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The Mystic Light

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The Mystic Midnight Sun at Christmas

Editor's Note:—It seems out of place to have an article on Christmas in the January Magazine, but as this issue leaves headquarters at Oceanside on or before the fifteenth of December, it has time to reach even Europe before the seasonal holiday is over, thus it will

reach the greatest majority of our subscribers while they are right in the Christmas spirit.

Once more the mystic measure of the Sun's circle dance has been trod and we are again looking forward with joyful

anticipation to the birth of a new Sun to carry us through the coming year of 1916. Notwithstanding the Great War, the spirit of Christmas is in the air, the spirit of expectancy, the feeling that some thing new is coming into our lives, and that the future will be brighter than the past is with all. Though all the calamities and suffering contained in Pandora's Box seem to be abroad at the present time, **Hope**, the priceless gift of the Gods, smiles encouragingly as she points to the silver lining on the great war cloud, and tells us that behind it the Sun of peace and joy is more luminous than ever, that presently it will illumine the earth with a radiance not previously appreciated by us.

But there are some who are physically blind and though the Sun shines never so brightly, they perceive it not. There are also those who are spiritually blind and consequently incapable of seeing the great spiritual wave which descends annually upon the earth. We must have within ourselves the organ of perception of that also, for, as Angelus Silesius says:

*Though Christ a thousand times in
Bethlehem be born,
And not within thyself, thy soul will
be forlorn.
The cross of Golgotha, thou lookest
to in vain,
Unless within thyself it be set up
again.*

The illumined mystic sees this great

Cosmic Drama of the Spirit's descent into matter enacted before his spiritual vision year after year. Nor is this vision vague and indefinite, depending upon certain feelings, but it is a clear and accurate presentation to the smallest details. It is not necessary for spirit in the invisible world to take a certain definite form just as we do in the physical world; any form that has a certain sharp outline implies limitation.

A spirit may allow its form to blend with the forms of other spirits, it may permeate even the physical bodies of others and still retain its own individuality, because it vibrates to a certain tone or keynote which is different from that of all others. Thus, in September, the illumined Seer perceives the Cosmic Christ Spirit as a mighty Lightwave of supernal splendor, descending upon the earth which it permeates.

By the twenty-first of December this celestial light has reached the center of our terrestrial sphere. Then the days are the shortest, the nights are the longest and darkest, **“but the light shineth in the darkness, and the darkness comprehendeth it not.”**

The vibratory motive impulses given to the earth during the early months of each year, have nearly spent themselves; by Christmas the earth is crystallized, dead and cold, wrapped in its blanket of snow, and were not this new life of the Christ Spirit poured into the earth to give it fresh energy for another year, all life upon our planet must perish.

There has been much speculation upon the nature of the star that shone in Bethlehem at midnight. The Orthodox opinion, which holds that the immaculate conception and birth of Jesus are unique in the history of the human race, supposes that the Christ Star was seen in the firmament on that occasion only; but the wise men, who, by the alchemy of soul growth, are striving to build within themselves **that stone of the corner** which was rejected by the builders but is prized by all philosophers, know that the Christ Light is not to be found outside. They know that the Hermetic axiom expressing the law of analogy "as above so below," applies also in this case, and that the Christ formed **within** them must look for the Christ Star within the earth, for, again quoting Angelus Silesius, "**it would be as impossible for a Christ outside the earth to save the world, as it is for a Christ on Golgotha to save us.**" Until the Christ is born within us, and until the Christ is born within the earth, He cannot accomplish His mission.

Therefore, on the longest and darkest night of each year, the Mystic kneels in silent adoration, looking inwardly by the spiritual sight. Cultivated by him, towards the center of the earth, where the most Supernal Light that ever shone on land or sea, illuminates the whole globe with brightness and brilliance that is overwhelming.

And then the wise man brings his gifts and offers them at the feet of the new-

born Savior. He may be poor in the world's goods, he may not even have a place where to lay his head, nevertheless, his gifts are more precious than a King's ransom. During his life of Aspiration he has cultivated precious possessions and the first which he offers up on the alter of sacrifice is **Love**. "Love vaunteth not itself, is not puffed up, does not behave itself unseemly, seeketh not her own, rejoices not in the iniquity but in the truth, and whether there be prophecies they shall fail and whether there be knowledge it shall vanish away, for now abideth Faith, Hope, and Love, but the greatest of these is Love." "God so loved the world that he gave his alone begotten Son, that whosoever believeth upon Him should not perish but should have age lasting Life." And this great gift was not given once and for all, but each year the Son of God is reborn again into the earth to enliven this planet by His superior Vibrations that we may have **Life** and have it more abundantly.

As the human spirit dies upon the spiritual plane when it is born into the physical world, so also the Christ Spirit dies to the Solar Sphere when, for our sakes, it is born into the earth at Christmas time. It is cramped by the crystallizing environment which we have made. Truly, "greater Love hath no man than that he lay down his Life for his friends," the Christ said, "Ye are my friends if ye do whatsoever I command, and this is my commandment, that ye

love one another.”

Therefore, the Love of the mystic, offered upon the altar of sacrifice at the great festival on Holy night, is not abstract but it expresses itself in concrete acts towards all with whom he comes in contact during the year ensuing.

His second gift to the new-born Savior is **Devotion**. The fire of enthusiasm must burn in the breast of every aspirant, for no cold observance of religious rites, no giving of gifts without that intensely devotional feeling can have any value in the spiritual light. It was said of one of the ancient Israelite Kings that he did evil **with both hands greedily**; so also must the aspirant do good with both hands greedily, his whole heart and soul and mind must be offered upon the altar of sacrifice, and as the frankincense of the wise men referred to in the Bible is said to have filled the place of the nativity with perfume, so also must this **fire of enthusiasm** enkindle our devotion, that the incense thereof may pervade our whole environment with devotion to the cause of the Master.

But the Love, Devotion, and Enthusiasm offered up by the mystic upon the altar of the newborn Christ are not separate and apart from **Himself**. He cannot give them without including the greatest and best gift of all, the only gift which makes it worth while; namely, **Himself**. No matter what his station in life, high or low, rich or poor, it is no concern of the Christ. The spirit speak-

ing to him always tells him:

“Son, I crave not that which is thine, for that is Mine already, the Earth and the fullness thereof, the cattle upon the thousand hills, all were made by Me and through Me, but what I desire is thyself, thy heart. Give me thine heart, Son, and I will give thee that which is more than all, **the Peace that surpasses all understanding.**”

And may the Dove of Peace, the Love of Christ, soon find a new foothold on our war-worn world.

