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Rebirth

Life's Longer Journey

HOWARD S. DAVIS

Whence came thee friend? And whither bound
from here?

How long the passage? Was it far or near?
Did'st come straightway, or down a winding
lane?

When did'st thou start? Wilt come this way
again?

Whence came thy art? What ancient pen once
dript

To make thee master of such rounded script?
Thou hast the knowledge—yea thou hast it well;
Why then no detail of apprenticeship can tell?

Over the board with many a childish tear you
wrote,
But dost recall each curve, each downward
stroke?

Dost thou remember now the whence and why
Of every lesson in that time gone by?

And dost thou think, along with beggar-man
and king,

Thou hast one role, one sorry song to sing?
And having sung—then exit evermore?
No curtain call for king or beggar, no encore?

The part of beggar-man was cue for one;
He entered, begged, and was forever done.
Now on that one performance would you choose
To have him win forever—or foreverafter lose?

Editorial Department

Topics of the Day from the Rosicrucian Standpoint

The Eighteenth Amendment Goes Marching on!

THE Eighteenth Amendment is "having the time of its young life," and on the whole a remarkably good time in spite of the concerted efforts of the wet forces, both here and abroad, to nullify it. The wets are dying hard. When they found that whisky was doomed, they took up the cause of beer and light wines, and are making frantic efforts in various states to have laws passed favorable to the restoration of these; but the indications are that this will fail along with the rest of their program.

In a recent number of this magazine we pointed out the effect of alcohol in breaking down the doors to the superphysical realms and allowing the admission of degraded entities from those realms to the aura; these entities subconsciously incite a person to sensuality and criminality as well as debauchery. The occult student knows that every drink of alcoholic liquor is a step backward in evolution, and one which he must retrace at the expense of sorrow and suffering. Therefore, regardless of what the country as a whole may do, those who are possessed of some of the knowledge pertaining to the inner realms of nature must, and will, inevitably turn their faces against the use of alcoholic liquors in any form.

As to the general advisability of prohibitory laws: This is a universe of law; man-made laws are only for the purpose of restraining those who will not obey the divine law. Alcohol is in the same class with drugs as regards its destructiveness. If it is advisable to prohibit the use of cocaine and opium, it is advisable to prohibit that of alcohol. The weaklings of society must be protected against themselves until they gain the moral strength to control their own appetites, particularly when the gratification of those appetites makes them a moral menace to the rest of the community.

One hears nowadays a lot of more or less

ridiculous talk that there is as much liquor being consumed at the present time in spite of prohibition as was consumed before. As a matter of fact there is now drunk only an insignificant fraction of the amount that there was in the old days of the corner saloon. The reason is that for the ordinary law-abiding citizen it is too hard to get and too much trouble to go through the underground channels which involves the patronizing of the bootlegger. Only the hopeless addicts of alcoholism will as a rule take this trouble to any considerable degree.

There is also a good deal of shallow talk that the denial of any privilege necessarily creates a determination to indulge in the corresponding practice, and that many people now carry liquor who never thought of doing so in the past; but this is only the emotional froth of unrestrained imagination, based on comparatively insignificant facts and false or misleading data. The young people of the present generation are in the main protected from the dangers of strong drink, and those of the next generation will scarcely be aware that it ever existed.

Another charge is that prohibition has driven many to drugs. It is undoubtedly true that a small percentage of the heavy drinkers have turned to drugs as a substitute for liquor. However, this is only a temporary phenomenon; they will adjust themselves in time. What we are principally interested in is saving the young people, and this the Eighteenth Amendment is doing.

William Jennings Bryan in a recent magazine article pointed out the absurdity of the charge made by the liquor interests that prohibition was foisted upon the country by a fanatical minority. He called attention to the fact that previous to the adoption of the Eighteenth Amendment, thirty-three states had individually gone dry. Then the Amendment was submitted to the states by a two-thirds majority of both Houses of Congress. Forty-six out of the forty-eight states rati-

fied it by an affirmative vote of both houses of their legislatures. These statistics should effectually dispose of the "minority" argument mentioned above.

Mr. Bryan also said that what the country needs most at present is a resumption of the educational work to keep the temperance sentiment at full tide and to neutralize the insidious encroachment of wet propaganda.

The will of the majority must always prevail. This is the basic principle of civilization. The law must be enforced. We must not break down the foundations upon which civilization is built by disregarding and making ineffective any law while it still exists.

The present House in Congress is safely dry by a substantial working majority. There is no indication that any of the thirty-three dry states will return to the wet column. All things considered, there is no doubt whatever of the permanency of the prohibition victory, the greatest moral triumph since the Reformation. To paraphrase the poet with a little free verse:

John Barleycorn's body lies a mouldering in
the grave,
But the Eighteenth Amendment goes march-
ing on!

The European Situation

THE SITUATION in Europe is becoming critical in several ways, affecting its industrial, political, and social institutions.

The experiment of France in going into the Ruhr district is still debatable, both as to its advisability and the advantages which may result from it to France.

The vast extent of unemployment in England is a very grave menace to the welfare of that country. It is stated on good authority that at the present time there are over one million men unemployed, and two hundred thousand women.

Russia is slowly gaining a certain amount of stability, and in accordance with occult prophecies it is believed that when the smoke of battle and the unrest which characterize the present period have eventually subsided, she will be found to be far in the vanguard of all the other

European nations, both as regards material prosperity and political and social stability.

As to France and Germany, the former feels that she must become rehabilitated from the effects of the war inflicted upon her by German aggression in order to successfully withstand the probable encroachments of Germany should she become industrially re-established. From the standpoint of strict material justice it may appear that France is taking the proper steps to secure her rights; however, from the standpoint of the spiritual forces which operate behind the scenes it is quite possible that she is taking the wrong method and that the results will be contrary to her expectations.

An article written by Lyman Abbott, late editor of *The Outlook*, a short time before his death gave his ideas as to what would be the proper procedure of the Allied Nations with reference to Germany. We quote from this article as follows:

"I am not in this paper endeavoring to consider what reparations should be required of Germany; I am only endeavoring to point out that when Jesus says, 'Thou shalt love thine enemies,' he says to all those nations which united to protect civilization from an unexpected assailant: It is your duty not to gratify a spirit of revenge; nor to try, condemn, and punish Germany with a punishment fitted to her crime; neither is it, on the other hand, to treat Germany as though she had done no wrong in the past and owed no duty in the future. It is your duty to adopt and maintain such a policy as shall compel the German people to realize that no nation can crush an industrial rival without, if the effort fails, paying the penalty by repairing the evil she has done to her neighbor, whatever it may cost her to do so."

This is largely representative of the general American opinion in the matter. It corresponds quite closely to what France is actually doing. However, we believe that if it were possible for France to rise sufficiently to the situation from a spiritual standpoint and say without any qualification that she would stand upon her own feet, repair her own damages, and not exact any penalties from Germany, leaving this to the

Agents of Destiny, it would be the one move of all moves that would clear the European situation and not only put both France and Germany on their feet in an industrial way, but also largely remove the ancient antagonisms which exist between them. Anything which is obtained by force is sure to leave a residue of hate, and racial hate is the one great stumbling block between us and an era of universal brotherhood. There are no signs that France will be able to take this stand, that might be termed a supremely spiritual one, and therefore she will probably go on in the old way, according to the old methods, the outcome of which is problematical.

The welfare of the United States is very closely linked with that of Western Europe regardless of any policy of isolation which we may attempt to follow. We are all part of the human race, and we know from the fact of "*the fundamental unity of each with all*," that what affects one affects all. We should recognize these facts and not attempt to evade our responsibilities by refusing to give such help to stricken Europe as we legitimately can.

The accumulated mass of evil which had been gathering during the centuries spent itself quite largely during the Great War, but there is enough of it left still unspent to cause an untold amount of damage and suffering if great wisdom is not exercised in the manipulation of governments and their exercise of authority over their peoples.

Coue--An Analysis of His System of Healing

EMIL COUE in his recent trip to the United States aroused a great deal of interest in mental healing, and was the originator of a phrase which has caught the fancy of the entire country, namely: "Day by day, in every way, I'm getting better and better."

Coue had remarkable success in his native town of Nancy, France, before he came here. There is, of course, a reason or reasons for his phenomenal success. Among these we can name two as standing out pre-eminently. The first is that he gives his services *free of charge to all*,

and thereby becomes the channel for greater power and wisdom, thus becoming able to accomplish more and more in the way of healing; second, he has grasped the fundamental metaphysical conception that physical healing is a *Process of Becoming*, and not an accomplished fact at any particular stage as affirmed by some other schools of metaphysics. We will consider these two points briefly:

Coue, in giving his services to the poor and those in need, is acting in accordance with the injunction of Christ which says, "Freely ye have received, freely give." In order to become the channel for greater spiritual power, it is necessary to give out what one has already received, and thus one prevents the channel from becoming clogged. Coue is doing this to a very large degree, and this is an important contributing cause of his success.

The second point to consider is that Coue says, "Day by day I'm getting better and better," and each time he says this the subconscious mind is impressed to some extent with this idea and proceeds to bring a corresponding state of betterment into manifestation; therefore the affirmation he uses is a truth. Certain other schools of healing make use of the affirmation that healing is an accomplished fact at the instant that the affirmation is uttered, which is manifestly untrue. The spirit, the Ego, is relatively perfect as we know and needs no healing, but the various bodies which it possesses, being crystallized forms of spirit, are not necessarily perfect at any stage.

Max Heindel has said, "A lie is both murder and suicide in the Desire World," from the reason that it creates a thought form which conflicts with the thought form corresponding to the real state of affairs, that is, the truth, and the two mutually destroy each other. This is what happens in the case of an affirmation which is not in accordance with the truth, and is the reason why some of the older systems of mental healing fail to get permanently good results, even though they apparently succeed in the beginning. Coue has very cleverly avoided this mistake, and therefore his advent marks the beginning of a new epoch in mental healing.

The Mystic Light.

