

strong people in whatever direction the horoscope shows their activities to lie. They have a marked individuality and they want to mold everyone else in their form. What they say is right, theirs is the best way, etcetera. It depends on how this characteristic is expressed whether it is good or not. Some Aries people have absolutely nothing to back their claim to leadership, and to give them their own way would mean disaster. This is particularly the case with people who have a conjunction of malefics in Aries. If Saturn, Mars, Neptune and Uranus are in conjunction with Mercury in the tenth house in Aries, the sign which rules the head, the person involved is opinionated and egotistical beyond words. They merit the dislike which they meet and engender everywhere. There are others, however, who are well qualified to lead, and Rudolph is one of these. Uranus the planet of intuition, is in Sagittarius, the ninth sign. It is in the ninth house, which rules mind, and Jupiter, the ruler of Sagittarius, is sextile. Uranus is also trine to the Moon, one of the significators of Mind. Mercury, the other, is in the intellectual sign Aquarius, trine Mars. All these configurations point to a quick, alert, and active mentality, a keen wit and the possession of altruistic and advanced tendencies.

Mars is in the sixth house, which governs the service we render in the world; it is trine to Mercury, and this is a good indication that Rudolph will rise in the

world, because he is enthusiastic, ambitious, full of force and enterprise, but the conjunction of Saturn to Venus, which latter is also trine to Mars, shows that he will be much censured, particularly by women. It should be remembered, however, that as a tree that is bearing fruit is always stoned by the boys, so the human tree that bears fruit is bound to be the target of stones from those who are themselves backward and barren. Perhaps a great deal of this criticism will come because his ideas are very unique, as shown by the sextile of Jupiter to Uranus; Uranus being in the ninth house which governs the mind. The Moon trine to Uranus shows that he will have ability along Uranian lines, probably electricity, and as the Sun is in the tenth house, he is likely to be employed by the government in some position of trust. But the conjunction of Saturn to the Sun, shows that he will meet with a great many obstacles in attaining and maintaining his position, he will indeed need all his martial enthusiasm to carry him through; nothing worth while comes easy, however.

Taurus is on the second cusp, which governs finances, and Venus, the ruler of Taurus, highly elevated, trine to Mars, shows that he will make considerable money but will also spend it lavishly. And now we come to the one besetting sin, that should be eradicated in childhood. The Moon opposition to Jupiter shows that he will gamble and is bound to lose; the Moon is in the fifth house of

speculation and Jupiter in the eleventh house, governing hopes and wishes; hence, he can never succeed in that manner. Speaking about finances, we may say that Uranus sextile Jupiter shows that Rudolph will benefit by inheritance or legacy.

Mercury in the eleventh house gives many acquaintances, but few friends. Saturn conjunction Venus, and Moon opposition Jupiter, shows that it will be best for him to steer clear of the opposite sex as much as possible.

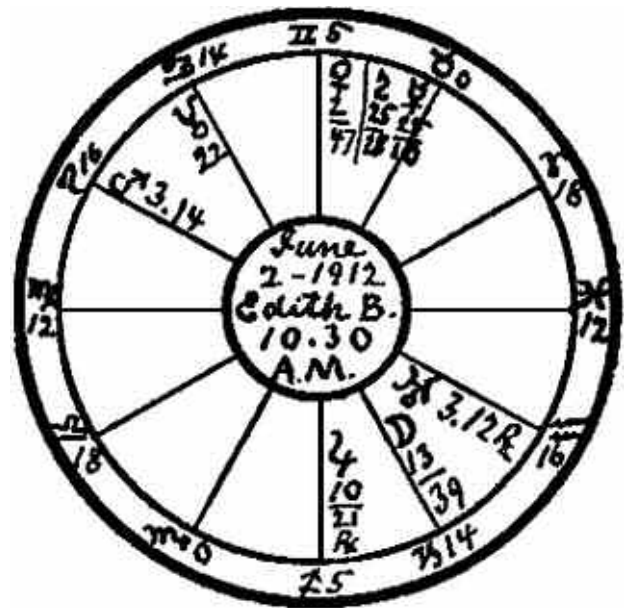
The aspects which the Moon makes by Progression show the marriages of man, and in this case there are several oppositions before, about thirty years of age, the Moon reaches the trine of the Sun. Therefore, an early marriage would prove decidedly detrimental.

Regarding health, we find that the Sun conjunction Saturn, and the Moon opposition to Jupiter from the sign of the heart, Leo, obstructs the heart action to some extent. Therefore he should not go into any athletic sports, just take the necessary exercises along scientific lines so as to strengthen the constitution without straining the heart. Otherwise, he has a fairly healthy body, though there is a tendency to excess of urine and scalding, because of the presence of Mars in Libra, the sign which rules the kidneys, but with proper attention to the food this can be readily corrected.

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

Edith B. Born June 2, 1912, Juneau, Alaska

At the time of Edith's birth, Saturn was in conjunction with Mercury in the ninth house, which rules the mind, and this gives her a tendency towards worry and doubt, to be sarcastic and skeptical in religious matters. The Moon, the other significator of mind, is unaspected in Capricorn; therefore Edith will take on the characteristics of the saturnine sign and seem cold and unaffected on the surface, however deeply she may feel on



any subject. The Sun, which is the highest spiritual influence, is in the tenth house, but it is in opposition to Jupiter, the lawgiver, and this makes her very impatient of restraint, a characteristic which will be accentuated by the opposition of Mars to Uranus. Both the Sun in Gemini, and the tenth house, and Mars in Leo, make her very very proud, and if you try to break her spirit you will

simply kill her, for she will never get over humiliation. Saturn in conjunction to Mercury in the ninth house will cause her to brood over punishment until life becomes unbearable to her. Thus you see that Edith is an exceedingly difficult nature to rear, and it will tax your patience, love, and devotion to bring her up right. There is, however, beneath the cold and unapproachable proud exterior, a volcano of love, signified by Uranus trine Venus, and the outward attitude results partially from an attempt to hide this side of her nature. This love nature you, as parents, must endeavor to foster by your love.

She will have many moods, Venus in Gemini gives inconstancy of affection, and its trine to Uranus will make her very unconventionally inclined when she grows up to girlhood. Therefore you must endeavor to make the home so attractive that she will never want to be anywhere else. Jupiter in the fourth house gives her a love for the home and a pride in it that can be fostered to a very great advantage.

