

Rays from the ROSE CROSS



A Magazine of Mystic Light

EDITED BY MAX HEINDEL

\$1.50 a Year.

15 Cents per Copy

THE PHILOSOPHY OF WAR.

THE SOLAR ECLIPSE.

COMMENTARY ON OMAR KHAYYAM.

PADRE SETTIMO'S LAST DAY OF LIFE.

• THE ROSICRUCIAN PHILOSOPHY.

WHITE FLOUR AND MALNUTRITION.

1918

AUGUST



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MAX HEINDEL

VOL 9

OCEANSIDE, CALIFORNIA AUGUST, 1918

NO. 4

General Contents

The Mystic Light

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

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

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

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

Single copies 20¢.

Back numbers 25¢.

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

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

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

Oceanside

Rosicrucian Fellowship

California

Printed by the Fellowship Press

The Mystic Light

AUGUST 1918

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The Philosophy of War

THOU SHALT NOT KILL

In the great crises of life we are brought face to face with certain issues and are called upon to make decisions of such importance that they often require reversion of ideas and ideals, even of our most cherished principles as hitherto conceived, and when such a crisis comes it will be nothing short of mental, moral, and spiritual suicide to shirk or evade the issue, no matter what the cost. Consistency is said to be a jewel, but if we would be truly wise, we must be ready to change or revise our ideas whenever occasion really demands.

The Rosicrucian teaching has always been in conformity with the Bible dictum "Thou shalt not kill". No qualification was made and some have carried this idea to such extremes that they would not kill a fly. But the majority rightly felt that the injunction was not intended to cover pests and micro-organisms which take such a terrible toll of human life; these things being a manifestation of evil thoughts, they are without the pale.

These people have no intention of allowing their bodies or the bodies of their children to be overrun by vermin rather than to kill the pests and they realize that extermination of insects was a great basic factor in America's success at Panama. In fact, it turned the balance from failure to success and this principle should be applied wherever necessary.

They feel that it would be a foolish application of the injunction "thou shalt not kill" to allow beasts or prey or poisonous reptiles to roam about among us to endanger our lives, and they would cheerfully kill to remove such a menace from the community. In their code of ethics the injunction

involves only the idea that it is wrong to kill for food, for sport, or for profit.

To kill a human being seemed so remote a possibility to most of us that it was not considered even as a contingency and we always denounced capital punishment, both on the ground that it is basically wrong and that it is worse than useless, for when we free the spirit of a murderer from his body, we liberate him in the spiritual world where he can and often does work on others to influence them to similar crimes.

Therefore it is better to restrain him in a prison and strive to reform him so that even if he does not regain his liberty in this life, he will in future existences respect the sanctity of life of others.

But while it is possible thus to deal with the individual murderer, the case is different when an entire nation runs amuck against another, committing wholesale murder, arson, destruction, and pillage. It is then impossible to imprison a whole nation and more drastic means of self-defense must be found.

In civil life we recognize the law of self-defense, which gives the intended victim of a would-be murderer the right to slay rather than be slain, and it would be specious to contend that this right is lost because a million murderers dress themselves in uniform, or because they go out boldly and brazenly, proclaiming their intention to kill, or because they lie in ambush by companies instead of singly. Being the aggressors, they are murderers and their intended victims have an unquestionable moral right to defend their own lives by slaying these murderers.

Furthermore, there rests upon the strong the

sacred duty of protecting the lives of those who are too weak to protect themselves, even though that involves the slaying of murderers.

From the spiritual standpoint, therefore, the right or wrong of war hinges upon the question: who is the aggressor and who is the victim?

This question is easily answered where war is started for the purpose of conquest, and when war is waged for an altruistic purpose, such as the emancipation of a subjected people from physical, industrial, and religious bondage.

It needs no argument to show that in such cases the oppressor is also the aggressor and the liberator is the defender of inalienable human rights; he is performing a sacred duty as "his brother's keeper".

When this is once understood we cannot be deceived by the jack-o-lanterns of diplomacy for we have a true light, a simple standard of right and wrong.

Having made up our minds on that point, it follows that it is far more noble and heroic to face a firing squad for refusing to enter the army of the aggressor or to flee from our native land or even join the ranks of the defenders in the most menial capacity than to hold a post of highest honor among the aggressors.

On the other hand it is a sacred duty in accord with the highest and noblest spiritual principles to fight among the defenders. The greater the sacrifice, the greater the merit, and he who shirks this sacred duty to defend hearth and home, kin and country, or who fails to fight for the oppressed, is beneath denunciation. Furthermore, the greater the emergency, the greater the sacrifice that is required.

Nor is this great privilege of sacrifice confined to those of brawn and broad shoulders. Not alone they are bound by duty; the work behind the lines is even more important and all can share according to talent and ability—mental, physical, and financial.

Furthermore, when the occasion arises where defense of others or self-defense becomes unavoidable, the harder the campaign is pushed, the shorter and more successful it will be. Therefore no half measure should be tolerated and

neutrality under such circumstances must be regarded at least as a sin of omission.

It is well understood by students of occultism that wars are instigated and inspired by the divine hierarchies who thus use one nation to punish another for its sins. Even a superficial study of the Bible will furnish many instances. This does not always mean that the victor is altogether righteous, but it does show that the vanquished nation has done wrong and merits the punishment inflicted, usually on account of its arrogance and godlessness.

Nor is it a sign that because it is victorious for a long time and extremely difficult to conquer it enjoys divine favor; at least in a measure. Such a course may be brought about by the invisible army who support the arms of the aggressor and prolong the struggle for the purpose of making the final defeat more thorough and disastrous; also to teach the defenders a lesson that could not be learned in a short decisive struggle.

Such, briefly, is the philosophy of war, from the spiritual viewpoint, regardless of who are the nations involved, and if we apply these principles and tests to the present war, it must be apparent to everyone who is not biased and will approach the subject with a broad and open mind that the militarists of the Central Empires have been preparing for this war for generations and on the fifth of July, 1914, at the notorious Potsdam Conference, which is now acknowledged by them, they agreed to start the war after a few weeks, during which the bankers of these nations were so manipulating the markets as to amass the greatest possible financial resources. This stamps the Austro-German war parties as the aggressors, who under the spell of the race spirits have marshaled their millions against all the other nations of the world.

In the beginning of the conflict France and England, who were the immediate neighbors of the outraged Belgians, made her cause their own and acted in that respect as their brother's keeper. But being unprepared, they have been unable to bring the struggle to a decisive termination, wherefore it became necessary for America to enter the conflict and turn the balance, so that peace may be restored

and safety be secured to those who are too weak to protect themselves.

It has been a matter of rejoicing that whenever the United States has been forced to enter upon a military campaign, it has always been either in self-defense or in the still more altruistic role of defender and emancipator of the weak. Were this a war of conquest or aggression, it would be better for any spiritually minded person to face a firing squad as already stated than to participate in such an unrighteous undertaking.

But on the other hand, seeing that the present struggle, which is waged for the purpose of crushing the militarism of Central Europe, has taken

such a terrible toll of human life, with the strength of the allied defenders nearly spent, it is the sacred duty of everyone to aid to the very limit, according to his spiritual, mental, moral, or physical capacity, either at the front or behind the lines, wherever the judgment of those who have charge may require his or her service.

Therefore we would urge each and every one of the students of the Rosicrucian Fellowship of whatever country now defending the cause of humanity against the militarist party of the Central Empires, to support his or her government to the very best of his ability that we may soon see "Peace on earth and among men good will".

MY CONVERSATION WITH A TREE

By Agpawan, a Filipino Boy

While I was walking in the Valley of Health, near the Silver Lake, the spirit of a tree came to me and greeted me, saying:

"Agpawan, I am greatly surprised to see you again. I would like to talk long with you." I received him cordially and took him to my cabin.

"I now tell you that I am of the plant kingdom. Our good king sent me to carry out his wish—to tell you about our place in nature; why we were created by the Divine Providence. We plants move from place to place where there are good surroundings; or depend on the climate or the quality of the soil. We inhabit the entire earth. Some live a long time and some live a short time, and each and all of us is seeking for the same—such as food, protection, liberty, and freedom. We cannot speak to you of our desire, feeling, agony and joy. But it is God's wish. We can do no otherwise but to feel glad for what God has given to us, great and small.

"Now why are we here? I believe without us you could not live; we give you all you need, your house, sugar, flowers, chairs, pure air, and many thousand things, that I cannot tell them here. Our trunks, leaves, barks, roots, living or dead, are not wasted: when we decay on the ground we become good fertilizer for those who are to grow, that they may give good seeds. And when we are cut down

by you we are not lost, but you use us for many purposes. "I wish to sum up: We are made different in body from you, very complex, but in some ways we are like you. In our nature there is power to reproduce our members, and perhaps we are a more ambitious and patriotic group than the animals. I advise you to look at us through the microscope instrument."

—*N. Y. Evening Mail*

WHITE MAGIC

By R. F.

Blind folk see the fairies,
Oh, better far than we,
Who miss the shining of their wings
Because our eyes are filled with things
We do not wish to see.
They need not seek enchantment
From solemn printed books,
For all about them as they go
The fairies flutter to and fro
With smiling, friendly looks.
Deaf folks hear the fairies,
However soft their song;
'Tis we who lose the honey sound
Amid the clamor all around
That beats the whole day long.
But they with gentle faces
Sit quietly apart;
What room have they for sorrowing
While fairy minstrels sit and sing
Close to their listening heart.

Commentary on the Rubaiyat of Omar Khayyam

(An exegetic study in Comparative Religion)

H. Gentis

Part III

However, as the mind has been master for so many million years. it will not let go at once. It has the soul in its grip and from olden times uses Hope and Fear to rule it as it reigns.

*Let Zal and Rustum bluster as they will
Or Hatim call 'To Supper,' heed not you!*

Fitzgerald says, Zal and Rustum are twin giants of Persia, Father and Son—and their exploits those of power. This reminds us of David, quoted in a former stanza as having his lips locked (secrecy); David who danced before the temple; i. e., in the Hall of Learning again, David the slayer of the giant Goliath. The very act of the overpowering of the mind is an act of a small personality slaying a great giant “with a pebble”—the Cephas of the gospels, the concentrated mind!

Yes, the battlefield is not physical, but therefore not less intense. It is like “Kurukshetra,” the battlefield of the *Bhagavad Gita*, the battlefield of the senses versus the soul, and between the threats of the Giants, the mind predicting danger and perdition, come the promises of the *Hatim Tai*, a great Oriental benefactor. Even the latter has the perfidy of the Devil. “To supper,” he calls. To supper, i. e., the last meal of the day, of the day of life perchance. But the Wise Ones heed no sweet voices of Illusion, as the Voice of the Silence says, nor have any fear, as Omar says, “Let Zal and Rustum bluster as they will—heed not you.”

What is this mind then? Is it the creation of the Devil? Who is that Devil, the fallen Angel, the opposer of God? Put it rather in the plural. Lucifers, the Light Bearers. If we read Max Heindel's wonderful *Rosicrucian Cosmo-Conception* we see and learn that the Tail end of the Angels' Life Wave became the Lucifer-spirits who have been of great help to mankind, although not totally altruistic. They could not, he says, exist without a body, nor would exist in a physical body, like man. But they could profit by experiences in that body. Man,

however, was not self-conscious of that physical body, so they, the Lucifers, helped him to that physical consciousness, drawing the woman's attention to her body—the Saga of the Paradise apple.

A part of the creative power in man was directed downward and another part used to build the brain, the seat of the mind. Serpents they are called, because the coil of that reptile resembles the spiral movement which the probationer perceives in front of his own eyes before he is enchanted into trance and “dreaming true.”

The Gospels again say: Be then wise as the Serpents (the Lucifers—the non-Angels) and harmless as the Doves—the Angels.

And further, referring to their work and the value of it, the Scripture says again, Why believe in promises lightly made? Omar says: Some seek the glories of this world; and some sigh for a Prophet's paradise to come!

Ah! take the “Cash” and let the “credit” go! Nor heed the rumble of a distant drum!

And the voice of the Silence says: Take then as much as Karma (fate) has in store for thee.

See the credit, the promises of the dream-causing Devil. To-morrow, to-morrow! or the drum which announces the coming battle. The hope and the fear again—but heed thou not!

But Oh Soul, thou who art infinite; thou who art eternal. Thou who art imperishable—who or what shouldst thou fear?

*With Me (the Christ in Man) along the strip
of Herbage strown,
That just divides the desert from the sown,
Where name of slave and Sultan is forgot
And Peace to Mahmut on his golden throne!
A book of Verses, underneath a Bough
A jug of wine, a Loaf of bread, and Thou
Beside me singing in the Wilderness
O! Wilderness were Paradise enow.*

Of course a coarse mind cannot see in this other

things than a Jane and Tap kind of a ditty, but it is some rungs higher.

The Desert into which Jesus had gone also before getting thirsty for Divine Wisdom or worldly necessities, is a usual symbol for the Desire world, or the purgatory of the Rosicrucians (wherein people burn from thirst of unfulfilled desires).

If then the “Jug of Wine” represents the totality of the spiritual sacrifice and the “loaf of bread”—the daily bread of the Pater Noster, the gifts of the Mother World to the maintenance of the physical body and “Thou”—the Christ in man—beside me singing in the Wilderness the source of Divine Inspiration—the Atma buddhi of the Theosophists—descending to the Desire World, then the same becomes Paradise enough—or the Mental plane, preponderant:

“How sweet is mortal Sovranty think some!” says Omar.

This reminds us of the offer of the devil to Jesus in the Gospel Saga, putting Him on a High Mount (again the same symbol for the developed mind—the Sultan’s Turret), showing Him the Kingdoms of all the world, but the successful aspirant on the Path retorts: “*Va retro Satanus!*” He chooses the everlasting instead of the ephemeral, as the Voice of the Silence puts it.

The unconcerned love-way of giving enlightenment by the God in us ungrudgingly—not even expecting a return, without effort, still complete, is so poetically depicted in the lines:

*Look to the Rose that blows about us, “Lo!
Laughing,” she says. “Into the world I blow,
At once the Tassel of my (Golden) Purse!
Tear! and its Treasures on the Garden throw!”*

Can it be said with more subtlety? That is as God gives light—and withholds, asking nothing.

Then our Poet points to those who desire worldly riches; some to benefit Self; some to benefit everyone; and how they fare ill this conquest of the soul:

*And those who husbanded the golden grain,
And those who flung it to the wind like rain;
Alike to no such aureate earth are turned
As buried once, men want dug up again!*

This is the much maligned Judas variety (who had the purse) and who after surrendering to the High Priest hanged himself; i. e., suffocated in the material world of material things.

