

to the Mid-Heaven, in trine to Mars, and there is only one bad aspect, so-called, in the whole horoscope, namely, the Square of Neptune and Uranus. But the aspects are few: Neptune sextile to the Moon, and Saturn sextile to Venus; both the Sun and the Moon are practically unaspected, for the Sun sextile to Saturn is very weak, it is more than six degrees orb, and the sextile of the Moon to Neptune is not one that a man of that stamp would respond to. Mercury, the principal significator of mind, has no aspects either, except a conjunction to the Sun; it is practically combust, and the Moon, in the flighty sign Gemini, on the Asc., also shows that the Mind is very weak; in fact, the man cannot think at all.

John is different, at the time of his birth, Mercury rises before the Sun; it is the most elevated planet in the horoscope and it is sextile to Uranus, the planet of Intuition, and though it is afflicted by the opposition of Neptune,

its higher Octave, we doubt whether that opposition will have any effect at all because it is more than six degrees. So according to all of the canons of Astrology, this man ought to be able to think, and in fact get the result without reasoning, by intuition.

The square of Jupiter to Saturn and the square of the Moon to Venus are really the only bad aspects in the figure. And there are a number of good ones. Neptune sextile the Moon and Saturn, the Moon trine Saturn would help to hold the mind steady and concentrate it and give more purpose to the thought. Venus sextile Jupiter and we have mentioned the sextile of Mercury to Uranus.

But—now comes the trouble. Mars and the Sun are unaspected, the Sun is the life-giver, and Mars furnishes the dynamic energy, the bubbling physical vitality which makes people want to work. You will notice that George has Mars trine Jupiter, therefore he is a worker, there is not a lazy bone in his

body. But John, having the Sun and Mars unaspected, is always tired, listless and without ambition.

George has more of his planets under the earth, there is something dragging him down that he does not seem able to overcome, the mental ability is lacking, in spite of the fact that there is only one bad aspect in the horoscope.

In John's case things are reversed. He has a latent mental ability of no mean capacity, but he lacks absolutely the physical energy which is George's, and George can at least make a living with his hands, although he is unable to use his head; but John, who seemingly has the best horoscope of the two, is much more unfortunate, for he lacks the energy to use either head or hands, and if he does not rouse himself he may be a public charge all his life.

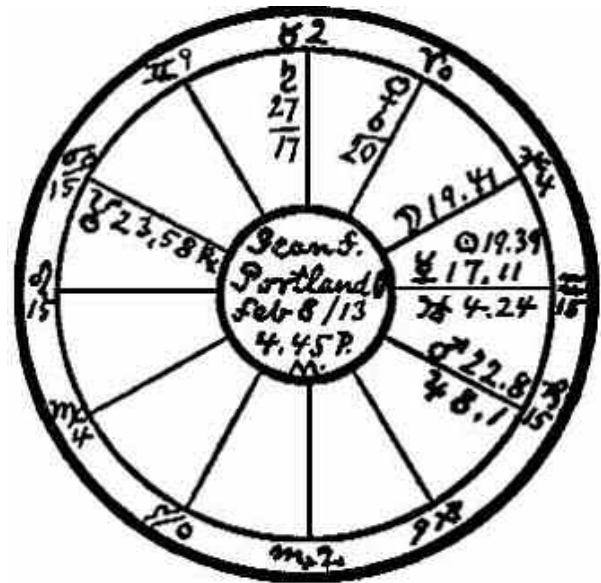
Let the student ponder this lesson deeply, and if ever you feel discouraged because of the troubles brought by your squares, remember John and George and follow the example of the Pharisee. Thank God you are not cursed with a GOOD horoscope like these.

### YOUR CHILD'S HOROSCOPE

Jean F. Born Feb. 8th, 1914, 4:45 p.m., Portland, Ore.

We will first study the Mind, for that is the most important factor in determining the nature and character of the life. We

find that Mercury, the significator of Mind, rises before the Sun, and is in the intellectual sign Aquarius, that is very good for reasoning power. We also find that Uranus is in Aquarius. This brightens the mind considerably and makes it



more intuitive, it will give her a fondness for reading, so that she will be intellectual and well informed along many lines, and she is not going to be put in a corner where no one will see her light, either, for Saturn trine Mars will make her fight for what she thinks is right, and usually she will gain the day.

The Moon is the other significator of mind, and we find her located in Pisces trine to Neptune, the latter in the psychic sign Cancer; these two positions and the aspects are bound to make Jean very imaginative and sensitive, but the Moon is in the 12th house sign, and Neptune is in the 12th house. This shows that there is a certain danger connected with this aspect, which may lead her into sorrow

and trouble. It is probable, that if she went into Spiritualistic circles she would be instantly controlled and suffer considerably from this involuntary mediumship. Therefore it is best to beware that she is not allowed to come into any atmosphere that it is not thoroughly positive.

Saturn in Taurus and Mars opposition to Neptune will give her the unfortunate tendencies to be self-sufficient, stubborn, irritable, and hard to handle. She has a mind of her own, and will not allow interference with her will or desire. Therefore it will be necessary to teach her toleration in the years of childhood, for we cannot go through life with peace and comfort if we are constantly determined to do things all our own way. We must all learn to give and take, and the sooner she is taught this valuable lesson, the more happy her life is bound to be.

Venus is in Aries sextile to Uranus, the latter on the cusp of the Seventh house. This gives her a very magnetic personality and makes her very attractive to the opposite sex, also the liability to enter into a hasty marriage. Mars is the particular significator of the male sex and his opposition to Neptune in the Twelfth house indicates that there may be considerable gossip and underhanded efforts to undermine her reputation. Therefore, she should be very careful in her relations with young men.

As for marriage, Venus square Jupiter is anything but good for happiness in

married life. It makes the person who has this configuration very fond of dress, and likely to spend a great deal of money on adornment of the person. She does not need to adorn herself, no matter what she wears, she is bound to be attractive, and Venus sextile to Uranus in Aquarius will give her many friends of the very best kind, intellectual and charming. They will always love her regardless whether she is dressed in simple style or in the costliest finery.