What is going to cause Edith the greatest trouble in her life is that she cannot express herself just as she means. In the first place, her ideas are too far advanced for most people, and Saturn in conjunction with Mercury, in Taurus, the sign of Voice, causes her to say things that shock other people, who will misunderstand and slander her, and her cold outward attitude will be largely due to this fact, for naturally she will soon realize

that no matter how well she means, she is bound to be misunderstood, and she is really entitled to all the tolerance and sympathy that can be given to her. This ninth house position also renders her liable to law suits, and loss will inevitably follow therefrom. She ought to be taught to guard herself and never under any provocation go to law.

Edith will always be comfortably supplied with the world's goods. Mars in Leo, and Jupiter in the fourth house shows that this is particularly true in the latter part of life. That is one blessing in all her trials and troubles; moreover, she will never be mean and stingy with what she has, but will always give liberally and even lavishly to her friends. Unfortunately, however, as Mars is in the eleventh house in opposition to Uranus, the beneficiaries of her bounty will almost invariably bite the hand that feeds them and add to the disappointment in her life. She is large-hearted and she will certainly gain by her generosity, no matter what others do in return.

There will be more than one marriage, for the Sun, which is the significator for woman, is in Gemini, a double sign, and Pisces, another dual sign, is on the seventh house; so she is bound to experience, in some degree, the love for which she hungers; though unfortunately her ideals are so high that it would be impossible for the partner to live up to them.

With regards to the health, be sure to see that she does not indulge in violent

exercises during girlhood. The Sun in opposition to Jupiter, and Mars in Leo, the sign of the heart, opposition to Uranus, shows tendencies to fluttering heart action. There are certain physical exercises and deep breathing which will correct this tendency, so that the heart action will grow strong and rhythmic with the years, if it is attended to from the beginning.

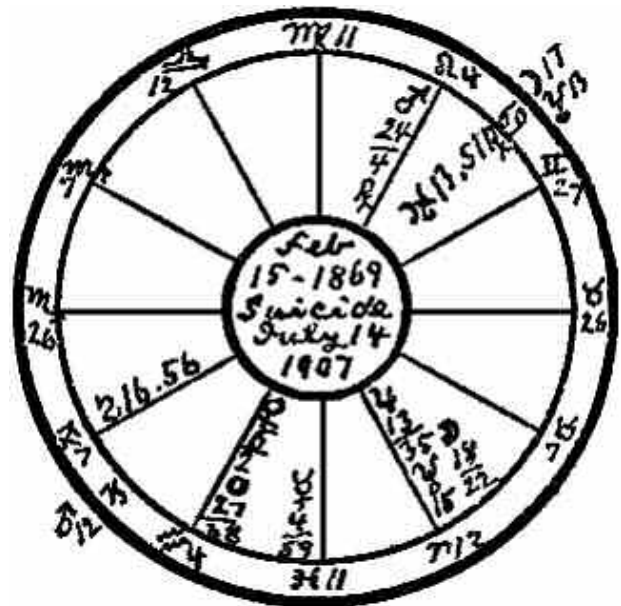
This is a case where a parent can do wonderful service to the child by knowing such a flaw and applying the ounce of prevention. Some day physicians will be taught Astrology in their colleges and they will then be a real help to parents by casting the horoscopes of the children they bring into the world and advising from the very beginning, how they should be treated.

How much sorrow and trouble they could save if they were thus enlightened and capable of giving valuable advice to parents. Then in later life of the child they could watch it and see how the tendencies worked out; thus helping to cultivate strong, healthy physical bodies for the spirit's expression. Saturn conjunction to Mercury in Taurus gives a tendency to colds in the throat, but the breathing as advised above will also help to check this effect.

We have some Gentlemen's "lapel buttons" with the Rosicrucian Emblem at 30cts. Each. The style with "stickpin" as worn by ladies is exhausted.

THE HOROSCOPE OF A SUICIDE

As soon as we look at the horoscope to determine the mentality of this person, as we usually do before considering anything else, we see that there is something wrong, for Mercury is behind the Sun and entirely unaspected, and as the planets are never active save when there is a configuration between them, it is evident that this person cannot be a good reasoner, if able to exercise that faculty at all. The trine of Mars and the Moon, Mars



being in the ninth house, is somewhat of a help and makes him cunning, particularly as Saturn is also trine to the Moon. The Moon and Mercury are the swiftest planets and therefore apt signifiers of the mind, which is unstable beyond words, but the trine of Saturn to the Moon and her trine of Mars helps to check it so that he is able to sense things rather than to reason them out. The Moon in conjunction with Neptune

makes him a dreamer rather than a worker. The only one redeeming feature in this horoscope is the trine of Saturn to Jupiter.

Saturn is in the ninth house sign, signifying the higher mind, law, religion, etc., and in trine to Jupiter the ruler of the ninth sign. This would give him some ability to make a success of law, provided he could rise above the lower aspects mentioned, and as a matter of fact, he did take up this study and was admitted to the bar, but we find that Mars is in opposition to the Sun from the third and ninth houses. Therefore he lacks energy to prosecute his calling.

Saturn in the first house always gives the people so afflicted a tendency to brood and look upon the dark side of things. They always think that every man's hand is against them and have a great deal of self-pity. So it was with this man, he did not wish to exert himself, but loved rather to dream, as denoted by the Moon conjunction Neptune. People who have that configuration, dream day and night. They dislike exerting themselves physically but are adepts at building air-castles, and therefore they never make a success at anything.

It is all right to dream; visions and ideals are necessary if we are to advance at all; nevertheless, we must work towards our ideals and struggle to make the dreams come true, a quality which was lacking in this poor fellow.

The Moon conjunction Neptune in the fifth house, and square to Uranus, shows

us the direction of these dreams. The fifth house is the house of pleasure and courtship, among other things. Therefore his ambitions ran in that direction. He proposed to almost every woman he knew after he had met her the second time, but Venus, the planet of attraction and ruler of the seventh house, which denotes marriage, is also entirely unaspected in this horoscope. Moreover, the Moon and Neptune in Aries, the sign of the head, which excited his erotic dreams, is in configuration with Saturn and Uranus.

Therefore it was impossible for him to even become engaged, and the repeated refusals naturally increased his morbid self-pity. As the years went by he became more and more of a recluse, he drew into a shell, so to speak, pitying himself as the most miserable being on earth.

