uplift ourselves, for through love and sympathy we so radiate God's light that our very presence becomes a living testimony of Our Father.

*Let us not waste our time in longing
For bright but impossible things.
Let us not sit supinely waiting
For the sprouting of angel wings.
Let us not scorn to be rush-lights,
Everyone cannot be a star,
But let us fill every day our mission
By shining just where we are.

There is need of the tiniest candle
As well as the garish sun;
And the humblest deed is ennobled
When it is worthily done.
We may never be called on to brighten
Those darkened regions afar,
So let us fill every day our mission
By shining just where we are.*

“THE SPEEDING OF A THOUGHT”

*“He sought for others the good he desired
for himself. Let him pass on.”*

Egyptian “Vale” for the dead. 1600 B. C.

Agnes Cook

From the Logos at the heart of the universe there sped a beam of light—it was a thought of love—I watched its lightning-like flash through the worlds: heavenly, mental, desire and physical, and this is what I saw.

The dwellers in Heaven, already enjoying the rhapsody of a great Love felt its presence and a cry went up “Glory to God in the highest.”

And it touched the dwellers in the world of Intellect, and called new powers into their being, and great thought-waves took on a rosy tinge as minds once more bent themselves to services of love in the cause of Humanity's uplift.

As the starry abode of our radiant soul bodies was lit up by its sword-like flame, I saw each member enveloped in a glow, the dull colors of the

lower passions were consumed in its fires, and then—Human Love became angelic and desire burnt at white heat to serve the Great Brotherhood.

Finally, now split up as in a prism, the flame of a Divine Thought enveloped in radiance the earth-dwellers, according to their several paths.

Thus—the disciples of Devotion became a focus for vapors of glorious blue-green; those of the mystic ray taking a share of Heaven's Azure.

Artists and musicians, reveling in beauty, received a baptism of rosy red flames—each one an inspiration.

And I could see many philosophers and seekers in cloister, laboratory, or library, solitarily pursuing an everlasting quest, and these seemed to be in the direct ray of sunshine caused by the Yellow vibration, and with songs of hope in their hearts, they bent once more to their several tasks.

Others of god-like radiance in whom I could discern those on the “way of the cross,” were hewing out paths for weaker brethren through endless forest tangles, some of them finding precarious and painful foothold on precipitous cliffs, and these looked up in ecstasy as a fountain of Violet spray descended upon their bleeding brows, a baptism of Divine Fire.

And they began to sing, and the burden of the song was of a glorious future, yet not a future but a condition in which time, space, past, present and to come were all one, when all will live in the eternal Now—gathering and harvesting experiences of love and service to a great brotherhood which includes the lowliest herb and meanest insect, and stretches far away into the heart of the Universe where dwells the Logos—The Spirit of Love.

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



The Astral Ray

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Geo. T. Weaver

Esoteric Astrology

THE SIGN ARIES

IN the annual course of the Sun about the Earth (viewed from the standpoint of the Earth), the Sun enters the sign Aries March 21st, and leaves it for the following sign April 20th. All persons born during this period are said to be born in the sign Aries. This is said to be their sign of nativity, and to express their individuality. Those born while Aries is rising in the eastern horizon in the daily course of the Sun about the Earth, are said to be Aries personalities. (For definitions of individuality and personality see the June number of this magazine.)

The First Sign. By common consent Aries is said to be the first sign of the zodiac. This is, and always will be, true, whatever be the constellation overshadowing at the time. The constellations, though called fixed stars, are only apparently such, for by the law of the Precession of the Equinoxes, they are moving through space with marvelous rapidity, but because of their vast distance from us, they seem to be stationary. Because of this they are constantly, though very slowly, shifting their relative aspect with the signs. It requires something over two thousand years for any one constellation to transit a single sign, and with each such transit, a constellation is thrown farther and farther out of harmony with its corresponding mundane sign. It will require about

25,000 years for a constellation, having left its corresponding sign, to get back to its former place. Aries, then, always represents the first sign.

Various reasons have been assigned for this; one is that Aries rules the upper portion of the head, the seat of the brain, and all thinking, or beginning of forms, spring from the brain. Another reason is that Aries is the sign symbolized by the ram, the animal who butts his way into any position he may wish to occupy. The letters composing the word RAM are the initial letters of "Right Ascension Meridian," meaning the point where the stars culminate. But the chief reason, perhaps, is seen in the fact that, in the northern hemisphere, the period embracing Aries is the beginning of the spring-time of the year, when all vegetation is rising out of its long winter slumber into a new life, a veritable resurrection from the dead. By the ancient Hebrews this period was chosen as the beginning of the new year, and is yet the beginning of their religious year. Being the first sign, Aries naturally represents all beginnings of whatever kind, and on all planes; and it is true of all people born during this period that they are pioneers in every particular of thought, and as settlers of a new country. This also is true of the cosmic Deity as well as of man. As the Creator of our solar system, God is an Aries character.

Esoteric Astrologers declare that the three first signs, Aries, Taurus and Gemini, are archetypal; thought is the beginning of all processes, and Aries is the initiatory sign of the archaic. Of these signs Aries, a masculine, fiery, and movable sign, represents the Divine Fatherhood, the possessor of the fiery germ or the conceptive principle, whether on the thought plane or the plane of ordinary generation. Taurus, a feminine, earthy, and fixed sign, represents the Divine Motherhood, the receptacle of the vital germ, which sets into activity the gestative process. Gemini, a masculine-feminine, airy, and common sign, represents the Divine offspring. Aries, then, is the beginning of differentiation, or polarization. On the archetypal plane the three signs represent Infinite Will, Infinite Love, and Infinite Wisdom, respectively, or the Oriental **AUM**. This is the plane of the Absolute or the unmanifest, the plane of the synthetic all, and from which the all is eternally proceeding. **A** contains the essence of the Will as a constructive force which is eternally at work; **U** is the great principle of Love, or of centralization and preservation; **M** stands for Wisdom or the principle of disintegration, but for the purpose of reconstruction on a higher plane. Will stands for the divine principle of pure spirit, which, as yet, is beyond the comprehension of mortals. Love is the vehicle for the conveyance of spirit, also difficult to understand. Wisdom or mind gives us glimpses of spirit-love by directing our thought to the highest and purest state of mind that the true man is capable of. It is in these three principles that our immortal part is contained, and from them is drawn the essence which constitutes our Natal Star.

All beginnings, representing new life, represent also strength, for life is strength or force. Thus the patriarch Jacob, or Israel, when dying, blessed his twelve sons, himself representing the Sun among them, and they the twelve signs. Referring to Reuben, the eldest of his sons, he said, "Reuben, thou art my firstborn, my might and the beginning of strength." (Gen 49:3) We observe this strength in the sprouting germ as it pushes its way up through the soil into the sunlight. Germs have

been known to push their way up through slight crevices in a great rock, breaking the rock asunder requiring a strength mightier than man could wield with a large sledge hammer. Indeed, seeds have been known to have fallen into crevices of great rocks entering into the composition of a great temple, and germinating, have overturned great buildings. The cosmic Deity has displayed omnipotence in the generation of our solar system, and man displays this force in the action of mind. Strength or force is a characteristic of the Aries nativity. Mars is its ruling planet in his positive aspect, and Mars is the planet of war, of strenuousness, of force expressed on the lower plane, and on his more advanced plane, of vim and vigor so essential to carry on the great enterprises of the world. The Sun also is exalted in Aries, possessing a co-ruling force with Mars. Those born in this sign possess the martial spirit and force, and indeed the combined force of Mars and the Sun. It requires courage and strength to pioneer in any field. Aries gives its natives stimulating, exciting action; it makes them assertive and impulsive, fond of argument and desirous of leading. All great leaders in every field, but especially in war, have attained to leadership by the influence of Mars inspiring them. As thinkers, and this being the sign of the head is the sign of the thinker—hot headedness—they never follow but always lead. Both Mars and the Sun are fiery planets as Aries is a fiery sign, and fire is life and force, expressed in its mighty expansiveness. Aries people push outward and upward, subduing the world.

But we have said the Sun is exalted in Aries, and the Sun is ruler of the heart sign, Leo; therefore Aries, on the archetypal plane, is warm-hearted as well as hot-headed; that is, on this plane Aries synthesizes all. This suggests the age-long conflict between the fiery and the watery element. By one class, the descendants of Cain, it is contended that fire is the primal element; that is, the essence of fire, and with this modern science agrees, which holds that the primal substance is the fiery mist. By the other class, the Sons of Seth, it is held that water is the primal element, and so "The War of the Roses," has ever been waged. As said, on the

plane of the archaic, these two elements are but one; the same is true of all the other so-called elements. But, in expression, the fiery element comes first; conception must precede all else in the generative process; the spermatozoon is the aggressor, the ovum is the recipient.

This is seen in the cosmic creative process, for "The Spirit of God moved upon the face of the waters." At the very beginning of this process, according to the Genesis account, "The Earth was waste and void"; that is, there were no forms, the substance filling the space now occupied by our solar system was inorganic, undifferentiated. And, until the Spirit, or Breath of God, or the existence of vibratory waves, generating Light, moved centrifugally, agitating the watery element in the cosmic egg, there could be no beginning of the creative process. This mentally-conceptive work is the special function of the Aries sign. This same principle runs throughout the whole generative process, whether in plant, animal, or human life. In plant life it is the pollen that produces impregnation; in animal and human life, it is the seminal germ; and the germ of all seeds, whether macrocosmic or microcosmic, is the fiery element. God is never declared to be water, but he is declared to be a "consuming fire." This fiery element is the Whole, or Holy Spirit, "in which we live and move and have our being," as Paul declared to the Athenians as his definition of God. The watery element is the psychic, the sheath, the vehicle of Spirit, into which spirit involves itself in the process of generation. Thought in action coagulates the fiery, etheric substance into nebulous forms, and nebulas are the beginnings of concrete forms. They represent the earliest stage of the gestative process of the cosmos within the great matrix of Nature.

This principle is quite strikingly brought out in the first digit, or number one. In the introduction to these lectures it was shown that mathematics is the absolute, and the only absolute science. Numbers, then, are symbols of eternal principles, and figures are symbols of numbers. Ordinary people do not stop to separate them in their minds. Principles are unchanging, which can neither be

weakened nor strengthened, always containing their true essence. Because of the absoluteness of numbers, Plato inscribed over the door of his academy, "Let no one enter here who is not versed in mathematics." There are ten figures or symbols of numbers, and there are ten numbers or symbols of eternal principles. These ten principles were originally united into one all-inclusive principle; this one is called "Unity" because it embraces within itself all that has ever been manifest.