In the struggle upwards the aspirant is confronted with poverty—incomprehensible, unwarranted poverty—and some cannot stand it. As a result they desire riches.

But riches are the opposite pole of life—the material pole versus the spiritual—and if one reverses his *direction*, how can he reach his initial aim? Of which the Christ says, that it is easier for a camel to go through the eye of a needle than for a rich man to reach heaven. Of course if one goes downstairs he does not get upstairs. But once in those better circumstances it soon becomes flat and tedious for the late aspirant and so after all “one buried in that golden earth” they want “dug up again”; i. e., delivered from the material crust that also covers Mother earth. The Voice of the Silence says: “Beware disciple for thy choice is short but endless!”

One can either become a Sun or a planet, a man or a woman, a toiler or a toiled for, an engineer a van, a plus or a minus.

I do not speak of sexual difference but of spiritual; moreover this choice pertains only to the so far evolved that they can make a choice at all, or otherwise said, the few!

Does Omar speak about rebirth? Surely he does! Listen:

*Think in this battered Caravanserai
Whose Doorways are alternate day and night
[life and death]
How Sultan after Sultan
[personality after personality]
With his Pomp,
Abode his hour or two; and went his way.
They say, the Lion and the Lizard keep the Courts,
Where Jamshyd gloried and drank deep
And Bahram, that great Hunter—the Wild ass
Stamps over his Head and he lies fast asleep!
I sometimes think that never blows so red
The rose as where some buried Caesar bled!
That every Hyacinth the Garden wears
Drop’t in its lap from some once lovely head.*

*And this delightful herb; whose tender green
Fledges the river's lip on which we lean.
Oh lean upon it lightly, for who knows
From what once lovely lip it springs unseen?*

One must be an out and out materialist to think this refers to a buried corpse!

The "Lion and the Lizard," the courageous but beastly and the quick but lazy. The dragon and the alligator of the Chinese symbology, having five imprints on matter, living half on water and half on land, or half in the air and half on the earth, for the man with his five sense perceptions, living half in the invisible, half in the physical world. As a life in which *Jamshyd* the sorcerer won, might well be followed by a denser one, (the Lion and the Lizard) than keep the courts where "Jamshyd drank deep". And the wild ass would stand in the same way for an uninitiated man as the Christ says, Give not the holy unto the swine; or saying that the bread is for the children and not for the dogs (the outsiders), as the Mohammedans even now call the non-Mohammedan kafirs, dogs. The failure to remember the former lives is given in the idea that the Sultan lies fast asleep while the wild Ass—the later life—stamps over his head. Hunt he may, but find, can he? The Great Hunter is therefore the seeker for truth?

Caesar, the Great Conqueror, is a good name for the Soul that wins the strife. As Shri Krishna says, "O Great Warrior!"

Well, where he bled, *there* a rose blows redder; i. e., there the divine Heart-centrum is more developed as a result of the experiences of the former life and strife, for it is true that "one sows and another reaps."

Further, the Hyacinth, being an early spring flower and very odorous, is taken as a symbol for a precocious youthful Genius—like a Jesus, a Mozart and others who have to thank the efforts of former lives for their genius, as the outcome of former efforts to be the lovely and the good.

The same metaphor is carried on in the next lines where the River Lip stands clearly for those lives where the material and the Desire World are so closely in touch with each other that the personality becomes mediumistic—therefore leaned upon

by spirits—Oh, lean lightly!

The river stands as the *Styx* for the Desire world. He calls further:

*The loveliest and the Best
That time and fate of all their Vintage prest.*

The "few" of which the Gospel speaks as the "Little ones", the "neophytes of Initiation," The children of the Kingdom of Heaven, the Babes in Wisdom.

But the quasi-wise are sarcastically whipped, and Omar with a grain of salt includes his former self, saying of the materialist, the bigot, and the dogmatic:

*Myself—when young—did eagerly frequent
Doctor and Saint, and heard great argument
About it and about, but ever more
Came out by the same door as in I went.*

And he contrasts it with the Divine of Spiritual Light which he proclaims in:

*The Grape that can with Logic absolute
The two and seventy jarring sects confute;
The subtle alchemist, that in a trice
Life's leaden metal into gold transmute!
The mighty Mahmud, the Victorious Lord
That all the misbelieving and black Horde
Of Fear and Sorrows, that infest the Soul
Scatters and slays with his enchanted word!*

Why does Omar call himself a Tentmaker? But the "Builder of a Hut" is a term of a status of consciousness which we come across in the *Upanishads*. It is a triangle, hence the sign of the disciple.

Oh that our ministers might take to heart the advice of Omar to his mother, about her kind of a prayer where he says:

*Oh Thou, who burn'st in Heart, for those who
burn
In Hell, whose fires thyself shall feed in turn;
How long be crying, 'Mercy on them, God!'
Why who art thou to teach and He to learn?*

To save ourselves from that Hell fire, let us apply Patanjali's advice, which is also Omar's, also Blavatsky's, and that of others who knew.

Patanjali says: "Yogi, the union or at-one-ment

with God, is the suppression of the modifications of the thinking principle.” (So divorcing old Barren Reason.)

But did Omar hold out?

*Khayyam, who stitched the Tents of Wisdom
Has fallen in grief's furnace and been suddenly
burned
The shears of fate have cut the tent ropes of his
Life
And the Broker of Hope—has sold him for nothing!*

For Yogi comes and goes—Yogi the Union with God.

Well, since that, some eight centuries have gone, another life will have produced another Omar, another Caesar, another Warrior, another Conqueror—may be. For they say that whosoever once has come into touch with the Divine Light cometh ever and ever back until he is victorious. And so may Omar, and thank him for his song.

The End

JOY

Geo. S. Weaver

Joy as an emotion is the subject of gradations; there may be a joy that is very shallow, existing only on the surface. The occasion of joy is some good that has either come into one's possession, or that is hoped for. A surface joy is easily excited,

and as easily subsides; but is quite apparent while it lasts. There are people whose temperament is joyous, but as a rule they are never very deep natures, because they easily react. A shallow joy is like the surface of the ocean—easily moved by every wind that blows over it, causing a billowing condition; but the billows subside as readily as they arise, and the troughs become as deep as the crests were high. The shallower the nature, the more easily the joy is excited, the more easily it subsides, and the less sustaining and satisfying it is. “An empty wagon rattles the loudest.”

Then there is a joy that is very deep, excited it may be by similar causes, but by a deeper insight into the causes, grasping the whole import at a glance, and thus having the nature under control. Such a joy is too deep for passion, and so, for expression; in Scripture it is referred to as a “Joy that is inexpressible and full of glory.” Its light is not that of a flashing blaze, but of an intense glow within, unmanifest upon the surface. It is ever enduring and sustaining. Like the great deep of the ocean, it is quiet, serene, and inspiring, and is infinitely buoyant.

The joy of the shallow type is that of people living on the plane of generation, who waste their substance by passionate gratification; the joy of the latter type, conserving their vital force, they are filled with God's fullness, and are therefore replete with health and the rejuvenating power. This is according to the spirit of Truth, which the world cannot comprehend, which many seek, but which only the few find.

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WHATEVER Gods there be to dower
Our mortal lives with good or ill,
We hold within ourselves the power
To weave Life's fabric as we will.

We weave with threads of gold when Love
The shuttle guides and holds the hand,
But tangled are the threads we move
When Hate is woven in each strand.

We wind the skein that ye must use,
And pick the pattern that we trace;
Thro' many tears we learn to choose
The silken skeins of Christian grace.

Within the warp and woof each day
We weave our joys, our hopes, our fears;
Bright golden hues, or silver gray,
The cloak of laughter hemmed with tears.

To raveled ends of doubt we cling,
With trembling hands the Truth we hold;
The web of pain and suffering
Grows lighter as our souls unfold.

The garment incomplete as yet,
'Tis torn and tattered into shreds;
While o'er the Loom of Life we fret,
The burden borne with bowed heads.

So toil we on with greater skill
To weave anew Life's garment fail;
Throwing the shuttle of our will
Across the web of doubt and fear.

Weaving the robe of Life each day,
A perfect raiment for the soul;
To clothe us with its stellar ray,
And fit us for the Heavenly goal.

George Edgar Frye

*THE CENTRAL STAR IN THE
EDUCATIONAL FIRMAMENT*

Bernard Sexton

What is education for? This is a most disturbing question and to most persons a really unanswerable riddle. The answers given will be as numerous

as the thoughts in the head of a child. Some will answer, for Success, others for Happiness, a few for Beauty. One thing is certain, that any educational ideal, to be generally accepted, must be as it were the summing up of the hopes and desires of multitudes of people. It must be sufficiently great so that all who are working towards it will be going in the same direction, and it must be sufficiently appealing so that none will be too simple to understand. In the ages of faith they had such an ideal—the ideal of the earth as a heavenly colony to be captured and civilized for the great Captain—God. We must have an Ideal with some such appeal as that. There is in it nothing intrinsically unacceptable to the modern mind. Indeed it was only when the earthly stewards of *that* ideal became unfaithful to their trust, and began to worship Fear instead of Love, that mankind repudiated them. Let us state such a formula in terms acceptable to the modern mind, and let us then begin to train children through love and fearlessness so that they can make the ideal a part of their hearts, of their innermost being, and we will have taken the first step towards the unifying of the mind of the race.

RESOLVED

Some say they only believe what they *see*, and only part of that. Oh dear, how can they be so stupid—why, the greatest forces are the ones we *cannot see*. The law of gravitation holds the universe in balance. It is the hand of God. But we can't *see* it. Men and women will give their lives gladly to protect the ones they love. *Love* is the greatest of all *forces*. "God is Love." Faith as a grain of mustard seed will move mountains. But we can't touch it. You can't *see* the wind but you *can* see what it does. It sails a ship, or turns a windmill or blows a town away. Seeing is *believing*, but it isn't *knowing*. They don't accept belief on the witness stand.
—"Buster Brown"

MARIA MANTELLATA

The True Story of Padre Settimo's Last Day
of Life

Blanche Cromartie

Editor's Note: This is a story which should be read between the words and between the lines, it embodies the principal teachings of the Western Wisdom School as taught by the Rosicrucians, and properly assimilated, it should prove a mine of inspiration.

Padre Settimo, parish priest of Santa Maria Lucina, suddenly opened his eyes and sat up in his pallet bed. He knew as he did so that this was no ordinary awakening; that unlooked for, all unprepared for, the greatest thing of life had come to him; something strange, stupendous, miraculous; something transcending even his heart's desire.

This much he knew instinctively, that out of the dreamless sleep of a night which had just begun like every other night in his simple routine, he had somehow aroused to a unique and glorifying revelation.

What it was to be he had not the faintest idea. Back from the sleep world he came at a bound, opened his eyes and sat up, involuntarily crossing himself as he ejaculated, "*Ave Maria! Ave Maria Vergine, Madre di Dio*" adding in a tone of intense fervor "*Madre mia.*"

It was She. It was She herself, tall and veiled, who stood at his bedside carrying a lofty tinsel crown upon her head and the infant Jesus in her arms. She and no other—Maria Vergine in person, just as he had beheld her standing in her shrine ever since he first came to Lucina.

Padre Settimo had numbered nigh thirty years as paroco at this place and never had been absent through sickness or any other cause; the Church's year in its endless revolution found him invariably at his post—conscientious, scrupulous, humble-minded, and ambitionless.

He was very insignificant in appearance; a wiry, meager type of man with small eyes, a reddish skin, and straight wisps of hair. From his convent

he had come to be the paroco and though thirty years had passed since then, time had hardly changed him. His wiry form may have grown leaner, his straight wisps of hair scantier, his dull reddish skin redder; even in his youth he had been a dried up little person and at fifty odd had very much the same appearance. No woman had ever turned her head to look admiringly after the paroco as was the case at Primavera, the next *Paese*, where Dom Florio was priest.

If padre Settimo's outward man presented a contrast to the stalwart well-featured peasants who were his parishioners, the contrast between him and Marzaccio, the sacristan in Santa Maria Lucina was still more striking.

Every man his right place, and if someone be a serpent in our path or an enemy in our household, well, we have incurred this penalty somewhere and somewhen; but it must have been a very long way back on the path that Padre Settimo had sown that character which now embodied before him on his daily round in the person of Marzaccio, for just as Padre Settimo showed a type of delicacy and shrinking refinement, so Marzaccio exemplified brute force, with a strong emphasis on the *brute*. His stout shortish legs, slightly bowed, supported a powerful, if ungraceful body, with long arms and bull neck—the whole dominated by an unduly big head and a face displaying an unusually broad surface of stubbly chin and cheek.

He had been sacristan at Santa Maria Lucina nearly as long as Padre Settimo had been paroco, but time had not endeared the two to each other; on Marzaccio's part very far from it. Indeed, he had from the first regarded the paroco with a dislike which daily seemed to approach more closely to hatred, for not a day passed that Marzaccio did not contrast his own position with that of his brother who was sacristan down yonder at Primavera, and whose lot appeared to him highly enviable when compared to his own.

Wherein lay the difference? Up to a certain point their paths in life were very similar: if Beppo was sacristan to the church mirrored in the blue waters of the lake, was not Marzaccio sacristan at Santa Maria Lucina? Their stipends and regular

emoluments were much alike; one had no more work to do than the other; the wine at the tavern which hung out its bush in the steep winding main street of Lucina, was every whit as strong and just as cheap as that to be bought at the *osteria* down below at Primavera; the peasant women were just as pretty on the mountain side as by the lake, and Lucina had the advantage of being a good six hours walk nearer the city than Primavera. Why then was Marzaccio so ill-content and why did he feel that fate had dealt so unkindly with him? Why, it was just Padre Settimo that made all the difference, for the truth is that Marzaccio hated him for not being a second Dom Florio.

Notwithstanding his scrupulous external decorum, Dom Florio was just a trifle susceptible to feminine charm, and on one occasion at least, this weakness caused him to overstep the limits imposed by his sacred profession. Beppo, who had plenty of cunning and a keen eye for his own advantage, had been sharp enough to discover his paroco's indiscretion, and having forced himself into his confidence, now managed to profit by it.

As years went on, Dom Florio had become wiser and more circumspect, but he could not ignore the fact that he had placed himself in Beppo's power. The sacristan for his part knew how to make the most of his knowledge, and for some years past had been in a position to accumulate *soldi*, for Dom Florio allowed him the handling of the alms box and the peddling of candles and petty relics out of which some little profit was to be made. Moreover, he looked forward to a still more profitable post whenever Dom Florio should obtain the comfortable preferment the Cardinal had promised him, for Beppo knew that the priest realized well enough that his continued silence could only be assured by Dom Florio giving him a share in any good fortune which might befall himself.

