

Ray from the Rose Cross



A Magazine of Mystic Light

EDITED BY MAX HEINDEL

\$1.50 a Year.

15 Cents per Copy

CELESTIAL VISITORS

COMETS AND THEIR INFLUENCE

LEAP YEAR

THE STELLAR RAY AND NUTRITION

OUR DAILY BREAD

THE BRAIN AND THE MIND

SEPTEMBER

1918



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MAX HEINDEL

VOL 9

OCEANSIDE, CALIFORNIA SEPTEMBER, 1918

NO. 4

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

Single copies 20c.

Back numbers 25c.

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

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

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

Oceanside

Rosicrucian Fellowship

California

Printed by the Fellowship Press

The Mystic Light

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The Brain and the Mind

LIKE all other bodies or organs through which the higher vehicles and the spirit work, the brain was started before the germ of mind was given to man. Back in the Saturn or first revolution of the Earth Period before man had a dense chemical body, when it was still a thought form and had not crystallized sufficiently to be called chemical, the first impulse was given to building the frontal part of the brain.

So our brain dates back to the beginning of the Earth Period; in that far away time the substance of which the brain was built was desire stuff, matter of the fineness and plasticity of the desire world. There was, however, only an impulse, a germ brain, so to speak, and it was not until the Fourth Revolution, and the Third or Lemurian Epoch of that Revolution, that we actually built a physical brain composed of mineral matter. This was done by means of the separation into sexes, as recorded in the *Cosmo* and in the Bible as well. One half the creative force was turned upwards and built the brain and larynx.

The purpose of this brain was to act as a vehicle for the mind. It is a far cry from the beginnings of the brain in the first revolution of the earth period to its present development, and yet, even at the present time, wonderful as has been our progress, we are only touching the fringe of that which is to be. Probably no person living among ordinary humanity today is using more than half of the gray matter in the brain.

The ancients (outside of Initiates) had no knowledge of the functions of the brain. The word *brain* does not occur one single instance in the

Bible. The Hebrews, in common with other ancient races, had apparently no idea that the brain was the organ for expression of the mind. They located the mind in the kidneys. David, in one of his Psalms, said "the Lord trieth the heart and the kidneys." Substitute the word "mind" for "kidneys" and it becomes intelligible. Jeremiah, in speaking of the hypocrites of that day, said of them (Jer. 12:2) that they had the Lord in their mouths but not in their reins, or kidneys (minds). But even before the Hebrews located the mind in the kidneys, the ancient Babylonians placed it in the liver. As far as can be ascertained, they were the first people to identify the, mind with a bodily organ.

Alcemon, the Pythagorean of Crotona, who lived about 500 B. C. , was the first to mention the brain as the vehicle of thought, but no one paid any attention to his statements, although Plato, who lived about 200 years later, advanced the same theory but in a purely speculative manner, without giving any reasons for his belief as Alcemon had done. Aristotle contended the brain was a cooling organ that frigerated the blood for the heart, and we find that down through the centuries the mind as an organ of thought is assigned to first one part of the body, then to another.

In quite modern times the theory was held "that the brain was a gland and secreted thought as the liver secretes bile." And today there are still many who, although they would not put it quite so baldly as it is expressed in the sentence just quoted, nevertheless really think so, for they contend that it is not an animating presence in the physical body which has the power to think but that the ability to

think is inherent in the brain itself, which, in the final analysis, is but little removed from "secreting thought," as the phrase puts it.

The brain is divided into two hemispheres and these two hemispheres, as regards gray matter, are exactly alike to all appearances, yet there is a difference: The center for speech (Broca's convolution) is developed only in one hemisphere. The further curious fact has been brought out that all right-handed persons have the center for speech developed in the left hemisphere, and left-handed people in the right hemisphere; but in ambidextrous persons the convolution is present in both hemispheres.

Another interesting fact is that no one is born with the center for speech already developed in the brain. As a rule, all babies hear at birth, they can also see, although they do not focus their sight properly, showing that they are born with the centers of sight and hearing already constructed in the brain; but the child has to wait a period of time varying from ten months to several years in extreme cases before the faculty of speech is acquired.

Material science gives us no explanation of this variation in the use of the senses, but if we look to our *Cosmo* we will find the reason why. There we learn that the ear is the oldest and best-developed sense organ we have. Next we find that in the Polarian Epoch feeling was a localized sense. Material science has been unable to find in the brain the center for feeling; they wonder at its absence and say that it is not yet localized, but students of the Fellowship know that during the Polarian Epoch feeling was localized in the Pineal gland and has since been distributed over the entire body, and the sense of feeling will never again be localized in the brain, as it has reached a stage of comparative perfection.

No special mention is made in the *Cosmo* of the sense of taste, but by a process of reasoning we can arrive at the conclusion that it was one of the senses unfolded at an early stage of our evolution, as the infant very quickly demonstrates its ability to recognize sweets when placed in its mouth.

The ability to express ourselves in speech

belongs to man alone. None of the lower kingdoms can so express themselves, It was first acquired in the Lemurian Epoch, but we must remember that then we did not use words as we do today. At that time "His language consisted of sounds like those of nature", says the *Rosicrucian Cosmo-Conception*; the ability to use words with which to express his feelings came later.

The Lemurian was able to perceive the Light through the sensitized spots which later developed into eyes. The *Cosmo* does not state which sense was perfected first, but we may reasonably conclude that the eye was built before the faculty of speech was perfected, for we know that practice makes perfect, long practice in the use of the ear and in taste, also in building those centers into each new physical body we have occupied, enables the spirit to build them in a shorter period of time, than centers of faculties acquired later.

So during the antenatal life the spirit does the work of the earlier revolutions and the early epochs, and continues that work clear through to our present time, as far as the centers for hearing and taste are concerned, and the child is born with the ability to hear and taste fully developed, for the centers for those senses are apparently built into the brain at birth. The sense of sight, being a later development, is not perfect; although the center is built in and the child can see when born, a longer time is required than the length of the antenatal life to learn to use the physical eyes and to focus them properly.

While speech may not really be a later acquisition than sight, it is the only one of the senses which we do not share with the animal kingdom, and a longer time is required to perfect it. The spirit lacks the practice which would enable it to build the center for speech in the antenatal life, and the child is born while it is still in the Lemurian stage of its unfoldment. Like the ancient Lemurian, it gives utterance to sounds, and continues to do so, until in time it has finished the work upon that center and gradually, in a stammering and hesitating manner, learns to make itself understood by means of the spoken word.

It may also be that the variations noted in the

length of time required for unfolding the center of speech may depend upon the evolution back of that particular spirit.

Perhaps it will give us a little insight into the manner in which the ancient Lemurians were able to communicate with each other while only uttering sounds, when we remember how quickly a mother can interpret her baby's wants from the character of the cry.

The center for speech is frequently destroyed through accident, disease, etc. If the accident occurs in childhood, it has been noted that after a varying length of time (depending somewhat upon the age of the child) the faculty of speech is regained. The Ego has built in a new center in Broca's convolution in the opposite hemisphere. In all such cases investigation by post mortem examination (the only means of investigation open to the material scientist) the new center is apparent, for the old center can be seen in its destroyed condition.

The child's brain is plastic, like the rest of its body, and can more readily be molded to suit the needs of the indwelling spirit, but with grown people this ability does not seem to exist. In all cases of adults where an investigation was available after death, it has been shown that when the faculty of speech was partially recovered it was due to a rebuilding of that center that was injured and not to the establishment of a new center.

We are all familiar with the phrase, "Thought furrows the brain." This is literally true; the gray matter folds over and over upon itself, and new brain areas are formed like shelves in a library one above the other. If you wish to study a new language you must make a new shelf, and the spirit can organize new brain areas to perform new duties, but the difficulty with which this is done increases with advancing age. There are large areas in the brain that are smooth and unfurrowed and the logical deduction is that we are not using those portions of our brain. This gives us an insight into the manner in which our brains may develop increased mental capacity in the future by bringing these smooth areas under cultivation.

Mind

Let us leave the brain for the present and glance briefly at the mind. In the third or Lemurian Epoch, the pioneers who had prepared themselves for the reception of the mind were given the nucleus by the Lords of Mind, who radiated from themselves the substance which they helped man to build into a germinal mind, but the majority of mankind were not ready at that time for this new step, and had to wait until the Atlantean Epoch. The mind is our latest acquired body and is also our most important one. In the vast majority of people it is unformed and unorganized; it is in its mineral stage and has power over the minerals only. Few are capable as yet of original thought, all that many of us do is to reflect the thoughts of others, whether those others are in the visible or invisible worlds.

"Mind was given to man so that, by the work of the Ego in the mind, Thought and Reason may be evolved, so that Desire may be conducted into channels which will lead to the attainment of spiritual perfection." The mind is composed of the substance of the Region of Concrete Thought and is at present a cloud-like essence. Being the youngest, it has behind it a shorter period of development than our other vehicles and it requires twenty-one years after the birth of the dense body to bring it to birth. It is our desire for knowledge which impels us to think, therefore selfishness lies at the bottom of our ability to think.

The mind is temporarily extracted from the dense body during sleep, but at death it is permanently extracted, and remains with the Ego after death until it leaves the Second Heaven for the Third, when the mind is dissolved and the substance left behind in the Region of Concrete Thought.

Let us glance ahead and see what the mind will be like in future periods. As now during the Earth Period it is in its mineral stage, it will reach its plant stage in the Jupiter Period; it will then become alive, and we will then be able to work with life, with living plants, as the angels are doing now. We will be able to imagine, or to think into existence, forms which will live and grow like

plants, and we will have the guidance of the plant kingdom in that period (our present minerals). In the Venus Period the plant kingdom will have advanced to the animal kingdom and we shall give them living and feeling forms, and in the Vulcan Period our minds shall have advanced to the stage where they can create or propagate other minds, and we will give to the humanity of that period a germinal mind.

Now having briefly reviewed from various sources, the origin and development of the brain and mind, let us see if we can find how the mind uses the brain as a physical vehicle of expression. Perhaps I should say, how the spirit combines the two, for the spirit is back of the mind. We are told in the *Cosmo* that the Reflecting Ether is the medium through which thought is impressed upon the brain. There are several methods by which a thought can reach the brain. The first and most generally used method is the one described on pages 89 and 90 of the *Cosmo*. We are all perfectly familiar with this method—how the thought is thrown against the desire body, and if attraction is aroused, the thought is whirled into the desire body, added life is given to the thought form, and it is clothed in desire stuff; then it can act on the etheric brain and through that on the physical brain to compel action.

If repulsion is aroused in the desire body, a struggle takes place between the spiritual force in the thought form and the desire body, and knowing this fact we should see to it that when we as spirits desire to arouse action which will result in some good deed, the thought form we send out has back of it and in it, enough will and spiritual force so it can fight its way through, in spite of the force of Repulsion, and secure the needed desire stuff to clothe itself, instead of being thrown out of the desire body. If we do this, we will not have so many good impulses which go no further than impulse, because the spiritual will or force is lacking in it.

Another method by which the spirit can impress thought upon the brain is through the blood. The blood is the vehicle of the Ego and carries our feelings and emotions. It is, in a sense, the vehicle of

the subconscious memory, and is in touch with the memory of nature, which is much more accurate than the conscious memory. The pictures in the Reflecting Ether are carried into the lungs, through the air we breathe, and there transmitted to the blood, and as the blood flows to every part of the body, including the brain, a more or less distinct impression of that which it contains in its storehouse, including our subconscious thought, may be impressed upon the brain by the spirit, if it becomes necessary.

Still another way is where the super-conscious memory, which is inherent in the Life Spirit, is able to impress itself directly upon the Reflecting Ether of the vital body, without the necessity of clothing itself in desire stuff; this is intuition or conscience speaking to us. In a fourth way the Life Spirit can flash its message of wisdom directly to the heart, which instantaneously flashes it on to the brain, by way of the pneumogastric nerve, resulting in first impressions, the intuitive promptings of the Life Spirit.

Having traced the origin and development of both mind and brain, and looked ahead into the future and caught a glimpse of the evolution of the mind during the three periods yet to come, and having grasped as fully as our present minds will permit, the immensity of that ultimate plan, let us now consider some of the methods by which this mind and brain development may be accomplished, both having as the object of their development the spiritual evolution of the Ego.

Let us begin with the brain: We all know the intimate connection that exists between the brain, the nervous system and the blood. The blood is the medium by which nourishment is carried to the various parts of the body, and the kind of food we eat must have a great influence on the brain. We are told in the *Cosmo* that “Phosphorus is the particular element by means of which the Ego is able to express thought and influence the physical body.”

Phosphorus is found in greatest concentration in the brain and “the proportion and variation of this substance is found to correspond to the state and stage of intelligence of the individual....It is there-

fore of great importance that the aspirant who is to use his body for mental and spiritual work should supply his brain with the substance necessary for that purpose." Again, Mr. Heindel says: "In addition to that, the foods should be selected that are most easily digested, for the more easily the energy in food is extracted, the longer time will the system have for recuperation before it becomes necessary to replenish the supply."

It is important that the various organs provided for the purpose of ridding the body of the waste matter should be kept in perfect working order (and this includes the skin), or the blood will become poisoned and carry that poison to the brain, producing a mental sluggishness, even stupor at times.

We know from our Teachings that the creative force built the brain in the first place, and it is reasonable to conclude that the same force will improve the brain if it is directed upwards, and not wasted at the command of the Desire Body.

To understand the next method of improving the brain, let us go back in memory to what was said at the beginning of this article regarding different areas of the brain being devoted to different lines of thought. We all have within our brains certain areas devoted to selfish thought. Thought breaks down tissue, and as the *Cosmo* tells us, broken down tissue as well as all other waste of the body is replaced by the blood.

The heart used to be an involuntary muscle, but is slowly becoming a voluntary one, and developing cross stripes like the other voluntary muscles. These cross stripes can be increased by certain occult exercises, so that the time required to develop the heart into a voluntary muscle may be greatly lessened by occult training, and when the heart has become fully developed as a voluntary muscle, the circulation of the blood will pass from the control of the desire body, and will come under the absolute control of the Life Spirit, and that spirit can then withhold the blood from the areas of the brain devoted to selfish purposes; as the selfish thoughts will break down the tissues, and no new blood supply is sent to that place, they will gradually atrophy. At the same time, the areas devoted to altruistic thought are built up by an increased

blood supply, and in this way the brain will become a mighty factor in our spiritual development.

Mind Development

There remains still to see how the mind may be improved. Concentration is one of the great helps, for by this aid the mind becomes one pointed; also by studies in Abstract thought, by preserving the fluidic state of adaptability, or, in other words, maintaining an open mind, so that it may not become crystallized in one line of thought, but may be ever ready to assimilate new truths. Religion is another help towards improving the mind. When our mind body was new, it coalesced with the desire body, and so the race religions were given to emancipate the mind from desire. Mind should be kept in its proper place, as a link between the higher self and the Personality, and it should seek to join hands with the higher self, and thus we will be saved the experiences which result when the mind forms an alliance with the desire body.

