

enter into that state. The union is usually childless or children are few.

This year's children of Capricorn have Saturn in Leo and if he is well aspected in the individual horoscope this will give favor with people higher in the social scale and success in obtaining public appointments where the saturnine virtues—tact, diplomacy, discretion and system, honor and executive ability—are required. If Saturn is afflicted in Leo, however, they will be cruel and quick-tempered, jealous and will not scruple to stoop to underhanded methods to satisfy an ambition.

Mars in Aquarius, if well aspected, will make them quick-witted and intuitive, ingenious and original, enterprising and ambitious, hard workers for success in whatever line they may choose in life, hence this will aid them in gaining the friendship of others who are able to help them realize their hopes and wishes.

This position will also make them very mechanical and inventive, particularly in things connected with the electrical science, and as Uranus is there, the children of Capricorn this year will have unusual ability in that direction. They also succeed well as managers, officials, or workers in and for a philanthropic society or public utility corporation.

But if Mars is afflicted in Aquarius it makes them too independent, bombastic and resentful of authority, too blunt of speech and manner towards others, and resentful in the highest degree if not treated with what they consider the proper respect and consideration; hence the children of Capricorn with an afflicted Mars will be very difficult to get along with, they will quarrel with everybody around them. There is a tendency to loss through gambling and speculation.

Mercury in Sagittarius, if well aspected, will give this year's children of Capricorn a religious and philosophical turn of mind which will scorn the shackles of convention where they interfere with freedom of thought and speech, and this will in a measure counteract the tendencies of Mars in Aquarius, so that it will soften the character considerably, for Mercury in Sagittarius always holds people within the boundaries of law and order and consequently gives them great respect in the community.

This position of Mercury will also make them very fond of travel, they will love to see the sights and scenery of nature and to investigate the customs

of strange people. It will also make them fond of animals and pets. On the other hand, if Mercury is afflicted it will incline to lawlessness, dishonesty and a twisted character.

Venus is in Capricorn this year but she does not blend well with Saturn, the ruler of Capricorn, there is therefore a slight tendency to melancholy in these children of Capricorn. This also will give a tendency to make them less secure in the favors of other people or in their popularity, for Saturn has a tendency to throw them down when they have reached the highest pinnacle. Therefore though this position may help them to climb the ladder of advancement in social circles or in business, they are never quite safe in their position.

This placement of Venus also makes these people very jealous of honors and they will take it to heart when sometimes Saturn administers one of his blows. Venus in Saturn's sign often causes the person to disregard the fact that disparity of age is so fatal to happiness in marriage and either they marry young or take some one who is much older than themselves for a partner; or if married in later years they select some one who is still in the bloom of youth with an almost inevitable result that disagreement and dissolution of the marriage tie takes place in the course of a few years.

Frequently also people with this position of Venus marry for business or as a matter of convenience. In short, Venus never reaches her legitimate expression of love in Saturn's sign, and therefore such unions are always a source of sorrow and disappointment to the contracting parties.

With respect to health we find that the Sun in Capricorn lessens the vitality, therefore these children are not very strong in the first place and need particular care during childhood's years. We also note that Saturn in Leo, the sign that rules the heart, giving a tendency to obstruction of the circulation and other troubles of the heart.

Mars in Aquarius gives a tendency to trouble with the eyes, and the parents should therefore be careful, when they notice the slightest sign of eye strain, to take these children to a competent oculist who will be able to prescribe for them with a view to saving their vision for later years.

Help to spread these glad tidings by introducing this magazine among your friends.

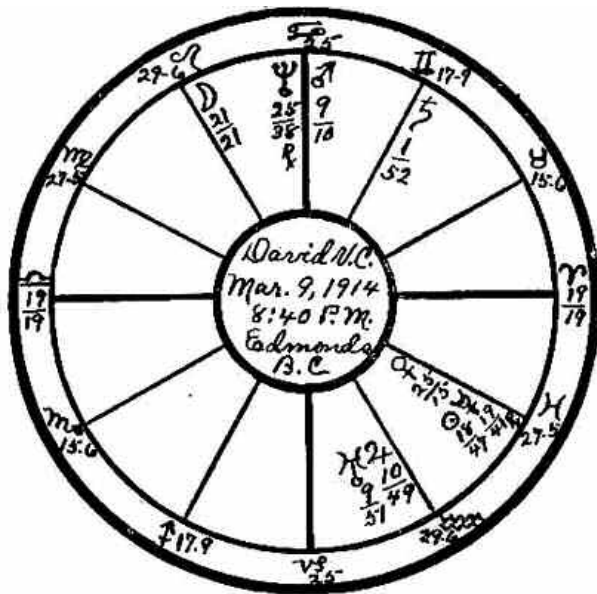
Your Child's Horoscope

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

David V. C., born March 9, 1914, 8:40 P.M.,
Edmond, West B. C.



At the time of David's birth we find the harmonious, artistic, beautiful, lovely, suave and affectionate Venus trine to the occult, prophetic, inspirational, spiritual, devotional, musical Neptune. The sign of Venus, Libra, is rising, and Venus herself is on the cusp of the Sixth House, indicating the life work. Neptune is high in the Midheaven, showing the social standing, and taken altogether the auguries indicate the fact that David is an inspirational musician of no ordinary ability. You will therefore do well to cultivate this talent from the very earliest time possible, for he is bound to make a mark in the world in that line.

But there is one great drawback which you must help him overcome. We find that the Moon, which brings activity into the life, is unaspected, the same may be said of Mars, the planet of dynamic energy, and the Sun in Pisces always makes those born under its influence indolent; therefore we find that David has a tendency to dream his time away and

will not apply himself to any task unless he is forced to do so. Such characteristics and tendencies are most easily overcome during the years of childhood; therefore be very sure that you make him help himself in everything, do everything for himself that he possibly can do, and give him certain tasks every day so that he may become used to labor one way or another.

On account of the above mentioned configurations music will come to him so easily that there will scarcely be an effort necessary; nevertheless, to attain something really worth while practice is absolutely necessary, and this drudgery he will try to escape; therefore, it must be your duty to force him to do his work in a thorough manner, without shirking.

We also find the quick-witted, versatile, eloquent and dexterous Mercury in close conjunction with the Sun, combust, as we call it; but he is trine to the occult, prophetic, inspirational Neptune, and therefore what has been said with regard to music may also in a great measure be said concerning the mind. He will be very quick-witted and things will come to him in a moment, flash through his mind, but then they will be gone again. He will not want to do any studying, and therefore that also must be made part of his training by rigid discipline. Mars, the planet of dynamic energy, is highly elevated in Cancer, and though unaspected it will have a considerable influence in the life, giving David a home-loving disposition; but he will be more apt to show temper there than he will on the outside; therefore if you can teach him different during childhood's years, so much the better for the peace and comfort that he will gain when he comes to make for himself.