CHRISTMAS SERVICES ON MT. ECCLESIA

On Holy night, the twenty-fourth of December, at twelve o'clock midnight, the **Mystic Midnight Service** will be held as usual to celebrate the birth of the Christ Spirit into the Earth. Application for admission should be sent to the Esoteric Secretary in advance as accommodations at Headquarters are limited and those who come late will have to take pot luck.

WAR—AN OPERATION FOR SPIRITUAL CATARACT

III

The Sixteen Paths to Destruction

In the concluding paragraph of our article on this subject last month we stated that man is now going through the most dangerous period of his develop-

ment: "The Sixteen Races" and that the war has saved humanity from an infinitely worse fate than the wholesale slaughter now going on. The facts are as follows:

During the development of humanity in our present earth period, the earth had changed to afford man the environment appropriate to his changing constitution and evolutionary requirements. The great divisions of time occupied in these changes are called *epochs*.

The Polarian Hyperborean, Lemurian, and Atlantean Epochs have passed, and we are now in the Aryan Epoch. When this is past, another Epoch called the New Galilee will be ushered in. During the two first Epochs man was as innocent of individuality as children in a family, but at the end of the Lemurian Epoch, some were different from the majority, and might be called a **Race**. There were **seven** races in the Atlantean Epoch, five have been born and two more are due to make their appearance in the Aryan Epoch, and one will be born in the beginning of the New Galilee. With the last of Sixteen Races, mankind will be again united in Love and Brotherhood.

But while the leaders of evolution had plenty of time to guide humanity through the early Epochs, where long spans of time were consumed in evolution of a certain faculty, the races are comparatively evanescent, and there is a great danger that some may become so enmeshed in the race ideal that they fail to proceed to the next higher stage;

therefore the Sixteen Races are called the "**Sixteen Paths to Destruction**".

The most far-reaching changes in the geological formation of the earth and the physiological constitution of man took place in the latter third of Atlantis, when the Aryan Epoch was about to be ushered in, for these Epochs always overlap one another, so that one begins before the preceding one is entirely past. The changes were as follows:

1. The dense mist that hung darkly over Atlantis, condensed, and rain filled the basins of the earth, leaving the atmosphere clear. Then the rainbow, a phenomenon impossible in a foggy atmosphere, became visible for the first time.

2. Respiration, which had been performed by gill-like organs during the Atlantean Epoch, changed then to the present method of directly inhaling the air and absorbing part into the blood, namely the fiery oxygen.

3. Then man also began to see his fellow-men in clear sharp contours, each different from himself.

These geological and physiological changes have had, as said, far-reaching consequences, and are directly responsible for individual oppression and war, as we shall see.

During the earlier Epochs when the spirit was molding the vehicle it was destined to inhabit, man-in-the-making had almost no physical consciousness, and even in the early and middle third of Atlantis when the spirit had entered its

dwelling the consciousness was focused principally in the spiritual world, the dark fog made it impossible for the Atlanteans to clearly perceive each other's **body**, but they saw the soul; they also "walked with God," the Divine Hierarch, who guided them as a father, for he was visible to them as a spiritual entity; therefore all was peace.

Then came the flood and cleared the atmosphere with the following results:

Those who had evolved physical sight saw their fellow men clearly. They learned to differentiate between **Me** and **Thee**, **Mine** and **Thine**, laying the basis for selfishness and strife. **Hence humanity as a whole could no longer be guided by one leader**, but was subdivided among a number of **race spirits** who, as "powers of the air," took control of the larynx and lungs of the people. With every breath they breathed this race spirit, till it permeated their whole being.

Their vocal chords vibrated in its peculiar key, making the speech of one group different from that of other races. It enveloped all its people as a cloud, coloring both them and the landscapes with its own specific color vibrations, and this was sensed by all its charges as a sacred bond which binds them to each other and to the land which they inhabit. So strong is the grip upon **lung, larynx and land** held by the race spirit, that its people will fight to the last breath for the **mother tongue** and the **father land**.

This fellow feeling instilled by the

race spirit in its charges is called **patriotism**. It was the aim of the race spirit, by fostering the love of **family**, to educate mankind to loving its **nation**, or compatriots. Through **patriotism** they hoped to engender **altruism**, which transcends all imaginary boundary lines on the map in an endeavor to embrace all in **universal love**.

But instead of accomplishing this noble purpose, patriotism, the love of kin and country, has fostered in many a hate of all other nations and a desire to persecute others and subject them for its own aggrandizement. And insofar as any race, nation, or people have done that, it has proven subversive of the universal good, for it should be remembered that races are an aspect of the personality only, the **bodies** alone are stamped with the racial characteristics, but the **spirits** are under no such illusory restrictions when disembodied.

Thus there is great danger that through excessive patriotism the spirits may become so enmeshed in the fetters of family and country, that they will not leave the race when the evolutionary impulse moves on. They may endeavor to perpetuate the race indefinitely, seeking to embody themselves repeatedly therein, as the Jews have done, and thus go to ruin in one of those sixteen paths of destruction, as the Elder Brothers call the sixteen races. Therefore Christ said, **I come not to bring peace but a sword**. Therefore the Christian nations have been the most militant upon earth, per-

haps with the exception of the Mohammedans, which are akin to them, and there is ample testimony in almost every war to show that a number of people have had their spiritual vision opened, at least temporarily, so that war has always been a means of removing the spiritual cataract which blinds us to the unity of all Life.

In the three earlier Epochs, man did not know he had a body, though he used it as we use our lungs, regardless of the fact that we have never seen them. He was unconscious of birth and death also, though he went through both repeatedly, for **his consciousness was focused in the spiritual world and remained unbroken by the vicissitudes of the body.**

But at the dawn of the Aryan Epoch, when the atmosphere cleared, he perceived himself **physically**, he also learned that the consciousness that animates a body leaves it cold and dead after a longer or shorter period. The veil of flesh hid the spiritual world, where the so-called dead dwell, from sight, as a spiritual cataract which grew more dense as time went by, until nowadays those who do not positively deny the existence of the inner world have resigned themselves to the idea that nothing may be known of the state of the so-called dead.

Because of that false idea, that blindness, intense grief at the loss of loved ones who have passed from our physical sight has clouded the eyes of all the

world. Tears have flown in streams from the eyes of the mourners, but not in vain, for **each tear softens the spiritual cataract, each pang of pain at the loss of a loved one is a cut by the knife of the great surgeon**, who is endeavoring to restore our spiritual vision, that we may continue our companionship with the friends who have dropped the mortal coil. And as surely as the desire for growth developed and perfected the alimentary canal, and the pre-existent light built the eye for its perception, **so surely will also the intense longing for our loved ones who have passed over the threshold of death, break down the scale and open our spiritual vision.**

Those who live the so-called "higher life" and are fortified in times of trouble by a more advanced understanding of the phenomenon of death, often feel that the intense grief of the bereaved ones who are ignorant of these facts, is unbecoming and detrimental to the passing spirit.