There are numbers referring to nature, numbers associated with and belonging to man, and numbers belonging to the Divine Word. Wherever these act according to the law of the higher worlds, the results are successful. They differ from each other according to the plane of vibration, but follow the same order. These ten principles contained in Unity constitute the infinite foundation of all the combinations that can be possibly formed from them.

Unity contains all force and is the primal cause of all there is in manifestation. Unity, then, is absolute. Nothing is produced by Unity that is not related to it, as a son is to a father, and capable of being brought back to it again, when once it has fulfilled its mission. Hence, everything, even on the plane of gross matter, can, and will be restored to the sphere of Unity. All beyond the ten numbers are but compounds of the original ten and different combinations of ten. These combinations are manifold, but they can all be reduced to the original ten, and the ten can be reduced to the original One. In itself, as the geometric point, unity is invisible and eternal, and yet is capable of manifestation, and sometimes does manifest by its different qualities in such a way as to appear to have divided, but whatever be its appearance, it forever retains its oneness. Though absolute, it is in ceaseless activity, which is true throughout all the realms of being, down to the smallest atom. Should it cease to act, universal chaos would follow. It is this activity within Unity that constitutes the law of vibration, which is the basic principle of the universal order.

In Unity there is perfect harmony, and inharmony can only appear in combinations of principles

arranged contrary to the eternal order. In nature we find the law of harmony operating throughout the three great realms of mineral, vegetable and animal. Because of this the great teacher, Pythagoras, used the triangle as an object lesson for his pupils, from which to learn the universality of Law, asserting that "Everything is a Triad sprung from a Monad." He took the horizontal line or base to represent the mineral world, or world of crystallization, and proved the unchangeableness of the law of structure by the construction and crystallization of that sphere. He showed that the atoms are built uniformly according to the law of attraction or harmony, and held together by a magnetic force. Then passing to the left hand line of the triangle running up to the apex, he demonstrated the transmutation of the mineral into the vegetable. By the third line of the triangle, he taught the perfection of the law of activity, where we discover all that we find in the mineral and in the vegetable, and in addition, the law of locomotion, and that of mind and will, that guide man's actions. Here organic life finds its perfection. Wherever discord or disintegration appears in nature, or within human nature, it is the result of conditions brought about by a misapplication of one or more of these ten great principles. The remedy for all discords consists in knowing how to restore to unity or harmony through the action of law.

Unity, or God undifferentiated, has but two modes of progression, which are Action and Reaction, or the two great forces, Centrifugal and Centripetal, the one proceeding from the center outwardly, the other focalizing toward the center. The former is called "Infinite Progression," and proceeds in straight lines; the latter is called "Definite Progression," and moves in curved lines. The former is positive or masculine; the latter, negative or feminine. As seen, these two principles have always been, and always are in motion, which is the basis of manifestation, and of Light which is its first expression.

Everything that exists has its number, weight, and measurement. When the Ego comes to consciousness of its own number, it will know the path it must take to regain its primal power. Light

and force are both inherent in Unity, but force is the result of light.

By this law of opposites, then—of Action and Reaction—Unity contains, synthetically, the possibility of all forms; it also contains the possibility of reabsorbing into itself all forms thus created, by the process of evolution. Take as an illustration of this, a tree, which is the product of this double law of action and reaction, which, as has been seen, is the product of Light. For centuries this tree has been absorbing sunlight, and passing through various processes; but throughout all its stages of unfoldment, it has retained the inherent principle or light, and surrenders this principle of sunlight when as fuel it is consumed. This tree is the result of the centrifugal rays of light issuing from Unity, or the central Sun, constantly descending by the law of involution to lower ranges, and changing conditions by new combinations, that take from the material world all that is known as the True Light.

The time will come when all darkness will be dissipated, because every created thing will have become reabsorbed into Unity, and will thus itself have returned to its original ray of light. It will again then become one with Unity, and the redeeming or atoning work will have been consummated. It is this power of Unity that drives the spark of vitality to the center of all created forms, and even clothes them with bodies of light or of divine substance.

Unity, then, is pure spirit, or essential Deity, as we have seen Aries represents on the Archetypal plane, and everything proceeding from Unity, as sheaths or bodies, represents but different stages of matter, as it ever descends until it reaches the lowest stage. Wherever we see a straight line we may know that it is a symbol of spirit going forth from the center, the masculine, centrifugal, conceptive force of Aries, the beginner. Wherever we see a curved line, we may know that it is a symbol of the feminine, the centripetal, the passive, the receptive substance and force on the plane of matter, endeavoring to recover its primal state of oneness with Unity.

Unity has a dual expression, the Absolute, or

independent of all relations, and the relative, which is involved within the Absolute, and from which it is reflected; and this in turn reflects itself upon the lower planes. It then appears to have a double relationship—that of Individuality and that of Personality. To exemplify this, consider the Logos. It has not only an absolute being, and, therefore, belongs to absolute Unity; but in coming forth from the Absolute with the full force acting upon it, It expresses relatively. These indicate the primal and the secondary Logoi, the undifferentiated or archetypal, and the differentiated or the manifest and creative. The former, the conceptive, the latter the gestative, that is related to all that it is possible to be produced by its power. Unity, therefore, or the Logos, acts in the different spheres according to the distance it is removed from the center. On the highest plane, that of Mind, it acts as essential spirit; on the lower plane, it acts as spirit in relativity; but wherever and however it acts, it is always obedient to the law of Unity.

The nucleus or innermost center of Unity, represented by a dot or mathematical point, is the seat of the will or of all life and power. By this the extent of the circumference, or of creative space is defined. As a creative power, Will is capable of ascending or descending, or of going to the right or left. We see an expression of this in the bulb of the lily, which grows in two directions, upward toward the flower, and downward toward the root. This also may be seen on the plane of ethics, as shown in the good or evil as expressive of the will. This characteristic of will is inherent in its nature, as the duality of motion is inherent in absolute Unity. But in this case of manifest life, point has been added to point, until as a perpendicular line, or the figure one, it expresses itself as perfect. Only in the upright position is the pendulum at rest and in equilibrium and in full power. But as it extends horizontally toward desire, it reveals the fact that Unity or Will has fallen to the lowest plane.

All that has been said of the first digit or number One, as expressive of the primal Logos or source of creation, is applicable to the sign Aries

as the beginner in the creative sense; and all the attributes of Unity noticed above are attributes of the Aries type of character. A perfectly individuated Aries, a Master, a Logos, one who has attained to the highest spiritual state, is essentially Spirit, is in absolute equipoise or rest; is above the plane of relativity, because he and the indwelling Father are one; is synthetically all things, for during his long pilgrimage through matter he has absorbed into his being all that is of the material and phenomenal world. He is absolute and yet capable of manifestation or of projecting a universe or of creating a human being, a universe in miniature, in his own likeness and image. But on the plane of relativity or manifestation, where the inclination swings toward desire, an Aries type is in bondage, to a greater or less degree, and thus reveals the will as out of equipoise, and spirit as mixed with the debris of matter as under the limitation of Saturn's power, or under the dominance of the Martian passion.

This same thought is brought out strikingly in the first of the ten commandments, with which the ten digits correspond. It reads thus: "Thou shalt have no other gods before me." As the great Master has taught, there are lords many and gods many, but only one Absolute Deity, for absoluteness implies the whole. Aries, then, corresponds to this commandment, and in Aries the whole race is warned against idolatry or the exaltation of any lesser deity to the place of the Absolute. There is an absoluteness within each human being, the geometric point, the nucleus, the living germ, the spirit of purity; this alone may be worshiped or exalted to the place of the ideal; and to worship this is to worship God who is Spirit in spirit and in truth. All lower expressions of will is idolatry, or the substitution of a lesser or limited deity for the eternal, undifferentiated One.

All beginnings are not something springing out of nothing, which idea was held by the older theologians, and by some even to this day, for this is unthinkable; nothing from nothing springs, even the Absolute cannot do an absolute impossibility. Nor do beginnings spring from life; life may be added to life, giving as the result, the "life more

abundant”: but all beginnings of life spring out of death. Being is conic, spiral, down and up, in and out, darkness and light, death and life. “And there was evening and morning.” This is true even on the archetypal plane, for action springs out of reaction. In the Absolute there never was an absolute beginning, for this would imply a condition growing out of nothingness, which we have seen is not possible. The Absolute is full of beginnings, each beginning being an initiatory step in a new cycle. “From everlasting to everlasting,” so puzzling to most people, means from the beginning of a cycle to its close.

All cycles are divided into two equal parts, a day and a night. All night portions are the so-called death periods. It is literally true, then, that there can be no beginning without a preceding death. But by this is not meant cessation of being, as usually understood, but mere change of condition, from the positive to the negative, from the objective to the subjective; death is not cessation of being or from it life could never spring. Nor does it mean even a rest period, for though seemingly inert, even the gross physical is intensely active, but negatively so. Death is but a tearing down for the purpose of rebuilding on a better founda-

tion. This is the great law of evolution.

This beginning process, as the transition from death into a new life, is observable everywhere. The great Master thus illustrated it, “Except a grain of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit.” As vegetation dies and again springs to life, so does animal life, and the human follows the same great law. After the long rest, so-called, in the unseen sphere, an inevitable resurrection or rebirth follows. In the case of grain the sheath dies and disintegrates, that the germ may sprout and bring forth new life; in the case of animal and human, a conception is produced; but before the new life begins to unfold, or commensurate with the beginning, there is the disintegration of the sheath, both of the spermatozoon and the ovum. Every awakening from slumber is a veritable resurrection from death, for in slumber consciousness is held in abeyance; and without consciousness there can be no real life. In both death and slumber a state of subconsciousness exists; in both cases the vital body withdraws from the gross physical. And as after death there comes a rebirth so after slumber there comes a newness of life.

(To be continued)

The Children of Aquarius--1918

Born January 21st to February 18th, inclusive.