The law-abiding, conservative, reverent, optimistic, opulent and benevolent Jupiter is sextile to the independent, original Uranus, and from this

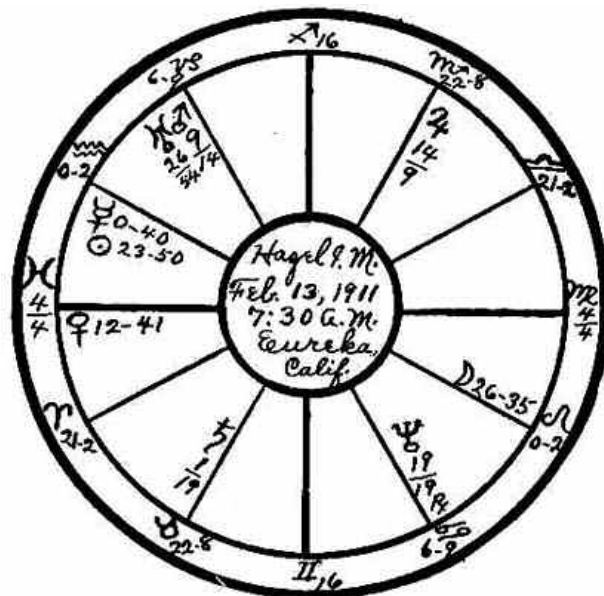
configuration David will get a broad, humane disposition and a tendency to delve into the occult arts and sciences. It favors an association with secret orders and gives promise of prosperity in life; it will make him honest, sincere, sociable, hospitable and likely to benefit a great deal from influential friends. This position also gives executive ability and success in connection with institutions of learning. Thus as Venus is placed in the Fifth House which has to do with education, he will perhaps succeed best if he devotes himself to the teaching of music in such an institution.

With respect to health we find that Mars, the planet of heat and inflammation, is placed in Cancer, the sign which rules the stomach; therefore it is necessary to teach David how to eat right so that he does not overtax his system and become liable to gastric troubles of an inflammatory nature. We also find that Saturn, the planet of obstruction, is placed in Gemini, the sign which rules the lungs. This shows that there is a tendency to colds in these organs and you should therefore keep him as warmly dressed as possible, particularly because he is living in such a cold climate, and if you can find means of seeking a milder and warmer place of residence, it will be so much the better for him. But Saturn is not afflicted and therefore you need have no apprehension that with ordinary care anything more serious will develop than the common colds.

Hazel Irene M. Born February 13, 1911, 7:30 A.M., Eureka, California

At the time of Hazel's birth we find the affectionate, lovely and suave Venus rising in the sign Pisces and trine to the optimistic, opulent and benevolent Jupiter, also to the occult, prophetic, inspirational and devotional Neptune. This will give her a very emotional nature, and it will make her very sympathetic and charitable towards others. The configuration with Jupiter is one of the best signs of success and general fortune; it favors the accumulation of wealth and the enjoyment of all the good things in life; it is a good indication of a successful and happy marriage, social prestige and the respect of all with whom she will come in contact. It will give her a jovial, genial, optimistic,

generous and large-hearted disposition, and it will make her hospitable to a degree, interested and active in social and philanthropic measures, and it will endow her with a liberal mind, tolerant of the views of others even where they differ radically from hers. She will be fond of pleasure, travel, parties, and capable of enjoying life to the fullest.



These aspects, particularly that to Neptune, give her considerable talent for music, which should be cultivated by all means. There are four Common signs on the angles, and were there no testimony to offset this, it would make her listless and changeable; in fact, she has some tendency in that direction conferred by the opposition of the Sun and Moon; therefore you will at times find her vacillating and unsettled in disposition, changeable, and unable to pursue a fixed course in life, rash to plunge into something but lacking the persistence or continuity of purpose to carry it to a successful conclusion.

Were this, as said, and the testimony of the Common signs on the angles, not offset by a powerful influence, it would have a tendency to make her a failure in life; but we also find that the enterprising, energetic, enthusiastic, and constructive Mars is sextile to Jupiter and Venus. This will add to the fondness for pleasure already spoken of and it will give an aspiring and adventurous nature; it will also make her demonstrative in her affection and make her very free with whatever money she

may obtain. As Mars is in conjunction with the licentious, unconventional, fanatical and irrepressible Uranus, it will be necessary for you to look after her very carefully during the youthful years, for it may lead her into a very hasty and early marriage which at the time may seem not to her best advantage, but in the end it will probably be all right as there is no affliction to Venus. There are so many good and favorable things in this horoscope that it does not seem any lasting ill can befall her.

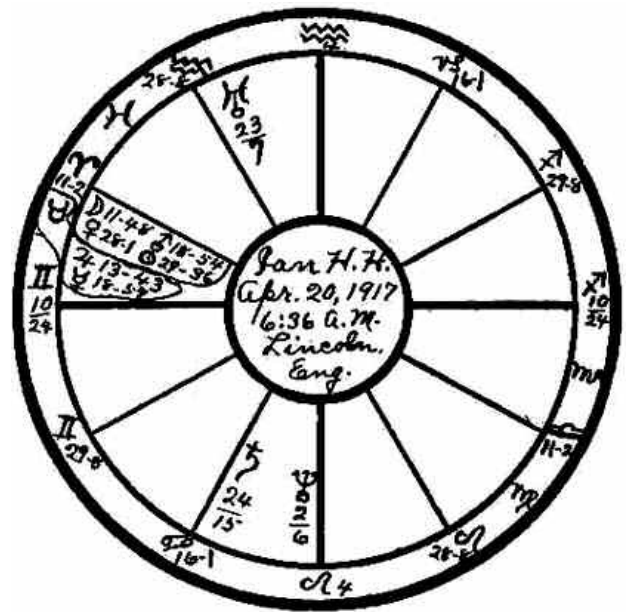
The magnetic, imaginative, plastic and emotional Moon is trine to the cautious, deliberate, methodical, persevering, tactful Saturn; this will impart all the best saturnine qualities to her mind, make her self-reliant and systematic, careful and thrifty in her business affairs, and it will help her to bring success in life through tactful and diplomatic dealings with others. In that way it will offset the effects of the rather brusque marian aspects. It will also give her patience and persistence, but unfortunately the untruthful and dishonest Mercury is also square to Saturn. This will give a tendency to be deceitful and cunning, and on that account she will meet with trouble and sorrow. It will give her a tendency to become bitter and sarcastic at times, and thus she is in danger of losing the prestige which she gains by her good characteristics.

As you know, reputations are easily lost but very hardly won; therefore you should be very careful to instill in her a high regard for truth and fair dealing with everybody under all circumstances; make her stick to whatever she undertakes and abide by whatever agreement she makes. She is already beyond the first childhood's years and is not so easy to manage as if you had come earlier to us and received this information, but you can still do a great deal with her.

With respect to health, we find that she is a very nervous child because of the square between Mercury and Saturn, and as this planet is placed in Taurus, the sign which rules the throat, there is a tendency to colds and disorders of the throat, also of the generative organs. Be careful to keep her warm, her vitality is none too good on account of the opposition of the Sun and Moon; therefore she needs extra clothing, particularly keep her feet warm.

Ian H. H. Born April 20, 1917, 6:36 A.M., Lincoln, England

At the time of Ian's birth the mercurial sign Gemini was rising and Mercury, the ruler, is splendidly fortified by a conjunction with Jupiter in Taurus, the sign of voice. It is also sextile to Saturn, the planet of forethought, tact, diplomacy and system. Jupiter is the planet of reverence, benevolence, optimism and opulence, and Taurus is the sign of voice; this will give him a splendid mind, not a small mind that is quickly made up, but a large mind that takes time to arrive at a conclusion, but once this has been formed it will be almost as difficult to change as the laws of the



Medes and the Persians. However, being based upon reason, the judgment of such people is also extremely reliable. Ian will believe thoroughly in the ancient adage that "silence is golden," he will not be a chatter-box but can be depended on to keep a secret.

