

NOVEMBER



Rays

from the

Rose Cross

a Magazine of Mystic Light



LEADING ARTICLES OF THE MONTH

FACING THE FIRING SQUAD—BEFORE AND AFTER

FREEMASONRY AND CATHOLICISM

TEMPTATION AS A FACTOR IN THE HIGHER LIFE

PSYCHOLOGICAL PHENOMENA OF THE TRANCE STATE



Edited by Max Heindel

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RAYS FROM THE ROSE CROSS



EDITED BY



MAX HEINDEL

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General Contents

The Mystic Light

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

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NOVEMBER 1917

Facing the Firing Squad; Before and After

THE LAST HOURS OF A SPY

M. H.

HE was sitting in the ruined garden of an ancient monastery looking at the confusion of flowers and weeds, children of care and carelessness, the latter seemed to be gaining the upper hand since war had driven the original owners away, for the soldiers who now camped there had no time for flowers.

He was not one of them, he was a captive, a spy, Caught with important papers, he had been sentenced to be shot, and was now waiting for the firing squad which would end it all.

“But would that *end* it? “What a foolish question.” He had been brought up to believe in a hereafter, but soon after entering the University he fell in with the common attitude of mind, the scientific mind, in that institution. The higher criticism had proved the fallacy of the Bible. In the dissecting room the mechanical machinery of the body was made plain. Chemistry could account for the action and reaction of the organism. Psychology offered an amply sufficient solution of the marvels of mind. In short, man was proved to be a moving, thinking machine, capable, even, of perpetuating itself by means of offspring, which carried on the work when the parent machine was worn out and consigned to the scrap heap in the cemetery. Sovereign or subject, master or man, saint or sinner, all were but shadows upon the screen of Time.

But somehow or other, he was not quite so certain since the war had brought him face to face with murder *en masse*. He had watched hundreds

dying on the field, in the trenches and hospitals, and their certainty, their absolute conviction was catching, at least it was disturbing. Could there be any truth in their assertions that they had seen “Angels,” both on the battlefield and at their deathbed? Pshaw, it was an hallucination, due to the strain of the situation. Yet, so many had seen these things, fellows like Lieutenant X and Captain Y, level-headed and cool, and the Captain never swore after that day at Marne; more than that, he carried a prayer book, and had preached quite a sermon to a sergeant noted for his vitriolic tongue. And there were others.

“Well, he would soon know. At five he was destined to face the firing squad.

He went into the room where he had slept last night. The guard, who had been standing at the doorway while he was outside, followed, rifle in hand and watched him while he threw himself upon the rude cot. He looked up and saw a copy of Leonardo da Vinci’s famous painting, “The Last Supper.” He had never been particularly fond of art, but something seemed to draw him to the Christ at that hour. He had undoubtedly been a noble character. He was martyred for a cause, and this portrayal of His last supper brought home the analogy to the man on the cot, for he had also partaken of earth’s bounty for the last time.

Then there came into his mind the story of how Leonardo da Vinci had asked a friend to criticize the picture when it was finished, and the friend remarked upon the incongruity of the expensive goblets from which the apostles drank. Da Vinci

rubbed his brush over them and sighed, he had put his whole heart and soul into the face of the Savior, and had hoped that glorious face would attract the attention of the beholder and efface everything else; instead, one of the most unimportant and insignificant details had caught the eye of his friend, even to the complete exclusion of the Lord of Glory.

“Is that also my case?” he wondered as he lay upon the cot., “Have I also fasten my eyes upon the unimportant things of life? I have looked upon death too often to fear, now that my turn has come. Still, there is so much to do in this world, that one dislikes to think of oblivion.”

“He said, ‘But one thing is needful,’ and if He was right, then I have been like da Vinci’s friend, my attention has been riveted on non-essentials, instead of seeking things eternal. I have bestowed all my time on temporal tasks.”

“Heigho! What is the use of mooning? If I keep on, my knees might begin to shake at the appearance of the firing squad.”

He rose, and, followed by the watchful guard, returned to the garden where he was attracted by an old sun-dial. He read the inscription: “*Oras non numero nisi serenas.*” (I count only the sunny hours.) “What a fine motto, to forget all the sordid and small things in life, and to recognize only the good, the true, the beautiful!”

Looking over his life, now about to end, how near had he lived to that motto? Conscience compelled him to confess that he had fallen far short.

And now it was too late. Lost in contemplation, his eyes clung to the shadow on the dial. There was something uncanny about its silent creeping progress towards the fateful five when the firing squad was due to appear.

He was not bothered about death, but he had begun to grapple with the problem of Life, and there came over him an overwhelming desire for a solution, but there was that shadow on the dial, “that intangible nothing,” creeping on, and on, with slow but fateful force, more irresistible than the most powerful potentate. Oh that he might

have the chance to seek light upon the problem of Life.

It was customary to execute those condemned under martial law at sunrise, but he had been politely informed that a suddenly ordered movement of the division which held him prisoner made delay inexpedient, and he would be required to face the firing squad at sunset instead. At the time he had answered with a bow and a shrug of the shoulders. What did it matter, sooner or later, he would be ready. Now he was beginning to covet those hours that he might reason it out.

As he turned from the shadow of death on the dial, its silent progress seemed more eloquent than any sermon on the fleetness of life and the inexorable certainty of death.

Again he stretched himself upon the cot to think upon this problem of existence. In less than half an hour he would know all or nothing; either he would be annihilated as soon as the light of life was extinguished by the bullet that would inevitably strike his heart, or else he would be a free spirit. It all depended upon which of the two theories was true, and the feeling of suspense was growing more intense with every moment. The longing for life became so great that it was positively painful. Of all the people who had professed their faith in the immortality of the soul, no one had ever seemed to know; they all believed—that is, all but one.

And there flashed across his memory the recollection of a meeting with a man of a strange and fascinating personality at a popular seaside resort where he had gone for rest and quiet on a certain occasion when his nerves had been overtaxed by the strenuous study of a scientific subject. This man, quiet, refined, and unassuming, had attracted him from the first, and on one occasion, where their conversation drifted to the theories of life, he had taken the materialistic view, and the stranger had confronted him with a number of seemingly unanswerable arguments. Yet it was not the force of the argument that struck him now but it was the voice of authority, the manner and demeanor of

one who *knew* what he was speaking about, that made the impression and filled him now with a burning intensity of inquiry.

“Did the stranger really and truly know?”

He had spoken of men who “leave their bodies at will, just as we leave a garment behind us when we enter the water for a swim. So,” he had said, “do also those who enter certain invisible worlds.”

He had called it “The Land of the Living Dead,” and he had claimed that the so-called dead function there in a finer body in possession of all their faculties and with a full knowledge and memory of the conditions which existed around them while they lived in this life. Oh, that this stranger were here now, that he might talk with him and find out more about this matter which had now assumed so much importance in his eyes.

But what was that which appeared in the corner yonder? Was that the stranger, that cloudy, misty form in the dark corner yonder? And now he seems to hear a voice, “*I will meet you when you step out of your body.*” Then the figure vanished.

“Oh pshaw!” That must have been a figment of his fancy, a hallucination of his disordered brain! The wish had made him see things that were not there; he would speculate no more. And again he went out into the garden to watch the sundial as its shadow crept on towards the fateful five.

.....

There they found him, with a bright smile on his lips, as he greeted the officer of the firing squad and begged to be spared the ignominious process of blindfolding. Together they walked towards the wall at the further end of the garden, where he turned and faced the firing squad, while the officer stepped to one side and quickly gave the command which sped the bullet that found his heart.

He heard the detonation of the guns and felt a prick of pain, as if a white hot iron had seared his soul, then a mighty wrench, and involuntarily his hand sought his heart—but, how strange, before it had reached his breast the pain was gone, and

quickly he returned his hand to the hanging position at his side, he must not let the enemies of his country think him a coward.

Again he turned his attention to the firing squad, expecting momentarily to feel the impact of the bullet which he had already felt by anticipation, for in no other way could he account for the shock and the pain in his heart.

“But what did it mean?” The firing squad was standing at attention, and the officer was walking away from him to lead them out.

“Had they fired a blank charge?” No, that was unthinkable. He examined his clothing and found three holes in the coat right over the heart. He stuck his finger into one of them as far as it would reach and pulled it out again, bewildered at the absence of pain and blood. Evidently he had been struck by three bullets and, according to all the canons of experience, he ought to have fallen in a heap dead on the instant, yet here he was more alive than he had ever felt himself.

“How could it be?”

Impulsively he ran after the departing officer, caught him by the arm, and asked for an explanation, but the officer seemed to disregard both the restraining hand and the excited query. He continued to walk towards his men as if he had neither felt or heard.

“Am I dreaming or am I mad or what?”

“Neither, my friend!” answered a voice beside him, and as he turned there stood the strange man, “Rosicrucian” he had called himself. With an intense feeling of relief the spy turned towards him. Perhaps he could shed light on this perplexing experience.

“But how did you get here? I did not see you enter with the firing squad?”

“Your eyes were not then yet attuned to the spirit vibration, you were still blinded by the veil of flesh,” came the answer. But it carried no intelligence to the spy and he began to doubt the sanity of his companion.

“I see you do not understand and that my answer is only adding to your perplexities.” He

continued, "You do not realize that you are dead."

"Dead? You surely must be mad! How can I be dead when I am standing here talking to you?" answered the spy, in greater perplexity than ever.

"You are right my friend," admitted the Rosicrucian, "I did not express myself properly. I should have said 'Your body is dead.'"

But the spy gazed at him in utter helplessness and hopelessness. This was getting more and more bewildering. Either he, or this man, was insane—or both.

"My body is dead?" But how can you say such a thing? Am I not standing here, moving my lips, talking with you? I can move my limbs and walk, just as well as you, though I confess I am at a loss to know how I am alive with three bullets in my heart."

"I see your perplexity, my friend, and I will explain presently, but first come with me to the place where you stood facing the firing squad. There is something there which will interest you."

Together they walked to the place.

"Look there among the flowers, my friend," said the Rosicrucian.

And as he followed the direction of the other's eyes, the spy saw partly hidden by the tall weeds and flowers which grew so rankly over the garden, what appeared to be himself lying face downward. He bent down and sought to turn the fallen form over to settle this impossible dilemma, but perplexity seemed to heap itself on perplexity without end, for as he grasped the inert form by the shoulder to lift it, his hand went through it as if it had been made of thin air and not flesh and blood.

Again he straightened himself up and turned to his companion.

"For God's sake straighten this tangle out for me, or if I am not insane already I shall go mad in another minute!"

"Patience, my friend," answered the Rosicrucian. "It is all right, and I shall set you at ease in a few minutes, what has happened is this:"

"When the firing squad fired the fatal shots,

three of the bullets entered your heart with such fatal effect that you only felt the pain for a fraction of a second before the physical body wrenched itself free from the ethereal body which you now use, and fell forward on its face. Henceforth, this ethereal body will serve you as well and better than the dense body you have discarded by death.

"Ethereal body," stammered the spy, still unable to follow.

"Yes, my friend. Does that seem so strange, that man has an ethereal body? Science puts forward the hypothesis that all things, from the densest mineral to the rarest gas, are permeated with ether, and they are right in their guess. The human body is no exception to the rule; it also is interpenetrated by ether. When that escapes, death occurs, as demonstrated by Dr. McDougall in the Boston General Hospital a decade ago when he put a number of people about to die on scales and they invariably showed a loss of weight at the moment of expiration.

"What the doctors and scientists do not know is that this ether continues to retain the form and similitude of the dead dense body and remains *the house of the everlasting spirit*, though invisible to those who are still in the physical body."

A great light and a look of intense relief spread over the face of the spy. "But how did the ether come out of my clothes, for I am wearing the same clothing as the dead body, and how did the bullet-holes reproduce themselves in my present clothing?"

"That is a trick of the subconscious mind, my friend," answered the Rosicrucian, "Though you were not aware of the harm done to your body, the exact circumstance was registered upon a little atom located in your heart when you drew your last dying breath; for each breath drawn into the lungs contains ether, which carries a picture of all the things in your environment, on the same principle that it carries the pictures to a sensitized plate in the camera. The air and ether enters the bloodstream which carries it to the heart. There

the seed atom corresponds to the photographic film. Each successive breath produces a new picture, and so there is imprinted upon this little seed atom a consecutive picture of the life from the cradle to the grave. This molds our destiny after death and is the occult basis of the saying, 'as a man thinketh in his heart, so is he.' When the so-called 'dead' step out of their bodies, the ether forms their clothing, it reproduces their physical peculiarities and infirmities with absolute faithfulness according to the pattern of the last picture on the seed atom which the man takes along as a guide for his life in the future.

The spy remained silent and lost in thought for some time, examining the explanation of the Rosicrucian from every angle. It seemed perfectly sound, logical, and in harmony with the known discoveries of science. Nor was it an insurmountable difficulty that the seed atom spoken of by the Rosicrucian must be extremely minute. Had not the eye of a fly numerous facets of which each reproduced a picture of its surroundings, and had not the microscope opened the world of wee things—who would dare draw the limit?

"But must I go on forever then with holes in my clothing and wounds in my breast, or will they heal, and can I procure other clothing?"

"Nothing easier, my friend, as I told you, here in the Land of the Living Dead it is a law that 'as a man thinketh in his heart, so is he.' The poor fellows who fell upon the battlefields, horribly maimed by the thousand in the beginning of the war, were terribly distressed at their condition, until we taught them to think of themselves as they were before going to the war—hale and hearty. It was quite a task to get them to believe that that was all that was necessary to restore them to health, and it was slow work, for there were many to be helped and we were few, but by degrees they were convinced and fitted to help later victims of the war, so that now there are thousands of helpers ready to care for and help the thousands that are slain.

"Ah! you are an apt pupil. I see you have

already mended your clothing and healed your wounds."

"Yes!" answered the spy, "and thank you. I can never repay you for the relief you have given me. But I have one more difficulty, how was it that my body seemed thin air and my hands went through it? I know that it is solid."

"Ah yes! That is amusing, the people in the physical world think of the so-called ghosts as being composed of intangible, filmy stuff, like a wreath of smoke; that is, if they take stock in their existence at all. Their own bodies they regard as solid as a stone, but once they have passed beyond the veil to the Land of the Living Dead they are shocked to find out that they are as immaterial to us as we are to them and that it is just as easy for us to poke an arm through them as it is for them to walk through us. In fact, they are as ghostlike to us as we to them."

"You are now a citizen of the Land of the Living Dead. Come, let us go hence and see the sights. But first, is there anyone you would like to speak to, for within the next few hours your spiritual body is more dense than at any other time during your post-mortem career, and it will therefore be easier for you to manifest to your friends at this time than at any time afterwards."

