

MARCH 1918

Rays from the Rose Cross



A Magazine of Mystic Light

EDITED BY MAX HEINDEL

FREE MASONRY AND CATHOLICISM

THE ASTROLOGICAL ORIGIN OF
CONSCIOUSNESS

WHERE IS THE SOUL DURING
UNCONSCIOUSNESS?

GOD AND THE WAR

THE CAVES OF LA JOLLA

TWO DOLLARS A YEAR

TWENTY CENTS A COPY



RAYS FROM THE ROSE CROSS



EDITED BY



MAX HEINDEL

VOL 8

OCEANSIDE, CALIFORNIA MARCH, 1918

NO. 11

General Contents

The Mystic Light

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

The Question Department

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

The Astral Ray

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

Studies in the Rosicrucian Cosmo-Conception

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

Nutrition and Health

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

The Healing Department

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

Echoes from Mount Ecclesia

News and Notes from Headquarters

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

* * * * *

MARCH 1918

Freemasonry and Catholicism

ARMAGEDDON, THE GREAT WAR, AND THE COMING AGE

THE chart printed in our October issue shows that there was an Age when humanity lived in peace and happiness under the guardianship of a ruler who held the *double office* of King and Priest, being both temporal and spiritual head of the *double sexed* human race. He is called Melchizedek in the Bible terminology, and it is said that he was King of Salem, which means Peace. Since then humanity has been divided into *two* sexes, male and female, and placed under the dual rulership of a King, having dominion over their temporal affairs and aiming to advance them by industry and *statecraft*, and a Priest exercising a *spiritual authority*, a priestcraft, for what they consider the *eternal* good of their charges.

The statecraft exercised by the sons of Cain hold up the *male* ideal, *Hiram Abiff*, the Master craftsman, the Son of *Fire*, while the sons of Seth as Priestcraft uphold the *female* ideal in the *Virgin Mary*, the lady of the sea.

Thus fire and water, male and female, Church and State, are opposed to each other with the inevitable result that a great war has been waged ever since, that sin, sorrow and death are rampant, and that humanity are praying for the day of redemption, when the two streams shall be united in the Kingdom of Heaven, where there is *neither marrying nor giving in marriage*; and where reigns Christ, the King of Peace, exercising the *dual* office of King and Priest, after the order of Melchizedek, for the good of all.

But this new environment can not come into existence in a day. It requires ages of preparation,

not only of the land itself, but of the people who are to inhabit it. And in order to gain an idea of what that land is like, and how the people are constituted, it will be helpful to consider the evolutionary career of humanity which has brought us and the land where we live to our present status; that will then give us the perspective to see what is in store for us in the future.

The Biblical and occult traditions agree with science that there was a time when darkness brooded over the deep of space, where the material for the coming earth planet was being gathered together and set in motion by the Divine Hierarchs; that this stage was followed by a period of luminosity, when the dark cloud of matter had become a fire mist; that this was followed by a period when the cold of space and the heat of the planet-in-the-making generated an atmosphere of steam close to the fiery core and mist further from the fiery center.

When the mist had cooled sufficiently it fell again as rain upon the fiery core, to be re-evaporated, and this continued in endless cycles, until by repeated boiling of the waters, an incrustation began to form around the fiery core, and upon the islands of crust in the ocean of fire we first learn of humanity dwelling in solid physical bodies, which were of course very dissimilar to those we have today. During the next stage the crust of the earth became sufficiently strong to cover the whole inner core, and humanity lived then in the basins of the earth, in the land of mist, which was so dense that breathing was accomplished by means of gill clefts similar to those of the fishes

and still seen in the human embryo.

When the mists of Atlantis commenced to settle, some of our forbears had grown embryonic lungs and were forced to the highlands years before their compeers. Therefore they wandered in the wilderness, while the promised land as we know it today was emerging from the lighter fogs, and at the same time their growing lungs were fitting them to live under the present atmospheric conditions. Two more races were born in the basins of the earth after the pioneers had left it. Then a succession of floods drove them all to the highlands. The last flood took place when the Sun by precession entered the watery sign Cancer, about ten thousand years ago, as told Plato by the Egyptian Priests.

Thus we see there is no sudden change of constitution of environment for the whole human race when a new epoch is ushered in, but an overlapping of conditions which makes it possible for most by gradual adjustment to enter the new condition. Though the change may seem sudden to the individual when the preparatory work has been accomplished unconsciously. The metamorphosis of a frog from a denizen of the water to the airy element gives an analogy of the past emergence of humanity from the continent of Atlantis to the Rainbow Age of Aryana. And the transformation of an earth worm to a butterfly soaring the skies is an apt simile of the coming change from our present state and condition to the New Galilee where the Kingdom of Christ will be established.

What the change in the human constitution and environment is to be may be seen by examining the past conditions as outlined in the Bible, which agrees with the occult traditions in the main points. This New Heaven and New Earth is now in the making. When the heavenly time marker, the Sun, came into Aries by precession, a new cycle commenced and the glad tidings were preached by Christ. He said by implication that the New Heaven and Earth were not ready then, when He told his disciples "whither I go, you cannot *now* follow, but you shall follow afterwards; I go to prepare a place for you and will come again and receive you."

Later, John saw in a vision the New Jerusalem

descending from Heaven, and Paul taught the Thessalonians *by the word of the Lord* that those who are Christ's at his coming shall be caught up *in the air* to meet him and be with him for the Age. This is in line with the tendencies shown by past developments. The Lemurian lived very close to the fiery core of the earth. The Atlanteans inhabited the basins somewhat further away from the center. The Aryans were driven by the flood to the hilltops where they are now living. And the citizens of the coming Age will thus inhabit the air.

But we know that our dense body gravitates towards the center of the earth; therefore, a change must take place, and Paul tells us that flesh and blood cannot inherit the Kingdom of Heaven. But he also points out that we have a *soma psuchicon* (mistranslated natural body), a *soul body*, and this is made of ether, which is lighter than air and therefore capable of levitation. This is the Golden Wedding Garment, the Philosopher's Stone, and the Living Stone, spoken of in some of the ancient philosophies as the Diamond Soul; for it is luminous, lustrous, and sparkling—a gem of greatest price.

It was also called the *Astral Body* by the Medieval Alchemists, because of the ability it conferred upon the one who has it to transverse the starry regions. But it is not to be confounded with the Desire Body which some of the modern pseudo-occultists mistakenly call the Astral Body. This vehicle will eventually be evolved by humanity as a whole; but also during this change from the Aryan epoch to the ethereal conditions of the New Galilee, there are pioneers who precede their brethren, as the original Semites did in the change from Atlantis to Aryana.

Christ mentioned this class in Matthew, 11th chapter, 12th verse, when He said: "The Kingdom of Heaven suffereth violence, and the violent take it by force." That is not a correct translation. It ought to be, "The Kingdom of the Heavens has been invaded" (the Greek is *biaxetai*), "and invaders seize on her." Men and women already have learned through a holy helpful life to lay aside the body of flesh and blood, either intermitently or permanently, and to walk the skies with winged feet, intent upon the business of their

Lord, clad in the ethereal wedding garment of the new dispensation.

This change may have been accomplished through a life of simple helpfulness and prayer as practiced by devoted Christians, no matter with what church they affiliate, if they follow the path of the Sons of Seth. Others have attained by following the specific exercises given by the Rosicrucians. And thus the process of the unification of the two streams is already under way. But the war between the flesh and the spirit is still raging in the breast of most people as fiercely as it was in the days when Paul gave vent to his pent up feelings, and told us how the flesh was warring against the spirit within himself, and how he did the wrong things which he would not do, and omitted the good deeds which he aspired so ardently to perform.

Nor will the struggle ever cease for the Mystic Mason until he has learned to build the Temple made without hands, and it is not completed until he has come to the Eighteenth (1x8) Degree, which is the Degree of the Rose Croix. This is the ultimate of the Thirty-third Degree, for three times three are nine, and one plus eight is nine. Nine being the highest degree in the Lesser Mysteries, he who has passed this degree of the genuine Mystic Order is then, and then only, the *widow's son of nine*, or *Nain*, ready to be raised by the strong grip of the Lion of Judah's paw to the Kingdom of the Heavens, there to receive the "well done, thou good and faithful servant," "enter into the joy of your Lord," for "Him that overcometh will I make a *Pillar* in the House of God; thence he shall no more go out." He is then immortal, loosed from the wheel of Birth and Death.

Summary

In conclusion, it may be well to sum up the points which have been made in these articles on Freemasonry and Catholicism, it being understood that the term Catholicism, as used in these articles, does not refer to the Roman Catholic Church alone, but Catholic is taken in the sense of *Universal*, so that the term includes all movements inaugurated by the Sons of Seth, the Priestcraft.

The origin of the temporal and spiritual streams of evolution are as follows:

Jehovah created Eve, a human being.

The Lucifer Spirit Samael united with Eve and begat a semi-divine son, Cain. As he left Eve before the birth of the child, *Cain was the son of a widow, and a Serpent of Wisdom.*

Then Jehovah created Adam, a human being like Eve.

Adam and Eve united and begat a child, human like themselves, whose name was Abel. Jehovah, being the Lunar God, is associated with water, hence there was enmity between *Cain the Son of Fire* and *Abel the Son of Water*. So Cain slew Abel and Abel was replaced by Seth.

In time and through generations, the Sons of Cain became the *craftsmen* of the world, skilled in the use of fire and metal. Their ideal was *male*, Hiram Abiff, the Master workman.

The Sons of Seth, on the other hand, became the *churchmen*, upholding the *feminine* ideal, the Virgin Mary, and ruling their people by the magic *water* placed at their temple doors.

Various attempts have been made to unite the two streams of humanity and emancipate them from their progenitors, Jehovah and the Lucifer Spirits.

With this end in view the symbolical *Temple* was built according to the instruction of *Solomon*, the Son of Seth and the Molten Sea was cast by *Hiram Abiff*, the Son of Cain, but this effort was frustrated as we have seen, and the attempt at unification proved abortive.

Later Moses, the divinely appointed leader of the old dispensation, who, reborn as Elijah, guided humanity through its ages of infancy, was finally embodied as John the Baptist, the herald of the new dispensation, the Christian Era. At the same point in time the other actors in the World Drama were also brought to birth that they might serve their brothers.

At the casting of the Molten Sea, *Hiram Abiff* had been given the baptism of fire by Cain, which freed him from the *Lucifer Spirits*, also a new Hammer and a new Word. When the new Era dawned he was born as Lazarus, the widow's son of Nain, and raised by the strong grip of the lion's

paw to the rank of Immortals as Christian Rosenkreuz.

Solomon, the Son of Seth, was reborn as *Jesus*. The *baptism of water*, administered by John as representative of Jehovah, freed him also. He yielded his body at that moment to the descending Christ spirit and ranged himself with the new leader.

Religion has been terribly tarnished in the course of time. Its pristine purity has long since vanished under the regime of creed. It is no longer *Catholic*, that is to say, *Universal*. Sects and *isms* have branched out in one direction and another, but still *Jesus* from the invisible worlds enfolds in his love all *the Sons of Seth*, who call upon his name *by faith*, and will eventually unite the scattered churches in the Kingdom of Christ.

Christian Rosenkreuz was given charge of the Sons of Cain who seek the light of *knowledge* at the sacred fires of the Mystic Shrine. As the creative energy implanted by their divine ancestor Samael caused Cain to work and originate, so this same spiritual urge prompts his descendants to work out their own salvation through the fire of tribulation, and fashion for themselves the Golden Auric Wedding Garment, which is the "Open Sesame" to the Invisible World. And though the cleansing blood of Jesus is an absolute necessity to millions of weaker brothers, there can scarcely be any question when we assert that *the more men and women engage in Mystic Masonry to conscientiously build this Temple of the Soul, the sooner we shall see the second advent of Christ, and the stronger will be the race he shall rule by the law of love.*

THE END

"THE VICARIOUS ATONEMENT"

Editor's Note—This article was sent us many months ago. It has no signature, hence we cannot name the writer.

The subject of Vicarious Atonement is one around which a great deal of uncertainty has clung from the time of the first enunciation of the doctrine down to the present time. The doctrine of Vicarious Atonement, viz., atonement by substitu-

tion, has raised many questions and prompted many objections, some of which we will consider.

This doctrine, briefly stated, is as follows: Christ, the only begotten son of God, came to earth, was crucified, and died, and then rose from the grave. His sacrifice was accepted by God as a propitiation for the sins of men. His blood was thus given the power to cleanse men from their sins. All necessary to avail one's self of this cleansing agent and to gain eternal life thereby was to believe the doctrine as stated, viz., to have faith in Christ's power to save—then to obey his commandments and do his works.

Among the questions and objections which this doctrine has evoked are these: Just what does the Vicarious Atonement do for the individual and in what way? How can the death of one man, even though he be divine, have any bearing upon the eternal salvation of another? How can we reconcile our ideas of a God of Love with one who requires the death of any man in order to satisfy what would appear to be his revenge for transgression of his law? How can blood have any cleansing properties?

The answers which the Rosicrucian Philosophy gives to these questions is somewhat as follows:

The spread of religion in all ages has been accomplished through two chief agencies, viz., the school of knowledge and the school of faith. The former, using the mind as its most active instrument, has through the aid of those advanced Beings who are guiding our evolution, come into possession at various times of a certain degree of superphysical or supersensible knowledge, dealing with the cosmic scheme of evolution and man's part in it. This school is evidenced in modern days by various exoteric societies; such as the Rosicrucian Fellowship, behind which are corresponding esoteric societies.

The school of faith, using the heart as its most active instrument, accepts the doctrine of life and religion which its priests and ministers give to it. The doctrine of Vicarious Atonement is the most fundamental doctrine of the school of faith.

Now we will first observe what the school of knowledge teaches in regard to Christ and His mission of salvation. Then we will see how the

doctrine of Vicarious Atonement leads to the same line of action essential for spiritual development, as do the teachings given in the school of knowledge, and that therefore the doctrine of Vicarious Atonement is merely a different statement of the same means to the same end. We shall see that the "Living of the Life" is the all-essential thing and that it matters comparatively little what the agent is which induces us to so live. We shall find that salvation is merely the opportunity to progress in our evolution and does not mean a ticket of admission to any region of perpetual joy.

The teaching of the school of knowledge, briefly stated, is as follows: The object of the present phase of evolution is to "build the Christ within." That is, we are to build that vehicle which shall constitute "The Wedding Garment" and which it is necessary to possess if we are to continue our advance in evolution through the 6th and 7th Epochs of the present earth period. The "building of the Christ within" means the development of the Intellectual Soul and its absorption by the Life Spirit, thus constituting a vehicle for the latter.