The Rosicrucian Fellowship

The Rosicrucian Fellowship is a movement for the dissemination of a definite, logical, and sequential teaching concerning the origin, evolution and future development of the world and man, showing both the spiritual and scientific aspects. This teaching makes no statements not supported by reason and logic. It satisfies the mind by giving clear explanations, and neither begs nor evades questions. It gives a reasonable solution to all mysteries, but—and this is a very important “but”—*Rosicrucian Christianity does not regard the intellectual understanding of God and the universe as an end in itself; far from it. The greater the intellect, the greater the danger of its misuse. Therefore the scientific teaching is only given in order that man may believe and begin to live the religious life which alone can bring true fellowship.*

The Rosicrucian Fellowship aims to make the Christian religion a living factor in the land. It encourages people to remain with their churches as long as they can find spiritual comfort there and gives them at the same time the explanations which creeds may have obscured. To such as have already severed their connections with the church, it offers the Christian teachings from a new viewpoint, so that their essential truth and beauty may again be recognized and accepted.

Our Motto is—A SANE MIND, A SOFT HEART, A SOUND BODY

Island of Secret Hope

FRANCES WIERMAN

I slept.
Then I loosed the bright bond of my body,
And with one gentle glance where it, toil-wearied,
lay,
I was free.
Through a moon-sprinkled stillness I hastened
On rose-petaled pathways, away and away
To a shore that I knew,
Where the waves softly whipping
A night-silvered strand, touched the tired soul
of me.
And I called for my boat till it came, rising,
dipping,

From some distant harbor across the cool sea.
It bore me in silence to where the sun setting
Was sending his last laggard arrows of red.
And an island arose all alone in the ocean,
A treasure of jade in a cool sapphire bed.
Athwart the sun's face one tall palm waved a
welcome;
With a sound like a flute my boat slipped on the
shore—
I awoke,
To know ever and ever the yearning
To sail far away to my island once more!

Mystic Light on the World War

Part 4--The Gospel of Gladness

MAX HEINDEL

A Former Lesson to Students

THE RECENT titanic struggle among the nations in Europe upset the equilibrium of the whole world to such an extent that the minds of the people who lived in even the most remote regions of the earth were stirred as they had never been stirred before with anger, hate, hysteria, or gloom according to their nature and temperament. It is evident to those who have studied the deeper mysteries of life and who understand the operation of natural

law in the spiritual worlds that the inhabitants of the invisible realms were affected in perhaps a greater degree than those who lived in physical bodies, which by their very density make it impossible for us to feel the full force of the emotions.

After the outbreak of the war the tide of emotions ran high and fast, because there were no adequate means of checking them; but by dint of hard work and organization the Elder

Brothers of humanity succeeded after the first year in creating an army of Invisible Helpers who, having passed through the gate of death and having felt the sorrows and sufferings incident to an untimely transition, were filled with compassion for the others who were constantly pouring in, and became qualified to soothe and help them until they also had found their balance. Later, however, the emotions of hate and malice engendered by the people in the physical world became so strong that there was danger they might gain the ascendancy; therefore new measures had to be taken to counteract these feelings, and everywhere all the good forces were marshaled into line to help restore the balance and keep the baser emotions down.

One of the ways in which most people contributed to the trouble and helped to prolong the war which they were praying might end, was by dwelling on the *awful* side of it and forgetting to look at the bright side.

"The bright side of that cruel war?" is probably the question which arises in the mind of the reader. "Why, what can you mean?" To some it may perhaps even seem sacrilegious to speak of a bright side in connection with such a calamity, as they would put it. But let us see if there is not a silver lining to even this blackest of clouds, and if there is not a method by which the silver lining could be made wider and wider so that the cloud would become altogether luminous.

Some time ago our attention was called to a book entitled "Pollyanna." Pollyanna was the little daughter of a missionary preacher, whose salary was so meager that he could scarcely obtain the bare necessities of life. From time to time barrels filled with old clothes and odds and ends arrived at the mission for distribution. Pollyanna hoped that some day a barrel might come containing a little doll. Her father had even written to ask if the next barrel might not contain a discarded doll for his child. The barrel came, but instead of the doll it contained a pair of small crutches. Noticing the child's disappointment her father said: "There is one thing we can be glad of and grateful for, that we have no need of the crutches." It was then they began "playing the game," as they called it, of looking for and finding something for which to be thankful, no matter what happened,

and they always found it. For example, when they were forced to eat a very scant meal at a restaurant, not being able to afford the dainties on the menu, they would say: "Well, we are glad we like beans," even though their eyes would rest on the roast turkey and its prohibitive price. Then they started to teach the game to others, making many a life the happier for learning it, among them some in whom the belief had become fixed that they could never again be happy.

At last they were really starving, and Pollyanna's mother had to go to heaven to save the expense of living. Soon her father followed, leaving Pollyanna dependent upon the bounty of a rich but crabbed and inhospitable old maiden aunt in Vermont. Despite the unwelcome reception and undesirable quarters assigned her at first, the little girl saw nothing but reasons for gladness; she literally radiated joy, drawing under its spell maid and gardener and in time even the loveless aunt. The child's roseate mind soon filled the bare walls and floor of her dingy attic room with all manner of beauty. If there were no pictures, she was glad that her little window opened upon a landscape scene more beautiful than any artist could paint, a carpet of green and gold the like of which not even the cleverest of human weavers had ever woven. If her crude washstand were without a mirror, she was glad that the lack of it spared her seeing her freckles; and what if they were freckles, had she not reason to be glad they were not warts? If her trunk were small and her clothes few, was there not reason for gladness that the unpacking was soon done and over? If her parents could not be with her, could she not be glad that they were with God in Heaven? Since they could not talk to her, ought she not to rejoice that she could talk to them?

Flitting birdlike over field and moor she forgot the supper hour, and being ordered upon her return to the kitchen to make her meal there of bread and milk, she said to her aunt who expected tears and pouting, "Oh, I am so glad you did it, because I am so fond of bread and milk." Not a harsh treatment, and there were many of them at first, but that she imagined some kindly motive back of it and gave it a grateful thought.

Her first convert was the housemaid, who

used to look forward with dread to the weekly wash day and face Monday in a surly mood. It was not long before our little glad girl had Nancy feeling gladder on Monday morning than on any other morning, because there was not another wash day for a whole week; and soon she had her glad that her name was not Hepsibah but Nancy, with which name the latter had been disgruntled. One day when Nancy remonstratingly said to her, "Sure, there is nothing in a funeral to be glad about," Pollyanna promptly answered, "Well, we can be glad it isn't ours." To the gardener, who complained to her that he was bent half over with rheumatism, she also taught the glad game by telling him that being bent half over he ought to be glad that he saved one-half the stooping when he did his weeding.

Near her home in a palatial mansion lived an elderly bachelor, a sullen recluse. The more he rebuffed her, the cheerier she was and the oftener she went to see him because no one else did. In her innocence and pity she attributed his lack of courtesy to some secret sorrow, and therefore she longed all the more to teach him the glad game. She did teach it to him, and he learned it, though it was hard work at first. When he broke his leg, it was not easy to get him to be glad that but one leg was broken, that it would have been far worse if his legs had been as numerous as those of a centipede and he had fractured all of them. Her sunshiny disposition succeeded at last in getting him to love the sunshine, open the blinds, pull up the curtains, and open his heart to the world. He wanted to adopt her, but failing in this, he adopted a little orphan boy whom she had chanced to meet by the wayside.

She made one lady wear bright colors, who had before worn only black. Another lady, rich, and miserable because her mind was centered upon past troubles, was attracted by her to the miseries of others, and being taught through the glad game how to bring gladness into their lives, brought an abundance of it also into her own. All unknown to the little girl she reunited in happy home life a couple about to separate, by kindling within their hearts that had grown cold a strong love for their little ones. By and by the whole town began to play the glad game and teach it to others. Under its influence men and women became different beings: the unhappy became happy, the sick became well, those about

to go wrong found again the right path, and the discouraged took heart again.

Soon the leading physician in town found it necessary to prescribe her as he would some medicine. "That little girl," he said, "is better than a six-quart bottle of tonic. If anyone can take a grouch out of a person it is she; a dose of Pollyanna is more beneficial than a store full of drugs." But the greatest miracle which the glad game worked was the transformation effected in the character of her prim, puritanic aunt. She who had accepted Pollyanna in her home as a matter of stern family duty, developed under her little niece's treatment a heart that fairly overran with affection. Soon Pollyanna was taken out of her bare attic room to a beautifully papered, pictured, carpeted, and furnished room on her aunt's floor. And so the good she did reacted upon herself.

The story is fiction, but it is based upon facts rooted in cosmic law. What that little girl did with respect to the people in her environment, we as students of the Rosicrucian teachings can and ought to do in our own individual spheres, both in regard to the matters which pertain to intercourse with our relatives and immediate associates, and with respect to the world at large.

As regards its application to war in general, instead of being gloomy at defeat or appalled at catastrophes recorded in sensational newspaper headlines, instead of adding our gloom, hate, and malice to the similar feelings engendered by others, can we find a bright side even in such a seemingly overwhelming calamity? Surely there is reason to rejoice exceedingly in the thoughts of self-sacrifice which prompted so many noble men to give up their work in the world, their large incomes, and their comfortable homes for the sake of what to them was an ideal to make the world better for those who came after them, for they could not help realizing that they might never come back to enjoy the fruits themselves. Can we not rejoice likewise that many noble women, nurtured in ease and comfort, left their homes and friends for the arduous work of nursing and caring for the wounded? Throughout all there was a spirit of altruism, shared by those who though forced by circumstances to stay at home still put in their

(Continued on page 76)

Undercurrents

An Occult Story

AGNES AND KATHARINE JAMES

*"A frank, absolute hatred
may be under certain conditions a death
sentence for its object."*

—*Eliphas Levi.*

IT SEEMED TO Anita Hendron that all her life she had been afraid; that even as a child she knew that somewhere in the labyrinth of the future there lurked an episode that would stalk out, strip her of every shred of courage, and lay bare the foundations of her soul.

"Nita, you are too old for such foolishness; it is time you had more self-control," her mother said severely, as Anita, her fair hair flying and clad only in her nightgown, rushed precipitately down the stairs into the little living room where her parents were sitting before going to bed.