At the same time the conjunction with Jupiter will forestall any tendency to become a recluse; it will give him a pleasant, sociable, jovial disposition, fond of fun and recreation, love of music, art and literature, so that he will be thoroughly likeable and popular. It will give him a cheerful, optimistic disposition, with ability to look upon the bright side of things and keep up his spirits in the hour of adversity; it will make his mind broad, versatile and able to reason correctly to form a reliable

judgment by careful deliberation. If he should care to take up law or literature, either will be a splendid vocation for him. Jupiter will also bring him the respect of the community and assure him of comfortable financial circumstances.

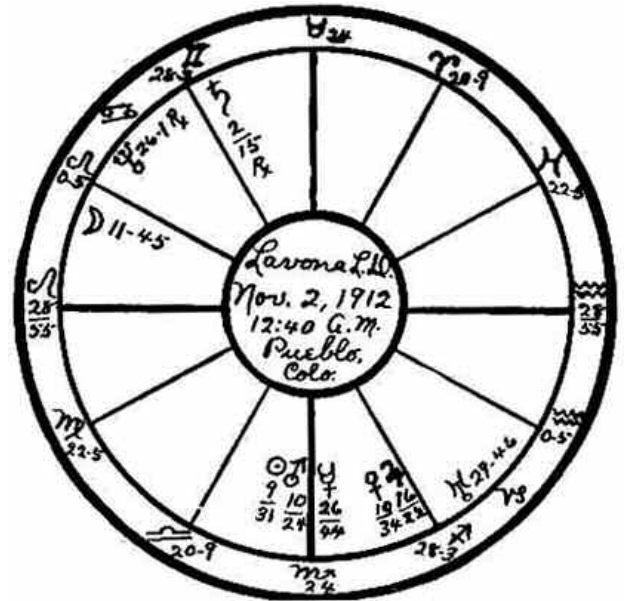
From the sextile of Saturn to Jupiter, his mind will gain added seriousness, depth, and the power of concentration which is of such inestimable value in life. The forethought and profound reasoning ability indicated by this aspect insures success in whatever vocation he may pursue. It will also give him a patient persistence which will permit no temporary failure to stand in the way of ultimate success, and the caution and diplomacy which will make him invincible in the long run, so that in the end he will become prominent in connection with some serious enterprise, banking, investments, politics, or government affairs. It will make him capable of holding a high position in great undertakings where a steady hand is required on the helm. But though he will have a fine voice and the power of expression he will probably be so unassuming as to escape notice save in circles where his fine mental qualities are known.

But there are two dangers to his career; the first is indicated by a square of the fanatical and irrepressible Uranus to Mercury, showing that there is some danger that he may go off at a tangent and become rather anarchistic and radical in his ideas. This danger is not so great on account of the other configurations already mentioned, but the real danger lies in the fact that both Mercury and Jupiter are cooped up in the Twelfth House and in an intercepted sign. All that is in the Twelfth House shows a latency and a tendency to sorrow, trouble and self-undoing; the intercepted signs also show a difficulty of bringing out what is in the planets contained therein.

Thus there is a double limitation upon Ian and it will be necessary for you to push very hard at him to get him to express the good qualities that are in him. He will be quick to learn and observe, and he will have an exceptional memory, but the danger is that he may keep it all within himself and you should therefore try to make him take as active a part as possible in everything that pertains to exercises, games and social functions of childhood and

youth. The unsuspected Moon is a third indication of this same nature; it is also placed in the Twelfth House.

Saturn, the planet of obstruction, in Cancer, the sign which rules the stomach, and square to the life-giving Sun and to Venus, which are both placed in the Twelfth House of sorrow and trouble, show that the vitality is not very strong and that this may be the reason for the before-mentioned tendency to creep into a shell and avoid expression of his talents. Therefore it is necessary for you to see that he does not overeat or eat things that are not good for him, so that the organs of digestion may not become impaired and the system clogged



with poisons, for no matter how talented a person may be, if he is a victim of indigestion he is handicapped and hampered so that the life which would otherwise have been a success may become a failure.

Lavona L. D. Born Nov. 2, 1912, 12:40 A.M.
Pueblo, Colorado

Here we have a marked dual personality which will make Lavona a serious responsibility upon her parents who must endeavor to repress the undesirable characteristics and bring forth the splendid traits of character revealed as the other side of her nature. There is first the affectionate, harmonious, artistic, lovely and suave Venus in conjunction with the law-abiding, conservative, reverent, optimistic, opulent and benevolent Jupiter, who is

strongly fortified in his own sign, Sagittarius. This is one of the best aspects in the gamut, promising general success on account of the characteristics it confers. It is a good indication of a successful and happy marriage, social prestige and the respect of all with whom the person come in contact; it gives a jovial, optimistic, generous and large-hearted disposition, and it will make her hospitable to a degree, interested and active in philanthropic measures. It will give her a liberal mind, tolerant of the views of others even where she differs radically, fond of pleasure, traveling, parties and capable of enjoying life to the fullest extent. It will also give her a talent for music, which should be cultivated, and it favors the accumulation of wealth so that there will always be the wherewithal to do whatever she wishes.

The emotional and magnetic Moon is trine to Venus and Jupiter; this will give her a kindly, affectionate and sympathetic nature, an engaging personality, and an attraction to the opposite sex, a powerful magnetism, lofty ideals and a fruitful imagination, a straightforwardness and open-hearted honesty that will win the regard of all within her sphere of association.

The quick-witted, versatile, eloquent and dexterous Mercury is trine to the occult, prophetic, inspirational and devotional Neptune, also sextile to the independent, original, liberty-loving and inventive Uranus. These aspects will give her splendid reasoning power, make her independent and original, preferring to do her own thinking on all subjects, and they will probably bring her into touch with occultism in such a manner that it will leave a lasting mark upon her life.

These are all splendid characteristics and if it is possible for you to bring them out you will have a grand child, one who will make herself felt in her environment and one who will be a credit to you in every respect. But naturally where there is a strong light there is also a deep shadow, and we find the other side of her nature is also very strongly marked. It is indicated by the negative, dreamy, visionary, insipid, frivolous and vacillating Moon, square to the lazy, ambitionless and cowardly Sun, and the egotistic, discordant, destructive and hot-tempered Mars.

In this connection we may also note that Mercury, the planet of expression, is in Scorpio; thus, whatever she says will be said with considerable force. She has a very high temper and when that is aroused Mercury in Scorpio will sting like a viper. If this tendency is allowed to grow uncurbed it will give her a very vitriolic tongue when she is in a fit of temper, so that she will at such times make bitter enemies and lose the respect of those who would like to be her friends. Therefore it is of the very utmost importance that you should strive from the earliest beginning to curb her temper and teach her self-control. These configurations will also make her extremely foolhardy in her undertakings when in that mood, hence liable to accidents and injuries of a serious nature; therefore you have a very great responsibility and we only trust that you may realize it to the full, take the proper precaution and thus overcome the evil and foster the good.