The *Cosmo* states the prayer for the mind is the most important part of the Lord's prayer. It further states: "The mirror of mind contributes increasingly to spiritual growth as the thoughts which it transmits to and from the spirit polish it to a greatest brightness, sharpening and intensifying its focus more and more to a single point, perfectly flexible and under the control of the spirit." It is of great importance that we should have only the right kind of thoughts in our minds, as thoughts of a like character will be attracted to us by the thoughts already in our minds. If we have spiritual thoughts, they will grow and increase because "like attracts like." The mind as well as all the other vehicles may be spiritualized by cultivation of the faculties of observation, discrimination, and memory, devotion to high ideals, prayer, concentration, and right use of the life forces.

And lastly, all the work we do on our desire bodies by purifying our desires and emotions will be extracted from the desire body in the form of the Emotional Soul, and in the heaven world this emotional soul will be welded into the Human Spirit and will result in an improved mind in future lives.

Groves of Gladness

IN the dreamy, and according to our Western views, very impractical Orient, where the deeply religious sentiments of the people as a rule far outweigh the material instinct, the dream sometimes materializes in a most startlingly practical manner. Though England has introduced the iron horse in a number of places, the bulk of travel is still accomplished in the primitive way, on foot or by beasts of burden, which aid in the traffic of the trails, and frequently by the wayside the tired traveler finds a Grove of Gladness, a clump of trees with a small house where, as a religious duty, a free meal is furnished for man and beast by the people of the vicinity who thus unobtrusively give of their scanty store that their brother may be refreshed, rested, and recuperated to start afresh upon the next stage of his journey. What must be the feeling of thankfulness and joy, the sense of rest and relief, felt by man and beast when they enter such a place, after a day in the dust, glare, and heat on the road, and what an atmosphere of altruism must be there, to the incalculable spiritual benefit of both giver and receiver, benefactor and beneficiary. On the other hand, what a calamity it would be if the majority of travelers along these highways and byways were blinded by the dust of the road or the glare of the sun so that they could not see these Groves of Gladness. How much they would miss! How hard and how difficult would be their journey!

Our life is such a journey from the cradle to the grave, and as Job says, "Man that is born of woman is of few days and full of trouble." Even those among us who are living in the most sheltered environment have our sorrow and suffering at times. What, then, about those unfortunates who are beset with trials and tribulations all the days of their lives? All of us have to bear bodily affliction in some measure; some suffer mental or moral afflictions; some suffer through the loss or disgrace of loved ones; not one of us is free from the scars of sorrow that sometimes sear the soul to the very core of our being. Some are disappointed in their ambitions for themselves or for others, after a life of sacrifice, and go down to the grave droop-

ing with disappointment, and all because we are blinded by the dust and glare of delusion, and allow the spectre of sorrow to obscure the Groves of Gladness that are all along the highway of life, abounding in altruism and ready to receive us, removing from our eyes the glare and glamour, to fill our soul with gladness and send us rejuvenated and rejoicing upon our way, making it clear to us that we are journeying not towards the grave but to God, the giver of all good.

Life is a race, but it is not by any means a hundred-yard dash that may be accomplished in a moment by a spurt of energy. It is an endurance test and therefore we should realize that it is a fatal mistake to set up a pace faster than we can keep. It is also a well-established rule that in a race one must lay aside every weight which is not absolutely necessary, and if we learn to make haste slowly we shall probably live longer and learn more because less hampered by the dust of sorrow and the glare of delusion. If we take time to visit the Groves of Gladness—where the sheltering shade of religion relieves our weary eyes from the glare of illusion of what the world values, and opens up the true standards of love and light, where we may live near the brooklets of joy to wash away the dust of sorrow that weighs us down, hindering us in our race, and casting our cares upon Him who careth for us as shown by His invitation, "Come all ye that labor and are heavy laden, and I will give you rest"—then we shall feel, oh, so much lighter! Our feet shall be shod with the wings of the wind and we shall walk onward sustained by the strength gained in the Groves of Gladness. We shall then be able to accomplish a greater work in the world.

It is not a waste of time to begin the day with prayer and praise and worship of God, the giver of all good, no matter how hurried we may feel. The time taken for this purpose will soon be made up by the lightened attitude of upliftment which we take with us from this communion with our Source and our Goal. It is not needless to turn to our Father when weary, spent and fatigued with the work and worry of the day. We shall sleep the more soundly, we shall rest and recuperate the better. We are usually very religious in our observance of the times when food is served for the restoration of the

physical man, "but man liveth not by bread alone," and no matter how sumptuous may be our fare, we shall starve if we visit not the Grove of Gladness where our Father waits for the wandering ones, ready with the bread of spiritual stimulation to banish dull care, to revive the sinking spirit. Ours is the loss if we allow the dust and glare on the highway of life to blind us so that we pass by these rest houses; ours the gain if we often take the time to turn off from the way of sorrow to eat the bread of life in the Groves of Gladness.

The Church of Mutual Appreciation

A New Ideal

CHURCHES for ages past have been named after and built upon the example of saints of the church calendar, or have memorialized doctrines of the faith. We have had churches of the "heavenly rest," churches "whose motives and whose ideals were other world." A new church, according to the *Baltimore American*, will emerge from this world-struggle and take its color from the life of today, without losing anything that is of value or inessential to its being. The church of the past "was torn with divisions and is so rent," but it has stood the tests of past time. "The inner revelation and the spiritual beauty and the power to dispense the goodness of God were found and are found in the various confessions, whether or not their particular creedal emphasis tends to becloud or to vivify the revelation." This church, having stood the tests of time, is seen by the writer in this *Baltimore paper* as eternal, and he voices his conviction that "the forces for its welding into a single confession and a single service are operative through the spirit of the living spirit that molds and fashions religious institutions to the divine will." The name and character he gives it seem to owe all to the struggle through which we are now passing:

"It will be the church of the world, in the sense that it will do the full work of the age of which it is part as much as it has sought to do that work in

all other ages. There is a power of spiritual dynamics in the church that is exhaustless. There is a responsiveness of the church to the needs of the times. The church will have the vastest work of its history, certainly during the modern era, when the war shall close and the men shall come home rejoicing from the fields where they have shed their blood as the seed of a widened democracy; and the church will embrace them and place its hands upon them and bid them become the evangels of the enlarged life of the world.

"The kingdoms of this world must be made the kingdoms of God and of Jesus Christ, for Jesus Christ is the personification of the Godhead in that he is the express image in his spirit and life and teachings of the Father, insofar as that image can find incorporation in the human mold. The power of the church over the world will be not the power of subordination but the power of confederation. Being in the world and not of it; being unworldly will still be the ideal of the pure-spirited. Yet there will be the reverse of this presented in the Son of Man who went about doing good and of whom it was said the common people heard him gladly.

"The church of the world will be the church that will disclose closer correspondence between the ideals it advances and the aims of mankind than has ever yet been discovered in human society. And that new order, without regard to race or creed, will include all who have fought and striven for the common ideals and been made to feel that religion is not divisive. They shall come from the north and south and east and west and sit at the feet of the expounders of the new faith and the new brotherhood and the new hope. And they shall find that the One who proclaimed Himself the way, the truth, and the life is the best exponent in practical terms of the ideals of mankind in a democratic society. The church will measure up, and the men who come from the fields of carnage will bring with them the purpose and the vision by which the church shall see more clearly than ever the wonderful meaning of the parable of the Good Samaritan. They shall know that each is neighbor to the other. Then shall the outflowering of the ideals in life and heavenly passion be found and the golden era of love and learning and uplift be

heralded. The temple of the House of the Lord shall be established in the tops of the mountains of lofty human aim and enterprise and endeavor. And the nations shall flow upon it, and one shall say to his brother: ‘Come thou with us and we will do thee good.’”

We doubt if this view is correct. Humanity is not as yet ready to be welded into one single Church with one common service, and we doubt if it ever will be. It is an incontrovertible fact that one man’s meat is another’s poison and the same holds good with respect to our spiritual fare. Each is differently constituted—mentally, morally, and spiritually, as well as physically. Hence we look upon the same things from different viewpoints. In the political field the differing factions are called Parties and each fights for supremacy in the firm belief that along the line of its particular creed lies the national salvation, the political and industrial Utopia. In the realm of religion the various great systems such as Christianity, Islam, Buddhism, Judaism, etc., all have their sects each of which fights for national and international acceptance in the belief that its particular creed is the one sure road to eternal blessedness.

But God, Truth, or by whatever name we care to call the great all-embracing power which we all sense more or less keenly, may rather be likened to a mountain which is approached from all directions by a multitude of travelers who are all intent upon climbing it. As they see it from various angles, the mountain (God) appears different to each and the path (religion) he is taking seems the straightest and best. He thinks his view is unequalled and his path the surest. But that is while they are all in the lowlands. As they ascend the mountain they will see that there are many paths leading upwards and when they gain the top they will find that all the paths converge there in the one reality, GOD. Then they will also see that it does not so much matter what we believe as how hard we climb, and they will shout to those below, “Don’t bother about the Baptists or Methodists Or Buddhist or Christian Scientists or Salvationists; their path is leading up here just as yours is. Don’t spend your time in proselyting among the others. They are climbing just as you are. Call all your

missionaries home and attend to your own climbing. Devote all your energy to helping those that are on your own path and let the rest do the same. Then you will all make more progress and be better friends. By minding your own business and respecting the religious views of others, by giving them credit for sanity and sincerity where they differ with you and by speeding them onward in their chosen path with your blessing, you will help both yourselves and them to reach the Kingdom of God, which is the goal of all”

If the attitude of the Churches can thus be changed from mutual distrust to mutual appreciation and helpfulness, if the differences can be forgotten and the common aim kept in view, we shall soon see a revival of religious sentiment on such a scale that it will surpass the hopes of the most optimistic, for *it is not sectarian views of God that hinder the soul growth of man so much as it is the sectarian view of other sects.*

Our Daily Bread

By Myrtle Reed

Taken from *The Master of the Vineyard*
G. P. Putnam’s Sons, Publishers

I HAD a strange dream which now seems significant. I thought I was in a great factory somewhere that was given over to the weaving of cloth. It was well equipped. There were innumerable orders waiting to be filled and there were plenty of people to work, but nothing was being done.

The floor was covered with rubbish. The windows were thick with dust and cobwebs. Where there were artificial lights they were flickering disagreeably because they were choked with dirt. The machinery creaked abominably and the air of the place was foul beyond description. Meanwhile orders accumulated but the people stood around and complained. Some of them were gathered in groups, arguing. Others sat on dusty benches, singly or by twos, with discontented, unhappy faces. Some were angry and others only hopeless, staring straight ahead with eyes that did not see.

It seems that no one was satisfied with his lot and each was eager to change with someone else who also wanted to change, but not with him. The women whose duty it was to scrub floors wanted to work at the looms, but those at the looms aspired to the big airy room where the bolts of cloth were measured and rolled up.

The men who had been told to wash windows wanted to make patterns; the man in charge of the ventilating apparatus wanted to work in the office; and the man who was in charge of the office, weary and jaded beyond all power of words to proclaim, wanted a place at the loom and a pay envelope every Saturday, instead of a commission upon his sales.

Those who were supposed to weave blue cloth with white dots upon it wanted to make white cloth with blue dots upon it, but it seemed there was no market for the white cloth with the blue dots and they could not be made to understand it.

The boy who attended to the door of the factory wanted to keep books in the office; the men who were supposed to work in the shipping room wanted to cut out the samples that were sent to different firms to order from; the girls who wrote letters and filed the correspondence wanted to draw designs for new patterns.

The man who did the designing was complaining of the headache and wanted to be door-keeper that he might have the pure, fresh air. The man who was supposed to oil the machinery wanted to wash the windows. He said it was a cleaner job; and the messengers were tired of going back and forth all day. They wanted to sit quietly and write letters.

Suddenly an imperious voice called out, "Each to his own work." They hesitated for a moment, then obeyed and presently everything was changed from confusion and disorder, resolving itself into perfect harmony, for each one was doing his own work and doing it well.

And as they worked, the spirit of Love came among them, and the workers began to sing at their tasks. Each one not only did his own work but helped his neighbor with his. They became eager to do all they could instead of as little as they might and still escape censure, and the face of each

one was shining with joy.

When I awoke, I was saying, "Each to his own work." For some time I did not know it was only a dream; but gradually the meaning of it all became clear. Did you ever stop to think that the Millennium could be brought about in less than one hour if each did his own work well and in a spirit of love? It is we ourselves who are out of harmony, not things as they are, and having once attained harmony, everything will become right.

There is a wonderful lesson in this little dream, which everyone may well take to heart. It is pitiful to see the unrest there is among humanity just because of this discontent and the desire to do someone else's work. Department stores and large corporations hire employees by the many thousand every year when the vacancies can only be numbered by the hundred, and the same unrest is felt in the shop where there is only one employee or where the only one is the owner of the business himself. He also thinks that it would be nicer to work at the work someone else is doing. Has it ever struck you that the way and the attitude in which one earns his daily bread is so much more important than the physical work he does to accomplish that object? We are placed here in life's great school in order that we may learn certain lessons, and if we are constantly running away from the experiences which are before us, how can we ever expect to achieve success?. If a boy started to learn the watchmaker's trade today and next week went over to a shoemaker shop to learn there, then to a paperhanger or any of the other trades, in succession, would he ever become a tradesman? It is similar in all other walks of life; we must devote our energies to mastering whatever we undertake before we can really be of use in the world's work, and this world's work, no matter how material it may seem, is really conducive to soul growth in one way or another, whether we see it or not; therefore we should try to cultivate the attitude of Paul:

"In whatsoever state I am, therewith to be content" and to do our work each day to the very best of our ability, so that at night we may lie down with the feeling that we have done a good day's work well, instead of running away from the experiences that we should have met and faced.

Maria Mantellata

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

BLANCHE CROMARTIE

PART II

HOW often his heart had longed to do something for Mary—something real, something of true sacrifice, something far greater than setting up a vase of sweet pinks or a twinkling taper before her, and now—oh, unbelievable joy! his heavenly Lady had come to claim his service.

He leaped from his bed clad in the monastic habit in which he always slept and followed his celestial visitant. Round the cloisters and through divers passages in the precincts of the church they went, the Virgin, sailing stately on and apparently quite familiar with the way. Down some steps, under an archway and along a covered passage to the right Settimo followed her until they emerged at the Western portico, lofty, spacious and many pillared, recalling, in its classic style, the pagan temple that had once stood there to be finally dishonored, dismantled, and robbed to embellish a Christian fane.

This portico, partially sheltered on one side by the walls of a modern chapel projecting from the main body of the building, and completely defended from the easterly gales by the church itself, afforded a measure of protection which had long made it a night refuge for the homeless, just as today they sleep on the steps of the *Gesu* at Rome.

Oddly enough, the waifs who betook themselves to Lucina belonged entirely to one sex. Why it was or how it had come about no one could tell, nor has anyone satisfactorily accounted for it, but it was common knowledge that the destitute from the city who sought this harbor of refuge were without exception women and very many of them—mothers.

The marble steps were cold indeed and frosty breezes whistled round the tall Ionic columns, but still there was a roof over their heads and security against the east wind.

The majority of the melancholy crowd would be

off betimes but some would occasionally linger round the steps on a festival morning and be gladdened by an alms of the smallest copper coin; the church's protection to these poor outcasts ended with their toleration in the portico. It had never occurred to the paroco that these fugitive night birds were any concern of his.