"I can't help it Mother, I just can't help it—it was a dream I think."

"You think!" echoed Mrs. Hendron crossly. "Of course it was a dream. Some indigestible lunch you ate over at Milly Vance's this evening, I suppose."

At this Dr. Hendron looked up from his book with a world of solicitude and understanding, and beckoning the girl to him threw a protecting arm around her.

"Poor little Nita, what was it like this time?"

"I don't know, daddy, that's just it—I don't know. It's the same horrible feeling that I'm going to be afraid, and I don't know what about, but every time it's a little more real and some day it's going to come all the way."

She covered her eyes and crouched in his arms in an ecstasy of terror. Mrs. Hendron's thin lips shut tightly.

"If you would give her a good dose of something, Wraysford, it would be better sense than all this humoring. She can't always run to you; she's getting too big to do it now. If it were anyone else, you'd be sensible enough."

A look of pain crossed Dr. Hendron's sensitive face.

"Perhaps not," he said soberly, "but this is

something different," and he continued to soothe the girl by his side.

Presently she looked up at him with wide blue eyes; "Daddy, were you ever afraid?"

He hesitated a moment then answered, "Yes, honey, I once was."

"What was it," she breathed, "a dream?"

"No, dear, a man."

She looked disappointed. "I don't think I'd be afraid of anything that was real. What did he do to you, Daddy?"

"Nothing, dear; he hated me for something I once said—but don't talk of such things, they only excite you."

Mrs. Hendron had left them, and they could hear her going about the last domestic duties of the night. Down the quiet street of the little country town there was no sound save the occasional footstep of a peaceful inhabitant, and over all the summer moon and the serene stars shed their clear light.

"Mother says," said Anita, breaking the silence, "that if a person is good and truthful and lives right, nothing can harm him."

Her father kissed her. "Then you needn't fear anything, my pet."

"She says," Anita went on, "that when dreadful things happen to people, girls especially, they must have been bad or bold, and it was just what they deserved."

"I wouldn't worry about it, little one," he answered, marking the troubled light in her eyes.

"I can't help it," she said, "there's more to it than that; and why should I be so afraid of nothing? Jesus told his disciples to say 'deliver us from evil' in their prayers, and they were good."

Her father knitted his brows. "That's true," he said, more to himself, "it was real enough to them."

She drew a long, shuddering sigh, "You'd say it was real if you felt it," she burst out. "All my life Daddy—all my life. Afraid of something that's getting nearer, and I don't know what it is."

"Hush, honey, hush—Daddy is close to his little girl all the time."

"Yes, I know, when I'm all right in my body I know; but where do I go when I fall asleep, and who or what is waiting to make me afraid?"

Again he soothed her as best he could, supplementing his consolation with a simple draught from the dispensary. Long after she had sleepily returned to her little white bed he sat by her side, his brow furrowed in perplexity. This thing must be faced.

Prenatal influence? He could remember nothing to account for it. Even in those days Mrs. Hendron could hardly have been called impressionable.

Hereditary taint? No, by heaven, no wild oats coming to harvest in that pure little body! Then what was it? From whence came all the evil that stalked up and down the earth? He thought of an infant he had brought into the world that morning, fit only for a museum of monstrosities, the parents young, straight, and simple. He thought of a house just down the street, to all appearances like the rest, but where two sane, unimaginative tenants had been driven to suicide by God knows what in the atmosphere of the place, and his mind multiplied indefinitely the inexplicable evils that strewed the annals of this little town.

What were these Powers of Darkness masquerading as phenomena—striking and terrorizing the defenceless? Germs? Yes, perhaps—some of them. But the rest? What sort of germs? Or were they impalpable and intangible emanations, the sum of all the hate and greed and malice bred on this grey old earth? But whose was the Master Mind, and where were all the Guardian Angels, the White Comrade, and the Blessed Refugees of which one read? Why couldn't they hear the prayers of these defenceless children? His arm stole protectingly around the sleeping girl, and it infuriated him to feel that with all his will he could neither hold her from nor follow her into this realm of terror. "There must be an explanation, there must be a way," he reiterated to himself, and he fell asleep trying to reach a glimmer of light which just eluded him.

* * * * *

The gray dawn was lending ghostly shapes to the objects in the room when Dr. Hendron

awoke with a start, chilled and stiffened. The white curtains billowed themselves like wraiths and touched him with a cold breath. His sleep had been profound and dreamless. For a second before consciousness came fully, the strangeness of his daughter's room played havoc in his brain. Through the mist of things a face looked at him, yellow, evil, and diabolically clever.

"I can wait, Hendron, but I'll get even, and in a time and a way you least expect." He awakened fully, the words ringing in his ears. Then that was it!

An episode of his college days; a trifle in itself, simply provocation enough to prove the culminating point in an antipathy that had sprung into being on sight. The other man was older than himself, a Eurasian, one of the cleverest students in the college, always imagining slights, always looking for trouble. It was so long ago that Dr. Hendron could not even remember what the actual quarrel had been about; white men would have fought it out and been done with it, but in this yellow adversary it had simply lighted the fire of an undying hatred. For years Dr. Hendron had gone around expecting a knife in his back, or yellow fingers to slink around his throat, but when time and space separated him from his enemy, even the recollection of this possibility faded from his mind. But now in his extreme solicitude he flooded his memory with every detail. Strange that it had escaped him for so long.

He tiptoed out of the room, but instead of seeking his own bed he stole down to his study. Later, Mrs. Hendron, coming downstairs, discovered him immersed in dusty, unused volumes.

"For Heaven's sake, Wraysford, what's got into you? I thought you were out on a call. Haven't you any more sense than to sit up all night reading—and in a through draught, too?"

"Leave me alone, Dora, I'm all right; you can call me when breakfast is ready."

She left him, pitying herself audibly in being the only one in the family with right senses.

When Anita appeared at the table, her father looked at her in a new light. Her frailty struck him afresh, and the marked timidity she tried so hard to overcome because it exasperated her mother, who was a great advocate of "personality" and "initiative." He studied his daughter in the light of the data he had gleaned, and in-

stead of its discouraging his theory, he found himself fearing only that he might be too late to avert the crowning evil.

"I'll have to go away this evening, for a day or so," he announced as lightly as he could during the meal.

Anita looked up quickly, "Oh, Daddy, must you—can't you put it off for a little?" Then as her mother stared in perplexity, she commenced to eat her breakfast in confusion.

"I'll be back again the day after tomorrow," he said cheerfully. "One day will do me, and I can travel at night."

"Will you be able to do any shopping?" asked Mrs. Hendron.

"'Fraid not, unless Nita wants some fluffy ruffles, and then I'll do my bestest."

"I don't want anything," she said slowly, "except for you to come back Daddy," and finishing her breakfast hurriedly she left the table to hide her brimming eyes.

* * * * *

Dr. Absolom Fragg lived in a style becoming to his eminence as a neurologist and brain specialist. Dr. Hendron, ushered into a sumptuous waiting room by an obsequious oriental, noted with interest that the trend of his colleague's character had continued to develop on the maternal side, and that his whole surroundings were dominated by the East. Fragg, he knew, had been born and brought up in China, the land of his mother, only coming to his father's country to complete his education. His extraordinary ability meeting with recognition, he had remained in America, an authority and an admired member of his profession, but never a friend and brother. To Dr. Hendron he now represented not so much a man as a force, a malignant power controlling undercurrents and manipulating sinister shadows. Unwittingly Dr. Hendron felt that he himself had in some way placed Anita within the pale of darkness, and exposed her to this evil influence. How to combat it he knew not, but action of some sort was imperative. He sent in his card and was received immediately into a large room equipped with every device known to science for establishing mental diagnoses. Apparatus, diagrams, and frames stood out in odd contrast to the magnificent Chinese screens and hangings that were the keynote of the scheme of decoration. A superbly carved

dragon embellished Dr. Fragg's chair and formed an appropriate setting for his striking person. He held out his yellow hand.

"Ah, Dr. Hendron, this is indeed a pleasure after all these years; pray be seated."

Smothering his aversion, Dr. Hendron obeyed, and then with what courage he could he plunged into his errand.

"Dr. Fragg, I have come to appeal to you on behalf of my daughter, a girl of sixteen. Since childhood she has been a victim of fear, sleeping and waking in the certainty that she is on the edge of an experience or revelation of an exquisitely terrifying nature."

Dr. Fragg leaned forward, his narrow yellow eyes half closed.

"Sixteen years. Some of these phobo-phobias are of great interest . . . the patient—did you bring her, Dr. Hendron?" he asked eagerly.

In spite of himself, an expression of repugnance flitted over Dr. Hendron's haggard face.

"No, I did not," he answered rather shortly. Dr. Fragg looked down at his yellow fingers.

"That is unfortunate," he said softly. "You minimize the chances of curing her—but perhaps you yourself have a theory, Doctor?" he continued insinuatingly.

A look of hopelessness came into Dr. Hendron's eyes; it was so preposterous a task to impale his conviction with a diagnosis, and still more futile to attempt to implicate this man. Desperation alone impelled him to reply forcibly:

"Yes, wholly outside the realm of orthodox science, and that is why I have come to you. Hereditary causes along recognized lines can be eliminated; but a grudge incurred by myself—might it not attract malefic influences that would react on a sensitive organism in such close proximity to me?"

Dr. Fragg bowed his head in assent and admiration. "You show an astonishing acquaintance with forces of which most of your colleagues and race are ignorant. You are indeed a loss to mental science!"

Dr. Hendron waved his hand. "For God's sake, Fragg, cut out the platitudes. Do you or do you not get what I mean?"

A slight quickening crossed the impassive yellow countenance. "My vanity forces me to admit my comprehension," he answered.

Triumph struggled with rage on his listener's

face. Dr. Hendron drew a long breath, well nigh overwhelmed by the corroboration of his discovery. He ejaculated in his horror: "But to choose a child, Fragg! What do you get out of it?"

For a moment Dr. Fragg did not reply, then he said slowly: "The elements involved in the fulfillment of the law are impartial in their selection of an instrument. In this case, I should say the choice is an adequate one."