And so it is, when expressed in the death chamber during the first few days after the change, but at the same time, this intense grief and the strain incident to the approach of death is the means whereby the multitude who travel the path of evolution will eventually bridge the gap and regain spiritual consciousness. Thus it takes the place of the exercises given in the mystery schools.

Creation of the bodily prison-house immured the spirit and shut out the spiritual world from its ken.

Destruction of the Disciple's body as **a living sacrifice** restores his conscious touch with the invisible world, awakening his spiritual vision, by a process of **white magic**.

Destruction of another's body by **sacrifice in war** has the same effect. The fumes of the blood, the screaming shells, the cries of the wounded and dying, whether audible or inaudible, but surcharged with the most intense pain and grief, are felt by all as a psychic power having the tendency to draw every one of the participants to the very brink of the Great Divide, and what wonder that their eyes were opened temporarily and they see the denizens of the super-physical realms who are always among us, but particularly whenever and wherever someone is passing the borderline from our sphere to theirs.

Moreover, those who have passed out are not passive either; **their longings to be seen of their loved ones is a great factor in establishing communication**. Many cases are recorded bearing out this fact. A mother, for instance, materialized and called her little tots away from a well that was being dug, though not possessed of the secrets of initiation. Her **intense desire** wrought for her a temporary physical garment.

How much more, when months or years of slaughter have raised the nervous tension of millions of people, all longing for intercourse with some loved one in this or in the other world, shall this great desire result in awakening per-

manently the spiritual sight of a number of people too great to be ignored?

In every death chamber we are close to the portal of the invisible world, and great numbers of those who are passing out see their loved ones waiting around the bed to welcome them, rejoicing when death has released them from the body, and they are born on high. The nervous tension felt by the ordinary man and woman is then extraordinarily high, and conducive to bring about the slight extension of the vision required to perceive the waiting throng, and were it not for the unreasoning horror which causes them to flee when manifestations do occur, and to hide the fact that they have seen something, many would then and there know that there is no death, but that the continuity of life is a fact in nature.

This process is slow, however, and periodically people sink into a state of unbelief and indifference, and wars are then permitted in order to accelerate evolution, by the wholesale slaughter that severs spirit from body. People are then turned from the pursuit of pleasure to face the facts of Life and Death.

Therefore, the war will do more than a thousand years of preaching, to end the age of agnosticism and turn the people to God. Moreover, when this touch with the spiritual world has been restored, there can be no more wars, for all will learn that there is in reality neither Jew or Gentile, Greek nor Roman, that all races are illusive and evanescent mani-

festations and we are all the children of God. Thus through carnage the danger of destruction in the races, will have passed and mankind will set about in earnest to express the ideal of the next race which is **Universal Brotherhood**.

Thus it is the purpose of war to awaken the spiritual vision through grief and intense longing for those who have passed over. It is also the purpose to cause those who have gone to endeavor to return and to engender spiritual vision in all combatants, by the strain and stress of battle, thus re-establishing communication by the two worlds, **robbing death of its terror**, and fostering elevating ideals, instead of the sordid concerns of concrete existence.

SIDELIGHTS AND VIEWPOINTS

III

(Vita)

Sometimes, in moments of high, altruistic effort, when all the thought-energies are directed to helpful purpose, the basilisk's eye is felt and hidden fangs dart through the silence. All the air seems suddenly quivering with malignant forces. The moment tests the fibre—also strength of the soul.

Our altruism may have held a note of weakness. Our love for humanity may not have rung clear and true—for even love must have power and wisdom. There may have been an element of weakness in our very patience, our ten-

derness, our long-suffering forbearance. If so, the attack will discover it or our keen vision and in silence we shall gain an added power.

All malicious, subtle attacks, all jealous hatred, all unfounded animosity will, in the very nature of eternal law, reach the innocent sufferer as blessings. They bestow added experience, insight, power.

Nothing can harm us that finds no answering note of malice or evil within. But it does recoil upon the heart that sent it forth, and destroys its life and peace.

To the soul that walks in light and love all experiences come as blessings. The shaft sent forth to harm or hinder may for a brief period seem effective. It may lower some one's estimate of us; it may cost us the loss of a friend; it may mar a sacred relationship and destroy an ideal bond. But that is only temporary and in our sorrow we gain a great victory—for we learn to see and know.

With the wider outlook on the higher plane we gain all things. We grow strong to endure, strong in self-mastery, in self-renunciation. After a while our vindication will come; all things will be restored to us. But we shall no longer need them. The personal self that suffered so will have expanded to meet the universal self and we shall have learned the meaning of life and love. Only when we have learned to live on with the loss of all things are we worthy to hold all things. Then, in harmony with the working of the good law, we attract all things

to us. Love flows to us from every side—because we love.

So all our experiences are good—even the cruel and bitter—if only we keep our faces toward the light and let no evil thought enter the heart. Feeling aggrieved at an injury is an evil for it springs from a little root of self-love. Let us fix this thought clearly in mind that nothing can hurt us that we have not deserved. It may have been in some other day of life, but the debt must be cancelled. If we have deserved it, we can profit by the lessons it teaches. So we can form noble character by our very mistakes.

Strength, power, mastery over all forces is what we must acquire before we are really conquerors—before our lives are fully rounded out. That is what our experiences will win for us—if we have only love and good-will in our hearts.

The evil-minded and revengeful never win any conquest. They are always weak, always futile, always chaotic. The character is built chiefly by its thoughts and motives. The attack born of hatred, malice, or jealous spite must be met not only with silent patience but with the inner mind wide open to its force and possibilities. Ask the soul within: “What can I learn by this trial? What weakness is there yet to be conquered? What part of the personal self yet to be flayed again?”

Turning thus to the inner light in quiet humility, with earnest purpose to learn and grow and attain, that light will flood

the consciousness and the vision will grow clear.

In the hour of victory the thrust of the enemy will no longer be felt. All the impulses of the lower sense-plane will shrivel up into the nothingness of the unreality they are. Only the soul and God—all as one in God—will fill the vision and life will grow infinitely rich and full.

Is not this victory? Could any retaliation bring such reward? Could any more harboring of the sense of personal injury win such results in growth and progress?

Conquest of the self must be the aim of each soul that would live. However, and by whatever means this is accomplished—even through unparalleled wrong and injury—it is to be won at any and all cost. Our experiences taken thus will be transmuted into power and wisdom and our influence will be an ever widening circle reaching into the infinite light.