If the priest's mind had not been so completely absorbed by the thought of the Blessed Lady he followed, he would have been conscious that the wind which whirled into the portico, howling round its pillars and under its coffered ceiling, was exceptionally cruel and piercing. Down from the snow-topped Apennines it swooped with a velocity too great for it to lose a single degree of biting intensity in its descent. Never had mountain blast bared a keener tooth, as it were a pack of wind-wolves launching themselves upon their prey.

The portico was crowded with women whose half-starved frames in their threadbare coverings were so many helpless victims for lithe ice-king's pack to batten on. The clouds drifting rapidly across the face of the moon allowed her beams to fall at intervals between the pillars, and by their light Settimo could see that the interior of the portico was dense with human forms, some sitting in huddled groups with arms around each other's necks, embracing one another for warmth; some lying extended upon the cheerless stones as if the finger of death had already been laid upon them; while others leaned against the great church doors and cowered into the least exposed corners, a privilege mutely yielded to them by the rest. These last were the mothers with young children in their arms or infants cuddled to their breasts. All these women were the poorest of the city, wreckage of man's avarice and lust, but their hearts were not so seared as to forget the sacred rights of motherhood; those without children interposed their nipped and shrunken bodies to screen the mothers from the wind.

The Blessed Lady neither spoke nor turned; with the same stately gliding motion, she mounted the broad steps leading to the portico and went in among the melancholy band assembled there. Up two steps the paroco followed her unwaver-

ingly: there he stopped. A moment before all had been plain and distinct; his Vision of the Virgin clear as sunlight; his call to follow her as clear; but now he was at a loss. Mary Virgin, ever carrying the heavenly child in her arms, had entered the portico and was lost to his gaze in the deep shadow, hidden by the group of women crowding round; for they all rose when she came and stood around her, gaunt and spectral in the moonbeams or vaguely divined in the black shadows of the columns.

Padre Settimo peered into the gloom, seeking his Blessed Lady but not discerning her; and standing there he noticed the freezing temper of the wind which blew through his coarse habit, and—I know not, perhaps some sweet quality of sympathy newly quickened within him made him understand something of the anguish and need of a mother and her child unhoused in such a season of frost. But it was still of his Lady that he thought, and his first idea was to get her back quickly into her accustomed place, enthroned within her shrine.

His thoughts ran swiftly and his wizened body ran swiftly too. Hurrying into his cell, snatching the big church keys from the nail where they hung; running back to the church (not by the way Maria Vergine had taken but by the vestry door and back through the black glooming space of the nave with only the glimmer of the lamps which hung before the Blessed Sacrament and in the chapel of our Lady to guide him), he sped on his errand of love. His bare feet pattered noiselessly over the marble pavement; the thick walls shut out every sound of the assailing winds; darkness, silence, mystery, shrouded all; but the paroco heeded none of these.

The great key turned in the lock and the heavy door swung back admitting a gust of wind. From the open portal the priest strained his eyes to discover the Blessed Mother and Child that he might escort them into shelter and safety. There indeed she stood, carrying the child Jesus, and he meekly held the door for her to pass in: to the others he had not cast a thought, his only object being to single out Mary and Jesus. But what was this! Every woman there was Mary—bedecked and crowned,

and every woman a mother carrying the heavenly child, and they all passed by him into the church, Mary and Jesus, Jesus and Mary, a stately company, till the last had gone in and the portico was deserted. Then Padre Settimo shut the door in the teeth of the gale and all were safe within; no wind-wolf could pierce the massive walls of Santa Maria Lucina.

Padre Settimo paused to rejoice in this consoling thought, but its consolation was fleeting; the gale was excluded, true enough, but what of the brooding cold in the unheated church where the marble floor and pillars seemed to breathe out the concentrated chill of all the winters that had passed over them since Juno or Lucina had been worshiped there.

Warm clothing was what the Blessed Babe and Mother needed now. The paroco had an inspiration. Flitting along the familiar aisles, he hurried back to the vestry, kindled a lantern from one of the altar lamps and then, fumbling with numbed fingers at the ponderous lock, he contrived to open the great chest, covered with bull's hide and studded with nails, which occupied a recess. Its lid when thrown back disclosed a pile of crimson hangings carefully folded, the joy and pride of Santa Maria Lucina, for on the great holy days the paroco and sacristan used to bring them out and suspend them from the capitals of the antique columns, eight on either side, which flanked the nave of the church. Long and wide they were, substantial too; relics of prosperous times. Padre Settimo laid the topmost over his arm and hastened back into the big church, now no longer dark and silent but bright with a strange starry radiance and thronged by noble persons—by many a Mary crowned and brave, and many a child Jesus with coronal gleaming from his baby brow.

Casting down his burden before the nearest of these glorified creatures, Padre Settimo fled back to the vestment chest to return as quickly as he might bearing another armful of hangings weighty as the little man could carry. Soon all the curtains had been distributed, and though there were but sixteen, they made ample covering for everyone harbored within the basilica. Once enveloped in

these warm folds, they all fell asleep, mothers and children.

Then a great awe fell upon him, a realization of their holiness and sanctity so deep and heartfelt that all he could do was to creep softly away and leave them—holy beings in a holy place.

Coughing, grumbling, and emitting many a pious substitute for a swear, Marzaccio dragged his ungainly form down the winding stairway of the turret where he had just rung the morning Angelus. It still wanted nearly two hours before sunrise but the moon at her full was shedding a pallid light. Save for her broad silver shield the sky was bare. The wind had fallen a point or two but its stinging keenness presaged snow; a bank of leaden-hued clouds on the horizon told the same tale.

The musical cadence of the bell sounded over the sleeping village, expanded over the surrounding country and died away in melodious echoes amid distant hills and valleys. Its summons was to watchfulness, purity, obedience, service; its message unjangled by the spirit in which it had been sounded by Marzaccio's unwilling palm. Marzaccio paid it no heed, but in crossing the vestry his eye was caught, his footstep arrested by something wholly unexpected and almost incredible, for the feeble light he carried chanced to fall on an object which startled him so violently that he nearly dropped his lantern. What he had glimpsed was nothing less than the lid of the vest-

ment chest gaping its widest, revealing an empty interior.

The precious crimson hangings, the pride of Marzaccio's heart and nigh the sole festal furnishing of which Santa Maria Lucina could boast—were gone. The coffer was bare. 'The horror-struck sacristan rushed from the vestry into the church holding the lantern above his head to discover if the thieves were there.

"Murder!" "Sacrilage!" "Thieves!"

His hoarse, discordant cry, caught up by attentive echoes, was wafted from pillar to pillar and from arch to arch it reverberated along the ceiling of the nave, and rising to the dome died away in weird mutterings and whisperings.

But these were not the only sounds that answered him. From the steps of the chapel altars; from the nooks of the confessionals; from many a niche and corner, there arose a murmur and a rustling; shadows stirred everywhere; and out of the brooding darkness took shape and arose—a mysterious company of sleepers; as if Marzaccio's voice had been the last trump summoning slumbering souls to rise and meet their doom.

Marzaccio's heart stood still; sweat broke into beads upon his forehead; his hair fairly bristled. Seized by deadly panic, he turned and fled headlong from the church, flinging down his lantern as he went.

(Continued next month)

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Question Department

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Celestial Visitors

Why is it that clairvoyants give such differing views and ideas of what they see in the invisible worlds that it is utterly impossible to reconcile their accounts?

Answer. This question has been thoroughly explained in the *Rosicrucian Cosmo-Conception*. It hinges to a considerable extent upon the fact that in the invisible world forms are so plastic that they can change their shape in the twinkling of an eye, thus giving the untrained seer an entirely wrong idea; hence, training is absolutely necessary to observation there as here, but you are mistaken in the idea that *all* disagree.

There are a considerable number of people who have developed the spiritual sight, or perhaps have acquired it involuntarily, but who nevertheless see things alike and thus corroborate one another's statements. We have, for instance, before us the review of a book written by a hospital nurse who has been present at many deathbeds and there observed exactly the same thing that we have written in our various books for the last ten years.

The book is called *The Ministry of Angels*, a term which the author applies to all who have passed beyond the veil and not only to the great Hierarchy next above humanity as the term is used in the *Rosicrucian Cosmo-Conception*; but apart from that the book is full of experiences which have been duplicated by the writer in hundreds of thousands of instances. We may take a few instances from the resume of this book, given in *The Occult Review*, to show the similarity of the experiences of this lady with our teachings as set forth in the Rosicrucian literature.

When she was about eighteen years of age, a girl friend called Maggie was suddenly taken very ill

and died in her arms. Immediately after her heart had ceased to beat, she says, "I distinctly saw something in appearance like smoke or steam as it rises from a kettle in which water is boiling ascend from her body. The emanation rose only a little distance and there resolved itself into a form like that of my friend who had just died. His form, shadowy at first, gradually changed until it became well defined and clad in a pearly white cloud-like robe, beneath which the outlines of the figure were distinctly visible. The face was that of my friend, but glorified with no trace upon it of the spasm of pain which had seized her just before she died."

This is just as we have taught: At the moment of death, when the silver cord has been ruptured in the heart, the vital body rises out through the sutures in the skull and hovers a few feet above the body. Writing on the subject of deathbeds of the patients she nursed, she remarks that often, irrespective of the physical condition or frame of mind of the dying, just before the end came they would seem to recognize someone who was not of those at the bedside and who was unseen by them.

"I have seen," she says, "a woman who had been in a comatose state for hours, suddenly open her eyes with a look of glad surprise, stretch forth her hands as though to grasp invisible hands outstretched toward her, and then, with what seemed a sigh of relief, expire. I have seen a man who had been writhing in agony, suddenly grow calm, fasten his eyes with an expression of joyful recognition on what to those observing him was only vacancy and, uttering a name in tones of greeting, breathe his last breath.

"I recall the death of a woman who was the victim of that most dread disease, malignant cancer. Her sufferings were excruciating and she prayed

earnestly that death might speedily come to her, and in her agony suddenly her suffering appeared to cease, the expression of the face which a moment before had been distorted by pain changed to one of radiant joy, leaping upwards with a glad light in her eyes, she raised her hands and exclaimed, "Oh, mother dear, you have come to take me home, I am so glad," and in another moment her physical life had ceased.

At first the author was not able to see these invisible beings herself, but gradually she developed the spiritual sight, so that she actually did see those who came to meet the dying from the realms of spirit life and to welcome them into another state of existence.

"The first time I received the ocular proof," she says, "was at the death of L., a sweet girl of seventeen, who was a personal friend of mine. She was a victim of consumption, she suffered no pain, but the weariness that comes from extreme weakness and debility was heavy upon her and she yearned for rest.

"A short time before she expired I became aware that two spirit forms were standing by the bedside, one on either side of it. I did not notice them enter the room, they were standing by the bedside when they first became visible to me, but I could see them as distinctly as I could any of the human occupants of the room. In my own heart I have always called these bright beings from another world *angels*, and as such I shall hereafter speak of them. I recognized their faces as those of two girls who had been the closest friends of the girl who was dying. They had passed away a year before and were then about her own age.

"Just before they appeared, the dying girl exclaimed, '*It has grown suddenly dark*, I cannot see anything'; but she recognized them immediately, a smile beautiful to see lit up her face; she stretched forth her hands and in joyous tones exclaimed, 'Oh, you have come to take me away; I am glad, for I am very tired.'

"The two angels extended each a hand, one grasping the dying girl's right hand, the other her

left. Their faces were illumined by a smile more radiantly beautiful even than that of the face of the girl who was so soon to find the rest for which she longed. She did not speak again but for nearly a minute her hands remained outstretched, grasped by the hands of the angels, and she continued to gaze at them with the glad light in her eyes and the smile on her face. The angels seemed to relax 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 another moment she was what the world calls dead. But that sweet smile with which she at first recognized the angels was still stamped upon her features."

You will notice that in this last instance the dying girl speaks about the room growing dark, and these and many other facts are taught in the *Rosicrucian Cosmo-Conception* and elsewhere in our literature. So far as we know, nowhere else has such thorough and definite information been given concerning the passage of the spirit from the land of the living to the land of the living dead.

The author comments on the materialistic attitude of relatives and friends when brought face to face with the presence of death, and she frequently felt keenly the hopelessness of convincing them of the reality of what she herself was able to witness. In the above instance, the father of the girl was an entire skeptic and had convinced himself that there was no future life. His daughter's last words, the smile that lit up her face as she recognized the girl friends who had come to take her spirit away, he regarded as evidence of a disordered imagination. It was not, however, always so. In the case of a patient who was dying of pneumonia, his wife was seated by his bedside and he called her to draw her attention to their little boy who had died at the age of five or six years and who was waiting for him. "Look, how he smiles and holds out his hands to me," he exclaimed, "cannot you see him?" Though she could not see him like her husband she remarked afterwards, "I am very glad that he saw B. before he died. I shall now be able to think of them as always together and happy, and when I receive my own summons I

know they will both come for me.”

Eventually our hospital nurse gave up her hospital work and took up private nursing. On one occasion she accompanied a friend to the house of a lady who had been an invalid for many years and needed a nurse. It was her friend, however, who was engaged as the nurse. “When I met her, my heart went out to her at once,” says the author, “for in a moment there were revealed to me the depth and tenderness of her saintly soul, how I know not, I cannot explain it; this woman, I said to myself, is the friend I have long been seeking and the great hope came to me that I might win her friendship.”

The aspiration was not realized in this world, however, but was destined to receive satisfaction in one of those strange friendships in which one of the two friends is on this side of the veil and one on the other. “In course of time,” she writes, “quite a very little time after her death, she became more intimately my friend than any friend I had who belonged to this life. When she appeared to me it was not to vanish almost immediately but to stay with me and converse with me as plainly and naturally as could any human being. When she was with me I could see her as plainly as I could see any of the every-day objects of life, and she disclosed to me an individuality just as pronounced as that of any person possessed of strong characteristics who still dwelt on this earth.” By means of this lady whom she came to look upon as her guardian angel, she was taken in trance to visit many scenes and people in the other world and in particular describes her visits to what she terms the heavenly garden and her friend’s rest chamber there where she came to rest and meditate.

We may regard these descriptions as symbolic, but experience is none the less experience and sensation none the less sensation, though we thus describe it. Symbolism is in fact in many cases the means by which certain emotions are interpreted by our consciousness which would be unable to realize them in any other form. “My guardian angel,” our author writes, “led me through one of the entrances and I found myself in a spacious chamber filled with a subdued light and in which the various shades of color were blended in such

perfect harmony that it impressed one as some beautiful and soothing music made visible. The walls were hung with cloud-like draperies in which greens, pinks, crimsons and golds were blended so artistically that there was nowhere a jarring note of color, but the draperies were unlike any of earth’s fabrics. They were distinctly visible to me but they offered no resistance to my touch; it was like thrusting my hand into a cloud. In the chamber there were several couches that displayed the same soothing, harmonious coloring. Many plants and beautiful flowers were bestowed about the place. “This,” said my guardian angel, “is my rest chamber where I come to rest and meditate, and you shall come here and rest with me often.”