Discreet though Beppo was, the source of his prosperity had been partly guessed, partly wormed out of him by Marzaccio who was the elder of the two. Thus, while the sacristan of Primavera was enjoying numerous small perquisites and could confidently look forward to a time of considerably

fatter pickings, it was far otherwise with Padre Settimo's satellite, who had to make his wages sufficient; for Padre Settimo's frugal manner of living allowed his sacristan little opportunity for the pocketing of illicit *soldi*.

The daily intercourse of two lives thrown much together must do one of two things—intensify the force of attraction or the force of repulsion. In Marzaccio's case the latter happened, for, by incessant brooding over the superiority of his brother's position, he had begun by pitying himself and then went on to lay the entire blame on temperance and frugality of the paroco, whose regularity and simplicity of life he came to regard as nothing less than a gigantic wrong done to himself. This idea absorbed his mind more and more as the days went on until it grew into an obsession, a monomania.

Had Marzaccio bestowed a few moments of sane reflection upon his cherished grievances, he would have perceived at once that no matter what the paroco's character might have been, his own circumstances would not have benefited. "Where nothing is, nothing can be got," for while the modern, gaudily painted church at Primavera was the admiration of the country folk around, the grandeur of the old church at Lucina repelled rather than attracted them; consequently, Santa Maria Lucina, despite its antiquarian interest and architectural beauties, remained neglected and threatened to fall into dilapidation.

Santa Maria Lucina was more than a parish church; it was a basilica and one which had known a very checkered history, dating as it did, in its pagan beginning at least, into 'the dark backward and abysm of time' when the prosperous Etruscan town which originally occupied this rocky site had erected an altar to Juno Lucina. Under the Roman eagles the town had known a continuance of prosperity. As Christianity displaced the Pagan gods, the temple was allowed to fall into decay, till finally it was dismantled and the present basilica church reared on its site. So long as the town flourished, the church, dedicated to the Virgin, shared its opulence, but owing to a variety of circumstances, the trade and population of Lucina

were at length diverted to a neighboring village which rapidly rose into notice till, about the middle of the eighteenth century, it developed into a full blown city where a modern baroque Cathedral usurped the wealth and popularity formerly enjoyed by Santa Maria of Lucina.

Few persons at this period interested themselves in antiquities; tourists were unknown and the general indifference was shared by the ecclesiastical authorities who considered that a single priest with the slenderest of stipends was all that could be afforded now for the service of a sanctuary which had once been so renowned.

It is plain then that Marzaccio's growing aversion to his superior had its foundation on no reasonable ground, but must have been a heritage from some long remote, forgotten past when these two egos had come into hostile relationship, for ill-will once set up, acts with attractive force and brings two beings in contact with each other all down the ages until they include each other in love.

As for Padre Settimo, he did not cherish the least unfriendly feeling against the sacristan, nor indeed against anyone, but nonetheless, he stood aloof from other men, living his own life, a secret and separated existence.

Since the day when the monastic patrons of Santa Maria Lucina had installed Padre Settimo there as paroco, he had always observed the same rigid routine; devoutly attentive in the church offices and regular in all his parish duties. The former were more to his taste, for never had he managed to understand his people. He was far too humble-minded to despise anyone, but every fresh evidence of their ignorance and grossness roused in him a feeling of mild surprise, eloquent testimony to the gulf that existed between them.

He never got into touch with the full-blooded brawny *contadini* who came with their deep-bosomed women on Sundays and *festas* to hear Mass at Santa Maria Lucina. His attitude of mind towards his flock was entirely kindly but just as entirely void of understanding; they never met as human beings on the same ground; their thoughts and ways, their habits and pursuits, their desires and passions were all foreign to the little priest

dwelling solitary in the two cells leading off the cloisters, appointed for his accommodation.

What did he, what could he know of the lives of men whose hearts were quick with passions and their quiver full of children? Nothing in truth—less than nothing, for home and mother he had never known.

When the phlgue had desolated the neighboring city about fifty years before, the monks from a monastery in the vicinity had found him—a weeping frightened baby, the sole survivor in a house where both parents and six elder children lay smitten to death.

The city was full of such forlorn orphans, but the father and mother in this case had been devout people, attentive to their religious duties, always open-handed to the Brotherhood, and of this the monks had not been unmindful. They had transplanted the two year old boy to their convent walls and there, among the brethren, he had grown up and assumed the tonsure.

Therefore Padre Settimo had no memory of mother or sister, and for him the tall bedizened image of the Madonna, whose shrine was the chief object of his care, had come to stand for all that he knew of the eternal womanly. It was for her that he cultivated roses and pinks in his garden; to her that he burned many a taper which might have cheered his little 'parlor' in the long wintry evenings when all Lucina shut its doors to keep out the frosty blasts which swept down from the Apennines.

The brightest hour of his day was spent in contemplating her wooden meaningless features and eyes of grey glass. For him at least they were not meaningless. It was on the Mother of God that he concentrated all his thoughts, all his affection; not in any general or abstract sense, but as embodied for him in this antique puppet, once the object of local pilgrimages but now out of vogue and forgotten. Padre Settimo was her only worshiper. Perhaps this, more than anything else, was a barrier to understanding his parishioners, not one of whom had ever shown any special devotion to the Virgin enshrined at Lucina. Men who had known her in the earlier radiance of her installing there

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THE ROSICRUCIAN PHILOSOPHY
IN A NUTSHELL

Compiled by Augusta Foss Heindel
and Lizzie Graham

So many requests for a brief resume of the Rosicrucian Teachings have come to the Headquarters from friends who want something that will arouse and arrest the attention of Truth seekers and disabuse their minds of the fallacy fostered by writers of encyclopedias that the Rosicrucians are a sect devoted to alchemy and the transmutation of base metal to refined gold, pure and precious, and induce them to investigate our sublime philosophy. Therefore we have compiled the following from our literature.

It is true that the Rosicrucians and their pupils are concerned in the transmutation of base metals to gold, the preparation of "the philosopher's stone," and "the elixir of life," but the metals used are not the ordinary iron, lead, etc., and the gold produced is something far more precious and beautiful than the gold of commerce; it is, in fact, a purely spiritual gold which each may learn to compound for himself if he will but follow the rules laid down in the Rosicrucian Teachings.

These rules are identical with the maxims given us by the Christ in His Teachings, and being a Rosicrucian student does not necessarily separate us from our church, it but helps us more fully to understand the teachings of the Bible.

It should be made clear in the very beginning that students in the Rosicrucian Fellowship do not call themselves Rosicrucians, that title applies alone to the Elder Brothers who are the Hierophants of the Western Wisdom Teaching, and they are as far beyond the greatest saint living in spiritual development as that saint is above the lowest fetish worshiper.

The Rosicrucian Fellowship is a movement for the dissemination of a definite, logical and sequential teaching concerning the origin, evolution and future development of the world and man, showing both the spiritual and scientific aspects. This scientific teaching is only given in order that man may believe in the spiritual laws and start to live

the life of true fellowship.

The Philosophy is entirely Christian, striving to make Religion a living factor in the land and to lead to Christ those who cannot find Him by faith alone.

Sooner or later there comes a time when the consciousness is forced to recognize the fact that life, as we see it, is but fleeting, and that amid all the uncertainties of our existence there is but one certainty—Death.

When the mind has thus become aroused by thought of the leap in the dark which must some time be taken by all, the question of questions—Whence have we come—Why are we here—Whither are we going?—must inevitably present itself. This is a basic problem with which all must sooner or later grapple, and it is of the greatest importance how we solve it, for the view we take will color our whole life.

If we come to the conclusion that death does not end our existence it is but a natural question to ask, Where are the dead? The law of conservation of matter and energy precludes annihilation, yet we see that matter is constantly changing from the visible to the invisible state and back again, as, for instance, water is evaporated by the sun, partially condensed into a cloud, and then falls to earth again as rain.

Consciousness may also exist without being able to give us any sign, as in cases where people have been thought dead but have awakened and told all that has been said and done in their presence.

So there must be an invisible world of force and matter, as independent of our cognition of it as light and color exist regardless of the fact that they are not perceived by the blind.

In that invisible World the so-called dead are now living in full possession of all the mental and emotional faculties. They are living a life as real as existence here.

The invisible World is cognized by means of a sixth sense, developed by some but latent in most people. It may be developed in all, but different methods produce varying results.

When the skipper scans the sky in search of a star whereby to steer the ship safely, he finds there is only one such, namely, the North Star. By its guiding light, he may steer in full confidence and

will bring his ship to the haven of rest and safety. Likewise, one who is looking for a guide to which he may trust in the days of sorrow and trouble should also embrace a religion founded on eternal laws and immutable principles, able to explain the mystery of life in a logical manner so that his intellect may be satisfied while at the same time containing a system of devotion that may satisfy the heart, so that these twin factors in life receive equal satisfaction. For only when a man has a clear intellectual conception of the scheme of human development is he in a position to range himself in line therewith, and when it is clear to him that that scheme is beneficent and benevolent in the very highest degree, that all is truly ruled by divine love, then that understanding will sooner or later call out in him a true devotion and heartfelt acquiescence which will awaken in him a desire to become a co-worker with God in the world's work.

The Rosicrucian Teaching gives clear and logical information concerning the world and man: it invites questions so that the seeker after spiritual truth may receive full satisfaction intellectually, and its explanations are strictly scientific, as they are reverently religious. It refers us for information regarding life's problems to laws that are as unchangeable and immutable in their realm of action as the North star is in the heavens.

The law of cause and effect IS immutable. If we throw a stone into the air, the act is not complete until by gravitation it is returned to earth. Whatsoever a man soweth that shall he also reap, is the way this law is expressed in the realm of morals. "Though the mills of the Gods grind slowly, yet they grind exceeding fine," and once an act has been sown, the reaction will come some time, some where, as surely as the stone that has been thrown into the air returns to the earth.

But it is manifest that all of the causes that we set going in life do not ripen in the present existence, and it therefore follows that they must find their fruition somewhere else at some other time or the law would be invalidated, a proposition that would be as impossible as that the law of gravitation could be suspended, for either would make chaos out of cosmos.

The Rosicrucian Teachings explain how this is

accomplished by the statement that Man is a spirit attending the School of Life for the purpose of unfolding latent spiritual power, and that for this purpose it lives many lives in earthly bodies of increasing finer texture which enable it to express itself better and better. In the lower grades of this school of evolution man has few faculties. Each life-day he comes to school in the morning of childhood and is given lessons to learn, and at night when old and gray the nursemaid of nature, "Death", puts him to sleep, that he may rest from his labors until the dawn of another life-day, when he is given a new child-body and new lessons. Each day the teacher of the school—"Experience"—helps him to learn some of the lessons of life, and gradually he becomes more and more proficient. Some day he will have learned the whole curriculum of the school, which includes building of bodies, as well as using them. Thus, when we see one who has few faculties, we know that it is a young soul who has only gone to life's school a few days, and when we find a beautiful character, we recognize an old soul who has spent much time in mastering its lessons. Therefore we do not despair of God's love when we see the inequalities of life, for we know that in time all will be perfect as our Father in Heaven is perfect.

The Rosicrucian Teachings also take the sting of sorrow out of the greatest of all trials—the loss of loved ones—even if they have been what are called wayward or black sheep; for we know that it is an actual fact that "in God we live and move and have our being"; hence, if one single soul were lost, a part of God would be lost and such a proposition would be absolutely impossible. Under the immutable law of cause and effect we are bound to meet these loved ones some time in the future, under other circumstances, and there the love that binds us together must continue until it has found its fullest expression. The laws of nature would be violated if a stone thrown from the earth were to remain suspended in the atmosphere, and under the same immutable laws those who pass into the higher sphere at death must return. Christ said "ye must be born again," and "If I go to my Father, I will return."

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Question Department

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Question: It seems perfectly logical to me that there must be a finer body such as you call the vital body, but is there any way that one may prove this to a friend who is very skeptical and argumentative?

Answer: A man convinced against his will is of the same opinion still, says an old proverb, and it is true. So long as your friend is still in the argumentative stage and not inclined to examine the proofs with an open mind it is a waste of time to try to change his opinion. We would suggest that you stop arguing; he may then become anxious and want to find out some more. When he does, there are a number of ways to prove the existence and reality of the vital body. We may mention a few. In the first place, there is the camera. Perhaps you can find in your town among the spiritualists one able to take spirit photographs. Though there are tricks, well known to photographers, whereby such pictures may be produced, it is nevertheless a fact that under conditions where there was absolutely no fraud, photographs have been taken of people who have passed into the beyond, and have been able to clothe themselves in ether, the material whereof the vital body is constructed, and which is visible to the eye of the lens. The writer himself was once caught by the camera when he traveled in his vital body from Los Angeles to San Pedro to see a friend off on a steamer. It so happened that he came between this friend and the camera of another friend who was just taking a snapshot of the ship, and the likeness is so good that it was recognized by a number of people.

Then we have the phenomenon of dogs following certain persons by the scent obtained from clothing they have worn. This clothing is impregnated by the ether from the vital body, which latter protrudes about an inch and a half beyond the periphery of the dense body. Hence also at every

step we take the earth is penetrated by this invisible radiating fluid. But it has been found that blood-hounds following the fleeing criminal were baffled and lost the scent because the fugitive had put on skates and made his way over the ice. This raised him above the ground so that the vital body protruding below his feet did not impregnate the ice and therefore there was no scent whereby the blood-hounds could trace him. Similar results have been obtained by a person walking on stilts from the place of his crime.

Then there is the case of the magnetic healer who draws from his patient the diseased parts of the vital body which are then replaced by fresh ethers that allow the life forces to course through the diseased physical organ and hereby effect a cure. If the magnetic healer is not careful to throw off the black, jelly-like, miasmatic, etheric fluid which he has drawn into his own body, he in turn will become ill, and if there were no such invisible fluid as we speak of, the phenomena of the patient's recovery and the magnetic healer's illness could not take place. Finally, we may say that if you can find the conditions and care to go to the trouble, here is one way and one condition under which a very large number of people are able to see the vital body for themselves. This is most easily accomplished in southern countries where the dead bodies are buried very quickly after demise. Select a time as close to the full moon as possible, then watch the papers for funeral notices and go to the cemetery in the evening following the funeral of someone who has died within twenty-four hours, you will then probably see above the newly made grave, flickering in the moonlight, the filmy form of the vital body which remains there and decays synchronously with the body in the grave. This may be seen at any time by the seer, but, it is only dense enough to be visible to ordinary people on the first night after the funeral. If you do not see

it at first, walk around the grave and look steadfastly at it from different angles, then you will probably get the most convincing ocular proof for your friend.