With respect to health, we find that the significator, the Moon, is square to the Sun and Mars. This lowers the general vitality and makes her liable to fevers and inflammatory complaints. It is therefore necessary to keep her warmly dressed, particularly the shoulders and chest, for Saturn, the planet of cold, is in Gemini, the region which governs these parts; but do not give her a diet that will be too heating. Let her take plenty of exercise and live as much as possible in the open air, so that she becomes hardened to outdoor life. If you attend to this from childhood, it is probable that she will grow strong, hale and hearty despite the affliction.

YOUR CHILD'S HOROSCOPE FREE!

We do not cast horoscopes for adults on any consideration; but *children are unsolved problems!* They have come to their parents for help and guidance, and it is of inestimable benefit to know their latent tendencies, that their good traits may be fostered and evil tendencies suppressed. Therefore *we will give each month a short delineation of character and tendencies of four children under 14 years in the Astral Ray department of this magazine. Parents who wish to take advantage of this opportunity must be YEARLY subscribers.*

The Astrology of the Bible

FREDERICK K. DAVIS

(In *The New Age*)

ASTROLOGY is perhaps at once man's oldest science and the most spiritual in its concepts. The philosophers of ancient Egypt, Persia, Chaldea, India and even China were apparently conversant with it and deeply imbued with its transcendent philosophy.

An accurate knowledge of our solar system, the sidereal year, the zodiacal signs and other astronomical phenomena must have been possessed by the enlightened priesthood of antiquity, for otherwise the philosophy of astrology would have been devoid of any basis. The marvelous pyramid of Gizeh is a mighty monument of the astrological knowledge of an ancient race.

Indeed, astrology was undoubtedly included in the Ancient Wisdom Religion, which was highly scientific as well as philosophical and devotional. The myths of many widely scattered races reveal the universal influence of the philosophy of astrology. Its lore seems to have penetrated all lands and to have left indelible traces on nearly all religions.

Greek and Roman mythologies teem with astrological allegories, and the Bible itself contains many astrological allusions and illustrations, the aptness and lofty beauty of which must be largely lost on all but one who has some knowledge of the philosophy of astrology.

The Book of the Prophet Ezekiel begins with an inspired apostrophe to the four great cosmic adjudicators of the Divine Law: The zodiacal signs Aquarius, the man; Leo, the lion; Taurus, the bull, (or ox calf); and Scorpio, which in its lower aspect is symbolized by the scorpion and in its higher aspect by the eagle.

These four signs are sometimes designated as the Recording Angels by occultists, who derive their philosophy from the same Ancient Wisdom to which Masonry seems so largely indebted for its lofty philosophy and the mystical symbolism which Albert Pike declared to be the soul of Freemasonry. The term *Consequence* signifies the Law of Harmony or Adjustment which these

Cosmic Hierarchies are supposed to maintain.

In occultism these mighty Recording Angels are also identified with the "wheel of rebirth" whereby man is brought back again and again into embodiment for the purpose of gaining further wisdom and experience and to adjust the disharmonies he occasioned in previous lives on the physical plane.

In startling concurrence with this idea, Ezekiel connects these four zodiacal signs with "wheels." He asserts that "their work was as it were a wheel in the middle of a wheel" (*Ez.* 1:16). This plainly seems to refer to their governance both of the larger "wheel" of the involution and evolution (re-birth) of humanity in the aggregate, and the lesser or inner "wheel" of the involution and evolution of the individual members of it. After concluding his impassioned prologue regarding these Great Beings who balance the scales of life and destiny, Ezekiel enters upon his prophecy of what judgment they have in store for Israel.

These four great zodiacal signs, or Recording Angels, whose portentous influence upon private and national life is disclosed by astrology, are also vividly described in the Revelation of St. John, which is replete throughout with astrological allegories.

St. John refers to them with the identical symbolism employed by Ezekiel, presumably six hundred years earlier (*Rev.* 4:6,7). He also depicts them with eyes before and behind, thus expressing in felicitous imagery their knowledge of the least deed and circumstance—which is necessary, perforce, if their requital shall always be unailing and just.

In the same chapter of the Apocalypse, St. John apostrophizes the seven lamps (seven sacred planets) burning before the throne (the Sun) and avers that these Great Beings are the Seven Spirits (Planetary Rulers) of God, the Sun symbolizing God's unspeakable grandeur and majesty, the Source of our light and life. The four and twenty Elder crowned with gold who sit around the throne

symbolize the twenty-four aspects (negative and positive) of the twelve zodiacal signs.

After his exalted tribute to the Planetary Angels and the "four beasts with eyes before and behind," who ultimately requite all men and nations in exact accord with their accrued deserts, St. John proceeds to reveal symbolically the portents of times to come, and this he does in a far more inclusive and extensive manner than Ezekiel.

Like all such inspired utterances, the allegories of the Apocalypse apply with equal relevance to the growth and unfoldment of the individual soul, or to the evolution of the entire human race, because the One Law that molds the cosmos simultaneously directs the destiny of nations and of man individually.

The sidereal year of approximately 25,000 years results from the backward rotation of the Sun through the twelve zodiacal signs, or Mazzaroth, as they are termed in the Book of Job. About every 2,100 years the earth therefore enters the influence of a different sign.

In this celestial phenomena which alters the dominant cosmic forces focused upon the earth every twenty-one centuries, we have the explanation of the occult tenet that a Great Teacher is sent from the heaven world to strike the key note for each new zodiacal period. In reality, of course, the zodiacal sign itself projects the now vibratory conditions that bathe the earth during the 2,100 year cycle, while the Great Teacher gives out a religious philosophy adapted to the new conditions that are to prevail.

In the Bible we discover clues to the same teaching. Moses, it would appear, was the Great Teacher sent at the commencement of the zodiacal cycle ruled by the sign Aries, the symbol of which is the Ram. He therefore is appropriately linked with the Ram.

Moses instituted the sacrifice of rams undoubtedly as a symbol of the new cycle of Aries the Ram, but at the same time he retained a limited use of bullocks in apparent remembrance of the previous zodiacal cycle of Taurus, the Bull or Calf. He seems to have employed the symbolism of humanity's errors and failures during the preceding cycle, and the flesh was burnt outside the camp to signi-

fy that the old cycle had been done away with (*Exodus 29*).

The former cycle having been under the dominance of the preceding sign Taurus, the Bull, it was the mission of Moses to lead the people forth from bondage to the old cycle, which had run its course, and to provide them with a law and philosophy adapted to the new period which the earth and humanity were then entering upon. But such is the tenacity with which mortals cling to tradition and old revelations that the first defection of his people disclosed itself by a return to a use of the Calf, the symbol of the preceding Taurian cycle (*Exodus 32*).

Indeed, Moses encountered the greatest difficulty in prevailing upon his followers to forego the worship of the Calf (i. e., their slavish adherence to the teachings and religion of the effete cycle of Taurus) and to enter boldly into the new cycle with its new cosmic influences which would afford opportunity for them to take a more advanced step in evolution.

