



RAYS FROM THE ROSE CROSS



EDITED BY



MAX HEINDEL

VOL 6

OCEANSIDE, CALIFORNIA DECEMBER, 1916

NO. 2

General Contents

The Mystic Light

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

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Subscription in the U. S. and Canada: \$2 a year

Single copies 20¢

Back numbers 25¢

England: 8s 4d a year; Germany: 8 marks 25 Pf.

CHANGE OF ADDRESS must reach us before the 10th of the month preceding issue, or we cannot be responsible for the loss of magazine. Be sure to give *OLD* as well as *NEW* address.

Entered at the Post Office at Oceanside, California, as Second Class matter under the Act of August 24th, 1912

Oceanside

Rosicrucian Fellowship

California

Printed by the Fellowship Press

The Mystic Light

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DECEMBER 1916

The Myth of the Mistletoe

THE contest between light and darkness is described in innumerable myths, which are alike in the main features, though circumstances vary according to the evolutionary stage of the people among whom they are found. Generally, they appear fantastic to the normal mind because the picture drawn is highly symbolical, and therefore, out of tune with the concrete realities of the material world. But great truths are embodied in these legends which appeal when they are stripped of their scale of materialism. In the first place, it should be borne in mind that the contest between light and darkness, as fought here in the physical world, is but the manifestation of a similar contest fought also in the moral, mental, and spiritual realms. This is a fundamental truth and he who would know truth should realize that the concrete world, with all the things which we now think so real, solid and enduring, is but an evanescent manifestation created by the Divine thought, and it will dissolve into dust millions of years before the other worlds which we think of as unreal and intangible are similarly dissolved and we once more return to the bosom of the Father, to rest until the dawn of another and greater Cosmic Day.

It is particularly at Christmas or Yuletide, when the light is low and the night long, that humanity turns its attention to the Southern Sun, and waits in an attitude of expectancy for the moment when it shall again commence its Northward journey to bring back the light and life to our frozen hemisphere. In the Bible we learn how Samson, the Sun, waxed strong while his rays grew longer and how the powers of darkness, the Philistines, ferreted out the secret of his power and had his hair, or rays, cut, to rob him of his strength; how they deprived him of his light by piercing his eyes and finally slew him at the temple of the Winter Solstice. The Anglo Saxons speak of the victory of Saint George over the dragon; the Teutons call to mind how Beowulf slew the fire drake and how Siegfried conquered the dragon Fafnir. Among the Greeks we find Apollo victorious over Python and Hercules over the dragon of the Hesperides. Most of the myths tell only the victory of the newborn Sun, but there are others

which, like the story of Samson just recited, and Hiram Abiff of the Masonic legend, tell also of how the old year's Sun was vanquished after having completed its circle and was then ready to give birth to a new Sun, which rises from its ashes like the Phoenix to be the Light-bearer of a new year.

It is in such a myth that we learn of the origin of the Mistletoe, a tale which is told in Scandinavia and Iceland particularly, at Yuletide, when the red holly mingles in decorative effect with the white mistletoe—a shadow symbol of the blood that was scarlet with sin but has become white as snow. The story follows:

In ancient days when the Gods of Olympus reigned over the Southland, Wotan with his company of Gods held sway in Walhall, where the icicles reflected the winter Sun in all tints of the rainbow and the beautiful coverlet of snow made light the darkest night, even without the aid of the flaming Aurora Borealis. They were a wonderful company: Tyr, the God Of War, still lives in memory among us; for him we have named Tuesday. Wotan the wisest among them is remembered in Wednesday. Thor still is with us as the God of Thursday. He was the hammer swinger; when he throws his hammer after the giants, the enemies of God and man, he made thunder and lightning by the terrific force with which his hammer struck the clouds. The gentle Freya, the Goddess of beauty, for whom we have named Friday, and the treacherous Loki, whose name lives in the Scandinavian Saturday, are other present-day fragments of a forgotten faith.

But there was no one like Baldur; he was the second son of Odin and Freya. He was the noblest and most gentle of the Gods, beloved of everything in nature. He exceeded all beings not only in gentleness but in prudence and eloquence also, and was so fair and graceful that light radiated from him. In a dream it was revealed to him that his life was in danger and this weighed so heavily upon his spirit that he shunned the society of the Gods. His mother, Freya, having at length prevailed upon him to tell her the cause of his melancholy, called a council of the Gods and all were filled with sad forebodings, for they knew that the death of Baldur would be the forerunner of

their downfall—the first victory of the giants, or powers of darkness.

Wotan therefore cast *runes*, magic characters, which were used to foretell the future, but all seemed dark to him, he could gain no insight. The “Vessel of Wisdom,” which might have served them in their need was in the keeping of one of the Norns, the Goddesses of Fate, so that could not help them now. Ydun, the Goddess of health, whose golden apples kept the Gods ever young, had been betrayed into the powers of the giants by the trickery of Loki, the spirit of evil. But a delegation was sent to her, in order that she might be consulted on the nature of the sickness which threatened Baldur, if such it be. However, she only answered with tears and finally after a solemn council held by all the Gods, it was determined that all the elements, and everything in nature should be bound by an oath not to harm the gentle God. This was done and a pledge was obtained from everything, except one insignificant plant which grew westward of the Palace of the Gods; this seemed so frail and fragile that the Gods deemed it to be innocuous.

However, Wotan’s mind still misgave him, that all was not right, it seemed to him that the Norns of good fortune had flown away. Therefore he resolved to visit the home of a celebrated prophetess by the name of Vala. This is the spirit of the earth, and from her he would learn the fate in store for the Gods. But he received no comfort from her and returned to Walhall more cast down than formerly.

Loki, the spirit of evil and treachery, was in reality one of the giants, or powers of darkness, but part of the time he lived with the Gods. He was a turncoat, who could be depended upon by neither party, and therefore, he was usually distrusted and despised by both Gods and giants. One day while he was sitting bemoaning his fate, a dense cloud began to rise from the ocean, and after a time the dark figure of the Giant King issued from it. Loki, in some terror, demanded what brought him hither, and the monarch began to reproach him with the contemptible part he, a demon by birth, was acting in consenting to be the tool of the Gods in their warfare against the giants; to whom he owed his origin. It was out of no affection for himself that he was admitted to the society of the Gods; but because Wotan knew well the ruin which he and his offspring were destined to bring upon them and thought by thus conciliating him to defer the evil day. He who from his power and cunning might have been a leader with either party, was now despised and rejected by all. The Giant King further reproached him with having already frequently saved the Gods from ruin and even with furnishing them with weapons against the giants, and ended by appealing to the hatred which rankled in his bosom against Wotan and his whole race as a proof that

his natural place was with the giants.

Loki acknowledged the truth of this and professed his readiness to aid his brethren by all means in his power. The Giant King then told him that the moment was now at hand when he might seal the fate of the Gods; that if Baldur was slain their destruction must sooner or later follow and that the gentle God’s life was at that time threatened by some as yet undiscovered danger. Loki replied that the anxiety of the Gods was already at an end for Freya had bound everything in nature by oath not to injure her son. But the dark monarch said that one thing only had been omitted; but what that was lay concealed in the breast of the Goddess and was known to no other. He then sank down again to his dark abyss and left Loki to his darker thoughts.

Loki then, having assumed the figure of an old woman, appeared to Freya and by his cunning, drew from her the fatal secret that presuming on the insignificant nature of the mistletoe she had omitted to obtain from it the pledge wherewith she had bound everything else. Loki lost no time to repair to the place where the mistletoe grew, and tearing it up by the roots gave it to the dwarfs, who were cunning smiths, to form into a spear. This weapon was made with many magic incantations and when the spear was completed one called for blood to temper it; a child free from all taint was brought in, the dwarf plunged the spear into its breast and sang:

The death-gasp hear,
Ho! Ho!—now ’tis o’er—
Soon hardens the spear
In the babe’s pure gore—
Now the barbed head feel,
Whilst the veins yet bleed,
Such a deed—such a deed—
Might harden e’en steel.

In the meantime, the Gods, and the dead braves who are with them, assembled for a tournament, and as Baldur’s life was now deemed to be charmed, and in order to convince him how groundless were his apprehensions, they made him the butt of all their weapons. Loki repaired there also with the fatal spear, and seeing the blind and strong God Hodur, standing apart from the rest, asked him why he did not honor his brother Baldur, by tilting with him also. Hodur excused himself on account of his blindness and because he had no weapon. Loki then put the enchanted spear into his hands and Hodur, unsuspecting of malice, pierced Baldur through the breast with the spear made from the mistletoe, so that he fell lifeless to the ground to the unspeakable grief of all creatures.

Baldur is the Summer Sun, beloved by everything in

nature, and in the blind God, Hodur, who slays him with the spear, we may readily recognize the sign Sagittarius, for when the Sun enters that sign in December, it is nearly without light and is therefore said to be slain by the blind God Hodur. The bow of Sagittarius, as pictured on the zodiac of the south, presents symbolically the same idea as the spear of the story in the *Eddas*.

The legend of Baldur's death teaches the same Cosmic Truth as all other myths of kindred nature, namely, that the Spirit in the Sun must die to the glories of the Universe while, as Christ, it enters the earth to bring it the renewed life, without which all physical manifestations on our planet must cease. As death here precedes a birth into the spiritual realms, so also there is a death upon the spiritual plane of existence before a birth can take place into the

physical body. As Osiris in Egypt is slain by Typhon, ere Horus, the Sun of the New Year may be born, so also Christ must die to the Higher World before He can be born into the earth and bring to us the needed annual spiritual impulse. Our *Holly* season commemorates no greater manifestation of Love than that of which the mistletoe is emblematical. Being physically the extreme of weakness, it clings to the oak which is the symbol of strength. And it is the very weakness of the weakest of beings, that pierces the heart of the noblest and gentlest of Gods so that compelled by this love for the lowly he descends to the shades in the under world, even as Christ for our sake dies to the spiritual world each year and is born into our planet that He may permeate it anew with His radiant Life and Energy.

Christian Mystic Initiation

* * * * *

BAPTISM

IT IS noteworthy that nearly all religious systems prescribed ablutions previous to the performance of religious duties and the worship performed in the ancient Atlantean Mystery Temple, the Tabernacle of the Wilderness was no exception, as we have seen from the previous articles on "Ancient and Modern Symbols of Initiation." There, after having obtained justification by sacrifice on the brazen altar, the candidate was compelled to wash in the laver of consecration, the molten sea, before he was allowed to enter upon the duties of his ministry in the sanctuary proper; and it is in conformity with this rule that we find the Hero of the gospels going to the river Jordan, where He underwent the Mystic rite of Baptism; and when He rose, we learn that the spirit descended upon Him. Therefore, it is obvious that those who follow the Christian Mystic path of Initiation must also be similarly baptized before they can receive the spirit, which is to be their true guide through all the trials before them.

But what constitutes baptism is a question which has called forth an argument of almost unbelievable intensity. Some contend that it is a sprinkling with water and others insist upon the immersion of the whole body. Some say that it is sufficient to take an infant into church, sprinkle it with water, despite its protests, and presto, it becomes a Christian; an heir of Heaven; whereas, should it unfortunately die before this sacred rite was preformed, it must inevitably go to Hell. Others take the more logical position, that the desire of the individual for admission into the

church is the prime factor necessary to make the rite effective and therefore wait until adult age before the performance of the ceremony, which requires an immersion of the whole body in water. But whether the rite is performed in infancy or in later life, it seems strange that a momentary immersion or sprinkling with water should have the power to save the soul; and when we examine the subsequent life of those who have thus been baptized, even in adult age and with their full consent and desire, we find little or no improvement in the great majority. Therefore, it seems evident that this cannot be the proper rite because the spirit has not descended upon them; consequently, we must look for another explanation of what constitutes the true Mystic rite of Baptism.

A story is told of an Ottoman king who declared war on a neighboring nation, fought a number of battles against them with varying success, but was finally conquered and taken captive to the palace of the victor, where he was compelled to work in the most menial capacity as a slave. After many years fortune favored, and he escaped to a far country, where by hard work he acquired a small estate, married, and had a number of children who grew up around him. Finally, he found himself upon his death-bed at a very ripe old age and in the exertion of drawing his last breath he raised himself upon his pillow, then he looked about him, but there were no sons and daughters there, he was not in the place which he had regarded as home for so many years, but in his own palace which he thought he had left in his youth, and he was as young as

when he left it. There he found himself sitting in a chair with a basin of water close to his chin and a servant engaged in washing his hair and beard. He had just immersed his face in the water when the dream of going to war had started and a lifetime had been lived in dream-land during the few seconds it took until again he raised his face. There are thousands of other instances to show that outside the physical world time is nonexistent and the happenings of millennia are easily inspected in a few moments.

It is also well known that when people are under water and in the act of drowning, their whole preceding life is re-enacted before their eyes with crystal clarity, even the minutest details which have been forgotten during the passing years, stand out sharply. Thus there must be, and is, a storehouse of events which may be contacted under certain conditions when the senses are stilled and we are near sleep or death.

To make this last sentence clear, it should be understood and borne in mind that man is a composite being, having finer vehicles which interpenetrate the physical body, usually regarded as the whole man. During death and sleep this body is unconscious on account of a complete separation between the dense body and the finer vehicles, but this separation is only partial during dream-filled sleep and prior to drowning. This condition enables the spirit to impress events upon the brain with more or less accuracy according to circumstances, particularly those incidents which are connected with itself. In the light of these things we shall understand what really constitutes the rite of Baptism.

According to the Nebular theory, that which is now the earth was at one time a luminous fire-mist, which gradually cooled by the contact with the cold of space. This meeting of heat with cold generated moisture, which was evaporated and rose from the heated centre, until the cold condensed it and it fell again as moisture upon the heated world. Being thus alternately liquified and evaporated for ages, it was finally crystallized into a shell which perfectly covered the fiery centre. This soft moisture-laden shell naturally generated a mist which surrounded the planet as an atmosphere, and this was the cradle of everything that has its being upon the earth—man, animal, and plant.