There are some people who must always be dressed to the very pink of perfection, because that is their only means of gaining respect and notice among other people, but there is another class that has inherent qualities and charms that dress can never give, and these people do not need to get themselves up in all the frills and furbelows decreed by fashion. Jean belongs to this class and she should be taught to use her money for substantial things and not waste it on foolish trifles that are of no account whatever.

Jupiter and Mars in Capricorn and the Sixth house, and Mars trine Saturn, in the Tenth house will make her industrious, ambitious, and capable of taking responsibility. She will rise to a responsible position, probably in Government work., This will probably also lay her liable to criticism signified by Mars opposition Neptune, and that last named position also will bring her enemies in her work. She can overcome a great deal of this, for as said, she has a

charming personality, and when she sets herself to please, she can do so, and in that way avert a great deal of trouble that may arise from such things.

But when all is said and done, anyone who dares to take responsibility, who is something more than a cog in the wheel is always bound to be criticized, so perhaps she need not care very much for that.

With regard to Health, Saturn in Taurus will lay her liable to colds in the throat, but it will come like most colds, from the stomach, because Mars is in opposition to Neptune in Cancer, the sign which rules the stomach. Be sure to bring her up right, to eat the simplest food, to eat to live and not live to eat. Venus square Jupiter gives a poor circulation. Sun in Aquarius in its fall also testifies to this. Give her plenty of exercise, and Mars sextile the Moon will help her through.

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James M. Born Jan. 27, 1907, 11:30 p. m., Ottawa, Kansas

This is a very unusual horoscope. Mercury is in conjunction with the Sun, but unaspected by other planets, it is also under the earth and these testimonies would show a poor reasoning power. But the Moon, the other significator of mind, is elevated in the Ninth house, which governs Mind; it is in the psychic sign Cancer and trine to Mars, this brightens the imagination. Neptune, the Octave of

Mercury, is also in the Ninth house trine to Saturn. Saturn, the calm, deliberate, and conservative planet, is also in sextiles to Uranus, the planet of lightning-like intuition. Thus, the mind will not be allowed to wander and become erratic, for Saturn holds his restraining hand over it.

But it is noteworthy that the mind here works upon a higher plane than in the general run of people where Mercury governs; here both Neptune and Uranus



are involved, and Saturn steadies the flighty Moon and spasmodic Uranus. James will therefore have an orderly, well-balanced, systematic mind, and a powerful memory. He will not have to study or reason, yet he will know and see through things instantly, with an almost uncanny faculty for ferreting out mysteries, a Craig Kennedy or Sherlock Holmes sort of a mind.

The Moon, Neptune, and Jupiter in the Ninth house with the Sun and Mercury

in the intellectual sign Aquarius, but making no aspect, give a tendency to spend his time dreaming and neglect work. His ideas will always be too far in advance of the world; he will want to study the Occult and mysterious side of nature. His mind will run along grooves that have not been traversed before by anyone else, but he does not want to work with his hands. This will cause him a great deal of trouble, signified by the opposition of Neptune and Uranus.

In order to offset these serious tendencies, he should be given a thoroughly practical education. He should be taught from childhood on to do everything for himself and something for others. He should never be waited on nor allowed to waste his time; keep him busy as much as you can and above everything give him a practical, a thoroughly practical education, let him work with his hands.

A machine shop will furnish the best outlet for his energy, for Mars is in Scorpio and people with that position are most successful as workers in Iron. Mars is, moreover, trine to the Moon, the latter in the Midheaven. This will give him the inventive ability by playing upon the imagination, and accentuating the trine of Saturn to Neptune and its sextile to Uranus, which are excellent aspects for invention.

You may look for something unusual from James, provided he can be induced to bring his ideas down from the land of dreams to the realm of reality, and we

may hope to accomplish this by putting him into a machine shop where he will learn to work with metal. Then he will probably branch out quite naturally into the electrical sciences and allied branches signified by Uranus and Neptune. The Fifth house deals with inventions, insofar as getting them before the public is concerned, and Saturn being there, trine to Neptune and sextile to Uranus, shows that it will take a lot of perseverance and persistence to gain the point, but with probably satisfactory outcome.

These inventions will not, however, benefit him very greatly from a financial standpoint for the presence of Mars in the Second house shows that though he is bound to make a great deal of money out of them, when he does finally succeed, he will also be very foolish in spending it because of his inherent impractical and dreamy nature.

He needs somebody to prod him along and to look after the business end. It is quite likely that he will get such a partner through marriage, for the Moon makes its first aspect to Mars, the ruler of the Seventh house, which is the house of marriage and a mate described by Mars in Scorpio, is quite capable of infusing energy into anyone. She will probably be able to make a snail jump, if she tried. At the same time it must not be inferred that she will not be a good partner for James, for she will supply just the qualities that he lacks, and the

(Continued on Page 48)

# Studies in The Rosicrucian Cosmo Conception

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## THE MIND

First we turn to our list of words on page 541. There, under the letter M, we find Mind and opposite No. 574. This is the page in the Index where all the references to the mind are made and, accordingly, we turn to that page and commence to look up the reference there given.

To function in any world and express the qualities peculiar to it we must first possess a vehicle made of its materials. In order to function in the dense physical world it is necessary to have a dense body adapted to our environment, otherwise we should be 'ghosts,' as they are commonly called, and invisible to most physical beings.

So we must have a vital body before we can express life or externalize the other qualities peculiar to the etheric region. To show feeling and emotion it is necessary to have a vehicle composed of the materials of the desire world, and a mind formed of the substance of the

region of Concrete Thought is necessary to render thinking possible. (Page 57.) On page 75 we learn that the organs of neither the desire body nor the mind are yet evolved, the latter is not yet even a body; at present it is simply a link, a sheath for the use of the Ego as a focusing point. It is the last of the vehicles that have been built.

Because of the lack of organs, it is clear that the mind alone would be useless to the Ego as a vehicle of consciousness. The Ego, however, enters into the dense body and connects the organless vehicles, the desire body and the mind, with the physical sense centers. Thus it attains the waking state of consciousness in the physical world.