Dr. Hendron's face was very white and menacing, and Dr. Fragg moved uneasily, his voice more conciliatory.

"It is evident and regrettable, Dr. Hendron, that your daughter for some reason has a flaw in her psychic organism, which permits the entrance of undesirable and mischievous elements. It happens more or less frequently that an area of psychic activity is created by a person whose density is impervious to these influences, but anyone sensitive involved in the destiny of this person would necessarily be subject to intrusion on that plane."

"That is horrible; but surely there is a remedy?"

The cruel eyes gleamed, but Dr. Fragg did not answer. Frantically Dr. Hendron turned to him: "Fragg, if I ever wronged you in any way I humbly ask your pardon, and I promise to make any reparation in my power if only you will remove or transfer these diabolical agencies."

In vain did Dr. Fragg strive to conceal the pride roused by this appeal to his superiority.

"Dr. Hendron, your feelings do credit to your paternal affection, but there is nothing to be done."

Instinctively Dr. Hendron made a menacing gesture; Dr. Fragg saw it and smiled. "To kill my body would be of very doubtful value, and to invoke the law because you have a daughter the victim of a phobia would subject you to ridicule—or worse." Then his tone changed and he leaned forward: "You and your colleagues imagine that I stay in this land of yours to ornament your profession and enrich myself," he began deliberately. "Well, I do neither. I stay just to watch you superior people pit your brains against and fumble around exactly such problems as yours, trying to encompass a realm of which you know nothing with Binet test and a choked disc!"

He chuckled, and Dr. Hendron experienced a sickening hopelessness. An overwhelming desire for fresh air seized him; he rose to his feet "Then you refuse?" he asked, his hungry eyes on Fragg's face.

"I cannot interfere," the Doctor answered shortly.

"Then I will," blurted Hendron. "I'll find a way."

"I am not afraid that you will encroach on my realm," and Fragg looked at him with mocking eyes.

"I'll find a way," repeated Dr. Hendron doggedly, and a moment later he was in the street.

* * * * *

"Sure, honey, I'll be there, never fear."

It was the sound of his own words, coupled with his daughter's loving trust, that gave him the first inkling as to where his effort must be directed. Hopeless it sounded and hopeless it might prove, but the very fact of Fragg's boasting that he feared no encroachment on *his* realm showed that it was only on that plane that he could be touched.

Until his interview with Fragg, Dr. Hendron had given little thought or credence to the tales of men who claimed ability to function outside of their physical consciousness, and with pitiful eagerness he attempted to recall the fundamentals of their procedure. Did they drug themselves, or were they hypnotized to effect their freedom? It was useless—and he fell back baffled. A prayer for faith to believe in spite of all things in the supremacy of Light over Darkness formed in the chaos of his mind, and he gradually found himself becoming possessed of a conviction that a love such as his for Anita could not be a thing detached to hang separate in two solitary lives, but must be part of a supply whose warmth and power was infinite.

But how could he possess himself of enough of this beneficent influence to shield her from evil and thwart the malevolence to which he had unwittingly subjected her. With all the concentration at his command he directed his will and held it on the supreme desire of his life—that by some means he might be permitted to stand between Anita and Fear. He felt strangely weary and in spite of himself his mind suffered semi-lapses of consciousness. "This will never do,"

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Character as Shown by Number Vibration

C. W. STILES

IT HAS BEEN said that God geometrizes, and to do so He must use figures. Now figures are the only things we know whose value is unchanging. Most things can be and are modified by the mind through which they pass; fancy or imagination often alters their original meaning. But figures never vary; once you know their meaning, it can be depended upon as absolute. When we understand this quality of figures, we at once wonder if it can be applied to character. Is a man or woman represented by a number, and if so, how is that number found?

According to the system of number vibration used by the writer, a man's number is declared by the name he uses. His name, as he writes it, shows what he is to the world. To get his full expression, his true inwardness, we should also have his birth vibration—day, month, and year—to know what work he came to do in this embodiment. But for the purpose of this article we shall confine ourselves to the name alone, which shows what the person has already achieved and what his consciousness can understand.

In order to make clear what follows, we will give a brief description of the nine digits recognized by Pythagoras, founded upon his Ten Fundamental Laws of Opposites. As humanity has progressed spiritually since the time of Pythagoras, we add 11 and 22 to express the highest spiritual vibrations.

No. 1 is the expression of Unity. It is the creative number. All numbers contain this vibration in latency. It is a Chain of Flame.

Nos. 2 and 3 are part of the Creative Trinity. 1—2—3 is the Creative Trinity for all kinds of work in science, art, music or for any kind of creative work. These three numbers, 1—2—3, always belong together. 1 creates; 2 collects and gathers for the use of the whole trinity rather than for the individual self; and 3 gives the work of the whole expression. The color of the 1 is flame; of the 2, gold; and the color of 3 is a flame of gold.

In order to be able to think logically, a person must have this trinity of the 1—2—3 somewhere

in his concord, because this trinity is at the base of all action. It is the Creative Power.

A 3 person sees a project from its beginning when the flame emerges as 1, grows and increases through 2, and gains complete expression in 3.

No. 4 means physical and mental force. A 4 person sees things on a level with his eyes. Things to him are either useful or the reverse, and he often fails to realize the unity of the whole. His colors are blue and green.

No. 5 means life and sex. People always know what to expect of a 4, but with a 5 the unexpected is always happening. Its color is pink, and it has great mystical possibilities.

No. 6 is a Cosmic Mother and holds desires as a mother holds her child. Its colors are varied, scarlet, heliotrope, and orange.

No. 7 represents the earth, its joys and sorrows. 7 people are almost always refined, and are often musicians. But taken as a whole 7 lacks power of complete expression. Purple and magenta are among its colors.

With the number 8 we begin a new cycle. People of limited development take the Creative Trinity as a matter of course. Instead of using it consciously, they let it use them. When they realize the truth about this trinity, consciously work with it, and try to use its force in harmony with nature, they have reached the stage of development where the name they use will express one of the master number, 8—9—11—22, which for convenience we call the Higher Trinity. 1 is expressed in 8 and 11; 2 is expressed in 22; and 3 is expressed in 9. These high vibrating numbers no longer go through the world aimlessly, being buffeted on all sides, but consciously work with nature and try to do their part to help in the Divine Plan. They have reached the place where they realize their responsibility and know they are their brother's keeper.

8 is the number of the big business man—the man who can plan and organize and control many people. He is often a mystic and a prophet. His color is canary.

9 means law and free expression on all planes.

It gives and receives more love than any other number. Its colors are red and brown.

22 is a master of co-operation. It is very similar to 11, but gives more heed to the bodies and material possessions of men than does 11. Its colors are cream and coral.

11 means exaltation. It is the height of perfection in seen forms. 11 is always intended to be one of God's messengers. Its colors are white, black, yellow, and violet.

Every practical thought or action must be brought to manifestation by means of the 3 vibration. When made perfect upon the three planes, it shows that the person or thing vibrates to body, soul, and spirit. The 3 vibration finally finds its harmony in the 9 vibration, which knows how to consciously use it. This vibration includes every color, sound, or thought.

Having now cleared the ground for action, we will proceed to apply these laws to well-known people. The diagram herewith shows the numerical values of the letters.

1	2	3	4	5	6	7	8	9
A	B	C	D	E	F	G	H	I
J	K	L	M	N	O	P	Q	R
S	T	U	V	W	X	Y	Z	

Following the custom of "ladies first," we will begin with the old suffrage leader, Elizabeth Cady Stanton. She always used her name in that way, never abbreviating it by using initials. Elizabeth vibrates 7; Cady gives us 6; and Stanton shows a vibration of the master number 22. Her full name vibration was therefore 4—22, with a vowel urge (numerical value of the sum of the vowels) of 1. Evidently she had already learned the lessons of the material plane as represented by 4, could see things on a level with her eyes exactly as they were without any attempt at idealizing them, and with this power had all the idealistic desires and aims represented by the master number 22. This number cares for the souls of men, but also gives great heed for their physical needs; and the philanthropy its subjects express takes form in sanitary housing conditions and pleasant surroundings. Her vowel urge was 1, which means creative work. As her work to enfranchise women was among the first efforts of this kind in America, she was evidently working along the line of her greatest desire.

Many years ago Mrs. Stanton usually had as her associate Susan B. Anthony, a woman of apparently totally different type. But Miss Anthony's vibration shows their aims were similar, and although she completely lacked the polish shown by Mrs. Stanton, she was the more highly evolved character of the two. Susan shows 11; B gives 2; and Anthony shows a vibration of 7. Adding to get the digit, we find her vibration is 11-9 with a vowel urge of 11. So while Mrs. Stanton's aim appears to have been to get things started, Miss Anthony's aim from the first seems to have been the highest possible spiritual development.

Carry Chapman Catt shows a vibration of the two Master numbers 8—11, with a vowel urge of 9. Her ideals are also seen to be of the highest, with a strong sense of responsibility to her fellows as well as unusual executive ability. But her strongest desire is apparently for the power of more complete expression. Or possibly she is reaching out for more love. As the writer has never either seen or heard the lady, she does not know what power of expression she naturally has.

Alice Paul is different. Alice gives 3 and Paul 5, making her name digit 8. Her vowel urge is 1. Here we have the 8 of Big Business—the born organizer. An ego with this vibration would view the whole field and say to one, "Go here," to another "Go there." Then, "Do this," and "Do that," and would see that what he had ordered was done. Alice Paul's idea is to get her work done efficiently, and to that end she will bend every energy. Her vowel urge is 1, which means creative work. Although her first objective has been gained, the probability is that Alice Paul will soon organize another venture and so continue as long as she lives.

In trying out the vibrations of the old masters of painting and sculpture, the vibration all came wrong. Search in the dictionaries revealed the fact that the Italian alphabet contains four or five letters less than the English alphabet, although our own lacks one letter of being complete. When worked out according to the Italian alphabet, Michael Angelo and the other old Italians show satisfactory vibrations, but as the readers of the "Rays" like to check up the work, these names are not given. German contains the same number of letters as English. We find that Mozart shows a name vibration of 3,

which is the expression number of the Creative Trinity, with a vowel urge of 7. He evidently wanted to learn more about earth conditions than he knew; and then most or many musicians contain a 7 vibration in their concord.