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

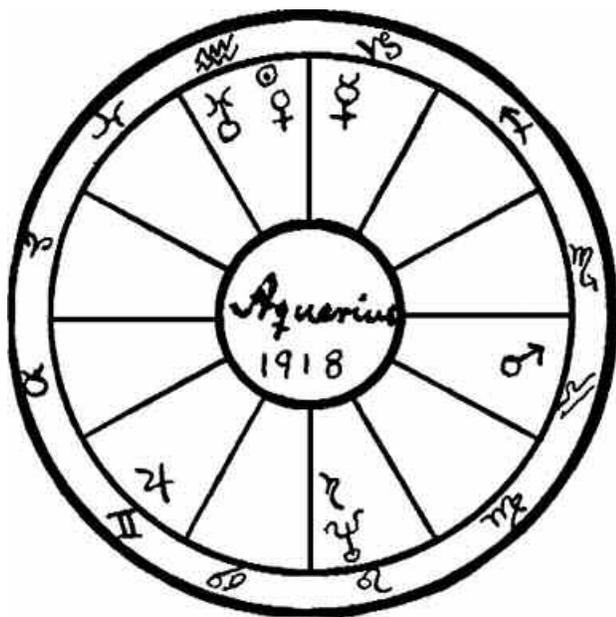
The children of Aquarius are of a rather shy, retir-

ing nature; they like to keep their own company and counsel more than is good for them, for if this bent in the nature is allowed full swing, it has a tendency to breed melancholia, and make them recluses. They have a quiet unassuming manner which gains many friends for them and their home-life is usually ideal, for they are generally affectionate and of a very sweet and kind disposition. They are always ready to defer to the opinion of a loved one and ready to yield a point for the sake of harmony; besides, Aquarius, being a fixed sign, they are very constant in their affections as well as in other things.

This year Uranus is in Aquarius, together with the Sun and Venus, the planet of love. This configuration will further enhance the idealistic love

nature of the children born under its influence; at the same time it will give them an unusually original nature with such ideas on social and conventional affairs that they are liable to get into trouble on that account, unless they learn diplomacy and keep within reasonable bounds of the accepted standards. There is no doubt that some present ideals must be modified and a more advanced view taken; probably the group of children born under this influence has a mission in that respect and is to act as a leaven, but such changes always involve trouble for those who first propose the innovations.

Aquarius is an intellectual sign and its children usually have a good mentality with an inclination towards science, literature or philosophy. They are



remarkably persistent in whatever they undertake and therefore usually succeed in the long run; but this year's children of Aquarius are specially blessed for Uranus, the planet of intuition, is there with the life-giving Sun to shed light on their problems, and they will therefore be more alert and quick to perceive a point than the children of Aquarius born in years when this benign influence is not present.

As Aquarius is the eleventh sign, it partakes also of the qualities ruled by the eleventh house, therefore the children of Aquarius are usually well liked among their associates. This characteristic will be

greatly enhanced in the 1918 children, for Venus, the planet of love and attraction, is there the whole month and she will do wonders in making their lives lovely. To that end she will bring them friends who are ready to aid them and serve them; she will provide comfortable homes and such financial support as necessary to smooth the way for them.

It must not be thought, however, that they are clinging vines to be brought up in a sheltered environment; that is not the case at all, they will earn all they get, for they have an abundance of energy, all the more valuable because they know how to husband and control it. This is indicated by Mars, the planet of dynamic energy, who is the source of physical strength, and Jupiter, the Great Benefic, who is the giver of Morality, Nobility of Nature, and the philanthropic Spirit. These two planets are in mundane trine with the Sun; their joint forces are poured upon the 1918 children of Aquarius through airy intellectual signs and this will make these children powers for good in whatever environment they are placed; they will be leaders in every progressive movement, hence worthy of the support we have mentioned.

With respect to health we find Saturn in Leo, the sign which rules the heart. Neptune is there also and between them they will weaken the heart action unless care is taken to restrain these children from participation in rough plays or sports involving an undue strain on the heart. If the ounce of prevention is applied in childhood the pound of cure will probably not be needed in later life. Mars, the planet of inflammation, in Libra, the sign which rules the kidneys, indicates a tendency to excessive action of these organs and consequent inflammatory troubles. A simple diet adopted from childhood from which highly seasoned dishes have been eliminated will be beneficial to overcome this trouble.

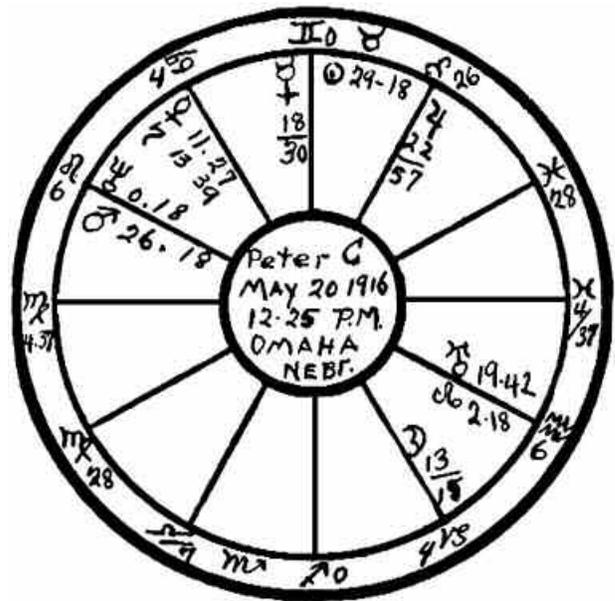
But above all it should be the aim of parents who have a child born under Aquarius to impress it with the necessity of striving to look upon the bright side of life; that is, as soon as it has grown to such years that it can grasp ideas, for the main troubles of the children of Aquarius are mental in

Therefore it will be far better for Blanche not to attempt any matrimonial venture, and you will advance her happiness by influencing her in that direction when the time comes. Venus in conjunction with Neptune shows that she has a latent talent for music, but as Mercury is unaspected, it is doubtful in our mind whether she will be able to perform and bring it out. It is worth trying, however. Her worst fault is lack of mental application, shown by the wandering Moon in conjunction with the spasmodic Uranus. This will make her very original in her ideas, but she will fret and chafe if things do not go right away as she thinks they ought to. Be sure to see that whenever you give her a task she stays by it until it is finished, so that she cultivates the habit of application in childhood. This configuration of the Moon and Uranus also makes her somewhat Bohemian in character; and for her own good she should be taught that we must respect the conventions, even avoiding the appearance of evil.

Peter C., born May 20, 1916, at 25 minutes past noon, Omaha, Neb.

At the time of Peter's birth, the Mercurial sign Virgo was rising, and Mercury, the ruler, is placed close up to the Midheaven in his other sign Gemini; he is trine to Uranus, the planet of intuition. This shows that Peter is no imitator, but an original thinker, with an exceedingly keen and intuitive mind. He will never need to study long over his problems but will be able to grasp a point almost before the case has been half explained. Jupiter, the planet of law and philosophy, is also sextile to Mercury, the planet of reason, and Uranus, the planet of intuition, giving Peter a still greater ability to think deeply, clearly and logically. This configuration also makes the mind creative, generous and humane. It is one of the aspects which make for general success in life. Jupiter is also the planet of opulence, and therefore Peter is assured of comfortable financial circumstances; in addition, he will probably gain by legacy and bequests. Moreover, he will be well liked in the community, for Jupiter, the planet of benevolence, is trine to Mars, the planet of free-

handedness, showing that Peter will be free, open, generous, and liberal with whatever means are placed at his disposal. This is in a sense strange, for people are usually shy of those who are somewhat apart from the common herd, and Peter will be very original, odd, and eccentric in many ways as shown by Uranus, the planet of eccentricity trine to Mercury, the planet of mind. From these configurations Peter also derives an inventive ability, particularly along the lines of air and electricity, which will probably be the source of his income. The common, flexible signs on the angles are usually not good omens for success in life because they indicate a lack of energy and enterprise with a tendency to lassitude and procrastina-



tion. But in Peter's case we find that Jupiter is trine Mars, the planet of dynamic energy, and this will give him the enterprising spirit necessary to succeed in life.

But everything is not good in this horoscope either, we are sorry to say. There is another Peter who is very different from the one we have just described. In fact, there is a "Dr. Jekyll and Mr. Hyde" hidden in your child, and we trust you may be able to foster the Dr. Jekyll side and subdue the other. This is described in the first place by the life-giving Sun square to Mars, the planet of dynamic energy, which shows an extremely fiery temper, a tendency to act under impulse, and do

things which he will afterwards regret, and a lack of continuity in carrying out the plans born of the higher, nobler nature. When Venus is afflicted, her beauty becomes sloth and slovenliness, and here we find her with Saturn, the planet of obstruction, in the watery sign Cancer, and in opposition to the Moon, showing a tendency to partake too freely of the wine cup. It is a very unpleasant task to tell you such things, but forewarned is forearmed. You can now begin to teach him control of temper and of the lower appetites before they gain a foothold, and by applying the ounce of prevention on a flexible nature like Peter's, you will probably kill the vice before it manifests.

With respect to health we find that the most sensitive point is the stomach, as indicated by Saturn, the planet of obstruction, in Cancer, the sign ruling the stomach, and in opposition to the Moon. This shows a tendency to indigestion, and you should be very careful to bring him up on a simple frugal diet, free from high seasonings, so that the digestive tract may be strengthened during childhood, and better able to withstand the strains in later life. We also find that the Sun is square to Mars, the planet of dynamic energy, placed in Leo, the sign which rules the heart. This shows a danger of heart trouble, also a tendency to fever and accidents. But if you use the diet we have already spoken about, he will almost certainly be immune from fevers, and by ordinary forethought most accidents can be avoided.

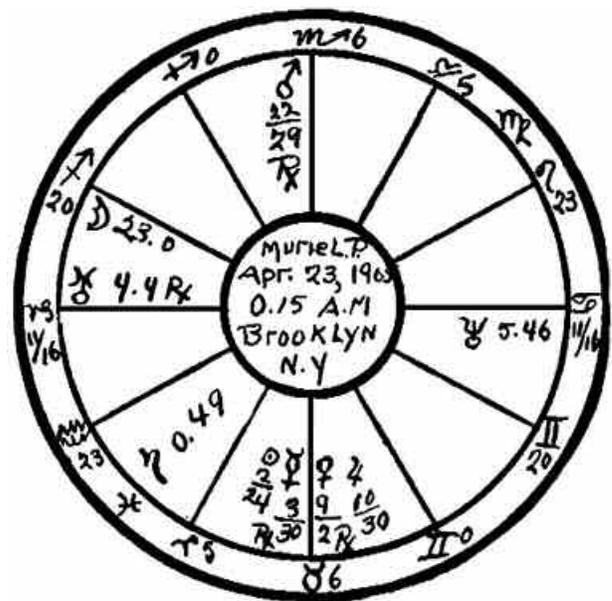
You have a difficult problem on hand in this child, but the good tendencies far outweigh the evil; besides, you are making an early start at the correction of faults by a complete knowledge of what is latent. Therefore we feel assured that you will meet with success in your labor of love, for this soul that has come to you for help and protection.