The Bible describes this condition in the Second Chapter of Genesis where we are told that at the time of the first man a mist went up from the earth, "*for it had not yet rained,*" and this condition evidently continued until the flood, when the moisture finally descended and left the atmosphere clear so that the rainbow was seen for the first time. When the darkness was dispelled, *the age of alternation*, day and night, summer and winter commenced.

By a study of the Cosmology and the Pictorial account of evolution given in the Northern Eddas, treasured among the sages of Scandinavia before the Christian Era, we may learn more of this period in the earth's history and the bearing which it has upon our subjects. As we teach our children by means of stories and pictures truths that they could not intellectually grasp, so the Divine leaders of mankind were wont to teach the infant souls in their charge by pictures and allegories, and through that prepare them for a higher and nobler teaching of a later day. The great Epic poem which is called *The Lay of the Niebelung* gives us the story of which we are in search, the Cosmic origin of the rite of Baptism; and why that is necessarily the preliminary step in the Spiritual unfoldment of the Christian Mystic.

The Cosmogony of the Eddas is similar to that of the Bible in some respects and in others gives points which bear out the theory of Laplace. We quote from the poetical version of Oehlengchlaeger.

In Being's earliest Dawn,
All was one dark abyss,
Nor Heaven, nor earth was known,
Chill noxious fogs and ice,
North from murk Niflheim's hole,
Piled up in mountains lay;
From Muspel's radiant pole,
Southward fire held the sway.

Then after ages past,
Mid in the chaos met
A warm breath, Niflheim's blast,
Cold with prolific heat;
Hence pregnant drops were formed,
Which by the parent air,
From Muspel's region warmed
Produced great Aurgelmer.

Thus, by the action of heat and cold, Aurgelmer, or as he is also called, the Giant Ymer, was first formed. This was the pregnant seedground whence the spiritual hierarchies, the spirits of the earth, air, and water came, and finally man. At the same time All-father created the Cow Audumla, from whose four teats issued four streams of milk, which nourished all beings. These are the four ethers, one of which now sustains the mineral, two feed the plants, three the animal, and all four the human kingdom. In the Bible they are the four rivers which went forth out of Eden.

Eventually, as postulated by science, a crust must have been formed by the continued boiling of the water, and

from this drying crust a mist must have ascended as taught in the second chapter of Genesis. By degrees the mist must have cooled and condensed, shutting out the light of the sun, so that it would have been impossible for early mankind to perceive the body, had they possessed the physical vision; but under such conditions they had no more need of eyes than a mole which burrows in the ground. They were not blind, however, for we are told that "*they saw God,*" and as "spiritual things [and beings] are spiritually perceived," they must have been thus gifted with a spiritual sight; and in the spiritual worlds there is a different standard of reality which is the basis of myths. Under these conditions there could be no clashing of interest, and humanity regarded itself as children of one great Father while they lived under the water of ancient Atlantis. Egoism did not come into the world until the mist had condensed and they had left the watery atmosphere of Atlantis.

When their eyes had been opened, so that they could perceive the physical world and the things therein; when each saw himself or herself as separate and apart from all others, the consciousness of "Me and Mine, Thee and Thine," took shape in their nascent minds and a grasping greed replaced the fellow feeling which obtained under the waters of early Atlantis. From that time to the present stage egoism is considered the legitimate attitude and even in our boasted civilization altruism remains a Utopian dream not to be indulged in by practical people.

Had mankind been allowed to travel the path of egoism without let or hindrance, it is difficult to see where it would have all ended, but under the immutable law of consequence every cause must produce an adequate effect. The principle of suffering was born from sin for the benevolent purpose of guiding us back to the path of virtue. It takes much suffering and many lives to accomplish this purpose, but finally, when we have become men of sorrows and acquainted with grief, when we have cultivated that keen and ready sympathy which feels all the woe of the world; when the Christ has been born *within*, there comes to the Christian Mystic that ardent aspiration to seek and to save that which is lost and show them the way to everlasting light and peace.

But to show the way, we must know the way; without a true understanding of *the cause of sorrow*, we cannot teach others how to obtain permanent peace. Nor can this understanding of sorrow, sin, and death be obtained from books, lectures, or even the personal teachings of another. At least an impression sufficiently intense to fill the aspirant's whole being cannot be conveyed in that way. Baptism alone will accomplish the purpose in an adequate manner; therefore, the first step in the life of a Christian

Mystic is baptism.

But when we say baptism, we do not necessarily mean a physical baptism, where the candidate is either sprinkled or immersed and where the candidate makes certain promises to the one who thus baptizes them. The Mystic Baptism may take place in a desert as easily as on an island, for it is a spiritual process, to attain a spiritual purpose. It may take place at any time during the night or day, in summer or winter, for it occurs at the moment when the candidate feels, with sufficient intensity, the longing to know the cause of sorrow and alleviate it. Then the spirit is conducted under the waters of Atlantis, where it sees the primal condition of brotherly love and kindness; where it perceives God as the Great Father of His children who are there surrounded by His wonderful love, and by the conscious return to this Ocean of Love the candidate becomes so thoroughly imbued with the feeling of kinship, that the spirit of egoism, is banished in him forever. It is because of this saturation with the Universal Spirit that he is able later to say, "If a man takes your coat, give him your cloak also," "if he asks you to walk one mile with him, go with him for two miles," feeling himself as one with all he does, not even consider their murder of him mistreatment, but can say, "Father forgive them." They are himself who suffers by their action, he is the aggressor as well as the victim. Such is the true Spiritual Baptism of the Christian Mystic and any other baptism that does not produce this Universal fellow feeling is not worthy of the name.

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Links of Destiny

AN OCCULT STORY

Eva G. Taylor

This article commenced in the August issue. Back numbers may be had from the agents or publishers at 10¢ post-free.

Chapter V

ON THE morning following Marozia's arrival home, she and Mrs. Morton were seated in the library at the Villa in close conversation. There was a tender solicitude in Mrs. Morton's manner toward her girl friend. She knew that the shadows were gathering around her and she could not warn her. Ralph Remington, wisely or unwisely, desired that his child should remain in ignorance of any trouble which threatened them, believing with his pathetic hopefulness that it might be averted even at the last.

"Then it will be one sorrow less for her." He reasoned. "I do not mind the scars of battle, but they belong not to the fair face of my child."

Mrs. Morton, who believed all things good and great of Ralph Remington, did not concur with him in this. She knew the beneficence of sorrow. She knew the beauty which it imparts when nobly borne, even to the young. She knew the fibre of Marozia's soul. She was a skillful reader of human nature and she knew that any sorrow which might touch her friend's life never would degenerate into the selfish type. Her first thought always would be for others. Knowing the value of such experiences of beautiful altruism, she dared not hold back a soul from its high heritage in order to spare it a few hurts in its upward climb. After they had touched upon several topics, Mrs. Morton inquired:

"By the way Dear, do you remember Sarah Thomas, who moved here from Cherry Valley a short time before you went away?"

"Yes, I have quite vivid recollections of her behavior the first time we met. It was on the last day of school and we unexpectedly came face-to-face in the meadow path by the big rock. I had been indulging in some of my 'day-dreams' when she came sauntering slowly by. She was muttering to herself and when I rose from the boulder and we came face to face she looked wild and scared. I suppose she took me for a sister-ghost (she truly looked the part) but she didn't receive me kindly."

"What did she do?"

"Tumbled headlong into the meadow grass in her frantic efforts to escape. I smiled. I couldn't help it, Mrs. Morton, she looked so perfectly ridiculous. Yes, she saw

the smile as she threw a hasty glance backward after picking herself up and replacing her frayed sun-bonnet on her head. She didn't speak but she looked unutterable things."

A smile of amused pity hovered around Mrs. Morton's sweet mouth.

"She is shy, poor girl, and her awkward position added to her sensitiveness."

"Yes, I really felt sorry for her and tried afterwards to make amends when we met in the same place, but she resented all my overtures and left me standing there, a dejected, solitary penitent. She never forgave me for the unfortunate smile."

"Did you know why she left school?"

"No."

"Hers is a sad case, my Dear. Her father, a lazy slovenly man of the coarsest type, insisted upon putting her to farm work. She longed for an education, poor girl, in order that she might teach, but brutal ignorance was obdurate. She went to Mrs. Gregory's farm-house to work next day."

"I am very sorry for her but I see such cases in an entirely different light since I studied the Rosicrucian philosophy. It explains all these problems of life very clearly and satisfactorily. There must have been an antecedent cause in some past life of Sarah's to produce such distressing results."

"Yes, my Dear, I fully agree with you. I have long felt that the doctrine of re-birth alone could explain our tangled destinies."

Marozia looked her surprise.

"Yes, my Dear, and it may surprise you farther to know that the Rector believes in it too, and teaches it indirectly. He says that if the Church realized its true heritage, it would appreciate the work of the Christ as never before. He says it is beginning to be widely believed by the clergy, especially in the West. It was the old esoteric doctrine of the Church which for several centuries dropped from the public teaching."

"And do you know why, Mrs. Morton? There was a reason for it which Mr. Arlington explained in his class work. It was necessary for mankind to conquer the mate-

rial world and also to individualize fully and develop self-consciousness. He would not have had the incentive to make the utmost of each life if he had retained the knowledge of rebirth. He would have become indolent and dreamy—like some of the oriental races who still retain the knowledge. They too will be obliged to descend further into materiality as they are behind us in evolution. He says they will be re-born in the Western world and thus learn their further lessons. We have reached the limit of separateness and must cultivate altruism and awaken the spiritual powers or we shall crystallize. The new race is forming—at least it is the dawn of its formation and the time has come for the spread of the old esoteric teaching publicly.”

“That is very interesting, Dear, and I am anticipating great pleasure in looking more deeply into this philosophy.”

“It will never disappoint you, Mrs. Morton. The more one studies it, the more one realizes its profound depths and vast proportions. Its logic is so convincing that it appeals to scholarly minds, yet it is so simple that a child can grasp its fundamental principles.”

“Always a mark of truth, Marozia.”

“To revert to Sarah Thomas. One little incident occurred afterward as I passed her on the hill road. She stood by Mrs. Gregory’s gate muttering and shaking an upraised hand defiantly—at me apparently. I heard her say as she looked at me with intense bitterness in her face: ‘Your turn will come’.”

“Poor girl, no doubt she felt like quarreling with the universe on that day!”

“Yes I understand it now, for Father said she was a bright scholar. To be deprived of her education in that cruel manner is certainly pathetic. Her dull, spiritless face and awkward appearance certainly were appealing. I truly pitied her at our first meeting after my foolish sense of the ludicrous had passed.”

“She has greatly changed in appearance since that day.”

“I do hope it is in the direction of improvement. Certainly there was room for it!” Mrs. Morton looked into Marozia’s face and spoke with earnest directness:

“I believe she needs the influence of your character and personality upon her poor distorted life, my Dear!”

“O but she froze my sympathy the second time we met. The look she gave me as she turned on her heel and hurried away was a compound mixture of worm wood and gall.”

Mrs. Morton was surprised at Marozia’s tone and words. There seemed to be faint discord within or without—perhaps between the two extremes of polarity. The former beautiful light which radiated through eyes and

face to other hearts was under a faint cloud. There seemed to be more self-reliance, more independence in her direct, outspoken candor, but there was also a shading toward refined satire—always a sign in one of her temperament of unrest or un-realization of ideals. What was it that she had acquired during the past year? What influences were at work in her inner life? Mrs. Morton knew of no other experiences which could produce the change. She realized the inharmony between her mother and herself but that had only brought out the strength and sweetness of Marozia’s character in stronger relief. She could not quite fathom the new tinge to her versatile nature.

Mrs. Morton possessed the keen intuitions and exquisite sympathies which belong pre-eminently to finely organized women. She read Marozia’s character when she first met her two years ago, at the time her husband was installed as Rector of the little Gothic church. She found her a refreshing contrast to the average girl. Her mind was so well-poised and clear, so bright and original that she loved to be with her. The difference in age was lost sight of, for Mrs. Morton had a heart and face of perpetual youth. She knew Marozia’s mind to be entirely free from any morbid tendencies, yet she saw that her very impulse to idealize all things which touched her life might be productive of manifold disappointments in after years. This invariably becomes the idealist’s portion, for the most commonplace people and things are transformed in the alembic of his rich and vivid imagination. Then follows the awakening when the beautiful relationships grow cheap and tawdry in the light of common day. Nothing can prevent the Idealist’s pain and sorrow, but the soul may survive its illusions and convert them into strength and fibre—if it will.

Mrs. Morton felt that Marozia always would make of her ills “stepping stones.” Yet with all her beautiful altruism, which constantly reached out to help and uplift, she was conscious of life’s cruel disparities. She knew how souls sometimes go under the dark waters and—never rise here.

Apart from the charm which she recognized in Marozia’s personality, there was a mysterious one which linked her to other days. She had known Ralph Remington in her girlhood when he was a student at Yale. When she first saw him after the lapse of many years her pale sweet face grew a trifle paler. Memory recalled those golden, dream-like days. It had been uplifting even to know Ralph Remington. After the first tidal wave of her secret sorrow had swept by, it left its beneficent sweetness and calm on her fair face. Now she saw the imprint of Ralph Remington’s lofty character in Marozia’s face and loved her with deeper tenderness.

Her next words were spoken with some hesitation:

“Sarah Thomas has grown quite pretty, but—I really do not know what to think about it. Sometimes I feel that we did wrong in not keeping in closer touch with her. I think she ought to have gone with her mother!” Then Mrs. Morton’s sweet voice became entreating.