This region, the Summerland of the Spiritualists, with its houses and flowers, its garden of rest, has also been described in the *Rosicrucian Cosmo-Conception* and other places. Thus all along the line there is perfect agreement between this particular author and the present writer as to facts and observations regarding death and the invisible worlds.

Then we are told that she was taken thence by her friend to visit the toiling millions in some city of the earth to whose sufferings the dwellers in the heavenly garden went to minister. Here she visited a factory and observed that she and her companion passed through walls and partitions as they went from one department to another of the huge building, neither brick walls nor steel beams offering the slightest resistance to their bodies. “I often used to wonder,” she remarked, “how spirits entered houses and rooms in which no doors were opened, and how they left them when all exits were closed.” Now she appeared to understand what to us on earth are solid walls appear, when approached close by one in the spirit body, as though composed of something like fog, and to the passage of the spirit-body through them, they present just as little impediment as does fog to the passage of the physical body. Many things, she observes, that are insoluble mysteries to the human understanding, appear just as little mysteries to the spirit faculties as seem to us here the common things and experiences of everyday life. To find

one's progress here stopped by a brick wall occasions no surprise, and similarly it occasions no surprise to one in the spirit body to find that the brick wall presents no impediment. We come here to a problem of the fourth dimension which puzzles many in this world and on which this curious record which in part reads like a phantasy of fairyland, throws some strange sidelight. This also has been covered in a number of places throughout the Rosicrucian literature.

Another incident of a somewhat similar character, in the light it helps to throw on this strange mystery of interpenetrating planes, is given towards the close of this narrative. In one of her visits to celestial regions our author makes the acquaintance of a man she terms the mentor. The mentor gave her a bouquet of flowers which she desired to take with her to earth. "When I returned in my spirit body to my home," she says, "I placed them in a vase, but when next morning in my physical body I went to look at them I discovered that though I could see them as plainly as when the mentor had handed them to me, and could still smell their exquisite fragrance, they were not palpable to my touch, my hands passed through them as they would through a ray of light, and still they remained unbroken with not a single petal deranged: Save myself, no member of my household could see them or smell them." "The angels," she adds, and here is a very curious point, "who visit me in my house can handle them as we do earthly flowers, but the latter, of which I always have some in my house, they cannot handle; they see them just as I see them but they offer no resistance to their touch."

She asks in bewilderment, "which is the world of solid reality, and which of intangible appearances, our world or the spirit world?" These points have also been covered in the Rosicrucian literature, and we would refer our readers to the story called "Facing the Firing Squad", which appeared in the November, 1917, number of *Rays From the Rose Cross*, and gives a description of the last hours of a spy, how he meets death and after the

transition visits a sister. During the journey to his sister's home thousands of miles from the place where he met his death, it puzzled him that the air seemed to be peopled with spirit forms floating through the air just like himself and the Rosicrucian who accompanied him. 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 grasping her form went right through it*. Again he turned to the Rosicrucian and asked the question, what should he do to make himself felt, for this impalpability of a so-called solid body again nonplussed him. The directions were given and the method used by the living dead to attract attention of those in the physical worlds described.

And so there are a thousand and one points of agreement between a number of people who are capable of functioning both in the visible and the invisible worlds. Moreover, this war is greatly increasing the number of those who can perform this feat and eventually we shall all be able to do so, from the least to the greatest; it will be as normal a faculty as sight or hearing. Thus, gradually, we are becoming more and more acquainted with the invisible worlds and the points of agreement are already far in excess of the points of divergence; hence there should be no difficulty in accepting the stories from the unseen on that account.



The Astral Ray

* * * * *

Leap Year

DURING recent years the calendar has been the subject of a great deal of discussion, and bills have been introduced in various legislative bodies to reform it. The chief objections are that all of the months are not of the same length, that the days of the week do not fall on the same days of the month in successive years, and that all those holidays that occur at specific dates fall on all the days of the week in the course of a few years. This confusion arises from the fact that our present Gregorian Calendar is based on the motions of both the Sun and the Moon, there being thirteen lunar months but only twelve solar months in the ordinary calendar year. When we go back into history we find that the seven-day period which we know as the week was used in the distant past by the Brahmans of India. It is also found in the calendars of the Jews, the Egyptians, the Arabs and the Assyrians; and various systems of measurement were in use, based upon the motion of the moon, from new moon to new moon, an interval of about twenty-nine and a half days.

Why There Are Seven Days in the Week

It may be inquired why there are precisely seven days in the weekly period and if we wish to find the answer we must go back to the beginning of things as shown in the *Rosicrucian Cosmo-Conception*, pages 410 and 411, where we read

that:

“The great creative Day of Manifestation is embodied in the names of the days of the week, for our week-days have been named after the evolutionary stages through which the virgin spirits pass in their pilgrimage through matter.

<i>Day</i>	<i>Corresponds to the</i>	<i>Is Ruled by</i>
Saturday	Saturn Period	Saturn
Sunday	Sun Period	The Sun
Monday	Moon Period	The Moon
Tuesday	First half of the Earth Period	Mars
Wednesday	Second half of the Earth Period	Mercury
Thursday	Jupiter Period	Jupiter
Friday	Venus Period	Venus

The Vulcan Period is the last Period of our scheme of evolution: The quintessence of all the preceding Periods is there extracted by the recapitulation of spiral after spiral. No new work is done until the very last Revolution on the very last Globe, and then only in the Seventh Epoch. Therefore, the Vulcan Period may be said to correspond to the week, which includes all of the seven days.

The claim of astrologers that the days of the week are ruled by the particular planet for which they are named is well-founded. The ancients were

also familiar with this occult knowledge, as is shown in their mythologies, in which the names of the gods are associated with the days of the week. Saturday is plainly "Saturn's day"; Sunday is correlated to the Sun, and Monday to the Moon. The Latins call Tuesday "Dies Martis," which obviously shows its connection with Mars, the god of war. The name "Tuesday" is derived from "Tirs-dag," "Tir," or "Tyr" being the name of the Norse god of war. "Wednesday" was "Wotensday," from Woten, also a Norse god; it is called "Dies Mercurii" by the Latins, showing its association with Mercury, as given in our list.

Thursday, or "Thorsdag," is named for "Thor," the Norse god of thunder, and is called "Dies Jovis" by the Latins, after the thunder gods "Jove" and "Jupiter."

Friday is named for the Norse goddess of beauty, "Freya," and for similar reasons, the Latins call it "Dies Veneris," or day of Venus.

The days of the week are thus named after the planets in the heavens of our solar system because these are the bodies of great planetary spirits who are at the present time directing the evolutionary process of humanity. This seven-day period cannot be changed or altered in any manner so long as these seven great Spirits Before the Throne hold sway. Had there been fewer, we would have had fewer days, and had there been more, the period would have been longer.

Furthermore, since the number three hundred and sixty-five, which constitutes the days in a year, is divisible only by five and seventy-three, it would be necessary to have five days in the week in order to have an even number of weeks in the year. Hence this is impossible.

Starting with the seven-day period, the next step in the scale of measurement is the lunar month, from new moon to new moon, an interval of about twenty-nine and a half days. But it was soon found by the nations of antiquity that this measurement was not accurate in determining the seasons, for by the use of this system the seasons did not fall in the same months. So in order to prevent their gradually making the round of the whole year, it became necessary to make an adjustment.

For this purpose the Jews and Greeks intercalat-

ed a month from time to time during the lunar cycle of nineteen years. Among the Romans these intercalations were in the hands of the pontiffs, who had sole charge of the calendar, and they sometimes used this power for the gratification of their friends. They lengthened or curtailed the year in order that a magistrate or farmer of the taxes might enjoy a longer or shorter lease of office than was permitted by law, and without regard to the unsettlement of the seasons.

Therefore, at the time when Julius Caesar became dictator, the Spring Festival occurred in the nominally summer months, and to clear away this confusion, he, with the help of Sosigenes, an Alexandrian astronomer, undertook a reform of the calendar, about 46 B. C. This year he made to consist of four hundred and forty-five days and the succeeding years of three hundred and sixty-five days. He then was the first one to inaugurate leap-year in that it was decreed that every fourth year was to consist of three hundred and sixty-six days. He also changed the length of the months so that they have from twenty-eight to thirty-one days each, and in honor of himself he changed the month following June to July.

But the pontiffs again confused his methods by making every third year leap-year until the year now called 8 B. C., when three leap-years too many had been reckoned; therefore Augustus ordained that there should be no leap-year for twelve years, which, according to the Roman way of counting, would make leap-year occur in 4 A. D. At the same time Augustus gave his own name and added one day to the month following July. This one day he took from February.

But though the Julian calendar came nearer to being correct than previous attempts it was not quite accurate, and though it is minute, the annual error accumulated as the years rolled on until in the year 1582, Pope Gregory published a bull annulling 10 days, and in order that the same errors might not creep in again, he also ordained that three of the leap-years which occur in four hundred years should be considered common years, and selected the years to be reduced to common years as those which closed the centuries and are not divisible by four hundred. Thus 1600 was a leap-

year, 1700, 1800 and 1900 were common years and the year 2000 will be a leap-year, and so on.

This method of adjusting the days of the year is called the Gregorian calendar or the "new style" and has been adopted by all the civilized Western countries except Russia, Greece, and a few small states under the dominance of the Greek Church, which still hold on to the Julian Calendar, called now the "old style." At the present time we only allow the error to reach one day and then correct it with our leap-year. There is, however, still a very minute error, but this will not amount to a day until more than three thousand years have elapsed.

Thus we have broken away from the "moons" of which the Old Testament is so full and have fairly well reconciled the calendar with the varying motions of the Sun and Moon. But even with all our modernity, our feasts and holidays are often variable on account of the difference in the orbital speed of the Sun and Moon; notably is this the case with Easter which, for esoteric reasons, changes over a number of weeks, as outlined in our various articles on that subject in previous issues of this magazine. Therefore, as already said, there is dissatisfaction with this measurement of time, and attempts are being made to change it, as also stated.

The Proposed New Calendar

There are fifty-two weeks and one day in the ordinary year of three hundred and sixty-five days. One of the proposed changes is that there be first three months of four weeks each, then a week not belonging to any month, then another three months of four weeks each and another extra week, and the same repeated twice more. This makes in all twelve months of four weeks each, and four extra weeks. One day will remain to fill out the year. It has been suggested that Christmas be this day and that it be regarded as belonging neither to any month nor to the last extra week. In leap-years a second extra day would have to be added.

This system has some important advantages. If the first day of the first month were Monday, the first day of every month in the year would also be Monday. In fact, any date in the month would fall on the same week-day for all months and for all years; all holidays which occur on specific dates in the month would al-

ways fall on the same day of the week.

For example, the Fourth of July would always come on Thursday; the holidays would naturally be computed, so far as possible, into these four weeks and it will be noticed that a considerable number of those which we now have fall in or near them. If the system were adopted, its simplicity and uniformity would probably make men more efficient in business and other enterprises than they are now, for they would not be disturbed by so many interruptions.

The chief objection to the proposed change is that having the extra day at the end of the year, or two days as in the case of leap-years, which are supposed not to belong to any day of the week, the succession of the Sabbath every seventh day would be broken and, in the minds of a great many people, this would be a fatal objection to the proposal which is otherwise sensible and meets the demands of the world at the present time.

The Doctrine of Delineation in a Nutshell

STUDENTS of the Stellar Science will find the following Table very useful in delineating horoscopes, for though the planets confer many more characteristics than there mentioned, the following key-words give in a succinct manner the quintessence of the characteristics conferred by each planet, according to whether it is well or ill aspected.

When the student has mastered the meaning of the positions and aspects of the various planets as given in *The Message of the Stars* he may with the greatest of ease give a good delineation of the effect of each aspect by combining the key-words in this Table and elaborating upon them. For instance, if reading a horoscope where the Sun is trine Saturn, put down the description given in the table as follows:

"The vital, venturesome and authoritative Sun" trine "the deliberative, persevering, tactful, cautious, methodical, thoughtful and thrifty Saturn" (then elaborate) "will give John a tenacious hold on life and endow him with both courage and cau-

tion, so that while he may seem venturesome at times he will always carefully calculate the obstacles to be overcome and not attempt anything foolhardy, but accomplish his object when he has once decided to go ahead. He will be systematic, orderly and methodical, also persevering in whatever he undertakes after due deliberation and forethought; hence his efforts will generally be brought to a successful issue. In dealing with others he will be thoughtful and tactful, hence usually able to obtain his desires by diplomacy. On account of these qualities he will be generally successful in life and he will lay up a fair fortune, for Saturn is also the planet of acquisitiveness.”

In a similar manner students may combine the key-words of all the other planets and aspects from this Table and elaborate on them as they can. This will enable them to give a good reading of any horoscope with a little practice. For further practical demonstration of this method students are advised to study the children’s horoscopes in this magazine where the writer makes use of it every month. These horoscopes are a mine of instruction which no student desiring to perfect himself in the stellar science can afford to be without.

Table of Planetary Key-Words

- ☉ ✕ Δ The vital, venturesome and authoritative Sun.
- ☐ ♂ The lazy, ambitionless, and cowardly Sun.
- ♀ ✕ Δ The harmonious, artistic, beautiful, lovely, and suave Venus.
- ☐ ♂ The dissolute, sensual, vulgar, slothful, and lazy Venus.
- ☿ ✕ Δ The quick-witted, versatile, eloquent, literary, and dexterous Mercury.
- ☐ ♂ The restless, profane, gossipy, demagogic, dishonest, untruthful, and clumsy Mercury.
- ☾ ✕ Δ The magnetic, imaginative, plastic, and changeable Moon.
- ☐ ♂ The negative, dreamy, vacillating, visionary and worrisome Moon.
- ♄ ✕ Δ The cautious, deliberate, methodical, persevering, thoughtful, tactful and thrifty Saturn.

- ☐ ♂ The malicious, materialistic, melancholy, pessimistic, obstructive and worrisome Saturn.
- ♃ ✕ Δ The law-abiding, conservative, reverent, optimistic, opulent and benevolent Jupiter.
- ☐ ♂ The bombastic, ostentatious, prodigal, indolent and lawless Jupiter.
- ♂ ✕ Δ The enterprising, energetic, enthusiastic, and constructive Mars.
- ☐ ♂ The egotistic, discordant, destructive, passionate, impulsive, and hot tempered Mars.
- ♅ ✕ Δ The advanced, independent, original, liberty-loving and inventive Uranus.
- ☐ ♂ The licentious, unconventional, fanatical and irrepressible Uranus.
- ♆ ✕ Δ The occult, prophetic, inspirational, spiritual, devotional and musical Neptune.
- ☐ ♂ The fraudulent, deceptive, dishonest, and mediumistic Neptune.