The Intellectual Soul is the concentrated wisdom extracted from the feelings, emotions, thoughts and ideas of life. It is built primarily through the agency of altruism and unselfishness, backed by a purification of desire. These three attributes have largely been made possible through the advent of Christ, who purified the psychic atmosphere of the earth by permeating it with his own highly evolved desire body.

The desire body of man is now composed of purer desire stuff than in the days previous to Christ and therefore it is easier to do right and to avoid evil than formerly. The building up of the power of the Life Spirit, viz., the "Christ within," is causing us gradually to perceive the fact of "the fundamental unity of each with all," since the Life Spirit is the spirit of unification. The perception of this fact makes altruism both logical and mandatory.

Now let us see how these same results are attained by followers of the doctrine of Vicarious Atonement.

First, the individual is converted to a belief in

the truth of the doctrine. Then the sincere convert immediately starts to make over his life in two essential details: First the practice of personal virtues and the avoidance of specially forbidden sins; second, the practice of altruism and unselfishness in the various forms of charity and service.

As a result of this discipline he arrives at precisely the same point as a member of the school of knowledge. That is: First, he has purified his desires. Second, he has developed the virtue of unselfishness. Third, he has through these activities, in proportion to his fidelity, built the "Christ within," and a corresponding degree of soul power.

Thus we see that the statements contained in the doctrine of Vicarious Atonement are literally true, viz.: That Christ *did* come to earth to save sinners; that his death *was* necessary to take away the sin of the world and in time the sins of men; that belief in Christ *does* lead to salvation because it leads to the "living of the life."

Again, the fervor and spiritual exhilaration of orthodox religion, so far as they are not abnormal emotionalism, are merely the product of the above mentioned process. The "Christ within" gives a harmony of vibration which the convert interprets as the direct presence of the Savior in his heart, bestowing upon him a personal benediction for service well done. This is merely his personal interpretation of an impersonal fact.

Finally, we may sum up by saying that the doctrine of Vicarious Atonement is merely an *incomplete exposition* of the truth, made simple enough to be understood and applied by the undeveloped person. But it is an exposition that contains all the vital elements needed for spiritual growth. However, at some period in his evolution, the devotee of the school of faith must take up the development of the mental side of his nature so as to obtain a symmetrical, balanced development.

The doctrine of Vicarious Atonement gives courage to the weak, since it conveys the idea that they have a Helper and Protector who is ever present to lighten their burdens. And again, this is literally true, for Christ now living within the earth through the medium of his desire body, *does* lighten

the burdens of his followers by making it easier for them to do right and avoid evil, than would be the case through their own unaided efforts. True, He does not do this personally, this help being in the form of an impersonal force; still, it exists and does accomplish this result.

The principal element of error in the popular understanding of the doctrine of Vicarious Atonement is the idea that the chief merit lies in the belief or faith, whereas the living of the life is the element which achieves results; not the faith, nor the correctness of the doctrine which faith embraces.

Belief is of comparatively little importance. The man who leads an altruistic and unselfish life, doing deeds of helpfulness, for the love of helping others, builds the Christ within regardless of whether he knows of or believes in the existence of a Christ or not. To be sure, there are disadvantages connected with agnosticism, chief among which perhaps is the appearance of illusion upon entering the spiritual world after death, and the relative difficulty of obtaining one's poise in that world. But eventually the constructive work done in a good life will remove this restriction. Thus we see that persecution for heresy, viz. for belief in unsanctioned doctrine, is founded upon delusion and is the height of insanity.

Finally, the two schools, the school of knowledge and the school of faith, will eventually coalesce. And the time when this will occur is, comparatively speaking, not a great distance in the future.

THE MESSAGE

Anonymous

She had been married many years, her family consisted of two sons, eighteen and twenty, and a daughter sixteen years of age. She had tried *so* hard to *make them good*.

She studied much, and thought herself very spiritual and very much misunderstood, for with her vast knowledge of the mysteries of life gained from those wonderful books she constantly studied she did not understand why she could not conform her family to *her way* of thinking.

Instead of being able to do this, she saw them daily slipping away from her. Her husband spent night after night at his club; her sons and daughter were home just long enough to perform the duties she demanded of them. She saw husband, sons, and daughter each day growing more fretful and irritable.

As she gained knowledge, she became egotistical, and their faults grew accordingly. She scolded her sons and daughter for their every shortcoming, exaggerating their every fault in order to impress on their minds her superior knowledge. Her husband also came in for his share of her scolding and fault finding; if he hastily spoke a cross word she was always sure to *get even*.

She saw herself on a pinnacle way above family and friends, and all this time she imagined she was *so spiritual*.

One day when things had all seemed against her, she decided she must have a different environment; she with her vast learning could no longer be hampered by such conditions as existed in her home. She would leave at once, then perhaps her family would wake up and appreciate her.

She started packing; as she packed she thought much. It seemed *so* hard that they could not understand when she had spent hours and hours reading and talking to them. Then something seemed to say to her, "But you have *failed to live*."

Live? Surely I am living, but that still voice said, "Woman, remove the mote from thine own eye, then canst thou see to remove the beam from thy brother's eye."

"Thou hast *existed long* but thou *art still dead*. *Arise and live*. Talking and preaching does no good. *Thou must express or live* what thou preachest. Thou hast gained much literal knowledge and hast tried to conform others to thy way of thinking. "*When thou findest God then wilt thou understand*."

Find God? Why I have studied much of Him. I believe He is Light, Life, Wisdom, Understanding, Love and all good.

"Thou *believest* much, but thou *knowest* naught until thou *findest God within thine own being*. Thou canst gain no *wisdom*, for *wisdom comes from God alone*. Turn about, look thyself square in

the face; be thine own judge, as thou believest God would judge, Remember *He is Love*, then decide whether or not thou hast failed in thy mission. Remember *all are Sons of God*, radiating beautiful and divinely fair. Thou who hast let things and conditions obscure thy vision of the light, arise from thy tomb of mortal mind. No longer be a slave to personal man (the Devil). Fear, doubt, worry, anger, pride, envy, jealousy, greed, lust, etc., are the sins which bring on death. This day resolve that thou wilt arise, and go forth victorious, glorious, immortal, the Living Christ. Let love rule within that heart of thine and be scattered broadcast to help thy fellowman. No longer see thy husband a selfish mortal living only to satisfy desires of the flesh; see him free, flawless, and beautiful, then shalt thou meet him Soul to Soul, above all personal attraction, upon the hills of God. If thine eyes be single thy whole body shall be full of light.”

“Oh Father,” she cried, “I now understand, I have indeed been dead to the real and true. I have been *existing in externals*, instead of *living from within*. I shall this day give all that *I am* to make others happy, forgetting self entirely in performing my service of love.”

The struggle was long and hard, often she failed, but at last she won. Now her home is a palace. Her husband spends no more nights at his club. Sons and daughter are always at home. Friends flock in like sheep seeking new pastures.

Why? Because they all bask in the light of “His Presence,” the love that is shining through her.

WHERE IS THE SOUL DURING UNCONSCIOUSNESS?

By Edith Archdale

Where is the soul during unconsciousness and after death?

I do not believe we “go away” anywhere when we die. I believe we are in the spirit world (as we call it) all the time. While functioning in the body we lose our sense of it—that is all.

My reason for this belief is an experience of my own in Johannesburg, South Africa, when, at a dentist’s, I was under an anaesthetic. I had been

given gas. At that geographical elevation a much larger quantity has to be given than at sea-level. The dentist could not get me properly “off.” I heard him say, “I’ve given her enough to get off nine people.” Every time, however, that he approached me with the forceps, I remarked, “I’m not unconscious yet,” and he then administered still more gas. I next found myself standing beside my own form in the chair. I had a strong wish not to return to my body at all. I found myself trying to make the dentist give me enough gas to kill me. I was told afterwards that every time he approached me I remarked, “More gas.” He refused to give me any more, and I found myself back in my body. I appeared, and felt, very ill—paralyzed, unable to move, and my fingers twisted. I am convinced I had nearly died.

The dentist and a friend of my own were so alarmed at my condition that a doctor was hastily fetched. I was carried into another room and laid on a low stretcher only a few inches from the floor; ether was given me, and the tooth was extracted.

Now comes the strange part. I found myself floating in space, and I was aware of a great change in me. I knew everything. My wisdom was of centuries. I was enchanted. I knew I would be returned to my body soon and I told myself that I had wonderful things to tell the world and must not forget them. Then I found myself being jerked back into my body. At each jerk I forgot part of what I had learned.

I must have been halfway back into my body when the dentist and my friend (who was standing at the open window, looking out on to the street far below) were astonished to hear me say (from the couch upon which I lay flat, far below the level of the window), “Just look at that English woman in that dog-cart, being driven by that Kaffir groom, with the same rug over both their knees. I hate to see the natives spoiled like that.”

The dentist and my friend turned with a start to look at me. I lay flat, close to the floor, and it was impossible for me to have been able to see into the street, which as we were at the top of it very high building, could *only* be seen by leaning out of the open window. They leaned out to look, and there,

far below, amidst the traffic, was a dog-cart with an English lady and her Kaffir groom, their knees covered by a tartan rug.

My companions turned from the window to me. I was still unconscious. I had not yet moved. Yet I had described something which my physical eyes, still fast closed, could not possibly have seen.

Events in my own home had convinced me years before this that we cannot die. But many will understand how, when wonderful experiences are, for the time being, over, the past material life crowds in again, and one asks oneself in wonder, "Can it have been true?" After that experience in Johannesburg, however, no doubts came again. I knew that under an anaesthetic I had had a short period of the same thing that will happen to me at "death," and that in fact we can never die. The experience gave me, for many years, a sense of security and indescribable happiness regarding those I love.

A great loss of a dear son in this war seems to have robbed me—I believe only temporarily—of that sense or joy. It is such a devastating sorrow to lose one's own child. But when the pain is unbearable, I make myself recall that and other experiences, and I can still say, "Yes, I know there is no death." I hope this may comfort other mothers suffering as I am suffering. I lost another child years before that, and at the moment of a severe accident, which I know nearly killed me, I suddenly, in a flash, saw that darling "lost" child standing in front of me. I believe, of course, that, as in the other instance, my spirit had for the moment left my body, and could therefore see its spiritual and also earthly surroundings.

MY DIVINE ADVENTURE

Corinne Dunklee

One day, as I wandered by the sea—that great, brooding Mother-Soul of consciousness, that wonderful Over-soul of love into which I pour all my fancies and which gives back to me dreams so rare that I grope blindly among the world of words to give them expression, I was reading a group of strangely beautiful poems on rebirth and seemed just on the verge of remembrance.

The sea called and beckoned with strange, insistent music: "Don't you remember? Don't you remember? Come closer. Bend lower. Let me take your hand and waft you away beyond physical limitations. Through vast yesterdays. Over infinite horizons into vistas of tomorrow. A wonderful power is mine which shall one day be yours to command."

The sole companion of my dreaming was a perfect flower that nestled close and seemed to palpitate in sympathy with my great love for the sea. As I gazed into its radiant heart it gave back to me wonderful, unutterable musings in its perfume.

While I read and pondered, I decided to let my flower-companion dream on the heart of a quiet pool drowsing among the rocks. Soon my soul lost consciousness in following the adventures of a soul for whom death and birth are no longer a sleep and a forgetting.

Suddenly the incoming tide swept across the rocks and carried my little flower out to sea. I ran down the beach but to no avail. Three great breakers rolled over it. As each one caught it up the tiny petals seemed to crumple as if with pain.

All unheeded the tears came and I held out my arms with a cry: "Oh my beloved sea. How could you? How could you? When I love you so."

Something just then bade me turn and watch the sun slipping behind hills that were shimmering like great heaps of crushed rose leaves sifted through beds of violets. Wonderfully comforted, as always, by coming close to the beautiful, I turned away. Glancing towards the pool amid the rocks I saw an object idly drifting there.

Going closer I slipped to my knees in the sand for there lay my perfect flower without a stain or bruise, as sweet and fair as though it nestled in the heart of some quiet garden. I held out my arms with a glad cry of thankfulness to my beloved sea.

The answer came back in great, blue whirls of laughter: "Don't you remember? Don't you remember? Come closer. Bend lower. Let me take you by the hand and waft you away beyond physical limitations. Through vast yesterdays, over infinite horizons into vistas of tomorrows. A wonderful power is mine which shall one day be yours to command."

GOD AND THE WAR

Horatio Bottomly

Editor "John Bull"

Editor's Note—In this remarkable article, Mr. Bottomly, a one-time freethinker, voices the Rosicrucian teachings published in our article on "The Occult Purpose of the War," namely, that the world is being prepared for a revival of the spiritual sight by the tears of the millions which are washing the scales of materialism from the eyes of the sorrowing ones.

The death, the other day, of my old friend G. W. Foote, leader of the English Freethinkers, has set me freely thinking. Years ago we lived together. He was then the rising hope of his Party—oh, those "Parties"—and was rapidly qualifying to take the place of Bradlaugh, who was gradually gravitating to the world of politics. He would rehearse his speeches with me, would point out the historical and scientific errors in the Bible—and its contradictions and inconsistencies. What a wonderful man I thought him—and how I pitied, from the sublime eminence of our superior intelligence and wisdom (I was seventeen and he was nearly thirty), the poor Christian and other victims of "religious superstition!" Dear, simple deluded creatures—they "believed in God!" I knew better—I "believed" only that which could be "demonstrated" to my "reason." What a clever chap I was!

And now today, in my fifty-fifth year, and after about as strenuous a life as any man of that age has ever lived—I believe in God! And in the immortality of the soul of man. I am not sure that if poor Foote had died a few years ago I might not have been a candidate for his successorship. But now it is too late. The great world wa has done it. In war there is a mighty alchemy, transmuting the base metal of human experience into the pure currency of Faith. If war does not engender faith it must of necessity breed despair. In these soul-searching days, no man can be content with a mere negative philosophy. The doubter must go to the wall. Pure "rationalism"—however "scientific"—has no word of inspiration for the warrior, no word of

comfort for weary watchers, or of solace for broken hearts.

And as with the physical world, so with the spiritual. I have long understood all about the "indestructibility of matter," and the "conservation of energy." I have been taught that no speck of dust is ever wasted—no flicker of force is ever finally extinguished. And now I have come to believe that every noble aspiration, every worthy act and thought—is conserved immortally. I believe that God has a divine purpose for not only the blood of heroes, but equally for the tears of women, the quivering anguish of the human heart and the sacrificing effort of unselfish aim. I believe

That nothing walks with aimless feet;

That not one type shall be destroyed,

Or cast as rubbish to the void—

When God has made the pile complete.