“Do you think that you could manage to see her and get acquainted?”

“I could manage it, I suppose—but what would it avail, dear Mrs. Morton?”

“It might avail much for a deep rich nature to reach out across the silence between soul and soul—to touch with human warmth a lonely, repressed life.” Marozia’s face kindled as the artist in her responded to Mrs. Morton’s glowing words and personality. She would not yield however, at least not yet. She replied questioningly:

“Still, admitting the highest motives, is it ever wise to try to establish a meeting point between souls that do not naturally drift toward each other?”

“Do you mean that even if they are upon the same plane and there is a chemical non-affinity there will be repulsion and discord—and if upon different planes the one at the lower stage never could understand nor comprehend and the humiliation of defeat would await the larger nature? I know, Dear, that altruistic purposes are most easily misunderstood and rebound distorted upon the tender heart. Still we must follow the upward path no matter what thorns and brambles we may encounter.”

Marozia smiled, a quaint little smile, half humorous, half pathetic.

“I am still skeptical regarding the issue. Really, I care less and less about ‘getting acquainted’ with people. Who is ever truly acquainted with another—unless their souls are united? I haven’t found the people I have met thus far so very lovely or worth while to know, and they doubtless have the same impression of me. I prefer Father, and solitude.”

“But the other people—the ones who do not know how to use even solitude—they must be helped, my Dear!”

“I don’t think they care to be helped. They usually resent all beneficent effort.”

“Not all; and we must continue our efforts or our own souls will degenerate. None is so dead as those who are self-centered; who look at life from one narrow viewpoint; who misconstrue motives by construing them from the warped centre of their own ignoble consciousness. We so easily deceive ourselves. Our motives must rise to higher ground than my selfish alternative implied. We must not only help in order to promote our own soul-growth, but because we love and cannot help making the effort. In the last analysis only the purest altruism counts.” There was a momentary silence, then Marozia’s

face kindled and the live eager soul shone, through the half-mocking humor.

“I had a new thought last night—and survived the experience. Father was responsible for its perpetration upon my brain cells.” Mrs. Morton grew smilingly eager.

“A new thought?”

“Well, it was new to me at least—though who can tell how many times it has known re-embodiment?”

“Tell it to me! I am longing for something new!”

“No for I can detect the smile behind the words.”

“Nevertheless, tell me, Marozia. The smile has entirely vanished leaving only an earnest desire to know your fair thoughts.”

“The preface is of greater consequence than the thought, for the preface was Father’s. I will tell you that part.” There was a touch of the old vivacity in Marozia’s manner. Mrs. Morton’s face lighted with a beautiful radiance.

“Let us have the preface, by all means,” she entreated.

“Well, Father said something which sounded a trifle unorthodox from a literary standpoint. I had been entreating him to let his genius assert itself and he declared that effort and assertion cheapen the real glories. I asked him what the divine Fire was given for and he replied:

“The divine Fire does not permit assertion. It does its work, its still illuminating work, and consumes the paltry self. There is too much attempt at expression in this age. It is crude to babble. Even Ruskin’s vivid word-painting produced no greater effect—if effect were aimed at—than Tom Gregory’s description of his potato patch. The Venetian glories and the potato patch equally were complete—each in its way—without the poetry or the crude prose of description.”

“But other eyes and minds might not see,” I objected.

“Ah, now you touch the real issue, the very heart of the subject,” he replied. “When I assert myself for myself I become a shallow egotist—a mere babbler, as contemptible in the greatest role as in the humblest. It is the doing for others that saves us.”

Mrs. Morton’s breath came quick. “And your supplementary thought, my Dear?”

“Merely this. I wondered whether our efforts in the direction of mutual unmasking do not really belittle our own and others’ experiences. We may derive a certain pleasure from the interchange of thought, but do we truly know each other any better for the effort? And—if we could—what would it signify? The Ego never reveals nor expresses itself. It is imprisoned deeper than the soul’s cloisters—a dumb motionless thing full of living Fire—itsself a living Fire, while the Pretender masks in its habiliments and sits on the throne voicing itself to others. It is the fictitious self which meets other fictitious selves.

Like a phantom meeting phantoms!"

Marozia's thought revealed the dangers and the glories which awaited the deep analytical mind and rich emotional nature. It revealed to Mrs. Morton powers which might attain any height or plunge the soul into profound depths of despair. Either height or depth would mean much more to such a spirit than to others.

"I suppose you would remind me of Father's summary, 'when I assert myself for myself I degenerate' and, 'it is the doing for others that saves us.'" Marozia continued, as if reading Mrs. Morton's unspoken thought. "Even thus, is it wise to sacrifice truth and do despite to the real Self even to maintain a fine and lofty theory?"

"But my Dear, while the thought is fine and true, it would not do to put it into practice!"

"Why not if it be true?" Marozia asked with startling directness.

"Because truth may be too high and too sublimated for this planet at its present stage of development." There were deep lights in Mrs. Morton's eyes. Marozia quickly added:

"I suppose you would ask what would become of friendships like ours, but I do not think they can be included. Thought simply responds to thought and no despite is done to the real Self. In truth it is the real Self that speaks when we are together. Ours is friendship in its ideal state—friendship continued from past ages." A bright smile flashed between them.

"I comprehend fully, Dear, yet we must not shut ourselves up in our ideal world and permit the other Selves about us to feel lonely. Not even the shallow, selfish, and vulgar. We must help them to see the finer side of life. The lower down the greater the need of the out-reaching. It must be 'out-reaching' too, not felt in the least as 'down-reaching.' The Light within is the same in all and we must try to help it to shine out."

"Yes, I know the Light is the same in all. The outward accretions belong to the personality, which is transient. We may not be able to admire that, yet it is what we contact in others!"

"I know, my Dear, but we must be able to reach through it to the real Self—we must learn to do that."

"But how to do that—ah, that is the hard part!"

"Try to extend your consciousness, Marozia dear! Try to see the Divine Life behind the other personality—behind that which repels you. Try to picture this One Life circulating through all the universe, expressing through all the various masks—now through yours, now through mine, again through that which you do not in the least admire or feel drawn to. The mask does not greatly matter. Only the spirit counts."

"But what if the spirit be crowded out by a desire ele-

mental? Shall we love that?"

"We must love all things into goodness. That is an extreme case however, resulting from long-continued evil and selfish desire. The spirit in such cases may be compelled to desert its vehicle, but it is rare to find a personality without some trace of the One Life within. It may be submerged for a time beneath the mass of rubbish which selfish desire has piled up. We must try to dig it out—to rediscover the lost treasure."

"But, leaving out the extreme cases—is it wise at this stage of our evolution to unmask our souls to each other? I know that sometime we will stand soul to soul—and I long with all my heart for that happy day—but now, while the personality is so dominant in nearly all of us—is it wise?"

"Some of our conceptions of truth may belong to the personal self and were we to try to live them out we would become self-repressed and self-centered. We must always discriminate."

Marozia smiled—the former arch, sparkling smile. "Ah, the old baffling enigmas which used to torment my childhood! Truth in partial glimpses—in homeopathic doses! Discrepancies between the real and the ideal! We see a truth—it looks beautiful, but when we would live it out, presto!—It becomes selfishness masked under the guise of truth!"

"Wheels within wheels!" Mrs. Morton replied with luminous, comprehending sympathy. She knew what heights the girl had reached to have such thoughts, but she saw heights beyond—far horizons radiant with light in place of purple shadows and she longed to reveal them to the lofty soul before her. Mrs. Morton detected the Truth behind truth—the Soul of soul—a knowledge which comes only with depth and breadth of vision, with inner unfoldment. As she rose to leave she took Marozia's hands in hers and said with deep earnestness:

"Marozia, my Dear, there is a half-truth which seems altogether lovely, but waiting just beyond it there is another, complete, all-embracing, all inclusive, which fills the circle of the universe. You have beheld the half-truth. Do not rest here! There are heights beyond heights. Half-truths never can be reconciled. The perfect Truth holds no disappointments, admits of no discrepancies. The mind of Ralph Remington's daughter is too fine and noble to be content with narrow horizons!"

(To be continued)

Nothing will ever be attempted if all possible objections must be first overcome.—Dr. Johnson.

Receive your thoughts as guests but treat your desires as children.

Fragments from Nature's Secrets

Wm. Denton

This article commenced in the July issue. Back numbers may be had from the agents or publishers.

METEORIC STONES

STONES falling from the heavens, commonly known as meteoric stones, have always excited considerable attention. They are the only means by which we can be brought in possible contact with that which is foreign to our own planet. Some years ago a farmer near Zanesville, Ohio, informed me of a singular stone on his farm that looked, as he said, like iron ore. On arriving at the spot I found a dark boulder-like mass weighing probably five or six hundred pounds covered with a dense crust from one-fourth of an inch to three-eighths of an inch in thickness. On breaking off a portion, a network of iron was observed that indicated very clearly its meteoric character. I carried off small fragments of it and had some of them examined psychometrically; one by Mrs. Foote, a friend of ours who had no conception of what it was nor that I had any such specimen in my possession. She said:

"I seem to be traveling away, away through nothing right forward. I see what looks like clouds and something sparkling like stars, but there seems to be a mist between me and that. How curious that is! It carries my eyes right up: Every other specimen has taken my eyes right down."

What could be more descriptive of the path of an aerolite than "away, away through nothing right forward?" In reference to her last statement she said that her eyeballs were rolled upward in opposition to her own will.

Whence come these singular visitors? Are they ejected from Lunar volcanoes? Are they formed in the upper regions of the atmosphere? Are they small planets of a similar class to those circulating between the orbits of Mars and Jupiter; or are they fragments of rings once surrounding the earth, as the rings of Saturn encircle that planet? I think our experiment throws some light upon this dark subject, though much remains yet to be done.

A few days after the last examination I tried Mrs. Foote with another fragment of the supposed meteorite under similar conditions. She said:

"It carries my eyes right up. I see an appearance of misty light. I seem to go miles and miles very quickly, up and up. Streams of light come from the right. A great way up I see something sparkling, a huge body like a mountain. Between me and that is a broad road that glitters like diamonds. On the right of that I see a large round

body that I can see through and yet it is a substance. The sun is rising behind that mountain or a sparkling light is shining at a vast distance."

I gave the same specimen to Mrs Denton who knew nothing of it nor of the previous examination and she said:

"This seems to have been moved. I see it turning rapidly on its axis and little flakes or cinders flying from it which it leaves behind like a tail. As it moves it changes shape." There she turned the specimen over. "I see what looks like a vein of metal and through it I see what appears like joints. It is curved and from this vein streaks of light pass up like the beard from a head of wheat.

"Now I see a temple built of wood and in it a rock with three points. It is about three feet to the highest point. I am reminded of the Aztec temples."

Aerolites have been the objects of worship in many countries. At Emesa in Syria the sun was worshiped under the form of a black stone reported to have fallen from heaven. Pliny mentioned a stone which fell at Abydos and was worshiped there. The holy Kaaba of Mecca and the great stone of the pyramid of Cholula in Mexico have all the same history. It is possible that this Zanesville aerolite had answered for a god to some race that had preceded the Indians in Ohio. I had never thought of it previous to this examination but a subsequent one made me think it more probable.

I took another fragment from the same aerolite and gave it to Mrs Foote who did not know what it was. She said:

"I see thousands of persons moving along. What a multitude! They are marching in rows, a few are standing still. How strange they look. Beyond them there seems to be a city with trees set out in beautiful rows. The people are in different companies, some look dark and others light. One company is busy, stooping over as if they were digging. By the side of that company is a ledge of rock and from that a smoke is rising, cloud after cloud. The company digging are bare-headed, they have dark skins but are not negroes.

"Now I see a river and away off is a range of rocks covered with moss, fern and brushes. The rocks taper off in height as I go down the river and there is a level plain

with woods in the distance. Farther down on the right is a city. There is something round it; posts and high work that seem made to protect it. I see buildings and people, the buildings are small. What are they made of? Most of them seem plastered or mud-bedaubed. It looks nothing like our cities. One building I see is very large and a great many people are coming and going near there; some walking and others riding. What are they riding on? Not horses, but animals much smaller, I do not know what. Some of the streets are very dirty, the others clean and from the city I can see out in the country. There is a fine wide highway. The large building I saw is not high, but covers considerable ground. The roof goes up to a peak but it looks nothing like our buildings. It resembles most a huge tent. People are riding on strange looking things drawn by animals that look more like sheep than anything else, though they are not sheep for they are larger and of a darker color and hold up their heads like deer. The vehicles look like old boxes mounted on two wheels."

That a race of comparatively civilized people living in cities and employing beasts of burden ever existed in northern Ohio will seem like a very strange story to some persons, yet those who are familiar with the remains of mounds and fortifications that are scattered over the surface of Ohio and the western states generally, may regard it as possible that such a people as Mrs. Foote saw once lived in Ohio; who, being startled by the descent of an enormous aerolite had made it an object of religious worship and it had thus become impressed with the scenes described.

That Indians should have employed animals as beasts of burden will not appear strange to those who are acquainted with their history. When the Spaniards first invaded Peru and Chile they found the llama in common use as a beast of burden. Agustin de Zarate in 1544 thus describes the llama in Peru: "In places where there is no snow the natives want water and to supply this they fill the skins of sheep with water and make other living sheep carry them, for it must be remarked that these sheep of Peru are large enough to serve as beasts of burden. They can carry about one hundred pounds or more. They are used by the Spaniards to ride upon and can go four or five leagues a day. The heads of these animals are small in proportion to their bodies and are somewhat in shape between the head of a horse and that of a sheep. Their necks are long and they walk holding up their heads with wonderful gravity."

These animals are found both brown and white but the white are most common. The llama was not, however, found by the Spaniards in North America but it is quite possible that they existed there at an earlier period, but

had perished like the camel and horse that we know existed in North America during the Tertiary Period.