Muriel P., born April 23, 1905, at 0:15 a. m., Brooklyn, N. Y.

Here we have a little lady of a very unusual mental calibre, for we find that Saturn, the planet of forethought and concentration, is sextile to Uranus, the planet of intuition, and trine to Neptune, the planet of spiritual perception, also

sextile to the life-giving Sun and to Mercury, the planet of reason. There is really no superlative in the language that is sufficiently strong to convey an idea of what such a mind is like, and we are at a loss how to describe it. We all know what reason is, what forethought is, but to couple them with intuition and spiritual perception and amalgamate all these in one single human mind, can make it nothing short of sublime. Nor is this all, for Venus, the planet of love, and Jupiter, the planet of benevolence are conjoined, sextile and trine to Uranus and Neptune. So Muriel must have a character of rare loveliness, which is only too seldom found upon this sorrowful planet, or it would be transformed to a garden of joy.

We find also that she has a most beautiful talent latent, namely, music of a highly inspirational



nature, as shown by Venus, the planet of love and art, sextile to Neptune, the planet which seems to be the conveyor of inspirational music. Venus is also trine to Uranus, the planet of originality. This shows that she will not be an imitator but an originator, and able to compose her own music, bringing down from the Heaven World the strains which she hears. Moreover we find that Venus, the planet of art is essentially dignified in its own sign, Taurus, which governs the throat and conjoined with Jupiter and with Mercury, the planet of expression, also sextile and trine to Neptune and

Uranus. This shows that she has a voice of a very unusual calibre, which ought to be trained.

But every rose has its thorns, nothing and nobody is wholly good in this world; everyone has weak points, more or less, and we find Mars, the planet of dynamic energy, though it is highly elevated and dignified in its own sign Scorpio, is nevertheless unpected and retrograde. This takes away the strength from Muriel. We also find that the Moon, which is the significator of health for a woman, is imprisoned and unpected in the Twelfth House, indicating confinement and restriction owing to bodily imperfections. Then also we find Uranus, the erratic and spasmodic planet, in the weak sign Capricorn, rising, and in opposition to Neptune, the planet of chaos and trouble, in the sign Cancer which rules the stomach. Judging from these signs we find that Muriel is of an exceedingly high-strung nature, that there is a weakness of the digestive organs, which will express itself in nervous derangement, and that as a consequence she may be confined in hospitals to her great detriment.

We would therefore warn the parents when sickness befalls to be very careful of Muriel's diet, and never to allow her to be taken out of the home for treatment, for with the two benefics in the home and the life-giving Sun and Mercury right on the cusp, it is certain that she will recuperate much more rapidly in the home than anywhere else, and it will thus save her a great deal of unnecessary suffering, for her body is very weak in the first place and needs all the tender care that can be given it until she has come to maturity and is able to take care of herself.

Miss Avolvi S., born March 27, 1898, at 7 a. m., near Salt Lake City.

At the time of your birth we find Mercury, the planet of reason, trine to Saturn, the planet of obstruction. This makes you slow to form an opinion and you do not express yourself impulsively upon any matter, but always wait until you have time for thought and reflection. That is a valuable characteristic and one which will stand you in good stead during life. Saturn is also in opposition

to the Moon, which is the other significator of mind and placed in the Mercurial sign Gemini. That is bad because it will give you a tendency to worry and fear of going ahead and doing what upon reflection your reason tells you is right. If you want success in life you must strive to overcome this fault. When you have once, after thorough consideration, come to a conclusion, follow the course you have decided upon and you will find yourself the better for it every time. The Moon is also trine to Jupiter, the planet of opulence, and she is sextile to the Sun. That is good for general success in life; in fact, it is excellent, but unfortunately Jupiter is retrograde, and in opposition to the Sun, so that you will not realize the full benefit of this configuration. We may say, however, that you will always be in comfortable financial circumstances. Venus, your ruler, is placed in the Twelfth House sign Pisces, and in the Twelfth House, so is the Sun and Mercury. Therefore we judge that you will be most successful in some work that is removed from direct contact with the public, and as Mercury, the ruler of your Sixth House, is here, together with the Sun, the ruler of the Fifth House, which governs children, we may judge that work in a prison for juvenile offenders or in a children's hospital will be the best suited to your temperament and disposition. At any rate, you should seek something which does not bring you into direct contact with the public.

Miss J. I. W., born April 27, 1899, at 4 :30 a. m., at Denver, Colorado.

At the time of your birth there were four cardinal signs upon the angles and Mercury, the planet of expression, was on the Ascendant in the sign Aries. This will give you an active and self-assertive disposition with the ability to argue in favor of whatever standpoint you take and bring others around to see the point as you see it. Mercury, the planet of dexterity, is trine to Saturn, the planet of mechanical ability. This will give you a great deal of manual skill and ability, if you choose to cultivate it. But as the Sun is square to Mars, the planet of fever and accidents, we would not advise you to undertake anything where you

may have to do with fire or edged tools. In this configuration there is an admonition to you to be careful not to overindulge in food, as you are liable to inflammatory or feverish complaints if you do. But with Mercury, the planet of expression, in Aries on the Ascendant, and Venus, the planet of art and music, ruler of the Second House which governs finance, also ruler of considerable of the Sixth House, which governs service, she being trine to both the Moon and Mars, will give

you ability in salesmanship, particularly in things connected with beautiful ladies wear, or with art and music. If you apply your skill in that direction you will probably succeed fairly well in life, though you must not look for anything great in the way of financial returns, for the Sun square Mars and in opposition to Jupiter, the planet of opulence, forbids the accumulation of much money; you will spend it too fast and forget to save, unless you just make up your mind to rule your stars.

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IMPORTANT NOTICE

It costs a great deal of work and some money to cast a horoscope, have it electroplated, read, type-set and printed. Unless the data are exact and right, all this work is in vain, and the horoscope worthless. Therefore we want to impress upon parents the necessity of being definite and accurate when sending in data for children's horoscopes, for we cannot take chances, and where the data are ambiguous, the request goes into the wastebasket.

The principal inaccuracy is in stating the birth-time of children born near noon or midnight. We do not know what you mean when you write September 17, 1912, 12:14 p. m. Some people would think that you mean 14 minutes after noon. Others would say you mean 14 minutes after midnight, which would then be the morning of the 18th. This would make a most radical change in the Moon's aspects, in the place of the Sun and the houses. Therefore the readings would be as different as day and night. Thus, if we happened to guess that the child was born at noon instead of at midnight, which has happened, our work would be lost, and Astrology would be discredited if the parent happened to be a stranger.

Therefore, when sending such data, please state the hour definitely by adding the word noon or midnight, as the case may be: September 17, 12:14 NOON, or September 17, 12:14 MIDNIGHT.

Question Department

* * * * *

QUESTION—In the November, 1917, issue of this magazine there was a story called “Facing the Firing Squad,” stating how a spy was placed against a wall and shot. Immediately afterwards he, being in full possession of his consciousness, converses with a Rosicrucian and in his company travels thousands of miles to visit his sister. Is not this contrary to what is taught in the Rosicrucian Philosophy? It is there stated that after the seed atom in the heart has been removed and the silver cord ruptured, a period of unconsciousness lasting about three and one-half days follows, during which time the spirit reviews the panorama of its past life .

Answer—Yes, it is so stated in the *Rosicrucian Cosmo-Conception*, and that holds good under all ordinary circumstances, but it is also stated in explanation of the law of infant mortality that when a person passes out under untoward circumstances, such as a fire or railway accident, or suddenly as by a fall from a building or a mountain, or on a battlefield, or when the lamentations of relatives around the bedside of the newly dead make it impossible for him to concentrate upon the life-panorama, then the etching in the two higher ethers, the light ether and the reflecting ether, and their amalgamation with the desire body, does not take place, man does not then lose consciousness, and because there is no etching on the finer vehicles, such as is normally the case, he has no purgatorial existence; that is to say, he does not reap what he has sown, there is no suffering in consequence of his wrong-doings and no feeling of joy and love on account of the good he has done; the fruitage of the life has been lost.

To offset this great disaster the spirit on entering its next earth life is caused to die in childhood so far as the physical body is concerned, but the vital body, the desire body, and mind, which do not ordinarily come to birth until the dense body is seven, fourteen, and twenty-one years old, respec-

tively, remain with the passing spirit, for that which has not been quickened cannot die. Then in the first Heaven the spirit stays from one to twenty years, receiving such instructions and object lessons as will teach it that which it would otherwise have learned by the panorama of its past life, had it not been interrupted by the accident which terminated it. And so it is reborn, ready to take its proper place on the path of evolution.

There is in this consideration a great deal of food for thought. The large percentage of infant morality today has its root in the wars of former ages. The loss of life was comparatively slight, though the toll of national wars must have been greatly increased by the deaths which occurred in duels, feuds and common quarrels, where deadly weapons were used in those days. Nevertheless, the sum total of these casualties seems insignificant when compared with the awful carnage which is now going on, and if this is to be corrected in the same manner, then a future generation will certainly reap a harvest of tears on account of the epidemics which will devastate the homes of their children. But as we have pointed out at other times, every teardrop shed because of the loss of some loved one is wearing away the scales from our eyes, until one day we shall see with sufficient clarity to penetrate the veil that now separates us from those we mistakenly call dead, but who are really much more alive than we are. Then shall come to pass the victory over death and we shall be able to exclaim: “Oh, death, where is thy sting! Oh grave, where is thy victory!”

The spy then, did not lose consciousness and concentrate on the panorama of his past life because of the severe shock and the mental strain due to the mode of his death.

THE EGO OR THE HIGHER SELF

Question—What part of the three-fold spirit is the higher self? Is it the Divine Spirit?

In the *Cosmo* it states that the Human Spirit is

the Ego. Is the Life Spirit not a part of the Ego?

Is all the Ego on the physical plane during earth life, or only a part, as the Hindus teach?