Michelangelo's famous statue of Moses at Rome is adorned with horns. This is significant of the esoteric knowledge of the great sculptor, as the horns are not only symbolic of the mission of Moses as the Great Teacher for the cycle of Aries, the celestial Ram, but also of his powers to accomplish. (*Psalms 75 :10*)

The astrological cycle that hundreds of years later succeeded the cycle of Aries the Ram was, of course, that of the next sign, Pisces the Fishes. The Great Teacher who introduced this cycle to humanity was Jesus.

Like Moses, Jesus came to do away with the worn-out teachings and practices and the decadent conditions of the previous cycle—in this case that of the Moses cycle of Aries the Ram. He came to formulate a philosophy adapted to the influences to be focused upon the earth during the reign of the new zodiacal ruler, Pisces the Fishes, and to lead all who would follow him into the opportunities of the new world period of 2,100 years.

Here again the experience of Jesus was similar to that of Moses, for he, too, found humanity tradition-fettered, especially those who were most thoroughly trained in the religious concepts and theology of the old cycle. While nothing is more

certain than the Law of Change, yet the minds of most men are loath to accept new philosophic ideas. They cling to the past. The beliefs of their ancestors are good enough for them. For them God said His last word ages ago and must remain forever dumb.

But the zodiacal influences of a great cycle may be safely trusted to gradually lead the most spiritually advanced groups of humanity into a considerable degree of *rapport* with the message of the Great Teacher of that cycle (in this instance, Jesus) while the less advanced groups waver around spurious leaders or cling to religious expressions adapted to a dead zodiacal cycle that they have not yet spiritually evolved beyond.

In a number of his thaumaturgical feats Jesus employed fishes, and indeed gave as his sign that of Jonah, who was swallowed by a fish (*Matt.* 12:39). Jesus could scarcely have hinted any more broadly his connection with the zodiacal sign Pisces the Fishes. Undoubtedly Jesus was the Pisces Herald and the last great racial Teacher.

That the teachings of Jesus were often deeply symbolical is clearly affirmed by the Bible (*Matt.* 13:34). Near the close of his ministry Jesus gave his followers a clue to the next great zodiacal cycle when he instructed them to look for a man carrying water at the time of the passover (into the succeeding cosmic cycle) .

Around 1850 the earth entered the orb of the next cycle, that of Aquarius the Waterman, or the sign of the Son of Man. That Aquarius follows Pisces, the Fishes, and is a man carrying water, may be seen by anyone who will consult an almanac.

Speaking of the close of the cycle of Pisces the Fishes, and "until the time of the Gentiles be fulfilled," Jesus said: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity....And then shall they see the Son of Man coming in a cloud with power and great glory." (*Luke* 21:25-27) In this mystical language Jesus apparently refers to the coming of another Great Teacher (or his own return) when the earth entered the next great cycle—that of Aquarius the Water-bearer.

Jesus also seems to have given another hint regarding the close of his Great Teacher period and

the entrance into the new cycle of Aquarius when he said: "And then shall appear the sign (Aquarius) of the son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the son of man coming in the clouds of heaven with power and great glory." (*Matt.* 24 :30)

Whatever may be our attitude toward Biblical prophecies, certain it is that Aquarius, the sign of the son of man, has appeared in the heavens to remain 2,100 years, and that war and mourning encompass the earth as never before in modern history. May we also expect the third condition to be fulfilled—the coming of a World Teacher?

It is, indeed, to be expected at the end of a great zodiacal cycle in which there has been so much intolerance, unbrotherliness, bloodshed and religious strife as during the last 2,000 years, that widespread turbulence and suffering would occur. We know that in the physical body discordant conditions or impurities that cannot be harmoniously adjusted or eliminated from the system are corrected and sloughed off in a cataclysm of illness, through boils, measles, scarlet fever, eczema and other eliminative ailments. The body may be left weak and exhausted by the cleaning cataclysm but nature had no recourse but to correct the condition in a violent manner and at the price of much suffering on the part of the patient.

The same natural law that rules the individual rules the race. All the vast mass of inharmony, hatred and racial antagonism engendered during the Pisces cycle, that could not be harmoniously adjusted in international amity and fellowship, had to be precipitated in the form of a cleansing cataclysm—the Great War. Storms clear the air.

The Great War is a cruel healing crises in the diseased body of humanity, but the healing cannot be permanent unless the underlying causes—all the fundamental sources of national infection and corruption—are utterly wiped out, which is most unlikely.

In other words, the Great Law, symbolized by Ezekiel and St. John as the four Great Beasts or Recording Angels, requires that humanity clean off the slate of the old, dying cycle and submit to the sifting, trying and testing necessary to prove what lessons it has gleaned during the cycle of Pisces

the Fishes and to what extent it can exemplify the teachings given out by Jesus, the Great Teacher for that period.

Like a class at school, humanity is called up for examinations in life and ethics that it may prove what has been learned during the preceding cycle or study period. From this viewpoint it does seem that humanity has made a muddle of it; yet who can calculate the flood of sympathy, devotion, self-sacrifice, fellowship and love poured out by the peoples of the warring nations? What of the growing yearning among the suffering nations for a greater knowledge of spiritual realities? What of the increasing interest in the problem of life after death is denoted by the phenomenal sale of Sir Oliver Lodge's book *Raymond*, and by the recent notable articles on the subject in *The Metropolitan*, *The Bookman*, *Current Literature*, and other leading magazines?

The Great War, therefore, seems to be an expression of the Law of Consequence—the universal Law of Adjustment, the law that what is sown, whether by individual or nation, must be reaped. And Europe is properly the chief focal point because it was there that the greater part of the inharmony of the last cycle was engendered through the terrible Dark Ages and by the wars and savage persecutions of religion that have in the past drenched European soil with blood.

There would seem to be but little doubt that the same fiery, cleansing cataclysm of war that has been sweeping the physical world must likewise sweep through the mental or intellectual world in a chaos of conflicting ideas and extremes of individualistic thought that will shake governments, religions, and social and labor systems to their foundations. Russia is perhaps an example of the intellectual anarchy that must soon engulf the world for a time. Winston Churchill has declared that France and England are sure to experience a tremendous social revolution when the Great War closes, if, indeed, the revolution can be kept in suspension until Germany is beaten.

But in the light of Astrology and the Bible the signs in the heavens now point to the dark hour when humanity must be purged, that those who are proven steadfast and true may stand ready for the

New Day. The flail of the Great Garnerer falls fast and heavy. But who can say how long it may require to separate the chaff from the wheat, that the Great World Teacher for the incoming cycle of Aquarius, the Water-bearer, may appear to give out the religious philosophy for the New Age?

The Little Girl's Riddle

EVA GORE BOOTH

(In *The Occult Review*)

A Jelly-Fish afloat on the bright wave—
 A white Sea-gull—a great blue Butterfly—
 A hunted Hare—a Wolf in a dark cave—
 All these I was—which one of these was I?
 A gold-maned Lion mad with rage and fear—
 A white Bear ranging over trackless snow—
 A Savage living by my bow and spear—
 A mighty fighter giving blow for blow.

A Student gazing at the starry skies—
 A Rebel planning the downfall of kings—
 A Searcher of the wisdom of the wise—
 A Questioner of all mysterious things—
 A Priestess singing hymns to Proserpine—
 An old King weary on a golden throne—
 A Marble Carver, freeing limbs divine
 From the cold bondage of enfolding stone.