Later I tried an experiment with a fragment of what was known to be an aerolite. On this occasion Mrs. Denton said:

"This seems to have had something done to it. I can easily see into the inside of it but the difficulty is with the outside. I know not how to describe what I see. Here are different kinds of metals and beautiful objects that look like gems. I see a great steep chasm. What a terrible depth! It must have been dreadfully disturbed.

"I see a hilly country now. The landscape is beautiful, delightful, all is at perfect rest like a calm summer's day. I see a mountain of rock with iron-like network all through it. It looks like meteoric iron. This must be a piece of the specimen I tried the other day. I see different colors in the rock that look like the reflection of brilliant gems. It is, however, merely light reflected from the iron. There seems to be a great deal of electrical light in this. In proportion as I move this specimen from my forehead the mountain increases in visible size. It looks ragged, the iron seems quite distinct.

"This is curious: Now there is nothing at all to be seen and I feel as if I were in the air—not in the air either but in nothing, no place. I am utterly unable to describe it. It seems high however. I feel as though I were rising and my eyes are carried upward, but I look around in vain, there is nothing to be seen. I see clouds now but nothing else. They are so close to me that I seem in them. My head and neck and eyes are affected. My eyes are carried up and I cannot roll them down. Now the clouds appear lighter and lighter, and look as though the sunlight would burst through them. Now the clouds separate, I can see a star or two and then the moon instead of the sun. The moon seems near and looks coarse and rough and appears paler and larger in size than I ever saw it before.

"What a strange feeling comes over me! It appears as if I were going right into the moon and it looks as if it were coming to me. It affects me terribly."

She was too much affected to continue the experiment longer. Had this aerolite at some period of its history come within the sphere of the moon's attraction and its velocity so increased that its augmented centrifugal force carried it off into space again whence drawn by the superior attractive force of the earth it had fallen and its planetary career ended forever? Large fire-balls have been seen approaching the earth and then flying off again apparently in this very manner.

Another meteoric specimen I obtained from Prof. McChesney, Chicago; was tried by Mrs. Denton on another occasion. She knew nothing of what was the nature of the fragment given her. She said:

"I am a very large monstrous beast. Others are near me that are different. My proportions are very huge. I seem to be among trees. I do not believe I can get at the true influence of the specimen.

"I see a great rock that goes up like a mountain and feel like flying off. I am off. What a high rock that is. I stand at the foot of it. I cannot make this agree with the other. There is a slope up to a tract of low land in the distance. It looks marshy, I do not feel at home up here, I am too awkward and clumsy. I am rising through the air to the top of the rocks. That certainly cannot be right—the two do not agree at all. Is it a fossil? No, that rock looks like a great broken mass. There are bodies in it that shine so as to dazzle my eyes. I cannot tell what they are. Now I have that moving feeling again. I know what this is now. It is a piece of an aerolite, the slope or inclined plane that I saw is covered with short green vegetation differing from all I have ever seen. It looks more like moss than grass; though I never saw anything covered with moss to such an extent. The soil in which it grows seems, very thin.

"This is strange; I seem to have come to the jumping off place. The sky is overhead and almost under my feet. There is a ledge of bare rock of great height and miles in length and looking down at an angle of about 35 degrees I see the sky below."

Both Mrs. Denton and myself were very much puzzled with regard to this reading until I remembered that the specimen previous to examination had been wrapped up in a paper with a fragment of the tooth of a mastodon and had apparently imbibed considerable of its influence and to this, in my opinion, strange as it may seem was owing the difficulty in obtaining the true influence of the specimen.

Facts that have come before me during examinations since made have convinced me that what I then surmised was the transference at times of psychometric impressions from one specimen to another. I have sometimes thought that where specimens have no striking history of their own they more readily receive impressions from neighboring specimens.

Two months later Dr. Bartlett of Aurora, Ill., gave me a piece of rock looking somewhat like lava supposed to be of meteoric origin. It was one of a number of pieces that were found upon his farm at Waukegan, Ill., and covered an oval space of ground at one end of which, where the fall had apparently taken place, they had sunk deeply into the ground. The Doctor thought the aerolite before its fall must have been as large at least as a flour barrel. When this was given to Mrs. Denton without allowing her to know the nature of the specimen she said:

"It appears as if I were down at the bottom of the sea.

I can see about twenty feet around me though not very distinctly, as the water is not clear. I hear it roaring above me. I am near a cliff that presents a perpendicular face to me. Whether it rises up above the water or not I cannot tell. I occupy the same position with regard to the high cliff that I did before with the meteoric specimen, the only difference being that I am now in water and do not see that long green slope. I cannot help thinking that this is the same place and this specimen must be meteoric.

"I am now rising and everything around me is rising at the same time. I have a nervous feeling in connection with it that a person might be supposed to have during an earthquake. I rise and sink alternately, though never as low as before. I feel as if there would be a collision before long. There is a bright stream of light now exactly before me. What can that mean? It flashes upon my vision every moment and produces great terror. All seems strange and terrible. There are two streams of bright light which I seem to see through a dense fog.

"Now I am moving with great velocity and tremendous force and then there comes a terrible crash. All is confusion. I do not think the concussion took place on this earth. I see enormous rocks like mountains for size shot up and piled on one another. I have seen nothing like it for magnificence and sublimity. The rocks are absolutely naked. What a pit! I can see down a vast distance. It is horribly deep.

"Now I am down and miles of rock are above me. This is chaos. I can see water flowing down like a torrent among the naked rocks. There was heat before the concussion and heaving, rolling, rocking before moving through the air.

"I have travelled for many miles over the surface of that world, for world it is with plains and seas. I see a road between two cliffs, it is natural of course and near it is a low ridge covered with green vegetation, the soil is exceedingly thin."

This ended our experiments with meteoric stones for that time but many more experiments are yet needed to bring order out of their apparent confusion. Our experiments indicate that meteorites were once portions of a world shattered by some terrible convulsions of nature into fragments, that these worlds, or at least one of them, had an atmosphere surrounding it with large bodies of water and a vegetation such as ours must have been at the close of the Silurian Period.

(To be continued)

The question for each man to settle is not what he would do if he had means, time, influence, and educational advantages, but what he will do with the things he has.

Forward Speed

John Hawkins

DIFFICULTIES and apparently deterrent influences are the ladders of God. They are the means by which we may climb to greater heights of spiritual attainment, and we have only to accept them in the right spirit in order to find in them potent factors on the line of advancement.

One of the ancients said that “although there should be no calves in the stall, no fruit on the vine, though everything and every friend should fail, yet would he not depart from serving the Lord.” This typifies quite accurately the experiences through which most of us must pass if we intend to be faithful to the Light Within, and to attain our highest Spiritual Ideal. We can only reach the great and magnificent through the small and apparently insignificant, therefore we must perform to the best of our ability the duty that lies nearest our hand, at the same time being ever watchful for opportunities as they come along; remembering that this done well, in a cheerful spirit, will do more to advance us than anything else.

Every fraction of life and time has equal greatness and significance. Faithfulness *now* means enlarged opportunities presently, but the time of preparation is equally as important as the hour of fruition and achievement.

Therefore, make the most of the passing hour.

The true path is seldom or never the one that affords the greatest promise at the outset; it rather presents the greatest difficulty and perplexity.

In the experiences of our soul coming out into the world, and assuming the first weight of responsibility, we are confronted by the Ideal on the one hand, and by the customs and manners of earth life on the other hand. It is so easy to live in what may be called “the near-by,” in the deceptive warmth and apparent security of earthly attachments and established customs; but always, above the noise and glamour of the earth-life, is heard the calm, low, insistent voice of the Ideal; the reminder of vows, and experiences, the beckoning hand, forever calling us forward, pointing us Onward and Upward to the goal.

Always above the “near-by” worldliness, we may see and recognize our Guiding Star, and if its light grows indistinct, it is only by reason of the distance we ourselves have placed between.

Now, those who have determined to tread the Path of Spiritual Attainment, and to take some share of the responsibility in the work of human perfection, can find the Path, and qualify for service only by following faithfully the Inward Voice, giving no heed to the dissenting

murmur of established custom, or the urgings of the lower emotions.

For every phase of our national life must take its true place and render its own allotted assistance in the Attainment of the Ideal.

Our home life, our business life and methods, our social and domestic life—all these are factors which cannot be ignored in the attainment of Spiritual Life and Power. The true disciple will therefore strive to raise the tone of the established rules of the life and conduct in his environment until these coincide with the promptings of the Ideal. He cannot say “It is the way of the community, therefore it is excusable.” He can only ask, “Is it right, does it advance my fellows to the greatest good?”

In other words, he must have in his nature an element of relentlessness and must at all times ignore the consequences of his just decisions. He must do the right, and follow his Guiding Star, whatever the result.

Hence the point of greatest importance is to have an overwhelming bias in favor of the right and Truth with a stern determination to follow it faithfully and to the End. Such an one will often, especially at the outset, makes many apparent mistakes and miscalculations and will often see, or think that he sees, where he might have chosen a straighter course, but as he advances still further and reaches the point where the small Light appears as a Living Flame, he will be able to look back and see through the perspective of the greater number of incidents how the miscalculations have contributed to the perfect result, and how the short journeys around have prevented great catastrophies. Then he knows that he has indeed been led “O’er moor and fen, O’er crag and torrent” until at last the Ideal has fully claimed him, and the shadows have disappeared in the Light of Eternal Day.

Are you afraid of becoming righteous over much? of ruining your business? your health? or losing your soul? or your reason? Do you think it best to hold to the little you have? Have you listened to the sophism that you cannot be too honest these days? That you can take it too far? That you must be temperate in all things? Others have listened also, listened and failed, listened and lost that which they had and were—that which they might have had and been. These have gone back to the common men and women, satisfied to gratify common tastes and appetites, content to prey upon others and be preyed upon in their turn; for no one can follow the precepts of established custom successfully without becoming in

(Continued on page 64)

Question Department

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The Method of Spiritual Cognition

QUESTION: Will you please discuss the following topic in the "Question Department" of your excellent Magazine?

The problem of cognition. How does the seer know on the higher planes? By this I mean, (a) how can he distinguish between a thought form emanating from his own mind and (b) the thought form emanating from some other person either in the body or out, and (c) objective spiritual entities?

Answer:

Contrary to the opinion of people who do not know anything about the matter, this is purely a matter of training. It is absolutely wrong to suppose that because a person has developed the spiritual sight and is able to see things in the worlds which are usually invisible to the ordinary human view in the present stage of evolution he therefore by the same faculty knows everything. As a matter of fact, he does not know anything until he has acquired the knowledge by investigation.

The law of analogy, which is the master-key to all mysteries, should make this clear. "As above, so below" and "as below, so above." We see the telephone hanging on the wall; we know how to operate it by taking down the receiver, placing it to our ear and talking into the transmitter. We know even in vague way that it is operated by electricity, but the mechanism is a mystery to the great majority.

Similarly, we may turn an electric switch, the lights are flashed on, all the motors begin to whirl, we see the phenomena, but we do not know the under-lying forces until by investigation we have fitted ourselves and acquired the knowledge. And the very same conditions obtain in the desire world to an even greater degree, because of the superlative plasticity of the desire stuff and the ease wherewith it is changed into different forms by the ensouling spirit, whether superhuman or elemental. On that account even the person who has voluntary control of his spiritual sight requires thorough training and must cultivate the faculty of seeing beyond the form to the ensouling life.

It is only when he has cultivated that faculty that he is free from delusion and able to distinguish the true nature and status of all the things and beings which he sees in the invisible world. To do this in the most efficient manner and have the certainty of escaping illusion, it is nec-

essary to cultivate the grade of spiritual sight pertaining to the concrete region of the World of Thought, where the archetypes, which are the ensouling life, can be seen.

To make this clear we may call to mind that the physical sight varies so that there are certain beings which see perfectly under conditions which to us appear as darkness. For instance, owls and bats. The eyes of fishes are constructed so that they see under water. The organs of spiritual sight are also capable of being attuned to different vibrations. Each rate of vibration produces a different grade of sight and opens up to the investigator a certain realm of nature. By an exceedingly slight extension of the physical sight the ethers and the beings therein become plainly visible and this grade of sight may be likened to the X-ray. For objects which appear solid to the physical sight are most easily penetrated by the etheric vision.

When one looks at a house with the etheric vision he sees right through the wall and if he wants to find out what is taking place in a room on the farther side of the house from where he stands, the etheric rays from his eyes to the objects in that room pierce through the walls and all other intervening objects and he sees them just as plainly as if the whole house were made of glass. This grade of sight may be applied to the human body and it is possible with its help to look through the whole organic structure and watch its functions in actual operation.

The writer also had the idea until recently, that the common trick of reading a letter which is enclosed in a sealed envelope perhaps in the pocket of another person was done in the same manner. But stimulated by the articles on psychometry now running in this magazine, he one day took a letter addressed to himself and tried the experiment which succeeded beautifully, showing the person who had written the letter sitting in his room and giving the whole contents very nicely. Immediately afterwards he tried another letter with the etheric sight to ascertain how the result would differ and it was then found to be very difficult to disentangle the writing on account of the letter having been folded up. There seemed to be a conglomerate mass of ink streaks and it required the use of the next higher grade of sight which pertains to the desire world before the letter could be disentangled and read.

When one looks at an object with the sight necessary to see the desire world, even the most solid objects are also seen through and through, but with the difference that one sees them as it were from all directions. Thought-forms such as spoken of by the enquirer would probably be clothed in this material because no thought-form can compel action save through the medium of this force-matter which we call desire stuff and no one who has not made a study of it can guess how many people are actuated by thought-forms which they think are their own, but which, as a matter of fact, originated in the brain of some one else. It is in this way that what we call public opinion is formed. Strong thinkers who have certain definite ideas about a particular thing radiate these thought-forms from themselves and others less positive and not antagonistic to the view expressed in these wandering thought-forms catch them up and think that these thoughts have originated within themselves. Thus gradually the sentiment grows until that which was originally started by one man has been accepted by a large part of the community.