The Saturnine sign Capricorn, being intercepted in the second house, it is easily seen that his financial circumstances were of the very worst. What else could be expected by one who refuses to do any useful work, save when compelled by the whip of necessity? But Jupiter in conjunction with Neptune and Moon in the fifth house, the house of easy gains and speculations, attracted him to the race tracks, as the flame draws the moth. Naturally, however, he could not win, because Uranus squares these positions from the eighth house.

But despite his repeated failures he always went where there was gambling,

for an afflicted Jupiter, and particularly when afflicted by a conjunction with Neptune and the Moon in the fifth house, will urge him to take chances with his last cent.

A friend in a society which he had joined gave him employment, but was forced to discharge him when it became known that he was a gambler. Then his self-pity reached its height, and he went to his room under the impression that every man's hand was against him, turned on the gas and was asphyxiated on the 14th of July, 1907.

The Lunation on the Tenth of July was an eclipse and it fell in conjunction to his radical Uranus in the eight house, the house of death. This excited the square of Uranus at birth to Moon, Neptune and Jupiter, so that he even neglected his work to attend the races, hoping for some chimerical "dark horse" to put him beyond the immediate need of working; and he failed, of course. Then came the discovery of his vice and the discharge. On the fourteenth, the eclipsed Moon was in Virgo 4, exciting the opposition of his progressed Moon to the radical Mercury. This was the last straw which upset his mental balance, so that he killed his body to escape material care.

The configuration of Uranus square Moon and Neptune had brought him in touch with the Invisible World, and he would have become the abject tool of spirit controls had not Saturn trine Jupiter, Neptune and Moon saved him. And he knew that the spirit survives

death, but, as said, what little reasoning power he possessed was gone, and he saw only the gloomy outlook of the present state and did not realize the awful tortures in store for the suicide.

Some suicides say it is like the incessant pangs of hunger; others have compared it to a gnawing toothache felt all over the body, because the archetype of the dense body persists until the life should have terminated under ordinary conditions and seeks to draw to itself physical matter, but is unable to do so when the silver cord has been severed. Uranus governs gas and electricity; being in the eighth house and afflicted, it shows very well the manner of death.

FACE THE SUN

Don't look after trouble, but look for
 success,
 You'll find what you look for, don't
 look for distress.
 If you see but your shadow, remember,
 I pray,
 That the sun is still shining, but you're
 in the way.
 Don't grumble, don't bluster, don't
 dream and don't shirk,
 Don't think of your worries, but think
 of your work,
 The worries will vanish, the work will
 be done;
 No man seeks his shadow who faces
 the sun.

—Selected

Studies in The Rosicrucian Cosmo Conception

* * * * *

THE DESIRE BODY

(Continued)

Harry Wilson

Editor's Note: Last month Mr. Wilson found it impossible to write the article for "Studies in the *Cosmo*," so the writer filled in with a rather hastily prepared article on "Mind." This month Mr. Wilson continues his more thorough exposition where he left off, and no doubt he will take up the great subject of "Mind" in the same exhaustive manner in coming issues of the Magazine.

At the beginning of the Earth Period the Human Life Wave was composed of two groups known as "Pioneers" and "Stragglers." The pioneers were those who kept in the van during the Saturn, Sun, and Moon Periods. These pioneers have developed into the Aryan Races of the present day. The stragglers belonged to that portion of the Human Life Wave that had failed to keep up with the pioneers.

In former periods one Kingdom, or Life Wave, gradually merged into the next, but because of the crystallized condition prevailing here on earth, the lines between Life Waves and their sub-divisions must be more sharply drawn. It became necessary, therefore, to separate a portion of the stragglers whose desire bodies would admit of division. Where this was possible the division enabled them to become human vehicles, and such stragglers have developed into the Mongolian, African, and lower races of the present day. Those whose desire bodies were incapable of division are our present day anthropoids. On page 235 of the *Rosicrucian Cosmo Conception* we are told that they may yet overtake our evolution if they reach a sufficient stage of advancement before a certain critical point is reached, which will come in the middle of the Fifth Revolution of this Earth Period. If they do not overtake us by that time, they will have lost touch with our evolution. The higher part of this divided desire body

became a sort of “animal-soul.” It built the cerebro-spinal nervous system, and the voluntary muscles, by that means controlling the lower part of the three-fold body (Dense, Vital and Desire) until the link of mind was given. Then the mind “coalesced” with this animal-soul and became co-regent. (p. 394)

Where there was a division of the desire body, the dense body gradually assumed a vertical position, thus taking the spine out of the horizontal currents of the Desire World, in which the Group-spirit acts upon the animal through the horizontal spine. The Ego could then enter, work in, and express itself through the vertical spine and build the vertical larynx and brain for its adequate expression in the dense body. A horizontal larynx is also under the dominion of the group-spirit, and some animals, as the raven, starling, parrot, etc., possessing a vertical larynx can utter **words**, but cannot use them understandingly. **The use of words to express thought is the highest human privilege**, and can be exercised only by a reasoning, thinking entity, like man. (p. 236)

On page 455 of the *Cosmo* it is stated that the particular stronghold of the desire body is in the muscles, and the cerebro-spinal nervous system. The energy displayed by a person when laboring under great excitement or anger is an example of this. At such times the whole muscular system is tense, and no hard labor is as exhausting as a “fit of

temper.” It sometimes leaves the body prostrated for weeks. There can be seen the necessity for improving the desire body by controlling the temper, thus sparing the dense body the suffering resulting from the ungoverned action of the desire body.

Looking at the matter from an occult standpoint, all consciousness in the Physical World is the result of the constant war between the desire and the vital bodies.

The tendency of the vital body is to soften and build. Its chief expression is the blood and the glands, also the sympathetic nervous system, having obtained ingress into the stronghold of the desire body (the muscular and the voluntary nervous systems) when it begins to develop the heart into a voluntary muscle.

The tendency of the desire body is to harden, and it in turn has invaded the realm of the vital body, gaining possession of the spleen and making the white blood corpuscles, which are not “the policemen of the system,” as science now thinks, but **destroyers**. They pass through the walls of arteries and veins whenever annoyance is felt, and especially in times of great anger. Then the rush of forces in the desire body makes the arteries and veins swell, and opens the way for the passage of the white corpuscles into the tissues of the body, where they form bases for the earthy matter, which kills the body.