Question: In the *Apocalypse*, John says "There shall be no more sea." What does that mean?

Answer: It means just what it says; for the earth itself is going through a number of stages of evolution which furnish the conditions necessary for our development. There was the dark age during which the material for our planet was gathered together in a fermentative and germinative condition which produced heat so that at a certain point when the creative fiat, "Let there be Light," was uttered, this material became a luminous fire mist revolving upon its axis and heating the surrounding atmosphere, which was then cooled by contact with outer space.

Thus moisture was generated and it fell upon the glowing planet with the result that a steam went outward, a fire fog, and for aeons of time this evaporation and condensation went on until the earth was encrusted and became what we know as dry land, from which a mist went outward, as also stated in the Bible. This cooled and condensed, coming down upon the earth as a flood which finally cleared the air and gave us the atmospheric conditions which prevail today. In the past we had bodies fitting us to live in the varying environments on the earth and today our vehicles are largely composed of water, as are the bodies of the animals and plants. But the Bible tells us that flesh and blood cannot inherit the kingdom of God. We are told that we shall put off the physical body and that we shall be caught up in the air; also, as you mention, there shall be no sea. Thus the general conditions are placed before us and there are quite a few signs that though these changes are being brought about slowly, they are surely coming. Scientists are now beginning to recognize the fact that the earth is being deprived of its moisture, says the *Literary Digest*:

"Many authorities recognize the fact that the earth is slowly losing its moisture. How this can

occur is partially explained, we are told by C. F. von Hermann, in *Science* (New York), by the action of electrical discharges in decomposing water vapor. One of the component gases, hydrogen, is very light and rises to the upper limits of the earth's atmosphere, where it is ultimately thrown off. This loss of hydrogen means in the long run a loss of water. The decomposition of the earth's moisture, with final loss, is also brought about by other agencies, notably the effect of the light-rays of the upper part of the spectrum. Mr. von Hermann quotes a writer in *Umschu*, Dr. Karl Stoeckel, as saying:

"It is believed that the ultra-violet rays of sunlight which fall upon the water vapor suspended in the lower strata of the earth's atmosphere decompose a small part of it to produce hydrogen, which rises to great heights.'

"On this Mr. von Hermann comments as follows:

"I do not think it has been pointed out before that the earth's surface must be continuously losing hydrogen through the decomposition of water vapor by every flash of lightning. Pickering and others have recognized the hydrogen lines in the spectrum of lightning, and the larger works on meteorology mention the fact that lightning flashes decompose some water...The hydrogen formed by every lightning flash rises rapidly to the upper atmosphere and is lost to the earth.

"Considering the frequency of thunderstorms during the summer season in both hemispheres and at all times in the equatorial regions, the loss of hydrogen in this way cannot be considered as insignificant. As long as conditions upon the earth remain such as to render thunderstorms possible, the slow desiccation of the earth must continue."

Thus the teachings of the Bible are being vindicated on every essential point as science advances. The facts discovered show how the past and the present have been described with accuracy. This gives us reason for our faith that the future developments will also be found in line with the truths taught in the Bible.



The Astral Ray

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THE SOLAR ECLIPSE

June 8th

Since our last issue, the July number, went to press in the beginning of June, an eclipse of the Sun occurred, and though we have been too busy studying Astrology as pertaining to human beings to pay attention to "Mundane Astrology", the branch of the science pertaining to the destiny of nations, we feel that it may interest our readers to hear what others have to say on the subject. A total eclipse of the sun is one of the most impressive and wonderful of natural phenomena. Fortunately this year this remarkable event happened at such a time as to be visible to a great part of the American population. The solar eclipse was caused by the moon coming between the earth and the sun to such an extent as to conceal the latter entirely from the view of persons living within a specific area.

The moon's shadow fell across the United States, first touching the Pacific coast at the mouth of the Columbia river in Washington state at 3:55 p.m., Pacific time (under hours set by daylight-saving time). Thence it traveled south-eastward passing through Boise, Idaho; Denver, Colo.; Hot Springs, Ark.; Jackson, Miss.; Tallahassee, Fla.; and Orlando, Fla. The eclipse passed the Mississippi River at 6:37 p.m., Central time, and left the Florida coast at 7:42 p. m., Eastern time.

Astronomers estimated that the moon's shadow rushed across the United States at the rate of 1,000 miles an hour. Thus It required about three hours

for it to pass from the Oregon to the Florida coast.

Size of the Sun and Moon

When a total solar eclipse happens, the reason the moon can entirely obscure the sun, though it is 400 times smaller in diameter than the latter, is because it is 400 times nearer the earth. The distance of the moon from the earth, however, varies from 217,650 miles to 249,000; astronomers explain that is the reason why in some eclipses its cone-shaped shadow is "too short to reach the earth. This results in what is called an "annular," or ring-shaped eclipse, during which only the outer rim of the sun can be seen.

The total eclipse June 8th last occurred in Gemini, the ruling sign of the United States. On August 21, 1914, just as the war was beginning, a total eclipse of the sun fell in the third decanate of Leo, the sign of royalty. That eclipse was visible all over Europe and cast its shadow upon the western-most parts of Russia, and sections of Rumania, Austria-Hungary and Germany.

Here are some of the statements made by mundane astrologers, and our readers may take them for what they are worth. We do not know who is the writer.

Eclipse Significance

"Respecting the significance of a solar eclipse in the third decanate of Leo one of the old text-books makes the following very remarkable declaration:

"Presignifies the profanation of holy places, churches and sacred edifices; besieging and ransacking of towns."

At Washington, at the moment when the eclipse

attained its culmination, the exact degree at which the 1914 eclipse appeared was culminating: When the war began the same degree was setting in the progressed horoscope of the German Kaiser.

In September, 1846, Galle, a German astronomer at Berlin observatory, turned his telescope to the spot at which Leverrier, a French astronomer, had calculated that an unknown planet ought to be found. Similar calculations had been made and recorded at the Greenwich observatory by Adams, an English astronomer. In conformity to these astute calculations of a French and an English astronomer, the German astronomer discovered Neptune.

When this discovery was made Neptune was in close conjunction with Saturn and in exact opposition to the same degree of Leo, which has always been a fatally sensitive zodiacal point in the history of the Prussian dynasty and other royal and autocratic powers. And on June 1 of this year the revolutionary and iconoclastic Uranus reached and became stationary at the exact opposition to the same spot. Thus it is indicated that the stars foretell the doom of autocracy.

Presaged Russia's Defeat

It was Saturn's continuance at the same place in 1905 that presaged Russia's defeat in her war with Japan. And next December the coldly grim and chronically contracting Saturn will become stationary at the exact opposition to this same fateful spot.

When it is understood that the researches of modern astrologers have demonstrated that Neptune generates and radiates those astral vibrations that make for altruism, fraternity and democracy, or other distinctly humanitarian projects, it will be seen that the certain doom of autocratic governments was most clearly written upon the scroll of the heavens from time eternal.

An exhaustive definition of the stupendously important astrological significations of the eclipse may be stated briefly as follows:

America in Ascendancy

The United States becomes, more than ever before, a major factor in world politics. This nation will also be the storm center of many of the most

fiercely contested reforms and innovations of all history. Vicious, vehement and even violent attacks will be hurled at the national and other executives and their chosen co-workers. The strangling of Prussianism in Europe will result in a scattering over the world of many of its most astute emissaries and will also infuriate and make desperate the crafty parasites who tremble at the terrific portents of the rising tide of an awakened and invigorated democracy, and they will leave no stone unturned to turn back and check the advancing hosts of progressive forces.

Gemini is one of the airy signs and belongs to the distinctively humane and intellectual group. Cosmically we are just entering the portals of Aquarius, another of the airy signs, ushering in a new era which will last about 2,600 years. Already since we have begun to respond to these new vibrations marvels have been wrought by, with, in and through the air and its stupendous potentialities. But we have as yet scarcely scratched the outer surface of that which is destined to be the dominant element in human achievements in the new age. And there will also be some terrifically destructive manifestations of the powers of the all as a direct result of the etheric vibrations generated by this eclipse. In this country in particular we anticipate unusually severe and wildly erratic wind storms in the very near future. And portions at least of the coming summer season will fall under unusually low temperatures over the eastern half of this country, early June especially.

Signs of Education

Gemini is distinctively the sign of education. This eclipse prefigures the most radical kind of departures in all matters of education, literature, etc. It is ruled by Mercury, the "Messenger" and "Interpreter," and exerts dominion over all forms of expression, definition, translation, transmission, conveyance and delivery of messages, thoughts, ideas, information, people, merchandise, etc. Hence, schools, colleges, publishing houses, newspapers, writers and publicists, roads, highways and, express companies, telegraphs and telephones and aerial enterprises will enter upon an epoch of astounding readjustments, extensions, remodelings

and reforms The most ominous kind of menacing aspects afflict all the signifiers of religion, science and philosophy, indicating bitter and wildly excitable conflicts, contests and disputations and changes among the leaders and champions of various creeds, codes, systems and aims. Likewise the factors related to shipping and foreign trade are so extremely complex and contrary as to predicate embarrassing situations.

Mars, the "God of War," in elevation above all the other planets, shows that even without the war in Europe martial matters will largely occupy the spotlight in this country for some time to come. This applies both north and south of the equator. Extreme heat, violent electric storms, tidal waves, eruptions or explosions are the possibilities of this influence, and if the war continues, the indicated region will undoubtedly be the scene of destructive naval encounters.

God of Mammon

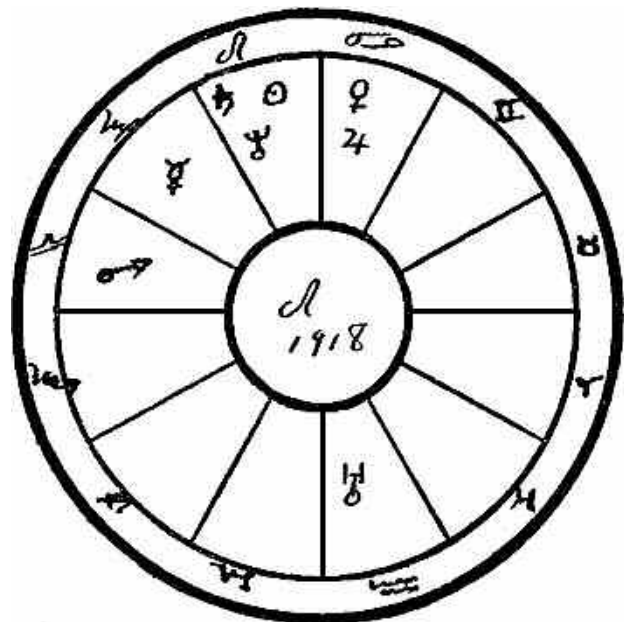
Saturn, the God of Mammon and worldly dominion, is second in elevation to Mars, but receiving an acutely afflicting aspect from the last named planet, showing that the national and state administrations will direct their forces and energies against the entrenched beneficiaries of privilege. And as Saturn is proceeding to the opposition of the revolutionary Uranus—who occupies a position of stupendous potency in his best sign and in the home, signifying the masses—we find ample warrant for confidently predicting that in the next five years there will be greater advances made in the way of establishing equality of opportunity and social justice than at any time in our history, not even excepting the revolutionary period.

THE CHILDREN OF LEO 1918

Born July 24 to August 23 inclusive

In the Pictorial Zodiac Leo is represented as a Lion, which is the king of beasts. In ancient Israel where each tribe carried a flag bearing the sign of the Zodiac to which they belonged Leo was the emblem of the House of Judah whence sprang Solomon, the most renowned of all the kings of

antiquity. He was later reborn as Jesus, the Lion of the tribe of Judah, whose body became the tabernacle of the great Sun Spirit, Christ. Therefore the Sun sign Leo is called the Royal Sign and therefore it confers upon its children qualities, characteristics and instincts of a particularly noble nature—if the horoscope is not otherwise too severely afflicted. In that case, it makes them just as thoroughly bad; there are no half way measures, for they are strong, powerful characters resembling also in that respect the Sun whose rays are most powerful when he goes through Leo in the latter third of July



and the first two-thirds of August.

Leo is one of the four fixed signs and, as their principal quality is stability, the children of Leo are quite fixed and set in their views and methods; they do not readily change or conform to new things or ideas. This characteristic strengthens the good or bad in their horoscope and makes them in a sense fated to work out whatever is shown; at the same time it also gives them a more powerful will than is possessed by the children of other signs, so that if they once determine to change their life it may be a gigantic struggle between the higher self and the personality, but in the end the higher and nobler side of their nature will conquer, even though it wreck the body; the inner nobler urge cannot be quenched or quelled once it has been awakened.

These characteristics make it extremely important that parents give these children the right training from the earliest years, for though they are not very plastic at any time, from birth to seven years of age they are at least more impressionable than at any later time and parents should particularly note that to obtain results, the children of Leo must be led; if an attempt is made to drive them they will rebel and then future efforts will be futile. They respond most readily to love and are very amply demonstrative of affection, so parents will be rewarded for whatever love they bestow on these children. It may also be said that they crave love more than the children of the other signs, and if they do not get it at home they starve and are apt to seek it elsewhere, to their sorrow and perhaps to the sorrow of those who ought to have given it.

The children of Leo are physically of an optimistic, cheerful and sunny disposition, inclined to look at the bright side of life, with an unswerving faith in others which persists, in spite even of repeated victimization. They are noble, courageous, ambitious, and persevering in their pursuits and aims, hence generally successful in life. They aspire to lead rather than follow, especially if Mars, the planet of dynamic energy, be strong in the horoscope. This also gives them a very decided and determined manner which brooks no interference. Ordinarily they are extremely kind and considerate, but if the turbulent Mars afflicts the Sun they have very quick tempers; they are not malicious however or spiteful unless Saturn afflicts the Sun; that brings out the cruel side of the leonine nature, and then at times they show a vicious side, which is entirely out of keeping with their usual behavior. They may then be as strong in their hate as they are in their love. This will apply to the 1918 crop of Leo children, for Saturn, the planet of sorrow, is now casting his gloomy shadow upon Leo and marking these children with the sign of suffering; but this is also the opportunity of the parents to shield them by added love and instruct them how to quench the spirit of spite and cultivate the spirit of forgiveness. And they will have added strength to bear their burdens, for Mars, the planet of dynamic energy, is in mundane sextile to the Sun and Saturn, giving them much

perseverance, constructive and executive ability, which will probably help to bring them safely through the crises of their life.