A hothead Poet by the world reviled—
 A Heretic of desolate dreams and dire—
 And now a little silent long-legged child,
 Weeping alone beside the nursery fire.
 Ye who have guessed the hidden lights that burn
 Behind the blue wings of the butterfly,
 In a child's grief the riddle's answer learn—
 "I was all these, yet none of these was I."

To obtain a vocational reading the parents, guardians or applicants must be yearly subscribers. Only one request from each subscriber will be entertained, and unless it contains the following data it will be thrown out, for without this a horoscope cannot be cast:

- (1) Birth year, month, day, and hour
 (as near as possible)
- (2) Birthplace—city, state, and country

Nutrition and Health

The Safety Valve of Sorrow

DR. ROMME

IT is not necessary to have studied anatomy to know that on each side of the neck we have a large artery called the primitive carotid. Close to the larynx, it divides into two branches which, as they subdivide anew, are simply blood channels carrying blood to the brain (the interior carotid artery) and to the capillary covering and face (the exterior carotid).

These two systems of circulation are not wholly independent of each other. Not only have they a common origin, but they communicate with each other in the region of the eye by means of the ophthalmic artery. This is a regular canal running between the interior carotid and the exterior.

Tears, it is well known, flow from two different causes, either in great sorrow or in great joy. How then are we to explain the fact that two contrary emotions produce an identical phenomena—namely, a flow of tears? Laughter—loud laughter—is, from the strictly physiological point of view, nothing but an effort. In laughter, as in the effort which is called for in raising a heavy weight, we call into use practically the same muscular action or energy. In each case we begin by contracting the muscles which close the throat and which contract the stomach. If the laugh is a very hearty one we call upon other muscles, in such a way that the whole torso is shaken with the effort, the breath ceasing and the system being practically convulsed. While the normal breath has ceased, the lungs are filled by short, intermittent breathings, which are, nevertheless, not sufficient to rid them of the condition of semi-asphyxiation into which the rigid contraction of the throat muscles has brought them. Just look at a man who is laughing heartily and you will know by his face that his brain is in a state of acute congestion. Apoplexy is often a danger incurred by those who indulge in hearty laughter.

When the muscular contraction takes place in the upper torsal and throat regions, it has the effect of compressing the exterior carotid. What happens, then in the case of a violent laugh? Since the exte-

rior carotid is not available, owing to contraction, the blood which comes from the primitive carotid, and which is traveling toward the face takes the route of the interior carotid and flows toward the brain. The brain already congested and swollen by the blood which cannot flow because the breath is stopped, would certainly not stand the pressure of arterial blood to which it is subjected. But the ophthalmic artery, of which we heard above, is there to save the situation.

It is really owing to the existence of this canal, situated between the two carotids, that the blood which was flowing toward the brain escapes around the eyes, the lachrymal glands becoming congested.

The lachrymal or tear glands react against the overflow of blood by an abundant secretion of tears. In other words, these glands convert into tears the blood which presses upon them, a fact which is evident in that tears are of exactly the same nature as the liquid part of blood. In these conditions the act of crying is equal to a letting of blood from the congested brain, and herein consists the value of tears. But they are also useful in grief, although the operation in this case differs from that in which violent laughter is their cause. It is almost a converse process. Here it is:

If the brain is congested during laughter it becomes, on the contrary, anemic during grief. Nevertheless, as in the case of tears produced by laughter, the “bleeding” takes place at the expense of the blood destined for the brain, thereby increasing the cerebral anemia. Now, the anemia has the effect of creating a kind of cerebral torpor, a species of psychic inertia and mental indifference. The result is that we are less receptive to impressions, and that as the nature of our grief travels through the brain it becomes less poignant. In short, for the organism that is overwhelmed by a physical or moral pain, the “white bleeding” by tears constitutes a mode of defense against grief, a kind of anaesthetic comparable to artificial anes-

thetics like chloroform, alcohol or ether. One drowns one's sorrows in tears, even as in alcohol.

It is interesting to note, too, that the more or less ugly faces which we make when we cry are caused by the contraction of the muscles which, in some way or another, act upon the lachrymal glands and ophthalmic arteries. This is the case with the eyelid and eyebrow muscles and those at the corners of the mouth. All these muscles have this in common, namely, that when they contract they accentuate the compression upon the lachrymal region, rendering the bleeding all the more effective, and the relief to the brain all the more necessary. In the case of children, more especially in those in whom hysterical predisposition is strong, owing to their nervousness, it is impossible to overestimate the value of tears.

Diet by Price

Rules for getting the best results from food-selection are given in a new and interesting way by a New York philanthropic society. They are stated not in pounds or quarts, but in terms of money spent, which brings them rather closer to the average housekeeper. In quoting them, with his approval, the editor of *The Journal of the American Medical Association* commends them as particularly "specific, sane and clear" among the tons of advice about "what to eat," or "how to cut down the meat bill," or "foods we ought 'to know'" in these stirring days of rising costs of living. He goes on:

"Some of the instructions are formulated in terms of menus which only a skilled house-wife can easily interpret; others are expressed in the increasingly more popular language of calories with its implication of energy and consequent strength; still others abound in the platitudes of the food-faker who has his 'daily column' to be filled. We have rarely seen a more specific, sane and clearly understandable propaganda than that recently formulated by the Bureau of Home Economics of the New York Association for Improving the Condition of the Poor. In a leaflet aimed to suggest such meals as will be best for growing children, an expert's advice is summarized under this caption:

"To get the best results spend money for food as

follows :

"1. Spend from one-fourth to one-third of your food-money for bread, cereals, macaroni and rice.

"2. Buy at least from a third to half a quart of milk a day for each member of the family.

"3. Spend as much for vegetables and fruits together as you do for milk. If you use half a quart of milk for each member of the family, this may not always be possible. Then spend as much for vegetables and fruit as a third of a quart of milk a day would amount to.

"4. Spend not more for meat and eggs than for vegetables and fruits. Meat and eggs may be decreased with less harm than any of the other foods mentioned. The amount spent for meat may decrease as the amount spent for milk increases."

A Little Parable

Anne Reeve Aldrich

I made the cross myself, whose weight
Was later laid on me.
This thought is torture as I toil
Up life's steep Calvary.

To think my own hands drove the nails!
I sang a merry song,
And chose the heaviest wood I had
To build it firm and strong.

If I had guessed—if I had dreamed—
Its weight was meant for me,
I should have made a lighter cross
To bear up Calvary!

When any person doth ill by you, or speaks ill of you, remember that he acts or speaks from a supposition of its being his duty. Now it is not possible that he should follow what appears right to you, but what appears right to himself. Therefore, he judges from a wrong appearance, he is the person hurt since he too is the person deceived. For if anyone should suppose a true proposition to be false, the proposition is not hurt, but he who is deceived about it. Setting out, then, from these principles, you will meekly bear a person who reviles you, for you will say upon every occasion, 'It seemed so to him.'

—*The Enchiridion* of Epictetus

Menu from Mt. Ecclesia

BREAKFAST, 7:30 A. M.