Given the same amount and kind of food, the person of serene and jovial disposition will live longer, enjoy better health, and be more active than the person who worries or loses his temper. The latter will make and distribute through his body more destructive white corpuscles than the former. Were a scientist to analyze the bodies of these two men, he would find that there was considerably less earthy matter in the body of the kindly-disposed man than in that of the scold.

This destruction is constantly going on, and it is not possible to keep all the destroyers out, nor is such the intention. If the vital body had uninterrupted sway, it would build and build, using all the energy for that purpose. There would be no consciousness and thought. It is because the desire body checks and hardens the inner parts that consciousness develops.

As has been stated heretofore, in the period immediately following birth, all the vehicles are present, as in adult life, but they are **merely present**. None of their positive faculties are active. It is not until they are able to assume charge of their various functions that these vehicles are said to be born. So we find that it is not until the seventh year that the **individual vital body** is born from the womb of the Macrocosmic Vital Body; and it is not until the fourteenth year that the **individual desire body** is born from the womb of the Macrocosmic Desire Body. The force

not needed by the vital body for further growth, then becomes available for propagative purposes. The excessive growth is checked, and the force is used that the human plant may flower and bring forth.

Therefore the birth of the personal desire body marks the period of puberty. From this period the attraction toward the opposite sex is felt, being especially active and unrestrained in the third septenary period of life—from the fourteenth to the twenty-first year, because the restraining mind is still unborn. (p. 142)

The desire body and the mind leave the dense and vital bodies during sleep. The Ego takes the desire body and mind into the Desire World, which is an Ocean of wisdom and harmony. There the first care of the Ego is the restoration of the rhythm and harmony of the mind and desire body. This restoration is accomplished gradually as the harmonious vibrations of the Desire World flow through them.

There is an essence in the Desire World corresponding to the vital fluid which permeates the dense body by means of the vital body. The desire body and mind, as it were, steep themselves in this elixir of life, and when strengthened commence their work of restoration upon the vital body, which was left with the dense body. It is only at death that the desire body leaves the dense body permanently.

On page 167 we learn that in the desire body there are a number of sense-centers, but in the great majority of people these centers are latent. It is the awakening of these centers of perception that corresponds to the opening of a blind man's eyes; that is, a world heretofore known to exist but invisible may now be seen at will. The matter in the human desire body is in incessant motion of inconceivable rapidity. There is in it no settled place for any particle, as in the dense body. The matter that is at the head one moment may be at the foot in the next and back again.

There are no organs in the desire body, as in the dense and vital bodies, but there are centers of perception, which, when active, appear as vortices, always remaining in the same relative position to the dense body, most of them about the head. In the majority of people they are mere eddies, and are of no use as centers of perception. They may be awakened in all, however, but different methods produce different results.

In the involuntary clairvoyant developed along improper, negative lines, these vortices turn from right to left, or in the opposite direction to the hands of a clock—counter-clockwise.

In the desire body of the properly trained voluntary clairvoyant they turn in the same direction as the hands of a clock—clockwise, glowing with exceeding splendor, far surpassing the brilliant luminosity of the ordinary

desire body. These centers furnish him with means for the perception of things in the Desire World, and he sees and investigates as he wills; while the person whose centers run counter-clockwise is like a mirror, which reflects only what passes before it. Such a person is incapable of reaching out for information. This is one of the fundamental differences between a **medium** and a properly **trained clairvoyant**.

It is impossible for most people to distinguish between the two, yet there is one infallible rule that can be followed by anyone. **No genuinely developed seer will ever exercise this faculty for money or its equivalent; nor will he use it to gratify curiosity; but only to help humanity.**

No one capable of teaching the proper method for the development of this faculty will ever charge so much a lesson. Those demanding money for the exercise of, or for giving lessons in these things, never have anything worth paying for. The above rule is a safe and sure guide, which all may follow with absolute confidence.

In the far distant future man's desire body will become as definitely organized as are the vital and dense bodies. When that stage is reached we shall have the power to function in the desire body as we now do in the dense body, which is the oldest and best organized of these bodies of man—the desire body being the youngest.

Our dense bodies are now in the fourth stage of development, having been started in the Saturn Period, and worked upon through the Sun and Moon Periods, and we are at the present time upon Globe D of the Earth Period. The desire body was started in the Moon Period and will be in its fourth stage of development in the Venus Period, the sixth day of Manifestation. As Globe D of the Venus Period is located in the Desire World (see diagram No. 9, p. 197), neither a dense nor a vital body could be used as an instrument of consciousness; therefore the essences of the perfected dense and vital bodies will then be incorporated in the completed desire body, the latter thus becoming a vehicle of transcendent qualities, marvelously adaptable, and so responsive to the slightest wish of the indwelling spirit that in our present limitations it is beyond our utmost conception.

Yet the efficiency of even this splendid vehicle will be transcended when in the Vulcan Period its essence, together with the essences of the dense and vital bodies, are added to the mind body, which becomes the highest of man's vehicles, containing within itself the quintessence of all that was best in all the vehicles. The vehicle of the Venus Period being beyond our present power of conception, how much more so is that which will be at the service of the divine beings of the Vulcan Period. (p. 422 *Cosmo*)

During involution the spirit progressed by **growing bodies**, but evolution

depends upon **soul growth**—the transmutation of the bodies into soul. The soul is, so to say, the quintessence, the power or force of the body, and when a body has been completely built and brought to perfection through the stages and periods, the soul is **fully extracted therefrom**, and is absorbed by one of the three aspects of the spirit, which generated the body in the first place.

The soul is also threefold, being **conscious, intellectual and emotional**, and on page 95 of the *Cosmo* we find that the **Human Spirit** emanates from itself the **Desire Body**, and extracts therefrom as pabulum, the **Emotional soul**.

And we are told on page 425 that the **Emotional Soul** will be absorbed by the **Human Spirit** in the 5th Revolution of the Vulcan Period, which is the seventh and last Day of Manifestation.

SCHLITZ QUILTS BEER, GOES IN FOR CANDY

Milwaukee, Oct. 31—Candy is supplanting liquor as an article of refreshment in dry states, according to Leonard Schlitz, nephew of Joseph Schlitz, founder of the Schlitz brewery.

Mr. Schlitz, until recently, was traveling representative of the Schlitz Brewing Company and discovered, on a trip through the Western states, that there is a big demand for candy. As a result he was instrumental in the organization of the new corporation which will manufacture candy in Milwaukee.