Mercury, the planet of mind, is powerful in his exaltation sign Virgo, in mundane sextile to Venus, the planet of love, and to Jupiter, the planet of opulence and benevolence, which are placed in the home-sign Cancer. This will give them a superior mentality, keen domestic instinct, so that they will be lovers at home and good providers, hospitable and philanthropic.

With respect to health, we find that Jupiter the planet of the *bon vivant*, and the convivial Venus are both in Cancer, the sign ruling the stomach, mundanely squared by the inflammatory Mars in Libra, the sign which governs the kidneys. These configurations show that the 1918 children of Leo will be too fond of feasting for their own good, and are liable to suffer from digestive troubles for their gourmandizing in later years. Parents of these children should therefore be particularly careful to teach them, both by precept and example, to live the simple life so that the habits formed in childhood may perhaps persist through life, in a measure at least, and save them some suffering. We also find Saturn, the planet of obstruction, in Leo the sign which rules the heart; he is in mundane opposition to the spasmodic Uranus, so we may judge that the heart of these children will be organically weak, therefore they should be taught from childhood years to avoid too strenuous exercise and too much excitement.

TELLING TIME WITH A COMPASS

It is commonly known that points of the compass can be determined by the use of a watch. By pointing the hour hand toward the sun, and bearing half way between the hour and 12 o'clock on the watch is true south. It is not generally known that the time can be told by the compass with equal facility. Take the true azimuth or bearing of the sun and subtract from it 180 degrees: multiply the remainder by the fraction 1/15, and the result will be the hours before or after 12 o'clock noon.

—*Engineering and Mining Journal*

Your Child's Horoscope

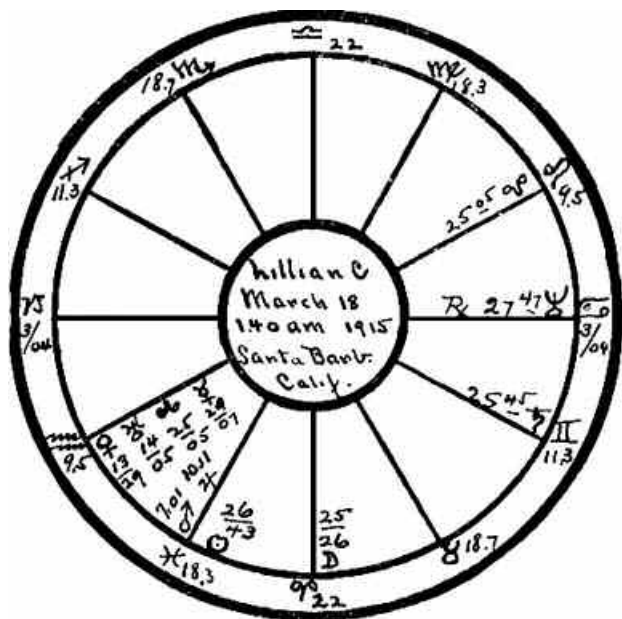
If the readings given in this department were to be paid for they would be very expensive. For besides typewriting, typesetting, plating of the figure, etc., the calculation and reading of each horoscope requires at least one half day of the editor's time. **Please note that we do not promise anyone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

We Do Not Cast Horoscopes.

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

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Lillian C., born March 18, 1915, 1:40 A. M.,
Santa Barbara, Cal.



At the time of Lillian's birth four cardinal signs were on the angles of the horoscope showing that she will have an active life, full of experience which makes for soul growth.

Venus, the planet of love, art and music was in conjunction with Uranus the planet of originality, independence and intuition in his own sign Aquarius, where he is strongest. This shows that Lillian has an innate love of art and music with the ability to express herself in that way. She is full of inspiration and intuition, quick to grasp things, original, independent, and of a very lovable personality which will be much admired by the opposite sex. It will also attract to her many friends who will help her in life.

Saturn, the planet of memory, forethought, order, method and system, trine to Mercury, the planet of the mind, both being in the intellectual

signs Aquarius and Gemini, gives her a splendid memory and the ability to concentrate upon whatever problem comes before her, so that she will be able to solve it and prove by reason what her intuition tells her is true, besides putting it to practical use with a certainty of being right. Her unusual mental qualities are further strengthened by the sextile of Saturn to the Moon, the planet of Imagination. Therefore she will have a very deep mind and be able to take great responsibilities and hold important executive positions of trust, especially in a large corporation dealing with land, mines or similar things. She also has the ability to handle men and overcome difficulties by tact and diplomacy. She is very cautious and has great forethought to guide her in all matters; therefore she will always be a leader or hold representative positions and her education should be such that it will fit her for this work,

Mars the planet of courage, construction and dynamic energy is conjoined with Jupiter, the planet of benevolence and opulence, in the second house, which governs finance. This will give her vim, vigor and enthusiasm in whatever she undertakes and that coupled with the Saturnine perseverance already mentioned will assure her ample financial recompense for her efforts. It will give her considerable resourcefulness and add to her executive ability, besides making her frank, generous, open and philanthropic, always anxious to help any worthy person or cause.

Venus, Uranus and Mercury in the intellectual sign Aquarius show her to be an independent reasoner, as far removed from orthodoxy as the East is from the West. But the life-giving Sun trine to Neptune, the planet of spirituality from the psychic signs Cancer and Pisces show that she has the ability to cultivate the latent powers of the soul and

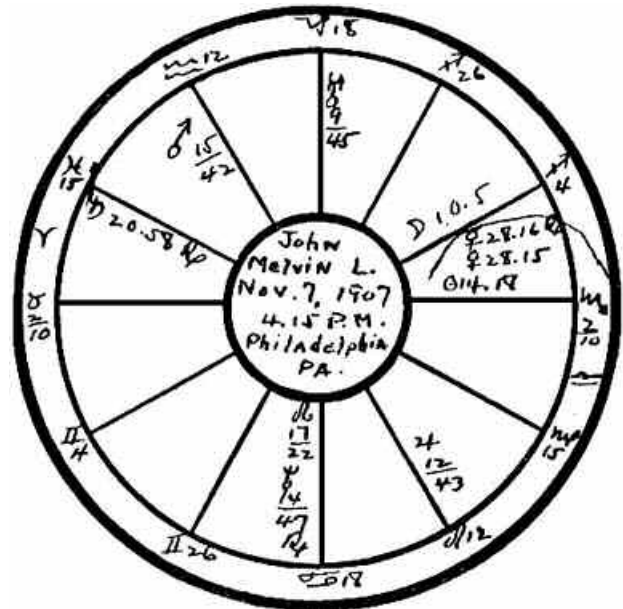
awaken the sixth sense, which will put her into touch with the invisible world. Whether she does this or not will of course depend upon herself and upon circumstances under which she lives. But there can be no doubt that she will be strongly drawn to occultism in one form or another and as already said, she has a great deal of enthusiasm and is a born leader; therefore it is not likely that she will remain on the outskirts and content herself with a smattering of the sacred science.

There is only one drawback to all this, and that hinges upon the question of health. We find that Saturn, the planet of obstruction, is in Gemini the sign which rules the lungs, and square to the life-giving Sun in the twelfth house sign Pisces, which rules hospitals and similar institutions of confinement. This show that Lillian's weak spot is in the lungs and you may also look for some affliction to the heart; but forewarned is forearmed, and if you take good care of her during childhood so that she is brought up in a hygienic manner, on a healthy nourishing diet with suitable physical exercises, also breathing exercises which will develop the lungs, there is no doubt that you can overcome this tendency, for it occurs in the common signs which are not nearly as fateful as the fixed. Otherwise this is a splendid horoscope and we may say that Lillian has indeed been born under lucky stars.

John Melvin L., born November 7, 1907, 4:15 P. M., Philadelphia, Pa.

At the time of John's birth we find the Moon sextile Mars, the planet of dynamic energy, courage, construction, etc., which gives John an ambitious, energetic nature, strong and resourceful in emergencies. He will be very enterprising and constructive, always on the lookout for opportunities to better himself and to rise in life: firm, courageous and self-reliant; thus he will be able to lead and inspire others with the courage and enthusiasm he himself feels. These qualities alone are bound to insure success in life, but in addition, we also find that the Moon is trine to Jupiter, the planet of benevolence, opulence and joviality. This will increase his resourcefulness, judgment and efficiency. It will inspire him with hopefulness and optimism and make him jovial, genial, kindly,

humanitarian and benevolent; hence it will give him considerable popularity. It will make money and friends for him and contribute materially to his success in life, assuring him also of general esteem and respect in the community. A happy marriage is also indicated for him.



Mercury, the planet of mind, expression and manual dexterity, is in conjunction with Venus, the planet of love, beauty and music. This configuration in the generative sign Scorpio will give John a keen, sharp and shrewd mentality. It will make him very witty, quick in repartee, and always ready with an answer on the tip of his tongue. At the same time he will be soft-spoken, suave, able to express himself with beauty and eloquence. He will be fond of music and art, very dainty and dexterous, able to turn his hand to anything. These characteristics will make him a general favorite, especially with the opposite sex. But this is dangerous in a sense, because the configuration occurs in the generative sign Scorpio and if it works itself out legitimately, it will bring a large family; but if passion is not kept in bonds it may result in clandestine relationships which will then bring sorrow and trouble. Therefore he should be very carefully instructed at the earliest possible moment in life in the sacredness of the fount of life, the sanctity of marriage, and a clean, upright behavior.

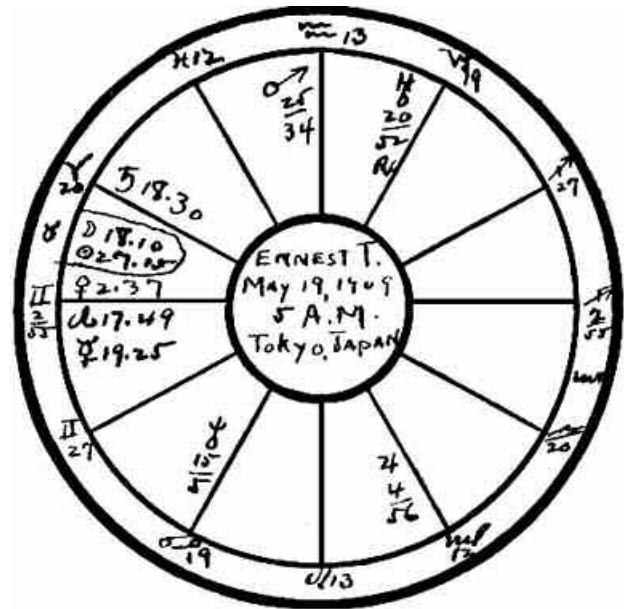
Saturn the planet of forethought, system and

method has a weak configuration with the life-giving Sun and Neptune which may help him slightly, and the two last named planets are also configurated by trines from the psychic signs Cancer and Scorpio. This indicates that the sixth sense, which all humanity is gradually and slowly evolving, has been brought to a point of perfection in John, where it is nearly ready for active manifestation and may be cultivated so as to open up the spiritual worlds for him in this life. But this, of course, is a two-edged sword, and it should be handled very carefully. Be sure that he is guided into the right channels in this respect.

But everything is not good in John's horoscope any more than in other figures. Where there is a strong light there is also a deep shadow and here we find that the life-giving Sun is square to the turbulent Mars and the bombastic Jupiter. This will at times bring out his evil nature and make him quick-tempered, irritable, arrogant, egotistical and suspicious. Under these configurations he may lose in a moment the respect and confidence of people which it has taken years to cultivate. He is also apt to rush into things and matters rashly and foolhardily. This may cause either financial loss or accidents, according to the configurations prevailing at the time. Hence the parents should carefully strive to repress this phase in his character, for it will save him much sorrow and suffering if he can learn to restrain himself under trying conditions.

With respect to health we find that the vital sign Taurus is rising and the life-giving Sun is in the martial sign Scorpio. This is good, but as already said the Sun square Mars predisposes to accidents, also to fevers and inflammatory diseases and the Sun square to Jupiter, the planet which governs the arterial circulation, will generate added heat and is apt to clog the heart with blood. These are other reasons why an equable temper is particularly desirable in John's case. Nevertheless, the sextile of the life-giving Sun to Uranus, the most elevated planet in the horoscope, is a promise of a long life and fair health, so there is no need for any particular apprehension.

Ernest T., born May 19, 1909, 5 A. M., Tokyo, Japan.



At the time of Ernest's birth we find the mercurial sign Gemini rising with its lord, Mercury, the planet of expression, mind and manual dexterity in the first house sextile to Saturn, the planet of forethought, memory, system and order. This will give Ernest a keen, clear, sharp and shrewd mind, the ability to think deeply and concentrate on the problems which confront him, so that he may act with forethought, caution, tact and diplomacy, in a practical manner which is sure to bring success in life. This will enable him to take up some scientific study and give him the patience and perseverance necessary to carry his work to a successful conclusion. It will bring success in literature or in positions of trust and responsibility. Mercury is also trine to Mars, the planet of dynamic energy, ambition and construction, which is highly elevated in the intellectual sign Aquarius. This will add to the keenness of his mind and practical nature. It will make him resourceful, ingenious, skillful and dexterous, besides giving him a witty, humorous and jolly disposition which will help him to get results, even under the most trying circumstances, by stirring up in others the enterprise and enthusiasm he feels himself. It will also make him clever as a draftsman or mechanical engineer, or aid him in almost any profession he may select.

The Moon is sextile to Neptune, the higher octave of Mercury, and trine to Uranus, the planet of intuition and originality. This will add inspira-

tion and intuition to the qualities already mentioned and make Ernest's success more sure because of original, independent methods. It will give an inventive turn to the mind amounting almost to genius. But the Moon is a psychic planet, so are Uranus and Neptune; the Moon is in an occult house, (the 12th), Neptune is in a psychic sign, (Cancer), and Uranus is in a mental house, (the 9th). All these testimonies show a strong spiritual strain in Ernest and it seems as if his efforts and research work will be most successful along occult lines, if so be that he feels an inclination towards this kind of work.

Having studied his good points and pointed out the lines of success, let us now take a look also at the dark side of Ernest's horoscope, so that we may know what to help him overcome and avoid. This we find indicated by Venus, the planet of sloth and wastefulness, square to Jupiter, the planet of judgment, self-indulgence and dissipation. This will give him a desire for outward show and display but it hinders the acquisition of money to satisfy the craving for luxury. Hence he is liable, under unfavorable aspects, to throw all caution to the winds and forget all his better instincts, to indulge in speculation, stock gambling, or similar ruinous get-rich-quick methods, with the result that he may meet financial and social disaster. It should therefore be impressed upon him from the earliest days of childhood that honesty is the best and only safe policy in the long run, and that a clean life counts for more than dress and outward show. If you see him take up any of the games of chance often played by boys, be sure that you show him the danger and in your house avoid card playing or any other games of gambling. Never take him to see a horse race or any other games of speculation, for if you do you will contribute to his downfall instead of helping him to overcome.