To learn positively the origin of such stray thought-forms would necessitate examination by means of the grade of sight necessary to function in the region of Concrete Thought, where the idea first took shape. There all solid objects appear as vacuous cavities from which a basic key note is continually sounded and thus whoever sees a thing also hears from itself the whole history of its being. Thought-forms which have not yet crystallized into physical action or being do not present themselves to the observer as a cavity but their thoughts are not silent. They speak in a language which is unmistakable and convey far more accurately than words can what is their intent until the force which their originator expended to bring them into being has been spent, and, as they sing in the key peculiar to the person who gave them birth, it is a comparatively easy matter to the trained occultist to trace them to their source.

Regarding section "c" of your question, it is not quite clear what you mean. If you want to know how we can distinguish the thoughts of objective spiritual entities from our own thoughts the foregoing method may be applied to all beings without any distinction whatsoever; but if you mean how can we distinguish objective spiritual entities from thought-forms, the answer is that thought-forms lack spontaneity, they are more or less like automata. They move and act in one direction only, according to the will of the thinker, which is the motive power within them. The actions of objective spiritual entities are spontaneous and changeable in the same way that we change our actions or tactics whenever we wish or it seems desirable.

Question:

I find in the Bible in the Book of Job the words: "Canst thou bind the sweet Influences of the Pleiades or loose the bands of Orion?" Is there any influence of these stars upon men?

Answer:

Yes, there is no doubt that all the stars in the universe have an influence upon men and some astrologers also mark the positions of a number of fixed stars when they cast a horoscope. To our minds that is only a waste of time and work for the average human mind is now put to a sufficiently severe test to balance the interacting influences of houses, signs, and aspecting planets in such a manner as to read accurately the full message of the stars as shown by these elementary factors. It maybe stated, however, with respect to the Pleiades that that is one of three nebulous spots in the zodiac which has been found to exert an evil influence upon the eyes under certain horoscopic configurations of the Sun and Moon with Saturn, Mars, Uranus, and Neptune.

ENTHUSIASM

Enthusiasm is always connected with the senses, whatever be the object that excites it. The true strength of virtue is serenity of mind combined with a deliberate and steadfast determination to execute her laws. That is the healthful condition of the moral life; on the other hand, enthusiasm, even when excited to representations of goodness, is a brilliant but feverish glow which leaves only exhaustion and languor behind.—Kant

Contemplate the courses of the Stars as one should do that revolves along with them. Consider frequently the connection of all things in the Universe and their relations to each other. All things are in a manner intermingled with each other, and are therefore mutually friendly. For one thing comes in due order after another by virtue of local movements, and of the harmony and unity of the whole.

—Marcus Aurelius

Spiritualization, like civilization, is a matter of becoming, of living, of attaining. Live the life and you will attain to its knowledge; and unless you do that you cannot possibly attain to complete understanding, for actual experience is the required basis for understanding. No doubt you have found this true of the physical and of the mental; did you expect something different of the spiritual? One law governs the whole universe.

*I pity bashful men, who fed the pain
Of fancied scorn and undeserved disdain,
And bear the marks upon a blushing face
Of needless shame, and self-imposed disgrace.*

—Cowper



The Astral Ray

* * * * *

Finding the Ascendant

Continued from the November Number

ON ANOTHER occasion a lady, whom we will call Madam Y, because that is not her name, came into the dining hall on Mt. Ecclesia just as the Editor was going out to take his usual evening constitutional. She had a horoscope in her hand and wanted information about her rising sign. As she had only been visitor at Mt. Ecclesia for a few days the Editor took a good long look at her and said: "You are a Scorpio."

But the lady indignantly denied the accusation. She was sure that Taurus was the rising sign at her birth. "Very well," said the Editor, taking the horoscope from her and turning it so that Taurus was on the first house as shown in the figure below, and the first configuration which attracted his attention was Mars in the seventh house square to Saturn in the fourth, from the signs Scorpio and Leo. Turning to the lady he said: "Madam, if this is your figure your husband is a martial, domineering man shown by Mars in Scorpio in the seventh house, and Saturn in Leo in the fourth house which represents the home, tells me that he is always crushing every atom of self-expression out of you in the home, continually saying: 'Don't do this, don't do that and don't do the other thing.' How does that fit?"

"Oh no, Mr. Heindel," answered the lady, and she was very emphatic about it. "My husband is the kindest, noblest man that ever existed and I have the most perfect freedom in every respect!"

"Well," said the Editor, "that does not look very good for Taurus then, but let us see if something is all right about this figure. The Sun is right up in the Midheaven on the cusp of Aquarius in the eleventh-house-sign, ruling aspirations and friendships. Venus is also in Aquarius



and the Midheaven, the Sun being sextile to the energizer Mars. These configurations should, give you a high social standing in your sphere of life. It should make you a capable leader and fond of appearing as such before the public in clubs, societies and whatever other sphere you may move. How does this delineation compare with facts?"

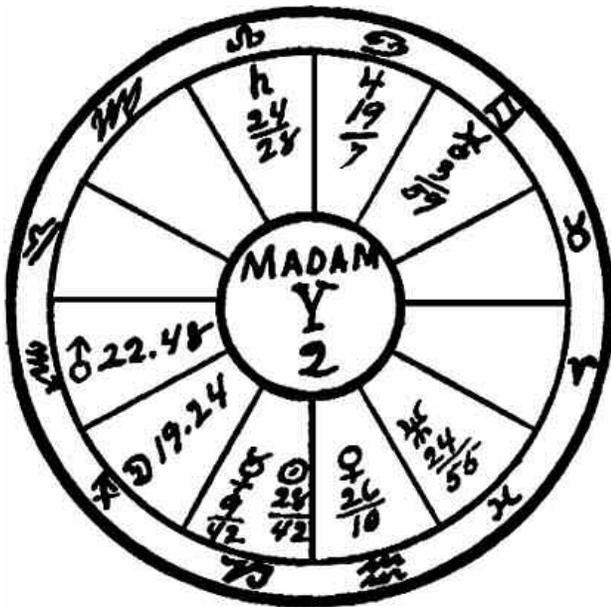
"Not at all, Mr. Heindel! I don't mean to say that I have no friends. I have a few but I do not want to have anything to do with clubs, societies or any place where I have to meet people. I want to get away from them, and those few who become my friends are some that I have known for a number of years. It is perfect torture to me to have to meet strangers and I never do unless I am absolutely compelled."

"Then you were positively not born under Taurus," answered the Editor. "Again," asserted the Editor, "your build is distinctly Scorpio and we will see how this horoscope will fit you when we turn Scorpio toward the first house," and he held the figure as shown in the horoscope below. Then he went on with the interrogation.

"As I hold the figure now, Madam Y, Mars is in the martial sign Scorpio and in the first house. This shows a bad temper. Is that true?"

"Yes, Mr. Heindel, I am sorry to say that I sometimes fly off in a dreadful rage."

"And I also see Saturn, the planet of secrecy in the Midheaven square to Mars. That accounts for your dislike to meet people socially. I also find the Sun, which is the significator of the marriage partner for a woman, on the cusp of the fourth house which denotes the home. He is sextile to Mars which is the ruler of Scorpio, your rising sign, showing the cordial relations which exist between you. So everything seems to point that you are a Scorpio, Madam Y, and if you will go and set your horoscope up with about twenty degrees of Scorpio rising you will find that in figuring it you will not be very far wrong."



This incident shows us a common mistake made by students who are not certain of their birth-hour and who want to set up their horoscopes by the empirical method. They nearly always select a sign they would like to have rising and try to make the facts of their life fit the horoscope which they have thus erected rather than to look for the points where the horoscope fits the life; by that method they deceive themselves and sometimes others. At least we have been very much disappointed at Headquarters on many occasions when people who

wanted to become workers sent in their horoscopes having harmonious signs rising and denoting capable and energetic people and when they arrived one look was sufficient to disillusion us and show that they had selected the rising sign which appealed to them most. As Robert Burns says:

*O wad some power the giftie gie us
To see oursels as ithers see us!*

To continue the matter, anyone who wants to rectify his or her own Ascendant must strive to do that, to see themselves as others see them, admit their faults and weigh the horoscopical indications impartially in the balance. When that is done it is not at all difficult to arrive at a correct result.

Another case which comes to mind happened on a Sunday afternoon when word was brought to Mr. and Mrs. Heindel that a gentleman had driven in his car from Los Angeles to see them. Would they spare him a few moments? We went out to meet the gentleman and when he had introduced himself he stated that he was just too old to obtain a vocational reading in the magazine but would we kindly give him a hint of what best to do. He had set up the horoscope himself and had it all ready for us.

The moment we looked at the figure and saw Sagittarius 29 rising which would virtually make the young man a Capricorn we told him that his horoscope was wrong, for the high forehead, particularly over the temples bore the unmistakable stamp of Aquarius. His fingernails however, showed the Sagittarian, but this was accounted for by the presence of the Sun in that sign. To make sure however, we looked the horoscope over and then commenced our interrogation to find if it tallied with facts. The first thing we noticed was that Saturn was in the fifth house which has to do with courtship. If the horoscope as cast was correct it would have been almost impossible for this man to secure the attention of any young lady. We therefore inquired how he was received by the ladies and when he answered that he always got along nicely in ladies' company, had had no trouble in courtship and was married, we were satisfied that that was not his horoscope. We therefore gave the figure a slight turn and brought Aquarius on the Ascendant. This put Saturn into the fourth house and the Moon was in the sign of the heart, Leo, in the seventh house, which denotes marriage. The Moon is the significator of the marriage partner for a man. We asked him if he was very fond of his wife. This question he answered rather emphatically in the affirmative and when we then asked him if his wife did not always exercise a restraining influence in the home saying continually, "Don't do this. Don't do that, don't do the other thing," he also agreed

that such was the case. Then Saturn, the planet of obstruction and restraint in the fourth house, denoting the home, was also accounted for, and we told the young man to alter his horoscope accordingly, putting Aquarius on the Ascendant.

The few instances cited in this and the preceding article will show students how the rising sign may be found and if a tentative horoscope is then set up for the fifteenth

degree of the sign selected for the first house events will come within a week or ten days of the time indicated by such a horoscope. If they come earlier than they ought set the horoscope one degree forward for every four days the event is tardy, or set it one degree backward for every four days the events come too early; by a little patience and some juggling a degree will be found which will stand the test.

Your Child's Horoscope

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

We Do Not Cast Horoscopes

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

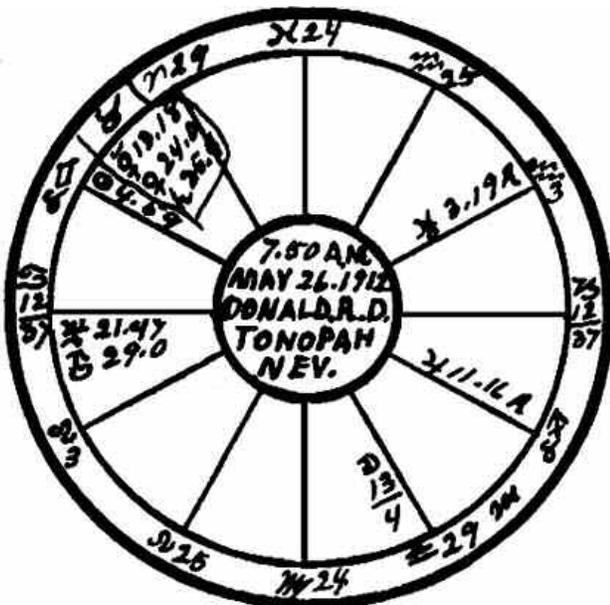
DONALD E. B., born May 26th, 1912, at 7:50 a. m., Tonopah, Nevada.

At Donald's birth the zodiacal sign Cancer was rising; this is a sign of scant vitality, but as Mars, the great energizer, is in the first house and sextile to the Sun, the Life-giver, Donald will have plenty of vitality not withstanding. This configuration will strengthen the heart, for Mars is on the cusp of Leo, the sign which rules the vital organ. Were it not for this sextile, the opposition of Mars, from the sign of the heart, to Uranus, the planet of irregularity, would have caused palpitation, which is happily averted. It would be well nevertheless, to guard him against violent exertion during the years of growth.

While on the subject of health and the constitution, we

may also note the conjunction of Saturn and Venus in Taurus. Taurus rules the throat, and Saturn, the stellar agency of obstruction, is also naturally cold; therefore this configuration warns us that Donald will be subject to swollen tonsils which will obstruct the throat, and that is the point where he is liable to catch cold. When he is sixteen or seventeen years of age this condition will be the worst, because then the Moon will be passing through Taurus and vivify the affliction. But do not be alarmed, the planets have shown you the weak spots, and you have ample time and the best of opportunities to strengthen that part of the constitution. It is best to harden the throat to cold from childhood, and above all, do not allow the tonsils to be removed; they serve a purpose in the body, and by patient rational treatment such as massage the circulation can be kept free in the earliest years until by hardening the weakness has been overcome. Usually an affliction in one sign carries with it a weakness in the region governed by the opposite sign. Thus, an affliction in Taurus, which rules the throat, would also affect the part of the body which is under Scorpio, namely, the eliminative organs, causing obstruction of the urine or constipation, but in this horoscope we find the disturbing factor Saturn, beneficently configured with Mars, the ruler of Scorpio, and we may therefore judge that Donald will not be troubled by this reflex action, and that is a great point in the preservation of health, for where there is regular and thorough elimination of waste from the body, there disease does not easily take root.