Nutrition and Health

* * * * *

CARBOHYDRATES

By Herman Haugland

Carbohydrates are a food constituent composed of carbon, hydrogen, and oxygen, the latter two being in the same proportion as in water. This does not mean, however, that the hydrogen and oxygen found in carbohydrates actually forms water, but they are found in the same proportion as they are found in water. For instance, in starch $C_6 H_{10} O_5$ there is the equivalent of five molecules of water H_2O .

On account of the carbon and hydrogen, the two great heat-producing elements, one can at once see that the purpose of carbohydrates is to serve as a source of heat and energy. Probably the chief purpose is to furnish energy; as there is some doubt if food actually produces heat in the body. Some physiologists are inclined to believe that heat comes only as a result of the expenditure of muscular energy; in other words, as a by-product of work. Because of the preponderance of carbohydrates in the dietary, they are the principal sources of energy.

There are two chief sources of carbohydrates, namely the Sugars and Starches, though there are some of less-

er importance.

When found in its natural condition, it is always in a state of solution. That some of the sugars are capable of being crystallized is always due to evaporation of moisture.

Starch is the form in which carbohydrates is stored. The part of the plant which is used as a receptacle for this food becomes a storehouse of nourishment. It may be stored in seeds, roots, tubers and occasionally in other parts of the plant. Starch is also formed from the sugar in circulation in the plant and this is capable of being re-converted to sugar. Indeed, neither plant nor animal can live upon starch as such. "Liver Starch" or glycogen is the form in which food is stored in the animal.

Carbohydrates are usually classified according to their chemical composition as monosaccharides (simple sugar) disaccharides (compound sugar) and polysaccharides (carbohydrates.)

Monosaccharides

The simple sugars or monosaccharides are so called because they consist of only one molecule of sugar, which can be broken down into a simple sugar.

Their formula is $C_6 H_{12} O_6$. They are three in number, dextrose (glucose, grape sugar), levulose (fructose, fruit sugar) and galactose.

Dextrose is so named because when placed in the polariscope it turns the plane of polarized light to the right. It is also known as glucose, grape sugar, and diabetic sugar. The grapes contain about 20 per cent of this sugar, or more than half their weight of solid material. It also occurs in many other fruits and in some vegetables, especially sweet corn, onions, and sorghum. It is also found in the blood in very small quantities, in a normal individual about one-tenth of one per cent. In a healthy individual this quantity is constantly being burned and in turn replaced by more glucose, but in the condition known as diabetes the body loses its power to oxidize it. Then it accumulates in the blood and is excreted through the kidneys. It is possible to produce a temporary glucosuria by eating excessively of sweets.

Dextrose is mostly found in conjunction with some other sugar, as in honey, where it is found with levulose in almost equal parts, with an addition of small per cent of cane sugar. Dextrose is the end product of starch digestion. It is much less sweet than cane sugar, hence it is not of much importance commercially.

Levulose

Levulose has the same composition as dextrose but differs in the arrangements

of its atoms. It is given the name because it turns the plane of polarized light to the left. It is found abundantly in fruits and in honey. It is also found when cane sugar is boiled with fruit juice or weak acid. It is formed in the body as the result of inversion (digestion) of cane sugar; the cane sugar being changed to equal parts of dextrose and levulose.

Levulose is about as sweet as cane sugar, but glucose is much less sweet, hence, when cane sugar is cooked with fruit it requires more sugar for sweetening than when the sugar is added after cooking is finished. Levulose does not crystallize very rapidly and is seldom used commercially except for diabetic patients, some of which can use the levulose better than other forms of sugar. Neither glucose nor levulose are affected by the digestive juices, hence are truly predigested foods. For this reason fruit juices, in which these sugars occur abundantly, are at once refreshing, and form an important part of invalid feeding.

Galactose

Galactose is not found free in nature, but is formed from milk sugar (lactose) in equal parts with dextrose.

Disaccharides

Disaccharides are in a sense a compound sugar inasmuch as they may be broken down into two (di) molecules of

simple sugar. These two molecules may be of the same kind of simple sugar or may consist of one molecule each of two simple sugars. The process by which these sugars are decomposed is known as 'hydrolysis,' whereby the disaccharides absorb a molecule of water and then split up into two simple sugars. This process is brought about in digestion or by boiling with dilute acids.

There are three of these sugars, namely, Sucrose (saccharose, cane sugar), Maltose and Lactose. In the process of digestion sucrose takes up water and is split into one molecule each of dextrose and levulose; maltose into two molecules of dextrose. Lactose takes up water and is changed into one molecule of galactose and one of dextrose.

Sucrose or cane sugar is a term applied to that class of sugar which in the process of digestion are converted into equal parts of levulose and dextrose. This form of sugar is obtained from several sources and commercially is usually known by the source from which it comes, as cane sugar from sugar cane, beet sugar obtained from the beet root, maple sugar obtained from the sap of the maple tree. In addition to these three chief sources, cane sugar is also formed in a number of fruits, especially the pineapple, apple, apricot, carrot (ten per cent) etc.

Willet and Gray, the leading statistical authorities of the sugar trade, report the annual consumption for 1905 as 70.7 lbs. per capita and an average annual

increase of 6.5 per cent.

This great increase in consumption of cane sugar is rather alarming dietetically, for when used excessively it becomes a gastric and alimentary irritant. Hutchinson gives an excellent account of the effect upon digestion as follows:

"In strong solution, sugar is an irritant to the tissues. In contact, with the skin it is apt to set up superficial inflammation. This is familiar in the form of eczema which is apt to appear in diabetics from contact of the sugar-containing urine with the skin and from a similar condition occurring on the arms of grocers and other persons who frequently handle sugar, and it is on account of its irritating properties that sugar cannot be used as a subcutaneous aliment, though otherwise it is well adapted to fulfill that function. All attempts to use it in that fashion have been frustrated by the pain it causes. The same is true of the stomach. Brandt, experimenting on dogs, found that a 5.7 per cent solution produced reddening of the mucous membrane, if the solution was concentrated to 10 per cent, the mucous membrane became dark red, while a 20 per cent solution produced pain and great distress.