"I have a sister, but she lives in the town of X—which is five or six thousand miles away. There is no one around here who would know or care."

"Distance is no barrier to the spirit," said the Rosicrucian, "think yourself there and we will be at the house of your sister within two minutes." And together they floated away, yet the speed did not seem extraordinary to the spy as he passed over one town and village after another. He seemed to have ample time to note the various details of the country, the architecture of the houses, the clothing of the people, 'etc. While passing over a great stretch of waters he noticed a number of ships with the crews and passengers upon them engaged in their various tasks or pursuing their pleasures. In fact, the time did not seem either long or short; time seemed to be non-existent in

his consciousness, and he marvelled in his own mind that he took it all in such a matter of fact way, as if he had all his life been floating around through the air and seeing the things he was now observing. One thing, though, was strange, and did bother him somewhat at first: the air seemed to be peopled with spirit forms floating through the air just like himself and the Rosicrucian. At first he tried to avoid them but found it impossible. He braced himself for a collision when, to his surprise, he found that these people floated right through him and his companion just as if they had no existence whatever. This filled him for the moment with consternation and bewilderment, until the Rosicrucian, observing his dilemma, laughed reassuringly and bade him not to mind. That was the custom in the Land of the Living Dead, for there all forms are so plastic that they easily interpenetrate one another at times, and there is no danger whatever of losing one's identity.

Arrived at the home of his sister, they found her seated in a comfortable living room and the spy impulsively rushed over to her and embraced her, only to find to his dismay that she was absolutely unaware of his presence and that his hands, instead of clasping her form, went right through it. Again he turned to the Rosicrucian and asked the question, what he should do to make himself felt. "Stand over in this corner here where the light is dim, for the etheric vibrations of light are stronger than the vibrations you are able to set up. Then make clear in your mind the message you want to send her and think it with all the intensity of which you are capable. It was the intensity of your thought before the facing the firing squad which came to me in my home and caused me to leave my physical body for a while in order to come to you and give you a helping hand in your hour of transition. If you can think of the message you want your sister to have with a similar intensity she will receive it and her looks will be drawn towards you."

Thus instructed, the spy formulated the message: "I am now in the Land of the Living Dead;

I have passed beyond the veil." Fixing his gaze upon his sister, he stood there immovable, iterating and reiterating that message for several minutes. Suddenly the eyes of his sister sought the corner where he was standing, and perceiving her brother standing there, she commenced to tremble and fell, fainting, upon the floor. Immediately the spy rushed forward to lift her up, when his sister, with a glad cry, threw herself in his arms.

"Oh, how did you come, Bob? It is only a few days since I had a letter saying that you were leaving on a dangerous mission and here you are. How did it happen?"

Again blank amazement spread itself over the face of the spy; he had seen his sister fall, and here she stood! Was she also dead?

"No," explained the Rosicrucian, as he stepped forward and was introduced as a friend of Bob's. "No, she is not dead, she merely fainted and she will have to go back in her body. There it is, lying upon the floor just like your own body after they had fired the fatal shot. And she probably will not have any remembrance of speaking with you now, she will not know that you are in the Land of the Living Dead, but will have only the impression that she has seen your ghost and that something has happened to you; unless you have been successful in impressing her sufficiently with your message, stating that you have passed beyond the veil and are now in the Land of the, Living Dead. Every night, however, when she goes to sleep, you will have the same chance as you now have to speak with her, for when we are asleep we are really in the same place as those whom the world calls "dead."

At this moment the spy's sister seemed to fall asleep and she was irresistibly drawn towards the body lying upon the floor. Gradually the spy saw her melt away and disappear into the form lying on the floor which then began to moan and move.

"Come, let us go hence," said the Rosicrucian. "While you were speaking with her I worked over her body and have done all that can be done to ease her return to consciousness. You can do noth-

Freemasonry and Catholicism

Part VI

SPIRITUAL ALCHEMY

ing more for her, so come, let us go hence.”

When we expose a piece of iron to the air, the oxygen contained in the latter element oxidizes the iron and in time disintegrates it. This process is commonly known as rusting. The blood comes in contact with the air every time it passes through the lungs, and as a needle is drawn to it magnet, so does the oxygen of the inspired air coalesce with the iron in the blood. A process of combustion takes place, which is similar to the rusting or oxidization we observed in the iron exposed to air.

The ether contained in the dense fiber of wood which has undergone combustion in a stove passes outward through the iron in the form of semi-invisible heat-waves vibrating at different velocities according to the heat in the furnace. So the spiritual vibration generated by the combustion of oxygen and iron in our physical bodies passes outward and colors our invisible vehicles according to their vibratory pitch.

Low vibrations are seen as red, the higher are yellow, and the highest blue. Experience has taught us that combustible material may be placed in a furnace and all conditions necessary to combustion may be present, but until the match is applied, they remain unconsumed.

Those who have studied the laws of combustion know also that a forced draft carries with it great quantities of oxygen which is necessary to obtain heat from fuel containing much mineral. The reason for this difficulty lies in the fact that minerals, being the lowest in the scale of evolution, vibrate at a correspondingly slower rate than the plant, animal, and man. It requires a maximum effort to raise their vibrations to such a pitch that combustion may liberate their spiritual essence, and oxygen is the accelerator in this process. Were the same amount of oxygen supplied to good fuel, which is vegetable, and which naturally vibrates at

a much higher rate than mineral, the furnace would be in danger of destruction because of the intensity of the heat generated.

A similar process takes place within the body, which is the temple of the spirit; this is the flame which kindles the inner fire and generates the spiritual product which passes outward from all warm-blooded creatures, as heat radiates from a stove. (Cold-blooded creatures are so low in the scale of evolution that they have as yet no life *within* themselves, but are worked upon by the group-spirit from without entirely, and it is the group-spirit which generates the life giving currents responsible for the animation in these creatures, and these currents pass *inward* to sustain the nascent life until it shall be able to respond and begin to send currents outward from itself.)

These radiant lines of force emanating invisibly to the physical sight from our dense bodies are our aura, as already stated, and while the color of each individual's aura differs from that of all other individuals, there is nevertheless a basic or ground color showing its status in the scale of evolution. In the lower races this ground color is a dull *red*, like the color of a slow-burning fire, indicating their passionate, emotional nature.

When we examine people upon a somewhat higher rung of the ladder of evolution, the basic color or vibration radiated by them is seen to be of an *orange* hue, the yellow of intellect mixed with the red of passion. By the spiritual alchemy unconsciously performed by them as they have traveled along the path of progress and learned to make their emotions subservient to mind in a measure, through many experiences in the school of life, they are gradually freeing themselves from bondage to the Martial Lucifer Spirits and the War-God Jehovah, whose colors are scarlet and red, by obeying consciously or unconsciously the unifying altruistic Christ-Spirit, whose vibrations

produce a *yellow* color, which is thus mingling with the red and will gradually obliterate it, for the golden aureole painted by artists gifted with spiritual sight around holy men is a physical representation of a spiritual promise which applies to humanity as a whole, though it has only been realized by a few who are called Saints.

After lives of battle with their passion after patient persistence in well-doing, high aspirations, and steadfast adherence to lofty purposes, these people have raised themselves above the red ray and are now entirely imbued with the golden Christ ray and its vibration. This spiritual fact has been embodied by mediaeval artists gifted with spiritual sight in their pictures of saints, whom they represent as surrounded by a golden aureole, indicating their emancipation from the power of the Lucifer Spirits of Mars, who are the fallen angels, as well as from Jehovah and his angels, who all belong to an earlier stage of evolution, and the warders of national and race religions.

The Lucifer spirits find expression in the iron in our blood. Iron is a mars metal, difficult to start into high vibration, so difficult that it takes many lives of great effort to change the product of its combustion to golden color which designates the Saint. When that has been achieved, the greatest feat of alchemy has been performed—*the base metal has been changed to gold*, the wonderful alloy of the Molten Sea has been made from the dross of the earth. All that then remains is to “*pull the plugs*” and pour it.

The natural golden color is the Christ ray, finding its chemical expression in the oxygen, a solar element, and as we advance upon the path of evolution towards Universal Brotherhood, even those who are not professedly religious acquire a tinge of gold in their auras, due to the higher altruistic impulses common to the West. Paul speaks of this as Christ being formed *in you*, for when we have learned to mix the alloy by spiritual lives, when we vibrate to the same pitch as He, we are Christ-like, ready, as said, to pull the plugs of the crucibles and to pour the Molten Sea.

Christ was liberated on the cross through spiritual centers located where the nails are said to

have been driven, and elsewhere. And one who has prepared the Molten Sea is also instructed by the Teacher how to pull the plugs and soar into the higher spheres, or as the Masonic saying is, to “*travel in foreign countries.*”

This is in harmony with the dictum of Christ, that to become his disciple one must leave father and mother. That is one of the hard sayings of the Gospel and generally misunderstood, because it is taken to refer to our physical father and mother in the present life, whereas, in the esoteric point of view, something very different was intended. To get the idea, let us once more call to mind that the Lucifer spirits, by the introduction of iron into the system, made it possible for the human ego to become an *indwelling* spirit, but continued oxidation of the blood renders the body undesirable as a habitation in time and death ensues. Therefore, though the Lucifer spirits helped us into the body, they are also truly the angels of death and the progeny of Samael and Eve are subject hereto as well as the children begotten by her and Adam, for all are flesh.

The Sun is the center of life and rules the life-giving gas we know as oxygen, which coalesces with the martial iron; therefore Christ, the Lord of the Sun, is also the Lord of Life, and when, by spiritual alchemy, as has been explained, we become like Him, we are immortal, and thus we leave our father Samael and our mother Eve, *Death has no more dominion over us*. That does not mean that death may not happen to the body of such people, but this body is entirely under their control, and a body used by such people usually lasts for many hundreds of years, unless it becomes expedient take another body, and then by the same process of spiritual alchemy they are able to create an adult body for themselves and to leave the one body which they desire to discard for the new one, which they have made previously and fitted to serve their purpose.

The question will now probably arise in the reader’s mind: “How can an Initiate create such a new adult body, ready to wear, before he relinquishes his old one?” The answer to this question involves an understanding of the law of assimila-

tion, but it should be said in the first place that no one who has just become aware of the spiritual world and perhaps learned to function in the soul-body recently is capable of performing this feat. This requires a vastly more spiritual development and only those who are very high in the scale of initiation at our present time are able to perform the feat. The method is, however, said to be as follows.

When food is taken into the body of anyone, be he Adept or ignoramus, the law of assimilation is that he must first overpower each particle and conform it to himself; he must subdue and conquer the individual cell-life before it can become part of his body. When this has been done, the cell will stay with him for a longer or a shorter time, according to the constitution and place in evolution of the life that dwells within it.

The cell composed of tissue that has once been incorporated in an animal body and been interpenetrated by a desire body has the most evolved cell life, therefore this life quickly reasserts itself and leaves the body into which it has been temporarily assimilated. Hence, one who lives upon a flesh diet must replenish his food supply very often; such material would therefore be unsuitable for the purpose of building a body that has to wait for some time before the Adept enters it.

Food consisting of vegetables, fruits, and nuts, particularly when these are ripe and fresh, is interpenetrated by a great deal of the ether which composes the vital body of the plant. They are much easier to subdue and to incorporate into the polity of the body, also they stay much longer there before the individual cell life can assert itself. Therefore, the Adept who wishes to build a body ready to wear before he leaves the old one naturally builds it of fresh vegetables, fruits, and nuts, taking them into the body which he uses daily where they become subjected to his will, a part of himself.

The soul-body of such a man is naturally very large and powerful; he separates a part of that and makes a mould or matrix into which he may build each day physical particle's superfluous to the nourishment of the body he is using. Thus by degrees, having assimilated a considerable surplus

of new material, he may also draw upon the vehicle he is wearing for material that can be incorporated in the new body. So, in the course of some time, he gradually transmutes one body into the other, and when the point is reached where emaciation of the old body would be observable to the outside world and cause comment, he would have balanced matters so that the new body is ready to wear, and he can then step out of the old into the new.

But he does not do that merely for the purpose of living in the same community; it is possible for him, by reason of his great knowledge, to use the same body for many centuries in such a manner that it would still seem young, for there is no wear and tear upon it such as we ordinary mortals cause by our passions, emotions, and desires. But when he does create a new body, it is always, as far as the writer knows, for the purpose of leaving the environment in which he is at that time and taking up his work in a new place.

It is by reason of this fact that we hear of men like Cagliostro, Saint Germain, and others who one day appeared in a certain environment, took up an important work, and then disappeared. Nobody knew whence they had come or whither they had gone, but everybody that knew these people was ready to testify to their remarkable qualities, whether for the purpose of vilification or praise.

This transition of the Adept from the dominion of death to the realm of immortality was foreshadowed in the daring leap of Hiram Abiff, the Grand Master Workman of Solomon's Temple into the seething, sea of molten metal and his passage through the *nine* arch-like strata of the earth which form the path of initiation, and also in the baptism of Jesus and the subsequent descent from Golgotha into the subterranean region, where his vital body is still kept, awaiting the day of final egress of the Christ spirit at the second advent.

In our next issue we shall follow Hiram Abiff along this path of initiation to the embodiment he wore at the time of Christ's appearance upon the earth, showing where and how he received the new initiation.



The Sufi Mystics

Carolyn Woodsworth

Editor's Note—The Sufi Mystics are little known among their brothers in the West, but the reports of those who have studied them all laud their transcendent spirituality and our readers will undoubtedly profit by a perusal of the following sketch; not least interesting is the part devoted to a discussion of "*Omar Kayyam*" and the view of him here advanced will probably surprise, delight, and give incentive to a renewed study of the old favorite. There is a striking analogy between the Sufis in their relation to Mohammedanism and the medieval Alchemists in their relation to the then dominant church, both Sufis and the Alchemists had the leaven of truth and both were forced to hide it under symbols and signs.

NESTLED in the bosom of the Mohammedan religion for centuries—in it though not *of* it—is that strange "inner circle" known as "Sufism." Whatever else Sufism may be, or may not be, it at least is permeated with the spirit of the purest Mysticism. That such a diamond of spirituality should have remained so long in the materialistic crust of orthodox Mohammedan theology, is one of the paradoxes of religious history.

Sufism is the "inner teaching" of a body of mystics who for centuries have kept alight the Flame of the Spirit, while at least nominally maintaining allegiance to the orthodox Mohammedan church. Persia is the home of the Sufis, although many of their number are found in Egypt, Turkey, and Arabia.