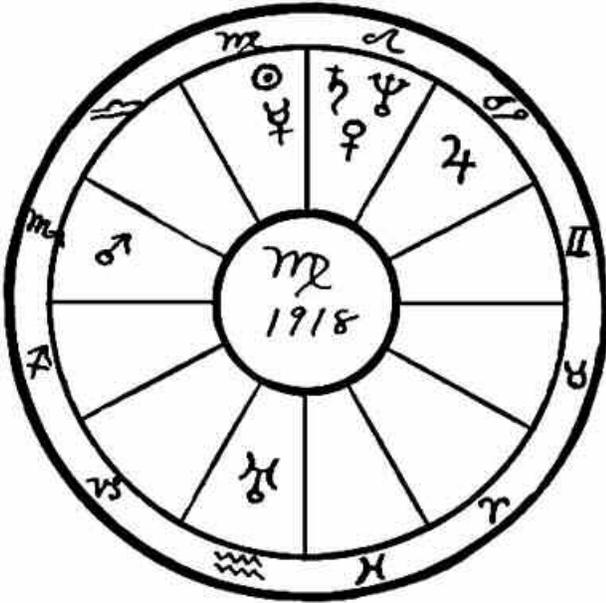
The Children of Virgo

Born August 24th to September 23rd, Inclusive

THE children of Virgo are usually endowed with a high order of intellect, a clear and logical mind, able to penetrate the secrets of nature by scientific studies of which they are very fond, provided Mercury the ruler is not too much afflicted, but they are also often cold and unsympathetic, critical and cruel in their judgment of others, particularly those who are subordinate to them and subject to their orders. They have a good memory and an equable disposition, are not easily aroused to anger, but when once stirred they are difficult to quiet and hold spite for a long time.

If Mercury, the ruler, is not afflicted, they learn with great facility. The study of languages is a special favorite with them, also hygiene and diet. These latter studies arouse them almost to fanaticism. Often they make this their vocation and life study with considerable success, as nurses, dieticians and hygienists. Virgo people also have a keen insight into investments and make fine bankers and brokers.

Usually Virgo people are best away from their kith and kin, for there comes at some time of life a period of listlessness and if they are babied by the sympathy of their friends there is grave danger that they may fall into the besetting sin of the Virgo character and become chronic invalids.



This year's children of Virgo will be more than usually bright, for the quick-witted, versatile, eloquent, literary and dexterous Mercury is exalted in Virgo, adding his rays to the Sun's rays and accentuating the influence of the Sun. These children will therefore be much inclined to scientific studies and mental activities, also to literature and language. They will be unusually eloquent in expression and dexterous to a degree.

The enthusiastic, energetic and enterprising Mars is now powerful in his own sign Scorpio in mundane trine to the optimistic, opulent, and philanthropic Jupiter, exalted in Cancer. This configuration will add vim, vigor, and vitality to this year's children of Virgo and tend to make them successful in life. In some of them the cruel and destructive strain engendered by the passionate,

destructive, and discordant rays of Mars, square Saturn, the planet of malice, melancholy, and pessimism, will rob life of much of its worth. The licentious, and unconventional, fanatic, Uranus in opposition to the slothful and sensual Venus, makes it important that parents should give them the most thorough instruction in the sanctity of the social structure and the sin of incontinence. Thus this tendency may be overcome in those who are fortunate enough to benefit by these predictions.

With respect to health, we find that the hot and inflammatory Mars in the sign Scorpio, which rules the generative and eliminative organs of the body, and square to Saturn, the planet of obstruction, in Leo, indicates that the heart and the before-mentioned organs are the weak points in the body. The heart will have a tendency to irregular motion, alternating between palpitation and stoppage, therefore these children should be carefully taught not to indulge in too strenuous games during the years of childhood when the organs are growing and gaining their strength. This will save them much trouble in later life, and minimize the evil effect of Saturn's rays in Leo. Mars in Scorpio and afflicted by Saturn's rays indicates for the girls difficulty in menstruation, varying according to the individual horoscope from a too copious flow to stoppage.

Therefore it is particularly necessary to give these children the proper instruction in sex hygiene, and prepare them so that should an unusual flow appear they may not in the beginning be unduly frightened but know whence and why this comes, also the proper measures to take to alleviate the condition. This position of Mars will bring to all of them, regardless of sex, some rectal trouble of an inflammatory nature, and it will therefore be the part of wisdom for them to abstain from eating heat-stimulating food, and condiments from childhood up. This method will probably eliminate a great deal of the trouble and suffering.

A little philosophy inclineth man's mind to atheism, but depth in philosophy bringeth mens' minds about to religion.—Bacon

Your Child's Horoscope

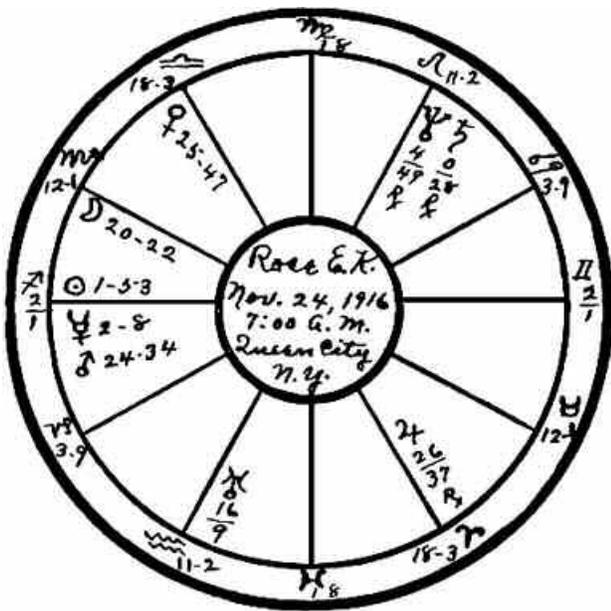
If the readings given in this department were to be paid for they would be very expensive. for besides typewriting, typesetting, plating of the figure, etc., the calculation and reading of each horoscope requires at least one half day of the editor's time. **Please note that we do not promise anyone 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.

* * * * *

Rose E. K., born Nov. 24, 1916, 7 :00 A. M.,
Queen City, N. Y.



At the time of Rose's birth, we find Mercury, the planet of mind, expression, and manual dexterity, trine to Saturn, the planet of concentration, forethought, caution, tact, and diplomacy. This gives Rose a deep, penetrative mind, capable of looking ahead, planning every step in life, so that she will always be able to do the right thing at the right time. It gives her a splendid memory, which is a very valuable asset in life, and also caution, tact, and diplomacy, so that she will not only look before she leaps but be able to gain her points in a most astonishing manner.

These qualities will make her well fitted to hold a very responsible position in life. She is sure to rise thereby and enjoy the respect and esteem of all

who know her. She will be rather serious even in childhood and show a preference for the company of older people. She will also be mechanical and clever with her hands.

Mars, the planet of energy, enterprise, and enthusiasm, sextile to Venus, the planet of beauty, love, and art, shows that though cautious and careful, Rose will be enthusiastic in both work and play, endowed with a keen business instinct, and capable of earning considerable money, but also free and generous with it to gratify her desire for dress, display, and pleasure. Bearing in mind the configuration between Mercury and Saturn, the planet of thrift and acquisition, it is safe to say that she will always save part of what she earns and see that it is well invested, so that there is sure to be a comfortable balance on the credit side of her bank book.

Mars is also trine to Jupiter, the planet of opulence, optimism, and benevolence. This adds to the testimony of the preceding aspects, giving Rose added executive ability, earning powers, vim, and vigor. It makes her more free, generous, ambitious, optimistic, and opulent, increasing the respect she will enjoy in the community.

We also find the vital, venturesome, and authoritative Sun trine to the deliberative, persevering, tactful, cautious, methodical, and thoughtful Saturn. This will endow Rose with both courage and caution, so that while she may sometimes seem rash she will never be foolhardy but will carefully consider the cost of a venture and gauge the obstacles; thus, she will surely gain her object. She will not use force, however, but tact, diplomacy, and perseverance. She will be very

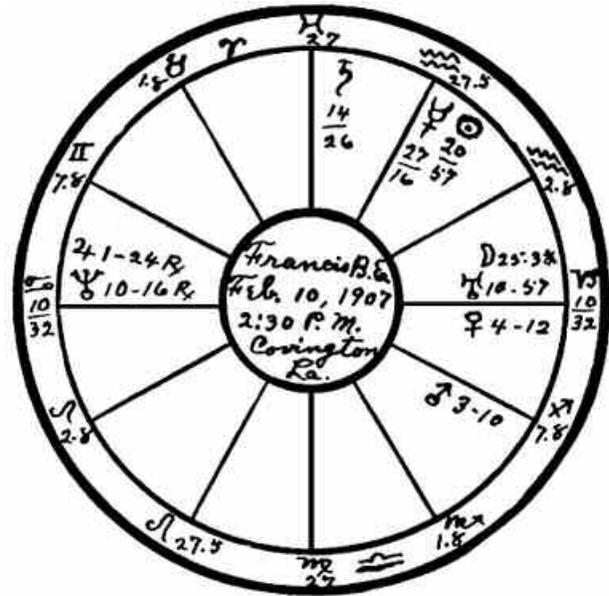
orderly, systematic and methodical, qualities which all make for success in life. The Sun attracts money, and Saturn, as already said, is the planet of thrift and he will help her lay up a snug fortune which will grow by careful investments.

That is the bright side of life, testified to by the several aspects outlined in the foregoing, but there is also a shady side to Rose's nature, as of every other human being. This is indicated by a negative, dreamy, visionary, vacillating and worrisome Moon, square to the unconventional, fanatical, and irrepressible Uranus, also by the malicious, melancholy, pessimistic, and obstructive Saturn, square the sensual and slothful Venus. This shows that under certain planetary conditions Rose may exhibit some of these undesirable characteristics, but as the good aspects are so preponderant and strong, there is no need of great worry on that score.

It will, however, be well to bear these matters in mind and order her education during the years of childhood in such a manner as to eradicate them as much as possible. For remember it is during the first years when the brain and mind are most plastic that the lasting impressions are made which remain all through life, and if you strive to teach her the right way of living, there is no doubt that it will at least have a considerable influence in life later on. Thus you will be helping her in a great measure to overcome her faults. And as there are four common or mutable signs on the angles, it seems certain that she is sufficiently plastic for you to do a great deal of good by the proper educational efforts.

With respect to health, we find the vital Sun trine to the persistent and persevering Saturn. This shows that whatever vitality she has will be conserved to the utmost and therefore she will have a strong, tenacious hold upon life. But Saturn is in Leo, the sign which governs the heart, and we may therefore look to that as the weakest point in the system. You should be careful not to allow her to overtax that organ by too strenuous exercise. If you teach her by precept and example to live a simple plain life, she will be much helped thereby.

Francis B. E., born February 10th, 1907, 2 :30 P. M., Covington, La.



At the time of Francis' birth we find the deliberate, persevering, tactful, cautious, methodical, and thoughtful Saturn trine to the occult, inspirational, spiritual, and devotional Neptune. This will give Francis the spirit of prophecy and devotion, inspiration and aspiration towards higher ideals. It will also make him philosophical and capable of deep concentration. The sextile of the mechanical Saturn to the advanced, original, independent, and liberty-loving, inventive Uranus will give him original, intuitional, and inventive abilities, but also a dislike for restraint and conventionality. Hence he will be outside, apart, and different from the common run of humanity and is apt to be much misunderstood.

The harmonious, artistic, beautiful, suave, and lovely Venus sextile to the mental, alert, eloquent, literary, and dexterous Mercury will quicken the mentality, give him considerable facility of expression and make him a good speaker and conversationalist. It will also give him vocal ability, literary and artistic instincts, with considerable manual dexterity which will give him musical technique of no mean quality.

Mercury trine to the law-abiding, conservative,

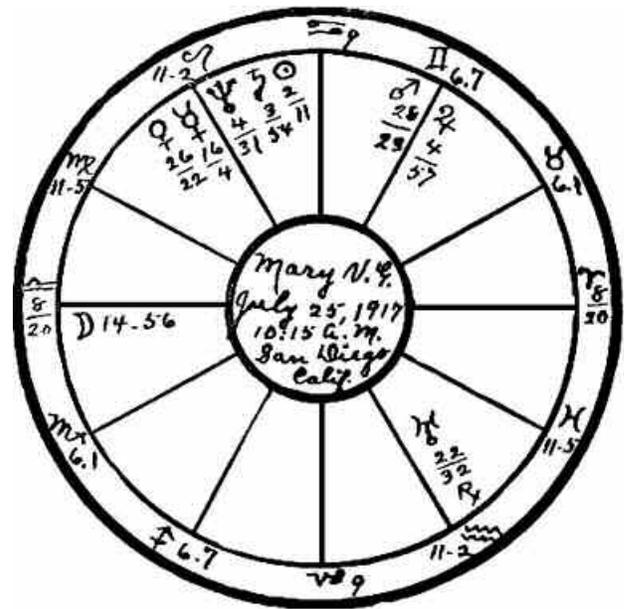
reverent, religious, opulent, and benevolent Jupiter will add to the above qualities, besides giving him a free, frank, jovial, cheerful, and optimistic disposition. It will also give him executive ability and a moderate degree of financial success.

But this all depends upon how far Francis will overcome the lack in his nature which is primarily indicated by the lazy, ambitionless, unaspected Sun and the negative, dreamy, visionary, vacillating, unaspected Moon, whose indications are strengthened by the weak, watery sign Cancer on the ascendant. All these go to show that Francis lacks ambition, energy and enterprise to bring out the good qualities. Unless he can be roused and driven to exert himself, he will make a failure of his life. The restless, profane and untruthful Mercury is square to the destructive, discordant, and hot-tempered Mars, giving him other undesirable characteristics, and we are sorry we did not have the privilege of casting this horoscope ten years ago that we might have warned you then. But he is still young and you have probably observed some of these tendencies and striven to correct them. So with added energy in that direction and with an appeal to his better nature, indicated by the good aspects, he may yet become a credit to your upbringing and you will have rendered this soul a great service. Above everything, be sure that you do not foster the laziness which is latent in him, but use whatever means may be necessary, even if they are harsh, to drive him to exertion, for so long as he is not forced during childhood's years to exert himself he will bury all that is good for the sake of escaping toil.

With respect to health we find that the weak sign Cancer is rising, with the dreamy, indolent Neptune on the ascendant in opposition to Uranus, the planet of spasmodic action. This shows that Francis is not a very strong child and in this fact he may see and you may find an excuse for lassitude and lack of exertion, and it is a foregone conclusion that he will always be more active mentally than physically. Nevertheless, in order to preserve health and keep well, he must have a certain amount of exercise, and unless the inherent weakness is strengthened by exercise, this condition will grow worse instead of better as he advances in

years. Saturn in Pisces, the sign which rules the feet, gives a tendency to cold in that region and may also have something to do with the general debility. Therefore it should be carefully seen to that these extremities are kept warm and dry. He will not be very robust at any time but there is no reason why, with ordinary care, he should not enjoy good health if a simple diet is adopted, for Neptune in Cancer, the sign which rules the stomach, will not allow of great excesses without giving trouble.

Mary V. G., born July 25th, 1917, 10 :15, A. M., San Diego, California



At the time of Mary's birth we find four cardinal signs on the angles and this shows the promise of an active life for her. The versatile, quick-witted, eloquent, literary, and dexterous Mercury sextile to the magnetic, imaginative, plastic, and changeable Moon gives her a bright, versatile nature, a quick wit, a vivid imagination and a magnetic personality, literary instincts, the ability to fit into almost any place and turn her hand to anything that comes along. There is a tendency to frequent changes but she will usually better herself by this method.