On page 298 we learn that the mind was given to man in the Atlantean Epoch to give purpose to action, but as the Ego was exceedingly weak and the desire nature strong, the nascent mind coalesced with the desire body; thus the faculty of Cunning resulted and was the cause of all the wickedness of the mid-

dle third of the Atlantean Epoch.

In our present Aryan Epoch, thought and reason were to be evolved by the work of the Ego in the mind to conduct Desire into channels leading to the attainment of spiritual perfection, which is the goal of Evolution. As the vital body is rooted in the spleen and the desire body in the liver, so is the mind rooted in a certain point between the eyebrows about half an inch below the surface of the skin. That point is the seat of the indwelling Spirit in man and the clairvoyant sees it as a black spot, or rather vacant space like the invisible core of a gas flame.

This Is the Holy of Holies, in the temple of the human body, barred to all but that indwelling human Ego whose home it is. The trained clairvoyant can see it with more or less distinctness, according to his capacity and training, but what is behind is hidden from him. This is the Isis spoken of by the ancient Egyptians, whose veil none may lift and live. Not even the highest evolved being on earth is authorized to unveil the Ego of the humblest and least developed creature; that and that alone upon earth is so sacred that it is absolutely safe from intrusion. (Page 293.)

The mineral has only the physical body, the plant has a physical and a vital body, the animal has a physical, vital, and desire body, but man alone has the mind in addition to these other vehicles. And it is the possession of that that makes man, man. It was originally given

to us in the early Atlantean Epoch by the Lords of Mind. These Lords of Mind were human in the Saturn period when we commenced our evolution and were in the mineral stage.

At that time the densest globe was made of the material of the region of Concrete Thought, and these Lords of the Mind, therefore, became expert at building their bodies of mind stuff, as we are today learning to build our bodies out of the dense material of our present world.

During the Sun Period and the Moon Period they have gone through stages of high spiritual development, corresponding in a certain manner to the development of the present Archangels and angels. But in the Earth Period they reached the creator stage, and were therefore able to radiate from themselves into our being the nucleus of material from which we are now seeking to build an organized mind.

They are called "Powers of Darkness" by Paul because they come from the dark Saturn Period and are considered evil on account of the separative tendencies appertaining to the plane of reason, contrasted with the unifying forces of the World of Life Spirit, the realm of Love. The Lords of Mind work with Humanity, but not with the three lower kingdoms.

During the three stages of unconscious involution comprising the Saturn, Sun, and Moon Periods, the spirit was brought down into matter by crystalliz-

ing it into body, then Epigenesis the original creative activity of spirit, commenced. It is the lever, and mind is the fulcrum upon which involution turns to evolution. This change occurred in the Atlantean Epoch; from then on, conscious evolution during the Jupiter, Venus, and Vulcan Periods will lift the spirit out of matter by spiritualizing the bodies into Soul.

Mind is the most important tool of the Spirit in accomplishing this task, for it is the focusing medium whereby the ideas wrought by the imagination of the spirit are projected upon the material universe. First they are thought forms only, but when the desire to realize the imagined possibilities has set the man to work in the physical world, they become what we call concrete realities.

At the present time, however, the mind does not focus in a way that enables it to give a clear and true picture of what the spirit imagines; it is not one-pointed, it gives misty and cloudy pictures. Moreover, at the best, we are able to shape through the mind only such images as have to do with form, because the human mind was not started until the Earth Period and therefore it is now in its form or mineral stage; hence in our operation we are confined to work with forms of minerals. We can imagine ways and means of working with the mineral forms of the three lower kingdoms, but can do little or nothing with living bodies. We may indeed graft living branch to living tree, or living part of animal or

man to other living part, but it is not life with which we are working, it is form only; we are making different conditions but the life which already inhabited the form continues to do so still. To create life is beyond man's power until his mind has become alive.

In the Jupiter Period Mind will be vivified to some extent, and Man can then imagine forms that will live and grow like plants. In the Venus Period, when his mind has acquired feeling, he can create living, growing and feeling things. When he reaches perfection at the end of the Vulcan Period, he will be able to imagine into existence creatures that will live, grow, feel, and think.

During the day time, the desire body and the mind are centered in and about the dense vehicle and Man is then in a conscious state by their activities. In the waking hours the desire body and the mind are constantly destroying the dense vehicle. Every thought and movement breaks down tissue. On the other hand, the vital body faithfully endeavors to restore harmony and build up what the other vehicles are tearing down. It is not able, however, to entirely withstand the powerful onslaught of impulses and thoughts. It gradually loses ground, and at last there comes a time when it collapses; the vital fluid ceases to flow along the nerves in sufficient quantity, the body becomes drowsy, and the thinker is hampered by this drowsiness and forced to withdraw taking the desire body along.



It is this withdrawal of the mind and the desire body which leaves the dense body in the senseless state we call sleep. We shall now see how thoughts are generated in the mind and how they may be used in action upon the outside world. We find this described on pages 88, 89, and 90.

In the waking state the vehicles are all together, as said. They interpenetrate one another as the blood, the lymph, and other fluids of the body interpenetrate. Thus is the Ego enabled to act in the Physical World.

We ourselves, as Egos, function directly in the subtle substance of the Region of the Abstract Thought, which we have specialized within the periphery of our individual aura. Thence we view the impressions made by the outer world upon the vital body through the senses, together with the feelings and emotions generated by them in the desire body, and mirrored in the mind.

From these mental images we form our conclusions, in the substance of the Region of Abstract Thought, concerning the subjects with which they deal.

These conclusions are ideas. By the power of will we project an idea through the mind, where it takes concrete shape as a thought-form by drawing mind-stuff around itself from the Region of Concrete Thought.

The mind is like the projecting lens of a stereopticon. It projects the image in one of three directions, according to the will of the thinker which ensouls the

thought-form.

(1) It may be projected against the desire body in an endeavor to arouse feelings which will lead to immediate action.

(a) If the thought awakens Interest, one of the twin forces, Attraction or Repulsion, will be stirred up.