With respect to health, we find the Sun and Moon in the vital sign Taurus, and Mercury, the Lord of the Ascendent, well fortified. These are very good testimonies for health, although the indications show that Ernest is a very high-strung and nervous nature who should beware of overdoing so that the mental strain may not prove too much for the system. Mars in Aquarius, well

aspected with Mercury, works in the opposite sign Leo, which governs the heart and gives energy to the circulation. But this is somewhat impeded by the square of Jupiter and Venus. Saturn, the planet of obstruction, in Aries the sign which governs the head, shows that there is a tendency to headache. We judge that this comes from the stomach because Neptune is square to Saturn and the Sun.

VOCATIONAL READINGS

Martha, V., born November 10, 1904, 11:15 A.M., Saratoga Springs, New York

At the time of your birth we find the timid sign Capricorn rising with Saturn, the planet of melancholy and gloom, in the first house. This shows that you are too timid when seeking a place in the world and are therefore apt to meet with failure which will cause gloom and despondency. You must cultivate a different attitude and push yourself forward, for only in that way can you succeed. We also find the life-giving Sun in the 10th house, which governs the social standing, and Mercury the ruler of the sixth house, which determines the nature of the service for which you are best fitted. The saturnine qualities given you by your Ascendent and first house, as already mentioned, are tact, diplomacy, judgment and caution, which will fit you well to serve in the capacity of a confidential stenographer or secretary, as shown by the mercurial sixth house, and having the Sun so highly elevated, you will find favor with those who are above you in the social scale, particularly if you seek employment in a large corporation or in a municipal or government office; and as Jupiter, the planet of opulence, which is lord of the second house governing finances, is well aspected and placed in a cardinal, martial sign, we may judge that you will secure ample remuneration for your services, and have comfortable financial circumstances throughout life, particularly as it is shown that your nature is very thrifty and economical.

With respect to health, we find that Saturn in Aquarius works in the opposite sign Leo, which governs the heart. Therefore you should be careful not to take too strenuous exercise, and Neptune in Cancer, the sign which governs the stomach,

shows the necessity for attention to the diet, which should be simple and plain in order to avoid digestive trouble in later life.

Marie D., born October 28, 1901, 10:30 P. M., Denver, Colo.

At the time of your birth the fifth house sign Leo was rising and there are five planets in your fifth house, including the rulers of the second house, which governs finances, and the 10th house which governs social standing. Thus it is plain that all your activities and vocation in life will lie along fifth house lines, which include educational occupations and newspapers, public amusements and all other activities which cater to the pleasure of the public in general. The Sun is your ruling planet and as he is sextile to Jupiter, the planet of opulence, we may judge that you will have fairly comfortable financial circumstances throughout life and you will meet with success in any of the lines mentioned.

With respect to health, we find that Saturn, the planet of obstruction, is in conjunction with Jupiter, the ruler of the arterial circulation. They are placed in Capricorn and therefore their effect will be principally felt in Cancer, the opposite sign, which governs the stomach. This indicates that you should be careful of your diet, as otherwise you may be subjected to digestive disorders in later life. But by knowing your weak points you may overcome this tendency and rule your stars.

(Continued from Page 134)

But although our reason may reach into the mysteries of life, there is still a higher stage—*actual first-hand knowledge*—and as a matter of fact the foregoing propositions are capable of verification by each one, for we all have a *sixth sense* latent in our being, which will enable us to view the spiritual World with the same distinctness as we see the temporal. This sixth sense will be developed by all in the course of evolution and there are certain means whereby it may be developed now by all who care to take the necessary time and trouble to do so. Some have done this, and they have told us of their travels in the land of the soul; so also we say that *we know* that the dead live, and that

whether dead or alive, in the body, or out of it, we are all enfolded in the love of our Father in Heaven, without whose will not the smallest sparrow falleth to the ground. He cares for all and orders our steps in harmony with His plans to develop our spiritual powers to the highest possible potentiality.

Eye has not seen nor ear heard the glories that are yet in store for us, but a poetical mind has expressed a little of what we may look forward to, in the following lines:

*Build thee more stately mansions Oh my soul!
As the swift seasons roll.
Leave thy low vaulted past.
Let each new Temple, nobler than the last,
Shut thee from Heaven with a dome more vast:
Till thou at last art free,
Leaving thine outgrown shell
By life's unresting sea.*

So because of the logical, soul-satisfying philosophy of life given by the Rosicrucians, we follow their teachings in preference to other systems, and invite others who wish to share the blessings thereof to investigate.

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

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

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

- (1) Birth-year, month, date, and hour (as near as possible).
- (2) Birth-place-city, state or country.

Studies

in

The Rosicrucian Cosmo Conception

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The Rosicrucian Catechism

Alfred Adams

The Visible And Invisible Worlds

(Pages 24-29 *Cosmo-Conception*)

- Q. What is the student's first step in occultism?
- A. The study of the invisible worlds.
- Q. Why do we call them invisible worlds?
- A. Because they are invisible to the majority of people, on account of the dormancy of the finer and higher senses whereby they may be perceived the same as the physical world about us.
- Q. Can you give an illustration of this condition?
- A. To the man who is born blind, most things that we see in the physical world are non-existent, because he lacks the sense of sight. For instance, light and color are beyond his ken. So it is with the greater part of humanity; they feel and hear matters pertaining to the physical world, but conditions in the invisible worlds are as foreign to them as light and color are to the blind man.
- Q. Because the blind man cannot see light and color or the deaf man hear sounds, does it constitute a valid argument that they do not exist?
- A. It does not.
- Q. Then, is it a logical argument to say that because most people cannot see the super-physical worlds, they do not exist, and if

not, why?

- A. It is not, because if the blind man obtains his sight he will see light and color. In like manner, if the higher senses of the super-physical blind are awakened, they also will be able to behold the things that are now hidden from them.
- Q. When one has developed the sense of clairvoyance and is able to "see" in the super-physical realms, is it reasonable to assert that he "knows all about" these highest worlds?
- A. It is not, because such a condition is impossible in every day life. The blind man having had his sight restored would not at once "know all about" the physical world, and in all probability never would.
- Q. What is the Hermetic aphorism?
- A. "As above, so below."
- Q. Are the facilities for acquiring knowledge in the super-physical worlds greater or less than in the physical world?
- A. They are much greater. But much more care is needed there than here, as has been observed by those qualified to know.
- Q. Why are the observations of trained clairvoyants of more value than the untrained ~
- A. Because they realize how little the single investigator can grasp of the multitudinous details, and are, therefore, more modest in telling about them, and are ever ready to defer to the versions of others.

- Q. What general argument do superficial people use against the existence of higher worlds?
- A. They contend that if these worlds exist, investigators must necessarily bring back identical descriptions.
- Q. What illustration from everyday life proves the fallacy of this contention?
- A. Suppose a newspaper should send out twenty trained reporters and observers to report on a certain city, rebuilt after a fire; it is quite certain that, out of the twenty reporters, no two would be exactly alike. They might treat the leading features with some similarity, but there would be a wide difference as to *detail*, quantity, and quality of the matter submitted.
- Q. Would you consider it an argument against the existence of the city that the reports differed in various essentials?
- A. No. Because each saw the city from his own particular point of view, and a perusal of all reports would give a fuller and better understanding of the city. Each report would round out and complete the others, and the same is true regarding accounts made by investigators of the higher worlds.
- Q. Why investigate these super-physical worlds? The Bible says "sufficient unto the day is the evil thereof;" then why should we go beyond, this world?
- A. The time comes to everyone, sooner or later, when he or she must leave this world and be placed in new and strange conditions beyond, and would it not be to our advantage to know something about these new conditions and environments just the same as if we were planning a journey to some foreign country? Such knowledge would have a very satisfying and composing effect, for we would know what to expect.
- Q. At what time would such knowledge likely be of the most benefit?
- A. At the time of death, when we are about to pass into the beyond and new conditions.
- Q. What other name is sometimes given to the super-physical world?
- A. The world of causes.
- Q. And what name is sometimes given to the physical world?
- A. The world of effects.
- Q. Is it necessary to understand the cause before we can comprehend the effect?
- A. It is. And it is also necessary to understand the super-physical world before we can thoroughly know the physical world.
- A. Can you give an illustration of this law of cause and effect?
- Q. We see street cars in motion and hear telegraph instruments clicking. These are effects, but the mysterious force which causes the phenomena remains invisible to us. To thoroughly understand the effects, it is necessary to know something about the causes.
- Q. What can you say as to the reality of the higher worlds as compared to the physical world?
- A. Strange as it may seem, the higher worlds are much more real and indestructible than the objects in the physical world.
- Q. Can you give an illustration of this condition?
- A. An architect "thinks the house out" before procuring the material and starting to build. It first takes form in his mind.
- Q. Is the thought-form of the house visible to anyone but the architect?
- A. Not until he makes it objective on paper. Then the workmen may construct the house to correspond to the thought-form.
- Q. Which then is the more substantial and lasting, the house or the image in the architect's mind, and why?
- A. The image. Because it will exist as long as the architect lives, but the house may be destroyed in many ways, by fire, hurricane or decay.
- Q. But supposing the architect is destroyed or dies, will this not also destroy the thought-form, the image in the architect's mind?
- A. Not even the architect or anything that may happen to him can destroy it, because it can be recovered by those who are able to read

the memory of nature. This will be dealt with later on.

The Chemical Region of the Physical World
(Pages 29 to 34, *Cosmo-Conception*)

- Q. In how many worlds is the universe divided in the Rosicrucian Teachings, and what are they?
- A. Into seven worlds. The World of God, the World of Virgin Spirits, the World of Divine Spirit, the World of Life Spirit, the World of Thought, the Desire World and the Physical World.
- Q. Why is this division necessary?
- A. Because the substance of each of these worlds is amenable to laws which are practically inoperative in others.
- Q. Can you give an explanation of this condition?
- A. In the physical world matter is subject to gravity, contraction and expansion, while in the desire world there is neither heat nor cold and forms levitate as easily as they gravitate.
- Q. What do we learn about distance and time in these worlds?
- A. In the physical world distance and time are governing factors of existence, but in the desire world they are almost non-existent.
- Q. What is said about the density of these worlds?
- A. They vary in density, the physical world being the densest of the seven.
- Q. How is each of these worlds subdivided?
- A. Into seven regions or subdivisions of matter.
- Q. What are the subdivisions of the physical world?
- A. Solids, liquids and gases form the three denser subdivisions, the remaining four being ethers of varying densities.
- Q. By what general term are the three dense subdivisions of the physical world known?
- A. The chemical region, composed of solids, liquids and gases.
- Q. What name is given to the four upper and finer regions of the physical world?
- A. The etheric region, comprising the chemical ether, life ether and reflecting ether.
- Q. Into how many classes does the materialist divide matter and what are they?
- A. Into three classes, solids, liquids and gases.
- Q. Why does the occultist class solids, liquids, and gases as chemical matter?
- A. Because they are derived from the chemical constituents of the earth.
- Q. What has been built from this chemical matter?
- A. All the forms of mineral, plant, animal and man, the mountain or the cloud, the juice of the plant or the blood of the animal, the air we breathe or the water we drink—all are composed of the same chemical substance.
- Q. What is it that moulds this basic substance into the multiplex forms we see about us?
- A. The One Universal Spirit expressing itself in the visible world as four great streams of life—the four kingdoms—mineral, plant, animal and man.
- Q. What happens to a form when it has served its purpose for the three higher streams of life—plant, animal and man?
- A. The chemical forces disintegrate that form so that the matter may be returned to its primordial state and made available for the building of new forms.
- Q. What is the relation between the spirit and the form it occupies?
- A. The spirit which moulds the form into an expression of itself is as extraneous to the matter it uses as a carpenter is apart and personally independent of the house he builds for his own occupancy.
- Q. As all the forms of mineral, plant, animal and man are chemical, is it a logical deduction to assert that they are as dead and devoid of feeling as chemical matter in its primitive state?
- A. Yes, and it is so held by the Rosicrucians.

(To be Continued)

Nutrition and Health

* * * * *

To the slaughter I condemn;
No flock that roam the valley free,
Taught by the power that pities me,
I learn to pity them.

Goldsmith

WHITE FLOUR AND MALNUTRITION

According to the latest advices from Europe, the cover on the bread-basket is being clamped closer and closer down. Those who used to insist upon the very best brand of butter on their bread are now loyally content to use drippings or oleomargarine and “*be satisfied with what you can get*” is the slogan of all who have heretofore been in the habit of favoring their appetite. The menu of the family is not now made up at home and the articles wherewith to supply it then bought at the various stores, but the housewife starts out on her shopping tour without any preconceived ideas in her mind as to what she wants to get. There is no ready-made schedule for the day’s meals, she composes the menus in the store according to the food she happens to find available on that particular day. These are difficult times, not only for the *gourmet* and the man of peculiar or exotic tastes but even for the hygienist who likes to observe the due balance between the various elements in a proper diet. The man I mean who is careful to keep his protein, carbohydrates and so on, in the proportion dictated by the common scientific usage. And among the good things which they are learning over there is the hitherto undreamed-of value of whole wheat flour. In an article recently read it was stated that the troops in Gallipoli, where the ration consisted largely of white bread and canned meat, soon developed a number of cases of beri-beri. It was therefore recommended that the bread served out to the forces in Mesopotamia contain a considerable percentage of bran and germ, but this reform did not come in time to benefit the forces engaged in the advance. to Kut and afterwards besieged in that city. Being fed mainly on white bread and canned meat many of these men also sickened

with a general *malaise* which in several instances developed into an acute form of beri-beri.

Meanwhile there was no beri-beri among the Indian soldiers who took part in the same expedition, but their ration was a totally different one; its two principal items were what was called “Atta” and “Dhal.” Atta is a very coarsely ground wheat flour and Dhal is composed of peas and lentils which of course are not subjected to any destructive processes of milling. Further, during the siege of Kut the supply of white flour ran out and the English soldiers had then to be served with Atta and this promptly removed the beri-beri from among them.

The question of an adequate supply of the vitamins that protect from scurvy, that is to say the antiscorbutic vitamins, as they are now technically called, is no less important. The fresh citrus fruits such as oranges, lemons, grapefruit, et cetera, which we for years have recommended as the greatest antiseptics known, are essentially rich in this element, and should be used by everyone who aims to keep in perfect health. If this were only properly appreciated by the authorities as well as by the large majority of our people, the general state of health of soldiers and civilians would be greatly improved.