This irritating effect on mucous causes the formation of high acid gastric juice, and the effect seems to be much more pronounced where cane sugar is used than with glucose. Atchinson Robertson injected 250 cc. of a 20 per cent solution of cane sugar into the stomach of a patient who was suffering from chronic

gastric catarrh. Shortly afterwards the patient felt sick and vomited a very acid fluid which put his teeth on edge. He complained also of heartburn, flatulence, and severe pain in the region of the stomach. A solution of invert sugar of the same strength produced no discomfort. The same experiment was repeated with similar result in other cases of dyspepsia. The invert (combination of levulose and dextrose) sugar produced no unpleasant symptoms and disappeared from the stomach rapidly., while the cane sugar caused much distress and remained for a long time.

Experiments by Schule go to prove that from 100-120 grams of cane sugar at a meal will cause a considerable delay of digestion; experiments by Ogato on dogs confirm these results.

It is evident from all of this, that if we wish to avoid risk of interfering with digestion by use of sugar, care should be taken that the latter is not consumed in a concentrated form, but that the comparative dilution in which sugar occurs in nature as in fruits and milk, is imitated.

This is of special importance in the case of dyspeptics, and the superiority of glucose for such patients over ordinary cane sugar cannot be too strongly insisted upon.

Maltose is an intermediary step between starch and the end product of its digestion, glucose. It is rarely found free in nature except when the sprouting of seed is taking place. This condition is artificially brought about by the malting

process; where a large amount of the starch is changed by the ferment diastase into maltose, the liquid is drawn off and evaporated until a syrupy consistency is obtained. Maltose is undoubtedly much better borne by the body than any other saccharides, and when injected into the blood appears to be utilized better than either sucrose or lactose.

(To Be Continued)

CHRISTMAS MENU FROM MOUNT ECCLESIA

Breakfast 8:30 a.m.

Cranberry sauce
Fried Cornmeal Mush and Maple Syrup
Soft Boiled Egg and Toast
Coffee or Milk

Dinner 1 p.m.

Cream of Tomato Soup
Tid Bits a la Esau
Browned Cauliflower
Baked Sweet Potatoes
Plum Pudding with Fruit Cake

Supper 6 p.m.

Mince Pie Cake
Olives and Cheese
Tea or Milk

Cream of Tomato Soup

Heat two cups of milk and one of tomatoes in separate pans (double boilers are the safest), and thicken both with flour to the consistency used for soup; cook for five minutes. Pour slowly while beating constantly the thickened milk into the tomato sauce, add butter and salt to taste and serve.

Tid Bits a la Esau

One cup boiled Lentils, one-half cup English Walnuts, one cup fresh Celery leaves, a few sprigs of parsley, one cup browned bread crumbs, two medium sized boiled Carrots. Grind the above through a vegetable grinder twice. Place one-half cup chopped Mushrooms, one large Onion, one clove Garlic in a skillet and fry in oil until brown; add the above, frying all until they are well browned; season with salt and pepper and sage. To finish add one-half cup of tomato juice.

Take large sized potatoes, wash and cut lengthwise, place in oven and bake for twenty minutes, after they have cooled enough to handle, hollow out the center, leaving one-half inch of the inside on shell; stuff the above dressing into the shell, pressing an olive in the center. Beat the inside of the potatoes with butter and a little salt until it becomes creamy. After baking the stuffed potato until it is well browned on top, garnish them with the creamed pota-

toes. They may be made very ornamental with this white cream, if placed in an oven a few minutes till the tope turns a golden brown. Serve with brown gravy.

Browned Cauliflower

After the Cauliflower has been freshened in cold water for a few hours, separate into quarters and boil in salt water, have water hot before dropping the cauliflower in saucepan, boil until tender, drain, and place in baking dish, cover with bread or cracker crumbs, pour over it a cream sauce, place in oven, and bake until browned.

Vegetarian Mince Pie

For three pies: Chop eight medium sized Apples, one-half cup Walnuts, one-half cup Almonds, one-quarter cup dried Figs, one-eighth cup Citron, one-half cup seedless Raisins, one-half cup Currants, one cup of sweet cider or fruit juice, teaspoon salt, juice of two lemons, sugar and spice to taste. Mix the above and stew until apples are soft. Make crust as usual and fill. This filling can be kept for some time in sealed fruit jars.

A DEFINITION

A smile: the lighting system of the face and the heating system of the heart.

—*April Woman's Home Companion*

Healing Department

* * * * *

SIN AND SICKNESS

It is usually regarded as gross superstition when one voices seriously the idea that disease is a result of sin, and one who makes such a statement runs the risk of being laughed out of court. Nevertheless, when we analyze the matter carefully we shall see that it is not such a far-fetched idea, for the scientific argument can't get away from the fact that there is and must be a superior intelligence governing and guiding the universe, also that there are certain immutable laws which preserve order in every department, and everything from microbe to man is under the dominion of these laws.

If we step out of a second story window, we sin against the law of gravity and the fall to earth may cause broken bones because of our too rapid descent towards the center of attraction. If we put our hand in the fire, we sin against the law of vibration and our hand is torn to pieces on account of the rapidity and pitch of the etheric currents, and for these sins against the laws of nature we may suffer for months.

Cases where sin against a well-defined law of nature entails a corresponding suffering are so obvious that as a rule no

one deliberately transgresses, but we are very prone to commit sins where a penalty does not seem to be directly involved and where we gain from the commission a certain pleasurable satisfaction, as is the case in indulgence of the appetite at the table, or the passions of the lower nature. However, "although the mills of the Gods grind slowly, they grind exceedingly fine," and every transgression will certainly bring its just recompense, for the scale of Justice must balance; it cannot be permanently depressed one way or another. While it is regaining its equilibrium, we suffer for the sins which cause the depression and when the balance has been gained, the sins are forgiven or wiped out.

But though the scale of justice must find its equilibrium, it would be an entirely mistaken idea to infer that God or Nature aims to get even. Far from it, as soon as the lesson has been learned and we have repented and ceased to yield, we are in the position where a mediator or Healer, skilled in the use of Occult forces, may step in and save us from the suffering ordinarily required in the expiation of our sins; that is to say, the pain we would have to suffer during the ordinary course of nature, and this is exactly what the Rosy Cross Healing

Circle aims to do.

When the Gospel of Right Living embodied in the Rosicrucian Teachings, has been assimilated by the person in want of help, to such an extent that he declares himself ready to endeavor to live his life in harmony with the laws of Christ, and to follow His teachings, then he has mentally aligned himself with the Universal Laws of Health and can then be worked on spiritually.