If **Attraction**, the centripetal force, is aroused, it seizes the thought, whirls it into the desire body, endows the image with added life, and clothes it with desire-stuff. Then the thought is able to act on the etheric brain, and propel the vital force through the appropriate brain centers and nerves to the voluntary muscles which perform the necessary action. Thus the force in the thought is expended and the image remains in the ether of the vital body as memory of the act and the feeling that caused it.

(b) **Repulsion** is the centrifugal force and if that is aroused by the thought there will be a struggle between the spiritual force (the will of the man) with the thought-form, and the desire body. This is the battle between conscience and desire, the higher and the lower nature. The spiritual force, in spite of resistance, will seek to clothe the thought-form in the desire-stuff needed to manipulate the brain and muscles.

The force of Repulsion will endeavor to scatter the appropriated material and oust the thought. If the spiritual energy is strong, it may force its way through to the brain centers and hold its clothing of desire-stuff while manipulating the vital

force, thus compelling action, and will then leave upon the memory a vivid impression of the struggle and the victory. If the spiritual energy is exhausted before action has resulted, it will be overcome by the force of Repulsion, and will be stored in the memory, as are all other thought-forms, when they have expended their energy.

(c) If the thought-form meets the withering feeling of **Indifference** it depends upon the spiritual energy contained in it whether it will be able to compel action, or simply leave a weak impress upon the reflecting ether of the vital body after its kinetic energy has been exhausted.

(2) Where no immediate action is called for by the mental images of impacts from without, these may be projected directly upon the reflecting ether, together with the thoughts occasioned by them, to be used at some future time. The spirit, working through the mind, has instant access to the storehouse of conscious memory and may at any time resurrect any of the pictures found there, endow them with new spiritual force, and project them upon the desire body to compel action.

Each time such a picture is thus used it will gain in vividness, strength, and efficiency, and will compel action along its particular line more readily than on previous occasions, because it cuts grooves and produces the phenomenon of thought, "growing" upon us by repetition.

(3) A third way of using a thought-form is when the thinker projects it

toward another mind to act as a suggestion, to carry information, etc., as in thought transference; or it may be directed against the desire body of another person to compel action, as in the case of hypnotist influencing a victim at a distance. It will then act in precisely the same manner as if it were the victim's own thought. If in line with his proclivities it will act as per paragraph 1 (a). If contrary to his nature, as described in 1 (b) or 1 (c).

When the work designed for such a projected thought-form has been accomplished, or its energy expended in vain attempts to achieve its object, it gravitates back to its creator, bearing with it the indelible record of the journey. Its success or failure is imprinted on the negative atoms of the reflecting ether of its creator's vital body, where it forms that part of the record of the thinker's life and action, which is sometimes called the sub-conscious mind.

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# Nutrition and Health

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## FASTING AS A FACTOR IN SOUL-GROWTH

Not infrequently questions concerning the benefit or detriment of fasting comes before the writer and it may therefore be well to elucidate the origin and rationale of this practice that we may determine what effect, if any, it has upon soul growth.

Under the Ancient dispensations it was required that sacrifices of bulls and goats should be made as atonement for sin, for man then treasured his material possessions even higher than today, and felt keenly their loss when forced to give them up for such a purpose. Even in modern days indulgences are bought and forgiveness of sins promised anyone donating a sum of money to the Catholic Church for purchasing candles and similar paraphernalia required in the service. But there has always been **an esoteric teaching**, which is being promulgated exoterically today, and this teaching does not accept the sacrifice of an animal, money, or other possessions, but **demands that each one makes a sacrifice of himself**. This was taught to the aspirants in the ancient Mystery School when they were prepared for the mystic rite of initiation.

To them were explained the mysteries

of the vital body, how it is composed of four ether.

The Chemical Ether, which is necessary to assimilation.

The Life Ether, which furthers growth and propagation.

The Light Ether, which is the vehicle of sense perception.

The Reflecting Ether, which is the store-house of memory.

He was thoroughly instructed in the functions of the two lower ether as compared with the two higher. He knew that all the purely animal functions of the body depended upon the density of the lower ether, and the two upper ether composed the soul body which was the vehicle of service, and he aspired, naturally, to cultivate this glorious garment by self-abnegation, and by curbing the propensities of the lower natures, just as we do today.

These facts were kept secret from the masses, as said, or rather they should have been. But some neophytes who were over-zealous to attain, no matter how, forgot that **it is only by service and unselfishness that the golden wedding garment, composed of the two higher ether, is grown**. They thought that the Occult maxim

*GOLD IN THE CRUCIBLE,  
WROUGHT IN THE FIRE;*

*LIGHT AS THE WINDS,  
HIGHER AND HIGHER.*

meant only that so long as the lower nature, **the dross**, was expelled, it did not matter how, and if they could find an easy method, they would have left only **the gold** composed of the two higher ether, the soul-body, in which they could then enter the invisible world without let or hindrance. They reasoned that as the **chemical ether** is the agent of assimilation, it could be eliminated from the vital body by **starving** the physical vehicle. They also thought that as the **life ether** is the avenue of propagation, they could starve it out by living celibate lives. By following that method, so they reasoned, they would retain only the two higher ether, and therefore they practiced all the austerities they could think of, fasting among others. By this process the dense body lost its health and became emaciated, the passional nature, which sought gratification by the exercise of the propagative function, was stilled by castigations.

It is true that in this horrible manner the lower nature **seemed** to be subjected, and it is also true that when the bodily functions were thus brought to a very low ebb, visions, or rather hallucinations, were often the reward of these misguided people. Others who heard of their supposed sanctity were eager to imitate them; thus their example has diverted thousands of seeking souls from the true Way.

But the result obtained by these mis-

guided people and their followers is far from being what was intended by the training in the Mystery school. The candidate was there taught, first and foremost, that **the body is the temple of God**, and that to defile, destroy, or mutilate it in any manner is a great sin. Indulgence of the appetite is a sin, a defiling practice which brings with it certain retribution, but it is no more to be reprehended than the practice of fasting for soul-growth. **Right living is neither feasting nor fasting** but giving the body those elements which are necessary to maintain it in the proper form of health, strength, and efficiency as an instrument of the spirit. Therefore fasting for soul-growth is a pseudo-method which has exactly the opposite effect of that which it was designed to accomplish by its shortsighted originators. "I am the door," said the Christ, "if any man enter not by the door, the same is a thief and a robber.