Baked Apples

Toast and Soft Boiled Egg

Puffed Rice with Cream

Coffee or Milk

DINNER, 12 M.

Nut Loaf with Brown Gravy

Steamed Potatoes

Crteamed Cauliflower

Whole Wheat Bread

Milk

SUPPER, 5:30 P. M.

Fruit Salad

Sponge Cake

Whole Wheat Bread

Honey

Milk



Recipes

Baked Apples: Take smooth skinned apples, wash and remove core without breaking skin, put one teaspoonful of honey in hole, put a little water in bottom of baking pan to keep apple from burning, bake in oven for 20 mins.

Nut Loaf: Grind one cup of English walnuts, two cups of whole wheat bread crumbs, one stalk of celery, one medium sized onion, one small clove of garlic and a few sprigs of parsley through a vegetable grinder twice. Fry the above after grinding in a little hot oil, turning and frying until nice and brown. Take from stove and mix with two eggs and a cup of tomato sauce; season to taste; bake three quarters of an hour; serve hot with brown gravy.

To the above may also be added cold boiled vegetables left over from the previous day, by grinding them with the loaf will improve flavor.

Brown Take one slice of brown bread toasted; grind and place in skillet previously heated, with one tablespoon of butter or olive oil. Let

fry a few minutes. Take the vegetable water saved from boiled vegetables; put enough of this into the skillet, adding slowly so as to make it the thickness of gravy; season to taste and serve over nut loaf ..

Steamed Potatoes: Peel and slice potatoes into slices one inch thick, place them in a deep frying pan which has been heated, with two tablespoons of butter or oil; cover to keep steaming; watch closely so that they will not burn; allow to fry for ten minutes, then remove lid, putting enough salt on top to flavor; add one cup of water, also a tablespoon of chopped parsley, cover again to cook for ten minutes.

Fruit Salad: Peel and slice two mellow apples, two oranges, three winter nellie pears; arrange them on a plate garnished with lettuce or dandelion greens. Put one half cup dried prunes, one half cup walnut kernels, chopped fine and place on top of salad. Cover with the juice of pineapple.

The Rosy Cross Healing Circle

Helpful Letters from the Students

Lincoln, Eng., Oct 20, 1918

Dear Friends:

My heart is still getting stronger. Please thank the Helpers who so readily came to my assistance; they were with me each time that I asked for help in about three minutes. Also I am fortunate in having a Rosicrucian as my doctor.

It is useless for me to try to express my thanks to you as it is simply impossible. So to show my thanks I will try to get one person each month interested in the Teachings.

This is my first hour out of bed. I expect my letter is a bit disjointed, but I set to write as soon as I could.

Again accept my heartfelt thanks, also Mr. R. wishes to thank you.

Yours very Sincerely,
Margaret R.

Lincoln, Eng., Nov. 3, 1918

To the Rosicrucian Fellowship

Dear Friends:

Enclosed please find money order as a donation. Also I must take this opportunity of thanking you for the very generous help they gave my wife in her recent illness. She had a very serious collapse due to her heart, which has troubled her for some considerable time. The Doctor said she had a valve which remained open, and was clearly very much disturbed about her. I feel convinced in my own mind that she would have passed out during two very serious attacks but for the timely aid of the Invisible Helpers, who worked most strenuously. Fortunately, my wife is now thoroughly clairvoyant and is able to see what takes place and inform me afterwards which enables us to thoroughly appreciate the unselfish help which is rendered. We both feel we can never repay this help, and can only show our thankfulness by passing on the teachings whenever we get the chance and I am glad to say the chances occur more and more frequently, as I am getting known amongst my friends

and colleagues at the office as a "chap with some funny ideas for sale," and amongst the little arguments and inquiries that are brought to the surface I often find an earnest soul after more light and then pass on some of the literature and pamphlets you frequently send me.

Again thanking you all for your kindness, believe me.

Yours fraternally,
Arthur R.

P.S. Apropos of your lessons and articles from time to time regarding the spiritual effects of the present world war, etc., I enclose a rather interesting cutting of the *Daily Mail* which I think is a forerunner of the facts as stated in your lesson on "The War an Operation for Spiritual Cataract."
A. R.

Columbus, Ohio

To Esoteric Secretary
Kind Friend:

Just a few lines to thank you for the help you gave my brother and the great relief and help to myself. It was as you said—My desire or urgent appeal brought help almost immediately as I could feel the relief, I might, say before I mailed the letter. I hope brother will have faith in you and continue to keep in touch with you. It means more than I can express so I again thank you knowing you understand my thoughts and grateful heart.

Lovingly,
Mrs. D. W. R.

Healing Meetings
January 2-8-14-21-29
February 4-11-18-25
March 4-10-17-25-3

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Are you a subscriber to our Magazine?
If not, you are missing more than you can afford. It is the best Magazine on Occultism, Astrology, and kindred subjects of absorbing interest.

Echoes From Mt. Ecclesia

The Symbols on our Literature

LIZZIE GRAHAM

How often have we looked at the cover of the *Cosmo-Conception* and our other publications and perhaps remarked that it was a good design and quite unique, and wondered who made it up, and if it meant anything at all. The following are the thoughts of one who has often tried to interpret it

At the foot of the cover is the *fleur-de-lys*, the emblem of the Trinity—Father, Son and Spirit—but as only the Father and Spirit were active at the time here represented, we find but two of the petals colored with red, thus showing energy.

The beings created we see as a stream flowing upwards, provided for a time with but two bodies, the dense and vital, but after a time the desire body is added and is shown by the red appearing in the ascending stream.

Although each stream looks alike outwardly, they are vastly different, the one on the left being known in our literature as the Sons of Cain. They are full of positive energy and are the craftsmen of the world, the *phree-messen*, who carve their way through life, rather enjoying the obstacles which they know strengthen the character. They work through the intellect, as is shown by the lamp from the flame of which proceeds *nine rays*, showing the positive path chosen by the esoteric student.

The other stream develops the heart side of life, and the divine flame proceeding from it shows but *eight rays*, a negative path; those following it desiring that they should have a leader, someone to follow, some one to worship. They are the churchmen of the world, who obey the teachings of their leaders.

Each stream of life flows onward, side by side, until a time comes when the wise and loving ones guiding evolution decide that to hasten progress it is necessary that the two unite, and plan that this shall be accomplished by the building of a Temple for the worshipers by the craftsmen and that both

streams would unite in a Mystical Molten Sea. We can see the wonderful impulse by the chalice raised from each and filled with the red wine of life. You will read the story of this in the building of Solomon's Temple. This plan was frustrated by the Treachery of the Sons of Seth—those on the right. And after this each swung further away from the other than before.

A serious condition now is shown in which some appear to fall away entirely through materialism. But still the race lives on, the churchman and the scientist, the mystic and the occultist, each pursuing their own path independent of the other, until a stage of such materialism is reached that the spiritual Guides see grave dangers ahead. To prevent the plan of evolution being defeated, a great destruction of the human bodies is permitted—the present was—which for a time looks as if it would wipe humanity off the earth. See the break in each stream. But this calamity has the desired effect: We now see again great force and each stream turned directly towards the other, where they may shortly unite as one.