PATIENCE

Adele Oakdale

“Ye have need of Patience, that after having done the Will of God, Ye might receive the reward.”

Doubtless Paul saw the impatience of the “Little Ones,” like the students of today, eager to “reap where they had not sown” and querulous over their slow progress. First the natural, then the Spiritual, the growth of the former and

analogy of the higher. Twenty-five years of earth life it takes Nature to make a Man from the infant first born; that is, a mature and sound physical man. Is it likely that the eternal and immortal being can grow an established Christian character and deep spiritual root in a few years?

The Spiritual can only develop when the natural gives way, as in a garden the choice plant will thrive just in proportion as weeds are rooted out and thorough cultivation given.

Our Savior Christ did not promise to make a man over. He promised "Power" to become the Sons of God to such as "believe on His name." The power to become a perfect tree or flower is in a seed, the small beginning of the Spiritual growth, is in the "belief on Him."

The gardener has the work to do to keep all weeds away and to cultivate the earth. The life in the seed does the growing.

When one has accepted Christ with the heart, he has the life that will grow to Spiritual perfection by cultivation. The fruits of the Spirit are all the beautiful qualities of soul that makes a life noble and useful, but they are not at once seen produced in their fullness. The apparent change may be great from that of a worldling—selfish, mercenary, vain and impure—but it takes time to dig out the old roots and weeds, the seeds of which are apt to have a periodicity of appearing. Many who think themselves firmly fixed in well-doing, by lack of vigilance

are caught napping and thrown down by some fault of the past. Spirituality in its early stages is easily routed from the heart by worldly influences; nothing needs more tender nursing to preserve its hold upon the affections. The brain is the connecting link and the thoughts of the mind must be fixed on a star, on reaching its ideal, in order to keep out of the many enticements the world offers, especially to the young.

The Rosicrucian Teachings appeal to the Christians somewhat weaned from the natural desires which have, perhaps, been fully experienced, and proven to be wanting in soul-satisfying qualities; but the Natural dies slowly, the demands of holiness are hard, and, especially in older Christians, backsliding is not uncommon. Many come to any new teaching for the "loaves and fishes," as great numbers have joined to a very popular church for healing of their bodily ills, and remain for a continuing of the blessings of health. This motive would seem to be derogatory to soul-growth, but one cannot contact Spirituality without feeling its influence for uplift, and so in time those who come for selfish reasons, may become sincere followers of the faith. There are many wavering souls going from one cult to another to find rest for the soles of their feet, and where the Truth is found in largest measure, will the great multitude come for the bread of life. They may be in great earnest, most sincere, yet by no means ready for initiation. Plants that are to

give abundance of blossom and fruit must sometimes be transplanted several times before they show true vigor, and when finally they reach their permanent home, they have still to wait through long months, even years of development, before fruit comes. Only the maturity of time brings full productivity.

Read of the tears of any of the fathers or mothers of the Church, the Saints who kept the faith and finished their course to God; their path has not been one of roses. Daily dying to self, to natural passions, to destroyers of the flesh, daily sacrifices on the cross of the physical body, with eyes fixed on the Lord, with Christ ushered into the heart, with all one's gifts on the altar in consecration to humanity.

Christians are of as many kinds and qualities as sea craft: Some only row boats tied to the shore, fearful to venture alone; some bolder, but afraid of deep waters; then the Ocean Greyhound, prepared for the voyage, well manned, the Captain at his post, eye on the compass. But even such strike a rock sometimes or fail to weather a gale, go down. There are others—submarines which explore the secrets of the deep.

Such are our Rosicrucian Fellowship Leaders, perhaps deep in the secrets of the government, on important missions, advance guards of research, hard to find, difficult to destroy, overcomers of the enemy of souls. Then there are airships; these are symbols of the Elder Brothers, who sail another element. They are aloft

in the clear atmosphere of a rare air, and see beyond the mists which hide the past and future from our limited view. These types did not come into being in a day. There are ages of development between the frail rowboat and the submarine or airship.

Patience must have her perfect work—the soul must grow in an orderly manner, first blade, then the ear, then the full corn in the ear.

One day at a time, one fault overcome, one unselfish act, one truly universal loving thought, through each and every one of our steps on the "Path." No use worrying, no use hurrying, 'tis a case of "More hurry less Speed." Time alone and patience can cure the soul of its unfitness and bring it to full stature of "A Man in Christ Jesus." A sequoia tree, the largest on earth, takes thousands of years to reach its lofty height, but other trees of a hundred years look like saplings by comparison.

Strong, permanent structures advance slowly and deliberately, but they are built to last, to withstand the gales, the stress of life. R. F. Students would do well to bear these truths in constant mind, (and not to add to the many cares at headquarters, by writing in a spirit of criticism, of impatience, as some I know do.

The writer is far away, yet in touch with other students who show this lack of comprehension of the life they have undertaken.) The means of growth, of cultivation, of soul-power, are at our

very hands, in our homes, and immediate environment. Here and now is our place and time to begin anew, each blessed day to grow a spiritual body, to prepare for the glories promised to such as are faithful to the end.

“Ye have small strength if ye fall in the day of adversity.”

GLIMPSES OF A PAST LIFE

A number of years ago the writer visited Minneapolis to deliver a course of lectures, and there became acquainted with Miss Margaret S—, a commercial photographer, who made our lantern slides for “Parsifal,” “The Nieblungs Ring,” etc. We became well acquainted, and in the course of conversations about certain charts, also being made into slides, the subject of “rebirth” came under discussion.

Miss S. had only a vague idea of the teaching. It seemed rather a new idea that life is a Great School and that we come back to it, life after life, to learn new lessons, as a child goes back to an earthly school, day after day, for the same purpose.

But it seemed to throw light upon a problem that had puzzled her for years. She had a little sister “Anne,” who was such an odd child, and who “imagined” such queer things that it was almost distressing to the other members of the family. She insisted that she had lived before, and last time she was in Canada, where, she said, “I took the gates.”

She was only a baby, she could not have heard it from anyone in the family, for none understood, or believed in rebirth. There is thus only one reasonable hypothesis; namely, that she carried the consciousness over from the past.

Miss S. did not at that time know what the expression “I took the gates” meant, but an article in July *American Magazine* has the story of little Anne’s “imagination,” which won first prize. We reprint the article as there published:

“Anne, my little half-sister, younger by fifteen years, was a queer little mite from the beginning. She did not even look like any member of the family we ever heard of, for she was dark almost to swarthinness, while the rest of us all were fair, showing our Scotch-Irish ancestry unmistakably.