Similarly with the practice of celibacy for the sake of soul-growth, the maxim enunciated at the beginning of this paragraph applies equally well. It is reprehensible when men and women made in the image of God degrade themselves by indulgence of the passional nature to a status lower than that of beasts, but it is equally reprehensible when those who live otherwise good and holy lives refuse to sacrifice their aspirations to give a waiting soul the body and environment it needs, that they may have all their time for self-development.

They may by fasting attenuate the

chemical ether, and by their fanatical selfish celibate lives they may also eliminate the life ether to a great extent, but these measures will never build the golden wedding garment, which is the 'open sesame' to the mystic marriage feast, for want of which some who have succeeded in surreptitiously entering, by just such illegitimate methods as fasting, castigation, and celibacy, will be thrown out into outer darkness.

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### FASTING FOR HEALTH

While, as we have shown, fasting for soul growth is utterly wrong and reprehensible, it may sometimes be necessary to fast for the sake of health, but it should be understood that, under normal conditions, there ought to be no necessity for such measures. If we live right, eat the proper food, get the necessary amount of sleep and adequate exercise, we do not need to fast any more than we need to take medicine. Dr. Leech shows some of the benefits of fasting for health in the following article.

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### RANDOM SHOTS ON FASTING

By W. Stuart Leech, M. D.

The observation and study of forty odd thousand patients during a quarter of a century of continuous practice has impressed me profoundly of the importance of some of the neglected small things. When to eat and when not to eat seems an insignificant thing, but it con-

cerns our very physical existence and often has much to do with our moral welfare, yet in all the medical literature I am unable to find a practical book on the subject of fasting. There is a shameful dearth of medical writings along this line. The nearest approach to the subject is a book intended for the laity, gotten out by Dr. Lindlahr, of Chicago. His repellent or prejudiced attitude toward the regular practitioners and the commercial attitude of the volume renders nil what might have been a valuable treatise on the "nature cure" of fasting.

No acute infectious disease can be cured without fasting or without having assimilation cut short at some point. The most important desideratum in the treatment of enteric or typhoid fever is a two or three week's fasting. If the attendant fails to do this, nature interferes by producing anorexia, laxity, and delirium. Abstinence is the first thing thought of in an attack or threatened attack of appendicitis, and in this condition and a host of kindred troubles, if we give food we but add insult to injury.

The physician who has a robust patient suffering from acute arthritis will bring about a cure by an absolute fast, lasting from four to fourteen days, providing he does not fail to supply him with sufficient water and sees that the heart has proper support. Local anodynes may be necessary to alleviate the pain, but the degree of suffering is rarely great enough to demand morphine. Morphine will prolong the period necessary for

fasting and will increase the nerve symptoms by locking up the secretions, preventing elimination and causing the re-absorption of toxins.

Some may claim that they cure acute rheumatism by medication alone and not taking any heed to the amount and quality of food ingested. If so, the creosote, guaiacol, salicylates, or whatnots they may have given, but also arrested digestion and assimilation, forcing the physical organism to fast by being unnecessarily burdened. Iodine, phenol, and other antiseptics in enterics cut short in a nauseating manner the desire for food, compelling mechanically the system to fast.

Fasting is not the doctrine of nihilism, but it is the old problem of when to or when not to medicate. It is no less a crime to give a sick infant food when not needed as it is to give morphine when it is not demanded. Either so given will either kill the child or prolong the disease.

An all-cereal and vegetable diet would practically eliminate appendicitis from the category of medicine, relegating it to the shelf of medical curiosities. A wineless and a meatless diet would reduce the divorce evil fully 90 per cent. It is but the natural law of vibration and it will gradually whip us collectively into obedience. An all-vegetable diet is not demanded.

The well-fed dog which barks daily after an automobile, goes on absolute fasts three to five times a year, and after

each period comes forth with renewed energy. As a prophylactic of disease and the prolongation of life and that we may be better able to subdue our passions, it is my opinion that all strong individuals should fast from food absolutely from one to three days several times annually. It adds to the constructive work, giving the system ample time to eliminate poisons and rest from the overburdens. Diuretics and purgatives may rapidly eliminate, but there are times when they are burdens to already overworked organs and vessels. Quick elimination, however valuable in some instances, is not necessary in healthy individuals. It is well here to caution those who fast to keep their friends ignorant of the fact during the period, and also to beware of self-pity; throwing off constantly that feeling of sorrow for one's self and keeping the body and mind lightly engaged. An idle brain and prolonged fasting will render one liable to subjective phenomenon where the person might become obsessed by an entity or "elemental" of another plane of existence. In eating or fasting we must ever bear in mind that our ego (real self) is not our physical body, and the more ponderous our dense body becomes the less control has the ego over vibrating atoms therein.

Judicious fasting is but living the "life," and it alone will banish from our system arterio-sclerosis, enlarged prostate, hepatic, and renal calculi. Reckless yielding to our appetites and

desires is more disastrous to our existence than war, and I will venture to state that perverted amativeness is the primary etiological factor in the production of cancer and mental poverty.

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### MENU FROM MT. ECCLESIA

#### Breakfast 7:30 a. m.

Apple Sauce    Toasted Corn Flakes  
                   Egg Omelet  
 Toast, Butter, Honey  
 Coffee or Milk

#### Dinner 12 Noon

Spinach Soup  
 Baked Hubbard Squash  
 Nut and Potato Loaf    Brown Gravy

#### Supper 5:30 p. m.

Corn and Pea Salad  
 Pumpkin Pie    Whole Wheat Bread  
                   Butter and Honey  
                   Tea and Milk

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### RECIPES

#### Spinach Soup

One quart spinach carefully washed and drained; 1 medium sized onion; 1 potato; 1 carrot.