Handel shows a vibration of 8 with a vowel urge of 6. Wagner gives a vibration of 5 which shows the mystic, but also shows he lacked power of expressing all the music he heard. The 6 of the vowel urge of these musicians probably indicates a desire to make vocal the nature music of which they were conscious but could not get into expression.

Chopin reaches the heights with a vibration of 11 and a vowel urge of 6.

Of popular singers, John McCormick, Nellie Melba, and Alma Gluck all vibrate 9, and all are well beloved.

Of poets it will be found that the most satisfying are those with the highest vibrations. Those who express and make one feel dissatisfaction and unrest are those who have not yet reached the fullness of mastership.

Shakespeare, generally known in his time as "Gentle Will Shakespeare," vibrates thus: Shakespeare gives 9, the complete expression number, with a vowel digit of 8 which shows his desire for business expression that found fulfillment in his management of the Globe Theatre. When the name of Will is added, by which he was known to his contemporaries, as Will vibrates 2 and Shakespeare 9, this makes him an 11, so we know why he seems to be complete. Will does not change the vowel vibration, which continues to be expressed as the business number 8.

By using the full names of Longfellow and Whittier, each has a name vibration of 7, so we see why both stuck close to the earth although both sought for wings, Longfellow with a vowel vibration of 11 and Whittier of 8.

Wordsworth has a vibration of 1, the creative number, and a vowel urge of the complete expression number of his trinity 3. He went farther afield and actually found his wings, although he never succeeded in expressing all he had in his soul.

Browning vibrates the full expression number of 3, with a vowel urge of 6, probably a desire to express the unseen nature forces of which he was conscious.

Tennyson vibrates the master expression num-

ber 9, with a vowel force of 11. Keats gives 11, the perfection of form, with vowels seeking for 6.

When we look at our public men we find they are all correctly expressed by their number vibration. Some of our public men are always mentioned by their surname only, while with others the full name is often used.

For instance, everybody knows that Senator Lodge's name is Henry Cabot Lodge, while most people will try in vain to recall the Christian name of Senator Borah, who is generally mentioned simply as Borah. So we will use these names as they appear to the public.

The name of one public man who is doing unusually good work was the greatest kind of a surprise to me, for instead of being expressed by a master number, he turned out to be only a 6 with a spiritual constitution of 2. This explains why he failed to make good in a recent contest. He probably lacks sufficient vision, but he is doing his duty to the utmost as he sees it. It would be no surprise if in the near future he makes a slight change in his name to show the growth he has made.

Henry Cabot Lodge vibrates, Henry 7; Cabot 5; Lodge 7; giving a digit or spiritual force of the whole of 1. He has a spiritual urge of 5. The 1 shows him to be an initiator, but he leaves others to work out his conceptions. He sees true, and he sees in many different directions. 1 is a flame, and when he calls upon his own force of 1, the light he needs will illumine his path. He needs around him the 2 and 3 people so that he may understand what needs are to be met, when he will at once proceed to do the necessary creating. He is a great force and a good one, but is never likely of his own accord to bring any great work to completion, although he may give great help in urging others to do it.

Henry Cabot Lodge desires experience. He longs constantly for unexplored paths. Inwardly he may be called a Limited Sage who is constantly growing in wisdom. Although money comes to him easily, his mind does not dwell on it.

Take the name of the old Republican leader, now passed on, Penrose. Any one who knew aught of number vibration even though he knew nothing whatever of the man, would realize at once that here was incarnated a mighty force as shown by the 11 of his name. His vowels show a digit of 7; so a person ignorant of the man

and his history would wonder how he had used his power, whether for the good of the whole or for personal aggrandizement. His was the choice.

Borah is different. His vibration is 8, a master number, a mystic and prophet at his best, with an inner urge of 7. These two numbers 8 and 7, are not harmonious, and the inharmony of his nature is apparent in the rasping effect which his voice has upon the listener. But he has a clear sense of responsibility, and is generally trying his best to do his duty as he sees it. Even those who like him least are obliged to admit that he generally has right on his side. (This estimate excludes Ireland and the Bolsheviks of recent days).

Thomas E. Watson is another of the same ilk as Borah. His complete name vibration is 22-7 with a spiritual constitution of 1. This is a high vibrating number, but he generally throws it away and writes his name Thos. E. Watson, which gives him a vibration of 6, but with a higher vowel construction, that of the complete expression number 9.

As he likes best to write his name, he acts as a Cosmic Mother, and is always trying to throw a light to his children to show them where to walk. His vowel (1) is creative. His true vibration of 22-7 shows he has reached masterhood and understands more than he now is using. He cares more than most 22s for the material welfare of people in whom he is interested, and probably feels that in using the 6 vibration with the vowel digit of 9 he can give more scope to the Crusader spirit which animates him.

Herbert Hoover has a middle name which he seldom uses. Herbert vibrates 4 and Hoover 11. So his name vibration is 4-11. He has a spiritual urge of 9. Although 4 and 11 are not really harmonious numbers, it is impossible to conceive of a number which would fit the man more closely, especially when the 9 of its spiritual construction is considered.

4 is material and 11 is entirely spiritual. The 4 of his name gives him a mastery over material conditions through knowledge, and shows him what material to use and how to use it. His 11 is universal and fits him to see the needs of the whole. He sees things large, but always with a proper conception of the details necessary to reach his end. The 9 of his vowels shows he con-

stantly seeks expression for the forces within him, which come forth as love and service to his fellow men.

The senator who together with Senator Lodge represented the government at Washington in the *Conference on the Limitation of Armament* was Oscar W. Underwood. As he writes his name, he has a vibration of 7-11, with a spiritual urge as shown by his vowels of 9. It is at once evident that this man was well chosen, for he was big enough for his job. The 11 of his name would give him vision; his 7 would endow him with practical common sense and prevent his wandering into impractical idealism; while his spiritual quality of 9 would give him a desire to serve mankind to the best of his ability.

Elihu Root shows a vibration of, Elihu 1, which is creative, and Root, the adaptable, fascinating 5, which make his full vibration 6. The cosmic mother quality given him by this 6 of his name probably explains why small nations are always ready to entrust their interests to him. But his real strength is shown in his vowel digit which is 11, and shows that his aims and interests are always centered in the highest.

Taking three names from across the sea, we see that David Lloyd George, the versatile Premier of England, has a name vibration of 22-8, showing him to be an old soul with much garnered wisdom. His inward urge is 5. So, exteriorly he is much stronger than he is interiorly. That is, it looks as if he would often lower his ideals as to what he knows to be right in order to try out some new way to get the thing done which he wants done. You never can tell what a 5 will do next; but whatever it is, it is sure to be fascinating.

Sir James Craig, the Ulster Premier, has a name which vibrates 3-11, with a spiritual constitution of 7. Sir James is evidently a mighty spiritual force. His very inmost desire appears to be to know more of this earth on which he lives, and the latest accounts from Ireland look as if the desire of his soul were likely to be fulfilled.

Michael Collins, the head of the Free State, has a name vibration of 9, with an inward urge in entire harmony with it, 3. So evidently we

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The Lost Keys of Masonry

MANLY P. HALL

II

The Entered Apprentice

THERE ARE THREE grand stages in the unfoldment of the human soul before it completes the dwelling place of the spirit. These have been called respectively youth, manhood, and old age; or as the Mason would say, the Entered Apprentice, the Fellow Craft, and the Master Mason. All life passes through these three grand stages of human consciousness. They can be described as the man on the outside looking in, the man on the outside going in, and the man inside. The path of human life is governed, as all things are, by the laws of analogy. As at birth we start our pilgrimage through youth, manhood, and old age, so the spiritual consciousness of man in his cosmic path of unfoldment passes from unconsciousness to perfect consciousness in the Grand Lodge of the Universe. Certain requirements must be considered, not merely those of the physical world but also of the spiritual world, before the initiation of the Entered Apprentice degree can be properly understood and appreciated.

The Mason must realize that his true initiation is a spiritual and not a physical rite, and that his initiation into the living temple of the spiritual hierarchy regulating Masonry may not occur until years after he has taken the physical degree, or spiritually he may be a Grand Master before he comes into the world. There are probably few examples in the entire history of Masonry where the spiritual ordination of the aspiring seeker took place at the same time as the physical initiation, because true initiation depends upon the building of certain soul qualities, an individual and personal matter which is left entirely to the conscious effort of the mystic Mason, and which he must carry out in silence and alone.

The court of the Tabernacle of the ancient Jews was divided into three parts, respectively, the Outer Court, the Holy Place, and the Holy of Holies. These three divisions represent the three grand divisions of human consciousness. Taking the degree of Entered Apprentice is the

signifying by the student of his intention to take the rough ashlar which he cuts from the quarry and prepare it for the trueing of the Fellow Craft. In other words, the first degree is really one of preparation; it is a material step dealing with material things, for all spiritual life must be raised from a material foundation.

Seven is the number of the Entered Apprentice as it relates to the seven liberal arts and sciences, and these are the powers with which the Entered Apprentice must labor before he is worthy to go onward into the more elevated and advanced degrees. Those who believe that they can reach the spiritual planes of nature without first passing through and conquering matter, and by conquering it mold it into expressions of spiritual power, are very much mistaken, for the first stage in the growth of a Master Mason is the mastery of the concrete conditions of life, and the developing through exercise on this plane of nature of sense centers which will later become channels for the expression of spiritual truth.

All growth is a gradual process carried on in an orderly, masterly way, as is shown by the opening and closing of a Masonic lodge. The universe is divided into sections, and these are divided each from the others by the rates of vibration which pass through them. As the spiritual consciousness is carried through the chain, those who are lower lose connection with it when it has raised itself above their level, until finally only the Grand Masters are capable of remaining in session, and unknown even to the Master Mason the consciousness passes back again to the spiritual hierarchy from which it came.