The Sufi legends relate that Sufism existed centuries before the advent of Mohammed, and that it yielded outward allegiance to the conquering Prophet only that it might keep alive and not perish. But, strange to say, it had no sooner been absorbed into the bosom of Mohammedanism than its leaven began to work in the mass of the Faithful. It attracted to itself that element of the

early followers of the Prophet who had deep spiritual insight and who represented the cream of the new and rapidly growing religion. It is even claimed that Ali, "the favorite disciple" of Mohammed, was a devout Sufi, and that he protected and kept alive the inner faith.

The Sufis, however, did not dare to teach or write down the doctrines in their original form—the power of the orthodox priesthood was far too strong to permit this. Instead, they were compelled to veil and disguise their true teachings in good orthodox terms, and then in poetry apparently having no connection with religion, but rather breathing the amatory spirit of the Orient. It is only when one has the key to these teachings that he is able to "read between the lines" of these love-poems, and dry orthodox theological treatises, and to find therein the deepest and purest spirit of Mysticism.

Sufism experienced a marked revival about 1750 A. D., owing to the influence of Abu Hashim. In the centuries immediately following this date, we find the following galaxy of brilliant Sufi poets and teachers: Abul Said, Dhul-Nun-al-Misri, Sirri Sagvait, Junair, Al-Nallaj, Gazali, Jalal-ud-Din Rumi, and many others almost as noted. Among the great Oriental poets who have been Sufis, and between the lines of whose work is to be found the richest treasures of Sufi thought, are Nizami, Farid-ud-Din Atar, Sadi, Shamis, Hafiz, An-Vari, Jami, Hatfi and that much misunderstood Sufi poet Omar Khayyam.

A significant fact in the history of Sufism is that even from the earliest days, the Sufis discredited the orthodox attitude toward women, and placed both sexes upon an equality of intellect and of spirit. In fact, some of their most renowned teachers were women, notably Rabia al Adawiyya, in the Eighth Century, A. D., who, when questioned by some of the orthodox ecclesiastical inquisitors of that time, made the celebrated reply, "No, I do not hate the Devil—I will not say that I do, even

to please you and secure your approval. No! My love for God fills my entire mind, at all times, so that I have neither time nor space in which to hate anything, even the Devil.”

The philosophy of the Sufis is the very essence of simplicity. Indeed, it is capable of being expressed in a single sentence: “*God is all there is; beside him there is naught; the World is but an emanation of his essence, and has no existence outside of Him, but God abides forever, immanent in his Creation.*” Or, in other words, as a well-known authority on the subject states, it: “Sufism is the mystical and pantheistic doctrine of the Sufis. They consider that God alone exists; that He is in all Nature, and that all Nature is in Him, the visible universe being but an emanation from His Essence.”

The doctrine of the Sufi religious life is likewise very simple. Holding that God is the Source and Fountain of Being, from which everything has come and into which everything must eventually return, the Sufi not only regards the World as a phantasmagoria or illusion but he also regards the orthodox Heaven of Mohammedanism as being equally an illusion. Therefore, he wastes no time in thoughts of, or strivings after, Heaven—he regards all talk of Heaven and Hell as the offer of the sugar-plum to the child, or the alternative promise of the switch. He disdains “the bribe of Heaven, or threat of Hell,” and fixes his eyes and his thought upon the Goal—GOD!

The Sufi holds that God is Absolute Good, that Evil is but the Shadow of Reality, and has no real existence. The religious life of the Sufi consists in seeking and traveling “The Road Back to God”—the search for the Divine Union. The Path of Union has two stages, viz.: (1) The ONE; and (2) the way to the ONE. All else is regarded as non-essential; it being held that when the heart is filled with the Love of God, it will be impossible for the soul to even think of sin and wrong-doing. As one of their early teachers said, “When a room is filled with sunlight, there can be no darkness possible within its walls; therefore, it is useless to forbid darkness in that room.”

I shall say no more concerning the philosophy and teachings of the Sufis, but, instead, shall invite you to discover the spirit of their mystic thought by “reading between the lines” of the verses of some of their best poets, now that you have the key that will open the inner doors of the Sufi thought and soul.

Baba Kuhl, of Shiraz, voices the spirit of his religion-philosophy in the following inspiring lines:

*In the market, in the cloister—only God I saw;
In the valley, on the mountains—only God I saw;
In my time of tribulation—only God I saw;
In my favor and my fortune—only God I saw;
In prayer and fasting, in praise and rejoicing,
In the Mosques of the Prophet, also only God I
saw.
Neither soul nor body, neither form nor
substance,
Nor qualities nor causes—only God I saw.
Mine eyes were opened, and by, his Light
around me
In all other eyes about me—only God I saw.
Like a candle, melted I within his Fire:
Amidst the flames outflashing—Only God I
saw.
Myself, with mine own eyes I saw most clearly;
But when I looked at Me with God’s own
eyes—only God I saw.
I passed away into Nothingness—I vanished;
And lo! I was All-Living—**for only God I saw!***

Avicenna, the Sufi, sings of the mourning soul, sighing over its lost home, and longing for return thereto, in these lines:

*Lo! it was hurled
Midst the sign-posts and ruined abodes of this
blessed World.
It weeps when it thinks of its home and the
peace it possessed.
With tears welling forth from its eyes without
pausing or rest,
And with plaintive mourning it broodeth like*

*one bereft
O'er such trace of its home as the fourfold
winds have left.*

Another Sufi poet tells us of his Soul's Awakening in the following beautiful lines:

*All my desire has been accomplished through
Him;
Through Him I gained deliverance from earthly
lust.
My heart was hid from knowledge of itself by
a hundred veils,
By pride and vanity and self-deceit and illusion.
But, that fair Being entered my room at early
morn
And Awakened me from the sleep of negligence.
By His face the secret chamber of my soul was
illuminated,
Thereby I saw what I myself really am.*

Another Sufi poet sends the following cheering message to his fellow men:

*Man! what thou art is hidden from thyself;
Know'st not that morning, mid-day, and the eve
Are all within thee! The ninth heaven art thou;
And from the spheres into the roar of time
Didst fall ere-while; thou art the brush that
painted
The hues of all the world—the Light of Life
That ranged its glory in the Nothingness.*

Here is an ancient Sufi legend embodying a great lesson in Mysticism within its simple language:

“Once upon a time, the fishes in a great river came together in council, and someone among them said: ‘O Fishes! They tell us that our life is from the Water, but we do not know what Water is, nor where Water is. But we may learn wisdom if we travel to the great sea, and there find a certain very ancient and very wise fish who lives there, and who can tell us what Water is. Let us then travel to the great sea, and ask the wise fish to tell

us the Secret of Water.’ And they traveled to the great sea, and they finally found the ancient and very wise fish, and to him they propounded their great question: ‘What is Water and where is Water to be found?’ And the ancient and very wise fish thereupon gave unto them the following answer:

*O ye who seek to solve the Knot!
Ye live in God, yet know Him not.
Ye sit upon the river's brink,
Yet crave in vain a drop to drink.
Ye dwell beside a countless store,
Yet perish hungry at the door.*

“And so the fishes returned from the great sea, back unto the great river which was their home. And they spread around that great river, and into all the minor streams which ran into that river, this glad news: ‘Ye live and move, abide, and swim, and have your entire existence in Water. You are in Water now as much as you ever shall be or can be. Water is your birthplace, your home, and your final resting place. Therefore bathe in the Water, and drink freely therefrom: for there is nothing of which there is so much as there is of Water. And fear not, for you can never lose Water, nor can Water lose you.’”

In the veiled Sufi allusions found in the poetical work of all the Sufi poets, there are certain “keys” which, when understood, enable one to read the Sufi message concealed within the sensuous, and often even sensual, amatory verses. Here are some of the “keys” with which to unlock this particular door: “*The Embrace*” means the Conscious Union with God, or the Mystic Consciousness; “*The Wedding*” is the entrance into Spiritual Consciousness; “*The Beloved*” is always God; “*The Lover*” is always the Sufi Mystic seeking his Beloved God; “*The Beloved Damsel*” is the veiled allusion, or symbol, denoting God, the Beloved One; “*The Rose*,” is another figurative allusion to God, and “*The Nightingale*” the corresponding symbol of the Sufi Lover of God. With this key, you are invited to unlock the secret door of the following selections from Sufi poetry, which, while

superficially but amatory verse, nevertheless contain beneath their surface the deepest Mystic truths. Make the test, and decide for yourself:

*Gaze, till Gazing out of Gazing, grew to Being
that I gaze upon;
She and I no more but in One Undivided
Being blended.
All that is not One must ever suffer with the
Wound of Absence;
And whoever in Love's City enters, finds room
for One,
And, but in Oneness, Union*

*Show me Thy face, for I desire the Orchard and
the Rose Garden
Open thy lips, for I desire sugar in plenty:
O Sun, show forth Thy face from the veil of
cloud,
For I desire that radiant glowing countenance.*

*The souls love-moved are circling on,
Like streams to their great Ocean King.
Thou art the Sun of all men's thoughts;
Thy kisses are the flowers of Spring.
The dawn is pale from yearning Love;
The moon in tears is sorrowing.
Thou art the Rose, and deep in Thee,
The Nightingales still sing.*

Omar Khayyam's immortal *Rubaiyat* contains many similar allusions to "The Rose and the Nightingale," and "The Lover and the Beloved," which you may now read with a new understanding. But there is still further explanation due concerning "Old Omar," whom many hold to be the poet of Wine and Drunkenness. This naive belief of the multitude appears doubly amusing (and yet annoying) when one fully realizes that in all the old Sufi symbology "The Wine," "The Vine," and "The Grape" always were the characteristic symbols of the Sufi Mystical Wisdom: the "Wine of the Spirit" being meant instead of the material wine of the cup; and "The Tavern" being the symbol of "The Silence" of the Sufis, where, apart

from the throng, they could throw aside the veil of orthodoxy and stand forth in the garments of Truth.

With this new and true understanding (and "key") I now invite you to read these familiar old lines from the "Rubaiyat"—the lines which you may have thought to be the praise of material Wine and the Wine-Cup, and the Tavern. But, I warn you that if once you read these lines in this spirit, you will never be able to read them otherwise; the secret door once opened can never be closed again. Here are typical detached selections from the *Rubaiyat* of Omar Khayyam, in which reference is made to "The Wine," and that which concerns it—"The Wine," as I have said, being the favorite Sufi symbol for "The Mystic Doctrine," or "Truth:"

*And David's lips are locked; but in divine
High-piping Pehlevi, with Wine! Wine! Wine!
Red Wine!—the Nightingale cries to the Rose
That sallow cheek of her's to incarnadine.*

*You know, my friends, with what a brave
Carouse
I made a Second Marriage in my house;
Divorced old barren Reason from my Bed,
And took the Daughter of the Vine to spouse.*

*And, lately, by the Tavern Door agape.
Came shining through the Dusk an Angel Shape
Bearing a vessel upon his shoulder; and
He bid me taste of it; and 'twas—the Grape!"
The Grape that can with Logic absolute
The two and Seventy jarring Sects confute:
The sovereign Alchemist that in a trice
Life's leaden metal into Gold transmute.*

*Come, fill the Cup, and in the Fire of Spring
Your Winter-garment of Repentance fling;
The Bird of Time has but a little way
To flutter—and the Bird is on the Wing.*

*What, without asking, hither hurried 'Whence?'
And, without asking, 'Whither' hurried hence!*

*Oh, many a cup of this forbidden Wine
Must drown the memory of that insolence!*

And, perhaps, in thus seeing this mystic side of “Old Omar,” the Sufi poet, you may, by reading the new meaning into his lines, forgive him for his apparent pessimism and (as some have even thought) his apparent atheism, or at least his atheistic inclinations. Read these verses from him, in the light of what you now know of his inner beliefs and faith—the belief that GOD is All, and that all the rest is a mere phantasmagoria. Remember, when he wrote these lines he was deep under the influence of “*The Wine*”:

*We are no other than a moving row
Of Magic Shadow-shapes that come and go
Round with the Sun-illuminated Lantern held
In Midnight by the Master of the Show.
Whose secret Presence, through Creation’s
veins
Running Quicksilver-like eludes your pains;
Taking all shapes from Mah to Mahi; and
They change and perish all—but HE remains;
A moment guessed—then back behind the Fold
Immerst of Darkness round the Drama rolled
Which for the pastime of Eternity,*

He doth contrive, enact, behold.

For, always remember, that while Omar paints in gloomy hues the Passing Show, and seems to be always voicing the cry of rebellious protest, in his heart of hearts he knows that there is a true Answer to the Riddle, and that while his Reason cries in sorrow: “*I know not the Answer,*” his Spirit adds: “*But He knows about it all—He knows—HE knows!*”

And this, then, is a little glimpse into the Inner Circle of Sufism. To many of you it will be a picture of a new and unknown land. To others, who have vaguely known of its existence, there will, probably come a pleased surprise at the realization that many of the so-called “new” ideas and conceptions of the Life of the Spirit have really been known and taught for many centuries, subtly hidden in a religion which, to most of us, stands for the apotheosis of materialistic conceptions, and sensual ideals and practices.

Verily, it is true that as the Sufis themselves have said: “*All Roads lead to God*”; and that “*The Truth is One, though men call it by many names, and express it in many terms.*”

—*Advanced Thought Magazine*

Temptation as a Factor in the Higher Life

IN the “Prolog in Heaven” which precedes *Faust*, Goethe shows the inner purpose of temptation. When Lucifer asks permission to tempt Faust, God responds:

*... Man is aye too prone to shirk,
Undisturbed, at rest he fain would live,
Hence this companion purposely I give,
Who stirs, excites and must as devil work.*

In the Book of Job also God sanctions temptation of a good man. When we compare the Bible story where *Jehovah* moved David to number the people (2 Sam. 24:1), with I Chronicles 21:1, which says that *Satan* provoked David to number

the people, we cannot escape the contusion that *Jehovah* and *Satan* are identical, and from the ordinary point of view it seems exceedingly unjust that such severe punishment is dealt David for this act by the very one who had moved him. But when viewed from the esoteric viewpoint, all difficulties disappear.

Jehovah was the divine leader of the Original Semites, the forebears of the Aryan race, who were destined to evolve *reason*, the faculty whereby we “prove all things,” that we may “hold fast that which is good.” David had been told to trust *Jehovah*, who fought for Israel against other people when they obeyed his behests. There is only one way to try if he, or any other person will hold

fast the good: by giving them a chance to let go, and it is the duty of the Teachers in Life's School to ascertain by temptation whether we have learned our lessons, as it is the duty of teachers in ordinary schools to examine their pupils. Each method brings out weak points in the pupil to give the teacher a true basis for future educational efforts. David was therefore moved by Jehovah to number Israel that it might appear whether he put his trust in *the number of men* in his fighting force or in the unseen Jehovah, who fought for His chosen people. By this act Jehovah became momentarily the adversary (*Sathanas*) of David.