And today, with that confession of Faith, let me ask myself what is God's part in this war. "Why is the red blood flowing; why do the women weep; why have our dear lost brothers gone to their long last sleep?" It is a big question, and one which is not to be answered in the language of conventional creed. A very New Theology is required to grapple with it. That, I suppose, is why the professional preachers have left it so severely alone; they have trembled to either justify or explain their God. I will endeavor to help them. I will remind them that all creation is "red in tooth and claw"; that once there was war in Heaven; that the whole history of Israel is crimson with war; and that even the central figure of their Faith did not escape the operation of this universal law. From His bitter Gethsemane to the agony of Calvary, He endured its torments. And *that*, they have been telling us for ages, was the price of the old world's salvation. Cannot they apply the lesson now? Cannot they preach that the sacrifice and endurance of our land today is but a repetition of the tragedy of A. D. 33? Cannot they tell the people to listen to the Voice, asking "What is righteousness—what is salvation-worth to *you*? What will you give for it? Your labor? Your money? Your life? Your son, your brother, your father?"

Come, ye Priests and Parsons—cannot you see

what it all means? Cannot you get together what I have called the spiritual skeins of this world tragedy, and weave them into a pure, white garment for the soul of man? *Your* calling, too, is on its trial. Your Articles, your Rubrics, your Dogmas, your Ritual, are all out of date. Many years have come and gone since the death of your Christ. The world has marched on. We are nearer the solution of its Mystery than ever we have been before. We are at the Gates, pleading for admission. But before they are opened, there is a final test to pass. The Devil—the Spirit of Evil—is pulling us back, crying, “Stay with me. I, too, am a God—the God of Blood and Iron—of Lust and Rapine—of Sword and Flame. I kill women and children and old men. I mutilate and torture. I destroy cathedrals and churches. I shoot nurses. I torment the wounded. I fire on hospitals. I destroy cities. I desecrate homes. I am the God of Frightfulness, and *my* angels are the imps of Hell. Stay with *me*.” And Germany has said—“We will.” In other words, she is not *ready*.

But God is in no hurry. He has many worlds besides this one to attend to. After all, we are but a mere speck in the Solar System and there are millions of other systems with billions and trillions of other worlds composing them. So He leaves it to us to fight it out, according to our own inclinations. But He makes it manifest that when *we* are ready, He is. Nay, that He is waiting for us. And *that* is the meaning of the war. The nations of the earth are sorting themselves out. In the old words, some will be chosen and others will be left. It is for the Anglo-Saxon race to see that it is chosen.

God's Purpose

To sum up, then. This is the conviction I have formed, and which has sunk deep down in my inmost heart of hearts, of God's purpose in the blood red tragedy of today. *I believe that in this twentieth century mankind is destined to have revealed to it the First glimpse into that unexplored Land of Mystery which lies beyond the borders of our finite vision—that, at least, we shall begin to Know.* That is the meaning of all the wonderful discoveries of recent years. The sea, the air,

the skies, the bowels of the earth are all giving up their secrets; but, till now, two remain unpenetrated and unsolved. They are the old, old mysteries of Life and Death. *Quo vadis* is still the problem of the universe—Whence and Whither are still the searching questions of the restless human soul. At last, the answer cometh. *God is about to speak—but ere we catch the Message we must attune our ears to new chords, and vibrations; ere we see the beckoning hand we must clear our eyes of the scales of animalism and savagery; and the nation which first succeeds in attaining to that spiritual exaltation will be the first to hear and see spiritually.*

There you have it. God is taking stock of the world. Of this world. For aught we know, the same thing is happening in myriads of other worlds today. But our concern is with this old one in which we live. *We* are being tried in the fires of anguish and tribulation; we are having our baptism of blood. It is by flame and sword that we are being tested. Strange indeed it is that in such an issue such methods should be decreed. But yet strange only on first reflection. For what *is* the test? Aye, there's the lesson! It is this—which of the peoples of the earth is fitted for the revelation?—for assuredly it is not yet for all. Here, then, we have it, Shall it be the Land of the Rising Sun—with its dawning splendor; the great Slav nations of the Near East—throwing off their savage instincts of days gone by; the Teuton, with his gospel of Blood and Iron, of Might and of Brute Strength; or shall it be the Latin and the Anglo-Saxon races—who for long generations now have led in the van of the world's progress and spiritualized and elevated our common lives?

And this, friends, is my answer; this is the divine purpose—this is the mystic meaning of it all; this is why men bleed and women weep—why little children are torn from their mothers' breasts—why wives are dashed from their husbands arms—why the earth runs red with rivers of blood. *It is that we are witnessing Armageddon—the last grim battle of the world; the last upheaval of the primitive barbarism from which we sprang when the stars first sang together. It had to come. It is the cosmic plan. The fitness of any species—*

of any race—can be determined only by a process of elimination. That is the history of the evolution of the world. And God does not interfere with it. He set it in operation before Time, as we understand the word, began; He planted the seed—the seed of human exaltation—and left it to ripen, or to rot. I believe that, in a large degree, the fruit is ready to be plucked, or, at any rate, nearly ready. The blood and tears now being shed are its final fertilizers, warmed by the sun of sacrifice.

And I believe that it has been given to the great branch of the world's family to which we belong—blessed and glorious thought!—if only we acquit ourselves worthily in this hour of trial, to be the first to pass the last milestone on the road of human Destiny, and *to see, before our wondering eyes, the open portals of the Land Beyond—with the music of the Heavens wafting on our ears, and the Prince of Peace, with one hand beckoning us advance, and with the other pointing to the Star of Bethlehem that will lead us on to God.*

INVISIBLE HELPERS

C. M. Day

In some people the love of the occult and the desire to be in communication with the unseen world is very great and is shown in childhood by an intense belief in the reality of fairies and other wonderful beings and the many beautiful and artistic books prepared nowadays for children, assist to render them more alive to the romantic and so-called unreal realm of elves and spirits. Many children are surrounded by playmates, invisible to others, but very real to themselves, and there are numerous well authenticated tales to this effect. Alas, ridicule is frequently cast upon these experiences and the sensitive child keeps silence and hides them from the unsympathetic and “*wise grown ups.*” Later on romantic tales of mystery and the supernatural seize their imagination while nocturnal fears disturb their rest. When grown up, the longing grows more intense to know more of that other world, to them so intensely interesting and to which in their nightly visions they seem to belong. The development of these people is necessary as they can so easily fit themselves for a very

great work, viz., the service of Humanity.

At the present time, in the sorrows of the great war, numbers will be attracted towards that unseen world, in which there are many workers, both angelic and human. It is possible, while still in the physical body, to join in their ministry. But first we must learn to work for others in this material world, or we shall not be sought for higher work. Our thoughts must be pure and unselfish, we need unbounded compassion and the distinguishing quality of Brotherhood, also much love and devotion. It is that feeling of oneness with the universal life which prompts us to long for service and to be able to give others the knowledge, however little we possess, of the best rule of life, here, and of the future that awaits us. The purest, highest form of Love, which will never die, connects us with the spiritual worlds. These ideals are so high as to seem well-nigh impossible of attainment, but we know that others have preceded us along the uphill path and we must not grow weary or fainthearted.

Very few people now deny the existence of the invisible world, or intermediate state, through which we must all pass after the death of the physical body, but few perhaps realize that when the physical body is asleep, the part which leaves entirely at death, quits the body, temporarily returning when we wake. This body can continue the work begun during the day, and the hours of sleep can be spent in noble and unselfish labor for Humanity. As the physical brain rests, it is possible to arise in the morning refreshed and invigorated and usually without any remembrance of the happenings of the night.

We may become aware of our progress by the vividness and reality of our dreams. Meetings with those we have loved and who are no longer in the physical world, visits to unknown localities, recollections of sinking ships, Zeppelins in flight, the battlefields amid bursting shells, lessons learned in the so-called visions of the night, when brought back through the physical brain, remind us of progress on the path.

Some more qualifications must be mentioned: self-control, both of temper and nerves; freedom

from depression, owing to the knowledge that only the good and beautiful is permanent, and evil but a temporary thing; the knowledge of the power of thought and that tendencies and fulfillment can be built into character in a manner hitherto unknown. Study is necessary, as less developed souls need instruction.

Some warning must be given to those who desire to awaken the higher consciousness. There are books to be had, mostly coming from America, which promise this by certain practices, by which riches, beauty, and other worldly possessions can be obtained; these methods can only injure. Meditation and purity of life are the only means by which we can get in touch with the spiritual worlds.

As instances of help given by the invisible helpers, either to the so-called dead or those still in this world of ours, the following may be interesting: Mr. Stead, who was drowned in the "Titanic," in a communication to his daughter (a medium) after the event, related to her his experiences. Being fully conscious, he saw numbers of helpers, supporting and comforting the poor people, who had been plunged into the ice-cold sea.

How often we hear of warnings given before accidents or disasters. I believe some were instanced in the daily papers at the time of the "Waratah," and a few people left the ship at Durban, thus escaping the disaster. The writer, when once traveling on the south coast railway in Natal, and passing Messrs. Kynoch's factory at Umbogtwini, was informed by a fellow passenger that he, being employed there, one day had occasion to proceed to a part of the works, but receiving a strong warning not to do so. He felt it quite impossible to go, and very shortly afterwards that particular building was blown up, and several men killed or injured.

No doubt many people can verify these experiences, and have personal knowledge of many cases of the kind. If this intervention, or warnings are not permitted to the helpers, they may at least comfort, assist and welcome the sufferers from any catastrophe, as they leave this world and arrive on the threshold of the higher worlds.

During this great war, many are passing over hourly, and there is a great field of work open to the workers in the invisible. Frequently those who leave this World suddenly are in a state of terror, and many cannot realize that they have left their physical bodies, and in the case of soldiers, go on fighting for some time. An officer during the present war giving instructions to his men in the midst of a battle, heard a voice at his ear say, "Have you no orders for me sir?" No one was near, but a dead soldier lying on the ground. The officer knew how to deal with the case, turned and said, "No, you have other work to do."

Many who pass over are filled with remorse for sins committed and these being usually ignorant need comfort and instruction. There are others whose lives have been empty of love for others, or perhaps no one has loved them enough, as they might have had unattractive personalities. There is work to be done for these lonely souls, who need to feel the power and beauty of the highest forms of love, and so they can be led to rise to the higher levels.

Any who wish to become fit for this glorious task must think, before retiring to rest, of any person whom he knows to be in distress of body or mind. He must strongly desire to go to them and give them comfort and help. We may not be successful for some time, and unable to bring back the recollection of our deeds, but sooner or later we shall find our reward in the knowledge that our efforts are of use, and after long practice we shall be able to imprint these happenings on the physical brain, always assuming that we are treading the path of self-development. There are still further qualifications needed.

The helper must be possessed of discrimination as to the kind of work to be done, its real usefulness or otherwise, also courage to stand alone and firmness of purpose. And to help others we must ourselves be calm, for as the men so gallantly fighting now pass over, still imagining they are in the midst of a battle, and not realizing their condition, it follows that we must have the power to calm or console, and teach them that their fight is over and that, as the officer said, "They have other

work to do.”

They have served their country and made the supreme sacrifice and their reward is certain, but nevertheless they need to be welcomed to their new surroundings. There are, of course, prepared and developed souls to whom Death is shorn of its terrors. In their case the ties to earth are not strong, and so they pass on to higher regions, the real Heaven world, where all is peace, and where the tumultuous sounds of war, and all the sadness which follows in its train, cannot penetrate.

One of these helpers, who had himself passed over, encountered a young officer who had been shot while leading a charge. Being a highly developed soul, his last thoughts were of love, and so he had reached the Heaven world. He was anxious to go to his home in England and the helper was able to conduct him. They found a beautiful young woman sitting by the bedside of a boy, some four or five years of age. They were talking of the child's father and his longed for return. Suddenly the child exclaimed, looking steadfastly at the door, “Why! Daddy has come home.” The mother knew and was very still, but her grief was softened by the knowledge that he whom she loved had returned, and had been visible to the child.

Another instance of the same kind occurred in this country. A mother, whose son was training in England and soon to be sent to France, heard by cable that he was seriously ill. That evening at dinner her little boy became very agitated and rushed from the room. Finding the nurse, he told her he had just seen his brother, dressed in uniform, and standing by his mother's side. The next day, by cable, the news of his brother's death arrived. No doubt there are many other instances constantly occurring, as so many are now so much in touch with those on the other side, and help is sometimes given by them to their friends in the physical world.

A mother's love may reach and help the children she has left, when they are in danger. Such a case is related by a clergyman, Dr. John Mason Neale. A man, who had recently lost his wife, was visiting with his children at a country house. It was a large, rambling mansion, and contained long, dark

passages in which the children played about with great delight. Presently they came upstairs very gravely and related that in one of the passages they met their mother, who told them to go back. It was found that had the children gone a few steps farther, they would have fallen down a disused well, which yawned full in their path. So the apparition of their mother saved them.

Another instance of comfort given by a mother to her child is vouched for by a member of the writer's family. A mother died, leaving one little girl, the father shortly after re-married and the step-mother treated the child in a very unkind manner, on one occasion, for a trifling offense, shutting her in a darkened room. Cries were heard by the servants for a long time, but suddenly they ceased. The child's nurse became uneasy and finally against orders went upstairs. She found the child quietly lying on her bed and quite happy. She told the nurse that her own dear mother had come and had talked to her and smoothed her ruffled hair.

However, there are reasons which prevent the departed from intervening in our affairs, as the most developed pass rapidly out of touch with earthly things, and in the case of those who have just passed over, the ordinary type of man or woman, they usually stand more in need of assistance themselves than to be able to afford it to others. Another class of workers in the unseen are the Angels. These, however, we are told, have their own work to do, so much above anything we can conceive that it is impossible to suppose they would interfere in our small concerns. However, we have all heard the stories of the retreat from Mons, and the Angels who appeared to the wearied soldiers, and also of the “White Comrade,” whom the wounded averred helped and supported them, until picked I up by their ambulances.

A great writer has said: “The old belief in Angels and Archangels is justified by the facts, for just as there are various kingdoms below humanity, so there are also kingdoms above it in evolution. All is one graduated life from God Himself to the very dust beneath our feet, one long ladder of which humanity occupies only one of the steps.”

THE FAITH THAT MAKES FAITHFUL

Adele Oakdale

“He that fainteth in the day of adversity hath small strength.”