Donald will never be a good reasoner, for Mercury, the planet of logic, is in an intercepted sign, and unsuspected, but the Moon, which rules the instinctual mind, is in



good aspect to Jupiter, the planet of Benevolence; the Cosmic Light-giver, the Sun is also in favorable configuration with Uranus, the planet of intuition. Thus Donald will be guided by impression, and feelings, his nature will be psychic and sensitive, as shown also by Neptune being placed in the first house in the psychic sign Cancer. He will therefore be unfit for ordinary worldly life, and will shut himself off from others at an early point in life. He will be a lonely boy, misunderstood by his surroundings, and he needs the sympathetic care of his parents in a greater degree than most children on that account. This lonely, introspective childhood will prepare him for his work in the world, an important humanitarian work, as shown by the second, sixth and tenth houses. On the second house, governing finance, we find Leo the sign of the heart, and, did you ever know anyone with a big heart that had also a big pocketbook? That kind is, we believe, scarcer than the proverbial "hen's teeth." The ruler of the second house, the Sun, is in opposition to Jupiter, the planet of opulence, and Mars, the planet of prodigality, is on the second cusp, showing that Donald will always be poor in the world's wealth because he will be extremely openhanded, but we learn also that he will be rich in heavenly treasure, which he will not have to leave behind when death marks the time of reaping what he has sown, for Jupiter, the planet of benevolence and idealism, is essentially dignified in Sagittarius, in the sixth house. Jupiter is in good aspect with the Moon, the planet of fecundation, and Sagittarius is the sign of religion, philanthropy, etc. This shows that a life rich in opportunity for noble service awaits Donald. He may never become widely known, for Jupiter, the ruler of the tenth house, which governs social standing, has only two aspects, but I would rather have his horoscope than that of a multimillionaire philanthropist who spends money wrung from the public's pocketbook for "foundations," "libraries," and kindred grand schemes which advertise the donor widely. The kindly, personal touch of a true "Samaritan" who feels with, and for, his suffering brother is worth more in actual soul-growth than all such impersonal charities, and Donald has one of the "luckiest" horoscopes I have ever come across. May he live up to it and grasp the opportunities it presents.

Harold A. B., born November 6th, 1918, at 3:10 a. m., Columbus, Ohio.

This is a young man who is going to let people know when he is about. No quiet little mouse about one who has Cardinal signs on the angles; he wants the center of the stage, and with Mars, the planet of dynamic energy, right up in the Midheaven, you may be sure he will secure attention and push to the front. From this it is not



to be inferred that he is a bombastic braggart, not at all. Venus in the Ascendant essentially dignified in the polite, pleasing sign Libra, will give him an attractive personality that will naturally attract attention, Saturn in the mercurial sign Gemini will give him tact and balance, and the Moon in the intellectual sign Aquarius makes him quick-witted, with Saturn and the Moon being well aspected to Venus on the Ascendant, Harold is bound to become a very fine young man who will merit the leadership, to which he lays claim. Mercury, the planet of mind, is in good aspect with Uranus, the planet of intuition; this will make him very intuitive and quick to grasp whatever he wishes to investigate. The Sun in the energetic sign Scorpio, which occupies the second house, rules finances, we find the energetic sign Scorpio on the cusp, and the Sun is also in this house, well aspected with Jupiter, the planet of opulence. This indicates that Harold will have abundance of this world's goods.

But wealth is a responsibility, blessed is the man who sees in it a trust, and holds it as a steward would hold his master's property. If we abuse it it may become a curse, and ruin us, soul and body. This is the danger Harold is facing, for Mars, the ruler of the second house is highly elevated and square to Venus on the Ascendant. This will make him very domineering, especially with the opposite sex, yet prone to lavish presents on them, for his own ends. This position also indicates a liability to contract disease on account of amorous indulgences. On that account it will be necessary for the parents to lay aside all false modesty and educate Harold thoroughly in this matter. He should be taught to reverence the generative function, to feel the sanctity of motherhood and fatherhood, to look with the deepest respect upon all women,

and to know the frightful consequences of abuse of the divine function of procreation. Thank God, the horoscope shows only *tendencies*, which may be fostered or suppressed by will, and there is every reason to hope that you will be successful if you apply yourselves to the task, for the configuration occurs in cardinal signs. Had the signs been fixed, it would have been much more difficult to overcome the tendency.

Saturn is the planet of cold and obstruction, and he is in Gemini, the sign which rules the lungs. This shows a tendency to cold which will settle in the lungs; but as Saturn is well aspected with Venus and the Moon in the other airy signs, Libra and Aquarius, there is no danger of any serious trouble. At the same time it is well to be careful, especially in the earlier years. Mars in Cancer, the sign which rules the stomach, square Venus and Jupiter, the planet of self-indulgence in the opposite sign, shows that Harold will enjoy the pleasures of the table more than is good for him. Teach him to eat with discrimination. He has a keen wit, and will see the wisdom in time if you practice the precepts you preach to him, but it will not help him if you teach him to be frugal and live to please your own palates. Then he will be all the more determined to have his fling when your authority over him has passed with the waning years.

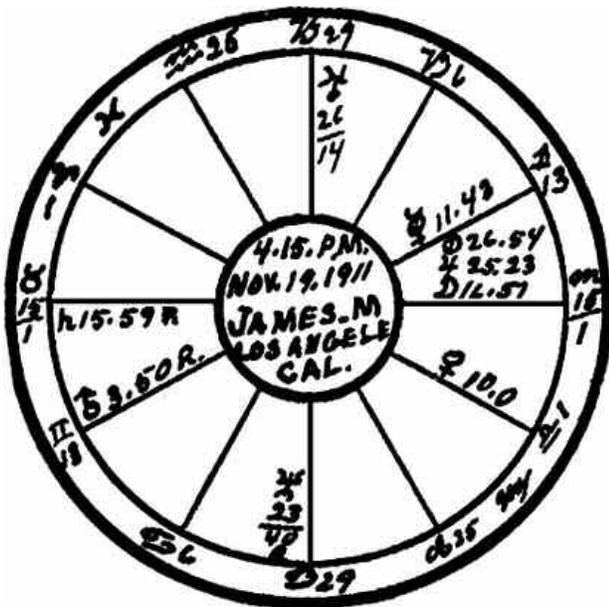
James M. J., born November 19th, 1911, Los Angeles, Calif.

Here we have a youngster with Saturn rising in Taurus, opposition to the Moon. Saturn is cruel, relentless and obstructive. Taurus is fixed and stubborn, determined to have its own way, Scorpio is also unfeeling and without sympathy and the Moon takes on the nature of the sign it is in; so if there were no other influences to be consid-

ered, we would have to judge that James is extremely selfish, cruel, and unsympathetic. But Venus, the planet of love, is in good aspect to Mercury, the planet of mind. This at once takes the edge off the indication of cruelty, and the spiritual influence of the Sun conjunction Jupiter, the planet of benevolence, cannot be underestimated as a factor in mellowing the nature. Thus, by synthesizing the auguries we come to the conclusion that James is going to be very strong-willed, and determined to have his own way, but although he may at times under adverse planetary conditions seem cruel and unsympathetic, there is nevertheless a noble and kindly side to his nature. This side should be fostered by the parents to the utmost of their ability. Scorpio, the great healing sign, being so strongly fortified by the presence of the Sun, Moon and Jupiter, shows that he will make an excellent surgeon, and that is a vocation where there is more scope for kindness and cruelty, than in any other profession. By vivisection and experimental operation a surgeon may cause unspeakable misery to his fellowmen and animals. He may also earn the everlasting gratitude of sufferers by constructive surgery. If the parents can suppress the cruel ride of James' nature and foster the kindly side, they may make him a great benefactor to the world and make it possible for him to attain a most wonderful soul-growth. They have a great opportunity, and a great responsibility. May God help them to bring out the best in their child.

Should it appear however, that he does not soften as readily as we hope, beware of letting him go into the medical profession, for when he sees blood it will harden his nature further, and God has provided another way for him which will automatically soften the nature. We find Venus, the planet of art and music, in her own sign, Libra, which expresses the beautiful and noble; she is well aspected by Mercury, the planet of mind, and Mars, the planet of dynamic energy, showing that James has musical ability. The Sun and Jupiter are also in good aspect to Neptune and Uranus from the seventh house which indicates the public. Neptune gives a weird touch to the musical temperament which makes those who have it different from the general run of musicians. This is perhaps the safest road for James, or it may be that with music as a safeguard he will be all right as a healer; that will be for the parents to judge, and they should not by any means neglect cultivation of the musical talent even if it is decided to let him pursue the medical profession.

Saturn in Taurus will make James frugal in his food, the Moon in Scorpio will make elimination of waste almost too free, and as the Sun, the giver of life, is conjoined with the expansive Jupiter, we may judge that James will have a very long life and good health. Saturn



Vocational Readings for Young Men and Women

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

WINIFRED C., born July 25th, 1898, 10 p.m., at Minneapolis, Minn.

At your birth four Cardinal signs were on the angles—East, West, North and South. This makes you active and ambitious to advance in whatever work you undertake, and that is a good trait, for it is *“not doing more than the average that keeps the average down.”* Hard work is the true secret of success.

There are thirteen degrees of Taurus, and the same number of Gemini in the second house, ruling your income, therefore both Venus and Mercury are co-rulers, and both are in the sixth house which shows the service you must render. There Venus is intercepted in the mercurial sign Virgo, which rules nursing, agencies, trading and kindred professions, but that is latent because Virgo is intercepted. Saturn, the tenth house ruler, is square Venus, and there is no other aspect to help her; hence, if this configuration should have bred a liking in you for any of the Virgo professions, shun them, they will bring you loss and failure. Mercury in the fifth-house sign, Leo, is well fortified by good aspects to the Moon and Neptune, and as Saturn, the tenth house ruler is well aspected with the Sun, in its own sign, it appears that you will do well in a government position connected with education.

There is, however, also a very strong indication of marked success in another sphere of endeavor. The feminine planets, Moon and Venus, are prime signifiers of marriage for a man, and the masculine planets, Sun and Mars give similar indications for a woman. In your horoscope we find the gallant Mars trine with the genial Jupiter, who is on the cusp of the house of marriage, and the Sun is between them in benefic aspect to both from the heart-sign Leo, while Libra, the sign of the lovely Venus, is on the seventh house. This shows that you will find that rarest of all treasures, a companion of the heart, and a home that will be a bit of heaven on earth. On this great good fortune we sincerely congratulate you. While you are waiting for this to materialize, the other vocation will give you an outlet for your energies.

H. S. Smith, born June 11th, 1894, at 0:33 a.m., Sun-time, Columbus, Ohio.

At your birth we find the listless, vacillating Common signs on the angles with Mars, the energizer, opposing the Moon and squaring the Sun. This shows that to be successful in life you must first do some serious work with yourself if you have not already done it. You must

cease looking here there and everywhere for opportunities and throwing one thing away after another; only by sticking patiently to one thing can you make a success at anything. Saturn, the planet of sarcasm, is square Mercury, the planet of mind and speech. This makes you critical and sarcastic, particularly to those you work with; and Mars, the planet of impulse, square the Sun, makes you too rash and ready to change. These things are not pleasant to say, and we are saying them as gently as possible; you may even think we are wrong, but if you will weigh this carefully, you will see that you either have, or have had these faults, which militate against your success.

You have also good qualities, but as this is not a character reading it is not necessary to go into that matter, all we wanted was to show you what hindered you in finding your place.

The sixth and tenth house rulers, the Sun and Jupiter, are conjoined in a sign of travel, and Sagittarius, another migratory sign, is on the tenth cusp. This shows that you will succeed best in a vocation which calls for a traveling life, and as Leo, the fifth-house sign, is on the cusp of the house of service, we may judge that this should be a fifth house occupation, probably for entertainments or amusements, or even in connection with the promotion of stock companies. If you look for an opening in the fields indicated, you will find your proper sphere, and once you have found it success is indicated in your horoscope.

We lose vigor through thinking continually the same set of thoughts. New thought is new life.

An evening paper remarks that “many a wife whose husband is at the front is telling of dreams which have amounted almost to predictions,” and illustrates the observation with the following story: “When the celebrated Lord Dufferin was British Ambassador at Paris, he dreamt that he was in a hearse and being conveyed to the cemetery. Not long after dreaming this Lord Dufferin was about to step into a lift at an hotel, but noticing that the attendant resembled in every particular the driver of the hearse in question, he decided to walk down the stairs instead. The lift fell with a crash, and all who were in it were instantly killed.”

We sleep, but the loom of life never stops, and the pattern which was weaving when the sun went down is weaving when it comes up tomorrow.—Beecher

Studies in The Rosicrucian Cosmo Conception

* * * * *

Acquiring First-Hand Knowledge

By Kittie Skidmore Cowen

IN OUR previous studies in the *Cosmo* we have learned that man is in reality spirit, clothed in varying forms of density corresponding to the regions wherein he is working out his destiny. We have learned that we begin as tiny sparks (children) in God's great school where the lessons to be learned are the extracts of experience. And in this school we must remain, returning day after day (rebirth after rebirth) until we shall "become perfect even as our Father which is in heaven is perfect."

This is one of the direct commands of Christ that has for ages puzzled students of the Bible as well as theologians, for each and all know very well that in one short life, the attainment of perfection like unto that of the Father is wholly impossible. And so, much valuable time has been spent by students and theologians alike, in vain endeavors to make facts as we know them coincide with the attainment of what is known to be an impossibility, and yet is commanded by the Son that it be accomplished.

The error has ever been that seeing and knowing only a small part of God's great plan, we have mistaken it for the whole. Certainly in one short life we can not attain perfection, but God, the great Teacher, gives no impossible tasks to His children. No earthly teacher would ever dream of requiring that a pupil, be he ever so mentally gifted, complete his lessons for the year in one short day. And neither does a loving, compassionate Father, who "knoweth our frame," place impossible tasks before His children and command that they be performed in an inadequate length of time.