Regardless of whether this tempter appeared in bodily form, or as an inner voice, David's reason ought to have told him that the mighty arm of Jehovah counted for more than millions of men, and he should have said to himself, or to his outward tempter, What is the use of numbering Israel? Jehovah is our shield! Instead, he sent men to number Israel as suggested; he was, no doubt, puffed up with a sense of his power; perhaps he may have even felt able to dispense with Jehovah and follow his own dictates.

Therefore it became necessary for the divine Leader to prove him mistaken before all the people, and as they were a stubborn race, prone to digress, the lesson must be salutary to prevent *them* from emulating the example of their leader. Pestilence diminished their number in a few days to such an extent that it was evident to all that Jehovah is stronger than any number of men. Thus the faith and obedience, without which no divine leader can foster new faculties in his charges, was strengthened, and Israel had taken a distinct step on the path of progress.

Everyone who has ever put on the garment of flesh has been tempted; not even Christ escaped, and the more evolved we are, the more subtle the temptations put in our path. Further, these temptations frequently come through one in whom we have full confidence, in order that we may learn to discriminate as to the intrinsic merit of any proposition, regardless of our sympathy or antipathy for whoever submits the proposition.

A POINT

A point is about the very smallest thing there is. While molecules, atoms, ions, and electrons are so minute that we can not see them, even with the most powerful microscopes, still they occupy space. A point, mathematically speaking, denotes position only. Although a point is so near a nothing, it is a most wonderful thing.

When the Sun's rays are gathered and focused to a point by a magnifying glass, the heat is so great that it will set paper aflame. The smaller the focal point, the more intense the heat. This is one instance showing the importance and power of small things. Here, is another case.

All of us have had our pictures taken and know that the object looked at through the camera is upside down on the screen of ground glass at the back of the camera. This shows that the rays of light have crossed each other, converging to a point behind the lens and again diverging, thus producing an inverted image on the ground glass screen behind. As this image is transmitted from the object to the screen, it is evident that an image of the object must be everywhere between the object and the screen, just as there is water everywhere between the reservoir and the spigot. All that is necessary to prove this is to interpose a suitable screen. A mirror shows that the image is in front of the point of convergence and a shortening and lengthening of the camera bellows shows that the image is anywhere behind the point of convergence. The potentiality of the unmanifested image is evident as only a suitable screen is required to make the image manifest.

As the image exists both before and behind the point of convergence and divergence, the image must exist at the very point itself, else how could the image be transmitted farther on?

The same general principle applies to the eye. When we view a landscape extending for miles and miles, a picture of this vastness exists not only on the retina but *in a point* within the eye. From this it is plain that if we were sufficiently sensitive and well-trained along that course, we could see the picture in the unmanifested point as readily and as clearly as in the manifested image.—J. R. G.

Question Department

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The Psychological Phenomena of the Trance State

QUESTION—In a recently issued magazine there is an article by Hereward Carrington entitled “The Ontology of Phantoms”.

In this article he states that he has succeeded in reproducing artificially the mystic trances, and that the subjects of these trances reproduce the exact language of the mystics of history. Obviously this statement is made for the purpose of discounting the objective reality of the higher worlds; but his article raises this question in the mind. If, as he states, it is possible to artificially produce by drugs or otherwise the various mystic states, how is the aspirant to know the genuine from the counterfeit? How distinguish between spiritual enlightenment and psychic intoxication?

Answer—While the scientific investigators engaged in psychic research work have frustrated their object by carrying skepticism to an absurd extreme so that, as one expressed it in the hearing of the writer, he would not believe in ghosts even if he were to see one because there are no ghosts and he “would know that the thing which he thought to be a ghost must be only an hallucination.” They are like the redoubtable Celt who professed to have an open mind willing to be convinced and then added with all the intensity he could put into the phrase, “*But show me the man who can do it.*”

This good the Psychic Research Movement has done, however; it has collected an immense amount of facts which are highly valuable in the study of the hidden phases of life, when we examine them apart from the construction which the scientific investigators have put upon them.

Among other things it has been noticed in a number of cases where the medium was, to all

appearances, entirely ignorant and uneducated, that the trance condition brought out accomplishments which astonished those present beyond words. There is one case on record where a servant girl who in the normal state was most stupid and uneducated delivered a discourse in Hebrew of a most scholarly nature while under the trance condition, and the question presents itself as to how these things are possible. There is only one theory which can give an adequate explanation covering all the facts in every case, namely, that we have all come up to our present status in the scale of evolution through many days in the great school of life. Each life we have learned some lessons, and we are constantly learning more, and thus we have in the course of time acquired a vast amount of knowledge, which is growing day by day and life by life. Our vehicles also have become better, more sensitive and refined, *but nobody on earth is capable of expressing all that the indwelling spirit knows*, nor is it intended that it should by the divine Hierarchies who guide our evolution, for this versatility would prevent us from concentrating our efforts upon the particular lessons that we need to learn in a particular environment. Take, for instance, the case quoted of the stupid servant girl whom the trance condition showed to be a scholar. Judging from the facts of the case she was, in the opinion of the writer, a brilliant mind in a former existence, but probably proud, arrogant, and overbearing; hence, it became necessary to teach her a lesson in humility, and so she was born in a humble environment where no educational advantages were offered her; therefore the brain became dull and she drifted into the condition of servitude little short of slavery, which is so prevalent in Central Europe, that she might learn a much needed lesson in humility.

This class of cases shows then a possession of a much greater amount of knowledge and experience which lies latent and hidden in every individual and which is accessible when the normal sense life of the body has been stilled for the time being. We may also note this phenomenon differs very sharply and radically from the psychic activities observable under spirit control.

According to the writer's observation of hundreds of cases, when a medium is controlled by the spirit, the ego of the medium clothed in its finer vehicles is driven out of the body and the controlling spirit then stands behind the victim manipulating the tongue and the limbs through the Medulla Oblongata, causing it to move or to speak just as desired. The "*light of life*" is then seen as a flaming torch rising from the spinal canal and the medulla, where a sound is heard somewhat resembling the humming of an alternating current arc light.

Another sounding light projected by the controlling spirit overshadows and overwhelms the first light and by that means holds the physical body in an unconscious condition. But it is really painful to hear the frantic buzzing of the victim's *light of life*, struggling against the aggressor.

This phenomenon is absent in the class of cases where the trance is induced by suggestion or auto-suggestion. There also the ego is driven out of its dense body and may be seen standing behind it manipulating the limbs and the organs of speech and using the body according to its desire, as well as this extraneous position permits. But in this class of cases *the light of life* hums serenely and contentedly its song; there is no warring influence perceptible such as where there is an obsessing or controlling spirit, and thus the person gifted with the spiritual sight may easily differentiate between this class and the other. *Nor does the phenomenon of trance differ in this respect when it has been induced by drugs*; at least as far as the writer has been able to observe—except in this particular, of course, that it is impossible for the spirit to return to its vehicle until the drug has worn off.

"But how then is the aspirant to know the genuine from the counterfeit; how distinguish between genuine spiritual enlightenment and psy-

chic intoxication?" asks our correspondent. The trance state is never a mark of spiritual enlightenment, no matter how induced. It is a morbid and abnormal condition, not to be emulated by anyone seeking spiritual enlightenment. There is only one true path to first-hand knowledge, only one right way to spiritual enlightenment, and that is *by cultivation of your own soul powers*. Build your soul-body by patient persistence in well-doing; enlighten others who know less than you with the little knowledge which you now possess; look for opportunities to serve others in the small and menial things as well as in the greater, according to your ability and opportunity. Then some day you will cease to see through a glass darkly and you will know for yourself without depending upon others.

POST MORTEM STATE OF A DRUNKARD

Question—It is stated in the *Cosmo* that the drunkard in the lower Desire World cannot gratify his desires, but it is also stated that the spirits in the first heaven which is located in the upper Desire World can actually mold desire stuff into real environment, according to their desires and ideas. Why cannot the drunkard do such in the lower Desire World and create real conditions of vice suitable to his temperament?

Answer—It has been remarked by many students of the *Rosicrucian Cosmo-Conception* that it always anticipates and answers the questions which may come up in the reader's mind, and if you will turn to page forty-two, the last paragraph, you may there read: "In the finest and rarest substance of the three higher Regions of the Desire World the force of *Attraction* alone holds sway, but it is also present in some degree in the denser matter of the three lower Regions, where it works against the force of *Repulsion*, which is dominant there. The disintegrating force of *Repulsion* would soon destroy every form coming into these three lower regions were it not that it is thus counter-acted. In the densest or lowest region, where it is strongest, it tears and shatters the forms built there in a way dreadful to see, yet it is not a vandalistic force. Nothing in nature is vandalistic. All that appears so is but working toward good. So with

this force in its work in the lowest Region of the Desire World. The forms here are demoniac creations, built by the coarsest passions and desires of man and beast.

“The tendency of every form in the Desire World is to attract to itself all it can of a like nature and grow thereby. If this tendency to attraction were to predominate in the lowest Regions, evil would grow like a weed. There would be anarchy instead of order in the Cosmos. This is prevented by the preponderating power of the force of Repulsion in this Region. When a coarse desire form is being attracted to another of the same nature, there is a disharmony in their vibrations, whereby one has a disintegrating effect upon the other. Thus, instead of uniting and amalgamating evil with evil, they act with mutual destructiveness and in that way the evil in the world is kept within reasonable bounds. When we understand the working of the twin forces in this respect, we are in a position to understand the occult maxim, “A lie is both murder and suicide in the Desire World.”

As a matter of fact, the drunkards in the Desire World usually attempt to manufacture the drink for which they crave when they have once learned that it is possible to so mould desire stuff that it becomes whatever you want it to be; but they all declare unanimously that the strong drink or the drugs which they manufacture in that manner give no satisfaction. They can imitate the taste perfectly, but the drink thus manufactured has no power to make them drunk and the nearest they can get to the satisfaction of a real drunk is to insinuate their bodies into those of drunkards who are still in the physical world. Therefore they are continually haunting bar-rooms and endeavoring to get the frequenters of these places to take an excess dose of intoxicants.

They also say that they get considerable satisfaction from the fumes carried by the breath of drunkards in the physical body and the more heavy and pungent the atmosphere is in the bar-rooms, the nearer they come to finding the satisfaction for which they are seeking. If only the poor weaklings who visit such places could see and

sense and understand the disgusting tactics of the invisible reprobates hanging about such places, surely it would be an awakening that would probably help those who are not too far gone to retrace their steps to the path of decency and honest living. But thank God, both for the visible and invisible drunkards, it is impossible for them to create a den of vice in the desire stuff because the force of repulsion tends to destroy it as fast as they can bring it into existence.

POST MORTEM STATE OF A MISER

Question—The *Cosmo* says that the dead miser in the lower Desire World can see his gold and his heirs squandering it, when he has no sense organs or any material coarse enough in vibration to be in harmony with the dense physical world. We cannot see the Desire World until we evolve the centers of the desire body; how then can those in the Desire World see us when they have discarded the physical sense organs?

Answer—You understand, of course, that the Desire World, the Ethers and the Physical World interpenetrate one another so that the miser is right here among us just the same as he was when he had a physical body to wear; but it is not generally understood that the densest desire stuff of which the lower regions of the Desire World are composed, and the chemical ether, which is the lowest of the four ethers, and even the physical gases are exceedingly closely knit and form the outside layer of all spirits which have just been released from the physical body. They are, therefore, living in the lower region of the Desire World in so close touch with the physical that it is amazing to the writer that people cannot see them going about among us. They are like the man who has left a room on a bright sunny day; the sunshine blinds him, but he can see clearly things inside the room when he turns towards it. Thus the miser and all others who have just left the physical body see the people in this world much more clearly than they see the things in the Desire World where they are; for as the man who goes out into the sunshine must first accustom himself to see things there by adjusting the focus of his eyes, so also the spirits

which have just entered the Desire World after death require a little time for this readjustment. And the densest material in their being, which is thrown out towards the periphery by the centrifugal force of Repulsion, keeps them earth-bound for a longer or a shorter time until they have shed this coarsest material and are able to contact the finer vibrations of the higher regions. For that reason, the miser, the drunkard, the sensualist, and similar people whose desires are naturally low and vicious, remain in these nether regions, which may well be called hell, for a much longer time than people with high ideals and spiritual aspirations who have endeavored during life to eradicate their vices and to subdue their lower nature. Their desire bodies contain comparatively little coarse

material and that is soon worn away, leaving them free to soar to higher spheres.

With regard to the question as to how the miser can see the physical things when he has no sense organs, we may say that there are no specialized sense organs in the finer vehicles, but just as we feel with the whole surface of our body, so the spirits see and hear not only with the surface, but with every single atom of their spiritual body, inside and outside, and what they perceive is not really the physical things which we see with our physical eyes but every chair, table, desk or whatever other physical implement is interpenetrated by both ethers and desire stuff—it is this that they perceive, and that to them is as real and tangible as the physical forms are to our senses.

Deathbed Visions

STUDENTS of the Rosicrucian Teachings concerning the Mystery of Life and Being are familiar with the facts concerning the transition commonly called "Death." The process is described in detail in *The Rosicrucian Cosmo-Conception* and elsewhere in our literature. We print the following article from the *Christian Commonwealth* because it was written by a professional nurse, who had been present at many deathbeds; and being psychic, was able to watch the transition of the spirit. She has never read any of the Rosicrucian literature so far as we are aware, but her narrative corroborates our teachings in a number of points, viz., that the dying person feels the light of this world fade and is enshrouded in darkness, then the light of the unseen world dawns for him and he is then able to see both the living and the dead who are gathered about his bedside. She also saw the formation of the vital body above the physical, and it may also be that the spirit of the girl left with the two Invisible Helpers to visit some one for a moment or two before returning to watch the panorama of Life. The story follows:

"I work in a hospital. A girl of seventeen—a good, kind-hearted, spiritually-minded girl—was dying of consumption. A short time before she

expired two spirit forms—angels I call them—suddenly appeared, standing near the head of the bed, one on each side of it. They were as distinctly visible to me as were the human occupants of the room.

"Just before they appeared, the dying girl exclaimed, 'It has grown dark; I cannot see anything!' Then she saw them, and a smile, beautiful to see, lit up her face. She stretched forth her hands, 'You have come to take me away,' she cried, in joyous tones. 'I am glad, for I am very tired.'

"As she held out her hands, the two angels extended each a hand, one grasping the girl's right and the other her left hand. Their faces were illuminated by a smile more radiantly beautiful even than that of that of the girl who was soon to find the rest for which she longed.