Boil in one quart of water until quite tender, the more vegetables are boiled for soup the better they will pass through the colander.

After straining the above, boil in same one-fourth cup of rice until tender. Prepare in separate skillet, one tablespoon butter into which sufficient flour

has been browned to thicken. Add this slowly to the soup, boiling for a few minutes; season with salt.

Instead of spinach, the outer leaves of lettuce, young beet tops, mustard or greens that are in season in eastern countries, may be used and flavored to give a most pleasing taste.

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#### Baked Hubbard Squash

Take a medium sized Hubbard squash, break or cut in pieces about three inches across, remove seeds and pulp, but do not remove peel—place these pieces in a baking dish, with a small piece of butter in each. Bake for 30 minutes in a quick oven. Serve in shell while hot.

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#### Nut, Corn, and Potato Loaf

Two boiled or baked cold potatoes, one-half cup walnut meats, 1 cup bread crumbs, one-half cup corn boiled and cut from cob, one onion, small cove garlic, one ripe tomato; grind the above through vegetable grinder twice, season with salt, nutmeg, cayenne pepper. After frying in two tablespoons of oil, add two eggs, form into loaf and bake for 45 minutes. Serve in slices with brown gravy. This loaf is delicious when served cold with mayonnaise dressing.

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#### Corn and Pea Salad

One cup corn cut from cob after boiling, or canned corn; one cup of cold

boiled green peas, garnish plate with lettuce leaf, place corn and peas separately with a spoon, decorate with parsley leaf or small sized radishes, with dessert spoon of dressing on each plate.

**The Rosicrucian Motto: A Sane Mind, A Soft Heart, A Sound Body.**

**Send us the names of your friends who might be interested to the work and thus help to spread these glad tidings**

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## Healing Department

\* \* \* \* \*

### TRUE STORIES OF THE UNSEEN

*For faith, that when my need is sore  
Gleams from a partly open door  
And shows the firelight on the floor.*

EDITOR'S NOTE—This Story is reprinted from *South African Women in Council*. We could have given many interesting incidents of the Work of Mercy done by the Elder Brothers and their faithful pupils in the Rosicrucian Fellowship, but are reluctant to parade these matters in public. Christ's exhortation, "let not your right hand know what your left doeth," was designed to prevent the vice of vaingloriousness and self-approbation from taking the essence out of your good deeds.

It may not be amiss, however, to assure the aspirants to **Service**, that whenever we close our eyes with the prayer that we may **continue** to work in the Master's vineyard while our body rests, we do automatically accompany the Elder Brothers on their errands of

mercy, we assist in a systematized work of relief, organized by them, (and most of that work today is on the battlefield, as in the case reported below.)

When reading the foregoing, please note particularly the emphasis laid upon the word **continue**. No one who lives a life of self-gratification in the daytime can **continue** to work in the Master's vineyard. The mere fact of going to sleep has no power to transform such a one to an Angel of Mercy.

We must be "visible helpers," before we can become invisible helpers, but if we live the life of **Service** by day, and take the proper steps to place ourselves at the disposal of the Elder Brothers at night, we do accompany and assist them, as said, and experiences many times more thrilling than those recorded in the following story are the portion of each and all, every night of our life, for, sad to say, there seems to be no end to the sorrow and suffering just now.

The stories of "wraiths" of departed relatives seen by soldiers under the



stress of battle are also common, and they are true. "Coming events cast their shadows before," we know when a birth is to bring a newcomer into this world. Those who have passed over also know when one of their friends is about to follow them and in times of peace they usually wait around the bed of the dying, who often see them just before the silver cord is severed.

Also, on the battlefield do we find them ready to greet their relatives when they fall. Indeed, they have been a wonderful help in the last six months since they have been trained in the proper care of the passing spirits.

When the dreadful war first broke out, such a cloud of hate, fear, and anguish collected over Europe that it was almost impossible to quiet the hysterical outbursts in their venomous wrath. Foes continued to fight, sometimes for days, after gaining consciousness, and the trained helpers were helpless until the remedy was found by bringing some loved one to separate the combatants. Since then a regular systematic training has prepared relatives or friends of the combatants to watch over them, and care for them from the time they pass over till they are able to find their balance.

Thus, one of the greatest problems of the age was solved by the Elder Brothers and the "War Cloud" of hate with its swirling currents of anger and resentment created primarily by "the Brothers of the Shadow," has become much less dense than before.

The Reverend C. Camus relates the following story connected with Miss Dorothy Kerin, who is well known as the subject of the most wonderful spiritual cure of modern times. She is evidently doing what so many of us long to do—i. e., tending the wounded in her dream state of consciousness.

"The following will be of interest to all fond of thoroughly investigating psychic experiences, as its record contains more than one absolute proof. On the morning of November 7 last, at about 8 a. m., my wife woke and said to me: 'I have been with Dorothy Kerin in the night—I seemed to be on the battlefield but no battle was in progress—it was moonlight—and many wounded were lying on the field. They appeared to be quite recently wounded. I noticed the distinctive uniforms of the Allies. Bending over one with a look of compassion on her face and laying her hands upon a gaping wound near the shoulder, I recognized Dorothy. Going to her I said 'May I help you, Dorothy?'

"'Yes,' she replied, 'please do, for my time here will be short and yours must be shorter, for your baby will wake at three this morning and will require you, so will you please quickly walk around about noticing which of the men seem in the greatest pain and letting me know so that I may try to relieve those in greatest need.'

"This I willingly did, and had only just finished showing Dorothy the men I

considered in greatest agony when I was awakened by hearing baby cry. I at once looked at the clock, but to my surprise (as I felt my night experiences had been real) the hands pointed to four, not three o'clock."

"This last statement of my wife's surprised me, especially as she mentioned to me the various characteristics of the uniforms, with which she had previously been unacquainted. But a few minutes afterward, when rising, I happened to glance at the clock which my wife had seen in the night (since a night light was placed in front of it) and discovered that it was exactly one hour fast. It was an eight-day carriage clock which I had wound somewhat hastily upon retiring the previous night, finding that it had run down, and evidently I had inadvertently put the time on one hour.