Answer—The higher self is the three-fold spirit, Divine, Life, and Human Spirit, but you must not think of these three as being separate one from the other. The spirit is undivided as the white light which comes from the Sun, through interplanetary space; but as that light may be refracted into three primary colors, blue, yellow, and red, when passing through the denser atmosphere of the earth, so also the Virgin Spirit appears as three-fold during manifestation, because sheaths of matter of varying density are placed around it. When it is enveloped only in the substance of the world of Divine Spirit, then it is the Divine Spirit; when the Divine Spirit receives in addition a sheath from the material of the world of Life Spirit, then it becomes the Life Spirit; and when it is finally clothed in the matter of the Region of Abstract Thought, it becomes the Human Spirit—the Ego. That is because the Virgin Spirit enmeshed in these three layers of matter is shut off from all consciousness of its Divine Father, and being so blinded by matter that it can no longer see things from the Cosmic viewpoint when reaching *outward*, it turns its consciousness *inward* and beholds itself as separate and apart from all others, hence it is an Ego, an individual. At that point, then, Egoism is born, and self-seeking begins. When the Human Spirit draws around itself for better expression the lower and more concrete vehicles, the Mind, the Desire Body, the Vital Body, by sinking itself in them, by descending even to the Physical World, it again obtains consciousness of outward things. Then having lost knowledge of the World of God, whence it originally came, it commences to conquer the physical world and subdue it to its own ends. In this respect it differs radically from the spirits of the other three kingdoms—Mineral, Vegetable, and Animal. The group spirit of the mineral has only as yet descended to the Region of Abstract Thought, therefore the consciousness of the mineral resembles the deepest *trance* state. The group spirit of the vegetable and plant kingdom has descended to

the Region of Concrete thought, therefore the consciousness of the plant kingdom is akin to that which we have in the deepest *dreamless sleep*. The group spirits of the animals are found in the Desire World, which is next to the world in which we live, hence the consciousness of the animal is an internal picture consciousness, similar to that which we have in *dreams*, the pictures being sent by the group spirits to the animals to impress them what they are to do under certain circumstances. That which we call instinct is thus the wisdom of the group spirits which impresses the animal how it shall act. The Human Spirit, alone in all the kingdoms of evolving life on earth, is an individualized Ego and descends into its vehicles which are all gathered in the physical world during the waking hours of the day, and thus we attain to the waking consciousness whereby we are fully aware and awake to all things pertaining to the world in which we then function, and are able to use our own reason, express our desires and emotions, and act as dictated by our individual Higher Self—the indwelling spirit, the Ego.

Question—Will it raise the vibrations of a room to burn spices, and if so what kind of spices should be used?

Answer—When disembodied spirits wish to influence those who are still enmeshed in the mortal coil, it is necessary for them to have a vehicle of sufficient density to impinge upon the brain centers, or under certain circumstances upon the coordinating mechanism of the cerebellum. Given such a vehicle, these spirits can, and do, impress their victims physically, morally, or mentally, according to their disposition.

It is a self-evident truth, that one does not gather grapes of thorns, and because a spirit has no dense body is not a sign that it is a philanthropist. There are more weeds in the physical world than flowers, and there are more evil, because undeveloped, spirits in the invisible world than there are good and noble ones.

When one burns incense in a room, the smoke and the odor which we see and sense is material of such density that it may be made use of by certain

classes of spirits which are attuned to the vibratory rate of that incense which is being burned. When a reputable occultist who has evolved the spiritual sight and is able to see the various entities in the invisible world, has compounded an incense which he finds offers a vehicle only for spirits of a helpful nature who incline to raise the vibrations of those who breathe the incense and the spirits with it, then it may be an aid during periods of prayer to raise the consciousness of the devotees to a union with the Divine. But if on the other hand, the incense has been compounded by someone ignorant of occultism, perhaps by one who has a selfish motive in view, then it is a vehicle for spirits of a similar nature who clothe

themselves in the smoke and odor, enter the bodies of those who are present where the incense is being burned, and incite them to acts of debauchery and sensualism. The Chinese punk sticks are a good example of this variety. It is also possible that when this practice has been indulged in for some time the obsessing spirits may obtain such control over their victims that they incite them to frenzy, causing them to exhibit the symptoms of epilepsy, frothing at the mouth, etc.; or they may interfere with the bodily movements in a manner similar to that exhibited in the so-called St. Vitus dance. Therefore, the practice of burning incense is very dangerous, and ought to be strenuously discouraged.

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Studies

in

The Rosicrucian Cosmo Conception

* * * * *

In the Days of Noah

(Concluded)

AS the appearance of the rainbow marked the closing of the Atlantean Epoch, so did it also herald the beginning of a new age—the *Aryan*.

The occult scientist tells us that Central Asia became the cradle of the Aryan Races. The Bible states that the ark rested on Mount Ararat, and historians locate the cradle of the Aryan Race in Asia, southeast of the Aral Sea. And thus it is evident that all three authorities very nearly agree as to the location of the birthplace of the new Race.

The Bible takes up man's progress after the flood with a description of Noah's life and occupation, stating that he became an agriculturist, planted a vineyard, and that he drank of the wine and became drunken.

The occult scientists render the following version of this same account. They state that some new addition of change in the food of mankind has been made in every Epoch to meet conditions and accomplish necessary purposes. In the four previous Epochs, while mankind had sunk deeper and deeper into matter, he still possessed a great degree of spiritual perception. On page 167 of the *Cosmo*, we read, "He knew he did not die and that when one body wasted away it was like the drying of a leaf from the tree in the autumn—another body would grow to take its place. Therefore he had no appreciation of the opportunities and advantages of this earth life of concrete existence.

"But it was necessary that he should become

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

"The only way in which an appreciation of concrete physical existence could be aroused in man was by depriving him of the memory of his higher, spiritual existence for a few earth lives. Thus, during life, he came to hold no positive knowledge of any other than the one present physical existence, and was in this way impelled to earnestly apply himself to living it. And so we now find added to the food of the previous Epochs a new article—*Wine*. It was needed on account of its benumbing effect upon the spiritual principle in man, because no religion, in and of itself, could have made man forget his nature as a spirit and have caused him to think of himself as "a worm of the dust," or made him believe that "we walk with the same force with which we think"—indeed, it was never intended that he should go so far as that.

"Hitherto only water had been used as drink, and in the ceremonies of the Temple service; but

after the submergence of Atlantis, those who escaped destruction began to cultivate the vine and make wine, as we find narrated in the Bible story of Noah.

“The active principle of alcohol is a “spirit,” and as the humanity of the earlier Epochs used the article of food best suited to their vehicles, so this spirit was, in the Fifth Epoch, added to the foods previously used by evolving humanity. It acts upon the spirit of the Fifth Epoch man, temporarily paralyzing it, that it may know, esteem, and conquer the physical world and value it at its proper worth. Thus man forgets, for the time being, his spiritual home, clinging to this form of existence, which he had previously despised, with all the tenacity born of a feeling that this is all there is—or at least, preferring the certainty of this world to taking chances on a heaven which, in his present muddled state, he does not understand.

“This one single life was to be made paramount. Therefore we find that the Christian Religion, as publicly taught, does not embody the laws of Consequence and Rebirth. Nevertheless, as Christianity is the religion of the most advanced race, it must be the most advanced religion, and because of the elimination of this doctrine from its *public* teachings, the conquest of the world of matter is being made by the Anglo-Saxon and Teutonic races, in which this phase has been carried farthest.

“In private, Christ taught Rebirth to His disciples. He not only taught them in words, but He took them ‘into the mountain.’ This is a mystic term meaning a place of Initiation. In the course of Initiation they see for themselves that Rebirth is a fact, for there Elijah appeared before them, who, they are told, is also John the Baptist. Christ, in unequivocal terms, had previously told them, when speaking of John the Baptist, ‘this is Elijah who was for to come.’ He reiterates this at the transfiguration scene, saying, ‘Elijah has come already and they knew him not, but have done to him whatsoever they listed.’ And following this it is said that ‘they understood He spake of John the Baptist.’ (Matt.17:12-13.) On this occasion, and also at the time when Rebirth was discussed

between Him and His disciples, they told Him that some thought He was Elijah and others that He was one of the prophets who had been reborn. He commanded them to ‘tell no man.’ (Matt.17:9; Luke 9:21.) This was to be, for thousands of years, an esoteric teaching, to be known only among the few pioneers who fitted themselves for the knowledge, pushing ahead to the stage of development when these truths will again be known to man.”

From the descendents of Noah, both the Bible and occult scientists agree originated the five Races which have spread over the earth during the Fifth or Aryan Epoch. But the occult scientist further knows that two more races will be evolved during the Aryan Epoch.

The Slav Race in general will reach a degree of spiritual development which will advance them far beyond their present condition. They will form the Sixth Race, and from them will descend a people who will form the last of the seven Races of the Aryan Epoch.

On page 305 of the *Cosmo* we are told, “From the mixture of the different nations now taking place in the United States will come the ‘seed’ for the last Race, in the beginning of the Sixth Epoch.”

There was one Race at the close of the Lemurian Epoch. Seven Races evolved during the Atlantean Epoch. There will be seven evolved during the Aryan Epoch. And one Race in the beginning of the Sixth or Galilean Epoch. The Fifth Race of the Atlantean Epoch, the Original Semites, became the “Seed Race” of the Aryan Epoch, and the Fifth Race of the Aryan Epoch will again in turn become the “Seed Race” of the Galilean Epoch.

All spirits are alike except some have developed faster than others. The Races are only bodies created by the spirits and as a class of spirits evolve they go from race to race.

The Bible and the occult student agree very well on the three steps necessary by which man evolves to God, namely: (See *Cosmo*, page 302) “First, through fear, he worships the God whom he begins to sense, sacrificing to propitiate Him.

“Next, he learns to look to God as the *Giver* of all things, and hopes to receive from Him materi-

al benefits *here and now*. He sacrifices through avarice, expecting that the Lord will repay an hundred fold, or to escape *swift* punishment by plague, war, etc.

“Next, he is taught to worship God by prayer and the living of a good life; and that he must cultivate faith in a Heaven where he will be rewarded in the *future*; and to abstain from evil that he may escape a *future* punishment in Hell.”

But the occult student goes further and adds a fourth step, namely: (See *Cosmo*, page 308) “At last he comes to a point where he can do right without any thought of reward, bribe, or punishment, but simply because ‘it is right to do right.’ He loves right for its own sake and seeks to govern his conduct thereby, regardless of present benefit or injury, or of painful results at some future time.

“The Original Semites had reached the second of these steps. They were taught to worship an invisible God and to expect to be rewarded by material benefits, or punished by painful afflictions.

“Popular Christianity is at the third step. Esoteric Christians, and the pupils of all occult schools are trying to reach the highest step, which will be generally achieved in the Sixth Epoch, the New Galilee, when the unifying Christian religion

will open the hearts of men, as their understanding is being opened now.”