What one of us has stood steadfast from the very start? Only the promise, “Lo! I am with you even to the end!” has sufficed to carry even the bravest through the oftentimes weakness and discouragement of the battle. For battle the Christian life surely is—warfare within with the enemy that none knows but the soul, and warfare with the world, so alluring to the young. Our Father and our Lord well knows how difficult it is for us who set out on “The Path” to keep on, especially in the first years. We have seen a Star, a Vision, and we are perhaps impulsively eager to follow it. We have the heart side (the feminine) over-developed; we are emotional and easily moved by feelings; we lack balance. How easily, how soon we weaken, grow cool, lose enthusiasm! Still, having once started, we are loth to slacken the pace, we are ashamed of our ofttime luke-warmness. Nothing is so easily disturbed, so soon shaken—even lost—as a newly budded spirituality. The world is so little sympathetic, so utterly discouraging to our young ardor. Even the church seems lacking in the sense of fellowship we need. Our delicate wings are so easily withdrawn from the rough contact of a practical, commercial, and almost wholly material spirit, it really seems to us we have no place, and in loneliness and despair we cry out, “Oh, had I the wings of a dove I would fly away and be at rest!” But it is not rest we need, we have rested too long; that is why our spiritual pinions have so little character, they cannot beat against the winds of adversity, and so we almost stop. We do turn back maybe, just to feel again companionship. But, alas! we are spoiled for the world—or the world for us—there is no rest for the sole of our foot. Having set our face to the light, we moan in the darkness and after many days perhaps, we once more essay the uphill road.

It is a long, a lonely way—an occasional flower of friendship—a rarely illuminated hour when the soul for a space seems lifted away from sordid things to the sweet and glorified heights. But, alas!

for the most part 'tis plodding on with the courage that comes of high resolves, of lofty ideals, of pure faith in the promises “to him who overcometh,” and perhaps more than all, when emotion seems dead, enthusiasm worn threadbare, still lives love—love of righteousness that fills one’s heart with praise, one’s soul with a quiet peace that passeth all understanding, and we say with the Psalmist:

“As the hart panteth for the waterbrook, so panteth my soul for Thee, Oh Lord!” The intellect is by this time involved in the quest. The heart is supported by logic, by reason which knows what the love can only feel. And when religion is thus a marriage of faith and understanding, of goodness and trust, one is able to walk alone, if need be; the nature has become harmonious in itself, it is one with God, at-one-ment mated, complete. But this happy consummation is not for the first years. Very inefficient, poor little ones we are for many years.

A rare spirit fairly soars for a time, in the first joy of finding Christ, after perhaps deep degradation, utter emptiness of soul. But these are the first to weaken; such exotic growth has little substance, it fades, falls at the first storm, and not because the love weakens, but such souls live by excitement, emotion. They do not bear a dull routine, a simple diet. They flourish in a blare of trumpets, a great light, the glory of the new vision, and cannot endure the quiet of ordinary days. They soar or descend to the depths. But as the birds—“spirits that would soar must fear neither depth nor height”—we must bear whatever comes, must prove our pinions by practice. We may feel quite disenchanted for a dull hour. Where is the vision? Was it only a dream? Is there no reality? And for plodding, heart-breaking, long years of such tame days we have no taste. This is the hour of the “Brothers of the Shadow.” They laugh a disconcerting laugh of sneering belittlement of our visionary quest. But even for them we have a responsibility. Not one soul but is lifted a little by our fidelity, and no one is tried beyond his strength. The soul does not grow by leaps and bounds, 'tis by honest achievement, stage by

stage, from birth to maturity. Only by patience, courage, loyalty, affection, the same qualities that win in material life, do we gain.

When happy in our tub, Diogenes-like—when like the happy man whose shirt was sought by the king who learned he had no shirt—when thus without friends or means or comfort or encouragement, like “Him who had not where to lay his head,” like Him whom we follow, we can be poised and at peace—then we shall have arrived at one stage of our journey. Calvary must be reached and passed, the crucifixion of all we love and hold, the heart of flesh, the affections, all will wither and leave us pinned to that hard and cruel cross of the body. Still we can, if need be, smile and bless God for life, for the chance to *become* something worth while.

Have you read these lines?

*As once toward Heaven my face was set,
I came to a place where two roads met.
One led to Paradise and one away;
And fearful of myself lest I should stray,
I paused that I might know
Which was the road I ought to go.
The first was one my weary eyes to please,
Winding along through pleasant paths of ease,
Beneath shadows of fair branching trees.
This path of calm and solitude
Surely must lead to Heaven!
I cried in joyous mood.
Yon rugged one, so rough for weary feet
The footpath of the world's too busy feet
Can never be the way of life!
But at that moment I thereon espied
Footprints that bore traces of having bled;
And knew them for the Christs;
So bowed my head
And followed where He led.*

And that is just the fact of the matter. We must plod on among the workers, ourselves workers too, and still keep the sense of uplift when everything, everyone about us, would drag us down. “If I be lifted up, I will draw all men unto me.” And not by what we say or do perhaps, but just by what we *are*—the light that is in us will radiate to other lives and brighten them, will attract them to *what*

is in us—for in ourselves we are nothing—by just so much as we embody in daily living the principles of true Christian character do we win in this sordid battle with all material unloveliness. It is easy to be lovely when life goes sweetly. It takes the Christ in us to shine when the world presses sinister, cold, cruel, on every hand. “Let us then be up and doing, with a heart for any fate.”

I’ve just come across these lines; have they no message for the discouraged?

“Tho he were the Son, yet learned he by the things he suffered.”

And these words of Paul’s to the disciples: “When for a time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God, and are become such as have need of milk and not of strong meat.”

And remember about the man who having put his hand to the plow turneth back. It is a serious thing for the soul to faint and fall by the way, and to go back, still more serious. It is possible for one to lose the capacity for Good, for spiritual life; to play fast and loose with the chance one has for growth, for development. To become lax and indifferent after making one’s vows is to grow callous and finally drift away. “The last stage of that man is worse than the first.” Just that sort of doing is what makes shipwreck of marriage, or of any adventure, for even religion is an adventure of our own choosing, the grandest, most wonderful of all undertakings.

Compare the successful man in any enterprise with the failure. Is it not always he who endures the hardships, the stress, the weariness with courage, living one day at a time, bravely, always believing in himself and his cause, who wins through? And to one argonaut who comes out loaded down with precious gold, there are dozens who have fallen, have turned back, have drifted—human flotsam—to the beach, mere derelicts. The battles to the strong, the pure, the earnest. Sheer enthusiasm may buoy one up for a time, but to stay it needs a daily living with Christ, moment by moment, very humbly lest we boast, very near lest we lose the light, “All for Him, and the world well lost.” Nothing is so hard to bear as disloyalty of

(Continued to page 196)

Question Department

* * * * *

Lost Souls

QUESTION—Is there any basis in fact for the teaching of some schools of occultism regarding lost souls and stragglers? I have read a book which vividly describes a place called Avitchi, where the souls reside when in the last stages of disintegration. The school in question, it seems, holds that some souls undergo progressive retrogression, becoming lower and lower in each successive embodiment until ultimately extinguished as individual souls by absorption in the Cosmic Soul. Now as I understand the Rosicrucian teachings, all souls without exception are on the upward spiral, and while there may be a retrogression as between two successive lives in the physical world, yet the ultimate outcome is progress, not retrogression. I do not believe that it is any part of the true Rosicrucian teachings that some souls deteriorate until annihilated. The above remarks also apply to stragglers. Kindly advise the correct teaching on this subject.

Answer—The Rosicrucians teach that life is a great school where there are pupils in all different stages of development. In the most advanced class there are some who have learned almost all the lessons that it is possible to teach in our present condition and environment, and these are about to graduate into other conditions where they will be afforded a larger opportunity for advancement. There are also backward spirits in the lower classes which have, so to speak, been lazy and neglected to grasp opportunities for advancement. Between the lowest and the highest classes there are a great number of gradations, and certain tests or examinations are made of humanity as a whole at different points in the evolutionary career, just

the same as in a school examination of the pupils are held at certain times of the year, for the purpose of determining if they are fitted to advance into a next higher grade. Those who pass this examination are promoted, while those who fail are required to pass another term in the class where they are, so that they may learn the required lessons necessary as a basis for further advancement. Those who pass the examination are saved, and those who fail are lost to the class as a whole, but this is only temporary and those who have been backward may catch up again and at the following examination pass those who had been promoted the year before; then these erstwhile stragglers are saved and the others lost.

So it is also in the school of life. Those who fail to pass the examination at one time, and are temporarily “lost” may catch up again and even pass those who had once passed them. That is the true teaching concerning the so-called lost souls, and it is confirmed by the Bible. The Greek word *aionian* is translated everlasting, but it has no such meaning as Infinite Duration. Liddell & Scott’s dictionary gives the meaning as an “Age, an indefinite period, a lifetime,” et cetera. So that those who overcome, and are, as the saying is, saved, have a passport to a new Age of unfoldment, and are thus given *age*-lasting happiness. While those who fail are given *age*-lasting punishment of being in a lower grade in life’s school. But, generally speaking, the doctrine that a soul may be lost in the sense of being annihilated is altogether without foundation, for, as it is said, “*in God we live and move and have our being,*” so that if a single soul were lost, a part of God would be lost, and that of course is unthinkable.

It is said that there is no rule without exception,

and there is one condition which almost gives a foundation for the teaching concerning Avitchi promulgated by the Eastern schools. According to their philosophy, there are two states (not places but *states*) of consciousness, Avitchi and Nirvana. They say that when the spirit, by repeated embodiments and lives lived in the most noble manner, has reached a state of sublime spirituality, it is absorbed by the Cosmic Soul as the dewdrop is swallowed up in the sea. Its individual consciousness plus the fruitage of all its lives is swallowed up by the Universal Spirit, this being according to the Eastern teaching a state of the highest bliss. Conversely those who by lives of continued evil pass a certain point commence to sink lower and lower on the scale of attainment, and as their consciousness has been so saturated in evil that there was no room for good, individual consciousness is gradually purged from them in the effort to eradicate the evil, until at last the soul stands naked and unconscious. It is then absorbed in the Cosmic Soul, bringing with it only sorrow and disappointment of the most intense nature. But this teaching regarding both good and evil is, as already said, contrary to the Western Mystery teachings and may at least only apply in such a case as an exceedingly evil Black Magician. *In no case however is the spirit lost*, but only the fruitage of its pilgrimage, and as we have eternity for our evolution, we may be certain that even such a spirit would have opportunities later to enter the pilgrimage of evolution which will make it a self-conscious creative intelligence.

THE ASTROLOGICAL ORIGIN OF CONSCIENTIOUSNESS

Question—In the Astrological readings you frequently refer to Jupiter as the planet of Law, Order, and Ethics, and also to Saturn as the planet of System, Justice and Virtue.

May I ask with just what planets and signs the sentiment of conscientiousness is most intimately associated, whether there is any one or more pre-

eminent in that sentiment. Conscientiousness is of course at the root of Law and Ethics, Justice and Virtue, etc.

Answer—According to the Rosicrucian teachings, when the spirit has passed out of the physical life at death, it sees the panorama or its past life passing before it in reverse order, and at that time the pictures which make up this life story are etched into the finer vehicles, which the Ego takes with it into the invisible worlds. It is the reaction from the pictures where the spirit has done some wrong which causes the suffering which constitutes its purgatorial experience. This eradicates the pictures from the life panorama, but leaves an aroma, that which we call conscience, to warn the spirit in its next life not to do the things which previously caused the purgatorial suffering. Conscientiousness is the positive quality of the negative conscience. Conscience prompts us *not to do* the things which are wrong; conscientiousness prompts us *to do* the things that are right.

Mythologically, Saturn is the Reaper, with his Scythe and Hour-glass, the Angel of Death, who ushers us from active life into the purgatorial existence where we reap what we have sown. Therefore, in that sense, Saturn is at the root of conscience; he always warns us, saying, don't, don't, don't. If, by listening to his voice in the past, we have him in a position where in this life he aspects the other planets well—notably Jupiter, the planet of Law, Order, Ethics, and also the Sun, which gives us our loftiest ideals—then we have the conscientious man or woman, who always fulfills every duty in life, no matter how arduous the task, and what perseverance and persistence is required, or what self-sacrifice is involved. Thus conscientiousness is not given by one planet alone but requires a combination of the highest virtues in several of the planets to bring it to its highest and most noble expression. Of course, there are many people who are conscientious because of minor benefic configurations (astrologically speaking), but the highest phase requires the cooperation of the Sun, Jupiter, and Saturn.



The Astral Ray

* * * * *

Geo. T. Weaver

The Sign Aries

(Second Part)

WE have said that Aries, being the first sign of the zodiac, represents all beginnings of whatever sort, and this was illustrated by the creative process, coming fresh from Deity, unmixed with the debris of matter. This supplies us with the key to unlock the great mystery of *The Immaculate Conception*.

The cosmos is not a work out of hand as any piece of mechanism coming from the hand of its producer. This is the usual thought regarding it, as indicated in such expressions as "The handiwork of God." Each sphere is a living organism, the product of conception, gestation, and birth, as is that of a human body, created in the likeness of the cosmos, which is the body in which Deity dwells in the cosmical sense. The cosmos, being the product of birth, had its conception in the mind of God; and being a purely mental conception, it was immaculate, free from all admixture of matter. Unadulterated thought is always immaculate. Now, Thought is Spirit, so it is said that "The Spirit of God moved upon the face of the waters." But creation is the product not of thought alone, but of heart as well, for God is not only mind, He is also Love. Mind represents the positive, or centrifugal force, which, always proceeding outward

in a direct course, could never create Form. It requires the negative, the centripetal force to cooperate with it, which, always moving toward a center, tends to centralize the substance out of which primal forms are produced. Thus, by action and reaction, the archetypal form was made. But love upon this high, divine plane is absolutely free from lust, which indicates the impure heart. Cosmic conception, as expressed in Aries, is then, an immaculate one, the archetype of all immaculate conceptions on the plane of the microcosm. This is susceptible of illustration taken from all spheres of the microcosmic plane, but especially from that of the human, as expressed in all the world's great Saviors, and more especially in the case of the Christ, the Son of Joseph and Mary. Just as the Spirit overshadowed the waters, on creation's morn, setting up vibrations within the primal creative substance, out of which proceeded Light, the beginning of thought form; so the Spirit overshadowing Mary, the watery element among humans, set up vibrations that produced the conception giving rise to the person we call Jesus the Christ.

It is noteworthy also that according to Astrology all souls born while the Sun is transiting the sign Aries are immaculately conceived and virgin born

in a very important sense, We do not say that they are virgin souls fresh from Deity; but being born in Aries, they are beginning a new cycle. During a former cycle they passed through the twelve signs, performing the Twelve Labors of Hercules, and entered into their rest, gathering up and incorporating into their being the essence of all the signs; and so all requirements of destiny had been met. And now that they are beginning a new cycle, they start as virgin souls. But, on beginning this new cycle, they are quite apt to make missteps and thus create conditions requiring retribution. The present stage of the unfoldment of our race promises them but little protection, in the way of training, and of shielding them from temptation, so that they readily fall victims. This condition will continue until a soul has become well nigh perfect; when born in Aries, it enters upon its last cycle in the long journey through matter.