On page 188 of the *Cosmo* we find a logical solution of the performance of this seemingly impossible task: "The evolutionary scheme is carried on through five worlds in seven great Periods of Manifestation, during which the virgin spirits, or evolving life (our present humanity), becomes first man—then a God."

It is very evident from the foregoing statement that the virgin spirits, now known as man, have passed through a phase of evolution or growth before reaching their present status—man—and still have another phase to pass through before they reach the divine perfection commanded by the Christ. And this takes us back to the real beginning of our Solar System. On page 188 of the *Cosmo* we are told: "In the beginning of a Day of Manifestation it is taught that a certain Great Being (designated in the Western World by the name of God, but by other names in other parts of the earth) limits Himself to a certain portion of space, in which He elects to create a Solar System for the evolution of added self-consciousness." This space "He fills with His aura, permeating every atom of the Cosmic Root-substance of that particular space with His life, thus awakening the activity latent within every inseparable atom.

"This Cosmic Root-substance is an expression of the negative pole of the Universal Spirit, while the great Creative Being we call God (of whom we, as spirits, are part) is an expression of the positive energy of the same Universal Absolute Spirit. From the work of one upon the other, all that we see about us in the Physical World has resulted. The ocean, the Earth, every thing we see manifesting as mineral, plant, animal, and human forms, all are *crystallized space*, emanated from this negative Spirit-substance, which alone existed at the dawn of Being. As surely as the hard and flinty house of the snail is the solidified juices of its soft body, so surely all *forms* are crystallizations around the negative pole of Spirit.

"God draws from the Cosmic Root-substance outside His immediate sphere; thus, the substance within the nascent cosmos becomes denser than it is in Universal space, between Solar Systems.

"When God has thus prepared the material for His habitation, He next sets it in order. Every part of the system is pervaded by His consciousness, but a different

modification of that consciousness in each part or division. The Cosmic Root-substance is set in varying rates of vibration and is therefore differently constituted in its various divisions, or regions. And so this is the manner in which the worlds came into being and are fitted to serve different purposes in the evolutionary scheme.

“Each of these worlds have a different ‘measure’ and rate of vibration. In the densest World (the Physical) the measure of vibration, though in the case of light-waves reaching a rate of hundreds of millions per second, is nevertheless infinitesimal when compared to the rapidity of the vibration in the Desire World, which is next to the Physical. To get some conception of the meaning and rapidity of vibration, perhaps the easiest way is to watch the heat vibrations rising from a very hot stove, or from a steam radiator near a window.

“It must be borne constantly in mind that these Worlds are not separated by space or distance, as is the earth from the other planets. They are states of matter, of varying density and vibration, as are the solids, liquids and gases of our Physical World. These Worlds are not instantaneously created at the beginning of a Day of Manifestation, nor do they last until the end; but as a spider spins its web thread by thread, so God differentiates one after another of the Worlds within Himself, as the necessity arises for a new condition in the scheme of evolution in which He is engaged. Thus have all the seven Worlds been gradually differentiated as they are at present.

“The highest Worlds are created first, and as involution is to slowly carry the life into denser and denser matter for the building of forms, the finer worlds gradually condense and new Worlds are differentiated within God to furnish the necessary links between Himself and the Worlds which have consolidated. In due time the point of greatest density, the nadir of materiality, is reached. From that point the life begins to ascend into higher Worlds, as evolution proceeds. That leaves the denser Worlds depopulated, one by one. When the purpose has been served for which a particular World was created, God ends its existence, which has become superfluous, by ceasing within Himself the particular activity which brought into being and sustained that World.

“The highest (finest, rarest, most ethereal) Worlds are the first created and the last eliminated, while the three densest Worlds, in which our present phase of evolution is carried on, are but comparatively evanescent phenomena incident to the spirit’s dip into matter.”

And now having learned how and for what purpose the various Worlds were created, we will again turn our attention to the virgin spirits (man) whose evolution is being carried on in these various Worlds. On page 188 of

the *Cosmo* we find the following account: “At the beginning of Manifestation God differentiates *within* (not *from*) Himself these virgin spirits as sparks from a Flame of the same nature, capable of being fanned into Flames themselves. Evolution is the fanning process which is to accomplish that end. In the virgin spirits are enfolded all the possibilities of their Divine Father, including the germ of independent Will, which makes them capable of originating new phases not latent in it. The latent *possibilities* are transformed into dynamic powers and available faculties during evolution, while the independent Will institutes new and original departures—or Epigenesis.

“Prior to the beginning of the pilgrimage through matter, the virgin spirit is in the World of Virgin Spirits, the next to the highest of the seven Worlds. It has Divine Consciousness, but not self-consciousness. Self-consciousness, Soul-power, and the Creative Mind, are the faculties or powers to be attained by evolution.

“When the virgin spirit is enmeshed in the World of Divine Spirit, it is blinded and rendered utterly unconscious by that matter. It is as oblivious to outside conditions as is man when in the deepest trance. This state of unconsciousness prevails during the first period.

“In the Second Period it rises to the dreamless sleep state; in the Third Period it reaches the dream stage, and in the middle of the Fourth Period, at which we have now arrived, the full waking consciousness pertaining only to the lowest one of the seven Worlds. During the remaining half of this Period, and the entire three remaining Periods, man must expand his consciousness so as to include all of the six Worlds above this Physical World.

“When man passed through these Worlds in his descent, his energies were directed by higher Beings, who assisted him to turn his unconscious energy *inward* for the building of proper vehicles. At last, when he was far enough advanced and equipped with the threefold body as a necessary instrument, these higher Beings ‘opened his eyes’ and turned his gaze *outward* upon the Chemical Region of the Physical World, that his energies might conquer it.

“When he has fitted himself by his work in the Physical Region, his next step in progress will be toward an expansion in consciousness that will include the Etheric Region; then the Desire World, etc.”

There are seven periods or successive rebirths of our earth, and in the Rosicrucian terminology they are designated by the following names, beginning with the first: The Saturn Period, the Sun Period, the Moon Period, the Earth Period, the Jupiter Period, the Venus Period, and the Vulcan Period.

These Periods have nothing whatever to do with the

planets which move in their orbits around the sun in company with the earth; the Periods are “simply past, present, and future embodiments of our Earth,” conditions through which it has passed, is now passing, or will pass in the future.

“The three first mentioned Periods (the Saturn, Sun and Moon Periods) have been passed through. We are now in the fourth, or Earth Period. When this Earth Period of our Globe has been completed, we and it shall pass in turn through the Jupiter, Venus and Vulcan conditions before the great septenary Day of Manifestation comes to an end, when all that now is will once more be merged in the Absolute for a period of rest and assimilation of the fruits of our evolution, to re-emerge for further and higher development at the dawn of another Great Day.

“The three and one-half Periods already behind us have been spent in gaining our present vehicles and consciousness. The remaining three and one-half Periods will be devoted to perfecting these different vehicles and expanding our consciousness into something akin to omniscience.”

The journey made by the virgin spirits from unconsciousness to omniscience, unfolding their latent possibilities into kinetic energy, is a process of marvelous complexity and one which will require much thought and careful study. But before we go further into the work there are just a few points that I would like the reader to note:

First, that when God created our Solar System, His first act was to seek out an appropriate place in space. Next He permeated the Cosmic Root-substance which alone occupied and filled this space selected. Every part of this space He pervaded with His consciousness, but He used a different modification of that consciousness for each part or division, and that set the Cosmic Root-substance in varying rates of vibration, and varying rates in vibration are what constituted the various divisions or regions. The rate of vibration just as truly determines the character of a world as it does the kind of figure formed by drawing a violin bow across the edge of a glass plate on which sand has been scattered. And thus, it was through these varying rates of vibration, set in motion by different modifications of the Divine Consciousness, which produced or created the seven Worlds which constitute the region wherein our development has been, is being, and will continue to be carried on.

The second point: That man himself is pure spirit begotten by the Father alone within Himself as sparks from a Flame. He is of the same nature as the Flame (the Father) and capable of being himself fanned or evolved into a Flame. He has Divine Consciousness and enfolds all the possibilities of his divine Father, including the

germ of an independent will, which makes him capable of originating new phases, not latent within himself. His latent possibilities he will transform into dynamic powers and available faculties, during evolution. With his independent will he will institute new and original departures or, in other words, he will have the free-will to inaugurate something entirely new. This is Epigenesis, the force that provides the element of originality and gives scope to the creative ability which the evolving man is to cultivate that he may become a God—“Perfect, even as our Father which is in heaven is perfect.”

The first step toward perfecting man (the virgin spirits) was taken in the Saturn Period. Here the divine spirit was awakened and man was given the thought form of a dense body.

The next step was taken in the Sun Period. Here the life spirit was awakened and man was given the germ of a vital body.

The next step was taken in the Moon Period. Here the human spirit was awakened and man was given the germ of a desire body.

The next step was taken in the Earth Period. Here the germ of mind was given.

During the first three and one-half Periods which are behind us, the spirit came down into matter by crystallizing itself into bodies. The result was the growth of the threefold body, the focus of mind, and the attainment of self-consciousness. In the remaining three and one-half Periods man will transmute his threefold body into a three fold soul, and then amalgamate the threefold soul with the mind. Man then will have become perfect, like unto his Father which is in heaven.

What we can do is a small thing; but we can and will aspire to great things. Thus, if a man cannot be great, he can yet be good in will; and what he, with his whole heart and mind, love, and desire, wills to be, that without doubt he most truly is.

So long as there is work to do there will be interruptions—breaks in its progress—And it is a part of one’s character growth to bear these timely or untimely interruptions without any break in good temper or courtesy.

Shun idleness, it is the rust that attaches itself to the most brilliant metals.—Voltaire.

I’ll bind myself to that which, once being right, will not be less right when I shrink from it.—Kingsley.

It is not the spurt at the start but the continued unrelenting, unshaking advance that wins the day.

Nutrition and Health

* * * * *

The Pocketbook and the Cookbook

Eva G. Taylor

THE young housekeeper of moderate, or very slender means, who has not learned to plan—or devise expedients—is often in despair over the modern cook-books, recipes, and menus. They call for so much more than she can afford in the way of materials—yet she has the young housekeeper's laudable ambition to provide the very best meals possible. She feels that her reputation as a housekeeper is at stake; she cannot afford to stint in materials—but there, in sharp contrast to her housewifely pride—is the limited income. She consults recipe after recipe—studies the columns in the "Home departments" of various periodicals, but alas—she finds to her dismay that nearly all the modern menus are compiled for those who can afford at least one servant, and who never need to use leftovers. The recipes and menus designed for those housekeepers whose minimum resources for table expenditure represent the maximum figure of her entire income for all purposes, are hardly available for her—even after much pruning. The chief thing to be sought after is good nutritious food in constant variety, at the least expense. Many older housekeepers have learned all this through experience—often-times distressingly trying. The girls who have had wise mothers, or who have had the benefit of thorough training in domestic science, are in the minority. The average girl leaves school or shop to assume a wife's duties and finds herself wholly unequipped for the responsible vocation. If the young matron be wise, she will make her home and its care her first object. She will make herself proficient in domestic science at all cost. The lesson may be a difficult one—for we are assuming that the young bread-winner to whom she looks for support, is confronted by one of the serious problems of the age—a small salary, and high expenses. Her experiences therefore will be distressing at times. She may be ashamed to confess her ignorance of simple details, and pride leads her to refuse to ask assistance of older housekeepers. Besides (and believe me this lies at the root of many other troubles) she is ashamed of her limited finances. Our modern girls are inoculated with a certain foolish

pride arising from false standards and conditions. They are ashamed to confess, even to their closest friends, that their table allowance is smaller than the complacent compilers of menus assume the minimum expenditure to be. They shudder at the bare thought of being regarded as "cheap" or stingy. The false standards of the age make them desire to be thought richer than they are. Failing to impress upon the young that there are forms of poverty more appalling than the financial one, wrong viewpoints are obtained. Being obliged to piece out a very limited income—count pennies, as it were—is not the worst type of poverty. It is a trial—also a test of fibre and ability, but it is nothing to feel the slightest humiliation over—like mental or moral—or spiritual poverty. This erroneous idea of the situation, this very attitude toward the artificial conditions which false aristocracy has created, is responsible for much misery and heartache and domestic tragedy. So the first lesson which the young matron of slender purse needs to learn is that economy is not stinginess, nor are careful habits of saving an evidence of poverty. She must reverse some of the age-standards in order to become efficient in household management, and a true helpmate to her husband. She cannot form correct ideals until she gets rid of the false ones. While she is still ashamed of her small table allowance, she will make no headway in the revision of her cook-book. She must not feel that her small economies are beneath her; that they savor in the least of cheap mediocrity. That is one of the wrong viewpoints. She must glory in her work—put the breath of the morning into it. It is the spirit that we put into things that makes all the difference between mediocrity and greatness—between the commonplace and the ethereal. We make too much of the mere physical in this age. We cannot be too careful, too cleanly, too strict in all that pertains to true hygienic living, but we must permit it to extend over all the planes of life—not limit it to the lowest.

Apples are wholesome and easily digested; eaten on an empty stomach before breakfast they make a good laxative.

Menu from Mt. Ecclesia

Breakfast 7:30 a.m.

Stewed Rhubarb
Entire Wheat Muffins, Puffed Rice
Honey
Coffee and Milk

Dinner 12 Noon

Cream of Tomato Soup
Lentil Roast, Stuffed Tomatoes with Turnips
Whole Wheat Bread, Butter, and Honey
Milk

Supper 5:30 p.m.