"As scoffers might say the coincidence in regard to the baby awaking was merely a fancy of the night, I think this is worthy of mention, particularly as the habit of our baby was to sleep until 4 a. m.

"Now for the most interesting proof of all. Later on that day, Dorothy Kerin, who lives in Highgate, turned up at our house. The first words she spoke were these, addressed to my wife: "I saw you last night on the battlefield—I often pray I may go there (though I have never told you before) in order to be used to heal the wounded."

"I may add that a few weeks ago Miss Kerin received a letter from Captain

Berry at the front, telling her that when wounded he had in some way become conscious of the fact that she was laying healing hands on his wound. And from this wound he made a most excellent recovery."

Another story is told by Mr. Elliott O'Donnell, and comes from the trenches at Mons. "Two wounded soldiers assured me that during the battle they kept seeing the figure of an old woman in a queer poke bonnet and bright blue skirt, who repeatedly got in their line of fire."

"At first we thought it was a Belgian farm woman,' they said, 'but when she continued to move about under a constant hail of bullets, some of which must have hit her, we realized she was nothing human. We commented on her presence, and a sergeant who overheard us exclaimed, 'So you see her, too, boys. It's my old mother, who died twelve years ago, in her eighty-second year. I believe she's come for me.'

"And he spoke the truth,' my informant added, 'for directly he had finished speaking, a shrapnel burst almost on top of us, and literally blew him to pieces. We lay wounded there for some hours, but the old woman did not appear again.'"

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### THE ROSY CROSS HEALING CIRCLE

The Rosy Cross Healing Circle meets every time the moon enters a cardinal

sign, because at that time the healing force generated will have a greater dynamic effect than at any other time. But few are present in the body at Headquarters on those evenings, but thousands join us in spirit, concentrating upon the emblem of the Invisible Helper: A white cross with seven red roses, and one pure white central one hung against a golden star, upon a blue background. If you are not already one of the circle, we will be glad to have you join us in spirit at that time, and unite with us in concentration on health, particularly for the benefit of those who have applied to the Rosicrucian Fellowship. This force thus generated is used by the Invisible Helpers under the direction of the Elder Brothers.

Meetings will be held on the following evenings, and during the winter time the session will be from 6:30 to 7 p. m.

December 1—7—14—21—29

January 4—10—17—25—31

February 6—14—21—28

We append, as usual, a few letters from those who have received benefits from our ministrations.

South Portland, Me.

Dear Esoteric Sec'y:

Our baby is now two months old. He is very healthy. And I am really feeling better than I did a year ago. At that time you had brought me to the best health I had known for several years. I am real-

ly feeling fine, and I intend to take up again the Probationers exercises for October.

Very Gratefully Yours,

Mrs. I. L. P.

Hammersmith, W. London, England

Dear Mr. Heindel,

Mother has just returned from her 8 week's stay in Devonshire, perfectly well—It's too wonderful for words, and as for gratitude, no words of mine can tell how I feel about it. The others, of course, don't realize spiritual help as yet, and I don't talk about it, but I do know so well that she couldn't possibly have got on without your help. You remember in your diagnosis you said she wanted complete change away from home—but this was the first time an opportunity came and, incidentally, it is the cause of my contributions being so slack.

Mother is writing to you to say that she feels well, for her to admit that is tremendous. She's just like her old self—has taken up household duties—does her hair in a new style and writes letters—things she hasn't done for six or seven years. I feel I must write to express to you how extraordinary it all is—how thankful and grateful we are. I think the power of healing is such a great possession, and wish I were like you and able to leave the body. With my very deepest and most heartfelt thanks, I remain,

Yours sincerely grateful,

C. H

# Echoes from Mt. Ecclesia

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## THE ROSICRUCIAN REQUIEM

Note—Numerous requests have been made for a funeral service which members and others, who look upon life as we do, may use when laying away the body of a friend. We therefore publish a stenographic report of Mr. Heindel's farewell address over the body of Frances Lyon, our valued friend and fellow worker.

After an organ voluntary the audience sang "Nearer My God to Thee." the Rosicrucian Funeral Emblem, a pure white cross with one white rose in the center, was then unveiled and Mr. Heindel gave the usual Rosicrucian Greeting.

"My Dear Sisters and Brothers, May the Roses bloom upon your cross." The audience responded, "upon yours also."

Mr. Heindel then said:

One of the tests of the value of religion is the comfort it gives us when vicissitudes befall, when sorrow and trouble try the heart. To fill its mission, it must bring comfort in sorrow, particularly at the time of the final separation from our dear ones. When the reaper, DEATH, calls, when it pleases God to end the present earth life, when our human resources have been exhausted, we look

to religion for courage and fortitude to bear the burden of our great loss and our sorrow.

And how do the Rosicrucian Teachings meet these requirements?

They tell us, in the first place, that death is not the end, also how, under the law of consequence, the fruit of our actions in this life, whether great or small, must at some future time be harvested, for the bible says that, "whatever a man soweth that shall he also reap."

We know that it is as impossible to cancel our misdeeds or good deeds by merely passing from this body, as it is to compensate our debtors by removal to another city. The debt still remains, and sometime this must liquidate itself. Our rewards are also due some time, and the immutable law of causation, therefore, involves continuity of life, and rebirth at a future time, as expressed by Sir Edwin Arnold:

*Never the Spirit was born!  
The Spirit shall cease to be never!  
Never was time it was not,  
End and beginning are dreams.  
Birthless and Deathless remaineth the  
spirit forever.  
Death has not touched it all,  
Dead though the house of it seems.*

*Nay! but as one layeth  
A worn-out robe away,  
And taking another sayeth:  
This will I wear today.  
So putteth by the spirit  
Lightly its garment of flesh  
And passeth on to inherit  
A residence afresh.*

We rejoice when a child is born, and weep when death comes, because we do not realize that such conduct is the exact reverse of what it ought to be. As a matter of actual fact, the spirit is imprisoned in this coat of clay at birth, to be subject for many years to the pains, aches, and infirmities to which all flesh is heir. True, concrete existence is necessary to learn certain lessons—and in that way the spirit benefits, but logically, if weeping is to be indulged, then we should weep when the spirit is born into this world, and we should rejoice when Death comes to liberate it from pain and discomfort of physical existence.