Fate and Freewill

Astrology does not say that one's destiny is unalterably fixed at birth but it is simply indicated. There is but one ultimate destiny for all souls, the full attainment of the essentially Divine. As usually understood, Fate indicates whether one will be an idiot, a semi-idiot, a normally intellectual person or one profoundly intuitive; whether he will be a fiend incarnate or a saint; whether he will live in comparative poverty or will possess riches; whether he will be a professional man, a mechanic, a merchant or a statesman; whether he will obtain popularity or live in obscurity; whether he will have many or few friends or enemies; whether or not he will marry, and how often; whether or not he will have children, and the character and condition of these; how much or how little he will travel, and the motives that induce traveling; when and how he will pass out of the mortal body. However, except in circumscribed limits, fate and destiny are not fixed, but only indicated, as the result of the life lived during a former embodiment. In the case of one born an idiot, or blind, or deformed, and similar cases, fate is fixed and destiny unalterable during the lifetime referred to. It may be hard to control one's birth condition, but proper training and the use of will, persisted in,

will go far toward ruling the stars. To hold the contrary view is the old fatalistic idea which denies freedom of will and forestalls evolution. The birth indications referring to character and the higher life may be known even before they begin to manifest in the life of the youth, and such as are adverse may be largely provided against; not in the sense that the indications will not show, but in that they, as forces, may be turned upward, and not allowed to run riot. Or with regard to personal matters such as referred to above, with a knowledge of one's birth tendencies, he may provide not only against the evil consequences, but even the tendencies, to a great extent. Ordinarily this is quite difficult, and can only occur in cases of great decision of will. It is hard for a lazy man to arouse the ambition that will make him a success in the sphere of business; or for one born with a strong tendency to inebriety to master his passion, once he has given way to it. Usually such influences will be indulged, to be worked out in a future life.

Though all normal men are free to assert their will, yet freedom of will depends upon unfoldment of life. None but a master possesses absolute freedom of will; and none but such can master their stars, or control their fate entirely. At the present stage of the race development, mastery of fate is but relative at most. One may mitigate, but not master; he may dodge if he will, but his weak point will find him out at just that precise moment indicated in his birth condition, and the rigorous grasp of planetary influences will tighten upon him and will not relax their hold until they have chastised him, because of the fate he himself has produced. It is then literally true that we are bound to the "wheel of fate."

And yet, a merciful provision has been made for just this emergency, imbedded in the very foundation of things. There is a "narrow way," indicated by the Great Master, of rigid self-purgation and self-discipline, purely scientific in its operations, the result of which involves not only the inner life, but the personality as well. To mention but a single point, that of the conservation of the generative fluid, or of one's seed, purges the blood of impurities, vital and moral, insuring perfect

health, rejuvenation, and long life; and eliminating all passion or lustfulness, insuring strength of will, and control of destiny. It is expensive, not in money, but in effort, in sacrifice, and in ceaseless drill; but it is amply worth the price and should be followed by all.

We have said that Aries, the first sign, is the creative sign, the result of thought, or wisdom, will, and love. We may expect, therefore, that those born in this sign will manifest these attributes. This sign, located in the brain and governing it, indicates that Aries people are thinkers, vigorous thinkers, creators such as architects, inventors, builders, artists, etc. They are more or less apt in all the fine arts, especially should Venus be strong in the horoscope. Not only are they people of thought, who upon the higher plane express intuition and wisdom, but they are also people of hearts. As creators, then, they express both of these forces. Again, they are people of great decision of character, or force of will, because the strenuous Mars is the ruler of this sign.

Light

In the creative process the first result of the Spirit's brooding was Light, "And God said, Let there be Light; and there was light." The preceding period was one of darkness, "And darkness was upon the face of the deep." "And there was evening and there was morning one day." The preceding darkness was Saturn's period, for he is the ruler of darkness, as the Saturn of the Bible. The period of light was that of the Sun, for the Sun is the orb of Light. This was not natural light, as now radiates from the visible Sun, but archetypal light, or mental illumination, such as experienced consciously by the illuminati. It is this quality of light-wisdom, will, and love that is obtained through the initiatory process, that, in Aries, produces the Logoi, the creators of worlds. Man, according to the Divine pattern, was made in the image and likeness of God, with dominion over all planes, in heaven and on earth. This was the Aries type in the primal state. As creative Deity, God is of this Aries type.

Even on the undeveloped plane, that of pure personality, and on the plane of this world, the Aries people are still a people of marvelous men-

tal illumination; but in this case mind and heart and will are turned downward towards the destructive, instead of the constructive. A single illustration will suffice. Of all the twelve signs, the Aries people are the very best warriors; they are emphatically Martian characters. Their genius is best seen today in the creation of war munitions, in scientific maneuvering on the field of battle and in resourcefulness and versatility generally. Of course this is the aspect of the case as seen from Saturn's side, the side of darkness. But as light cannot be known as light, save by contrast with darkness, so the higher aspects of life, where construction rules, cannot be known save by contrast with the lowly condition. War has its redeeming qualities, in that out of conflict peace will come; out of destruction, construction will follow; out of hatred, love will spring; misguided genius will be superceded by wisdom; perverted will, will be transmuted into obedience to the will of God, or the good. To become a Logos or world creator, one with the Christ, of whom it is said, "All things were made by him, and without him was not anything made that was made," is the ultimate destiny of man.

The First Arcanum—The Magus

In this arcanum the Magician is standing in the attitude of will-power, about to act; he is dressed in white, the emblem of purity, with a circle of gold about his brow, emblem of eternal light. He is holding in his right hand a scepter tipped with a circle, the emblem of creative intelligence. He is raising his scepter towards heaven to indicate his aspirations to wisdom, science, and morality. His left hand is pointed towards the earth, to show that he is ready to demonstrate every matter. In front of him, upon a cube, the image of absolute solidity, is seen a cup full of human passions, a sword, the weapon of those who fight error; finally, a golden pentacle, or piece of money, emblem of the reward granted to voluntary labor. His belt is a snake biting its tail, symbol of eternity. The Ibis upon the cube typifies vigilance. This arcanum means a firm will over, and confidence in, one's self, guided by reason and the love of justice, will lead one to the object of his ambition, whatever that may

be, and save him from the dangers by the way.

The Pineal Gland

Aries is the head sign of the zodiac, the seat of the brain, and therefore, a sign of the thinker, and because Mars is the ruler, a strenuous, penetrative thinker. This is true of both the macrocosm and the microcosm, for they correspond exactly. A line beginning immediately under the nose, and running back immediately above the ears to the back of the head, describes that portion of the head ruled by the sign Aries. According to the science of embryology, the head of the fetus is the first part of the body to be formed in the matrix; and at the period of parturition, the first part to pass out from the womb. The head, then, is the beginner in this sense, and this is why Aries, the beginner, rules the head. Within this portion of the head there are two organs of deep mystic significance, sometimes called the two mystic eyes of the brain. These organs are the Pineal Gland and the Pituitary Body. They are polarized toward each other, just as are the two natural eyes, the former being positive and the latter negative; and just as the natural eyes function on the natural plane; so these inward eyes function upon the higher spiritual plane—the outer eyes responding to natural light, the inner eyes to spiritual illumination.

The Pineal gland, so called because it resembles a pine cone, is a large, complex nerve center, or ganglion, located in the core of the brain, and thus constituting its nucleus, or germ. Chemically it is composed of a mass of reddish-grey matter of nerve substance, and contains, besides nerve cells, a small mass of calcareous or mineral deposit, gritty in texture, usually called "Brain Sand." This is found in the center of the gland, in that part where Descartes locates the seat of the soul. Quantities of nerve fiber pass through these organs. Of the two sorts of cells composing them, those called the brain sand, of sharp, angular form, granular in structure, and yellow as to color, is said to be the seat of Love, in its positive aspect; thus showing that this gland is the seat of both spiritual illumination and divine love. Scientists of today seem to have no conception of the purpose of these organs, nor of their process of formation; but

mystics, of both the Orient and the Occident, have always known their functions; they have known that this gland is the seat of the positive aspect of the soul. Some scientists believe that it is a vestigial structure representing an atrophied eye that once occupied the center of the forehead of a race called the Cyclopes by the ancient Greeks. This was a race of giants, of gigantic stature, and fierce and savage as to temperament, and were the sons of Neptune, said to have inhabited Sicily, and to have been assistants in the workshop of Vulcan, located beneath Mount Etna. By mystics this gland is now regarded as the seat of the sixth sense, that of clairvoyance and on the higher plane the seat of the "all-seeing sight." In its aura spiritual perception or intuition is located. It is sometimes called the "Divine Eye," and sometimes the "Wisdom Faculty." It is also the seat of all real genius among men. It is the organ of the super-conscious principle, or of the consciousness of the Ego or Christhood, the seat of the creative potentiality. To the soul aspiring toward its ideal, to every earnest student of this single, internal, divine Eye, it becomes the magical "Sesame," which, under the stimulus of his purified will, opens to him the secrets of the macrocosm and the microcosm. Activity in the Pineal gland leads to the union of the Christ mind with the concrete mind. The vibrations of this gland are the highest of any of the nerve centers of the body; and the vibrations of the constellation Aries in the celestial zodiac are the highest of any of the twelve star clusters, just as the vibrations of the constellation Pisces, the lowest of the signs, are the slowest. At the present stage of human unfoldment, we may be able somewhat to cognize them, but we cannot fully harmonize our lives to them, for to be able to do so would imply a transmutation of our mortal bodies to the immortal state. This is what is meant by the saying of the goddess Isis, "No mortal can lift my veil and live," or of the Bible statement which declares that no one can see the face of God and live.

During the process while thought is manifesting in consciousness, a constant vibration occurs in the light of the aura of this organ, so that a clairvoyant looking at the brain of a living man may

almost see the seven seals, the seven shades of light passing from the dullest to the brightest, all of which reveals the type, nature, and function of this wonderful gland.

Aries, then, is pre-eminently the one sign of the whole zodiac in which divine or spiritual light and life is opposed to form of manifestation; that is, where these are found on the plane of the Archtype; and that seeks the esoteric interpretation of life. All this is true of those highly individuated in this sign. The all-seeing eye sees Spirit, not the letter or form. It would be useless to make formal objections, or offer formal incentives to an advanced Aries character; he would sweep them aside impatiently. The only way by which the plans of an Aries type may be successfully objected to, is to admit that he no longer wishes to do what he is doing. The only successful incentive to an action by him, is to declare it impossible of performance. He will not be reasoned with. It is easy, therefore, to see that the performance of an empty ceremony, the object of which is not understood, while the real thing that had ever been associated with it had been allowed to lapse, would strike an Aries individual as ridiculous, if not comical.

The Pituitary Body

Another very important gland or nerve center found in the Aries portion of the human anatomy is the Pituitary Body. This is said to be the seat of the Will. If through the Pineal gland the creative Deity within man perceives, learns, and loves, through the Pituitary body, the seat of will, this heart and mind perception becomes a realizable fact on the plane of phenomena. Thus we have in this combination the three attributes of the Absolute, for which the sign Aries stands as the great Beginner—Will, Wisdom, and Love. In the broader and more comprehensive sense, the Ego perceives through the Pineal gland, functioning through the entire brain, but in the more restricted sense, it operates through the Pituitary body. This organ is a small reddish-gray mass of vascular, or vessel-like tissues, very similar to that of the Pineal gland, weighing from five to ten grains, and oval in shape. It contains two lobes, anterior and posterior, or positive and negative. This gland is

situated above the roof of the mouth, and in the rear of the nostrils, almost parallel with them. It is intimately connected with the ninth and tenth cranial nerves, and also with the Pineal gland; yet not the slightest connection can be traced between them by anatomists. Still the connection is physiological as well as metaphysical. We are told that the Adepts can see a golden aura pulsating in both centers when the subject is in normal condition, which is as regular as the heart beats. Under abnormal conditions, such as spiritual excitement, the aura of pulsation of the pituitary body mounts upward, more and more, just as when an electric current strikes a solid body. These vibrations finally strike the Pineal gland, awakening its dormant center, and sets it all aglow with pure spiritual energy.

These marvelous organs, for the purpose of functioning on the higher planes of the senses, and on the spiritual planes as well, are awakened to consciousness through the process of initiation; not that of mere form and ceremony, but that type of initiation which unfolds the soul and quickens the spirit. That initiation is the result of severe training of the psychic forces, and of the conservation of the nerve-building fluid. It consists in mental concentration, introspection, meditation, adoration or self-idealization, self-purification and imitation of the Christ life and passion. The self-purification consists in the conservation of the procreative seed, except for the sole purpose of generating offspring. During the early Atlantean period people were mindless because they did not possess the cerebral nerve system, including the brain. They did possess the sympathetic nerve system, without which the vital organs could not act. The brain is the product of the vital fluid, conserved and appropriated for this purpose. In the mindless state people lived the purely subconscious life. Spirit had not yet completed its descent into gross matter, for the cerebral system is the basis of the practical or concrete life and consciousness. But in developing the brain, the organ of the concrete, especially on the plane of the human, where mankind is thrown upon his own individuality, while yet in his undeveloped or personal state, our race has turned downward the pro-

creative function, and wasted its substance with riotous living, as did the Prodigal. Initiation is the reversal of this creative force, from the downward to the upward course. The especial symbol of initiation is the Caduceus of Mercury, or the triple spinal cord, the two outer cords symbolized by the Serpents, and polarized toward each other; and the main central cord, typified by the central staff. Through the left cord the Moon ether passes to the Mercurial coil near the base of the spinal column. Through the right cord, the Sun ether passes. Passing downward is the descent of spirit into matter; but passing upward, is the reverse process. During this ascending process the ray of Neptune lights the regenerative spinal spirit fire, which mounts upward through the main central cord, the short cut or narrow way, and on reaching the Pituitary body, sets it and the Pineal gland into active vibration, as stated above. This opens up the all-seeing Eye for spiritual sight, and striking the cavity in the forehead, starts it to throbbing with pain, symbolized by the thorns in the crown of the Savior, as the bond that unites the physical vital bodies is by the sacred spirit-fire, which liberates the Etheric vital body, and wakes this center from its age-long slumber, to a throbbing, pulsating life, sweeping onwards to the other centers in the five-pointed stigmatic star, which also became vitalized, thus causing the whole body to glow with golden glory. Then, with a final wrench, the great vortex of the desire body, located in the liver, is liberated, and the Martial energy and strenuousness located in the liver, propels to the stigmata of the head, hands and feet, ascending through the skull, or Golgotha, while the crucified Christian exclaims in triumph, "It is finished," and bows his head in death, the death of all desire, while the spirit soars away into the subtler sphere to seek the Crucified Christ, whose life he has thus imitated. Having attained to this glorious consummation, of the Christ-conscious life, he is henceforth inseparable from the Master, as one of the fully redeemed sainthood, of the mystical hundred and forty four thousand, who are to constitute the nucleus of the restored Kingdom of Christ on earth, and to rule and reign with him, until the

grand finale, when all authority shall have been restored to the Father, that he may be all in all.