At the foot of the page we find another symbol, so small that you may have overlooked it. Here is a small black cross that represents the physical body. In the enlarged head of the cross is seen the heart. Heart and head have united, and the result is shown in the spreading ray—the resultant soul-body.

Still another emblem occupies the center of the page—The Rose-Cross. The lower limb represents the plant life, which draws its sustenance from its roots. At one time in our existence were plant-like. The crosspiece is the emblem of our passage through the animal stage with its horizontal spine. The upper limb is the symbol of mind, which is a human attribute, and the radiant star represents the golden wedding garment which shall make us divine.

The Stoic Philosophy

ERNEST HECKLER

In our October magazine the writer noticed a maxim of Epictetus, the Greek Stoic. "Men," he says, "are disturbed, not by things, but by the principles or notions which they form concerning things. Death is not terrible. The terror consists in our notion of death."

By the way, in another translation the second to last sentence has an interesting addition: "Death is not terrible, or", it goes on, "it would have appeared so to Socrates, the wise, when he drank the poisoned cup of hemlock."

Just before our magazine came out the writer had spent a few hours studying Epictetus' "Golden Sayings" in a volume of *The Harvard Classics* in our library. Somebody else must have thought "Stoic" at about the same time.

Epictetus' maxims are well worthy of being printed in our magazine. They are golden indeed for anyone who is looking for spiritual light.

In the light of our higher teaching, it is interesting, and sometimes even amusing, to see how others struggled along in their endeavor to reach perfection, in their walking in the light. The men who help us best are those who allow us to come near and close enough to see something of their own struggles and victories, the moist brow as they tugged, the hard breathing under stress, and then the glory-light that came afterwards. And this we do in some way and to some extent when we study other people's and nation's philosophies.

We are probably all familiar with the philosophy of the Stoic, which played quite an important part in the intellectual development of ancient Greece, aiming to lead the Greeks *from sensual gratification to self-control*. The Stoic sect was founded about 300 B.C. by Zeno, and Epictetus, his disciple, is authority on Stoic morals.

The points on which they laid chief stress were:

(1) The importance of *cultivating complete independence from external circumstances*;

(2) The realization that man must find happiness *within* himself; and

(3) The duty of *reverencing the voice of reason* in the human soul.

The Stoics were unmoved by grief or joy; they despised bodily and worldly pleasures and regarded *tranquillity of soul* as the best of all good. Perhaps it would be better and more correct to say "holiness" is the best of all good. Holiness, of course, would bring forth tranquillity of soul abundantly. We have all read the Bible story of David, who was put to flight by his son Absalom. The writer does not recall all the details of the event, having read the story when a schoolboy—but he remembers that King David is said to have slept soundly under an apple tree. How many of us would have slept that night? Probably not many, but David did, and he didn't have pillows to change either.

The Stoics have created for themselves a system directed to the daily practices of life. They touch mostly moral problems and only a few of them. Let us try to define a few of their main principles.

First: They never allowed themselves to dislike anything *not in their power*. For instance, Epictetus says, death is not in your power, the weather conditions are not in your power; rain or sunshine, snow or hail—take it as the disposer has disposed it. The will of somebody else is not in your power, therefore, the Stoic concluded, it does not matter to you what somebody else thinks, or says, or does; let him have the same freedom as you wish for yourself.

This latter maxim they regarded as one of the most important; and if rightly understood it would sink deeply into our souls and give us at one the secret "*How not to worry*." And true instruction for a Christian mystic is indeed this—to learn to wish that each thing should come to pass as it does.

Second Principle: *Whatever bad has happened, it is done, and all weeping and lamenting will avail you nothing*. Epictetus says, "somebody breaks your looking glass; lose no word about it and do not worry for a minute, for it is broken say, 'it's

broken’.” Epictetus has shown us how to apply this to bigger things. When he was a slave of a Roman—he was born a Greek, but came into captivity in the Roman Empire—his brutal master, in a fit of rage, crushed Epictetus’ leg with a heavy iron spear. His leg became lame, we can imagine how heavy the spear must have been. Epictetus, however did not worry or lament but simply said, smiling, “Sir, did I not say you will break my leg?” It is recorded that this made such an impression on his Roman master that he at once made Epictetus a free man; from which time Epictetus was teaching in the Roman Empire.

Third Principle: The Stoics studied attentively *natural voices*. In the aforementioned case, for instance, where somebody has the bad luck to break your looking glass, we ought to consider for a moment, they say, how we would feel if we had had the bad luck to break our neighbor’s mirror. Would it not be natural to say—after a few conventional phrases perhaps—“well, it was glass and glass breaks easily, I just touched it a little bit and it fell to pieces.” Just the same way we should think and feel when our own mirror has been broken. It isn’t necessary to say that we should learn how to apply this to big events, because almost all our troubles begin with and are turning around little things.

Fourth Principle: *Silence* was their general rule, what was absolutely necessary. This, of course, will appear to most of us as an absurd ideal. We would say, “Oh, it’s so unpractical, so unsociable and inartistic.” “But I say unto you, that for every *idle* word that men shall speak they shall give account in the day of judgment.” (Matt. 12:36)

We all know this day is coming: “There is only one certainty in life and that is death”, death for everyone, and on that day we may be alarmed or cheered to find everything we have done, every word we have spoken, well registered. “And by thy words thou shalt be justified, and by thy words thou shalt be condemned.” (Matt. 12::37) We all feel miserable and depleted after dissipating our forces with idle chattering, but did you ever feel the magic power which is in keeping something on the tip of your tongue, or to use a Bible expression, the tongue cleaving to the roof of your mouth? Try it for a day. For a day? No, let us try it till we have

a *genius for keeping still at the right time*. It is true: “Silence if golden.” Life is hard, because, among other things, silence is hard.

To be silent at the right time is on the other hand essentially connected with the *necessity to speak at the right time*. To be silent when it would evidently mean lack of moral courage might become a source of our worst troubles in life. The writer remembers how when taking his first steps toward walking in the light, they were attended by embarrassment, a shamed hiding and storing away of this knowledge, just as we did hide ourselves before God when we became aware of our sins. Here a temptation and there a yielding, he fell, and fell often, because of lack of moral courage, each time feeling like a tree that is reset every few days. If the planter is kind enough to carry a bit of the old soil along with it, the tree may not die, but it will never grow large under such conditions. We shall finally win the victory when we feel deep regret and shame after trespassing the laws of God; but it is not until we have developed a strong moral courage that we are enabled to be *always true to our convictions*.

Fifth and last principle: *The Stoics were unmoved by joy or grief and despised bodily and worldly pleasures*. Does that look to us as a cold comfort? No joys, no pleasures? Well, let us throw a glance around us. In our Sunday services we ask God for “not more of joy but how to feel its kindling presence near.” and to “give us all *holy joys* to know.” For the rest of the joys we should not care, because we know how ephemeral and vain joys and pleasures are in this world. No worldly pleasure which is not followed by deception or satiety, nor worldly joy which does not bring some trouble, no worldly affection which does not hide a bitterness, a sorrow, or even remorse. It would lead far to name some of the pleasures we ought to abstain from. It will be less difficult for those consciously working to restrain desire, to build that vehicle without which we cannot enter the New Age of which Mr. Heindel spoke so clearly in his last lecture. Luke says in Chapter 21:28: “And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh.”