“As soon as she could talk in connected sentences, she would tell herself fairy stories, and just for the fun of the thing I would take down her murmurings with my pencil in my old diary. She was my especial charge—my mother being a very busy woman—and I was very proud of her. These weavings of fancy were never of the usual type that children’s fairy tales take; for, in addition to the childish imagination, there were bits of knowledge in them that a baby could not possibly have absorbed in any sort of way.

“Another remarkable thing about her was that everything she did she seemed to do through habit, and, in fact, such

was her insistence, although she was never able to explain what she meant by it. If you could have seen the roistering air with which she would lift her mug of milk when she was only three and gulp it down at one quaffing, you would have shaken with laughter. This particularly embarrassed my mother and she reproved Anne repeatedly.

The baby was a good little soul, and would seem to try to obey, and then in an absent-minded moment would bring on another occasion for mortification. 'I can't help it, Mother,' she would say over and over again, tears in her baby voice 'I've always done it that way!'

"So many were the small incidents of her 'habits' of speech and thought and her tricks of manner and memory that finally we ceased to think anything about them, and she herself was quite unconscious that she was in any way different from other children.

"One day when she was four years old she became very indignant with Father about some matter and, as she sat curled up on the floor in front of us, announced her intention of going away forever.

"Back to heaven where you came from?" inquired Father with mock seriousness. She shook her head.

"I didn't come from heaven to you, she asserted with that calm conviction to which we were quite accustomed now. 'I went to the moon first, but—You know about the moon, don't you? It used to have people on it, but it got so hard that we had to go.'

"This promised to be a fairy tale, so I got my pencil and diary.

"So,' my father led her on, 'you came from the moon to us, did you?'

"Oh, no,' she told him in casual fashion. 'I have been here lots of times—sometimes I was a man and sometimes I was a woman!'

"She was so serene in her announcement that my father laughed heartily, which enraged the child, for she particularly disliked being ridiculed in any way.

"I was! I was!" she maintained indignantly. 'Once I went to Canada when I was a man! I 'member my name, even.'

"Oh, pooh-pooh,' he scoffed, 'little United States girls can't be men in Canada! What was your name that you 'member so well?'

"She considered a minute. 'It was Lishus Faber,' she ventured, then repeated it with greater assurance, 'that was it—Lishus Faber.' She ran the sounds together so that this was all I could make out of it—and the name so stands in my diary today, 'Lishus Faber.'

"And what did you do for a living, Lishus Faber, in those early days?" My father then treated her with the mock solemnity befitting her assurance and quieting her nervous little body.

"I was a soldier"—she granted the information triumphantly—"and I took the gates!"

"That is all that is recorded there. Over and over again, I remember, we

(Continued on page 48)

Question Department

* * * * *

HOW TO PROVE PSYCHIC EXPERIENCES

Question:

How can one differentiate between the illusive experiences of an ordinary dream and the real experiences of an Invisible Helper? Is there any way to prove that one has been in certain places doing definite work while the physical body was lying asleep on the bed?

Answer:

Yes, if you have really been out of your physical body and succeeded in carrying the memory through at the time of waking, there may be a number of ways in which you may prove to yourself and also to others if you wish, that you have been, on that certain occasion at any rate, liberated from your body, been able to function as a free spirit outside in space. A number of people, who read a magazine article like this are probably unacquainted with our Philosophy.

We will therefore begin at the beginning by stating that man is not only the physical body that we see with our eyes, but has vehicles made of finer textures in which he is able to function when the physical body has been laid to rest in sleep. It is, in fact, the withdrawal of the

spirit with its consciousness and the finer vehicles that induces sleep. In the majority of mankind the spirit clothed in its finer vehicles hovers close by the physical body when that is resting. It usually ruminates upon the affairs of the day, but does not seem to take much interest in anything going on about it, until by certain exercises, by a study of the higher philosophies, and by living a life of helpfulness it is gradually awakened to the reality of life outside the body.

Then it begins to take small excursions of investigation, or maybe it allies itself with a group of kindred spirits—that all depends upon the temperament of the person in question, for our character is not altered by the fact of going to sleep; we are there what we are here.

But there are times when a man or woman becomes so interested in the work of this world that upon going to sleep the spirit cannot tear itself away entirely from the physical body. It is half in and half out, it is in touch with the scenes of the Invisible World and still ruminating over the occurrences of the previous day. Then we have that confused state of consciousness we call dreams, and these constitute the nocturnal experiences of the majority of peo-

ple. But when, as said, one commences to study the higher philosophy, and above all to live the life of helpfulness in the day time, when one performs certain exercises in the evening with faithfulness and zeal, one of the first symptoms of true consciousness during the night time, and experiences in the invisible world, is this—that the illusive chaotic dreams become logical and rational. When that stage is reached, we never see ourselves going about with our head under our arm or chasing a cow up a telegraph pole because we feel it ought to roost at the top among the cross pieces, or perform kindred idiotic tricks, but we find ourselves going about in our ordinary matter of fact way doing things there much in the same way as we would do them here; save for certain such facts as that if we wish to go from one place to another, we do not walk or take a car, but we simply, by the very thought, rise in the air and ride through space until we come to our destination. Then we are not hampered by locked doors or closed windows, but pass directly through the wall into the rooms where we wish to be, and start to do the work we have come for.

Moreover, we may find that space and distance have almost ceased to exist, and that a journey to a suffering friend a few thousand miles away takes only a moment; but these things do not indicate that we are merely having an ordinary illusive dream, for, as said, such are the laws of the Invisible World, that we trav-

el with the speed greater than electricity, whenever we wish to do so. There is no weight to these invisible bodies. It is our will that determines our place in relation to the earth. We may walk on the street or glide over the housetops at will. Besides, as it is well known that the atoms in all physical substances do not actually touch one another, but, so to say, swim in the sea of ether, it is perfectly possible for the free-spirit to pass its invisible body through the interstices between the atoms in a brick or cement wall, as Christ did when He appeared to his disciples after the door had been locked.

Bearing these facts in mind, suppose that some night you become acquainted with a person outside the body, that perhaps you worked together for weeks or months, and that in the course of conversation you find that your friend lives in New York or London, and that you had occasion to visit him there while functioning in your invisible body. Let us further suppose that then it became necessary for you to take a business trip to the city where your friend is located. You tell him of this contemplated move, on one of your night excursions. He invites you to be his guest during your stay in that city and you accept the invitation.

On the following day you start for your destination and on arrival you take a car as directed by him, you get off at the corner you know so well already, walk up to the house, knock at the door,

and your friend comes to meet you. He takes you by the hand physically, as he has often done ethereally in the Invisible World. You commence right away to talk about things you have done outside the body, and you know each other as well as old friends in the physical world would know; or, in other words, you continue the relationship in the physical body, exactly as it was formed outside in the invisible world.