Though by most scientists these glands are thought to be but remnants of the evolutionary process, and therefore having no longer any important function, yet Dr. Sajous of Philadelphia, U. S. A., in 1903, publicly declared, relative to the Pituitary body, that though one of the least studied, it is the most important of the millions of nerve centers found in the human anatomy. After fourteen years of research (devoted especially to the study of this organ), he believed he could demonstrate that the anterior lobe is vitally connected with the preservation of health, and its transition, in another state, to the lungs; and through these to the blood, thus imparting to the vital fluid its red corpuscles. This eminent authority saw the importance of this gland from the standpoint of the physician only; but by mystics it is known to possess purely spiritual functions, as we have just seen. Not even the most progressive of modern scientists seem to recognize the fact that through the nostrils pass the finer forces of Nature, as well as the chemical atmosphere. Now, according to modern scientists, as well as mystics, the ether of space or spiritual substance, are redolent with life, permeated with mentality and all the other attributes of high being. This gland is then the organ for the absorption of these divine ethers, and their transmission to the nerve systems for their support and vitality, and for the awakening of the various spiritual functions.

Neither of these organs, then, are vestigial or atrophied organs, but are living, growing organs, at present beyond the age in which we are living as to their functions, except in rare cases; they have grown up within us for the purpose of giving us an ideal viewpoint, and a higher spiritual inspiration. They properly belong to the future, instead of the past; organs to be cultivated, instead of eliminated as useless excrescences, as the appendix is supposed to be. They constitute the seat of the seventh principle in man, in their ultimate results, through initiation, as we have seen, the principle of virgin spirituality, the seat of the I AM or self-existent principle.

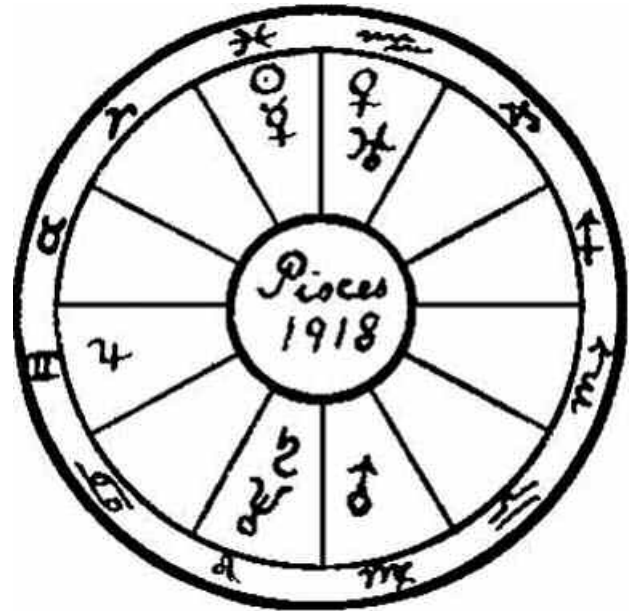
The Children of Pisces -- 1918

Born February 19th to March 20th, inclusive.

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

The children of Pisces are of a marked negative disposition, subject to varying moods and very sensitive to the mental atmosphere in their environment. For that reason it is of the greatest importance that parents of these children should guard them during childhood against the influence of bad companions, for the old proverb about "bad company corrupting good manners" applies with ten-fold strength to these children, and they will absorb good or evil with equal facility. So until they have learned to choose for themselves, it is especially necessary for their natural guardians to shield them. They also have a strong tendency to mediumship and if they are taken into seances there is a great danger that they may become controlled. Moreover, having such an extremely flexible nature, they can never exert sufficient will-power to free themselves from the influence when once they have been subjected to it, and it may ruin their whole life.

These children are very peaceable in disposition and suffer injury rather than fight for their rights, not because they do not care, for they are very jealous, especially when born in the latter part of the sign. But the Piscean nature is always averse to exertion, and generally they do not want to take the trouble to fight for their right. In plain English they are lazy. Therefore the parents should see that a certain amount of work is allotted to them, even



during the earliest years, for it is then that the habits are formed. They can learn to be diligent with much less effort at that time than during any later stages of life. But once the children of Pisces have commenced doing a piece of work, it will probably be a surprise to others to watch them and see the methodical way they go at it, making every move count, until the task has been accomplished with seemingly very little effort on their part. Honesty is another of the virtues of the Pisces children. They are unusually dependable and close-mouthed, so that they may be trusted with secrets in full confidence that they will not betray the trust. The children of Pisces are generally kind and sympathetic, but this year's crop will excel, for Venus, the planet of love, is in conjunction with Uranus, the planet of unconventionality, in the intellectual sign Aquarius. They are in mundane trine with Jupiter, the planet of cordiality in the Mercurial sign Gemini. That will make these children unusually cordial and suave in manner, qualities which will of course bring them many friends, despite the fact that they will have very independent ideas and views in advance of conventional usages, for they will value public opinion sufficiently to be tactful in the expression of their fads.

The children of Pisces are notoriously fond of good things to eat. They revel in rich food, but are

also prone to be fond of drink. These undesirable tendencies are unfortunately much enhanced this year, because Mars, the planet of dynamic energy, is square to Jupiter, the planet of self-indulgence, and in opposition to the Sun, which is in the Twelfth House sign Pisces, denoting sorrow, trouble and self-undoing. If these tendencies are allowed to work themselves out, they will of course ruin the life and besides bring in a train of disease.

Saturn, the planet of obstruction, in Leo, the sign which rules the heart, and conjoined with Neptune, is in mundane opposition to Uranus, the planet of spasmodic motion. This shows a tendency to heart trouble. Mars in Virgo, the sign which rules the abdomen, square to Jupiter, governing the circulation, and in opposition to the Sun in Pisces, which governs the feet, shows that the poor heart action will likely result in dropsy of the lower limbs and abdomen. Under such conditions life is not worth very much. On the other hand, if the parents of one of these children undertakes by example to teach it the simple life, frugality, and control of the appetite during the years when habits are formed, besides guarding it against strenuous exercise which even the children of Pisces will not shun in childhood when the abundance of life force impels them. Then in later life

these lessons will not be without their fruit and chances are that while children of Pisces born under this year's influence and without the care may fulfill and justify all our remarks as made above, the child which by the help of the parents has learned from childhood to rule its stars will be healthy and hearty, respected because of good habits, and in full enjoyment of life.

Mars, the planet of recklessness, square to Jupiter, the planet of gambling and sport, and in opposition to the Sun, shows that this year's children of Pisces will have a leaning towards gambling, speculation, and reckless plunging in money matters, which will make their path in life hard if it is allowed to work itself out. But forewarned is forearmed and also in this respect the parents of these children can do much by precept and example to inculcate caution and dislike of speculation. In short, these children need a very careful bringing up to save them from evil tendencies and bring out the good. But that is just what such souls come to parents for, and their necessity the Mercurial sign Virgo, and square to Mercury in the other Mercurial sign Gemini. This will give him a keen mind, shrewd and sharp, with the ability to see a point is the parents opportunity to of character to fight his battles in life. Mars is in make a great and wonderful soul-growth.

Our 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.

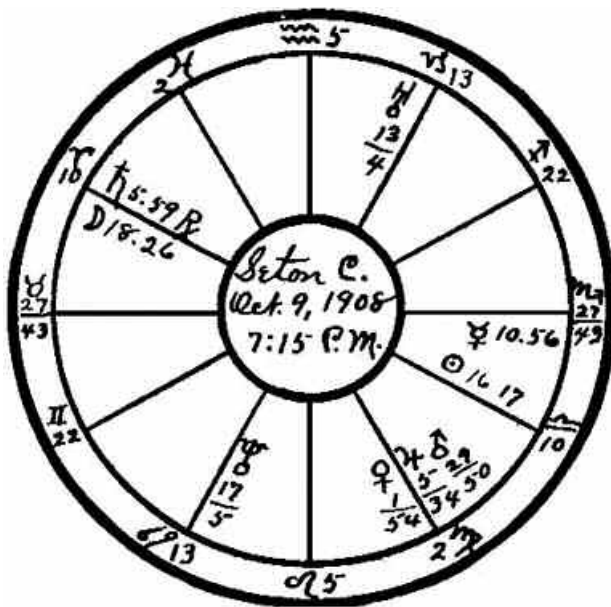
The son of Robert G., born July 3, 1916, at 3:20 p. m., Rushford, Minn.

As there was no name sent with this data, we shall have to call this little youngster Robert after his father, and we notice in the first place that there are four fixed signs on the angles, the Martial sign Scorpio is rising and Mars, the planet of dynamic energy, is in the Tenth House near the Midheaven. These indications all go to show

that Robert is no weakling but has plenty of force very quickly, and the ability to do a great deal of mental work. But, unfortunately, this aspect also carries with it a trend to argumentativeness, sarcasm, and quick temper. Under such conditions Robert is apt to act very rashly, and naturally trouble threatens at such times. Therefore it should be your particular care to teach him to curb his temper during childhood when the nature is most plastic. Always

so good that he is good-for-nothing. There are four fixed signs on the angle, and that helps to give stability to the character. Also the sextile of Mercury and Uranus and the conjunction of Venus and Jupiter have a tendency to bring light into the life, and give the measure of joy to alternate with the season of sorrow.

In the first place, we notice that the Sun and Moon are in opposition from the Sixth and Twelfth Houses. This indicates a low vitality, and Saturn, the planet of obstruction, in opposition to Mars, further bears out this testimony. Therefore we may judge that Seton has a basically lethargic and inert nature with an aversion to rouse himself to any effort that is not absolutely necessary. There you will probably have to bear with him, for his vitality is really low and it is justifiable for him to conserve it. Physical work will never be his *forte*, but he is quite likely to shine mentally, as we shall



presently see.

There is another effect from this opposition of the Sun and Moon however, where you can work with him and help him. The tendency is to make him irresolute and changeable; that is a bad type of character, and you should teach him that when he has once formed a decision he ought to stay by it and not vacillate from one idea to another; otherwise, the mind may become quite chaotic on account of the squares of Uranus and Neptune to both the Sun and Moon. Furthermore, do not ever

allow him to go into any place where there are spiritualistic seances, because he would be a very easy prey for spirit controls, and that might ruin his life entirely. Do everything you possibly can to strengthen his will and make him as positive as it is in his nature to be, for he will need all the stamina to remain firm amid the conflicting currents of his life.

There is another fault latent in him, shown by Mercury, the planet of expression, in Scorpio the martial sign. This always gives a sting to the tongue, which he really does not mean to put there, for Venus, the planet of love, in conjunction with Jupiter, the planet of benevolence, will make him very kind, sympathetic, and generous; but even without this intention Mercury in Scorpio is apt to run away with his tongue and make him say unkind things at times which will wound those to whom they are addressed and for which he will afterwards be sorry. Therefore it would be well to teach him to curb his tongue and exercise self-control during the earliest years; then when the habit has been formed, it will not show itself in later years. Mercury, the planet of reason, sextile to Uranus, the planet of originality, invention, and intuition, in the Ninth House, which governs mind, shows that he has a keen, intuitive, original, mentality, and that he will probably make a success in law, science, or literature. Venus, the planet of love, in conjunction with the benefic Jupiter in the Fifth House, governing courtships, presages a happy and prosperous marriage, with comfortable circumstances.

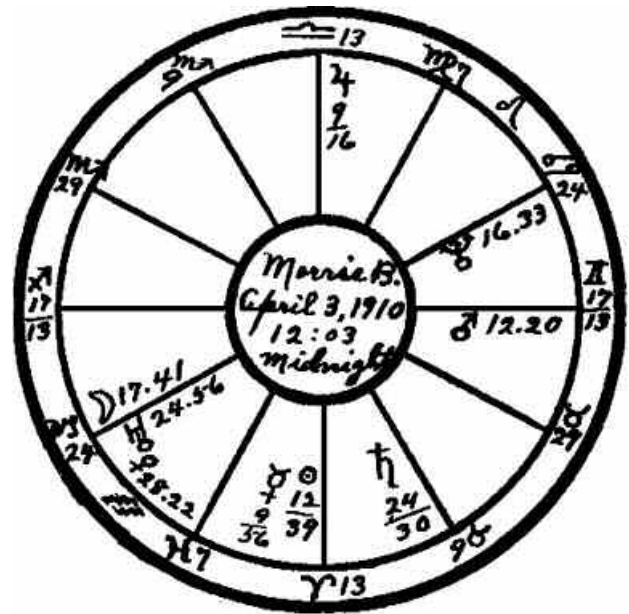
To speak specifically with respect to health, so that you may have the opportunity of helping him to strengthen his constitution, we may say that the weak points are the head, heart, stomach, and kidneys, shown by the before-mentioned square aspects between the Sun and Moon, Uranus and Neptune; also the opposition of Saturn to Mars. Saturn, the planet of obstruction, together with the Moon in Aries, which governs the head, indicate particularly an obstruction of the pneumogastric nerve, which will affect the other organs mentioned, and at the same time his position there will bring headaches of a severe nature, also colds in the head. Neptune in Cancer, the sign ruling the

stomach, and afflicted further by the square of the Sun and Moon and the opposition of Uranus, shows that this is one of the great points that need attention, A light simple diet and gentle exercise, even when he does it most unwillingly and has to be forced, will do much to strengthen the constitution and minimize the dangers of these indications. Mars, being 29.50 of Virgo, is, to all intents and purposes, in Libra, the sign governing the kidneys, together with the Sun; this is apt to make the secretion of urine too plentiful except at times when aspects to the opposing planet Saturn may interfere, and stop it altogether. However, a diet such as we have mentioned, with as much green vegetables and fruit as you can give him, will probably give the system the right tone and minimize the effect of his unfavorable configurations.

Morris B., born April 3, 1910, at three minutes after midnight, Butte, Mont.