And, if we could see and know the relief they feel, we surely would rejoice. Think of how a poor soul, chained upon a bed of torture for years, must feel upon awakening in the invisible world, able to move freely without pain whither it will. They feel transported with joy, and is it not our duty to curb our own sense of loss which is really rooted in selfishness, and rejoice with them, and bid them God speed in their new career?

It has pleased God to call our Friend Frances to a greater work, to broader

fields, in another world where she has no need of a physical body, and she has therefore laid this garment away. As a child goes to school day after day, with nights of rest between the school days, for the purpose of gaining knowledge, meanwhile growing a body from childhood to the full stature of manhood and womanhood, so also the spirit must inhabit a series of earthly forms of gradually improving texture to gain its experiences; as Oliver Wendell Holmes says in his poem, "The Nautilus:"

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

Therefore we know that Frances will come back, must come back, somewhere, sometime, with a better and nobler body than this frail garment she has discarded. We know that under the immutable law of causation she must return, as surely as the stone tossed into the air falls back to earth, so that by repeated lives of friendship and relationships, her love nature may be widened and deepened into an Ocean of Love, wherein all shall blend as drop with drop. Death, then, has lost its sting, so

far as we are concerned, not because we are calloused and love our friends and relatives less, but because we are so firmly convinced, because we have absolute actual knowledge, that there is no Death.

There is no death. The stars go down  
To rise upon another shore,  
And bright in heaven's jeweled crown  
They shine for evermore.

There is no death. The forest leaves  
Convert to life the viewless air;  
The rocks disorganize to feed  
The hungry moss they bear.

There is no death. The dust we tread  
Shall change beneath the summer  
    showers  
To golden grain or mellow fruit,  
Or rainbow-tinted flowers.

There is no death. The leaves may fall,  
The flowers may fade and pass away.  
They only wait through wintry hours  
The warm, sweet breath of May.

There is no death, although we grieve  
When beautiful familiar forms  
That we have learned to love are torn  
From our embracing arms.

Although with bowed and breaking  
    heart,  
With sable garb and silent tread  
We bear their senseless dust to rest  
*And say that they are dead—*

*They are not dead. They have but  
    passed  
Beyond the mists that blind us here  
Into the new and larger life  
Of that serener sphere.*

*They have but dropped their robe of  
    clay  
To put a shining raiment on;  
They have not wandered far away,  
They are not "lost" or "gone."*

*Though unseen to the mortal eye,  
They still are here and love us yet;  
The dear ones they have left behind  
They never do forget.*

*Sometimes upon our fevered brow  
We feel their touch, a breath of balm;  
Our spirit sees them, and our hearts  
Grow comforted and calm.*

*Yes, ever near us, though unseen,  
Our dear, immortal spirits tread—  
For all God's boundless Universe  
Is Life—there are no dead.*

We have no cause for grief because the silver cord is loosed and the body returned to the dust whence it was taken, for we know that the Spirit we called Frances in this life, is more alive than ever, is in fact present with us now and as visible to some of us as when it inhabited the garment we now consign to the fire, that the elements may be transmute it to other forms by the alchemy of nature.

Before sending it on its way to the Crematory, we will sing the closing hymn used in the Rosicrucian Temple Service.

The services over Frances Lyons' body

were held in the Pro-Ecclesia on August thirty-first, eight o'clock a. m. and the body was then sent to San Diego where the crematory reduced it to ashes.

### MYSTIC LIGHT

Continued from page 14

how can men and women become practical magicians? It is absolutely necessary that they should do so if the world is to be transformed, the chemical elements transmuted. I am no pessimist in

regard to man and his possibilities. I have had glimpses of a deeper vision and I know if we are faithful to these enduring principles of life and consciousness that some day the golden age will dawn for mankind, the Earth will marry the Heavens and humanity's purpose on this planet be accomplished.

### THE ASTRAL RAY

Continued from page 30

trine of Mars and the Moon shows that they will probably be quite congenial.

With regard to health. James may not be very strong in the years of childhood, but as he grows older his physique and general health will improve, because Mars is trine to the Moon, the Moon being in Cancer. This shows that he will

acquire a good digestion and with that blessing he will be able to overcome all other ills, for it may be said that almost all the troubles of humanity are due, in the first place, to poor digestion and consequent faulty assimilation. With Saturn in Pisces, he should, however, be careful to always keep his feet warm and dry, for that is the vulnerable point in his system and he is liable to catch cold through wet feet which then may cause him trouble.

## THE AFTERMATH

There is in every heart a grave,  
A sacred, silent spot .  
Filled with sad memories of the vast,  
That busy life knows not.

Far down it lies, this quiet mound,  
The record of lost years;,  
And, in our lonely midnight dreams,  
We water it with tears.

Tears for the hopes that once we knew,  
In youth's enchanted hours,  
When life was just a golden haze  
Of sunshine, and of showers.

Tears, too, for friendships kind and true,  
Which proved so sweet, and rare,  
And dearer ties than all, that brought  
But sorrow, sin, and care.

Rash deeds of fateful import loom  
From out the vanished years;  
And wounded hearts that found no balm  
In after grief, or tears.

All these are buried in that grave  
That no man ever sees,  
The loves, and hates, and fears that go  
To mould life's destinies.

And while it seemed, in those dark days,  
The springs of joy had fled,  
The mellowing hand of time touched o'er  
The hopes we thought were dead.

Ah, only when our soul can sound  
The depths of woe, and pain  
Will come the aftermath of peace,  
That we, through sorrow, gain.

And only then to us is given  
The wisdom from above  
To spread abroad the perfect gifts  
Of sympathy, and love.

—E. M. NIGHTINGALE



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## The Astral Ray

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

## Studies in the Rosicrucian Cosmo-Conception

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

## Nutrition and Health

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

## The Healing Department

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