Action is the lost key of the Entered Apprentice lodge. All growth is the result of exercise and the heightening of vibratory rates. It is through exercise that the muscles of the human body are strengthened; it is through the seven liberal arts and sciences that the inner bodies of man receive certain impulses, which in turn start into action centers of consciousness within

himself. These centers of consciousness will later through still greater development give fuller expression to his inner powers. The Entered Apprentice has as his first duty the awakening of these powers, and like the youth of whom he is a symbol, his ideals and mind and labors must be tied closely to concrete things. For him both points of the compass are under the square; for him the reasons for doing things which manifest through the heart and mind, the two poles of expression, are darkened and concealed beneath the square which measures the block, the body. He is not given the reason why his work is to follow the directions of those whose knowledge is greater than his own; but as the result of his doing and the application of energies through action and reaction, he slowly builds and evolves the power of discrimination and the strength of character which mark the Fellow Craft degree.

Of course the rough ashlar symbolizes the body, and it also represents cosmic root substance which is taken out of the quarry of the universe by the first expressions of intelligence and molded into ever finer and more perfect lines, until finally it becomes the perfect stone for the Builder's temple.

How can emotion manifest save through form? How can mind manifest until the intricate, evolved brain cells of matter have raised their organic quality to form the groundwork upon which other things may be based? All students of human nature must realize that every expression of man depends upon his organic quality, and that in every living thing this differs; also that fineness of this quality is the sure indication of growth, mental, physical, or spiritual.

True to the doctrines of his craft the Entered Apprentice must beautify his temple. He must build within himself by his actions, by the power of his hand and the tools of his craft, certain qualities which make possible the manifestation of the energies passing through him and which mark membership in the higher degrees of the spiritual cosmic lodge.

We know that the cubical block is symbolical of the tomb. It is also well known that the Entered Apprentice is not capable of rolling away the stone nor of transmuting it into a greater or higher thing; but it is his privilege to glorify that stone, to shape it, and to begin the great work of preparing it for the temple of the King.

Few realize that as the universe is made up of individuals in various stages of development, responsibility is consequently individual, and everything which man wishes to have he must himself build and maintain. If he is to have the use of his bodies for the purpose for which they were intended, he must treat them right that they may be good and faithful servants in the great work that he is preparing himself to do.

The quarry represents the great powers of man's natural resources; it is symbolical of the practically endless field of human opportunity; it symbolizes the cosmic substances from which man must gather the stones for his temple. At this stage in his growth he is privileged to gather the stones which he wishes to true during his passage through the lodge, and at this point he symbolizes the youth who is choosing the work of his life. He represents the human ego who in the dawn of time gathered many blocks and cubes and broken stones from the Great Quarry. These rough and broken stones that will not fit into anything are the partially evolved powers and senses with which he labors.

In the first stage he must gather these things, for those who have not gathered them can never true them. During the involutionary period of human consciousness man was Entered Apprentice in the Great Lodge, and labored with these rough blocks, seeking the tools and the power with which to true them. As he evolves down through the ages, he gains the tools and cosmically passes on to the degree of Fellow Craft, where he trues his ashlar in harmony with the plans upon the Master's trestle board. This rough, uncut ashlar has three dimensions, which represent the three ruffians who at this stage are destroyers of the four-dimensional life concealed within the ugly, ill-shaped stone.

The lost key of the Entered Apprentice is service; why he may not ask; at that time he does not know. His work is to do, to act, to express himself in some way, constructively if possible, but destructively rather than not at all. Without action he loses his great work; without tools, which symbolize the faculties, he cannot act in an orderly manner, consequently the necessity of mastering the arts and sciences which place in his hands tools for the intelligent expression of energy. Beauty is the keynote to his ideal. With his concrete ideals he must beautify all with which he comes into contact, so

that in honesty and in truth the works of his hand may be acceptable in the eyes of the Lord.

His daily life in his home, in his business, among his fellow men, and his realization of *the fundamental unity of each with all* form the base upon which the aspiring candidate may raise a greater superstructure. In truth, he must "live the life," the result of which is the purification of his being so that the finer and lighter forces of the higher degrees may express themselves through the fine adjustments of the receiving pole within himself. When he reaches this stage in his growth, he is worthy to spiritually consider advancement into a higher degree, which advancement is not the result of election or balloting but an automatic process in which, having raised his consciousness by his life, he attunes himself to the next stage above his present position. All initiations are the result of adjustments of the evolving life with planes of consciousness through which it passes, these planes being grouped under the heads of physical, emotional, and mental.

Now let us consider the spiritual requirements of one who feels that he would mystically correlate himself with the spiritual reality which, concealed behind the exoteric rite, forms the living, breathing power of the Entered Apprentice lodge:

1. It is absolutely necessary that an Entered Apprentice should have studied sufficiently the laws of anatomy to have at least a general idea of the physical body, for the entire degree is based upon the mystery of form, and the human body is the highest manifestation of form which he is capable of analyzing. Consequently he must devote himself to the study of his own being and its wondrous mysteries and complications.

2. The Entered Apprentice must realize that his body is the living temple of the living God and treat it accordingly, for when he abuses or mistreats it, he breaks the sacred obligations which he must assume before he can ever hope to understand the true mysteries of the craft. The breaking of his pact with the lower lives evolving within himself brings with it a tremendous natural penalty.

3. He must study the problems of the maintenance of the body through food, clothing, breathing, etc., as all of these are important steps

in the Entered Apprentice lodge. Those who eat improperly, dress improperly, and only use about one-third of their lung capacity can never have the physical efficiency necessary for the fullest expression of their higher being.

4. He must grow physically and in the expression of concrete things. His realization of the relations of man to man must be learned well at this time, and he must seek to unfold all unselfish qualities, which are necessary for the harmonious working of the Mason with his fellow man on the physical plane of nature.

5. He must seek to round out all inequalities, which he can best do by balancing his mental with his physical organism through the application and study of the seven liberal arts and sciences.

Until he is relative master of these principles on the highest plane within his own being, he cannot hope to spiritually attract to himself through powers of his own expression the life-giving ray of the Fellow Craft; but having reached this point, he is spiritually ready for membership in a more sublime degree.

The Mason must realize that he is what his innermost motives are; and those who allow material considerations, social position, financial or business possibilities, or selfish, materialistic ideals, to lead them into the Masonic Brotherhood must realize that they have automatically separated themselves from the craft. They can never do any harm to Masonry by getting in, because they cannot get in. Sitting comfortably in a seat in the lodge, they may feel that they have deceived the Grand Master of the Universe, but when the spiritual lodge meets to carry on the true work of Masonry, they are not eligible and are absent.

Watch fobs, stick pins, et cetera do not make the Mason; neither does the ritual ordain him. Masons are evolved through the self-conscious effort to live up to the highest and greatest within themselves; their lives are the insignia of their rank, greater far than any visible, tangible credential.

Bearing this thought in mind, it is possible for the unselfish, aspiring soul to become spiritually and liberally vouched for by his own centers of consciousness as an Entered Apprentice. It means he has taken the first, grand step

(Continued on page 83)

Elementary Psychology

Illustrated by a Series of Theorems

CLARENCE H. FOSTER

(Continued from April)

Reasons Why You Don't Point Four

1. Think well on this:

The first great point of difficulty—the first great achievement—one which *must* be passed before one can know any degree of unfoldment or before one can give any true service in life is to sever self from the concepts and ideas of the mass and to acquire the ability to think for himself.

2. Each person doubtless feels that he is quite individual and that he does his own thinking. Nevertheless, not more than one person in a hundred is an independent thinker.

3. *It is utterly impossible* for any teacher to pass the most elementary stages of unfoldment if he accepts any teachings verbatim, just because certain persons say that it is thus and so.

4. It does not matter if one hundred million persons explain life in a certain manner, nor does it matter how great the authority they assume. Think for yourself. The truth is that the greater portion of any mass understanding is elementary.

5. The same lack of independence and lack of individuality prevent one from elevating his vision and therefore limit his possibility of attainment.

6. One who lives entirely in all of his waking hours among many others upon a common plane will have an endless struggle to disengage from the ideas, concepts, and vision of those about him. He will have this same struggle in his inner unfoldment as he has in endeavoring to elevate his vision of achievement.

7. In this respect it is true that those closest to you are, quite unconsciously, the greatest element in holding you back and down.

8. For they have known you always; they know that your new ideas are foolish; they unconsciously ridicule your advancing vision, or even actually may resent your having the idea

that you can better your own condition or enlarge your scope of service.

9. For those who have this to contend with, it is distinctly recommended that they read the parables contained within the book, "The Madman, His Parables and Poems," by Kahlil Gibran.

10. You must decide for yourself whether you will please pure selfishness and vanity in others, or whether you will learn to think for yourself.

11. But in learning to think for yourself you will learn also that for the most part "Silence is Golden," and that there are but few to whom you can actually reveal your inmost thoughts, ideals, and visions.

12. Unless, anon, you can spend some time utterly alone, you will remain almost helplessly bound by the psychology and atmosphere of those about you. Occasional physical disengagement is truly essential for real inner disengagement and growth. An hour or two a week walking under the stars or along a country roadside will serve if you have no better opportunities.

How Great Is Your Vision?

Each person is perfectly able to decide for himself whether he will work and serve in life in a small way or in a large way.

If one can serve in a way that will actually aid humanity, he must decide whether he will limit his work or expand it.

For it requires no more labor and effort to serve on a broad scale than to do but little.

But, one's decision in this matter is primarily determined by his scale or plane of vision—which decides what one would speak of as "much" and that which one would term "little."

In the financial and commercial world one of the prime points of difference between the large scale operator and the lesser worker, lies in their respective planes of vision as to money and property. One thinks in terms of millions, while the

other thinks in terms of dimes. One operates easily and naturally in transactions involving millions, the other feels that it has been a notable day when he has turned a hundred dollar deal. Each may have exactly the same degree of intelligence.

The same is true in every walk of life.

The psychology of those about you will greatly determine your plane of vision.

But there is another factor which will often cause one to stop far short of his possible achievement.