At the time of Morris' birth we find Mars, the planet of dynamic energy, placed in the Mercurial sign Gemini, and Mercury, the planet of reason and expression, is placed in the Martial sign Aries. Thus, they are in mutual reception and stronger connected than in any other way. Mars is also trine to Jupiter, the planet of benevolence, which is ruler of the Ascendant and placed in the Midheaven, the highest position in the horoscope. This will give Morris a very ambitious, enthusiastic nature. It will make him enterprising and energetic, give him an excellent talent for business and practical mechanical ability, a keen, shrewd, sharp mind, with an answer or argument always ready at the tip of his tongue. When Mars alone is configured with Mercury and no other influence operates upon the mind there is a tendency to impulse, but in Morris' case Saturn, the planet of obstruction, is trine to Uranus, the planet of intuition, invention, and originality. As we have often stated, the influence of Saturn upon the mental qualities is favorable to concentration, for he, so to say, curbs the flighty mind, and when he is well aspected he also gives forethought, tact, and diplomacy. Therefore we may judge that Morris will have a strong, deep mind, a serious and determined nature, given to forethought, with the ability to

originate, organize, and systematize, qualities which all are great factors in making for success in life. This is the good side of him; but there is of course also the other, where he will need the help and co-operation of the parents to overcome. In the first place, we see that Saturn, the planet of obstruction, is placed in the Fourth House, which indicates the home, and square to Venus, the planet of love and pleasure. This shows that the parents are likely to be too strict with him, put a damper on his enthusiasm, and deny him the freedom of expression which is necessary for the development of his nature. That is wrong, and if you want your child to grow up and make the best possible success in life, you must cease saying "don't" to everything he does. He is bound to make mistakes



at times and get into scrapes, but it will be better for him and you both if he can come to you in confidence that he will get the proper sympathy and advice. If you do not give it to him, you will force him to go somewhere else and estrange him from yourselves. He needs encouragement, for the aspect which we spoke of (Saturn trine Uranus), as giving him determination and forethought, is offset in a measure by the square between the Sun and the Moon, which has a tendency to make him vacillating and irresolute. If he is discouraged at home and wet-blanketed, this may gain the upper hand and ruin his chances in life, to a great extent. It is true that there is a tendency to be egotistical,

bombastic, and overbearing, also a certain false pride as shown by Mercury and the Sun in opposition to Jupiter his ruler, but that is only the effervescence of spirit in the growing boy; he can be shown that such an attitude of mind is wrong, and if this is done in a kindly manner, we have no doubts that in time he will overcome.

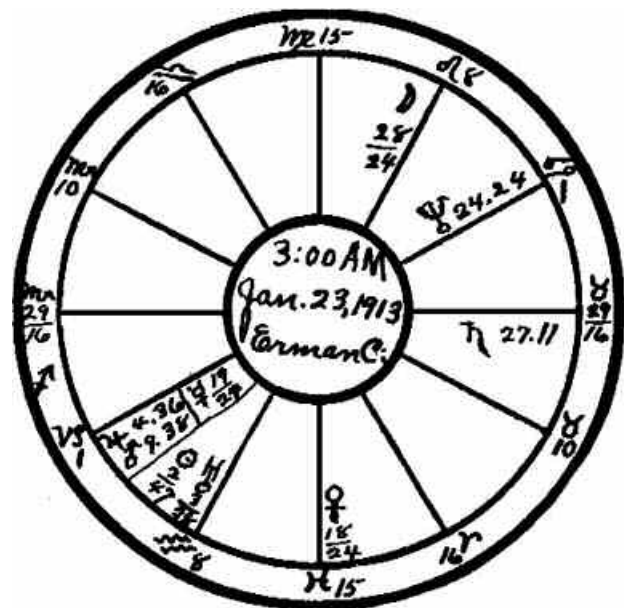
With respect to health, we find that Saturn is in Taurus, the sign which governs the throat, and Mars is in Gemini, the sign which rules the lungs, the Sun squaring the Moon lowers the vitality. Under such conditions he will be most liable to cold in the throat and bronchial tubes. We also find Neptune in the sign Cancer, which rules the stomach, and in opposition to the Moon. This shows a tendency to strong drink and food that will not digest and *that* probably will be the root of the colds to which we have referred. Under such conditions there is also bound to be trouble with the elimination; Scorpio, which rules the rectum, being opposite to Taurus where Saturn is placed. So, at the bottom of any trouble which occurs, you may look for a wrong selection of food, consequent poor digestion, and faulty elimination. If you take care of his food in the first place and teach him the simple life in childhood, he will certainly have less trouble later on and probably none at all, provided he can be induced to continue so to live.

Erman C., born January 23, 1913, at 3 a. m., Ogden, Iowa.

This is a strange and one-pointed horoscope: five of the planets are in the Second House, which rules finance in the *earthy* sign Capricorn; Saturn is in the *earthy* sign Taurus; and Virgo, the third of the *earthy* triplicity, holds the Midheaven. With the good configurations which are in this figure, that indicates a very successful material career, but we doubt if Erman will ever in this life listen to or take interest in anything that has to do with the higher life, though in his way he will grow and develop by the faithful discharge of the responsibilities which will be placed upon his shoulders.

Mars, the planet of dynamic energy, is ruler of the figure, as Scorpio is on the Ascendant. He is placed in the Second House in conjunction with

Jupiter, the planet of benevolence and opulence, showing that Erman has an open generous and liberal nature, full of energy, enterprise, and ambition, that he will be very philanthropic and public-spirited, a leader in whatever he undertakes. For this also gives him the ability to manage and direct others in a kindly manner, which will secure their respect and loyalty. Saturn, the planet of justice, system, order, method and forethought, tact and diplomacy, indicates a deep, sober, thoughtful mind, capable of shouldering much responsibility and occupying important positions of trust, with honor to himself and satisfaction to those who



place him there. It shows also that he has a careful, conservative, upright, and honorable business nature, by which he will win the respect and esteem of the community, and incidentally, the placement of all these planets—Jupiter, Mars, the Sun, Mercury and Uranus—in the Second House, governing finances and well aspected, indicates that he will amass considerable wealth, though he will be free, liberal, and generous in his philanthropic and humanitarian work. Political honors are also indicated, but at such times the one bad aspect is the figure: Mercury, the planet of expression, in opposition to Neptune, its higher octave, will bring slander and calumny, which, however, cannot really affect such a nature as Erman's.

With respect to health, the Sun conjoined with
(Continued on page 193)

Studies in The Rosicrucian Cosmo Conception

* * * * *

Christ and His Mission

Kittie Skidmore Cowen

FROM previous study we have learned that mankind at the beginning of manifestation was a virgin spirit. That God differentiated these virgin spirits *within Himself* as sparks are emitted by a fire. That these spiritual intelligences were *potential* flames or fires, but that they were not yet fires, for although they were endowed with the all-consciousness of God they lacked self-consciousness. And while they were *potentially* omnipotent as God, they did not possess dynamic power available for use at any moment according to their will.

The object of man's dip into matter was, therefore, to develop self-consciousness, to evolve dynamic power and make it available for use according to their will, to evolve soul-power, and a creative mind.

The object of evolution is the development of man from a static to a dynamic God. The method used to accomplish this transformation is three-fold; namely, involution, evolution and epigenesis. Through the process of involution, the spirit attained self-consciousness and built the vehicles through which it manifests. By evolution the spirit will develop its self-consciousness into divine omniscience. Epigenesis is the spirit's means of devising something entirely new and not simply a choice between two courses of action.

During the period of involution up to the time man gained self-consciousness, *absolutely nothing was left to chance*. From the very beginning of mankind's pilgrimage into matter he was guid-

ed and assisted in his work in evolution by great Beings who were much further evolved than himself. During all this time mankind in the making was evolving definite form. Therefore, Jehovah, the builder of form, was the great Leader who had charge of this particular part of the work of Creation. Carefully He guided and directed His children, first under the direction of visible Leaders whom they were able to see and contact, and next, He taught them to revere the commands of a God whom they did not see. Through fear they worshiped this God whom they began to sense, sacrificing to propitiate Him. Next, they learned to look to God as the *Giver* of all things, and hoped to receive from Him material benefits *here and now*. They sacrificed through avarice, expecting that the Lord would repay an hundred fold, or to escape swift punishment by plague, war, etc.

For further illumination relative to man-kind and the conditions which surrounded him at this time, and the results engendered by these conditions, let us turn to the Rosicrucian Christianity series of lectures, number sixteen. Here we read: "In the early third of Atlantis there was a brotherhood. Separation into nations had not begun. Mankind was a universal brotherhood, and when performing the rite of baptism, which makes us a member of a holy brotherhood, such as the church should be, a community that should be the nucleus for great universal brotherhood, that rite of consecration by water is in remembrance of that time

when man was truly innocent and truly lovable, had no evil in him—the time when he lived in the dense watery atmosphere of Atlantis. In the middle third of Atlantis all that is changed. He begins to separate into communities, for the watery atmosphere is clearing somewhat and he is beginning to breathe by the means of lungs. The human Ego was very weak, and had to get help from some one else, Therefore Jehovah, the highest Initiate of the Moon period, the ruler over the angels and archangels that work with men, breathes into man's nostrils, gives him lungs, and gives him the race spirit in the air that is to curb the hardening tendencies of the desire body and help him to get it under control. The desire body has control of the voluntary muscles; every movement we make is caused by desire, and every exertion breaks down tissue, and hardens more and more every particle of our tissue. Therefore Jehovah aimed to help mankind out of their dense condition by means of law. The race religions are all based upon law. 'I am a jealous God, and if you fulfill my commandments I will bless you abundantly and make your seed as multitudinous as the sands on the seashore,' says the Race God, 'but if you do not obey, I will send your enemies upon you and they will gain the victory over you.' Jehovah is the ruler of all the races and all the race religions. He gave to each of these races an archangel to be their ruler, to be their special Prince. In Daniel 22:1 it is said that Michael is Prince over the Jews, and in the tenth chapter another Race Spirit says: 'I am going to fight against the Prince of Persia, and the Prince of Grecia shall go up.'

"Thus these Race Spirits worked with man punishing him by means of other people, and giving him rewards or punishments for his good or bad deeds. The fear of God and the desire for material reward was pitted against the desires of the flesh, and therefore these race religions under Jehovah are such as to build up the national spirit. They subjected, or rather they neglected the individual for the sake of the nation. The interests of the individual are always made subservient to the interests of the nation. The Jew never thought of himself as Solomon Levi. First and foremost he thought of

himself as being of the seed of Abraham. What he wanted most to emphasize was that he was a Jew. If he thought of his status any further than that, he would identify himself with his tribe, but last and least only would he think of himself as an individual.

"The Race Spirit took especial care of certain sets of people, for example the Levites among the Jews, who were destined specially for the priesthood and they were herded around the temples and specially bred to produce a more lax connection between the vital and the dense body. These special proteges were to be the forerunners and teachers of their brethren. Their system of mating and regulation of the sex-life of these people was necessary in order that Initiation might take place and help man to advance. As long as the Race Spirit works with us, we are under the law, we are only overcoming the influence of the desire body. Therefore, Paul says well that the law was until Christ. Not until Christ came two thousand years ago, but '*until Christ be formed in you,*' when we release ourselves from the toils of the desire body and live up to the vibrations of the vital body, we become imbued by the Christ spirit. Then and only then do we rise out of the national, the separating principle. Then do we become capable of being brothers to men.

"Now we see why Christ said so emphatically, 'Before Abraham was, I am.' The Ego was before the nation and must be exalted over the nation. To that end Christ came, because as long as there were nations, there could not be brotherhood. If we had a number of houses, and they are built of bricks, they are unavailable for building one building until torn down. When all the bricks have been separated we may begin building. When all nations have been chopped into individuals we may begin to build the grand Universal Brotherhood of all.

"That is why the race religions failed, they separate men into antagonistic groups. So the race religions must be abrogated. We cannot do away with nations except we separate the individual. Therefore, we have wars; therefore we have had revolutions where men have rebelled against kings and rulers, and have instituted republics. But they are not enough. We want to be free individually.

We want to be every man a law unto himself—and this is where a great, great danger lies. We cannot be laws unto ourselves—we cannot be free, until we have learned to respect everybody else's rights."

Under the regime of Jehovah, mankind grew by obedience to the law. But the mind having allied itself with the desire body, instead of the higher nature, became enslaved by the desires, and all manner of vile influences began to grow and flourish. On page 407 of the *Cosmo*, we read the following relative to the conditions prevailing at this time. "Under the law all sinned—nay more—they could not help it. They had not evolved to where they could do right for Love's sake. The desire nature was so strong that it was an impossibility for them to rule it altogether; therefore their debts, engendered under the law of Consequence, piled up to monstrous proportions. Evolution would have been terribly delayed and many lost to our life wave altogether if some help had not been given."

And again, in Lecture series number fifteen we read: "If someone had stood for thousands of years, upon a distant planet and looked clairvoy-

antly at our little Earth, he would have seen a gradual change from bad to worse in its Desire World and World of Thought. It was getting more and more filled up with the murky and bad vibrations because man, in the days of his earliest childhood, was not able to control his impulses. He was controlled mostly by the mind and the desire body, and therefore after death he had to stay in Purgatory almost all of the time between incarnations. There was almost no progress. The second heaven life, where he learned to do creative work, was almost barren.

"The Desire World of the Earth must be cleansed to give man a new start. That was Christ's mission."

And now the question naturally arises, "Why was it Christ's mission?" Among all the vast millions of created beings then in existence was the Christ alone the only one who could or would perform this most marvelous deed of self-sacrifice? The answer most emphatically is, Yes. "*There is no other name whereby we must be saved, but by the name of Christ Jesus*; that is the only authoritative Christian creed."

(To be continued)

YOUR CHILD'S HOROSCOPE

(Continued from page 190)

Uranus in the sign Aquarius will work in the opposite sign Leo, which governs the heart, and this gives a tendency to palpitation. But as Saturn, the planet of obstruction, is trine, we do not think that this will ever become serious. On the other hand, Mercury, the ruler of the nervous system, in opposition to Neptune, the planet of chaos, in Cancer, the sign which governs the stomach, shows that there is a tendency to indigestion, and the only preventative for this is the simple life, which we trust you will teach Erman both by precept and example during his childhood years, so when he grows up he may not feel impelled to indulge his appetite unduly. The Sun and Uranus in opposition to the Ascendents, a nebulous spot in Leo 6, also indicate a slight tendency to weakness of the eyes. Therefore it would be best for you to watch him

from the earliest years, so that if at any time you see him squint or strain you may have his eyes looked after by a competent oculist and save him complications in later years.

The only other aspect which we have not mentioned is the sextile of Venus, the planet of love, placed in the Fourth House, indicating the home, and Mercury, the planet of reason and expression. This also is a good aspect for material gain in life, but in addition, it makes the nature optimistic, witty, humorous, and genial. Venus is the lady of the Seventh House cusp, and Mercury, the Lord of the sign Gemini intercepted in the Seventh House, which governs marriage. This therefore shows also a happy, fortunate, and prosperous marriage. Indeed Erman has been born under lucky stars, and we trust he will realize all the good foreshown in his horoscope.