The Cure may not be always miraculous and instantaneous, particularly where the ailment has been one of long standing, but when the transgressor of the law of God, or Nature, has heard the Gospel, or good tidings, and has asked to be healed of his infirmity, he is already on the road to recovery.

RANDOM THOUGHTS ON TRUE HEALTH

Adele Oakdale

All healing worthy the name is accompanied by teaching, since it would little benefit to be healed if one through ignorance were left to fall ill again through the same mistakes that led to the first sickness.

One may be fated to pay some debt to the past in physical or mental suffering, and even death be a penalty or **ripe fate**—yet these facts will not excuse one for violating known laws in defiance of common sense and reason.

It may be “written”—as the fatalists

say—yet the trained will of the mortal is destined to conquer the diction of bad planetary aspects, and the Spirit of Man, in vibration with the infinite, is able to cheat destiny. The Egyptians understood the **law of liberty**, and wrote their invincible lines over the doors of their temples, “**I will be what I will to be,**” thus absolving the free spirit of man from the doom of predestination.

It is, however, certain that one of whom it is told that he is marked for ill health or premature death—though by **force of will** he might escape—will, for **lack of will**, accomplish his fate. That is to say, the signs in face, head, hands, feet and in the planets that accompany a person have to do with his physical material or rather **natural** existence, and only by coming into harmony with the Christ can such a one overcome the lower nature which is dominated by the stars.

This amenability in no wise absolves one from the **duty** to choose and make **effort**, and just in degree as one, in spite of handicap of bad conditions, or unfavorable planetary effects, **tries** for the mastery, will his chances improve for later lives. In short, we may not judge any life by its apparent fruit, without taking into consideration the unknown quantity which he alone can measure who made that man! How hard he **tried**, the nearest and most sympathetic can not know.

This thought must give pause to the critical spirit, which is apt to blame a man for all the failures and falls from

grace of health, of mind, or body. In this life many will never rise to normal, but who knows what abasement of soul and body carry a sad heart, a tortured body to the grave?

Nothing but a faith in other lives, other chances, can reconcile God's love and justice with earthly states, and mortal sorrows. It is not true that none may choose his parents, for the returning Ego's act under some law obliges it to seek the right environment, yet this fact excuses no one from a duty to prepare as thoughtfully as possible for the coming generation. Ancient peoples united for state reasons, Romans were married that families might be more and more powerful in political influence. The Japanese and other Eastern peoples marry entirely for the benefit of immediate parents to assist the economic conditions.

We in this modern time and more instructed epoch have need to consider the race, and build for the universal good, for the improvement of race character, for only character bears upon eternity. Spirit alone is the worthwhile object of study and effort in development. True education is an unfoldment that broadens a soul beyond family or national lines, and patriotism must give way, with Theology and dogmatic ecclesiasticism, before the one true Religion, the keynote of which is love and Fellowship.

In this war, the great white passions of souls—Religion, Patriotism, Social reform, etc.—have even dragged down

the gentlest ties and smothered, for the time, all the flames of family love, the sense of justice and mercy that belong to the humanities; but in the end, these red passions of hearts of the people that live and thrive in democratic countries will rise as a monstrous tide, sweeping before them the fanaticism of Nationalism.

The very same healing influences that work for physical good to save and restore sick bodies, will be sent in a flood of life-giving Spiritual uplift to banish this nightmare of devastation, and bring men together in brotherly love to arrange their differences. The "Earth is the Lord's and the fullness thereof," "and He liveth and reigneth forever."

Just as individuals are permitted to suffer and sin, that experience may point the road to health and happiness, so nations must work out in these devious and direful fashions their be—coming.

Men must know good and evil, must discriminate (the rarest gift), and must at length choose the better way. Desperate ills require heroic remedies, and it would seem that the disease among men of unrest, dissatisfaction, envy, malice, and all uncharitableness that has congested in the centers of civilization so-called, had indeed need of the knife—of deep cutting to discover the ulcer that is at the heart of the world, hindering and holding back the day of Universal Fellowship.

May they learn the lesson that war is as wicked as it is futile, and "beat their

swords to ploughshares and their spears to pruning hooks.”

February—6, 14, 21, 28

March—5, 12, 19, 26

**THE ROSY CROSS HEALING
CIRCLE**

Healing meetings are held in the Pro-Ecclesia at Headquarters on the nights when the Moon enters Cardinal Signs in the Zodiac. The hour during the winter season is 6 to 7 p.m. The virtue of the Cardinal Signs is dynamic energy, which they infuse into every thing or enterprise started under their influence, and therefore the healing thoughts of the helpers all over the world are endowed with added power when launched upon their errands of mercy under this cardinal influence.

If you would like to join in this work, sit down quietly when the clock in your place of residence points to the given hour: 6-7 p.m., mediate on Health, and pray to the Great Physician, Our Father in Heaven, for the restoration to health of all who suffer, particularly for those who have applied to Headquarters for relief.

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

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

January—4, 10, 17, 25, 31

Mountain Home, Idaho

Oct. 11th, 1915

Dear Friends:

I have felt pretty well this week and last and think it marvelous the way I can work and not tire out as I used to do.

I am indeed deeply grateful to you for the help.

Sincerely,
C. M. L.

Lancashire, England

October 8th, 1915

Mr. Heindel—Dear Friend:

I write in great gratitude to you and the Elder Brothers, for the strength you have given to me.

I am now feeling quite well. The thought that I was soon to pass out of the physical has entirely left me. And now I pray that I may become a useful member of the Fellowship.

Thanking you once again, I remain

Yours Sincerely,
B. H.

It is true that we might do a vast amount of good if we were wealthy, but it is also highly improbable; not many do; and the art of growing rich is not only quite distinct from that of doing good, but the practice of the one does not at all train a man for practicing the other.—Robert Louis Stevenson

Echoes from Mt. Ecclesia

* * * * *

A SNOW STORM ON MT. ECCLESIA

Yes! Would you believe it, we actually have a snow storm on Mt. Ecclesia. It is not one of the genuine full-grown blizzards that occur in the East, however, just a little bit of an imitation. In one sense you might call it an artificial snow storm and yet it is not artificial but natural. There is upon Mt. Ecclesia, a weed which grows about six or eight feet high, it hasn't a leaf, but the branches are covered with little white flowers a few inches apart and each flower looks exactly like a snow flake.