That is one of the ways of proving the actuality of your experiences during the time when the body slept. While we have put the case hypothetically, it is not altogether so. The writer, for instance, had such experiences in a number of cases. One of them has been told in the pamphlet "Our Work in the World," and while we do not relate these experiences just for the sake of gossip, there is sometimes an object to be gained by giving personal testimony, so we repeat it in part:

"At a time when the writer had, unwittingly, of course, passed the test set by the Elder Brothers, to see if he would prove true as their messenger, one of them, who had previously come into our presence when the door was locked, appeared again and notified us that we had been selected to promulgate the Rosicrucian Teachings, which we were to receive at the Temple. To reach that place he directed us to proceed the next morning to a certain railway station in Berlin, buy a ticket for a place of which we had never heard, and take a train that

would go at a certain designated time. Accordingly, we started the next morning for the railway station named, bought a ticket for the said station, found that the train went at the time our visitor had told us. Upon arrival at our destination we met the Elder Brother himself, clothed in his physical body and were by him conducted to the environs of the Temple, which is not physical but ethereal, and therefore invisible to the people in the neighborhood, who are not aware that the Great Western Wisdom School is located in their midst.

The writer was not asleep at the time when the Elder Brother entered his room and gave the directions which led to the meeting, nor was he at that time able to focus his Spiritual Sight at will, or to leave his body when desired. These faculties were awakened at the time of the first initiation, which took place in the Temple shortly afterward; but the Elder Brother in that case materialized sufficiently to enable the writer to see him, and therefore the experience does not prove what may happen when the body is asleep, but it proves that at the time when the writer received the afore-mentioned directions, he was not under a hallucination, and it also proves that it is possible for a free spirit to enter a room and there materialize for a certain purpose, as the invisible Helpers not infrequently have to do.

When the writer says 'proves' he means, of course, that it proved this fact to himself. Each must obtain that per-

sonal proof, they cannot be 'proved' to someone else. The testimony is merely given for the purpose of showing how such things are done.

While relating personal experiences, it may perhaps not be out of place either, to say that once the writer was caught by a camera, for you know that the camera takes etheric vibrations, and that while many of the so-called spirit photographs are impostures, there are also the real. The incident in question happened when the writer was in a hospital just recovering from a serious breakdown caused by several years of very close study and overwork. Previous to that time we had no psychic experiences, but on a Sunday morning, when a dear friend was leaving for Europe, we felt particularly lonesome and intently desirous of seeing our friend.

Suddenly, as if by magic, we found ourself standing outside the bed looking at the poor wasted body which lay inert and asleep; but we felt no fear, everything seemed to be all right. Carried thence by the desire that had originally liberated us from the body, we traveled in a fraction of a second the twenty miles to the harbor of San Pedro, where we found ourself on the steamer with our friend. The boat was in the act of leaving, and at that moment a mutual friend snapped a camera on shore. When the film was developed, the face of the writer with a growth of beard of several weeks standing, acquired in the hospital, was distinctly visible. This picture has

since been recognized by a number of mutual acquaintances who were not even told, and it is probably that this case could really be established in such a manner as to constitute almost legal proof, for it could readily be shown that the writer was in the hospital at the time when his friend, standing on board that ship (which is also in the photograph, of course) was leaving and the photograph taken. But the old saying, "a man convinced against his will is of the same opinion still," is so true that doubtless a great percentage of people would repudiate it as an imposture any way, so what is the use; conviction must come from within before it would be accepted.

There have also been certain proofs of the fact that some people are conscious outside the body, in some of the later magazines. Among others, Doctor Stuart Leech in the September number of the *Rays From the Rose Cross*, tells of the experience he had when one of his patients was in a critical stage with appendicitis. Both he and the two other doctors visited the boy in their invisible bodies during the night, adjusting the matter so that when they arrived for the physical consultation the following morning, they found the boy perfectly well. We have also printed the story of Miss Kerin, who was herself miraculously cured by an Invisible Helper. She has been seen on other occasions helping the sick and wounded on the battlefields of Europe and as so many of the Invisible Helpers are doing at the pre-

sent time. Thus, there is considerable testimony to the fact that people who are still living in their physical bodies during the daytime are engaged in spiritual work during the night and that their experience carried over to the waking consciousness are not illusory dreams.

But you ask: "Is there any way to prove that one has been in a certain place doing certain definite work?" You may have been somewhere, doing something, and then upon waking you are desirous of knowing whether it has been a dream or an actual fact. If that is your case, we would advise that the next time you find yourself outside the body in a place, in your home city that you can get to the following day, you should then note certain little details about the place which you may recognize afterward.

Suppose that you find yourself in the waiting room of a railway station in your city, then count the windows in the room, count the benches and take particular notice of their arrangement, notice the place of the telephone booth, if there is such a one in the place, and any other things that you have not noticed in your previous visits to the place, and which cannot be altered by a human hand before you can get there the following morning. Write down the facts as soon after waking as possible so that they do not slip your mind, and then at your convenience take the street car to the depot in question, walk into the waiting room and there at your leisure count the windows, note the arrangement of the

benches, the telephone booth, etcetera. That itself will give you a fair reason to believe you were there during the night, if you find that you have been correct in what you brought over. If the place where you find yourself while out of the body is the house of a friend, which also occasionally happens, follow the same method of noting things that you have not particularly paid attention to in your previous visits to your friend's house. Count the chairs in the room, notice if there are any scratches or marks on the furniture which could be readily recognized on a later occasion, and so on according to the suggestions of your own ingenuity. In that way you will undoubtedly find the proof you desire, or knowledge that you were mistaken in believing yourself there.

CHANGING WATER TO WINE

Question—Please tell me what Jesus meant when he said to his mother Mary "Woman, what have I to do with thee, mine hour has not yet come."—John, 2:4.

Answer—This is another case where the Bible translators mistranslated the Greek text in a most unwarrantable manner. The remark was made on the occasion of the marriage in Cana, when Mary the mother of Jesus is said to have come to him saying that there was no wine. Jesus then answered in the following Greek words: "*Ti emo kai soi gunai.*"

Translated literally this is “what (is that) to me and to thee, O woman, my time has not yet come,” and even apart from the esoteric significance of the remark, this seems very much nicer than the coarse answer attributed to Jesus in the popular version of King James. But it should also be remembered that the Christ was not the son of Mary in the same sense that Jesus was, and that because he used the body of Jesus, He did not recognize physical relationship to Mary and was therefore perfectly justified in addressing her as “woman.”