Jehovah’s mission was to lead humanity onward and upward until the masses were ready to receive another step in their upward climb toward God; but at the time of the “Fall of Man” the Lucifer Spirits stepped in and began to take a hand in mans’ development. (See lecture series No. 13). It was under their guidance that mankind took matters of which they had no real knowledge into their own hands—propagation, for instance. As a result of their ignorance of the cosmic laws in connection with procreation, parturition became painful and death a more frequent and disagreeable experience. “Therefore it became necessary to take stern measures to check the lower nature. This was done by Jehovah, Who helped man to get control over the mind and desire-body by giving laws and decreeing punishment for their transgression. The fear of God was pitted against the desires of the flesh. It was thus that sin became manifest in the world, for law makes for sin; it is separative, and besides, man must learn to do right apart from fear.”

Therefore Christ came to teach the world that love is superior to law. That perfect love casteth out all fear and will emancipate humanity from caste, race, and nation.

ASTROLOGY BY CORRESPONDENCE

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

How to Apply for Admission

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

The Cost of the Courses

There are no fixed fees; no esoteric instruction

is ever put in the balance against coin. At the same time, it cannot be given “*free*,” “*for nothing*,” for those who work to promulgate it must have the necessities of life. Type, paper, machinery, and postage also cost money, and *unless you pay your part someone else must pay for you*.

CHRISTIAN MYSTICISM BY CORRESPONDENCE

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

Nutrition and Health

* * * * *

To Study the Soybean for Uncle Sam

IT has always been supposed that a city in New England called Boston was the authority on beans. It now appears that China has a few bean tricks that Boston has yet to learn. So interested has the United States become in this discovery that Dr. Yamei Kin, a Chinese woman graduate of an American college, has been sent back home to gather for the Agricultural Department at Washington all the facts that are known in China about the soybean.

Americans can grow the soybean all right. In fact, they have done so for a long time, but they use the crop as food for live stock. In China the bean is used as a food for human beings, and apparently they like it, for the soybean is eaten in some form by both rich and poor.

“Instead of taking the long and expensive method of feeding grain to an animal until the animal is ready to be killed and eaten, in China we take a short cut by eating the soybean, which is protein, milk, and meat in itself,” says Dr. Kin.

The plain bean, however, is never eaten, but it furnishes such products as natto, tofu, miso, yuba, shoya, and other dishes with queer-sounding names, which will be better understood in Dr. Kin’s own words as quoted in an interview in the *New York Times* before she left for China.

The chief reason why people can live so cheaply in China and yet produce for that nation a manpower so tremendous that this country must pass an Exclusion Act against them, is that they eat beans instead of meat; but nothing like the navy-bean, which by many people who do not get much exercise is considered a rather heavy food. Furthermore, pork and beans as fed to the men in the United States Army and Navy become monotonous after a while, even though the addition of the carbon contained in the shape of pork-fat

makes such a meal possess every element necessary to sustain life.

But human nature is about the same everywhere, and the Chinese don’t care for a monotonous bean diet any more than other people. So they have taken this soybean and managed to invent a great many kinds of products. The bean-curd is a food made from pulverizing the beans into a flour and then boiling this milk-like concoction, letting the curd rise to the top as your grandmothers in this country made cottage-cheese. I spoke of tofu—this is it. Nothing is wasted, nothing lost in China. Most of these soybean products, popular from ancient times, are fermented. The cell-walls and other carbohydrate materials are broken down, the cell-contents rendered more readily digestible, and peculiar and pleasant flavors developed.

Soup noodles are made out of bean-curd. Entrees made of bean-curd are served with mushroom-sauce or a hot Spanish tomato sauce. A salad of bean-sprouts, accompanied by cheese—the cheese a cross between Camembert and Roquefort, and made from the soybean—is very nutritious and palatable. Americans do not know how to use the soybean. It must be made attractive or they will not take it. It must taste good. That can be done. We make from it a delightful chocolate pudding. A black soybean sauce we use as a foundation for sweet-meats in China.

Miss Kin describes the uses to which the soybean is put in China for the purposes of fodder, the seed being utilized for the oil it contains, while the “seed-cake,” the by-product, is valuable as animal food. The name “soy” is from the Japanese word “shoya,” which means a food prepared from seeds. “A soybean patch is one of the best things in the world today for all concerned,” Miss Kin

contends.

“America can help China in teaching her the use of machinery, and we can help America by teaching her the value of the ground that your splendidly efficient farming-implements cultivate. Many persons here think chiefly of coolies when they think at all of the Chinese people. It would not be fair for intelligent persons in China to believe that America’s bill of fare was made up exclusively of the dishes set before the mountaineers of eastern Kentucky. Chinese are fond of eating, and devote much attention to doing it well.”

Judging from Miss Kin’s description of the methods of Chinese farmers, cultivators of the soil in America might learn some valuable lessons from them. She says:

“The Chinese do not know what worn out soil is. Some places are so fertile and are cultivated with so much care and skill that three or four crops a year are regularly gathered. When the first crop is well along, the second is sowed, or planted, in the intervals between the ridges, and it is very common to see two crops in the same field at the same time. Villages, valleys, and plains are carefully cultivated, irrigated, and fertilized; hills and mountains are terraced, and every square foot of ground that can be made productive is brought into use. The Chinese have a passion for fertilizing the soil, and this is carried to great extremes, anything and everything being used for the purpose. Even barbers save the shavings and croppings of hair to sell to farmers’ for enrichment of the soil.”

It is rather tautological to point out that the Chinese farmer is nervous about his crop, but his margin of profit is so small that he cannot afford to lose. He binds several stalks of rice together to give mutual support against the winds; he arranges his little sticks with “charmed” strings attached to frighten the birds away, and each field has such a scarecrow as would frighten off any crow that ever lived. He watches the weather, and when it is too hot and dry he covers up his plants and irrigates the land; he raises water from one reservoir to another, and by means of bamboo pipes runs it about his fields—even up the mountain’s sides.

Archimedean screw-pumps, chain-pumps, and bucket water-wheels are his implements—his feet supply the power.

Dr. Kin is a graduate of the Woman’s Medical College of New York and is head of the woman’s hospital work of northern China—*Literary Digest*

MAKING BREAD WITH SEA-WATER

It has long been a custom in certain parts of France to make up the dough for bread with sea-water instead of using, as is customary, fresh water with the addition of the salt required to make the bread both healthful and appetizing. Mr. Albert Saint Sernin, a French naval pharmacist of the first class, urges the wider adoption of this practice, which has, according to him, several advantages: the bread keeps moist longer, owing to the affinity for water possessed by the magnesium chloride sea-water contains; it is very wholesome, since it provides not only the chlorides of sodium and magnesium, but other mineral substances which the body can make use of. In a communication to the *Revue Scientifique* (Paris) he says:

“By way of reducing the traffic movement of salt, it is highly desirable that there should be legislation authorizing bakers in coast towns to make use of sea-water. Rolls made with sea-water are said to remain fresh for more than a week. During a journey of five months made from Le Havre to San Francisco, in a sailing vessel carrying 160 passengers and a crew of 25, exclusive use was made of such bread, and there was not a single case of illness on board.”

The water must be collected at a suitable distance from land and should be taken from a depth of six or seven yards if possible. The yeast must be prepared with fresh water and the salt-water used for mixing the dough. Along the English Channel and the Atlantic Ocean the water is of suitable salt content to be used directly. Mediterranean water, however, has a salt content so much higher that it is advisable to use one part of fresh water to three parts of salt water. The French writer adds:

“Bread made with sea-water, useful for everybody, is to be especially recommended for grow-

ing children, for convalescents, and for all those who need to repair the wastes due to fever or to hard labor.”

THE DISEASE GERM

J. Casey

Ever since the disease germ was discovered and its pernicious practices invented, it has been blamed for most of the afflictions that beset the path of physical well-being. It has been given terrible, awe-inspiring names and imbued with such horrible destructive powers that, just to think of it, causes cold tremors to ascend our spine and fear to sweep over us with its paralyzing presence. We have never seen one with our naked eye, but we are constantly warned that they surround and interpenetrate us in illimitable numbers, and that we, at any time, may be the victim of their ghastly deeds. We have almost come to believe that, could we entirely exterminate this pesky little specimen of life, death would be conquered. But, I sometimes wonder if an all-wise Creator would permit something that was *wholly* bad to continue its existence. It might be that He has found that species of life to be useful and necessary, which we, with our limited vision, regard as harmful and destructive.

An animal dies, decomposition starts within the carcass and it soon becomes infested with myriads of various parasites. They are clearing away the dead material and helping in the process of disintegration. They could not germinate and live in the healthy animal tissue. They came when a condition suitable for their growth was furnished—a state of decomposition.

Our body is continually carrying a varying amount of waste products. The proportion is determined by such factors as food, exercise, fresh air, worry, inherent vitality, etc. Those waste products will collect in any part of the body where the vitality is subnormal and the circulation is then obstructed. If we allow an excessive amount of those waste products to accumulate, we not only furnish a fertile seed ground for the propagation of bacteria but permit a condition to exist which demands their presence. They must eradicate

those poisonous products. They did not appear in great numbers until there was a duty for them to perform, and they will remain only so long as their services are required. When the decomposition products have been eliminated and the tissues revitalized their germination ceases. They cannot live and increase in healthy tissue.

It would therefore seem that they are the result and *not the cause* of most of our physical disorders.

Like fire, bacteria are useful, but as you would not indiscriminately apply the torch, so also you would not intentionally live in such a manner as to court their presence.

A MEAT SUBSTITUTE

Cottage Cheese Contains Larger Percentage of Body-Building Material than Most Meats.

We have often called attention to the virtues of *skim milk* as a food, and also to the folly of throwing away milk that has “turned” or become sour. A most delicious cottage cheese may be made of this milk or it may be used in numerous delicious deserts. The following clipping from the “Food Thrift Series” of the U. S. Agricultural Department will further serve to emphasize our assertion, and we append a recipe for making cottage cheese which is one of many we use on Mt Ecclesia:

Cottage cheese is one of the important meat substitutes, say specialists of the United States Department of Agriculture. It contains a larger percentage of protein (the chief material for body building) than most meats and furnishes this material at a lower cost. In every pound of cottage cheese there is about one-fifth of a pound of protein, nearly all of which is digestible. Meats, on the other hand, usually contain less protein and besides have a certain waste, such as bone and other inedible material. A pound of cottage cheese daily would supply all the protein required by the ordinary adult engaged in a sedentary occupation.