After a little growth or expansion, a little praise from others will often cause one to cease further endeavors on account of the self-satisfaction derived from this approbation of others. Beware of praise and approbation. Praise will tend to either make you do only a part of what you should do, or it will so build unconscious conceit that you can do nothing. When praise comes, take it with a grain of salt and remember that if your motive lies in a desire for appreciation, you will ultimately find that you have gained nothing.

Meditate on your own plane of vision. Have you visualized service in a small way when you have capabilities for service on a greater scale? Or has praise from others limited your possibilities in life?

Reasons Why You Don't Point Five

1. Another very powerful element in holding you back and down may lie in the overvaluation of the concepts of specific personalities as to your own possibilities.

2. You may be utterly dominated by such a condition and yet be utterly unaware of it, so hesitate before you reject this as not applying to yourself. Rare indeed is the person who is not so affected.

3. The structure of this condition is that there are, or have been, certain persons whom you either—

- a. Looked up to as being very wise and all-knowing, or
- b. You have had a conscious or unconscious attachment to them of greater or less intensity.

4. For, observe: The value you place upon

the ideas and statements of any person is determined absolutely—

- a. By the amount of wisdom and authoritative knowledge you believe that person to have or
- b. By the intensity of your conscious or unconscious attachment to that person. In this connection you will observe that a powerful hatred is exactly the same in the Subconscious as an intense love. It is not possible to hate a personality unless there be a strong Subconscious attachment.

5. In either of the two types of cases just mentioned, the Subconscious gives absolute credence to any idea given it.

6. In other words, any suggestion coming from one whom you look up to or whom you consciously love or hate is taken by the Subconscious with great weight and importance.

7. And often one whom you look up to or whom you love will make a disparaging remark as to your possibilities. Such a remark may become more of a negative element than anything else that could enter your life. Very often you will find that such a condition has been the outstanding trouble in your pupils' lives.

8. And further, the impression once so positively accepted by the Subconscious will remain in its original intensity even years after the person who caused it is dead and gone. It will remain in the Subconscious with undiminished strength until removed through understanding.

9. Now reflect back over your own life. Think of the points of negative impression which you have received from persons you have respected or loved. Take up these points one at a time. Recall in detail the *original* incident when you received the negative impression. And in each case decide whether you gave it such importance because you looked up to that person or because you loved him.

10. Now, if because you looked up to that person for his wisdom, stop and think back to the *original* incident. Does your common sense tell you that he or she was a perfect judge, all-wise, incapable of error; or did you perhaps overvalue a bit?

11. If you gave great credence because you

loved that person, then reflect back to the *original* incident. Does not your common sense tell you that your perspective may have been somewhat distorted? And when you recognize that you had simply a psychological fixation on that person, does it not seem that perhaps you have overvalued a bit? In either case ask yourself this question: "Who is this person that I should give such great value to his or her opinion?" When you have followed out in each case the steps here suggested, the work is done. You will be on the road to freedom from that particular point of trouble.

12. And then—you will have come to realize the weight and far-reaching effect of these things; and you will see your own responsibility. When others look up to you or are attached to you, you will endeavor to give them good, sound, constructive, and hopeful ideas concerning themselves instead of destructive ones.

Seven and Twelve

Later we shall take up a discussion of the inner road, sometimes referred to as The Way, or as The Path.

The Inner Way is openly referred to in every deep philosophical writing on earth, and is symbolically referred to in every religious writing on earth. In fact, it is the *basis* of every philosophy or creed of all times when seen behind the veils of allegory.

A brief definition of The Inner Way might be put down thus:

"The crucifixion or dissolution of the black elements and temporal attachments in the fifth principle of man, and the gradual ascent to communion with the Supreme Self."

Relatively few are they who seek to find this road. And yet it leads to the highest objective that man in the flesh can possibly attain.

While the various phases of analytical psychology are never discussed in connection with the Inner Way, yet it will be seen that they are of most vital importance in making the way of personal unfoldment more certain and less painful.

And before we can proceed very deeply into an analytical clarification of the recesses of darkness and pain, it is first necessary that one have a clear picture of the basic divisions of all *units* in creation.

We shall at first present this very roughly in

order that this seed may begin to germinate. Later we shall return to this most necessary phase of study.

First, our basic principles:

Every *unit* in the creation that we are aware of manifests on seven planes.

Every unit manifests in twelve phases or divisions.

In the case of many units some of the seven planes of manifestation may be unexpressed, yet the potential entirety is there awaiting its time.

And on *each plane* of expression there are twelve phases or divisions.

Therefore, visualize a seven layer cake, cut through to the bottom into twelve segments or slices.

This represents the picture of the divisions in expression of any *Unit of Creation*.

We shall amplify this later.

Reasons Why You Don't Point Six

1. We have previously observed that in all growth throughout nature there are eras of progress and other periods of great loss and decline.

2. Also that in all growth there are periods of action and other times of rest and inaction.

3. Particularly is this true in the personal way of unfoldment. There are times of inaction, or loss and decline, but these periods are always followed by renewed and greater growth.

4. You will more fully realize upon consideration that the self-interested, desire personality of man is intensely attached to—

- a. Personalities.
- b. Material and temporal possessions.
- c. Self-love and the desire for the adulation of others.

5. It is an absolute truth that around these points of attachment center the direct or indirect causes of all pain which man has to endure.

6. And on the inner way of unfoldment many of these points of attachment must be released and given up. Yet be it always remembered that for each thing given up a greater blessing is afterward given in return. Let him who requires a reminder of this marvelous compensation place upon his wall a copy of "Recompense" by Ella Wheeler Wilcox.

(To be continued)

In Quest of Wisdom

An Allegory

ETHNE RAYDEN

(Continued from May)

JUVENUS LOOKED AT Beryl. The girl's face was very white and set, the eyes wise and sad, gazing at him with a curious all-seeing look which gave Juvenus such a sense of utter shame that he turned away from her and covered his face with his hand. With a sob Beryl hid her face on Faith's shoulder. Realizing that something deep and undefined was struggling for expression in the soul of her little sister, Faith led the girl away, and Intuition ministered to the needs of the sick man.

"Can't you forgive Juvenus, little one? Is that the trouble?" whispered Faith, stroking the red curls which fell uncared-for over Beryl's neck.

"It isn't that," replied the girl. "I'm terribly sorry for him, and I do surely forgive him, Faith."

"Don't you love him any more, dear?"

Beryl raised her head, and looked deep into her sister's eyes.

"Oh, Faith, I *do* love him in a way I never did before, like a mother, sister, wife, child, and lover all in one. But *we are not ready*, Faith. *He* is not, and I am not, because I don't know how much I know of what is wise and good and true. How can we find out how far we have gone in this strange quest of Wisdom?"

Faith remembered the fine face of the monk who spoke to her at the festival of Spring, and a sudden plan to help them both rose in her mind.

"Beryl, we could go together to the College of Learning over in the hills and speak to the good fathers of our difficulty. They would surely help us, knowing that we want to do only what is *right* and what will be best to help the world to be a purer, happier place."

Beryl agreed; on the morrow they told Intuition of their plan and quietly set out on the long walk to the College in the hills.

Left alone for a long day with poor Juvenus, Intuition seated herself beside him, changed the bandages on his aching head, and then gently took his hands in hers, realizing that the boy's

heart was aching far worse than his head and that the utter hopelessness of his thoughts was retarding his recovery.

"She has gone away today in quest of greater Wisdom, Juvenus," Intuition said, kindly.

The young man's lips quivered.

"That will only take her further away from me," he said. "I wish I had died. A man can't do his world tasks *alone*, and it is only with her I could really create a life worth while. I'm beginning to realize how far ahead of me she is on the Road. Why, I'm not fit to touch her little feet."

He turned restlessly on the couch, his face drawn with pain. Intuition looked keenly at him and smiled.

"She loves you, and she wants your love, but you must first learn to knock on the doors of the inner life, that higher life where all the beauties and mysteries of God lie hidden; the place where the perfect children, the Great Ones of the future, are waiting till women are ready, happy, free, and pure. Many of earth's women are ready, even now, but oh, Juvenus, the manhood of the world is not coming up to the required standard."

Juvenus lay very still, his white face turned away, as if the rebuke carried in her words was almost more than he could bear.

"Beryl is looking for the man who has mastered first his body, to rightly use and control its passions and its blind desires, which make a man less than half himself; then his mind, which must become his servant also, able to be used intelligently, and above all able to be *stilled* so that the soul, the true man, and his great quest, the Dweller in the Innermost, may speak. It is only by listening to this Voice, which is soundless, wordless, yet which gives all wisdom, that a man becomes truly a man. And the woman whom he loves, to whom his whole being is lifted up in reverence and worship, she is the one whose vibration can help to give that inner stillness whereby he learns to listen and to hear."

Juvenus turned and looked at Intuition. He

was very weak, and tears ran down his face to his pillow as he whispered:

"Beryl could help me to hear and be a true Man, but she has turned away."

"Beryl knows that the great races of the future, the splendid souls who will heal the world and lift its heavy burdens, must come through the loves of earth, the glorified loves of men and women here; and to mate with one who has no dream, no inspiration, means almost a useless sacrifice. The children so born are not the greatest; they are crippled in mind and soul. Those who have the vision must pause, must wait till they find the one who is ready. Beryl is awake; she is like a beautiful opening rose lifting its face to be bathed with dew and sunshine. She is a pledge to the future, lifted up. It would be a sacrilegious thing to drag her down."

"But I love her truly, with all my soul," cried Juvenus.

"Yes, I believe that is so; you do love her with your soul, Juvenus, and God loves the world through the souls of men. Keep the love pure, and it will be an ever widening circle of beauty and service. So pray, dear boy; trust God and Beryl—and now try to sleep."

She withdrew to a distant window, and for a long time Juvenus lay and meditated on what she had said. Dimly he began to realize the mystery and wonder of a woman, "a pledge to the future," whose love might indeed be a door into the sacred hidden things of God if she knew how to help him. The dark shadows of ignorance and passion faded away. Gradually his mind grew still, and the Silent Voice was heard for the first time with its message of humility, purity, and peace. At last he slept.