But there is another and deeper significance to the whole proceedings at the marriage at Cana. It has been taught in the Rosicrucian literature that the Gospels are not histories of the life of an individual called Christ or Jesus, who was unique among mankind, but although the Jesus of the Gospels did live, the Gospels themselves are stories or formulas of initiation, and the marriage at Cana, at which Christ performed his first miracle, was something far greater than a mere marriage ceremony of a man and woman in ordinary life. It was, in fact, a mystic marriage of the higher and lower self under the new order of Temple Service then inaugurated, by Christ, for in the Atlantean Epoch water had been used in the temples; but for the Aryan Epoch wine was essential and the Christ as high priest ratified its use at the beginning of his ministry, and he used it later on, on some occasions, notably at the so-called last supper. At

that time he gave the specific command, **this do ye till I come.**

Different races have lived upon earth at various times, and they have been differently constituted than we are today. The first human race is symbolized in the Bible by the name **Adam**. They were of the earth, earthy, that is to say they had only a **mineral body**, for they were formed of the mineral earth. The second race is symbolized under the name **Cain**, they had both a dense mineral body and also an etheric or vital body. Therefore they were **plant-like**, and a plant food was given them to eat; hence we hear that Cain tilled the soil and planted grain. The third race also evolved a desire body and because of this emotional and passionate nature they became **animal-like**, therefore animal food or flesh was given them to eat and we read that **Nimrod** was a might hunter.

Lastly the mind was added as a link between the three-fold body and the three-fold spirit, which then entered the body and became an **indwelling spirit**, an Ego. In order that this Ego might learn the lesson on earth, it must forget for the time being its heavenly spiritual origin. To this end a new food was given it, and wine, a spirit fermented **outside** the body, was first used by Noah, the Atlantean hierarch, to deaden the true spirit dwelling in the body. Under the intoxicating influence of this pseudo spirit man gradually forgot his divine origin and focused his whole attention

upon the lessons to be learned in this world, but however humanity indulged in this new article of nutrition, **wine**, despite even the orgies that were held in exoteric services, **the sanctuaries of all the ancient dispensations were served by water**, and the highest and holiest of their priests never allowed wine to pass their lips. Hence they were not blind leaders of the blind, but **they saw clearly the invisible world** and knew the sacred mystery of life.

During the earlier Epochs of man's evolution he had been guided by the Visible Messengers of the Divine Hierarchies, whom he revered as God, and even after they left him, prophets and seers continued in his midst to testify to the reality of God and the invisible realms. The Ancient religions also taught the doctrine of rebirth, and thus man knew that he progressed by the experience gained in a series of earthy bodies of gradually improving texture. For that reason many Hindus, who believe in rebirth, feel that there is no need of haste in evolution.

But in order that man in the Western World, where the pioneer races dwell, might apply himself with his whole soul and his whole mind to master the secrets of earth life, it was designed that he should be entirely deprived of this teaching, and also that the spiritual adviser should be blinded for the time being to the conscious knowledge of God and the vision of the inner worlds, so that all mankind would be left to stand upon its

own legs during the new dispensation, and would consequently apply themselves altogether to the material evolution in store for them. Wine wrought this in the world exoterically from the beginning, and its use was sanctioned in the temple by the first miracle. Christ then changed the water formally used in all mystic rites, to wine. Also at "**the last supper**" he gave this beverage to his disciples and commanded them to continue its use until he comes. **By this means the veil of the temple was rent and the Mystic Light extinguished**, and from that time the blind have been led by the blind, for the spiritual leaders of the masses are just as devoid of first hand knowledge as those whom they profess to guide.

The Piscean age, or the time when the Sun by precession is going through the sign Pisces, the fishes, is nearly spent however. During that period the opposite sign from Pisces, the fishes, namely the Celestial Virgin, has been the ideal of man; she has been worshiped by a celibate Priesthood who enjoined the eating of "fishes" upon their charges at certain times of the week and the year. In the Pictorial Zodiac the sign Virgo has a wheat ear in one hand.

Both of the grain and the grape are products of the vegetable kingdom, and the immaculate Celestial Virgin therefore embodied the first principle of the immaculate conception, the blood (wine) and the body (bread) of the Christ. To these things the celibate

Priesthood, which directed the worship, have called attention during the Piscean age, which is now soon spent, and the wine is therefore fast being abolished from the temple service and from the use of the masses, with the result that a corresponding measure of sensitiveness is being experienced, for the Divine Spirit hidden within each human being is awakening from its toxic sleep, induced by the spirit of wine, and is beginning to remember its divine origin and heritage of life, without beginning and without end.

It is noteworthy in this connection that all the clergy of the various countries in the old world, and the Catholic Priests in America as well, still continue to use wine and liquors as a daily beverage, and it is more than significant that when the Parliament of England, the King and the Nobles, who represent the Statecraft, endeavored to pass laws looking toward prohibition of the sale of liquor in England, the measure fell flat on account of the determined opposition of the highest dignitaries of the church.

This attitude of the European clergy does not imply, however, that they are degraded, nor to be censured in any respect whatever. Humanity has still many lessons to learn which can only be learned in the age of wine. When the need of the counterfeit spirit has passed, it will go into disuse without need of legislative measures, which generally do no good, for it is absolutely impossible to legislate morality into people. Until the

consent to a law is given from within, they are bound to break it to secure the gratification of their desires, regardless of restrictive measures.

Question—What is meant by the Elect being caught up in the air to meet the Lord? Does that refer to a physical uprising?

Answer—This passage occurs in First Thess., 4:17, and in the Fifth chapter of the same epistle, the 23rd verse, you read as follows:

“And may the very God of peace sanctify you entirely, and your whole being, the spirit, soul, and body be preserved blameless in the coming of our Lord Jesus Christ.”

Thus Paul recognizes that man is a composite being consisting of three parts—the Spirit, the Soul and the Body. If you will now turn to the Fifteenth chapter of First Corinthians you will find there that he says, “Flesh and blood cannot inherit the kingdom of God”; and speaking to them further concerning the same mystery he says, “Behold! I show you a mystery, we shall not all die but we shall all be changed in a moment, in the twinkling of an eye”; and in the forty-fourth verse which has been mistranslated, he tells them that there is a spiritual body and a soul body: *soma psuchicon*. This is a very important point. You will find it emphasized nowhere but in the Rosicrucian Literature; all others have passed over or overlooked this important mistransla-

tion, and read the text as a “natural” body, instead of a “soul” body. This soul body is composed of ether and capable of levitation. Without this faculty it would be impossible for us to meet the Lord in the air, or to become a citizen of the Kingdom of the Heavens, preached by Christ and His Apostles.