The following table shows that cottage cheese is much cheaper than most meats in furnishing protein for the diet. For supplying protein, one pound

of cottage cheese equals:

- 1.27 pounds sirloin steak
- 1.00 pounds round steak
- 1.37 pounds chuck rib beef
- 1.52 pounds fowl
- 1.45 pounds fresh ham
- 1.44 pounds smoked ham
- 1.58 pounds loin pork chop
- 1.31 pounds hind leg of lamb
- 1.37 pounds breast of veal

In addition to protein, energy for performing body work must be furnished by food. As a source of energy also cottage cheese is cheaper than most meats at present prices. The following table shows the comparison when energy is considered. On the basis of energy supplied, one pound of cottage cheese equals:

- 8½ ounces sirloin steak
- 11¼ ounces round steak
- 11¼ ounces ounces chuck rib beef
- 10¾ ounces fowl
- 5 ounces fresh ham
- 5 ounces smoked ham
- 6 ounces loin pork chop.
- 7½ ounces hind leg of lamb
- 12¾ ounces breast of veal

How to Make Palatable and Nourishing Food From Skim Milk

After removing from the whole milk the cream required for coffee, the skim milk may be used for soups, gravies, puddings, etc., and what is left over can be made into cottage cheese in the following manner:

When the milk has become sour enough to clabber, place it on the back of a stove or range so that it heats very slowly until the whey rises to the top. Then pour it into a cheese-cloth bag and hang up over a vessel about four hours until all the whey has been drained out of it. This cream cheese can be kept for a number of days and used in various ways to form an appetizing part of the menu. A few suggestions follow:

Cheese Balls on Lettuce Leaves

Work one tablespoon of butter into one cup of cream cheese until it has become quite creamy, gradually adding one tablespoon of mayonnaise

dressing and one small cove of garlic to this mixture. Work this until it is of the right consistency for moulding into balls. Sprinkle with finely chopped parsley and garnish with lettuce leaves.

Cream Cheese Salad

Put the yolk of three hard boiled eggs, one tablespoon of mayonnaise and a cup of creamed cheese through a sieve; season with salt and cayenne pepper. Make into balls and roll in finely chopped nuts. Serve on lettuce leaves.

Cheese on the Half Shell

Cut ripe tomatoes in half and scoop out the center. Mix this with cream cheese seasoned lightly with cayenne pepper, celery salt and salt, making a paste thereof. With a spoon put this into the half shell of the tomato, sprinkling the top with finely chopped nuts. Serve on lettuce leaves.

Cream Cheese Sandwiches

Take one cup of cream cheese and one-half cup of canned pimentos. Work these with mayonnaise dressing, salt, cayenne pepper and a very little grated onion till the whole has the consistency of cream; mix in one-half cup chopped olives. Spread this between thin slices of whole-wheat bread and serve as sandwiches.

Cream Cheese Pudding

To one cup of cream cheese add salt and two well-beaten eggs, three tablespoons of sugar, a teaspoon of butter, two tablespoons of grated coconut. Beat this into the consistency of thick cream; turn into custard cups and bake in a moderate oven. Serve these with fruit sauce or cream.

Cream Cheese and Chocolate Pudding

To one cup of cream cheese add two tablespoons of ground chocolate, one-half cup sugar, two tablespoons cream and two eggs. Beat well and turn into pudding dish. Bake in a moderate oven and serve when cold.

Mock Chocolate Ice Cream

Fill small individual soup bowls with skim milk and set them away in a warm place to clabber, allowing them to become thoroughly hard but taking care not to allow them to stand so long that the whey rises to the top. When of the right consistency place them in the icebox to cool, being careful not to jar them so that the clabber is ruptured. Grind stale whole wheat bread in the vegetable

grinder, place crumbs in oven and toast to a rich brown color; allow to cool; just before serving mix crumbs with sugar to taste and sprinkle plentifully over the iced clabber, then sprinkle a layer of cinnamon. Serve as desert.

Work cream cheese thoroughly with a spoon, adding cream and salt. This is delicious served with potato salad and baked potatoes (rub the potatoes with oil before baking, that keeps the skin soft so that it can be eaten. It is very palatable and a valuable food).

Cream cheese adds flavor to the salads and can be used in many ways as a side dish or a very wholesome dessert.

GOVERNMENT "PEAR" PROPAGANDA

By U S. Senator Works, of California
(A Christian Scientist)

From the *Washington News Letter*

In discussing the proposed bill to establish an independent Health Service Department of our national Government, Senator John D. Works declared:

Mr. President, the doctors are using every means to get themselves into the schools. They are trying to teach unthinking people that this is necessary to the public health. What a dreadful mistake! The presence of the doctor who thinks nothing and talks nothing but disease, is full of fear of microbes and the thousands of causes of disease that had better never have been known, is little better than a death's head in the school-room. Better have someone to teach the children that good is more powerful than evil; that we make disease by thinking it; and to be thinking of better and higher things than the material causes of disease. This will never be a healthy nation until the people are freed mentally from this dreadful, all-pervading fear of disease. Men and women burdened with all these false beliefs and fears are slaves to their wrong view of life.

Mr. President, this nefarious onslaught on young children, and the spread of disease through suggestion and fear, has grown worse and worse. And now the Government is to be asked to become a party to this spreading of disease by collecting and disseminating information for the whole country to

read. What a fearful responsibility must rest upon the people who are disseminating such information.

Every doctor worthy of the name knows that fear is one of the most prolific causes of disease. He knows, too, that suggestion of disease is equally deadly in its effects, especially on the timid and fearful. And yet, with full knowledge of this, they set about in the most direct and forceful way to suggest the existence and presence of the very diseases they claim to be combating, and to implant in the minds of the old and young the fear that engenders the disease. If the evidence of this cruel wrong was not so direct and positive it would be beyond belief. A very interesting article on "The Effects of Fear," by Dr. Orison Sweet Marden, was published in the Philadelphia *Evening Bulletin*, February 24, 1912, and is worthy of the attention of the Senate. It is as follows:

"Fear in all its different phases of expression, such as worry, anxiety, anger, jealousy, timidity, is the greatest enemy of the human race. It has robbed man of more happiness and efficiency, has made more men cowards, more people failures, or forced them into mediocrity than anything else.

"Fear has a paralyzing, blighting influence upon the whole being. It impoverishes the blood and destroys health by impairing the digestion, cutting off nutrition, and lowering the physical and mental vitality. It crushes hope, kills courage, and so enfeebles the mind's action that it cannot create or produce.

"Many people are afraid of nearly everything. They are afraid of a draft, afraid of getting chilled or taking cold, afraid to eat what they want, to venture in business matters for fear of losing their money, afraid of public opinion. They have a perfect horror of what Mrs. Grundy thinks. They are afraid hard times are coming, afraid of poverty, afraid of failure, afraid the crops are going to fail, afraid of lightning and tornadoes. Their whole lives are filled with fear, fear, fear.

"Fear strangles originality, daring, boldness; it kills individuality and weakens all the mental processes. Great things are never done under a sense of fear of some impending danger. All work done when one is suffering from a sense of fear or

foreboding has little efficiency. Fear always indicates weakness, the presence of cowardice. What a slaughterer of years, what a sacrifice of happiness and ambitions, what a ruiner of careers this monster has been!

“One of the worst forms of fear is that of a foreboding of some evil to come, which hangs over the life like a threatening cloud over a volcano before an eruption.

“Some people are always suffering from this peculiar phase of fear. They are apprehensive that some great misfortune is coming to them; they are going to lose their money or their position; or they are afraid of accident, or that some fatal disease is developing in them. If their children are away, they see them in all sorts of catastrophes—railroad accidents or shipwrecks. They are always picturing the worst.

“The fear habit shortens life, for it impairs all the physiological processes. Its power is shown by the fact that it actually changes the chemical composition of the secretions of the body. Fear victims not only age prematurely, but they also die prematurely. Oh, how many victims fear has put into the grave! It has driven people into all sorts of crime through unbalancing the mind. It has caused terrible tragedies in life.

“There is not a single redeeming feature about fear or any other of its numerous progeny. It is always, everywhere, an unmitigated curse.

“A man who is filled with fear is not a real man. He is a puppet, a mannikin, an apology of a man.

“Quit fearing things that may never happen, just as you would quit any bad practice which is causing you suffering.”

Mr. President, the dangers of disease and death are kept constantly in the public mind. People are warned to avoid this and shun that, and taught to believe this means one disease and that another, until the weak in body or mind are brought under the influence of this powerful suggestion, and the strong are not always able to throw it off. Man is afraid of the food he eats, the water he drinks, and the air he breathes. Possessed with fear, he shuns certain foods that he thinks are hurtful; he shuts out the fresh air, and drinks boiled or bottled water. He has become a very craven, the slave of his unrea-

sonable fears. I have heard a member of this body declare that he could not ride from the capitol to the office building in a closed subway without taking cold, and therefore he walked while others rode. Another is afraid to take a drink of ice-water because if he drinks it it paralyzes his stomach. A sergeant-at-arms had electric fans placed in the Senate to relieve the heat; but if one was put in motion it was ordered to be stopped. Someone was afraid it would give him cold. And so it would, probably; not because a little fresh air could give anyone cold, but because of his fears. If he could learn not to be afraid, and no one else were afraid for him, he would never take cold. Job said, “That which I greatly feared hath come upon me.” So it is with the man of today. To fear disease is to invite it.

Disease is wholly mental. The material body, without mind, has no sensation. Destroy consciousness and the body does not feel. The condition reacts on the body and makes it sick or well, according to the thought, either of the individual or others who think about him. Hatred, malice, revenge, fear, and other wrong thoughts are the breeders of disease. Every competent physician will tell you so. And yet these same physicians are doing more to excite the fears of the people than everybody else. And they are here now, urging Congress to authorize the Government to put out printed information that will feed the fears of the people of the whole nation, and engender more diseases and sacrifice more lives than ever the doctors will heal or save.

If the people could once be taught to think and talk health and not disease, harmony and not discord, faith and trust and not fear, life and not death, a Health Department need not be thought of. If the people could only be taught to trust in an omnipotent and good God instead of the doctor and his remedies, and thereby cast off all fear, disease would be unknown. To one having some of this faith and trust that dispels fear in the degree that one trusts and understands, the thought that is bestowed upon disease, sickness and death, and the power that is given to them in the human mind is little less than appalling. I cannot keep silent and allow this nation to become a party to this monstrous propaganda of fear and devastation of its people.

The Rosy Cross Healing Circle

On the Witness Stand

Esoteric Secretary
Oceanside, California

Dear Friends:

I have neglected to write my weekly letter for the reason that I wanted to ask about so many things that I have not had the time to write at length: Also I wanted to send a check, for I do feel so grateful for what you are doing for me. I have been wondering if it would help matters if I were to tell you something of my queer self. I remember as a child hearing them say, "isn't she a queer child." I didn't know then what they meant, and to tell the truth I do not know now what he means when my husband says I am a queer woman.