There are some people who have tried to spread the idea that the coarse war bread used by the different nations of Europe and now being introduced here is in itself a cause of scurvy and diseases due to malnutrition, while the very opposite is the fact. All fresh vegetables and fruit contain anti-scorbutic vitamins, though none of them, not even the potato, can compare with the citrus fruits. It has been said that the introduction of the potato into Europe put an end to epidemics of scurvy, which

was previously a grievous scourge among the poor population at the end of winter. This tallies with the recent wartime experience of England. There were a number of cases of scurvy in some of the northern towns, especially among the inmates of poorhouses and other public institutions. These outbreaks, as pointed out by dieticians, were undoubtedly due to the great scarcity and the high price of potatoes during the early months of the year, and the trouble laid at the door of the war bread should really have been laid down to the scarcity of potatoes, or other fresh vegetables. So long as we have whole wheat flour, fruit and vegetables, there will be no trouble, but health cannot be maintained on white flour and meat, as has been amply proven where that has been tried as a diet for soldiers. Even experiments with pigeons have proved that a diet of white bread or polished rice soon results in beri-beri while whole wheat kernels and unpolished rice restore health to the underfed birds.

People who fed on the snow white flour of pre-war days used to pity the poor peasants of Europe who, they read, lived on "black bread." The pity should have come from the other side, for the coarse rye or barley bread in use among the nations of Europe is really a "staff of life" compared to the poor product of the mills in this country where the grain given by the good God was despoiled of the vital parts which were fed to the cattle while we ate the refuse under the illusion that we were getting the "cream". It is one of the blessings of the war that we are being brought face to face with realities and learning to know good food when eat it. May the day of white flour soon end altogether.

WAR FOOD PROBLEMS

By the U. S. Food Administration

Milk

There are still people in the world, and no small number of them, who look upon food as something that is eaten with a fork or spoon. They honestly believe that, because watermelon is solid and milk liquid, it gives them the right to class watermelon a food and milk a drink excellent in its way, but still a mere beverage. You might just as well say that rock salt is a better food than cream cheese because it is more solid. Whether any substance is

a food depends not upon whether it is solid or liquid, hard or soft, but upon its food value; that is, upon its ability to build the body and furnish energy to it. Capability to do those two things is what determines whether any particular substance is a food and how valuable a food.

The value of foods depends upon their power to accomplish three things: (1) *The satisfying of the appetite;* (2) *the maintenance of the bodily health and;* (3) *the creation of energy which works out into action.*

Moreover, it has been proved that the value of any food depends, for a final estimate, upon the way that food is combined with other foods. In fact, the most healthful and satisfactory diet depends upon a wise and complete combination of foods. A carpenter, in his work, at one time, needs a hammer; at another a chisel; but the well-equipped carpenter's shop must have both. In similar fashion, the human body needs the *special* services of proteins, of fats, of carbohydrates, mineral salts, and vitamins. But the well-equipped body must have all. That is what necessitates a well-balanced diet.

THE PROPERLY BALANCED FOOD—Now, to follow out the comparison with the carpenter, many inventive minds have tried to simplify the carpenter's kit by making one tool which may serve for several uses. Thus different bits fit into one brace. The hammer and hatchet are frequently combined in one tool. But no one has ever invented a single contrivance which will include all the special properties of different groups of tools. Nature, however, has done somewhat better in the case of food. For there is one kind of food which includes in itself a valuable amount from each of those groups of food materials: proteins, fats, carbohydrates, mineral salts, and vitamins. Not because of any wave of popular taste, nor owing to any theorizing by scientists, but out of sheer, honest excellence it has won for itself the right to be ranked as the most nearly perfect *single* food. That food is milk.

This does not mean that any sane person should overlook or neglect the appetizing qualities and useful functions of other foods. No adult, other than an invalid under doctor's orders, should try to

live entirely on milk. No adult, in fact, should fail to recognize the advantages of a *mixed* diet. But the food which is closest to being *in itself a mixed diet* is milk. It comes nearest to doing the work of all other foods combined.

This, of course, means *whole* milk, milk unskimmed and unchanged. And it means *fluid* milk.

WHAT MILK CONTAINS—*First* of all milk furnishes an extensive supply of the most valuable proteins. Protein, you will recall, is the body building material, indispensable also for body-repairing. It may be called structural. And that very fact indicates its importance to children. Nor is there any other food as good as milk for supplying protein to children. In spite of the fact that it is about seven-eighths water, a quart of milk contains an ounce of balanced protein; that is, an amount equal to what is found either in four eggs, from six to eight ounces of medium fat meat, four ounces of whole-milk cheese, six ounces of dried navy beans, or a twelve-ounce loaf of white or whole wheat bread.

Along with protein, milk also gives the body energy or fuel to burn. In addition to the plentiful supply of fat in its cream, milk contains carbohydrates in the form of sugar. Thus, whole milk is made up about as follows:

Water	87	per cent
Protein	3.3	”
Fat	4	”
Sugar	5	”

This analysis varies somewhat with the breed of cows.

The remaining fraction of 1 per cent of the milk contains mineral salts, which are of great importance for the structure of the bones and for regulating bodily processes. Milk contains little iron, but with that one exception it furnishes in the most perfect form all the salts, such as lime, which the body must have,

And, finally, milk provides those all-valuable substances termed vitamins, so necessary to promote growth and sustain life.

The *completeness* of milk, the many-sidedness of its nutritious qualities, makes it an admirable substitute for other kinds of food.

THE IDEAL FOOD FOR CHILDREN

From such close examination of the materials which go to make up milk, it is easy to see why it is so valuable a food for growing children, in fact, the most valuable. It is not merely because of its structural proteins and mineral salts, its fuel fat and sugar, and its stimulating vitamins, but because of the *balanced* relations between these, and because of its easy digestibility, that milk is so essential to health and growth in childhood and youth.

That is why every household in which there are children should be a household in which there is milk in abundance.

THE MATTER OF COST—To be sure, milk at present price-levels is a less cheap food than it was. But one should remember that the money spent for a quart of milk purchases a food-value—a variety and degree of value—which could not be gained from other foods, except by a far larger expenditure.

Milk—in a manner which no other food can exactly duplicate—preserves the health of the growing generation. And *for that reason it is a food conducive to the nation’s future welfare and present stability—a stability never more necessary than in war-time.*

(Continued from Page 132)

had long passed away, and no sign nor wonder attributed to her good offices had occurred to preserve her popularity; possibly for lack of believers to call them forth.

When anyone is constantly in our thoughts, it occasions us no surprise if suddenly he appears before us in *propria persona*, even though we believed or ‘knew’ him to be thousands of miles away. This is why Padre Settimo felt no astonishment when, on this chill December night, he woke and recognized his Blessed Lady standing beside him. She did not speak or even make a gesture; she simply turned and went slowly out. But the little priest understood her meaning as plainly as if she had said:

“Follow me, Settimo, I have somewhat for thee to do.”

ONE OF THE BLESSINGS OF WAR

War is making converts to vegetarianism. In this country we have not yet felt the full Mars effect. Mr. Hoover throws the refrigerator door open, and, under cover of the diversion so created, padlocks the grain elevator. Later on he will return and slam the doors of the refrigerator shut, as well. Science tells us, as they say in grammar-school textbooks, that man receives more nourishment from crops converted directly into food than from the same crops arriving on his table in the shape of meat. One of the first things the German Government did when it became apparent in 1914 that the war would be a long-drawn-out affair, was to institute a slaughter of the porcine innocents throughout the Empire. In the whole of Europe, with a few rule-proving exceptions, Spencer's theory that vigor does not spring from a vegetable diet has been disregarded. And the potato, Buckle's comfortable explanation of Ireland's sad estate, now testifies to the sad estate of the whole world.

The fact is, very strange things are happening to mankind's bill of fare, things hitherto undreamt of in Brillat-Savarin's philosophy. In the first place, people are getting acquainted, especially in this country and in England, with foods quite unknown before. All those mysterious portions of cattle—the heart, the lungs, the brains, the tail, the spleen—these were formerly considered fit only for consumption by frog and snail-swallowing foreigners. Now the condescending Anglo-Saxon is glad of the chance to have them prepared for his own table. The roast-beef of old England has deteriorated into a tripe stew. Animals formerly spurned, shark, porgies, devil-fish, squid, and mussels, have pushed their way onto our tables. Vegetable foods, total strangers in certain parts of the world, also received a tremendous boost. England and France are learning to eat corn, Indian corn, as they call it. Asia is converting us to the soy bean. A Chinese cook can make a good imitation of practically any food out of soy bean paste. Peanut substitutes for olive oil. Oats, barley, and rye are earning a place beside wheat, in the American cookbook. Dairy products find the direct way to our dining rooms. Skim milk now masquerades as cottage cheese instead of pork, with the result that the public gets a greater percentage of protein than before. Powdered milk and eggs and desiccated potatoes are used to save waste and freight space.

As yet no great complaints have been heard from

the countries most severely affected by the new regime. England shows a particularly sporting spirit in her new adoption of the war diet. Food with an Englishman was always a much more important item of life than with us. And he had a very peculiar diet, perhaps more peculiar than our own in its very downrightness. He liked his food straight; his roast beef, simple and unadorned, had almost become a part of his national character. He liked his dishes without complication, bare of sauces. So that the new culinary regime must have hit him almost harder than would a suspension of Magna Charta. And all the petty restrictions as to purchase and quantity, no doubt, went against the deepest grain in him. The French, on the other hand, although their versatility in cookery should have made them more willing to bow to necessity, proved slower in introduction of the real war diet. A Frenchman suffers from his incorrigible love of improvisation. His unwillingness to face scarcity, and therefore cut out beautiful crisp loaves, and curtail *table d'hotes*, made the final reform more sudden and disagreeable. It seemed hard to keep women who were earning ample wages in munition factories out of the pastry-shops. But it was done.

How will the world's diet be affected after the war by what has been forced upon it during the war? People of fatalistic turn of mind, who refer every human development to the influence of environment, will maintain that a slump back into ante-bellum conditions of provincialism must be inevitable. Other persons, the perfectibilians, contend that now the way has been pointed out to a really scientific diet, based upon a sound chemical formula—so many units of fats, so many of starch, so many of proteids. The most extreme joyously foresee tablets containing requisite nourishment absent-mindedly swallowed at set intervals during the day: thus doing away entirely with the necessity of sitting down to table. The moderates hope for a genial culinary eclecticism, a sort of kitchen internationalism, which will help in promoting understanding through man's easiest road of approach, his stomach. The man who eats pie and cold baked beans for breakfast will no longer sneer at him who eats goat's meat. Our food resources will have been enriched. We shall know we may eat a thousand and one things which we were afraid of before. And it is highly probable, despite the poets, that we shall be more vegetarian than ever before.

—Selected

Menu from Mt. Ecclesia

Breakfast

Sliced Fresh Figs
Browned Rice with Cream
Poached Egg on Toast
Bread and Butter
Milk or Coffee

Dinner

String Bean Soup
Escalloped Carrots
Green Corn on Cob
Whole Wheat Bread and Butter
Milk

Supper

Tomato and Potato Salad
Olives
Apricot Cake
Cottage Cheese
Milk

Recipes

Browned Rice

Brown one cup of clean rice in the oven until a golden color. Place in double boiler with three and one-half cups of hot water, adding one teaspoon of salt, boil until soft. Serve while hot with cream. The above will also make a good pudding when sweetened, adding one half cup' of seeded raisins.

Escalloped Carrots

Wash, scrape, and cut into small cubes six carrots, boil in salted water, adding one onion and teaspoon of sugar. Drain, and put in alternate layers in oiled baking dish, with bread crumbs that have been browned in oil. Cover with milk and bake until browned.

Cottage Cheese

Allow skimmed milk to stand until it clabbers, or becomes thick enough to lift with a spoon. Place this in a porcelain or enamel dish on the back of the stove or in a dish of hot water, allowing it to stand until the *whhey* rises to the top. Pour in a cheesecloth bag and allow to hang over night in a cool place to drip. This cheese will keep for several days and can be used in soups and seasoning for vegetables. For sandwiches and salads, work into the cheese a little grated onion, garlic, and a small piece of canned pimento, season with salt. Parsley and chives are often used as a finish.

Tomato and Potato Salad

Wash and boil six potatoes in jackets, allow to cool, peel and slice, adding one onion, and three sprigs of parsley chopped fine, mix well with mayonnaise dressing. Serve on garnished plate with finely sliced tomatoes and olives.

String Bean Soup

Use beans that have been left over or become too dry or old to cook in the ordinary way. Boil them with a small clove of garlic and one onion, when soft press through colander, adding enough hot water for a soup. Take two tablespoons of cottage cheese and rub into enough flour to crumb, brown this in a pan, with a tablespoon of butter and oil, add this slowly to the bean soup and season with salt and paprika.

Apricot Cake

To one and one half cups flour add one and one half teaspoon baking powder, and one of salt, work in until dry one tablespoon of butter, add enough milk to make a soft dough, spread thinly in oiled baking pan. Press lightly on top a layer of apricots that have been pitted and halved. Bake for twenty minutes. Just before removing from oven sprinkle lightly with sugar.

The Rosy Cross Healing Circle

On the Witness Stand

HEALING MEETINGS

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.

DATES OF HEALING MEETINGS

August 3—11—18—24—31

September 7—14—21—27

October 4—12—18—24—30

Forest Hills, Mass., May 22, '18

Rosicrucian Fellowship,
Healing Dept.

Dear Sir:

I am feeling quite well, at present, and thank you very much for helping me.

Please accept the small offering enclosed.

I don't think it will be necessary for me to bother you with any more weekly letters, for the present.

But this is a cause I certainly would like to send an occasional offering to, anyway.

To restore health to the sick, whether by teaching them how to preserve it themselves, or curing them when they can't help themselves—is in my way of thinking—the most wonderful work in the world—productive of infinite good.

And I hope, if it ever should be my mission to bring a soul into this world, that it will be the soul of a great doctor, able and willing to help suffering humanity.

When one has lost their health, life itself is a burden—one can't enjoy any of Nature's bounties. One can't support themselves even, but must depend upon the uncertain, and oftentimes begrudging, charity of others. Some great souls may struggle through it—and still accomplish much good—but it's hard.

Thanking you again, I remain,

Yours respectfully,

A. G. K. S.

Denver, Colo., June 15th.

Rosicrucian Fellowship

Oceanside, Cal.

Department of Healing

Dear Friends:

Am feeling real well; can hardly feel any trace of my old troubles of any kind. I am so thankful to the Invisible Helpers, as I had no hope of help when I started.