Let it be thoroughly understood that mankind has always traveled outward from the center of the earth in its evolution. Adam, the primitive man, was made of the red (hot) earth, for at that time our globe was still in a cooling condition, aglow with the red fires of the forming crust. Next we are told that a mist went up from the cooling planet and mankind at that time lived as “children of the mist” in the valleys of the earth.

Later, when the mist condensed into water, and falling, filled the earth’s basins, man moved to the highlands, his present abode, above the waters. When he has dropped the dense earth fleshy body, which Paul says cannot inherit the Kingdom of God, he will ascend into the air in the glorious *soma psuchicon*, or soul body, to take up a new phase of evolution, for there we shall not deal with concrete things in the same sense as we do now, but we shall learn to work with life, instead of with dead things. Thus the bible says exactly what it means when it tells us we are to be caught up in the air, in the twinkling of an eye, so that we may be fit inhabitants of the new Jerusalem, when that “comes

out of the heavens,” or becomes visible. It should also be understood that this kingdom is now being prepared, though it is invisible to most people; it is nevertheless in the course of construction, waiting for the time when we shall have learned the lessons of concrete existence and fitted ourselves for the discrete occupations which we shall then learn.

WORDS OF WISDOM

By George W. Wiggs

God pity the rich—the poor can work.
We do not judge a work of art—it judges us.

Idle curiosity and the desire for knowledge go not hand in hand.

Ignorance is disequilibrium.

Knowledge is equilibrium—balance.

Being habituated to objective contemplation, the idealist obtains nothing real; for keeping distant from the object of his research, for the purpose of seeing it objectively, he prevents himself from becoming identified with that object, and he cannot have any real self-knowledge of that which he is not himself.

True morality has its instinctive basis in perception of Truth. One may be very moral without knowing that moral dogmas exist; another may know all the moral precepts and be a rascal at heart.

In essentials, unity; in non-essentials, liberty; in all things, charity.

—Abraham Lincoln

The Astral Ray

* * * * *

HOW TIME IS DETERMINED

In ordinary life we usually consider time as being measured by the movement of the hands of a watch or clock. The pride with which many a man refers to the accuracy of his timepiece shows how much an accurate knowledge of time is prized by civilized races. When we stop to think how dependent we are, every day of our lives, upon a knowledge of correct time, we begin to realize what a debt the world owes to the astronomer who provides this knowledge. Nevertheless, in spite of our daily and even hourly use of watch and clock, very few really know how time is determined.

Many years ago the sun dial was used to show sun time, the hour of noon being indicated when the shadow lay on a due north-and-south line. But the time shown in this way is not exact for, owing to the fact that the sun is not at the center of the earth's orbit, the time between successive instants when the shadow lies due north and south is different at various times of the year. Accordingly, clocks were made to run in such a way that the length of a day was the same throughout the year and equal to the

average length of the day as shown by the sun dial. This is called mean time. The sun, however, is so large that it is not easy to observe it exactly, so the astronomer, who for some purposes needs the most accurate time obtainable, turned to the stars.

The stars move across the sky just like the sun. By careful observation the exact times at which certain stars cross a north-and-south line in the sky have been determined. This time is known to the hundredth part of a second for about a thousand stars.

A special telescope, usually called a transit instrument, is used for time determinations. It is set up in such a way that it can point only along a north-and-south line in the heavens. One of these thousand stars is then observed in this telescope and the instant of time when it is exactly in the middle of the field of view is noted and recorded by an automatic registering device.

If the clock which the astronomer uses shows the time at which he knows the star crossed the center of the field of view, it is showing correct time. If not, it is either fast or slow and the amount by which it is in error is determined. Usually a number of the so-called "clock

stars” are observed and the average taken. Such observations are usually made once or twice a week. We might say that for the astronomer this passing of the selected star is like a noon whistle which we await in order to correct our watches. If our watches do not agree with the whistle, we reset them. In much the same way the astronomer compares his clock with the stars.

But the time obtained from the stars in this way is not mean time, which is what we want. It is a simple matter, however, to change from star time to mean time. Having made this transformation, another clock, the mean time clock, is corrected to show mean time and run according to it. This mean time clock is a telegraph circuit which transmits the beats over the wire at stated time. The beats are made to stop at a certain time, say 12 noon. The last beat being precisely at that time. In this way a signal is sent throughout the country and anyone being at the telegraph office can set his watch or clock by it.

The actual carrying out of the observations and the computation of the time from them is somewhat more complicated than the simple statement made above, but the principle upon which the methods are based is as indicated. A careful determination of the clock error in a modern observatory may take from two to three hours and is correct to nearly the hundredth part of a second. Such accuracy is not needed for ordinary use, but the astronomer has occasion to use it

for certain lines of investigation.

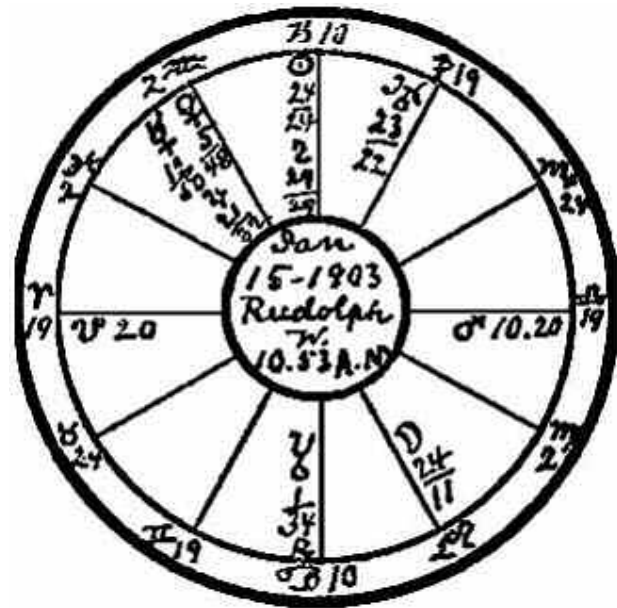
—Selected

YOUR CHILD’S HOROSCOPE

Rudolf W. Born Jan. 15, 1903, Iowa

In this horoscope we find Cardinal signs on all four angles with the Sun in the Midheaven conjoined to Saturn. This shows that the subject, Rudolf, is very ambitious and will rise in life, though he will have many difficulties to do so.

Here we have a so-called radical horoscope, the signs and the houses agree, that is to say Aries the first sign is in the



first house, Taurus the second sign, is on the cusp and so on, thus both the sign and the house influence are alike, and therefore people with Aries rising, Cancer on the fourth, Libra on the seventh, and Capricorn on the tenth, are