

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

A POINT

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

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

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

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

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

Question Department

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The Psychological Phenomena of the Trance State

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

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

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

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

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

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

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

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

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

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

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

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

POST MORTEM STATE OF A DRUNKARD

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

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

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

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

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

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

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

POST MORTEM STATE OF A MISER

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

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

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

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

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

Deathbed Visions

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

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

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

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

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

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

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

(Continued on page 27)

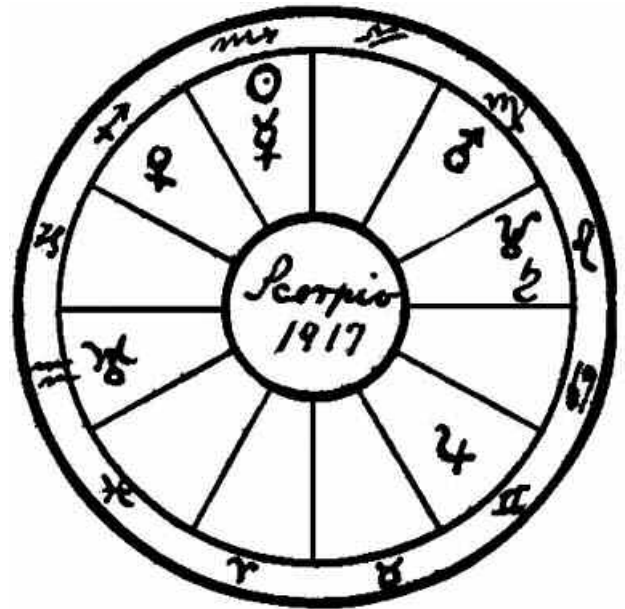


The Astral Ray

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The Children of Scorpio---1917

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



Born between October 24th and November 23rd inclusive.

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

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

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

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

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

Your Child's Horoscope

If the readings given in this department were to be paid for they would be very expensive. Besides typewriting, typesetting, plating of the figure, etc., the calculation and reading of each horoscope requires at least one half day of the editor's time. **Please note that we do not promise anyone a reading to get them to subscribe.** We give these readings to help parents in training their children, to help young people find their place in the world, and to help students of the stellar science with practical lessons. If your child's horoscope appears, be thankful for your luck. If it does not, you have no cause for anger at us.

We Do Not Cast Horoscopes.

Despite all we can say, many people write enclosing money for horoscopes, forcing us to spend valuable time writing letters of refusal and giving us the trouble of returning their money. Please do not thus annoy us: It will avail you nothing.

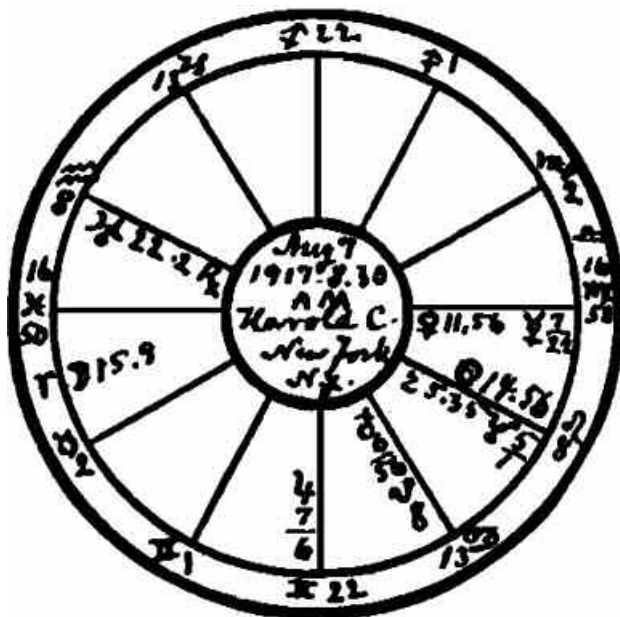
Harold C., born August 7, 1917, at 8:30 a. m., New York.