The law-abiding, conservative, reverent, optimistic, opulent, and benevolent Jupiter sextile to the vital, venturesome, and authoritative Sun will give her a cheerful, sunny and jovial disposition

and make her a leader in her sphere of life. It will bring her respect and esteem in the community and it will also give her an executive ability which will bring her to the front as a leader and a public character, make her prominent in politics and matters connected with philanthropy. It will bring her very considerable wealth, for Saturn, the planet of acquisition, is also sextile to Jupiter, the planet of opulence. She will have many sincere and influential friends and enjoy the good in life to an unusual degree.

Jupiter sextile to the cautious, deliberate, methodical, persevering, thoughtful, tactful, and thrifty Saturn will make her a strong personality, persevering, patient, and persistent in whatever she undertakes; cautious, diplomatic, and thoughtful in her dealings with others, so that she will usually be able to gain her point no matter how strong the opposition, but being sincere and imbued with a strong sense of justice she can be relied upon not to take undue advantage of anyone. This aspect will also strengthen the executive and organizing ability conferred by Jupiter sextile to the Sun and make her a capable judge of the value of investments, adding also the acquisitiveness and thrift necessary to hold together and increase what she acquires by legacy, marriage, and her own efforts.

Jupiter sextile to the occult, prophetic, spiritual, devotional, and musical Neptune shows that she has a strong strain of occultism in her make-up that will probably take expression regardless of the Jupiterian tendency to orthodoxy, love of red tape, and respectability. This may give a slight tendency to lower her in the eyes of bigots such as are everywhere to be found but it will give her satisfaction of soul found in no other manner.

The enterprising, energetic, enthusiastic, and constructive Mars sextile to the harmonious, artistic, beautiful, and suave Venus will give her added vim, vigor, and vitality, love of pleasure, and a very affectionate and demonstrative disposition and equable temper. This also is a good aspect for money-getting but it makes her free and generous in expenditure for pleasure. Thus she will never be miserly as if the Saturnine acquisitiveness ruled alone. Even Jupiter is not overly free in spending unless afflicted.

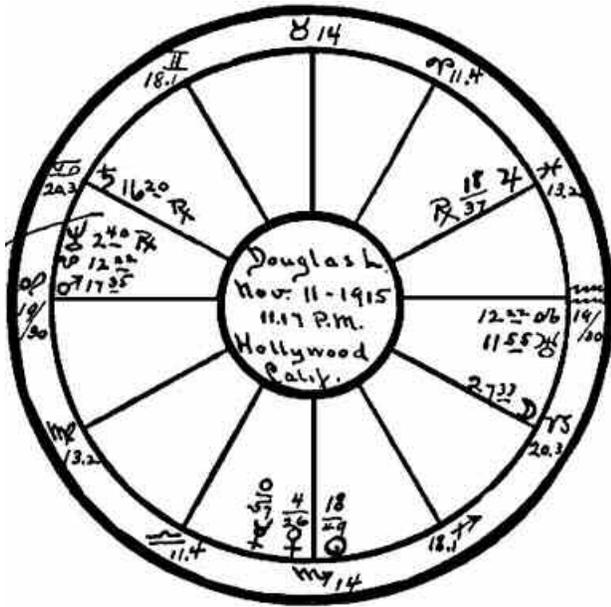
But after viewing the sunny side of her horoscope we must also take a look at the shadows for it is perhaps more important to find out what hinders than what helps in life. If we can remove the obstacles from the road we are more likely to run the race of life without stumbling.

The danger point in Mary's life is indicated by the sensual, slothful, dissolute, vulgar, and lazy Venus in opposition to the licentious, unconventional, fanatic, and irrepressible Uranus. The good aspects nullify most of these undesirable characteristics. She will never be slothful and lazy and she has too great a regard for the esteem of the community to do anything openly unconventional. At the same time, this aspect indicates too advanced views on the sex question, especially during the younger years and the courtship period will be found particularly dangerous. Therefore she should be carefully taught to reverence the established ideas on this subject and to avoid even the slightest appearance of evil, for youthful missteps sometimes cast a shadow over the whole life. But forewarned is forearmed, so by watchful care and the right teaching you can undoubtedly help her through the crisis.

With respect to health we find that the life-giving Sun is in conjunction with the obstructive Saturn in Leo, the sign which rules the heart. This shows that there is a tendency to heart trouble, but like all other things, this may be overcome if rightly handled and taken in time. It is said that the chain is no stronger than its weakest link, but if too great a strain for the weakest link is not put on the chain, it will hold anyway. So be careful during childhood and the growing years that she does not indulge in too strenuous exercise; running, jumping, and such sports should be particularly avoided. You cannot, of course, strap her in a chair and roll her in cotton, but by telling her and by being yourselves careful in what she is allowed to do you may help her to strengthen the heart during the growing years when the organs are most liable to be over-strained. Then in later life, if you do this, the organ will probably do its work all right. There is one thing in her favor: She has a very equable temper, so that the heart is not likely to be over-strained from that point. The Moon is the particu-

lar significator of health for a woman and she is in Libra, the sign ruled by Venus. This is quite a good testimony of health and if you teach her the ordinary care of the body that a child should be taught and to be moderate in her diet, she will probably go through life in fairly good health.

Douglas L., born Nov. 11th, 1915, 11:17 P. M., Hollywood, Calif.



At the time of Douglas' birth we find four fixed signs on the angles showing that he will be very set and fixed in his character. Therefore it is important that the parents should begin his training during the earliest years of life when he is at least somewhat impressionable, for later on it will be practically impossible to mold the character and eradicate any hidden faults which may there be found.

We first notice that the life-giving Sun is trine to Jupiter the planet of benevolence, opulence, joviality, and good-fellowship. This is one of the best signs of a successful life for it imparts to those who have it a radiant health, good humor, kindness, and helpfulness which attracts others to them by bonds of friendship and fellow-feeling. People like their genial manner. Therefore Douglas will be of an optimistic, hopeful and helpful disposition, strong and self-reliant, which will make him very popular among his associates and it will also give

him good executive ability so that he will find himself in comfortable financial circumstances.

Saturn, the planet of tact, diplomacy, system, method, memory, and forethought, is trine to the life-giving Sun and to Jupiter, the planet of authority and executive ability. This strengthens the foregoing aspect between the Sun and Jupiter, giving him in addition keen penetrative powers of mind, forethought, memory, tact, a calm, clear head, dispassionate, discriminating judgment of men and affairs which will fit him to hold a responsible position and become a leader in his sphere of life.

Mercury, the planet of expression, mind, and manual dexterity, is conjoined with Venus the planet of beauty, art, and music in the energetic martial sign Scorpio. This will give him an artistic turn of mind, add keenness to his reasoning power and give him a fluent, soft and suave expression; also considerable dexterity so that he will be able to turn his hand to almost anything.

This is the strongest side of Douglas' nature, for the trine aspect between Saturn, Sun, and Jupiter will have the most powerful influence in his life. But there is also another side which is not so good. This is indicated by the turbulent planet Mars placed in the wild and beastly sign Leo, square to the life-giving Sun, showing that at times he may become subject to unreasoning fits of temper and anger which will hurt him physically by weakening the heart and giving it a tendency to palpitation. Possibly if this is carried far enough even heart failure may result and it should therefore be your most serious care to train him from the very earliest years to keep cool under all circumstances. This aspect gives a tendency to fevers and inflammatory diseases, also to burns and other accidents, but as both Saturn and Jupiter are supporting the life-giving Sun, you need have no fear about the ultimate outcome. He is sure to survive. There is nevertheless a danger which threatens him from another quarter. This is shown by Mercury, the planet of mind, square to Neptune, its higher octave, and to the Moon, the planet of illusion and hallucination. Neptune and the Moon are also opposing each other from the sixth and twelfth houses, which have to do with disease, sorrow, trouble,

self-undoing, mediumship, etc., and it indicates that he will form a strong attraction at some time of life for spiritual phenomena. If he should yield to this desire he is apt to lose control of himself and become obsessed by discarnate spirits which may then cause a loss of mental balance. For that reason you should never allow him to be in company of persons of a mediumistic turn of mind or to attend gatherings where spirits are evoked.

Vocational Readings

Virginia W., born September 2nd, 1899, 11 A.M., Ottawa, Kansas.

At your birth we find the quick-witted, versatile, eloquent, literary, and dexterous Mercury is the most highly elevated planet. He is sextile to the enthusiastic, enterprising, energetic, constructive Mars and trine to the cautious, deliberate, methodical, persevering, thoughtful, tactful, and thrifty Saturn. This shows that you have an unusually quick, keen, and active mentality, a splendid, retentive memory, ability of expression, a versatile, constructive mind, and manual dexterity above the average.

The vital, venturesome, and authoritative Sun is conjoined with the harmonious, artistic, beautiful and suave Venus in the 10th house governing social standing. This shows that you will be a leader in your sphere of life and may rely on the esteem and friendship of those in authority or higher in the social scale. Taking this configuration together with the first mentioned Mercurial aspect, this indicates that you will succeed as a teacher and rise to a leading position as principal or higher.

The conjunction of the Sun and Venus occurs in the sixth house sign Virgo, which has to do with disease, diet, and service. Both are sextile to the benevolent, optimistic, and opulent Jupiter in the twelfth house which governs hospitals and kindred institutions. He is in the great healing sign Scorpio. This indicates that you will be able to do a splendid work as a nurse if that profession should appeal to you more than teaching, and you will also secure ample financial success, no matter what

occupation you enter into. But in our opinion teaching will suit you best.

With respect to marriage, we find that the Sun, being the significator of marriage for a woman, in conjunction with Venus, the planet of love, and sextile to the benevolent Jupiter, shows that there is much happiness in store for you when that event takes place. Altogether, we may say that you have been born under both lucky and beneficent stars.

Robert P. A., born March 27th, 1904, 1:45 P. M., Meadville, Pa.

At the time of your birth there were four fixed signs on the angles showing that you are a strong character, well fitted to bring your life to a successful issue. The magnetic, imaginative, plastic, and changeable Moon, rising in the fixed sign Leo, trine the versatile, quick-witted, eloquent, and literary Mercury and trine to the vital, venturesome Sun, also trine to the law-abiding, conservative, optimistic, and opulent Jupiter, which latter is called the professional planet, show that you have a number of fine qualities in your make-up. The configuration of your Sun, Mercury, and Jupiter occurs in the ninth house governing law and religion. The martial sign Aries is on the cusp and as the energetic Mars is there also, we would judge that religion would not be in your line as a vocation, but it is a fine indication for success as a lawyer and it promises financial compensation far above the average.

The before-mentioned characteristics and indications are strengthened by the enthusiastic, enterprising, and energetic Mars sextile to the cautious, deliberate, methodical, and thoughtful Saturn from the seventh and ninth houses. This aspect will give forethought coupled with caution, tact, and diplomacy, all valuable assets, especially in law. Choose your education with this end in view; join debating societies and clubs of a similar nature where it may be possible for you to practice oratory and develop the logic and eloquence latent in you. This will give you valuable early practice and open up the way for you to a successful career. It is a very fine horoscope and you cannot make a mistake. You are bound to win.

Comets and Their Influences

HENRY CLAY HODGES

WE give some interesting data which, when understood from a scientific point of view, shows much in harmony with the truth that signs shall be given through the stars in the heavens.

In the month of August, year one thousand one hundred and ninety-three B. C., there appeared in Gemini a comet of most dreadful aspect, visible throughout Egypt, and immediately followed by the death of King Amenemas. In the year four hundred and seventy-nine B. C., a comet was observed by the Grecians, which was crooked like a horn and lasted twenty-two days. During this time occurred the sea fights at Salamis. In the year four hundred and thirty B. C., a fiery red comet hung over Athens for seventy-five days. During this time the Peloponnesian War began. In three hundred and seventy-one B. C., there was a great comet, like a bean, extending over a third of the heavens. This was at the time of the inundation and earthquake in Achaia. In three hundred and fifty-six B. C., at the birth of Alexander, appeared a comet at first bushy and bearded, which afterward took the form of a spear. In one hundred and ninety-four B. C., at the birth of Mithridates, King of Pontus, a comet was visible of extraordinary size and splendor. In one hundred and eighty-three B. C., a comet in Pisces, bright as the sun, was coincident with the death of Scipio Africanus, and again at the death of Caesar. In the year twenty-one of the Christian era, there appeared a great comet in Virgo, the ruler of Jerusalem. This comet took the form of a sword directly over that city. This occurred on Easter Sunday, the 8th of April. It was visible the whole year, until the taking of this city by Titus. In the year two hundred and eighteen, a great comet was visible in Pisces eighteen days, during which time Heliogabalus defeated Macrimus and became Emperor of Rome. In three hundred and twenty-three, a comet in Virgo appeared coincident with Constantine's victory over Lucinius, and in three hundred and thirty-seven, another comet in Aries, of terrible grandeur, was

simultaneous with the death of Constantine. In three hundred and ninety-two, a small, bright comet appeared in the heaven above Rome. The same night Valentinian, the emperor, was strangled. In four hundred and eight there was a great comet in Virgo; this lasted four months, during which time Rome was sacked by the Goths under Alarac, whose two previous invasions in three hundred and ninety-six and four hundred and two had been marked by a sword comet. On the 14th of August, four hundred and eighteen, a comet in Libra announced the revolt of Britain. In four hundred and twenty-three there was a terrible comet of the nature of those called Leriniti, which foretold the war between Rome and the Persians. In four hundred and fifty-five, Rome was sacked by Genseric; at the same time appeared a comet of great magnitude. In December, five hundred and thirty-nine, a large comet appeared in Sagittarius, which remained about forty days, during the course of which two hundred and fifty thousand persons perished by the earthquake at Antioch.