"She did not speak again, but for nearly a minute, so it seemed to me, her hands remained outstretched, grasped by the hands of the angels, while she continued to gaze at them with the glad light in her eyes and the smile on her face.

"Her father, mother, and brother, who had been summoned that they might be present when the end came, were weeping bitterly, for they knew she

(Continued on page 27)

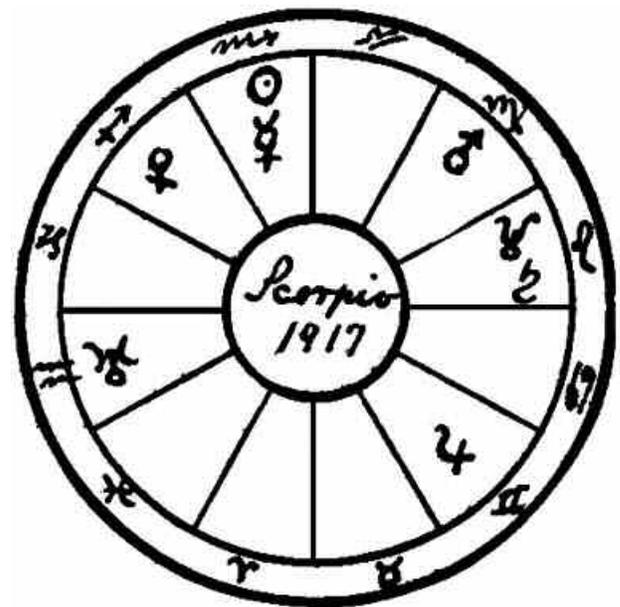


The Astral Ray

* * * * *

The Children of Scorpio---1917

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



Born between October 24th and November 23rd inclusive.

SCORPIO is ruled by Mars, the planet of dynamic energy, and therefore the children born during the month when the Sun is passing through this sign are filled with an indomitable energy which must have its outlet somewhere or somehow. They partake of all the martial qualities, either good or bad, according to the way the Sun is placed and aspected and they are always ready to take up an argument or a fight either on their own behalf or for someone else. They are never content with half measures, either they go to one extreme or to the other, good or bad. Those who show the good side of Scorpio have splendid constructive and executive ability; they are brusque,

but honest and just, indefatigable workers and always ready to sacrifice themselves for the good of others by rebelling against oppression or in other ways for causes they may have espoused. But those who show the bad side of Scorpio not only refuse to work themselves but become demagogues and incite others to anarchy and lawlessness and destruction. They are social firebrands and very dangerous to the community. But there is one redeeming feature about them and that is that they are not underhanded. Whatever they do is open and above board. The children of Scorpio usually all have a very uncertain temper and a sarcastic tongue which bites like the sting of a scorpion when they turn that side. Therefore the

parents of these children should take them in hand as early as possible, and teach them self-control by every means within their power. Also strive to soften the Mars ray by the Venus light and instill into them a more kindly spirit. This year's crop of Scorpio children will have an unusually bright and clear mind, for Mercury, the planet of reason, is together with the Sun in this martial sign, so that the Mar's ray also energizes Mercury and gives them an unusually quick wit. This will apply with special force to the children who are born on the thirteenth and fourteenth of November at the time of the new moon, for then our Satellite will also be in Scorpio and she is the other significator of mind and a great factor in determining the mental qualities. Another thing which tends to brighten the minds of this year's Scorpio children beyond the usual average is the fact that Mars, the planet of dynamic energy, is in the Mercurial sign Virgo; thus Mars and Mercury are in mutual reception and the mentality of these children will amount almost to genius in whatever direction they turn it, either for good for ill. The children of Scorpio usually marry and have large families; this applies particularly to those who are born at or near the new moon when our satellite is in Scorpio for

Scorpio rules the generative organs and the Moon is the planet of fecundation. When they come together the parental instincts are above normal. Jupiter, the planet of optimism and benevolence, placed in the mental sign Gemini and trine to Uranus, the planet of intuition, gives this year's Scorpio children a somewhat more kindly cast of mind than that described. It softens and sobers the mind to a certain degree at the same time that it augments the ingenuity of which we have already spoken. This configuration also favors travel and promises benefit thereby.

With respect to health we find that the Sun, which is the giver of life, squares Neptune and Uranus in the sign Leo, governing the heart. But these planets receive mundane trines and sextiles respectively from Venus and Jupiter, which somewhat offsets the square. Nevertheless, it is evident that there will be a tendency to heart trouble and the parent should guard these children against too strenuous exercise during the years when they are growing. The Sun in Scorpio also predisposes, on account of the mundane square to Saturn, to rectal trouble and constipation, but by giving the child a coarse diet this tendency may also be minimized, if not entirely overcome.

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.

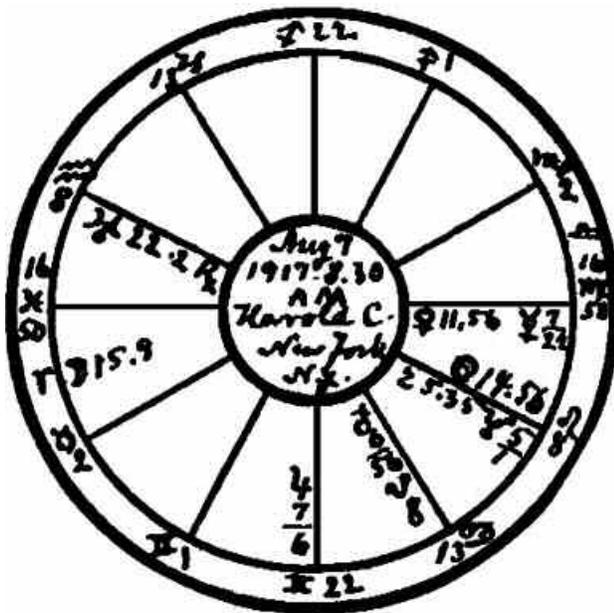
Harold C., born August 7, 1917, at 8:30 a. m., New York.

Here we have a youngster with one of the luckiest configurations in the whole gamut; the life-giving Sun trine the Moon, which is the fecundating factor in nature. The Sun is in his own sign, essentially dignified, and the Moon is in the First House in the cardinal sign Aries. There is no better indication of general success in life. It is the signature of a soul with sterling qualities which

are bound to find recognition. There is a sincere nature with a strong will, a high ideal and adaptability to circumstances and conditions, so that no matter what the environment, he is bound to get the best out of it. It also insures the help of people who are higher than the person in the social scale and can assist him to rise above his peers, so he will always have the favor of those in authority, should he wish to make a change of position, and he will always find the door open to him in another

employment with a good salary awaiting him. In fact, the Moon, being ruler of the Second House, and trine to the life-giving Sun, this will make it likely that he may accumulate quite a comfortable fortune himself. But these things are not going to fall into his lap; he will have to exert himself in order to receive them, for Aries, the sign which rules the Moon, is intercepted, and a planet in an intercepted sign never has the same power as when in a sign that holds one of the cusps. We see from the square of Venus and Mercury that there is a tendency to self-indulgence and mental indo-

With respect to health we find that the life-giving Sun trine the Moon is one of the greatest promises of general good health, for it increases the vital forces surging through the body, and even if sickness should at some time overtake Harold, he will have wonderful recuperative powers. There are nevertheless some weak points in his system, as well as in the system of everyone else. Mars, the planet of dynamic energy, conjoined with the Saturnine Dragon's Tail in Cancer, the sign which rules the stomach, and Saturn, the planet of obstruction, in Leo, the sign which rules the heart, shows that these are the most vulnerable spots. Teach Harold the simple life from infancy on so that his stomach may not be unjustly abused, for then it will give him much trouble and misery. You should also see that he is not subjected to the strain incidental to sports and athletics, for then the heart would suffer and in the later years, when the body begins to grow less supple, he will have to pay for the indiscretions of youth in pain and suffering. But it is so much easier to apply the ounce of prevention in youth by abstaining from violent exertion, and with ordinary care there is no reason why Harold should not have a long, healthy, and happy life.



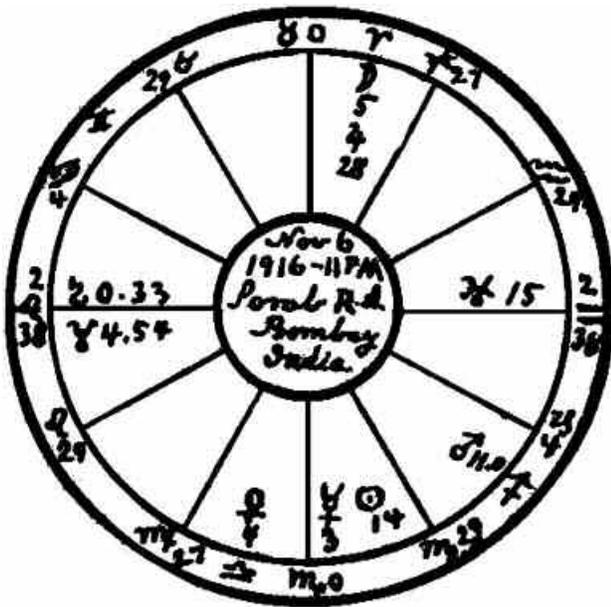
lence, which must be overcome in order to insure that which is promised by the Sun and Moon. You ought, therefore, to carefully foster habits of method, system, and devotion to duty in Harold while he is growing through the years of infancy, for habits, good or bad, are formed specially in the first seven years. By knowing his weak points, you have the inestimable privilege of helping him to strengthen his character, and if you teach him a devotion to duty, regardless of personal comfort, the habits then formed will carry him over the rocks and shoals of indolence and land him upon the highway of success. For his mind is bright, keen, and energetic, as shown by Mars, the planet of dynamic energy energy, in sextile to Mercury, the planet of reason. He will always be sharp enough mentally, but it is the physical indolence that you must help him to overcome.

Sorab R, A., born November 6, 1916, at 11 :00 p.m., Bombay, India.

This horoscope was sent to us already set up. We have no Tables of Houses for that latitude and cannot spare the time to calculate them, so we cannot verify the correctness of the figure and it will therefore have to be taken on the authority of the parents.

At the time of Sorab's birth four fixed signs were rising, which would give stability to the nature, but unfortunately Saturn, the planet of obstruction, and Neptune, are right on the Ascendant. Therefore it is more than probable that this characteristic will be a hindrance to his success in life, for Saturn always makes the person timid, and he may therefore become too diffident for his own good. Be sure that you draw him out and push him forward during the first seven years of life, when he is forming the enduring habits. The Moon in Aries in the Ninth House, and trine

Saturn and Mars, will give him a very deep contemplative mind, capable of concentration, and with executive ability. If this is allowed to be turned inward and the boy becomes a recluse, striving to avoid the company of others, that he may enjoy the rich inner life conferred by these configurations, he will miss his mark and become wreckage on the sea of life. On the other hand, if you push him and prod him into a life of activity as a child, he has the qualities that make for mate-



rial success, but he must be stirred up and roused from the tendency to day-dreaming, which you will find developing in him if he is allowed to go his own gait. Then there are other rocks that stand in front of him. Mars, the planet of impulse and swagger, in the sporting sign Sagittarius and the Fifth House of gambling, gaming, and pleasure, trine to the fertilizing Moon and sextile to a strongly dignified Venus shows that he may turn to a sporting and gambling life with wine, women, and song. This also is a dangerous rock for the soul and you will readily realize the responsibility which lies upon you to steer this soul straight during the years of infancy, particularly to the seventh year, when the habits are being formed. He is going to be an extremely difficult child, no matter from what point you take him and it will require all the devotion and love coupled with firmness' which you can bring to bear to save him from these tendencies.

Fixed signs on the angles show a soul that is fated to do certain things, but we made our fate and we can also undo it, if we bring sufficient will power to bear upon it, or if we receive the proper help from others. The child would have no sense to use its will power during the years of infancy when habits are being formed; therefore it has come to you, we are sure, with a prayer for help and guidance and assistance. Be sure that you do all you possibly can to justify the trust and fulfill this mission of mercy.

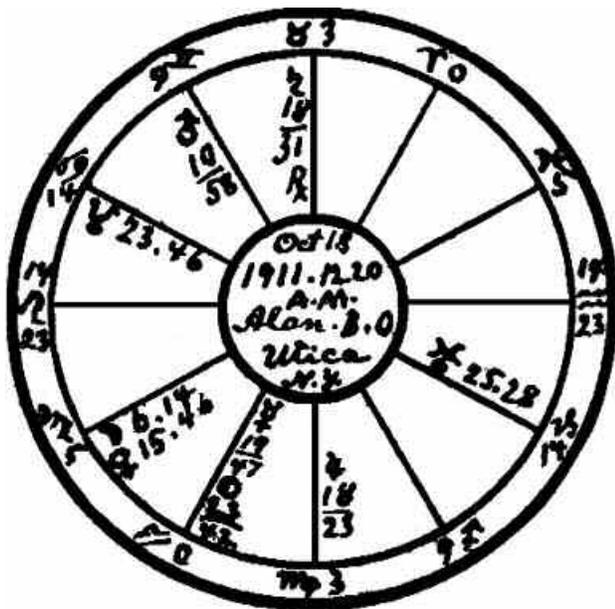
With respect to health, we find Saturn conjoined with Neptune on the Ascendant in Leo, which governs the heart. The Sun, which is the giver of life, is also square to Uranus; this shows a tendency to heart affliction and a lack of vitality; therefore you should be careful that he is not subjected to too violent exertion so that the heart may not be overtaxed during childhood when it is in the formative condition. This will probably help much in later years. We also find that Mars, the planet of fire, is in Antares, the nebulous spot in eight degrees of Sagittarius, which afflicts the eyes when the Sun or Moon are evilly aspected. And as already said, the Sun is square Uranus and the Moon is, in a certain sense, also afflicted by the ray of Mars, Saturn, and Neptune. Therefore Sorab's eyes are not strong and you should guard them in the early years of childhood by consulting a reputable occultist. The ounce of prevention can probably be applied to save him from the pound of cure in later years.

Alan B. O., born October 18, 1911, at 12:20 a. m. (Midnight), Utica, N. Y.

Here we find four- fixed signs on the angles of the Horoscope, showing that Alan is quite set in his ways, which is very good, provided his efforts are directed into the proper channels. We also find that Venus, the planet of love, is sextile to Jupiter, the planet of benevolence, and trine to Saturn, the planet of method, system, order, foresight, and constructive ability. This gives him a basically kind and benevolent nature together with some of the best qualities to insure success in life. Mercury, the planet of reason, goes *before the sun* to brighten the intellect, and Mars, the planet of

dynamic energy, is in a Mercurial sign, which also tends to sharpen the wits. Thus we see that Alan is quite well fortified to take his part successfully in the battle of life. But his Horoscope does not contain only good things, and we may say fortunately so, because it is the obstacles and obstructions, the trials and temptations that help us to develop our spiritual muscle in overcoming them by a choice in the right direction.