Tomato and Celery Salad
Olives and Cheese, Hot Corn Bread and Honey
Tea or Milk

Recipes

Entire Wheat Muffins

Be sure to get the entire wheat flour. If it is not possible to obtain it in your city, we would suggest buying a small old fashioned coffee mill, one that screws to the wall. Get the best fresh seed wheat and grind twice. Take two cups of the flour and moisten with milk the evening before, use just enough milk to stir with a spoon, cover and let stand until next morning, then add one heaping teaspoonful of baking powder, two tablespoonfuls of cream and salt to taste, stir well, drop into hot muffin pans (*be sure to have the pans hot*), place them in a hot oven immediately. Bake for twenty-five minutes.

Cream of Tomato Soup

Heat one pint of tomatoes and one-half pint of rich milk in separate pans, thicken both with flower to the consistency of thin gravy, cook each a few minutes, pour the thickened milk slowly into the boiled tomatoes, beating constantly, add one teaspoonful of butter and season to taste. Serve at once.

Lentil Roast

Soak one and one-half cups of lentils four hours in warm water, boil until soft and allow to cool. Grind one cup of bread crumbs, one cup of English walnuts, one clove garlic, one small onion with the lentils through a vegetable grinder. Fry until well browned in oil or butter, press into a shallow baking pan and bake for one hour. Slice and serve with brown gravy or tomato sauce. This also makes good filling for sandwiches or it may be sliced cold.

Stuffed Tomatoes with Turnips

Take fresh solid ripe tomatoes, hollow out the center, prepare the turnips by peeling and boiling in salt water, mash, and stuff into the hollowed tomatoes, sprinkle with

flour, place a small piece of butter on top of each tomato. After boiling the part excavated from the tomatoes with a little onion, salt and butter to flavor, pour this over the stuffed tomatoes and bake for twenty-five minutes.

Health Hints

Walk with the weight of the body on the toes, throwing the body forward, shoulders back, and chest out. An excellent exercise each morning is to place the hands on the hips, raise the body so that you stand on your tip-toes, walk about the room for a few minutes in this manner, raise the window and breathe long and deep while in this position. This will expand the lungs, and throws the body into a healthy poise.

High heeled shoes should never be worn, as the constant jar to the spine causes nervous irritation, and chronic constipation often results.

Early to bed and early to rise should be our motto, the hours from 10 p. m. to 6 a. m. should be devoted to rest for the body and work in the invisible world for the spirit. Late hours and useless reading is most injurious to the health, many wonder why they cannot sleep, and why they toss for hours on the bed before they are able to find rest, they do not realize that late hours of reading and study draws the blood to the brain. Two hours of mental work in the morning is equal to four hours at night, and the body does not suffer.

Remember that while your body is resting and building the wasted tissues, you as a spirit can do a wonderful work in the higher realms; we can train ourselves so that while we are asleep in the body, we are awake in the

heaven world, and helping the suffering and needy ones. The way to train for an invisible helper is very simple, all you have to do is to be a *visible helper* in the daytime, then you will very quickly be initiated into invisible helpship and be taught how to work at night when out of the body.

An apple at night before retiring, or the first thing in the morning is an excellent cure for constipation; it also clears the complexion, and keeps the system in good order.

Our greatest glory is not in never falling, but in rising every time we fall.

The Rosy Cross Healing Circle

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

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

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

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

December 3—10—18—24—30

January 1—7—14—21

February 3—10—17—23

Dear Friend;

I am getting along fine at times not nervous in my side any more, not so much headache, am not so dizzy as I used to be in my head. My brother, how thankful I am to you—for life is worth living when you feel good.

It is like beginning a new life, a heaven to me.

Brother, I am more than thankful to you.

Mrs. A. Van D.

Dear Friends:

My week is up again to-day so I send you this note. I

am glad to say I feel a good deal better. I certainly had a good treatment from the unseen helpers a week ago to-night for which I am very grateful.

Sincerely yours,

B. M.

AMOUNT OF SLEEP NECESSARY TO EFFICIENCY

There is a perennial crop of persons in this country who attempt to emulate the Edisons of the day in the matter of taking little sleep. Commenting on this, the *New York Medical Journal* says, editorially: "We do not know how much sleep Mr. Edison requires or takes, but we are informed that he is far from being in the most enviable state of health. We do know that most great men have needed more sleep and have taken more than has been credited to them. In one of our standard works on therapeutics the writer states that Napoleon took but four hours of sleep. Had the writer been as careful in his research in this matter as in others he would have found that Napoleon, who was blessed, it ever man was, with 'the constitution of an ox,' took between six and eight hours of sleep, and though he could go for long intervals without rest, always made up for such loss, on one occasion sleeping for thirty-six hours at a stretch.

"Benjamin Franklin, who was as thrifty of his time as he dared to be, and who was very robust, limited himself to six hours of repose but nonetheless, and if history of the robust great were looked into carefully it would be found that they had about as much sleep as the average man, and certainly few of them were foolish enough to get along with less than they craved.

"It is a greater gift to be able to sleep 'at will' and under any circumstances than to do with little sleep. More time is wasted in getting to sleep than in sleeping."

Many men owe the grandeur of their lives to their tremendous difficulties.—Spurgeon

Echoes from Mt. Ecclesia

* * * * *

The Vegetarian's Paradise

THIS is the last day of October, the doors and windows of the Editor's den are open as usual, the sun is shining, and the hills are turning green for we have just had some early rains and the vegetation is waking up after the dry summer; soon California will be clothed in her gorgeous garment of billions of wild flowers. In the garden are hedges of Calla Lilies in full bloom, Chrysanthemums of the most beautiful varieties, not to speak of the Roses; and the Geraniums are growing in hedges three, four, and five feet high, so rank and rapid that they are almost a nuisance. In the orchard the fig trees are getting ready to yield their winter crop of luscious fruit and on the ground is a new crop of string beans, radishes, green onions, and tomatoes galore. And that reminds us, we have not planted tomatoes for several years. When the gardeners find a bad tomato they throw it on the ground, where it rots then the seed takes root and gives us our crop for the next year. Just now there are blossoms, green, and ripe fruit on the large vines, and in other places the little tomato plants are coming up and getting ready to yield fruit in the spring. Even the cattle are getting vegetables, for as we cannot eat all this abundance ourselves. We planted a crop of carrots in the valley where they have grown to immense proportions with very little care; the gardener put one on

the scales the other day and it weighed six pounds. These we are now feeding to the cattle and getting the extract in our milk and butter. Surely California with its abundance of fresh fruit and vegetables all the year round is the paradise of the vegetarian.

And it is positively amusing to watch the employees, workers, and visitors who come here, the way they act and how our food works on them. Those who have been used to a meat diet usually approach the table very gingerly, as if they feared something undefinable and mysterious in connection with these new-fangled dishes. After a meal or two they become reassured, for the food tastes good; especially the whole wheat bread and the milk and home made butter. The other dishes also seem to be harmless, but the lack of meat evidently engenders a fear, either conscious or subconscious, that they are going to starve. They therefore develop a ravenous appetite and a number have gained thirty pounds in two months before they began to realize that they were getting the most nutritious diet in the world and that a person in ordinary health should eat sparingly thereof. But for a person in delicate health, this is, of course, the right road to health and it does our hearts good to see how all who come here in a run-down condition pick up in vitality, health, and strength.

The Subscription Wagon

Editor, Rays from the Rose Cross:

In the October magazine I read with much interest your comments on the paper situation and the trouble you are having, etc., and being in the newspaper business myself perhaps I can appreciate better than most people just what you are up against.

I do not like to see this magazine decrease in size, but would rather see it printed on an inferior quality of paper, news print if necessary; however, that is not the point. The point is to get the amount of subscribers to take care of the quality of paper you are using now. You say that if you had two thousand subscribers you could get along very nicely. This is my suggestion on how to get them—state exactly how many subscribers you need

to make this necessary amount and set, say January first as the date when they should all be in, and ask every reader to pledge himself to secure one or more subscribers in addition to renewing their own. On some such stunt as this I will pledge ten new subscribers by January 1, 1917 myself.

I am sure that there is not a man or woman, who ever read this magazine that would not like to see their friends read it, and who could interest a sufficient number of their friends to make up the necessary amount of readers. It is just a question of impressing everybody with the necessity of quick, concerted action.

Very sincerely,

E. J. Miller

This is a good suggestion and we hope it will work, for we have just learned that there has been a drop in our subscription list and we have now only 1049 paid private subscribers and 135 libraries have been paid for by friends, making a total of 1184 subscribers. 211 libraries are still on our free list. It is surely an uphill task to place a magazine of this nature before the world, and were it not for the substantial support of our friends for which we are very grateful, it would be an impossibility. But we are going to succeed, too many are putting their shoulders to the wheel to admit any obstacles to stop us. Readers have noticed, of course, that we cut out only standing articles which have no value for the yearly subscriber however important they are for the stranger, so there is still practically the same amount of space in the magazine as formerly.

But if we succeed in getting our two thousand subscribers by January 1, 1917 and add 16 more pages of articles of the same quality as we are printing at present it will surely be a satisfying magazine, satisfying to the writers, workers, and subscribers. So let everybody put

their shoulder to the subscription-wagon and run it right up hill No. 2000.

This is a specially good time to do something more constructive than "killing two birds with one stone." We have printed some nice cards giving seasonal greetings and announcing that the sender has ordered *Rays from the Rose Cross* sent to the friend whose name is written on the card. Every subscriber is interested in some friend and would like to have him or her know the comfort and beauty of our teachings. This is the "season of gift giving" and it is often a problem what to give. If you send in a subscription for a friend it will give you, him, and us pleasure, you will help the good work along toward the goal of a larger magazine, and you will have solved the problem of finding an appropriate gift. Maybe this will wholly change the channel of your friend's life. We know of cases where bread cast upon the water in that manner has had just that result. So let everybody send in a subscription, and we will mail the Card and the magazine so that it will reach the friend at Thanksgiving or Christmas as desired.

Library Propaganda Work

MOTTO: "A Cosmo in every Public Library."

Last month 12 *Cosmos* were placed in Public Libraries, and Pasadena, Calif., received a second volume as the students there found that one was inadequate to meet the demand. The other eleven were distributed as follows: Public Libraries of Long Beach, Eureka, and National City, California; Geo. Smith Public Library, Junction City, Kansas; Public Library, Providence, R. I.; Public Library, Duluth, Minn.; Carnegie Library, Nashville, Tenn.; State University of Ann Arbor, Mich.; Public and Masonic Library, Manchester, New Hamp-

shire Carnegie Library, Atlanta, Ga.; Piale's Library, Rome, Italy, received a "Cosmo," Rx. Philosophy in Questions and Answers, and Rx. Mysteries.

This is good for a beginning, and if the good work is kept up at that rate we shall soon accomplish our purpose. Our offer of giving a *Cosmo* free with every five subscriptions to the magazine is still open and an easy way to get the *Cosmo* into the library of your city is to either secure five new subscribers or else make five friends a Christmas present of the magazine.

THE GODS REMEMBER

Florence Earle Coates

The Gods remember always. We forget,
But they forget not; every debt,
Howe'er we falter and evade,
Maturing, must be paid.

They pity us, the Gods, but naught forgive,
Lest we, who slowly learn to live—
Children scarce wiser in our age than youth—
Should come to doubt their truth!

Loving the brave who strive and will not yield
Tho hurt and fallen on the field,
They teach us not from death to fly,
Lest we, indeed, should die!

For 'tis their will the soul shall rise
Above its earthly agonies:
Triumphant rise, as from the pyre
A phoenix, winged by fire!

FORWARD SPEED

Continued from page 46

some measure a parasite, and closing his ears to the Divine Voice.

To you, in this hour, most sacred by reason of what it contains for you, comes the Divine Voice, speaking through these pages, speaking from within yourself also, one and the same.

Forward Speed! Arise and scatter to the winds your selfish prudence, your self-pity, your self-esteem, and your fading earthly attachments; for you have arrived at the entrance to the Narrow Path. The inner spiritual life begins where the outer sense-life ceases. Arise, therefore, take up your Cross and follow me.

Heed this, 'tis the pass-word of the future Dispensation:

The good and true opens its bosom to the thrust of opposing forces everywhere, and their opposition is disarmed and lost in the love it sheds upon them.

VEGETABLE MEDICINES

Many foods are medicinal as well as nutritious. Household remedies a couple of generations ago included onions for colds and rheumatism, cabbage for skin troubles, spinach as a laxative, tomatoes and carrots to stimulate the liver.

The medicinal properties of onions depend probably upon a powerful sulphur oil called allyl sulphide. They produce sleep, promote digestion, are a remedy for coughs and colds and are said to allay the pains of rheumatism.

Turnips and parsnips contain an oily principle that accounts for their traditional value as an aperient and diuretic, while their juices are an old country remedy for coughs and hoarseness. Potatoes also contain a drug called sotanin, which has diuretic properties.

Cabbages are rich in sulphur; therefore, they are good for persons with scurvy and scrofula. Spinach is eaten as a laxative and blood medicine. The former quality is due to its easily digested fibers; the latter to the large amount of iron contained in its juice.

The tomato has been called vegetable mercury because of the presence in it of a principle which stimulates the liver and produces salivation when taken in concentrated form. Carrots have a similar action for a similar reason, due to a drug called carotene, which they contain.

So live with men as if God saw you; so speak with God as it men heard you.—Seneca.

It is more men that the world wants, not more systems. It is character that our modern life waits for to redeem and transform it; and conduct as the fruitage of character.

The blessed work of helping the world forward happily does not wait to be done by perfect man.—Eliot.

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.

ASTROLOGY BY CORRESPONDENCE

To us, Astrology is a phase of Religion, and we teach it to others on conditions 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.*

THE ROSICRUCIAN COSMO CONCEPTION
GIVEN AWAY!

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

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