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

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

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

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



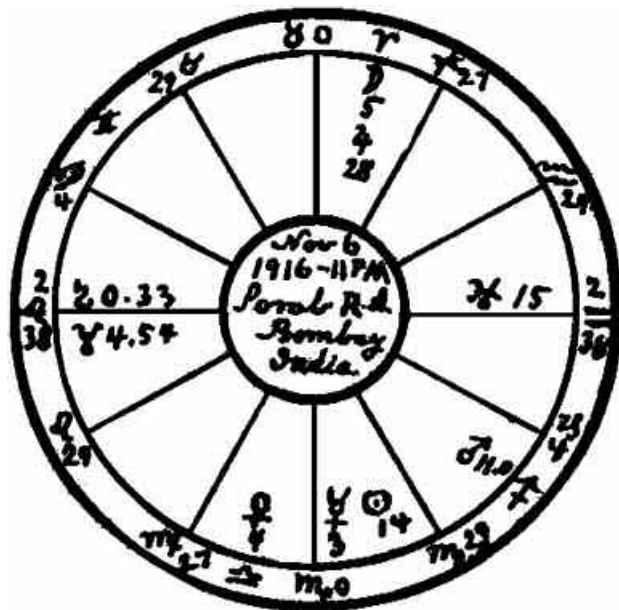
lence, which must be overcome in order to insure that which is promised by the Sun and Moon. You ought, therefore, to carefully foster habits of method, system, and devotion to duty in Harold while he is growing through the years of infancy, for habits, good or bad, are formed specially in the first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

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

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

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

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



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

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

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

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

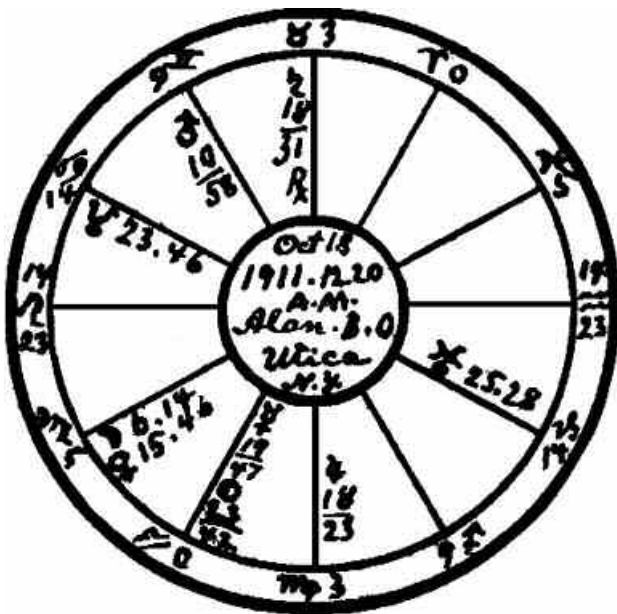
Here we find four- fixed signs on the angles of the Horoscope, showing that Alan is quite set in his ways, which is very good, provided his efforts are directed into the proper channels. We also find that Venus, the planet of love, is sextile to Jupiter, the planet of benevolence, and trine to Saturn,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

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

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

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

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



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

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

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

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

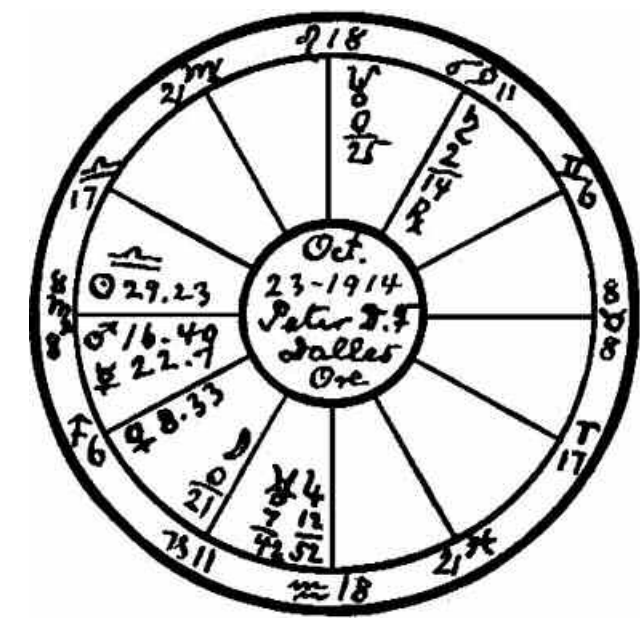
which is the other significator of the mind. Therefore you ought to keep a strong rein upon him during the years of childhood; not in such a way that you obstruct his energy and crush his spirit, but in such a way that you always will admonish him to take second thought before acting. This is not an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

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

Vocational Reading

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

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



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

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

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

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

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

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

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

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

DEATHBED VISIONS

(Continued from page 20)

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

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

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

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

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

—*The Harbinger of Light*

CHRISTIAN MYSTICISM BY CORRESPONDENCE

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