Here we find that Venus, the planet of love, is square to Mars, the planet of impulse and passion, and Venus is placed in the Second House, governing finance; this shows a rather unbridled amorous tendency upon the part of Alan, and that he will be apt to spend his substance on riotous living and



suffer thereby. It is therefore *your* duty to instruct him carefully from the earliest possible years concerning the sorrow and suffering which may arise from such a tendency. The configuration is from common, flexible signs, Virgo and Gemini, and this gives us occasion to hope that if you are only sufficiently frank and outspoken, you will be successful in your appeals to his reason and better nature, thereby saving him a great deal of trouble and disagreeable experiences.

We have already spoken of Alan's bright mentality, but that also has its dangers in his case, for he is possessed of a spirit of investigation, and as the Sun and Mercury are square to Uranus and Neptune, the planets dealing with the Occult, there

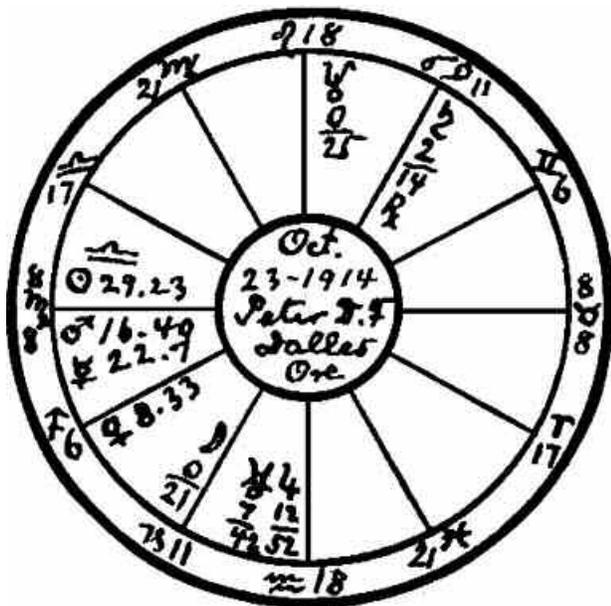
is great ground for apprehension that he may drift into some of the undesirable phases of this study and become inveigled into mediumship and dominance by spirit controls, for Neptune is in the House of sorrow, trouble, and self-undoing, in the psychic sign Cancer, and Uranus is in the Sixth House governing sickness. Therefore you ought to be careful during childhood years that you keep him away from seances and such places and never allow him to be in the company of mediumistic people. The problem will face him sometime, but if he is forewarned he will be also forearmed and a knowledge of these matters is therefore essential to him, so that he may keep out of danger.

With respect to health, we find that Mars, the planet of fever and inflammation, is in Gemini, the sign governing the lungs, and square to the Moon, which rules over the tidal flow of air in these organs. Saturn, the planet of cold and obstruction, is in the sign Taurus, governing the throat, and these signs all point toward a catarrhal affliction, on account of shallow breathing. It would therefore be wise policy for you to teach the child deep-breathing exercises so that he may develop lung capacity and be able better to resist the cold of winter and augment his vitality, which is also impaired by the square of Neptune and Uranus to the Sun.

Peter D. F., born October 23, 1914, at 7:15 a. m., The Dalles, Oregon.

Here we have a little youngster with a firm-set character and an indomitable energy. Whatever obstacles there may be found in his path of life will either have to get out of his way or he will ride over them rough-shod, for there are four fixed signs on the angles, the Martial sign Scorpio is rising, with its ruler essentially dignified therein and the Sun is also close to the Ascendant. Even Mercury is there, showing that Peter will have a ready wit, a quick answer on his tongue at any and all times. But Mars, the planet of impulse, is square to Jupiter, the planet of good judgement, and this shows that times he will be very impulsive in his actions and live to regret it. This testimony is further fortified by the opposition of Saturn, the planet of forethought, to the Moon,

which is the other significator of the mind. Therefore you ought to keep a strong rein upon him during the years of childhood; not in such a way that you obstruct his energy and crush his spirit, but in such a way that you always will admonish him to take second thought before acting. This is not an easy task, for Peter will be very self-willed and set in his ideas; nor can you ever hope to conquer him and help him by being harsh. But if you use the method of kindness and appeal to his reason, you will very often, if not always, find a responsive ear, even though he will chafe terribly at any restraint. Venus, the planet of attraction, is placed in Sagittarius and the Second House, sextile to Jupiter and Uranus. Jupiter is the planet of opulence and Uranus is the higher octave of Venus, giving intuition and an innate knowledge of things, which is higher than reason. The



Second House governs finance and therefore this configuration of Venus shows that Peter will accumulate an ample sufficiency of this world's goods so that he will always be comfortably situated financially. He has a certain genius which will probably express itself along the electrical lines or have something to do with the air, and he will reap the reward of his industry and ability.

With respect to health we find that Saturn in the sign Cancer, which governs the stomach, and in opposition to the Moon, which rules the passage of the food through the alimentary canal, and

Mars, the planet of fire, flame, and eruptions, together with the life-giving Sun in the sign Scorpio, ruling the organs of elimination, show that Peter is very odd in his taste for food and therefore liable to indigestion, which gives a tendency towards inflammatory diseases of the rectum, such as bleeding, piles, and scalding urine. You ought therefore to carefully instruct him in the ways of living and see that during childhood years, when the habits are formed, he learns to eat wholesome food and to eliminate things that disagree with his stomach.

Vocational Reading

Joseph H., born February 1, 1903, at 2:15 a. m., Chicago, Illinois.

At the time of your birth four fixed signs were on the angles, giving you a basic nature poised and balanced, and infusing the stability of purpose which is so necessary to success in life. The Martial sign Scorpio was rising and Mars, the planet of dynamic energy, was trine to the life-giving Sun and Mercury, the planet of reason, the configuration occurring from Aries, a cardinal sign. This gives you a keen, bright intellect and a great fund of vital energy, together with the ability to express yourself to the point. These are valuable assets. You have a latent executive ability which will enable you to handle men and carry through whatever project you undertake by the sheer force of a dominant will, so that a successful life is assured to you, provided that you take care to prepare yourself. You have both the ambition and the ability, but as yet of course you are not fitted for a life's work.

Five planets—Saturn, the planet of system, method and forethought; the life-giving Sun; Mercury, the planet of reason; Jupiter, the planet of opulence; and Venus, the planet of attraction—are in the Eleventh-House-sign Aquarius, bespeaking for you the help and cooperation of friends, and as Aquarius is an intellectual sign, the trine of Mars to the Sun and Mercury there, together with Uranus, the planet of genius, electricity, and all advanced ideas, to Jupiter, the planet of opulence, and Venus, the planet of attraction, show that yours will be an intellectual occupation

and that you will accumulate a comfortable competence as the result of your efforts, which will lie along the inventive line in connection with the air, electricity, or kindred things. To fit yourself for that work, a technical education is necessary and you should therefore apply yourself diligently to obtain that in order that you may awaken your latent abilities and fit yourself for the work that is before you.

Josephine McM., born at 1 a. m., September 6, 1897, New York City, N. Y.

At the time of your birth we find the Sun, which is the giver of life, conjoined with the great benefic Jupiter and both of them trine. This is one of the best signs of health, wealth, and prosperity in a Horoscope and it may therefore be said that you are indeed born under lucky stars, for you will always have plenty to do with and to keep you in comfortable circumstances, far above the plane of want. As this configuration occurs in the Sixth House sign Virgo it shows that, if you are so inclined, you would succeed in a vocation connected with nursing, diet, and health generally, probably sanitarium work in an executive position. But we find also that there is another talent of considerable value which made use of, it is shown by Venus, the planet of music, in the sign of the

heart, Leo, and sextile to Mars, the planet of dynamic energy, and Mercury, the planet of expression and dexterity. They are placed in the Venus sign Libra, which is a sign of voice. This shows that you have an uncommon ability in the musical line which you may cultivate to advantage; we are, however, extremely doubtful whether you will wish to go before the public, as the saturnine sign Capricorn is on the seventh cusp as an obstructive influence. So we believe that your sphere of activity will probably be the home, as indicated by the Sun and Jupiter trine Moon.

While we are examining your horoscope for indications bearing upon your vocation in life, we notice also the configuration of Saturn, the planet of obstruction, in conjunction with Uranus, the planet of irregularity, in the sign Scorpio, which governs the private organs; this shows a strong tendency towards trouble with the menses and irregularity of the bowels, and we therefore feel it our duty to advise you of this weak spot in your constitution so that you may take the proper steps to prevent anything that would serve to aggravate the condition. An exceedingly simple diet with a great deal of green fresh vegetables, lettuce in particular, will aid in preserving your health, and an extra amount of exercise just before the period will help to preserve the regularity.

DEATHBED VISIONS

(Continued from page 20)

was leaving them. From my heart there went up a prayer that they might see what I saw, but they could not.

The angels relaxed their grasp of the girl's hands, which then fell back on the bed. A sigh came from her lips, such as one might give who resigns himself gladly to a much needed sleep, and in one moment she was what the world calls dead. But the sweet smile with which she had recognized the angels was still stamped on her features.

The angels remained by the bedside during the brief space that elapsed before the spirit form took shape above the body in which physical life had

ceased. Then they rose and stood poised for a few moments, one on each side of her who was now like unto themselves.

And I saw three angels go forth from the room, where a short time before there had been but two.

—*The Harbinger of Light*

CHRISTIAN MYSTICISM BY CORRESPONDENCE

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

Studies
in
The Rosicrucian
Cosmo Conception

* * * * *

Kittie Skidmore Cowen

Genesis, Occult and Biblical

THE GARDEN OF EDEN

CONTINUING with our analysis of Genesis, Occult and Biblical, we will take up the study in Genesis second chapter, eighth verse (King James Version). This verse reads: “And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed.”

Ninth verse: “And out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.”

Fifteenth verse: “And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it.”

Sixteenth verse: “And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat.”

Seventeenth verse: “But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die.”

Nineteenth verse: “And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them; and whatsoever Adam called every living creature, that

was the name thereof.” (This finishes the Biblical record of man in the hermaphroditic stage.)

Eighteenth verse: “And the Lord God said, It is not good that the man should be alone; I will make him an helpmeet for him.”

Twenty-first verse: “And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof.”

Twenty-second verse: “And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man.” (This is the Biblical record of the separation of the sexes.)

Chapter three, verse one: “Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman. Yea, hath God said, Ye shall not eat of every tree of the garden?”

Second verse: “And the woman said unto the serpent, We may eat of the fruit of the trees of the garden.”

Third verse: “But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.”

Fourth verse: “And the serpent said unto the woman, Ye shall not surely die.”

Fifth verse: “For God doth know that in the day

ye eat thereof, then your eyes shall be opened, and ye shall be as gods [note the plurality of Gods], knowing good and evil.”

Sixth verse: “And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat.” (Here is the Biblical record of the Fall of Man.)

Eighth verse: “And they heard the voice of the Lord God walking in the garden in the cool of the day, And Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden.”

Ninth verse: “And the Lord God called unto Adam, and said unto him, Where art thou?”

Tenth verse: “And he said: I heard thy voice in the garden, and I was afraid, because I was naked, and I hid myself.” (Here we see mankind’s dawning consciousness of a physical form.)

Eleventh verse: “And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldst not eat?”

Twelfth verse: “And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.”

Thirteenth verse: “And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.”

Sixteenth verse: “Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children.”

Seventeenth verse: “And unto Adam he said...cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life.”

Eighteenth verse: “Thorns and thistles shall it bring forth to thee, and thou shalt eat the herbs of the field.”

Nineteenth verse: “In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken, for dust thou art and unto

dust thou shalt return.”

Twenty-second verse: “And the Lord God said, Behold, the man is become as one of us [Here is a clear inference to the plurality of rulers], to know good and evil; and now, lest he put forth his hand and take also of the tree of life, and eat, and live forever.”

Twenty-third verse: “Therefore the Lord God sent him forth from the garden of Eden.”

Twenty-fourth verse: “So he drove out the man; and he placed at the east of the garden of Eden, Cherubim, and a flaming sword which turned every way, to keep the way to the tree of life.” (Man’s banishment from the Garden of Eden—Lemuria, and the close of the Lemurian Epoch.)

The foregoing is the account of Adam and Eve, who, of course, represent humanity, from the earliest Biblical record up to the time of their banishment from the Garden of Eden.

Having the text of Genesis on this particular period of time before us, we will now turn to the occult analysis of this same period, and from a comparison of the two we will form our conclusions.

The occult student locates the Garden of Eden on the continent of Lemuria, where immense fern-forests grew in great luxuriance in the super-tropical climate and man as well as animals were enormous in size.

The characteristics of the Lemurians are well described by those of our first parents in the Garden of Eden, as we will very readily discover in reading the *Cosmo*, page 280: “The Lemurian was a born magician. He felt himself a descendant of the Gods, a spiritual being. Under the direction of the Messengers of the Gods his forces were directed toward the moulding of forms in the animal and the plant worlds. His line of advancement was by gaining not spiritual, but *material* knowledge.

“The Temples of Initiation for the most advanced did not need to reveal to man his high origin; to educate him to perform feats of magic; to instruct him how to function in the desire world and the higher realms. Such instruction is neces-

sary today because now the average man has no knowledge of the spiritual world, nor can he function in superphysical realms. The Lemurian, however, in his own way, did possess that knowledge and could exercise those faculties, but on the other hand, he was ignorant of the Laws of the Cosmos and the facts regarding the physical world which are matters of common, everyday knowledge with us. Therefore at the School of Initiation he was taught art, the laws of Nature, and facts relating to the physical universe. His will was strengthened and his imagination and memory wakened so that he could correlate experiences and devise ways and means of action when his past experiences did not serve to indicate a proper course of procedure."

Verses nine, fifteen, sixteen, seventeen and nineteen describe mankind in the hermaphroditic stage. On page 268 of the *Cosmo* we read: "The man of the Hyperborean Epoch was hermaphrodite." And on page 595, under the topic, "Lemurian Epoch," we find the following quotation: "Then the sexes were separated," (referring to the Lemurian Epoch).

Verses eighteen, twenty-one and twenty-two describe briefly the manner in which the sex separation took place. Let us compare this record with the one given in the *Cosmo*. On page 360 we find the following statement: In the middle of the Lemurian Epoch, the separation of the sexes occurred, in which work Jehovah and His Angels were-active." The reason given by the occult scientist for the separation of the sexes is as follows: "In the case of the story of Adam's rib, the word translated 'rib,' when pointed in one way reads *tsad*, which really means rib, but pointed another way it reads *tsela*, which means side.