In five hundred and forty-six, a comet, in the shape of a lance, was visible over the city of Constantinople, and during the time that it remained ten thousand persons died daily of the plague. In five hundred and seventy another comet appeared, coincident with the taking of Italy by the Lombards. In September of six hundred and two, a comet, a sword shape, hung over Constantinople, and the execution of Emperor Maurice followed. In May, six hundred and four, a bright comet was visible at Rome, and Gregory the Great died. In six hundred and thirteen, a fiery comet, lasting a month, hovered over Rome, and the Persian War began. In the year eight hundred, a large but mild and beneficent comet was visible with the transfer of the empire of Charlemagne, and another, in November of eight hundred and fourteen, was immediately followed by his death. In the year one thousand one hundred and six, a comet was seen in the east, sending beams, like burning torches and fiery darts. This marked the beginning of the crusaders. In July of one thousand two hundred and sixty-four, appeared in Taurus a comet of most signal magnitude. This remained three months, and disappeared the night Pope Urban the Fourth died. —*Stellar Ray*

Studies

iii

The Rosicrucian Cosmo Conception

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The Rosicrucian Catechism

Alfred Adams

The Chemical Region of the Physical World

(Pages 29 to 34, Cosmo-Conception)

Continued from last month

- Q. Is this deduction disputed?
- A. Some scientists contend that there is feeling in all tissue, living or dead, even in minerals.
- Q. What contention is advanced by other investigators along this line?
- A. Other investigators teach that there is no feeling in the human body except in the brain, which is the seat of all feeling.
- Q. Why are both positions taken partly right, and how can you illustrate them?
- A. It depends upon what we mean by "feeling." If we mean response to impact, of course it is correct to attribute feeling to mineral, plant, and animal tissue; but if we mean pleasure and pain, it would be absurd to attribute them to the lower forms of life.
- Q. By whom and for what purpose were we placed in this physical environment?
- A. By the great and wise beings who carry out the will and design of God, for the purpose of teaching us great and important lessons which could not be learned under other conditions.
- Q. What is our duty in this connection?
- A. To use our knowledge in the higher worlds in learning the lessons which this material world has to teach us.
- Q. To what is the physical world compared?
- A. To a model school or experiment station where we are taught lessons that help us to work correctly in other worlds.
- Q. Are these lessons imparted to us if we do not know of the other worlds?
- A. They are imparted to us, and it proves the great wisdom of the originators of the plan.
- Q. Why was this plan adopted?
- A. Because, if we had knowledge of none but the higher worlds, we would make many mistakes when only physical conditions were encountered.
- Q. How can you illustrate this point?
- A. An inventor builds a machine in thought and it appears to perform the work it was intended to do. He next makes a drawing of the design and finds that modifications are necessary. Then further modifications are required before the machine will perform its work. He may have to remodel it entirely, or, perhaps, evolve a new plan. So, if there had been no material machine constructed, making evident the faults of the first idea, a second thought would not have been formed.
- Q. To what other conditions of life does this plan apply?
- A. To social, mercantile, and philanthropic. Many plans appear excellent and look well on paper, but when brought to the actual test, they fail

Q. Why should we not be discouraged with such reverses?

A. Because "we learn more from our mistakes than from our successes."

Q. Then what is the proper light in which to regard this physical world?

A. As a school of valuable experience in which we learn lessons of the utmost importance.

The Etheric Region of the Physical World

(Pages 34 to 38, Cosmo-Conception)

Q. Which part of the physical world is practically unexplored by material science? The etheric region, which is the invisible intangible world.

A. The etheric region, which is the invisible intangible world.

Q. Which of the invisible substances is known to science and what can you relate in regard to it?

A. The invisible substance known as air. Science knows that it exists, its velocity as wind can be measured, and it can be made visible as liquid by compression.

Q. What conditions exist in relation to ether?

A. Science admits that there is a finer substance that it knows about and it calls this substance "ether." It does not really know that it exists or what it is, as it is altogether too elusive for "the wizard of the laboratory." He cannot measure, weigh nor analyze it in any way.

Q. What is the best way to learn the secrets of nature?

A. By improving the investigator and not by inventing instruments.

Q. What means of investigation are used by occultists?

A. They use senses and faculties which eliminate distance, compensate for lack of size, and enable them to hear sounds that are inaudible to the outer ear.

Q. What comparison can you make in regard to this spiritual perception?

A. It is as much greater than the power of a telescope or microscope as these instruments exceed the power of the human eye.

Q. Is ether a tangible substance to the trained clairvoyant?

A. It is as tangible as are the solids, liquid and gases

of the chemical region to ordinary beings.

Q. How many classes or states of ether are there and what are their names?

A. Four, known as chemical ether, life ether, light ether and reflecting ether.

Q. How does the chemical ether manifest itself?

A. This ether is both positive and negative.

Q. What forces work through this ether?

A. The forces which cause assimilation and excretion.

Q. What is assimilation?

A. The process whereby the nutritive elements of food are incorporated into the body of plant, animal, and man.

Q. How do these forces work?

A. They work along the positive pole of the chemical ether and attract the needed elements, building them into the forms concerned.

Q. Do these forms act blindly or mechanically?

A. No, they act in a selective way, thereby accomplishing their purpose, which is the growth and maintenance of the body.

Q. How is excretion carried off?

A. It is carried on by the same forces, working along the negative pole of the chemical ether.

Q. What is accomplished by this pole?

A. It expels from the body the materials in the food which are unfit for use, or those which have outlived their usefulness.

Q. Do we have control over these processes?

A. We do not. They are independent of man's volition.

Q. Which forces operate through the life ether?

A. The forces which have for their object the maintenance of the species, propagation.

Q. How many poles has the life ether?

A. Two, the positive and the negative.

Q. Which forces work along the positive pole?

A. Those which work in the female during gestation.

Q. Which forces work along the negative pole of the life ether?

A. The forces which enable the male to produce semen.

(To be Continued.)

Nutrition and Health

* * * * *

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

Goldsmith

What Causes Delirium?

THAT Delirium Tremens is the direct result of overindulgence in alcohol is well understood. But how does such overindulgence act? And why should some hard drinkers never “see snakes,” while other and much milder victims, visualize them to such a degree that loss of life follows? According to an editorial writer in *The Journal of the American Medical Association*, these are still mysteries. Theories of delirium tremens are not wanting, but they are so many as to indicate that the truth is yet undiscovered in its completeness.

There appears to be an interesting, though disquieting, reason for revival of research in the subject just now. The writer tells us that since the Harrison Narcotic Law went into effect, many drug habitues, having exhausted their supply and failing to obtain more, have turned to alcohol as a substitute. In some who had been drinking for years, the sudden and marked increase in the amount of liquor consumed has led to the frequent occurrence of delirium tremens. After noting that “chronic alcoholic poisoning. produces well-known changes in the central and peripheral nervous system,” he adds, in substance:

“As yet, however, no changes have been found in the brain which explain why a man who has been drinking for years suddenly develops a delirium which runs a definite course of from three to five days, or even longer.

“It has been thought that delirium tremens is an acute infection occurring in chronic alcoholics. Nevertheless, many cases run their entire course

without fever, and Nonne found blood-cultures negative in fifteen consecutive cases examined by him. Dolken believes that continued drinking of alcohol results in the production of a poisonous substance in the brain itself, and that an accumulation or concentration of this substance produces delirium tremens. Jacobson explains the delirium as an autointoxication, the toxin arising from the ‘pneumococcus gaining entrance though the liver, the kidneys, or the intestinal tract, and acting on a brain, which has been poisoned over a long period of time by alcohol. The view of Hertz differs from this in that the supposed poison which precipitates the delirium comes from an insufficiency on the part of the kidneys. According to Bonhoeffer, chronic alteration in the intestinal tract is responsible for the elaboration of poison which is normally excreted through the lungs. Wagner von Jauregg believes that the liver, rather than the lungs, is the organ which fails to eliminate the poison, and he thinks that this failure is due to the changes occurring in the liver in chronic alcoholism. Kauffman has asserted that this poison is a carbon-derivative acting on a medulla altered as a result of chronic alcoholism. He believes that the delirium will persist until the production of this carbon-derivative stops.”

All of these theories presuppose a poisoned central nervous system. It has been objected, however, that many chronic drinkers never suffer delirium. It has been suggested that different poisons may result from excessive drink and that only one of these may cause delirium tremens. There are, however, still other theories:

“The possibility that delirium is due to an

increase in the pressure and amount of the spinal fluid has recently been considered. Jauregg, of Vienna, assumes that the body of chronic alcoholics protects itself by the production of an anti-alcohol which is of the nature of an antitoxin. When a hard drinker suddenly stops taking alcohol, this anti-alcoholic substance, having no alcohol to which to affix itself, acts on the body in such a manner as to produce delirium tremens. Hare maintains that the development of delirium is due to a sudden fall in the amount of alcohol circulating in the blood of alcoholics. His evidence is drawn from a study of seventy-five cases, in nearly all of which there was a great reduction in the amount of alcohol absorbed prior to the onset of delirium.”

An increasing number of doctors are beginning to realize that many, if not most, of the diseases to which mankind is subject are due to the state of the mind and the emotions we entertain. They know that joy and sorrow, optimism and pessimism, are great and determining factors with respect to health and disease. They realize the healing effect of faith and hope and the debilitating action of fear and worry in advancing or retarding convalescence. Examples are not wanting to show that fear can kill and that hope may resurrect one who is standing upon the brink of the grave and almost as good as dead. Yet in so many instances they cling furiously and tenaciously to the materialistic explanations instead of seeking for a psychological source of disease. This is the case with *delirium tremens*. In the theories concerning this disease which have been recorded in the foregoing, several of them have come curiously close to the spiritual reason but have failed to find the solution to the query because they did not go far enough. Alcohol is a spirit and *only spirit can act upon spirit*, hence when it is taken into the human body it has a direct effect upon the spirit in man. The idea that delirium is due to an increase in the pressure and amount of the spinal fluid is partially right but it should be remembered that the so-called spinal fluid is not a fluid at all during the life of man. This assertion is made with full knowledge of the fact that surgeons have repeatedly tapped the spinal canal and extracted spinal fluid therefrom.

But it might as well be said that steam is a fluid because the engineer can draw water out of a boiler wherein the steam is generated. By the aid of the spiritual sight it is “easy to observe that the spinal fluid, when the human being is alive and in normal health, is a gaseous or even ethereal substance, which is ruled by the mystic planet Neptune, that holds the key to the invisible worlds. In the course of human evolution, by a pure life, *the spinal spirit fire* is enkindled and set into vibration to such an extent that it also vibrates the pituitary body and the pineal gland, two mystic organs whose functions the scientists are still unable to determine. One is ruled by Uranus, the planet of intuition, and the other by Neptune, the planet of divinity, and just as the electric arc plays between the positive and negative carbon electrodes in an arc lamp, producing a brilliant light which illumines all the surroundings, so also when this spinal spirit fire plays between these two little organs, are they illumined and the man enabled to see that which was hitherto invisible, for we know that vision depends upon the rate of vibration and the vibratory rate set up between these organs is of the same pitch as that which prevails in the invisible world.

Similarly, when a man takes the spirit of alcohol into his body, the whole structure commences vibrating at a different rate from that which previously prevailed. A high pressure is set up in the spinal canal by the alcoholic spirit vibrations and in some cases the arc is formed between the pituitary body and the pineal gland of the drunkard so that also he becomes attuned to the invisible world.

But let it be understood that just as there are a number of vibrations in the solar spectrum determining what we sense as the various colors, so also in the invisible worlds are there different strata, each with its own vibratory rate, and each stratum is inhabited by the beings who vibrate to that condition. Thus the spinal spirit fire generated by the legitimate means of high and noble ideals, a pure and noble life, generate a vibration which correlates the spirit to what we might call the angelic regions; but the low and bestial vibrations generated by the alcoholic spirit takes its devotee into the bestial regions where the low and sensual desires and emotions of mankind—passion, lust, hatred,

greed, and malice—embody themselves in the demoniac shapes seen by the victim of alcoholism.

Nor should it occasion surprise that, as said in the article quoted, some hard drinkers never become subject to attacks of delirium tremens, while others who do not drink nearly as much are gripped by the disease. It all depends upon the nature—whether sensitive or insensitive, emotional or cold-blooded. No other drugs affect all people alike, therefore it should cause no surprise that alcohol also acts differently on different people.

The Stellar Ray and Nutrition

Food has three principal constituent elements: *proteid*, which repairs tissue; *carbohydrates*, which are converted to sugar and furnish power; and *fat*, which is the reserve supply stored in the body for use in emergencies. Digestion is also threefold: in the mouth sugars are extracted, but saliva does not act on the proteids and fat; in the stomach gastric juice converts proteids to peptones, but does not act on the fats and sugars; in the intestines pancreatic juice breaks up the fat into minute particles, which are mixed with water (lymph) into a milk-like fluid called chyle. Digestion of sugars and proteids, which is only partially accomplished in the mouth and stomach, is also completed in the intestine.

The *sugars* and peptones extracted in the mouth, stomach, and intestine, are carried via the portal vein to the liver, there waste material is extracted as bile, and the cleansed nutrient stream passes on to the heart, via the hepatic vein and inferior vena cava, to serve the immediate needs of the body.

Fats, when changed to chyle are absorbed by the lacteals (milk-carriers) attached to the intestine, go through the thoracic duct situated in front of the spinal column, to the left subclavian vein. There it enters the blood going to the heart. When more nourishment is taken than required, the fat is stored for future use.

The Moon rules the digestive organs, also lymph and chyle. When Saturn afflicts the Moon, metabolism is obstructed, lymph and chyle are not secreted in sufficient quantity to keep the body

plump, hence the withered appearance of such people. Mars controls muscular movements, and muscles are similar in construction to an electromagnet; desire currents circle around the *origin* and exert a magnetic pull upon the *insertion*. When Uranus is square or opposition Mars muscular rheumatism results, but Saturn rules the bones, hence he produces articular rheumatism. Mars is responsible for the inflammation in both diseases.

Mental Control of the Crippled Heart

Many persons with crippled hearts live for years; others succumb in a few months. The "Doctor" offers the following explanation of this difference in the longevity of heart-disease patients: "There is as much difference in patients with crippled hearts as there is in those with crippled arms or legs. One man who has lost both arms will learn to use his toes and his mouth in an amazing number of ways; he may even become self-supporting. Another will do nothing and remain a whining invalid. It is the same among heart cases; among those which are apparently afflicted alike, some will lie down and die while others get up and lead long, useful lives.

We have the old phrases, "strong-hearted," "stout-hearted," and "bold-hearted," and there is no doubt that the man who has a physically sound heart is far better able to withstand the strokes of adverse fortune than he who is handicapped with poor circulation. But the physical organ has an astonishing power of recuperation and of adapting itself to the unfavorable conditions; that is, when other factors within the individual are working in harmony with it."

It is now known that the peculiar substances which we call the "internal secretions" have a very distinct action in controlling the heart. And "the latest investigations have progressed a step further and have shown that these internal secretions are largely influenced by the mental state. For instance, worry or other strong emotions will entirely upset some of these processes, changing the very chemical reactions and causing actually morbid states of the system. This discovery will

explain the good results which faith-healing has upon many disease processes; the mind is put into a state of calm confidence, of strong hope, which tends to bring these internal secretions back to normal and thus restore the proper functioning of the organs.”
—*Selected*

Muscle Debility and Motor Driving

It is a matter of common observation that locomotive engineers tend to be corpulent. This is a concise way of saying that an increasingly thickened layer of fat is deposited in the abdominal region, with a corresponding weakening of the abdominal muscles, which indicates that these muscles are not being used to any very great extent. This lack of use, together with the fact that the engineer keeps in a sitting posture most of the time, tends to weaken the abdominal muscles in the same manner that the office chair relaxes the muscles of the sedentary man.

Motor driving, even of a very active type, such as driving in congested city districts, tends to produce this same result. Such driving brings into play almost all of the other important groups of muscles in the back, legs and arms, in manipulating clutch, brake, and wheel; but there is no movement in driving that necessitates, or permits the use of the abdominal muscles. Meanwhile the “double up” position of the driver relaxes these muscles.