Well, to begin, I have had some very remarkable experiences. I will just give one or two instances. Sometimes I seem to see right through people or walls, just as though I had X-Ray eyes. It used to be a wonderful help to me when I was treating people, as I could usually diagnose their case, but it is sometimes embarrassing, when people are not telling the truth and you don't dare to tell them so. As once a lady who was stopping at my house had packed her trunk to leave the next morning when she discovered her watch, a valuable one, was missing. I had never seen her watch so could not imagine what it looked like. She said it was on a black cord and in a chamois bag. I felt quite sure that she thought it was gone and I also knew that my servants had not taken it, but instantly I seemed to feel that the watch was not lost and strange to say my X-Ray eyes seemed to look right through that trunk and there I saw a shining object on a blue garment and it was not in the chamois bag nor on a cord. I insisted that she unpack her trunk and look through it. I assisted her and sure enough there was the watch about the middle of the trunk just as I had seen it, on a blue garment and not in a bag. I could not tell them I had seen it, they would have thought me queer.

And another thing about me is that I sometimes

see the so-called dead. One remarkable incident was that of a very dear friend who did not know I was in America, for my last letter to her was written from Paris, France. I did not know she was ill but had expected to surprise her with a visit and didn't let her know I had returned. She appeared to me and said she was going away and asked me not to forget the higher life. She said goodbye and pointing upward, slowly backed out of sight. Upon inquiry I found she had died just about that time.

This is another of my peculiar traits and it led my husband and I, sixteen years ago, to investigate the phenomena of Spiritualism. We spent about three months of time and some good money going from one to another of these so-called mediums and really saw some queer manifestations. But to tell the real truth I felt that I was nearer the devil than I ever hoped to be either in this world or the next, and I have always resisted anything along that line.

But recently, soon after I began getting help from you, I have had some wonderful and beautiful experiences, though I doubt if I shall be able to make it clear to you. I am just beginning to realize what a bad influence was over me and was really holding me in bondage and despair, but thanks to this wonderful new power that has come into my life, things are changing physically and mentally. I am almost another woman and then I began to make great discoveries of hidden errors in my household. I found that rubbish and dust was accumulating, that moths were in everything, and that even mice and rats had taken up their abode in some parts of the house, unmolested by the cat.

Needless to say I have been hard at work, and sometimes when I would get so exhausted and discouragement would creep in, then this new and wonderful phase of unexplainable things would happen. First I would feel my attention drawn to

(Continued on page 160)

Menu from Mt. Ecclesia

Breakfast

Stewed Pears
Wheat Nuts and Cream
Corn Bread and Honey
Milk, Tea, or Coffee

Dinner

Salsify Soup
Bean Croquettes
Hooverized Cauliflower
Whole Wheat Bread, Butter and Honey
Milk

Supper

Rice and Celery Salad
Fig Tapioca Pudding
Bread, Butter and Honey
Milk or Tea

Recipes

WHEAT NUTS

Break stale whole wheat bread in pieces sufficient to fill two cups; add one-half cup peanut kernels; grind this through food grinder. Spread thinly in a shallow baking dish and toast in oven until thoroughly browned dry and crisp. Serve as breakfast food with sugar and cream.

SALSIFY SOUP

Wash, scrape and cut into small cubes two dozen stalks of salsify. Fry these in two large tablespoons of butter for a few minutes, add enough water to cover and boil until tender; season with salt. Add enough milk to make five bowls of soup. Serve with crackers.

BEAN CROQUETTES

Soak two cups of brown beans for about four hours in warm water; boil until soft, adding small cove garlic, one onion, and a portion of the green leaves of celery; salt just before it is done. Then drain and grind the beans through a food grinder, adding one-half tablespoon of molasses, one tablespoon of butter, flour, one egg and one cup of ground whole-wheat bread crumbs. Form this

into croquettes, roll first in beaten egg, then in cracker crumbs and fry in deep oil. Serve with tomato sauce.

HOOVERIZED CAULIFLOWER

Take the *stems* of the cauliflower and dice into small cubes; boil in hot water for about fifteen minutes. Then add the leaves of the cauliflower which has been cut the same as cabbage, allowing the two to boil together until tender. Use the water for soup stock. Turn cauliflower into a shallow baking pan; sprinkle this plentifully with browned-bread crumbs; add small piece of butter and cover with skim milk; be sure that the milk covers it entirely. Season with celery salt, cayenne-pepper and salt. Bake for twenty minutes in hot oven.

RICE AND CELERY SALAD

Allow the blanched young leaves of one stalk of celery to stand in cold water for several hours to become crisp. Chop fine with one-half cup walnut meats; add one cup of cold rice which must have been boiled so that the kernels are whole and flaky. Serve on plate garnished with lettuce. Put one teaspoon of mayonnaise dressing on each plate.

Echoes from Mt. Ecclesia

* * * * *

The “Sign” of the Elder Brothers

E. M. Tibbetts

One evening about this time last year we had company to dinner and after the meal was finished sat in the library discussing different topics of interest when I introduced the subject of rebirth. I was quite shocked to find that they thought it the same as transmigration, where for some evil deed a soul is forced into an animal body! My husband and I brought up all the quotations that we knew from the Bible to prove the point. Then the conversation changed to Jesus Christ—who and what He was. Now we had been reading and thinking along these lines for some time, but it was not until shortly after this that we began the study of the *Cosmo*. I say this to explain what follows. Upon being asked for my opinion I, in my ignorance, stated what I at that time thought to be true. I said that I believed Jesus to be a soul like ourselves but who, through life after life of overcoming his carnal self, had gotten so far beyond the rest of us that God had chosen him to be our Great Teacher. I was again asked if I thought Him to be the greatest of all those sent to direct us and I said that I was not at all sure of this as I believed we had never been left without Great Lights to show the Way.

Well this was all that was said upon this subject and shortly afterwards they rose to leave, when my husband insisted that he motor them home, as it was quite a distance, Knowing that it would be half or three quarters of an hour before his return, I closed and locked all the windows and doors as I was alone in the house, and went to the kitchen to wash the best china and glass which had been used at dinner. It was while I was bending over the sink hurriedly washing dishes that a strange thing happened. The only way I can describe it is to liken it to a moving picture on a screen, only the screen and picture were *inside my head*. I saw a

man walk through the hall door into the kitchen, across the kitchen to me, and extend his right hand and arm at full length as if to put it on my shoulder. He did not speak but gave me the impression that I had misstated a great truth about The Christ. In appearance he looked to be about forty years old, with dark hair and eyes and a very kind and gentle face. It seemed to me at the time that his clothing was only the usual conventional every day sort men wear, although I did not pay much attention to the cut of it as I was too much engaged watching his face. I turned quickly as I felt sure he was standing beside me, but not being clairvoyant, could see nothing.

It was shortly afterward my husband returned and I at once told him of this and we both agreed that I must have said something wrong about a very serious matter and that some of the Great Ones in passing had kindly warned me of it. About the picture of him in my head we had neither of us ever heard of such a thing at that time. It evidently never occurred to my husband to accuse me of having an hallucination, as many would have done. I never had such a thing in my life and he knows me to be a sensible, practical woman. Besides, he was and is just as interested and earnest in our studies as I have ever been.

Not long after this we began the study of the Rosicrucian Fellowship teachings and imagine my surprise and delight to come across the statement that *The Elder Brothers have the power to cause us to see a picture inside our heads of whatever they wish to make us understand*. Then another eventful day I found in the *Cosmo* what I had said that was wrong and I was sorry. I now know the facts of the difference between Jesus the man and the Christ, although I cannot truthfully say that I have as yet absorbed it, but hope to in time.

Well there it is and the only thing about it I do not understand (providing the above solution is correct and I think it is) is that it was over an hour from the time this unfortunate statement was made to the time of the warning, if one could call it that, but, please do not take the time to explain this point as I know I shall also find that out some time.

In conclusion, the lesson I gained from this is that the Great Ones watch alike not only our mistakes but our victories, both large and small; that we must guard our every thought, word, and deed, and as soon as we have proved our mettle and are found worthy, They who are watching will know and will gladly and freely help us to go further.

THE VITAL BODY

(Continued from page 128)

Body, they will manifest there also as sense-perception and memory, which is consciousness.

But in order to make the etheric vital body a separate vehicle of consciousness while we still maintain the Dense Body, it is necessary to separate the two higher from the two lower ethers. The two lower ethers must always remain with the Dense Body to sustain it, but it is possible to withdraw the two higher ethers and use them as a separate vehicle of consciousness.

To take time by the forelock and attain this end without performing the work necessary to first increase the two higher ethers sufficiently to form a separate vehicle, some people resort to breathing exercises, but they are dangerous for they have a tendency to lift all four ethers out of the body, or derange them. This results in death, insanity, or serious physical disorder. Man's development, like the growth of a plant, cannot be hurried too much without frustrating the end in view. True Occult development is safe and possible only as it goes hand in hand with moral development.

Today we know the Golden Wedding Garment, spoken of by Christ, is the perfected Vital Body where a separation of the higher and lower ethers has taken place. We know that repetition is the keynote of that growth, for we are told to "Pray without ceasing." And we know that only to the extent that we follow in His steps are we building that vehicle in which "We shall meet Him in the air" and we shall hasten His Second Coming by diligent service, which builds the vital body.

ON THE WITNESS STAND

(Continued from page 157)

a place about eight or nine feet from me and as I looked I would feel a great calm come over me. Then I would seem to see a very wonderful being, though I am sure I didn't see it with my material eyes. He was not old or young, though the wisdom of ages seemed stored in the depths of his glorious eyes. High and Holy, Meek and Lowly, Strong and Courageous, Wonderfully Sagacious, though come in pity to help us. This is the best description I can give. Of course all this might be purely imaginative, but I do know that all my burdens seem light as a feather. I am greatly strengthened and a blessed peace seems to fill the very atmosphere for several days after and all fear of failure seem banished. I have gone back to my painting with renewed vigor and the 26th and 27th of this month I am going to try to get my work in the Exhibition, though I have been told by other artists that it is an impossibility without some influence. However, I am going to try for it without influence for I don't know a single one on the jury. I am also trying to get more time for studying Rosicrucian teachings and hope to send in something soon. I am sorry the Rosicrucian meetings are all at night as it makes it almost impossible for me to attend. I am sorry to say that I am still troubled with my nerves, eyes, and back, and ask that you will please continue to help me.

Mrs. J. H. R.

November 19, 1917

Dates of Healing Meetings

February 8—14—20—28

March 7—13—20—27

April 3—10—16—23