The occult teaching concerning the development of the earth and man states that there was a time when man was like the Gods or Elohim who created him, in one particular—sex. He was both male and female, a hermaphrodite, capable of generating another being from himself. Later it became necessary to his further evolution that a brain should be evolved, and whereas he had pre-

viously sent out from himself the *double* creative force, positive and negative, *half of that was retained for the purpose of building a brain, a larynx, and a nervous system*, as organs of thought and a keyboard whereby the spirit might manipulate its organism and express itself vocally. Some of the spirits retained the positive creative force and sent out only the negative, or female, force, while others retained the female or negative force and sent out only the positive. Thus it may be said that God took away from them one *side* of their being, but not the rib. This reading of the word has as good a claim to recognition as the translation *rib*, and also has the further merit that it helps to explain an otherwise unexplainable fact." (See *Questions and Answers*, page 165.)

Chapter three, verses one, two, three, four, five, six, seven, eight, nine, ten, eleven, twelve, thirteen, sixteen, seventeen, nineteen, twenty-one, twenty-two, twenty-three, and twenty-four tell briefly the story of the "Fall of Man" and his exile from the Garden of Eden in consequence thereof.

We will turn to the *Cosmo* and Lecture series number fourteen, and make our comparisons and deduce our conclusions.

On page 28 of the *Cosmo* we read: "When the sexes were separated, the male became an expression for Will, which is one part of the twofold soul-force; the female expressing the other part, Imagination."

Now referring directly to "The Fall," Lecture number fourteen states: "Imagination, which is the spiritual pole of the negative force, mirrored the scenes of the outside world in dream-like pictures before the inner consciousness of the women and in that way they were the first to become aware of the existence of the Physical World and the dense body, and they started to preach the gospel of the body to men, whom they told of this dimly perceived physical existence. Some among us are now sensing the soul and trying to preach the gospel of the Spiritual World where the soul lives, and meet a similar unbelief and ridicule as the Lemurian women encountered when trying to convince their compatriots that

they had a dense body.

“Among the observations made by these Seeresses was the fact that at times a man lost his body, and it disintegrated. She saw him just as before in the spiritual world, but he was gone from material existence, and it troubled her.

“From the Angels she could get no information, as they use the vital body as a transmitter and cannot make themselves understood to a reasoning brain-being. True, they had helped man to build his physical brain, but they had no knowledge that could be transmitted by means of it, because they did not know how to use such an instrument. All they could do was to control the physical expression of the love of mankind and glide it through the emotions in a loving, innocent way.

“And here it is that we first hear of ‘Lucifer,’ ‘the Light-bringer,’ who speaks to the woman and helped her to solve the riddle by showing her how, with the help of the man, she may exercise the creative function independently of the Angels, and in that way provide bodies when they have been lost, and in that way evade death. These spirits entered the spinal cord and the brain and spoke to the woman, whose Imagination had been aroused by the training of the Lemurian Race. As her consciousness was principally internal, a picture-consciousness of them was received by her, and she saw them as serpents, for they had entered her brain by the serpentine spinal cord.

“Lucifer enquires if God has forbidden them to eat of the trees, and is told that they have been forbidden to eat of the tree or knowledge of good and evil under penalty of death.

“That the tree of *know*-ledge is a symbolical expression for the generative function is readily apparent when we remember how limited the consciousness of man was at that time. He *knew*, or was aware of nothing *outside* himself; his eyes had not yet opened, his consciousness was internal, like the picture-consciousness of our dreams, except that it was not confused. But he was as unaware of the exterior world and beings as we are now of the spiritual world, save at the times when he was conducted to the temples and

brought into intimate sexual contact with another; then, for the moment, the spirit pierced the veil of flesh. Then the man and wife knew each other in the body, and to the initiated the Bible records these facts in a wonderfully illuminating way. The pain of child-birth is also more logically meted out as a penalty for violation of an injunction against sexual intercourse than as a punishment for eating an apple.

“The serpent said: ‘Ye shall not surely die, for the God doth know that in the day ye eat thereof *your eyes shall be opened*, and ye shall be as the gods, knowing good *and evil*.’ The latter was then unknown to man.

“Acting upon this advice, the woman secured the co-operation of the man and by the power of will they freed their desire bodies. That faculty was then much greater than now, for it is a law that each new faculty is always bought at the cost of weakening some previous power, as when the faculty of thought was bought at the price of half the creative force. Then the man’s will-power was such that the anxiety of the God, ‘lest man eat also of the tree of life and become immortal,’ was well founded, for had he secured possession of the secret of renewing the vital body, as well as the dense body, he would have been able to create a body and vitalize it forever. Then there would truly have been no death, but neither would there have been any evolution, as man did not then, and does not yet, know how to build a perfect body. That would have been the greatest calamity possible. Death is not a curse, but a friend, when it comes naturally, for it releases us from an environment we have outgrown, and from a body that ties us, in order that we may get a new chance in a new and better body to learn new lessons.

“The untrammelled use of the sex-function had the result of making man more and more conscious of his body: “their eyes were opened,” and their attention focused more and more on the Physical World, until by degrees they have forgotten the higher worlds altogether, and many have ceased to even believe that there is an immortal spirit in man. To them the death of the

body is of course a terrible thing, a dire calamity, despite all assertions, because they think it annihilation. So, although the word of Lucifer was true, and a new body is provided, the word of the Angel was truer still, for there was no sting in death until man lost consciousness of the higher worlds.

“As to the curse: ‘In sorrow shalt thou bring forth thy children’; it was no curse at all, but a simple statement of the effects that must inevitably result from the abuse or ignorant use of the creative function.

“While that was exercised under the wise guidance of the Angels, at certain times of the year, when the cosmic lines of force running from planet to planet were propitious, parturition could be accomplished without pain; but man was and is ignorant of these factors, hence he transgressed and pain resulted.

“Thus the brain and vocal organ has been bought at the cost of half the creative force, freedom from the rule of the Angels and the power to initiate action, to choose good or evil, and consciousness of the material world are ours at the cost of sorrow, pain, and death.

“But all things work together for good in God’s kingdom, the World. Even that which is evil is transmuted by the subtlest spiritual alchemy into stepping stones to a higher good than could have been achieved without it,

“Having been exiled from the Garden of Eden, The Etheric Region (Lemuria), by learning to *know* the material world, in consequence of repeated sexual abuse, which has focused his attention here, this increased use of the desire body hardened the dense body and it began to require food and shelter. Thus man’s ingenuity was taxed to provide for the body. Hunger and cold were whips of evil that called forth man’s ingenuity; they forced him to think and act to provide for his necessities. Thus he is gradually learning wisdom; he provides for these contingencies before they come, because the pangs of hunger and cold have taught him to guard himself, and thus *wisdom is crystallized pain*.

SUMMARY

Genesis second chapter, verses eight to nineteen inclusive, illuminated by the light or occult reasoning, gives us a brief but fairly clear account of the evolution of man from the beginning of the Earth Period down to the middle of the Lemurian Epoch. True, it does not go into detail as to how man perpetuated his species, but that information is furnished to the illuminated mind in chapter one, where the Elohim, who is double-sexed, as the word clearly indicates, said: Let us make man in our own image.” Man, being double-sexed, had of course the power of propagation within himself. The remainder of Chapter two is devoted to the subject of “The Separation of the Sexes.” This event the occult scientist knows took place in the middle of the Lemurian Epoch. The reason was not that the man, Adam, might have assistance in the performance of his daily tasks, but that the Race, Adam, might be furnished with the necessary equipment wherewith to further his evolutionary development.

The grotesque and impossible manner in which the separation of the sexes is related as having been accomplished, as described in the common versions of the Bible, is, of course, another example of what may be done by changing vowels in the old Hebrew text. If we interpret the Hebrew word used to mean side, instead of rib, and understand that man was male-female, and that Jehovah caused one-half of his sex force to be turned upward to be used in building a brain, larynx, and nervous system, leaving only one-half or side available for propagation, and thereby necessitating that he express himself physically as either male or female, according to the nature of the force retained for such use, then we are not doing violence to our reason, and we further find that when this alteration is made, the occult teaching harmonizes with that of the Bible and both agree with the teaching of modern science that man was bi-sexual at one time, before he developed one sex at the expense of the other.

Chapter three, verses one to twenty-four inclusive, record the “Fall of man.” In this record it is

stated that the serpent tempted the woman to eat of the fruit of the “tree of knowledge.” The occult scientist knows that this statement is purely symbolical and that the eating of the fruit is merely a symbol of the generative act. That this interpretation is correct certainly must be evident to the analytical mind, followed as it is by the declaration of Jehovah, which was a simple statement of the consequences which would follow the act—that the woman will bear her children in pain and suffering. Quoting from the *Cosmo*, page 262: “It has always been a sore puzzle to Bible commentators what connection there could possibly be between the eating of fruit and the bearing of children, but if we understand that the eating of the fruit is symbolical of the generative act, whereby man becomes “like God,” inasmuch as he *knows* his kind and is thus able to generate new beings, the solution is easy.”

And again, the connection between Lucifer and the serpent is quite as easily understood when we know that at this period in the past mankind’s consciousness was turned *inward*, and that he saw his inner organs and built them with the same force that he now turns *outward* to build houses, the outside muscles of his body, etc.; and so the woman who was the furthest advanced in that direction, on account of having her Imagination trained, saw the intelligence embodied in her spinal cord, and at a later stage, when man attempted to record her experience, the serpent appealed to him as the nearest likeness to that which he wanted to describe.

Now apply the occult interpretation, and the “Fall of Man” is made clear.

After the separation of the sexes, propagation took place under the direction of the Angels at certain seasons of the year when planetary conditions were most propitious. During this time mankind, also under the direction of the Angels, was building a brain, larynx, and spinal cord. The consciousness of mankind was focused almost entirely on the spiritual plane, but woman, who on account of her Imagination had forged ahead, had discovered the physical form, and in addition to

this had learned through further investigation that at times man lost his physical body and it disintegrated. She knew that she saw him just the same in the Spiritual World, but the fact that at times he lost this physical body worried her, and she began searching for information. The Lucifer Spirits, who were a class of stragglers in the life wave of the Angels, needed a brain through which to express themselves and gain knowledge. The only way they could find an avenue for this was to use man’s physical brain, so they spoke to the woman and helped her to solve the riddle by showing her how, with the help of man, she could exercise the creative function independent of the Angels and in that way provide bodies when they were lost and so evade death. The Lucifers did this that they might profit by it themselves, and gain knowledge as man acquired it.

Acting upon the advice given her by the Lucifer Spirits, the woman secured the co-operation of the man and humanity arrogated to themselves the right to use the sex force indiscriminately. As they did not understand how to regulate this function by the positions of the planets, pain in childbirth of a necessity followed.

Man’s banishment from the Garden of Eden was not a punishment for his disobedience, but a necessary protection. His will-power at this time was such that Jehovah’s anxiety, lest he eat of the tree of life, also was well founded. Had he secured the secret of renewing his vital body, he would have been able to create a body and vitalize it forever. Had he done this he would have been immortal indeed, but would never have been able to perfect his dense body, which at that time was most primitive.

Man was exiled from the Etheric Region, the Garden of Eden, for the misuse of the sex force, lest he learn to vitalize the imperfect bodies he had learned to create, and the Cherubim were placed before it with a flaming sword. The right use of the sex force builds an organ which will give him the key to the Inner Worlds and help him to create by thought. Then sorrow and pain will cease and he will have entered the path to the City of Peace.

Nutrition and Health

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Dr. Jekyll Up To Date

POWERFUL as Stevenson's celebrated story is, it is doubtful whether he ever considered the alteration of character by the administrator of drugs as anything but a figment of his romancing imagination: It was the vehicle which enabled him to point his moral and adorn his tale—that was all. If we are to believe the narrative of Margaret Morris, a nurse who contributes her experience to the "Bedside Stories" department of *The Nurse* (Jamestown, N. Y., September), it has more truth in it than this. Miss Morris saw an overdose of veronal change a maudlin, bleary-eyed, shambling debauchee into an upright, self-respecting gentleman, while its effect lasted. Here is her story as she tells it:

"It was while I was nursing in a small hospital in Alaska—a place where one has many experiences with D. T.'s—that late one night a man, or the remnants of one, was brought in suffering from the effects of a prolonged debauch. I knew him as an habitue of the dance halls, and a musician who, according to gossip, had made his bow before all the crowned heads of the world. In the maudlin, flabby, bleary-eyed, drooling wretch it was difficult enough to recognize a human being, much less a man who had ever achieved a place in music.

"The doctor told me to give him a dose of veronal, and repeat it in two hours, if necessary. He did not sleep at all, even, with the second dose. Next morning the doctor said: 'Give him the veronal every two hours until he does sleep. It won't hurt him, and I don't like to give him anything else.' I obeyed orders, though at bedtime that night I told, the doctor he had had the veronal every two hours all day and still showed no incli-

nation to sleep. He answered, 'Keep on giving it.' I did so.

"At 2 a. m. he had a dose, and I saw no change in his condition. A half-hour later, as I was passing through the hall, he came to his door and spoke to me.

"I did not recognize him. He was fully dressed and stood as straight as a soldier, with shoulders back and head up, his lips firm and his eyes clear. Most courteous was his manner as he said in a voice, deep, rich, and musical, 'If you will permit me to walk around the block, I think I can go to sleep when I come back.' He talked to me for the next fifteen minutes, cleverly, brilliantly. Never before nor since have I listened to such a symphony in English. The man was entirely transformed.

"I was mystified, puzzled, and at a loss just what to do. But it seemed ridiculously absurd to refuse such a personage anything so simple as a walk around the block. He went, and returned in about fifteen minutes—but how different! A heavy-eyed, slouching figure, dazed, drowsy, and snoring loudly, before I could get him in bed.

"He continued to sleep like this, breathing very heavily, all that night, the next day, the second night, and until noon the following day. I cared for him just as for a patient in a comatose condition. His pulse was good, and the doctor did not feel at all worried. The doctor laughed at me when I told him of the wonderful transformation which had preceded the sleep. But I was not dreaming or 'seeing things,' and have often wished I might know just what had taken place to make him for that moment the man I saw."

The Rosy Cross Healing Circle

Healing meetings are held in the Pro-Ecclesia at Headquarters on the nights when the Moon enters Cardinal Signs in the Zodiac. The hour 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

November 3—10—17—24—30

December 7—14—21—27

Yorktown, Texas, Sept. 13, 1917

Dear Friends:

I am slowly but surely improving; my ears do not trouble me now and have not since I wrote you last week; my back is stronger and free from pain; I am gaining self-control. This is remarkable, for I had become like a child in this respect.