Since motor driving has become part of our daily existence, and tends to tone up most of the muscles, the habitual driver of otherwise sedentary habits should take some means of toning up this neglected group of muscles. It can be done satisfactorily and effectively by two minutes exercise each day. This consists in lying flat on the back with the toes hooked under some stationary object, such as a bureau or bedstead, and then raising the body to a sitting position a few times without using the hands. This is the best possible exercise for the abdominal muscles—as the soreness of these muscles on the day following the first effort will indicate. But it does the work and if repeated half a dozen times each morning before dressing will keep the muscles in excellent tone.
—*Selected*

“In God We Trust”

President Wilson’s proclamation that all people observe May 30th as a “day of fasting and prayer” has set into action a wave of spiritual faith and trust in the minds of all those who believe in the power of God. The war-stricken people of Europe have prayed for peace ever since the beginning of the conflict, and we are informed that their churches, that were sparingly attended before the war, are now filled to the doors.

This dependence upon a higher power to solve the great problems of life that confront the human family, must become more pronounced before we shall find the basis of permanent peace.

The whole world needs educating in the Truths taught by Jesus. “When every government on earth recognizes the law stated by Jesus to be the “whole law,” then and then only will men find the standard of true interrelation. This law which Jesus stated, and which wise men are discovering is the very foundation of peaceful existence, was given by Jesus in these few words: “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second like unto it is this, Thou shalt love thy neighbor as thyself. On these two commandments hangeth the whole law, and the prophets.”
—*Weekly Unity*

The Secret of Happiness

The lessons taught by the greatest moralists, from Marcus Aurelius down to Maeterlink, is that happiness springs not from pleasure or the avoidance of discomfort, but from self-mastery and the unfolding of the inner powers. There are still, and probably always will be, those who can conceive human progress only as a gain in material welfare; but on the whole, the consensus of feeling seems to be more and more moving toward a moral and idealistic interpretation of life, and men are slowly learning that evil is to be controlled and spiritualized rather than abolished, and that it is possible to be happy without being comfortable.

—Daniel Gregory Mason

Menu from Mt. Ecclesia

Breakfast

Cantaloupe
Rice Waffles and Maple Syrup
Milk or Coffee

Dinner

Cream of Lettuce Soup
Baked Stuffed Egg Plant
Scalloped Potatoes and Onions
Rye Bread and Butter
Milk

Supper

Fruit Salad
Date and Nut Sandwiches
Whole Wheat Gingerbread
Tea or Milk

Recipes

Rice Waffles

One and one-half cups of flour, two teaspoons baking powder, one-half teaspoon salt, mix well. Work into this while dry one tablespoon of butter, one and a half cups of cold boiled rice, gradually adding one cup of milk and one-half cup of the rice water. Then gradually add one egg, beaten separately. Bake in oiled waffle irons and serve with maple syrup or honey.

Fruit Salad

Garnish a plate with very thinly sliced peaches, covering the entire plate. Into a mixing bowl put one cup of apples, peeled and cubed, one cup of cantaloupe and watermelon, peeled and cut in cubes, one cup of pineapple, also chopped in small pieces. Mix and place on plate with the peaches, pouring the pineapple juice over it. A few grated nuts and chopped dates will improve it.

Scalloped Potatoes and Onions

Peel and slice raw potatoes very thin, putting a layer of them in an oiled baking dish, over this place a layer of finely chopped raw onions, another layer of potatoes, another layer of onions, and bread crumbs over the top. When the dish is filled, season with salt, pour over sufficient hot skim milk to cover the potatoes. Bake one hour in a hot oven.

The Staff of Life

Never in history has there been so much written, and so much value placed upon a slice of bread as there is at present. The papers are full of it. Everybody is being cautioned to save the flour and save the bread. It behooves us all to do our bit to help the world to feed the many hungry ones, and our soldier boys who are doing so much in bringing about everlasting peace. In the restaurants one slice of bread is all that is served; placards are placed on the walls advising everyone to eat more vegetables, more potatoes.

The American housewife has wasted as much white flour as many European mothers have had to feed the family. It is good for her to learn this lesson of economy; her child has been given a large piece of bread and allowed to go out to play, after taking one or two bites the rest is thrown away; it was never taught the value of this staff of life. Each slice weighs about an ounce and contains about three-fourths of an ounce of flour. Never has the Mother had such an opportunity to study economy, and while she is learning this lesson, which we all need, she is saving many lives, helping to feed those who are needy, and who would not have the bread wherewith to feed their hungry. By this self-denial we are carrying on Christ's work, by feeding the suffering and stricken ones in the warring countries, so let us not miss this opportunity to *serve*.

Echoes from Mt. Ecclesia

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A Talk in the Pro-Ecclesia

ANNALIE JOSEPHA BELL

EVERY morning in our service in the Pro-Ecclesia we ask that we may, by loving, unselfish service, be brought nearer to God. We ask it for one day at the time and that is sufficient. Loving, unselfish service! That phrase has become so familiar to us that perhaps we do not always stop to think of its meaning. It sounds beautiful, and when we say it there is an up-reaching and an earnest thought in our minds; we are sincere and honest in this prayer. But there must be more than that if we would make it a reality in our lives.

In one of our monthly lessons we are told that the main value of our teachings is not to be found in the explanation of the Twin Law of Causation and Rebirth; not in the explanation of the complex constitution of man; not in the knowledge concerning death and the passing of the spirit into the unseen realms. Knowledge of these is a great help when we have reached a point in our lives where these things appeal to us. But to many people it is as yet unessential.

What is service? To some of us the word "service" brings to mind tasks which must be done perhaps not unwillingly, but yet with a little bit of a moan deep down in our insides; duties which we are glad to be able to perform, but which are done with a sigh and a "How long, O Lord, how long!" That is service of a kind and the doing thereof brings its reward. But that which is done from the fullness of the heart because in our gratitude to the Father of our being we must express the love which he planted in our hearts, that is the true service. And it is not always a service performed with hands. As you pass along the city street and see a sister or a brother who has fallen low, do not let the

thought of repugnance or condemnation or "Thank God, I am not like you," gain a foothold. See in that one the good. He too started as a spark from the Father of us all and he too embodies the latent God qualities. Stop and think a moment: Would you be doing as well as he, had you the same surroundings, the same obstacles to overcome, and the same trials? Put yourself "in the other fellow's place" and be perfectly honest about it. Mercy and pity, not condemnation, will then possess you. You will say to him in your mind. "How beautiful and lovely is the God of you, the real you," and you will have only compassion for the present phase, knowing that it is but passing, and that the latent good will in time shine forth. Thus too you are rendering service, for as surely as thoughts are things and as like responds to like, that spirit will respond in some measure and will be upheld and helped, though it be ever so little, along its rough path. In the *Cosmo-Conception* we are told that "Seeking for the good in evil will in time transmute the evil into good—will have the effect of disintegrating the evil and substituting the good" and that the "occult scientist practices very rigidly this principle of looking for good in all things because he knows what a power it possesses in keeping down evil."

Again, as the little trying and annoying things come to us during the day, let us endeavor to do every duty and every task to the greater glory of God our Father, for were it not for that Father's love we would not have the ability to do it. He spoke the creative fiat and out of chaos, his own substance, came forth all things. We are thus made of the very substance of that Father of us all. It is He who started us on this path of evolution to "Godhood like unto Himself," and surely the least we can do is to remember in everything, from dish-washing to the highest intellectual and spiritual service to humanity, that He has given us the life

and the power, and to show our gratitude to Him by doing each task lovingly and well. Thus we ennoble the most menial labor, for it is not the act, but the way it is performed, that means so much. This too is service and in the doing thereof will come the reward. Try it. Before each task and during it, take time to speak silently to God—the God within you, if you will—“I thank Thee, Father, for this opportunity and for the ability to do this thing. Help me to do it in the best possible way, to do it lovingly and in Thy praise.” You will find more joy in the doing and more ease and efficiency. Your heart will be more likely to sing and “continually praise the Lord, thy God,” and praise is gratitude.

Service has many guises. We cannot always choose the special kind we would render. But if we will gladly and lovingly do everything which comes to our hand, greater things will come. The big opportunities often look very insignificant when we first meet them and are not recognized. Only when they are gladly shouldered do they show themselves in their true light.

We are all so human. When we have done for someone something which seems rather big, there is a temptation to think, “There, that was *quite* a service: I have surely gained some growth and some reward for that,” and to pat ourselves on the back. Not so with the little things. They seem too small for us to think of them again after they are accomplished, and yet, they sometimes bring more growth because they require more persistent effort and patience. And they are so numerous that all the little services to God and humanity, well done, far outweigh the occasional big ones.

Let us try to consecrate ourselves anew each morning. Let us ask that we may *this* day live in such a way that we may become worthy of that God spark within us—the real I—and that by lives of sweetness, of love, of true wholesomeness of mind and body, we may prove faithful stewards of the gifts we have been enabled to develop. Soul-growth cannot help but follow such lives. The world will call it true gentleness and courtesy. In Christ’s parable it called forth, “Well done, good and faithful servant.”

The big things are usually taken care of, for one big effort is comparatively easy to make. It is the

little daily things which we must watch, the daily trifles which we must raise to our high level, not allow ourselves to sink to theirs; they make up the sum and substance of life, and if we take one day at a time, determining *this* day to live worthily, we will gain the victory that will lead to greater heights; we will gain a radiance that is not of the flesh, a radiance of love and compassion which will flow from us and heal all who come within its vibrations. Was it not that which was felt by all who came near the Christ, our great example on the path?

Then we will not need to preach our beliefs. Our lives will preach for us, for practice is far more convincing than words. Then when we have gained the love of our neighbors, their respect for the upright, loving lives we lead, then will come the opportunity to “preach” this gospel of gladness, these truths which have helped us, for when we have put them into practice, then can we “speak as one having authority” and not until then.

Tagore writes, and it seems to me that it is a good daily prayer:

*This is my prayer to Thee, My Lord:
Strike, strike, at the root of penury in my heart, .
Give me the strength lightly to bear my joys and
sorrows:
Give me the strength to make my love fruitful in
service:
Give me the strength never to disown the poor
nor bend my knees before insolent might:
Give me the strength to raise my mind above
daily trifles:
And give me the strength to surrender my
strength to thy will with Love.*

What is music? This question occupied my mind for hours last night before I fell asleep. The very existence of music is wonderful, I might even say miraculous. Its domain is between thought and phenomena. Like a twilight mediator, it hovers between spirit and matter, related to both, yet differing from each. It is a spirit, but spirit subject to the measurement of time; it is matter, but matter that can dispense with space. —Heine,

The Rosy Cross Healing Circle

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On the Witness Stand

Healing Meetings

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

If you would like to join in this work, sit down quietly when the clock in your place of residence points to the given hour: 6:30 p. m., meditate on Health, and pray to the Great Physician, our Father in Heaven, for the restoration to health of all who suffer, particularly for those who have applied to Headquarters for relief.

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

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

DATES OF HEALING MEETINGS

September 7—14—21—27

October 4—12—18—24—30

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.

Grand Rapids, June 24, 1918

Rosicrucian Fellowship

Dear Friends: I have gained wonderfully in health the last week. I am sleeping good, better than I have for a long time. Please to continue the treatments and accept my heartfelt thanks for the good you are doing me.

Yours respectfully,

_____ L. S.

Columbus, Ohio, June 29, 1918

The Rosicrucian Fellowship, Oceanside, Calif.

Gentlemen:

I thank you for all you have done for me. As the weeks roll by I notice a remarkable change, and to whom other than you do I owe it? I have felt better in the last two weeks, than for months. Furthermore, I have been able to work constantly.

Gratefully,

_____ R. E.

Bethlehem, Pa., July 28, 1918

The Esoteric Secretary

Rosicrucian Fellowship

Dear Friend: I have to report great improvement and unbounded gratitude for the same. Such a relief! The pain and inflammation has almost disappeared from the legs for the first time in weeks. Improvement has been very rapid since Thursday. The good osteopath thinks he did it, but I know better, though he has helped too. I am doing the best I can to carry out the instructions you have so kindly given me. Am also drinking grape juice which is recommended in the *Cosmo*.

With many, many thanks to the Leaders and Helpers, (I hope they will look after me until I get well again) and all good wishes,

Sincerely yours,

E. H. P.

Helpful Letters

Vancouver, B. C.

Rosicrucian Fellowship

Dear Friends: It was so good to get a letter from our Esoteric Secretary. There always seems to be more of that subtle something come with Mrs. Heindel's letters that brings both courage and peace. A real good talk with her often does me good. Perhaps it is memories from the warring districts that caused the depression, but perhaps I can put two and two together. I very recently received a letter from Mr. H. G., now in England, an old friend and fellow student, telling me that Dr. Davis, a surgeon in the C. A. M. C. and a still older fellow student, was very seriously wounded indeed in one of the recent air raids on the hospitals in France. It was about this time that I was coming back particularly depressed. There are probably other students there also with whom a close physical consciousness and relationship in study had existed. Would not the sufferings of these make a deeper impression? At any rate, I have learned to know it is better *not* to bring memories back. If we did, perhaps it would wholly unnerve and unfit us for our daily duties and tasks. To me, it is enough if we may be of service; that I remember what that service was, does not matter to me in the least, as I consider it of greater importance that I have the strength to do the strenuous tasks set before me in my physical waking consciousness, and that I am able to drop all physical things when I lie down to sleep and be of service where I am needed on the inner planes is quite enough for me. I hope it is so, because anything I have been able to impress upon my physical brain has been very silly and insignificant indeed. Sometimes, like other students, I long for definite proofs—and I make up my mind just how these "proofs" must come, but I find the real proofs are quite different from my imaginary ones, and these are subtle, unexpected, and unmistakable, and are not spectacular, dramatical or unnatural, but come silent as the dawn, and as the Scripture says, "like a thief in the night."

Some of our helpers have been laying up treasures in heaven this past week as I can most surely "testify. Friday, July 5, I was standing on the top of a tall step ladder picking cherries when a care-

less step of mine caused the ladder to suddenly collapse. I made a wild and sliding grasp of the heavy laden and slender branches and sank down in the middle of the yellow currant bush. Of course the currant bush was ruined, crushed flat; and I, of course, being wholly untrained in any such acrobatic stunts, brought into sudden play certain latent and wholly undeveloped muscles of my anatomy. I did not admit to myself that I was hurt—but I had certain ideas that I was *wretched*. Things dragged on until Monday, July 8, when I was forced to collapse with the most unbearable pain in my head and spine—then I sent out my call and appealed for help. I wish that other students might know what it means to be relieved of such awful agony as I then suffered—first a still deep peace with the pain present but faraway—and then I knew the Helpers were there; was it a local anesthetic and then etheric hands passing through my anatomy to make right the wrong? What or who was it that brought that holy and pure peace? and then a deep three hours sleep. True, I was a bit weak, but I was well the next day, and ever since. Of course it is wonderful to be relieved of some excruciating pain—but the most wonderful part to me was the *cleansing power*; the pure vibration, that Peace that passeth all understanding, that one cannot express but must feel to understand.

Best thoughts to the workers—and to you most especially, hardest worker of all.

Most Sincerely,

D. B. J.

The Message of the Stars

Ready About October 1st

This book is now in the press and, barring unforeseen circumstances, it should be ready about October 1st. So far as we can judge it will be between 500 and 600 pages, and it will be bound in cloth similar to the *Rosicrucian Cosmo-Conception*. We will try to keep the price down to \$2.00, but may have to charge more; however, if you mail us \$2:00 now we will send you a copy post free when ready.