Sincerely, A. P.

June 3

Dear Friends:

I am feeling better and getting stronger. On Monday I walked six miles in the country and felt fine.

Yours truly,

Mary E. Beard

32 Tremont St., York, Pa.

Ararat, Australia, April 7, 1918

Healing Department
Rosicrucian Fellowship

Dear Sir:

I am so very, very, very much better in health. Thank you so much for the help given. It's quite a long time, in fact two or three years, since I've felt so very well. I do not really know how to thank you all for I am sure it is owing to the Invisible Helpers for I could not afford to get help otherwise especially as it was not permanent. It is very hard for me to think that help would and could really be given but now I know.

Thanking you again, with all sincerity and gratitude, I am,

Yours sincerely,

_____ M. N.

New York City

Dear Friend:

Thanks for your kind letter. I shall try to show my gratitude by passing the good news on. I have been getting along very well since I wrote you last, also my little boy. I can't find words to express my appreciation for the good that the Rosicrucian Fellowship has done for me. Before I got to know the teachings I was one of the most unhappy beings on earth, but thanks to the Rosicrucians I am a different woman. I am really living now and I shall try to lead my two children to a knowledge of spiritual things. Thank you once more for your help.

I am yours sincerely,

_____ Mrs. N. P.

Vancouver, B. C., 31st, March, 1918

Dear Friend:

Many thanks for your kind and encouraging letter.

I am so glad to be able to say that this last week I have been *perfectly well!* No pain at all, and sleeping so well, as I have not done for years.

Imagine the blessed relief! Now it only remains for the cure to be permanent.

I am looking forward to meeting you all in the winter.

Again thanking you—

Yours in Fellowship,

_____ M. M.

Webster City, Iowa, May 14, 1918

Dear Doctors:

I am getting along nicely—my *sister is back here visiting and I do think that what you have done for her is simply wonderful.*

Sincerely,

_____ Mrs. J. B. C.

THROAT TROUBLE

Removal of the tonsils is a subject on which our opinion is frequently asked, and we have always discouraged the removal of these necessary organs which guard the entrance to the throat, for it has been found that serious throat and lung disease are often experienced in later life as a consequence of removing the tonsils, and an increasing number of physicians today denounce this operation as wholly unnecessary.

As a matter of fact, enlarged tonsils are due to conditions connected with the arrival at puberty and adolescence, perhaps accentuated by a wrong diet, and this is a factor in most of the other throat diseases, for the larynx is the opposite of the generative organs, as proved by the fact that the voice changes at the time of puberty, and in many other ways. When the period of adolescence is past it will be found that these organs will return to their normal condition and give no further trouble. In acute conditions we have always recommended the citrus fruits as the finest antiseptic known. This applies also and particularly to pineapple. Lemonade made of lemons and *honey* will be found to give great relief in this condition. Oranges, grapefruit, and pineapple should also be used freely when the child complains of throat trouble. A cold compress on the throat at night when the child goes to bed, supplemented by massage of the throat, will be found an effective treatment in all throat troubles. It goes without saying, as a matter of course, that the bowels should be kept open and clear. By the use of these simple treatments the trouble will probably be over in a few days, perhaps even without the necessity of putting the child to bed. Do not be afraid if white matter is expectorated during the process of this treatment; that is just what the child needs to get rid of in order to be well.

Echoes from Mt. Ecclesia

* * * * *

SUBSCRIPTION RATE REDUCED to \$1.50 in the United States and Canada, 6 shillings 3 pence in England.

It is well known to publishers that a magazine which does not carry advertising cannot pay for itself and the *Rays From the Rose-Cross* is the exception to the rule, especially under present conditions when all material and labor has increased enormously, so that paper which we bought for this magazine before the war at \$120.00 per ton is now over \$300.00 a ton, and we are fortunately buying it under contract at \$250.00. Therefore when the radical changes in the post office regulations calling for an increase on magazines amounting in some cases to 400 per cent seemed to have been voted into law by Congress over night about a year ago, we in a panic raised our subscription rate from \$1.00 to \$2.00 and though afterwards pressure brought to bear by the large publishers of the country prevented the law from going into effect at once, the day has now come on July 1st when the new rates are effective.

But while the rates on the magazines which carry a large amount of advertising have been so raised that many fear it will put these publications out of business, the new law has dealt very gently with publications that carry no advertising and are maintained in the interest of religious, scientific and educational institutions, thus our beloved *Rays* will only have to pay a very slight increase and we are therefore pleased to announce a reduction in the price of the magazine.

We only wish that we could go all the way down to \$1.00 per annum, but we feel sure that all our subscribers will realize that on account of the increased cost of labor and material this is an absolute impossibility, especially in view of the fact that the magazine has not paid for itself even at the \$2.00 rate. We feel however, that as the increased postage threatened by the law was the reason for the raise in part, this reduction must be

made in order to keep faith with our subscribers, regardless of the loss in revenue it entails to ourselves. We also feel that those who have already paid their \$2.00 for the year's subscription should be reimbursed to that extent, and in order to accomplish this with the least possible work on account of the shortage of labor, we have decided upon the following method:

When you send in your next yearly subscription, \$1.50 in the United States and Canada, or 6 shillings and 3 pence in England, if you have paid \$2.00 for the past year, please mention that fact and ask for the rebate; we will then send you a receipt for one year and three months subscription. This will straighten the matter out and save us the labor of giving you credit for an extra three months on our subscription lists which would mean a lot of extra work for us.

If you paid for only one half year's subscription the last time, and mention this at the time of renewal, we will credit you with one extra month, as it is impossible to split the difference in any other reasonable way.

Having thus shown our good faith, we want to ask you to help us recover the revenue we shall be losing by this reduction. This is your work just as much as it is ours, and what is a loss to The Work is a loss to us all personally. Therefore, if you can interest others and obtain subscriptions, you are helping our common cause to that extent, bringing us the finances wherewith to do this work and bringing to the one who receives the magazine a light and a knowledge that is priceless. Here at Headquarters we have not been pushing the magazine and other publications as strenuously as we ought to during the last eight or nine months because the gigantic task of publishing the Ephemerides has sapped all our energy, but that task has have been accomplished by the time you receive this. We will then have printed the Ephemerides for the whole sixty years' cycle and let us all now devote our energy with renewed zest

and zeal so that we may increase the circulation of the magazine and spread our books, particularly the COSMO, in all directions, that the glorious light which we have received may be spread in an ever increasing circle to the spiritual upliftment of our fellowmen.

In conclusion, let us reiterate that *new subscriptions* from now on are \$1.50 per annum, and that when subscribers send in renewals, *not before*, the claim must be made for the additional three months or one month, as the case may be, due to those who have paid \$2.00 for the present year. This puts the responsibility of remembering upon you and should you forget to make this claim it will be your loss, this would not be right from a purely business point of view, but then you know that this work is not carried on on business principles and if you had no interest in it you would not be taking the *Rays* at all.

DOING IT, NOT WAITING

August Mandelberg

Editor's Note: It is the duty of everyone who has been benefitted by the Rosicrucian Teachings to do all he possibly can to spread them and give the light to others wherever he feels that it may do good and be accepted. It is also a great privilege, for by bringing light to others we lay up for ourselves treasure of gratitude that will add greatly to our heavenly life. M. Mandelberg is an ultra-enthusiast in this direction, and while his method may not be suitable to everyone, we can perhaps nevertheless learn something from him that will help us to do our part.

Firmly believing in the truthfulness and feeling the uplifting power of the Rosicrucian teachings, and knowing how much we, the members of the Rosicrucian Fellowship, have been individually benefitted by these Western Wisdom Teachings, it is but natural that the unselfishness and brotherly love in us should reach out to let others also know and possess the good things we are enjoying. The outside world knows almost nothing about these wonderful truthful teachings as presented by the Elder Brothers through Mr. Heindel and the Rosi-

crucian Fellowship. By putting the Rosicrucian literature in libraries, book stores, news stands, et cetera, success will come in time, but the majority of members will agree that the introduction to the public by means of the above named method alone is nevertheless too slow; the libraries reach comparatively few and not many are yet buying from the Newsstands or at the Bookstores because ignorant as to what our books contain; prejudice and religious intolerance have of course their share in retarding our work. Therefore something more effective is needed and that is what the writer will try to present.

Good and truthful, ennobling and helpful teachings like those of the Rosicrucian Elder Brothers can be introduced to a larger circle of people who are anxious for just such knowledge, if each member of the Fellowship and others interested in the work will do their individual part, wherever they may happen to be.

For each believer in the teachings, individual effort—at home, in business, neighborhood, on cars, et cetera—will surely bring the quickest and most far-reaching result.

The writer has already put these methods into practice and they seem to work. He has introduced a considerable quantity of the Rosicrucian literature by a hand to hand method without ever asking anyone to join our society or giving any information about the Fellowship, except when asked to do so. To work for *membership* simply of the Rosicrucian Fellowship is proselyting, to the writer, but to disseminate the Rosicrucian teachings or any other of the good God's gifts he may possess, is his delight. If the teachings are right, the membership will take care of itself by way of natural growth caused by the free-will desire to enter into the Fellowship after the people approached first have become acquainted with the teachings. Such men and women are then God-sent, the real members of the Fellowship. They have not been forced into it by undue personal persuasion.

The writer has as a rule followed this method in his individual work along the lines indicated below.

1. To see first of all that the Library, Bookstore

and Newsstands in that city or town where he is residing have both the *Cosmo-Conception*, the *Rays From the Rose-Cross*, and if possible also other books.

2. To send literature by mail to a list prepared for that purpose to Lodges, Masonic, Fraternal and other benevolent bodies, to the secretaries of various Labor Unions, to individuals of personal acquaintance, and others met by personal contact and by correspondence. No one is safe from the writer who happens to fall into the "good luck" of sitting at his side in the street car, or those whom he happens to work for or work with during the business hours, or who happen to share his dinner table at the restaurant. All are offered something of real worth, not forgetting even the waiters. This statement should not, however, be construed to mean that the writer does not discriminate; on the contrary, he is very careful to whom he offers this literature, not to "cast pearls before swine", but to give it only to those who he is intuitively certain will take it at least with respect. Often a business transaction is also honored by the introduction of the Rosicrucian literature, or when paying bills, et cetera. Frequently the literature is sent to the Pastors of Churches which the writer attends, or to men and women from the ranks of the social or church workers whose names happen to come before his eyes, or proffered to them personally if such an opportunity should present itself, after the church service, all with due tact and loving kindness which the introducer can use according to the occasion.

There is an unlimited field open for the introduction of the Rosicrucian teachings by such personal work, which the writer considers as one of the best ways of serving. Such work is a necessity because a majority of the people are as yet in sorrowful darkness and unhappiness and they have a God-given right to that knowledge of light, purity and joy which we have the grace to possess.

As an indication in respect to the subjects that could be used, the writer would suggest articles from the *Rays* and the Students Monthly lessons which he continually orders from Headquarters in lots of several hundred copies. For instance, "Philosopher's Stone", "The Scientific Method of

Spiritual Unfoldment", "Prayer, a Magic Invocation", etc. From the *Rays* could be reprinted "The Law of Consequence and Rebirth", "The Elder Brothers, and the Invisible Helpers", "How we Heal", or how the teachings are based upon the translations of *true* facts as found in the Memory of Nature.

This last item is the most important of all, for only by such an explanation as to "how we get it" can others be quickly convinced that the Rosicrucian Teachings are not someone's fancy dreams, but have a substantial foundation in the realms of Truth.

Let us endeavor to make such an impression on others that they will feel that it has "meant something" to come in contact with a truthful, loving, and pure Rosicrucian Aspirant.

SOMEWHERE IN FRANCE, June 2nd, 1918
The Rosicrucian Fellowship
Oceanside, Calif.

Dear Friends:

Two of the high officials of the Red Cross were out here last week and said they would help get me work in the different depts. of the A. Red Cross, so I will be well posted on American Red Cross work. We will probably leave some time this fall for the U. S. A.

It is very hard for me to concentrate here, and feel I am making very little if any progress in that line, although in the service part and character training think this trip will be very beneficial. Would never have been satisfied if I had not come, and will be able to do better work at home for having been over.

I saw a village which had 12,000 population; every house had been hit, nearly every house destroyed; utter ruin and desolation; the churches specially seem to suffer, for no military value, just depravity. The houses not hit in the bombardment were burned or blown up by the enemy.

When one views scenes like these, thinks of the blood of men, tears and suffering of women and children, is it possible not to feel very strongly on the subject?

E. W. O.

“OVER THE TOP”

Our friend, James Casey, who has written so many helpful articles for the *Rays* went “over the top” last month at La Mesa, a little town hidden in the hills of our sunny Southern California. For several years he had been suffering from tuberculosis contracted in Denver, Colorado, the famous mecca of those who suffer from that dread disease. Had he not neglected, it there is no doubt he could have thrown it off, but as it was he came to California to die, he had given up hope and then nothing can be done.

A few months ago he asked Mr. Heindel to officiate at his funeral, and as he was determined to die, nothing remained but to grant his request, and so a party from headquarters motored the 55 miles to La Mesa for that purpose, when notice came of his transition.

And as usual, we found the real Mr. Casey present and very much interested in the proceedings; the last we saw of him he was on the driver’s seat in the hearse evidently intending to follow the body to the cemetery 12 miles away. Undertakers are undoubtedly calloused with respect to the dead, that is to say, the bodies, but the thought struck us: “wonder if the driver of the hearse would feel creepy if he knew that a real live ghost was riding with him?”

PRETENDING

By W. H. O.

I know a magic woodland with grassy rides that ring
 To strange fantastic music and whirl of elfin wing,
 Where all the oaks and beeches, moss-mantled to the knees,
 Are really fairy princes pretending to be trees.
 I know a magic moorland with wild winds drifting by,
 And pools among the peat-bogs that mirror back the sky;
 And there in golden bracken the fronds that toss and turn
 Are really little people pretending to be fern.
 I wander in the woodland, I walk the magic moor;
 Sometimes I meet with fairies, sometimes I’m not so sure;
 And oft I pause and wonder among the green and gold
 If I am not a child again—pretending to be old.

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

A SPECIAL OFFER

We have on hand a limited number of complete sets of

THE WEB OF DESTINY

consisting of a series of nine consecutive months of our Student’s Lessons. They are written by Mr. Heindel and go deeply into the occult and mystical side of the subject, showing

HOW THE WEB OF DESTINY IS MADE AND UNMADE

THE QUALIFICATIONS OF RESEARCH

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CAUSE AND EFFECT

The subject is a very interesting one and throws much Light upon the Path. We are offering these sets of nine lessons for fifty cents, postfree.