I am so thankful for your help. Please still remember me in your prayers, for I am one who needs much encouragement. I am trying hard to get well and be of use to those about me once more.

Sincerely,

Mrs H. R. A

Kelowena, B. C., Sept. 12, 1917

Dear Friends:

This is to tell you that I am well and fit, and endeavoring, with some success, to follow out your suggestions.

I am glad to report that it seems easier for me now to live a better life and feel I must for this be most grateful to you.

Again thanking you for all your efforts which I hope may have complete success, I am

Yours sincerely

Mr. S: M. G.

Manville, R. I., July 4, 1917

Dear Friend:

I am pleased to be able to report great improvement this week. A week ago I plainly felt the Invisible Helpers working with me shortly after I went to bed, and could also see them, though not clearly enough to distinguish them, but just to know that there was someone there. In the morning I awoke feeling fine and the difficulty for which I asked treatment is so much better that I begin to feel like myself again.

The promptness of definite benefit I have thus received is wonderful and I am more grateful than I can tell.

Yours in Fellowship

Mr. W. M. S.

LIBRARY SUBSCRIPTIONS

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

Menu from Mt. Ecclesia

THANKSGIVING

Breakfast

Stewed Prunes
 Bran Muffins
 Fried Corn Mush and Maple Syrup
 Milk or Coffee

Dinner

Lentil Soup
 Stuffed Egg Plant with Mushrooms
 and Brown Gravy
 Baked Sweet Potatoes
 Cranberry Sauce
 Whole Wheat Bread, Butter and Honey

Supper

Chestnut and Apple Salad
 Vegetable Mince Pie
 Bread, Butter and Honey
 Milk or Tea

Recipes

BRAN MUFFINS

Moisten two cups of bran, allowing to stand over night. In the morning take one cup of white flour to which has been added three teaspoons baking powder and one of salt, one tablespoon brown molasses, one tablespoon melted butter. After the above has been well mixed, add one cup sweet milk and drop into hot muffin pans. Bake twenty minutes.

LENTIL SOUP

Wash one pint of lentils carefully into three pints of warm water, allow to soak over night. Set this on the stove about two hours before dinner and cook slowly, adding one large onion, a bunch of parsley, one cove of garlic. Boil until lentils lose their shape and become quite soft. Rub through a colander, reheat, adding one cup tomato juice. Brown two tablespoons each of butter and flour, add to the hot soup, boiling for five minutes. Season to taste with salt, etc. Serve with croutons.

STUFFED EGGPLANT WITH MUSHROOMS

Boil entire eggplant in salt water fifteen minutes (if small size); allow to cool; cut in two lengthwise, carefully scoop out the pulp, leaving the skin

unbroken. Take two large flat mushrooms, wash careful, cut into small dice, also one slice whole wheat or graham bread diced; chop the pulp of the eggplant and one large onion, fry the above four parts in a frying pan of butter or oil and butter mixed, until, well browned. Season with salt, pepper, chopped parsley, and celery salt; add one egg well beaten and stuff into the shells. Bake until well browned on top. Serve with tomato sauce or brown gravy.

CHESTNUT AND APPLE SALAD

Boil, peel, and blanch one piny of chestnuts. Peel and chop four medium sized mellow apples with the chestnuts. Serve on plates garnished with lettuce leaves and serve with mayonnaise dressing.

VEGETABLE MINCE PIE FILLING

Peel and pare six large sized apples, eight dried figs, one fourth citron, one half cup seedless raisins, one half cup seeded prunes; chop the above well. Grind one half cup each of walnut and almond meats, mix all together with two cups of grape and one of lemon juice. Add sugar and spice to taste. Boil until the apples are well cooked, adding two tablespoons of butter.

Echoes from Mt. Ecclesia

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A Talk in the Pro-Ecclesia

ON the Twelfth of September we had the pleasure of solemnizing the first marriage in the Pro Ecclesia at Headquarters, when two members of the Los Angeles Fellowship joined hands for a life partnership.

Although this is the time of the year when Southern California is most barren of flowers the ladies on Mount Ecclesia had managed to gather together sufficient to decorate the Pro Ecclesia in a most beautiful manner and at the appointed time we closed the offices and printshops so that all might be present at the ceremony. When all had been seated the inspiring strains of the Wedding March pealed forth from the organ with violin accompaniment, as Mr. Heindel led the bridal party down the central isle to the front where the bride and groom were seated while Mr. Heindel took his place on the platform. After the soul-stirring strains of the Wedding March had subsided, he delivered substantially the following address.

My Dear Sisters, Brothers, and Friends:

We have met here today to witness a most important ceremony which will join together in wedlock two of our friends. It is for them a most momentous occasion, and indeed for us all, for the life or lives lived by individuals are reflected in the community; the home life is the background and basis of the public life. If our young friends who are now starting out together on the life of matrimony are prepared to be self-sacrificing towards one another, each always seeking for the good of the other, each striving to conform himself or herself to the other, as we earnestly hope and pray that they will, there will result a life of the most ideal companionship which is indeed a foretaste of heaven on earth, then each of them will be

blessed thereby, and together they will radiate from the home which they make an influence of the greatest possible benefit to the community. On the other hand, if each should persist in having his or her own way, regardless of the comfort and happiness of the other, they have before them a life of such misery that it is really hell on earth, and the influence radiated from such a home can only be detrimental to the community wherein they live. We shall all earnestly pray that they may beware of the rocks and shoals of selfishness which are sure to wreck the bark of life happiness, and cultivate that conjugal solicitude for each other's welfare which will lead to a life of heavenly bliss.

Marriage then is a hazard, and in order to understand why such a dangerous condition, which is alas only too often a source of sorrow, should have been thrust upon mankind, it is necessary to examine the occult records and to take a larger view of the evolutionary journey of mankind than is generally open to the great majority of people. There was a time, called by occultists of the Western Wisdom School, The Hyperborean Epoch, when man in the making was plant-like in his constitution and male-female, as recorded in the Bible. Therefore he could at that time, like a number of the plants today, fertilize himself and reproduce his kind without outside co-operation. In time the human body hardened and became animal-like in its construction. But the human spirit is a divine creative intelligence being taught in the school of life; we are all Gods in the making, and the creation of physical things by physical means is only an elementary lesson. Eventually we must learn to emulate the creative methods of God, the Great Architect of the Universe, who by His spoken Word brought all things into existence, as so wonderfully taught in that gem of mysticism, the first

chapter of the Gospel of John, where it is said: "In the beginning was the Word and the Word was with God. All things were made by Him and without Him was not anything made that was made. In Him was light and the light was the life of men and the light shineth in darkness and the darkness comprehendeth it not."

To think the creative thought, however, requires a brain in the physical world, and to speak the creative fiat requires a larynx, and therefore it was necessary that these organs should be provided for man in the making so that he might gradually grow up to the divine stature. Therefore the great superhuman hierarchs who have guided our evolution diverted one part of the creative force of man-in-the-making upwards so that it might build these organs. In some they used the negative pole of this force and they became female; in the others the positive pole of the creative force was used and they became males. But this left only one half of the creative force available for the reproduction of the race and thus from that time mankind was divided into sexes as we see them today and it has become necessary for each to seek his or her complement so that the dual creative force, *male and female*, may be blended to perpetuate the human species and to provide new vehicles for the egos who have lost theirs by death. And in those early days, when the guardian angels had charge of infant humanity, they gathered their wards in great temples at certain times of the year when the interplanetary lines of force were propitious to procreation and there generation was accomplished as a sacrament, a sacred religious rite.

Had this condition continued, humanity would also to this day have remained childlike and innocent, docile and happy as children. But as the brain was gradually formed, fallen angels, spoken of in the Bible as Lucifer Spirits, taught humanity the unbridled use or rather abuse of the creative function for sense gratification, regardless of the planetary conditions. Thus love gave place to lust, parturition became painful, and death more frequent. Man had fallen from a sanctified to a sinful state, and since then an age of sorrow, struggle, and strife has been upon earth, and if we analyze con-

ditions to the ultimate today, we shall find that every form of sorrow and sickness is due to this abnormal sexual relationship. Therefore we are anxiously looking for the time of the coming of Christ for the establishment of the Kingdom of God, when there shall be neither marrying nor giving in marriage because each shall have the power within himself to speak the creative word and death will be swallowed up in immortality.

But while we hold these ideals regarding the future condition, we must deal with facts as we find them today, and there are great and wonderful lessons to be learned within the state of matrimony. So we must do our very best to render it fruitful, physically, mentally, morally, and spiritually. We should always remember that it is a striving towards unity which can only be achieved by a forgetfulness of self. There should be in the home only one thought, one voice, and one aim in life, *but this should be a composite thought, voice, and aim*. Both parties should strive to blend their ideas for the common good, and if it should be found, as undoubtedly it will, that no agreement can be reached on a few points, then there should be a tactful avoidance of such subjects until time shall have changed one or the other or both. There should be a mutual respect of each other's rights, a sinking of self interest for the common good. We earnestly pray that our young friends here, who are entering upon this great adventure, may endeavor from the beginning to live the love life which is so essential to make a home atmosphere fit for the raising of children that shall be a credit to the community. Bear one another's burdens. Young man, do not confine your interest to the shop or office and beg to be excused from sharing the worries incidental to the care of a home and children. Young woman, do not cherish the idea that your troubles and trials in the home are paramount and that your husband has no worries compared to yours. Remember this is *a partnership* in anything and everything; take an intelligent interest in his business; encourage his ambitions and spur him on to greater efforts by intelligent appreciation. The more you know of each other's affairs, the closer your partnership, easier you will

bear the burdens of life and succeed in making your matrimonial venture worth while. And we all pray that God may give his greatest blessing to you both and that this union may prove fruitful of lessons that will elevate you physically, morally, mentally, and spiritually in the great school of life.

After the conclusion of the address the ceremony proper took place, including the exchange of rings which, being endless, are symbols of the immortal spirit and the promise to take each other for better or for worse, in sickness or in health, in prosperity or adversity, till death shall part. The party then adjourned to the Dining Hall where the tables had been placed in the form of a cross and there a sumptuous spread was served. Afterwards the bride and groom were sent on their way with repeated well wishes, and heartfelt prayers for their success.

A VACATION TRIP IN A ROCKING CHAIR

A number of letters have been received at Headquarters congratulating Mr. and Mrs. Heindel on their vacation trip, which gave the readers of "A Trip to Idyl Ease" almost as much enjoyment as if they had been along. Here is an extract from the letter by a friend who took the trip in a rocking chair.

"And that 'trip to Idyl-Ease', I did enjoy it. I travelled right along with the Editor and Mrs. Heindel. I looked down into the valleys from 'Smiley Heights' and smelled the orange blossoms, I heard the song of the surf and laughed and sang, so you can tell them that their vacation gave me one too, although instead of 'Carita', the sturdy 'Overland' car, I had a rocking chair and a footstool and an imagination fired with enthusiasm—and many who read felt just like me I suppose. Oh! I just love your beautiful magazine." M. E. H.

Invisibility Patented in Germany

It will be remembered by those who have read the earlier stories of H. G. Wells that his "invisible man" attained to that distinction by discovering a method of rendering the refractive index of his body to light precisely the same as that of the atmosphere. As his body did not reflect light at any of its surfaces, external or internal, the rays went directly through it. It was perfectly transparent, and therefore invisible. A process for preparing museum specimens on this plan, and making them so translucent that the details of the skeleton are visible through the skin and flesh, has been patented in Germany. Probably we shall not yet have an invisible man by this process, for the specimen must be totally immersed in certain liquids; but according to *The Publishers' Circular* (London, June 2), we have progressed as far as a transparent rat!

"The Patent Court . . . has just revealed the astonishing fact that a Leipzig bookseller, Hermann Streller, of 32a Langestrasse, has patented a process for using the refraction of light to look through organic bodies, which seems, accord-

ing to a doctor from the South Kensington Natural History Museum, to issue in the phenomenon of a transparent rat! We do not know whether there is any literary significance in the fact that Leipzig is only about a hundred miles from

Hamelin Town in Brunswick

By famous Hanover city.

Anyhow, the Trustees of the British Museum (South Kensington Natural History Society) applied to the Controller on Thursday for license to use the German patent 8,621 of 1909, in the name of Streller, which asserts a sure process 'for rendering organic and inorganic bodies transparent' by the employment of the refraction of light.

"Dr. S. F. Harmer, F. R. S., from the Natural History Museum, declared the process was a remarkable one. It offered peculiar advantages for the study of the internal structure of animals. You could take a rat and prepare it in a certain way, put it in certain solutions specified, and it would become extremely transparent, so that you could see the details of the skeleton through the skin and muscles. He desired to make use of the process at

the South Kensington Museum. The general principle of making objects transparent by putting them in liquids of suitable refractory indices they knew about before the patent, and the patentee could not claim any patent rights in general scientific principles ... The particular details of some of these processes were new. The authorities wished to employ them partly for preparing objects to be exhibited to the public and partly for study purposes. Dr. Harmer was not sure that all the chemical substances could be obtained at the present time. Some of them were complicated bodies which were made in Germany. The processes were probably capable of use for commercial purposes. If, for instance, a farmer had a sample of seed, and wished to examine the quality of the seed, or see whether it was internally attacked by insects or disease, it was quite possible that the seed should be made transparent in this way, and it would be a convenient method of judging of its goodness.

“The patentee states the principle in this way: An object with a certain index of refraction attains the property of transparency if placed in a liquid having a corresponding index of refraction. If a particular tissue or constituent is to be examined, the index of refraction of the particular organic constituent ... bodies need to be prepared in certain ways, such as by having gases, air, or water removed by an air-pump so that the saturation takes place in a vacuum. For the removal of water a preliminary treatment of the body with alcohol, benzol, or the like may be carried out.

“In some cases liquids may be chosen which, by virtue of their index of refraction, cause certain parts or groups of the body to disappear, so to speak, and thereby bring other parts the more prominently into view.

“Dr. Harmer added that Professor Spalteholz, in his book, stated that a license must be obtained for the purely commercial use of the patent, but its employment for scientific preparation and educational purposes was in another case. The purely scientific use of the process remained free.

“The Controller of Patents, Mr. Temple Franks, said this almost seemed to obviate the necessity for a license. There was also the question whether

the patent was good, since it seemed to endeavor to patent the use of general scientific principles. There was the further fact that this was wanted for a government and public institution. He would look into the matter. It sounded like a fairy-tale.”

—*Literary Digest*

IMPORTANT NOTICE

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

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

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

What is a failure?

It's only a spur to a man who receives it right,
It makes the spirit within him stir to go in once
more and fight.

If you never have failed, it's an even guess
You never have won a high success.

—*Astral Ray*