God

Some only see God in the Bible,
Writ by inspired men
Whose hands made it the record
As Omnipotence guided the pen.

I have heard God speak on the seashore
In the wave as it crashed on the sand
And my weak heart has answered in tremors
Kneeling low at the awful command.

Far up on the mountain I've clambered
O'er the rocks to the height sublime,
And there has my soul in the silence
Conversed with the Author of Time.

I have felt there the press of His finger
Touching the strings of my soul,
Till the senses were lost in the music
And became a part of the whole.

I have seen His smile in the moonbeam,
In the calm of the peaceful lake;
I have seen His frown in the tempest,
In the roar, in the crash, in the shake.

I have seen the reflex of His visage
(No one sees His face and records)
In the vivid bolt of the lightning
As it wrote on the clouds mystic words.

I oft see His hand in the sunset
Blending the colors divine—
'Tis beyond mortal power to describe them
How useless for tongue then like mine!

I feel His presence o'er me
As I stand in the midnight hour
And note the planets above me,
The gems of His crown of power!

I breathe His breath in the red rose—
Inhale God in the perfume!
And mark His finger of beauty
In her delicate, lovely bloom.

I kiss her cheek so exquisite
So deliciously cool and sweet;
I feel a thrill in the contact,
It must be the great God I greet!

I see in the works of His creatures—
In the fruit of man's toil and thought—
A wisdom, a knowledge, transcendent
Which only God's mind could have wrought.

The dream of the painter and sculptor
Who create from their brain Beauty's sheen;
The song of the poet who loves her
Though she be seen or unseen—

The touch of the lordly musician
Blending his soul in the keys
Till the organ cries out and echoes
Heavenly harmonies—

All show the Master mind working
Its pleasure the creature upon;
In Nature and Art I can see that
God and all Beauty are one!

In Niagara's thundering torrent—
In the lark's glad uplifting song—
In the heavenly smile of all infant—
In the battle of Right over Wrong—

Is God revealed to his creatures!
No need for prophet or seer
To prove Divinity near us—
All his works cry out "He is here."

—Samuel Watson Wheeler

INVISIBLE HELPERS

(Continued from page 176)

our friends, family—"mine own particular friend, in whom I trusted." Those of our own household often give the sense of aloneness we suffer.

Yes, all this He knew. I wonder if the young aspirants study the Bible enough? It has a word for every mood, for every need. It is complete, the full spiritual journey with all its vicissitudes are there, set forth in the lives of many of the faithful who

learned by what they suffered. There is nothing new in any of our experiences. Souls have always gone the same road we are going, and each soul must go every step on his own feet. No one can do more than cheer us along. No one can learn for us. Step by step, day by day, we journey to the goal—to Godliness. And we who have glimpsed the glory, started on "The Path," may give thanks for the bare capacity to love righteousness. Think, only

(Continued to page 196)

Nutrition and Health

* * * * *

Dietetic Aphorisms

J. Casey

The diet problem is largely an individual problem requiring your own solution.

Change your diet gradually and change your mind at the same time.

A raw food diet is an ideal diet; do not try to reach the goal too quickly.

Some foods are like fire and powder; harmless separately but dangerous together.

Food scientists differ as to what foods combine harmoniously. If you are in doubt eat but two or three varieties at a meal.

Condiments have no food value. You will like the taste of food if you use less salt and stop using condiments.

It's hard to overeat if you eat food, but easy if you eat condiments.

Nature has a telegraphic system in the stomach which notifies you when it has enough food. Condiments short-circuit that system and render it useless.

If you live to eat, you will eat condiments; if you eat to live, you will eat food.

Eat sparingly when not feeling well. Miss a meal occasionally and learn what it is to feel hungry; your stomach will enjoy the rest.

Feed a cold and starve a fever. A fever is a fire; shut off its supply of fuel and it dies out.

A boil may be worth twenty-five dollars. But if

you abstain from that much food you will have the twenty-five dollars and not the boil.

Incorrect eating is not the cause of all diseases, but correct eating will cure many and relieve all.

If you do not sleep well see if you cannot find a cause in the evening meal.

If you overeat you require more sleep and are tired and stupid upon awakening.

One who does mental work should eat as though he did no work at all.

If you have a sore throat miss a few meals and avoid tonsillitis or quinsy. Fasting for a day will usually cure a severe cold; that is easier than having la grippe and burning it up.

The best time to cure most diseases is before they get you. You can always see them coming. Knowing how to live is better than knowing the technical name of your trouble.

Change your foods as the seasons change and avoid spring fever.

Fresh vegetables contain the purest water, organic minerals and bulk; a good spring diet.

The sugar in sweet fruits, fresh and dried, and the oil in nuts are heat producing foods. Nature gives us a fresh supply each fall.

In order to gain weight and strength it is sometimes necessary to eat less food.

(Continued on page 199)

The Rosy Cross Healing Circle

On the Witness Stand

Healing meetings are held in the Pro-Ecclesia at Headquarters on the nights when the Moon enters Cardinal Signs in the Zodiac. The hour of service is about 6:30 p.m. The virtue of the Cardinal Signs is dynamic energy, which they infuse into every thing or enterprise started under their influence, and therefore the healing thoughts of the helpers all over the world are endowed with added power when launched upon their errands of mercy under this cardinal influence.

If you would like to join in this work, sit down quietly when the clock in your place of residence points to the given hour: 6:30 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.

To the Esoteric Secretary

Dear Friend:

I am feeling very well. The Invisible Helpers are making wonderful changes in my body for which I am most thankful.

They treated me again last Sunday night.

Sincerely,

Mrs. E. M. T.

Port Gamble, Wash.

Dear Friends:

I am surely feeling fine now. I sing in the morning and in the day time. Such a wonderful change in me. I wish to continue with you for a while. I wish I could do something for your kindness to me, Brothers.

With sisterly love to all,

Mrs. A. V. D.

San Gabriel, Calif.

Dear Friend:

Received your letter yesterday for which I want to thank you. It always cheers me up to get even a few lines from you, although I am sure that you are thinking of me anyway.

I am feeling fine, in fact as well as I ever felt and everyone thinks it remarkable the amount of work I am able to do.

Thanking you for your kind thoughts, I am

Sincerely yours,

I. S.

Dates of Healing Meetings

March 7—13—20—27

April 3—10—16—23

INVISIBLE HELPERS

(Continued from page 194)

think, of the hosts utterly indifferent, unable to even desire the things of the Spirit! Empty bodies, bare chambers—unfurnished! Who knows how long they will wander in dense darkness and not even know their poverty?

Friends, you are rich, happy, blessed, if already

you are on the way, out of carnality, eyes turned to the heights! The only hope is to keep looking up. And as soon as you take your eyes from the Star, you are apt to become dizzy, fall into the chasm at your feet, over which His arm can carry you, in Whom your faith is fixed.

All lofty souls, all strong ones, are alone—if not seemingly, yet in spirit. It is in loneliness that the soul grows strong.

Menu from Mt. Ecclesia

WHEATLESS DAY MENU

Breakfast

Stewed Prunes
Rice Fritters
Bran Muffins
Coffee or Milk

Dinner

Cream of Leek Soup
Italian Potatoes
Baked Carrots
Hot Corn Bread
Milk

Supper

Apple and Celery Salad
Rye Bread and Date Sandwiches
Tea or Milk

Recipes

RICE FRITTERS

To two cups of cold boiled rice add two table-
spoons of corn starch, two eggs, two tablespoons
sugar and one-half cup milk. Beat well so as to
make it light. Prepare a hot griddle with oil, and fry
the above the same as hot cakes. Serve with maple
syrup.

BRAN MUFFINS

Moisten two cups of bran with enough water to
make a thick batter. Allow to stand over night. In
the morning add one cup of rice flour, one heaping
teaspoon of baking powder, one well beaten egg,
one tablespoon of syrup, a teaspoon of salt and
enough milk to make a soft batter. Bake in muffin
pans for twenty-five minutes.

CREAM OF LEEK SOUP

Cut six stalks of leek into small pieces, cover
with water and boil until tender, run through a
colander, stalks and all. Brown one-half cup of
butter with two tablespoons rice flour, gradually
adding the strained leek soup and stir while it boils
for a few minutes. Season with salt, and at last add

slowly one cup of milk with a little grated nutmeg.

ITALIAN POTATOES

Peel and quarter small sized potatoes. Peel and
slice one onion in two tablespoons of oil and fry
until brown in a shallow frying pan. Wash the
quartered potatoes, put them in with this browned
onion, cover, and allow to steam until you can hear
them frying, then add salt and water enough to
keep them from burning. When tender sprinkle,
with finely chopped parsley.

APPLE AND CELERY SALAD

Take the yellow tops of blanched celery, chop,
and add to two peeled and finely chopped apples.
Serve on plates garnished with green, sprinkle over
top finely chopped nuts with one spoonful of may-
onnaise dressing.

RYE BREAD AND DATE SANDWICHES

Take one-half cup each of seeded dates and nut
kernels, run through vegetable grinder. Spread
between thinly sliced rye bread.

Echoes from Mt. Ecclesia

* * * * *

The Caves of La Jolla

Southern California is a wonderful land, here we are in January with perpetual sunshine, roses, calla-lilies and other flowers in full bloom, sometimes there is a little hoarfrost on some of the roofs early in the morning and we have to light the furnace in the Administration building, but by 9 a. m. it is "as warm as toast" and remains so indoors and outdoors, specially outdoors, all day. Oh! how we wish we could ship some of this salubrious climate to our suffering fellowmen in the frozen East, but perhaps you may enjoy hearing about it and determine to come out when you hear how lovely it is. Here is an article about the Caves of La Jolla (pronounced La Hoyah) one of the most beautiful and picturesque bathing resorts in Southern California. Sometimes we cram our car full of workers from Mount Ecclesia, take a lunch along and drive down there—it takes about an hour—to spend Sunday bathing and resting.

It is one of the more quiet refined places and is visited annually by many thousands of tourists. In the following article Violet White Smith gives a description of these natural wonders which may interest our readers, specially because of their proximity to Mount Ecclesia.

The Witches' Cauldron is always fascinating by the play of the restless surf. "Bubble, bubble, toil and trouble," they say. The heavy breakers roll one after the other, and the water dashes fiercely above the rocks. Cathedral Rock, a hollow pile of rock with entrances on both ocean and land, is interesting. For unknown years the water has rushed through this rock until now the force of the waves has been too great; and it lies in ruins. A little further down the beach is the Devil's Slide. It is a unique rocky beach, and many abalone shells are found on its rocks at low tide. Formerly, people

slid down the face of this cliff, then scrambled back as best they could, but now there is a stairway of one hundred steps leading down to the beach.

The White Lady cave is the fourth cave from the Devil's Slide. This can be entered only at lowest tide. It is so named from the White Lady formed at the entrance, as it is outlined by the walls of the cave.

Mammoth Cave, or "Sunny Jim," can be entered at all times, as there is a tunnel leading down from the land. The guide proceeds with a lantern, and it is down, down, through the dark passageway of one hundred and forty-six steps, until one enters the softened gloom of the cave. It is with amusement that you gaze at the cave entrance, and see outlined in the bright light, the silhouette of "Sunny Jim," with his dear little top knot and inquisitive nose. It is very easy to imagine the smile that illumines his face. The beauty of the interior of this cave is a perfect delight. The black of the rock, the green water and the snowy foam, as the waves dash into the entrance of the cave, repay the effort of the toilsome descent.

The color effect of the wall is wonderful. Greens, purples, browns, velvet-like reds melting into rich rose. Then too, there are many fantastic pictures upon the rocks. The guide will point out the priest in his long black robe, the baby in the cradle, the donkey, the bird, the faces, and many other things. He will show you the footprint and the shoe and tell you the story of how they quarreled—"so she threw her shoe after him, and that is the trace of his foot as he ran." As one looks over the wall pictures, one feels that nature is indeed a prolific artist.

Standing within the semi-gloom. of this great cave, there comes a feeling of awe. Columns,

arches, aisles, through which the dimly lighted caves may be seen stretching on and on. High vaulted roofs, alcove niches, friezes of colored mosaic, a temple to the Creator, in which the waves constantly play upon the rocky organ pipes.

One turns away with reluctance from the ocean entrance, loth to lose sight of the foaming waves. Waves, dazzling white, as they pour, through the countless crevices, covering the translucent green of the water with their snowy froth. After leaving the caves, a visit to the Biological Station, with its wealth of shells, fish, and seaweed will repay one.

Now for one more walk along the cliff, past the Pink Shell beach, where the children delight to play. From here one can see the porpoises cutting the waves with their great fins, and if one is very lucky, he may even see a whale spouting in the ocean. Then comes Whistling Beach, so named from the sound, as one treads upon the sand.

Now comes South Bathing Beach. Here the

happy bathers take their dip into the surf. A little further on, sea-anemones are clustered thickly upon the rocks, their tinted tentacles glittering through the water. Little crabs scurry away at your approach, and the beautiful abalone is visible on the further rock.

Seaweeds trail in and out, at the movement of the tide, and one can easily imagine it is a mermaid sunning her hair. So with a last farewell to the rocks and waves, one leaves the Caves of La Jolla.

In after years one has pleasant memories of the charming times spent amidst those delights of nature. And one of those pictures on memory's walls is that of the Green Dragon, where luncheon is served among gypsy-like scenes and phantasms of the Orient.

Thus one may "Dree their weird," as the years pass on, feeling assured that this "Never-never Land" of today, may again become the "Ever-ever Land" of bewitching La Jolla.

Dietetic Aphorisms

(Continued from page 195)

The cereals are energy producing foods. From the great quantity produced it is evident Nature abhors idleness.

When you are sick, don't eat "just to keep up your strength." You need your strength and you don't need the food.

A normal digestive system can miss a meal and suffer no inconvenience.

If you are overeating you feel weak and cross just before meal time.

Abnormal hunger, caused by an irritated alimentary canal, must have its meals regularly. Like a nervous person it must be doing something.

Nature vitalizes food; man devitalizes it to the extent that he changes, prepares and refines it.

Make changes slowly and that which seemed indispensable today will be a superfluity tomorrow.

As you think, so do you eat. "Man does not live by bread alone."

LIBRARY SUBSCRIPTIONS

The magazine is now sent gratis to 330 Libraries. Part of these subscriptions have been paid for by members, and the rest are supplied by the Headquarters fund. The price to Libraries will

not be raised, so that members wishing to subscribe for one or more may do so at the former price: One Dollar a year in the United States, One Dollar and Twenty-five Cents in Canada, and One Dollar and Fifty Cents foreign.