Thus, when we are looking over the canyon where they grow and the wind is waving them it is quite an imitation of a snow storm, and that is the popular name given to the plant. I cannot give you the scientific botanical name as Botany was my bete noire during school days.

A WALK AROUND THE WORLD

Senor Barone, a young man nearing his twenty-fifth birthday, with his good and faithful dog "Shep," were callers on Mt. Ecclesia on their long walk around the world.

Mr. Barone has been walking two years and ten months in the interest of a

Geographical and Natural Research Association of a little village in Italy, where he was born. He carries with him a small camera which comes into active play along his interesting trip, and he secured many beautiful pictures at Mt. Ecclesia and the surrounding country. His dog, which is three and one-half years old, can now understand four different languages, and willingly carries the magic lantern slides in little pockets strapped on his side.

He is very devoted to his master and in fact his master is very much attached to him. Our little mascot tried to trade his Ford for "Shep" but was not successful.

Slides will be made of the photos taken on this trip and given in connection with lectures, when he returns to his home in Italy.

As Mr. Barone is walking on a wager, it will be necessary for him to complete the entire trip, walking, with the exception where it is necessary for him to ride across the waters, in four years and eight months. He has now been traveling about three years and ten months, and when he returns he will have been in every state in the United States, a corner of Old Mexico, Portugal, Spain and France.

While here, Mr. Barone gave a very interesting lecture, showing slides of

Yellow Stone National Park, the life of the Indians, the 'dobe' houses, and Cuban life. We were sorry that he could not show views of his home in Italy, but his clear explanations brought to our minds vivid pictures of his home and mode of living and made us wish to know more about his people.

He has a picture which was very interesting, especially to Herman. It was a snapshot taken by Mr. Barone of a large bear. He said the bear trotted out on his path, while he was going through the forest, looked at him as though he was sizing him up, gave him plenty of time to take a picture and then politely turned around and dallied back into the forest, seemingly well contented with his observation.

JUST PLAIN FOLKS

Selected

"Do you know what I'm going to be when I grow up, Nora?"

This question came from Ted, who was curled up on the kitchen window seat, with a book, near where Nora was ironing.

"No, deary." Nora folded a towel deftly, and hung it across the clothes-horse, smiling indulgently at the dreamy little face. She and Ted were fast friends, and to her he brought all his cherished hopes and inspirations. "What are you going to be?"

"A hero!"

Nora didn't seem as delighted at this announcement of what appeared to be a noble ambition as Ted could have wished. She turned to the range for a fresh iron, and touched it with a moist finger to see if it was hot enough, before she replied. And then she spoke slowly and without enthusiasm.

"Is that so? Well, now, I can't say that I ever thought much of heroes, as a class. I like just plain folks. A hero is somebody who does a great thing. Now, there are lots of people who have done great things who were always letting the little ones slide, or leaving 'em for somebody else to do, or making an awful fuss about 'em in one way or another.

"There's a kind of heroism in most folks, if you look for it, and I like best the kind that crops out in the little things of life—the little, aggravating duties done well, the little trials borne bravely, the little sorrows choked back so as to be able to help other people bear theirs."

YOUR CHILD'S HOROSCOPE

Did you notice our offer to cast your child's horoscope? Read it in the front part of the magazine, and if you want to take advantage of it, send us his or her Name, Birth-year, date, hour and place. There are *five items*, do not forget any of them, or we cannot cast the horoscope and your request will be thrown out.

MYSTIC LIGHT

Continued from page 14

tried to get her to explain what she meant by the odd phrase, but she only repeated her words and grew indignant with us for not understanding. Her imagination stopped at explanations. We were living in a cultured community, but although I repeated the story to inquire about the phrase—as one does tell stories of beloved children, you know—no one could do more than conjecture its meaning.

“Someone encouraged my really going further with the matter, and for a year I studied all the histories of Canada I could lay my hands on for a battle in which somebody “took the gates.” All to no purpose. Finally I was directed by a librarian to a ‘documentary’ history, I suppose it is—a funny old volume with the s’s all like f’s, you know. This was over a year afterward, when I had quite lost hope of running my phrase to earth. It was a quaint old book, interestingly picturesque in many of its tales, but I found one bit that put all the others out of my mind for a time. It was a brief account of the taking of a little walled city by a small company of soldiers, a distinguished feat of some sort, yet of no general importance. A young lieutenant with his small band—the phrase leaped to my eyes—‘took the gates’....and the name of the young lieutenant was ‘Aloysius Le Febre.’”

Will YOU HELP US?

How would you like to help work in the office of Mount Ecclesia? You may not be able to be there in person, but you can help if you want to, and this is the way: Every time you send in a lesson, letter, or communication of whatever kind, write your name very, very, very plainly, and your full and complete address on this paper, for every month our office force spends hours and hours walking many thousands of steps to the card cases to hunt up the addresses of those to whom we write.

And in this manner, if you will only help them, you can save them all this unnecessary labor.

Would you like to have a bigger Magazine with more of this same good reading?

The sooner you get out and boom for A LARGER SUBSCRIPTION, the sooner we can ENLARGE THE MAGAZINE.

It depends on You.

START NOW!

We shall one day forget all about duty and do everything from the love of the loveliness of it, the satisfaction of the rightness of it.

—George McDonald

FAITHFUL IN LITTLE THINGS

Be faithful, Soul of mine, in little things,
For noblest ends are reached through patient toil,
Didst ever note the quiet streamlet's trend—
Where banks of verdure rise o'er barren soil?
The golden sunlight scatters nightly dew
That breathed o'er floral bloom its cooling breath;
Yet nobler mission sunlight never knew
Than each bright gem that gleamed o'er floral death,
And life restored to drooping emerald blades
That bowed in silence 'neath the nightly shades.

From lives restricted—lives in which there rise
Impulses pure—fair forms of beauty spring.
The simplest deeds in grandeur reach the skies
When holy thought bears them on viewless wing.
God's benediction rests on purpose pure.
Uncounted souls to nobler end at length
Attain—and hearts grow stronger to endure
Through one sweet life and grand in hidden strength,
God's white-winged peace in radiant glory springs
From faithful doing of the "little things."

—Eva G. Taylor

Contents

The Mystic Light

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

The Question Department

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

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

The Rose Cross Healing Circle, its meetings and their results.

Echoes from Mount Ecclesia

News and Notes from Headquarters