* * * * *

Faith and Beryl climbed the hill near the gates of the College of Learning; Faith, weak from her adventure in the vaults, paused to gather strength to go on. A boy and girl emerged from the gates as they waited, the girl crying, the boy looking hard and angry. Beryl and Faith suddenly recognized them as the two to whom the priest had also spoken at the Festival of Spring, whose old mother had wept so bitterly outside the Temple of the Mind.

"Where are you going, and what is the matter?" asked Beryl.

"We are sent back to the world," said the

boy, angrily. "They tell us here we do not even know the A B C of things, that we are utterly selfish, doing only the tasks we like with no consideration for the feelings of others."

"And we thought we knew quite a great deal," sobbed the girl. "We have read so many books and studied so hard."

"The priests say this College is only for those who desire wisdom not for themselves but that they may be of use and help to others. It is also for those who have spiritual problems to solve. Best come back with us, you will gain nothing there," cried the boy, as they went down the hill.

Beryl seized Faith's hand.

"The good fathers will help us, because we have spiritual problems to solve. Come, Faith dear, let us go in."

The brother at the gate took them into a small room where they were presently joined by the same monk who had spoken to Faith before. He smiled at her.

"You have done your work well and quickly, daughter," he remarked, glancing at Beryl's grave face.

"Nay, good father, Life has done the work, not I. I only tried to make the way smooth for Beryl and lead her in happy paths to God," replied Faith.

"Life is the greatest of all teachers, my daughters. What would you ask of the College?"

"We would like to know how a woman can best help whom she chooses for her mate, so that he may see her vision and rise step by step with her on the Path of Wisdom." It was Beryl who put the question.

The monk looked at the earnest, glowing face, then closed his eyes as though in deep meditation and prayer. When at length he spoke, his voice seemed to come from a long way off, as though he were searching vast depths and storehouses of wisdom for the answer.

"Teach him to be ever ready to repay God for all the joy of your life together by constant readiness to go forth in answer to the call of service to others. Teach him that this is the only way to keep love with you. Tell him that love is a quest always on and on; always more beautiful, higher, purer, through steady giving to others. It is the only way. Also remember

that even if a woman bears no children, by the lifting up of her whole being, body, soul, and spirit, in the sacred mating which alone is holy, she becomes a channel for pure thought by which all future mothers are blessed and helped. Teach your lover the utter sacredness of such moments, that never by wrong touch or word may he drag you down. You can show the man this, all of it, before you give yourself to him. If he fails to respond, fails to see, pass him by. But if his eyes are as the eyes of a little child, and his heart is as the heart of a good woman in its intent, hold to your dream and put your hands in his. That is all I can tell you, but it is enough."

Presently the monk rose and motioned them to follow him.

"The Prior would speak with you before you go," he said. They were then conducted to a beautiful little chapel, flower-decked, with wonderful stained glass windows through which the sunlight glowed in gorgeous colors, where the Prior met them.

"Is it your desire to remain here awhile and learn the deep, inner mysteries for which your present knowledge fits you?" asked the Prior.

Faith's hand stole into Beryl's as she replied:

"We thank you, reverend father, but we feel that our work surely lies right in the world at the present time. To go apart and study is doubtless well for those who may have earned it, but it is by living that one learns the most for a long while, and the mysteries will be shown us in due time, God's time. We do not need to concern ourselves with things of the far past or future, but to build well today, that we may grow into perfection."

"And I know now what my work is in the world, my beautiful, sacred work," Beryl's voice added. There is urgent need of it; I must go back and do it."

"Great is your wisdom, strong is your purpose, and the blessing of the Father, Mother, Son be upon you now and always, Amen."

The deep voice seemed all about them for a moment, and then an unseen choir slowly chanted:

"Naught shelters those who will not shelter Me,
And naught contents the soul from Me apart.
All that I ever take, I store at Home,
That in My arms ye find your treasure trove.

Come unto Me, clasp now My hand, and rise,
And learn what Love can give to His beloved."

A dazzling light shone all round them, and the Prior's heavy cloak and cowl lay at his feet. For a moment the girls gazed in awe and wonder, and then fell on their knees, for it was like a radiant vision of the Christ which stood there upon the altar steps, His hands raised in benediction.

The music died away, and the light faded from the little chapel, but a wonderful sense of power and understanding had come to Beryl and Faith, and together they rose and passed out of the great gates of the College of Learning upon their homeward way. It was as though the Christ had, in some way, been drawn into their lives and consciousness, and any footstep following them upon the Path might be His own.

* * * * *

It was the time of the new moon, and very early in the morning. Innocence went into the dewy garden to gather lilies to deck the entrance to her master's home, for today the King's messengers were to come and take him for the longed-for interview with the Lord of the World, in the Great White City.

The sunrise was so glorious that Innocence seated herself, with arms full of lilies, upon a wide bench in the garden to watch the light growing brighter and brighter, and rosy clouds go floating over her head as the sun peeped above the hill.

Suddenly she saw a white chariot drawn by white horses standing at the gate. She had heard no sound, but there it stood, and the driver beckoned her to enter. Delightedly she rose and obeyed him.

"Am I to go to wait upon my master in the presence of the King?" she asked, but the shining charioteer did not answer.

After but a few moments of rapid driving, it seemed to Innocence, they were at the King's palace, and she was being led up a great flight of steps into a beautiful hall, where upon a great throne there sat One whom she could scarcely see for His brilliance, and could never afterwards describe. She knelt at His feet, and a great voice sounded in her ears:

"My child, you are the Master of Wisdom to whom the letter was sent. You have learned the

secret of happy, selfless service and humility, which are the only true wisdom. Your master has had many servants—Experience, who flattered and spoiled him; Power, who only harmed him, and others, also Masters of Wisdom like yourself. At last I sent you to him in the hope that he would cherish and value you, but he only ignored you utterly, so now Discontent shall minister to him awhile, and perchance from her he may learn his lessons. And you, Innocence, are to dwell from henceforth with Beryl, my servant, who has now learned what is so urgently needed in the world. Her soul is awake, and there is a magnetism and a beauty to her which will need your constant presence to keep them pure and exalted. The world's most crying need is for great and holy loves, for perfect children with the souls of Masters, and without the presence of Innocence these things cannot be. Therefore your work is clear, and lies before you."

A footstep sounded beside her, and with a sudden start Innocence awoke, still seated upon the garden bench, the sun high in the heavens, and a tall, thin girl standing by her side.

"I am to take up the duties here," remarked the newcomer. "My name is Discontent. The master cares not who serves him, so long as he is fed and his house cleaned, but he will find he will be obliged to take some notice of me, and it will do him good.

Innocence smiled, and rose joyfully to take up her new task.

At the front entrance the Master of Wisdom, all in his best attire, paced up and down, waiting for the King's messenger who never came.

Scene 5.

"And they who went from the gates of Paradise Shall find a new Eden and a new Dominion."

At the end of their long, never to be forgotten day at the College of Learning, Faith and Beryl were descending the hill in the sunset glow, talking softly of all that the great experience had brought them. With her arm around Beryl's waist Faith sang softly the beautiful song of the choristers in the chapel, repeating the closing words as though they held for her a deep significance:

"Come unto Me, clasp now My hand and rise,
And Learn what Love can give to His beloved."

As they drew near home, people were running excitedly past, especially the women and the little children, and Beryl asked a joyous child:

"Where are you going, and why so excited?"

"The Burden-Bearer is returning. We are going forth to meet him."

Faith clasped her hands in thankfulness and joy, and ran quickly on, closely followed by her sister. At the bend of the road near the cottage they saw him. He looked just the same, toil-worn and a little weary; but Faith remembered the shining robe placed round him at his journey's end, and her eyes saw deeper than the surface now, saw the majesty and glory of his look and bearing as she never had realized them before, and she cried aloud:

"He is the King's Son!" and threw herself at his feet.

Love, the Burden-Bearer, raised her gently and laid his finger lightly on her lips.

"My dear one," he whispered to her alone, "These children do not understand anything save the fact that Love is often insulted, cruelly injured, and misunderstood, yet in their times of sorrow or of need he does not fail them, but helps bear their loads. Therefore do they greet him as a friend, but as yet, save to the few who know, any other aspect of him would not help them. Such knowledge is earned by great self-sacrifice."

"You will not leave us again, will you, dear Love?" asked Beryl wistfully, putting her head against his arm like a little child.

The Burden-Bearer smiled.

"I never really leave you at all," he said. "It is only your own dim consciousness, the mists and clouds of earth that blind you at times to my presence, and you think I am away. Learn to think of me as ever present, all-pervading; each phase of love, even the most low and sordid, is a partial revelation of me. Love is divine, and the lowest love, if it has even only the smallest lifting gleam, is nearer to Divinity than the selfishness which is pure and rigid, but knows not the pulse of all-redeeming love."

"Do you mean even the love which seems ignorant and base and would drag one down?" asked Beryl earnestly.

"Even that also, little one; it is not to be despised nor trampled on, but rather gradually raised and purified. Our life work resolves itself into a sort of spiritual alchemy, turning the base things into gold. That is the true Path of Progress, the perfecting of what lies near us; not trampling on human nature, but making it irradiate with Divinity. The divine in us is really the human raised into Divinity, and we do not cease to be men because we become gods."

Innocence had come and joined the group gathered about the Burden-Bearer as he talked.

"What would you say was the thing that most needs to be turned into gold right now?" she asked.

"Mating and motherhood," replied the Burden-Bearer. "I hear many deep-thinking people speak of the far-off future, of the days when children may be mind-born or spiritually created. But so high are these ideas that they forget to build into their present conceptions the ideal of great matings, of love held high and holy, so that great and beautiful souls can at last incarnate in numbers large enough to elevate the race to its high destiny."

As the Burden-Bearer continued his quiet conversation with the earnest young people gathered round him, Beryl stole away to the cottage, where Juvenus lay alone. Intuition had recently left him, realizing that Beryl would soon return, and that it would be better for the two to meet with no other eyes to observe them.

The sun had set, and a tiny crescent moon, symbol of Eternal Renewal, shone clear in the sky above Beryl's head as she paused at the cottage door and peered into the dim room, lit only by a hanging lamp and the pale evening afterglow. Juvenus saw her as she stood thus, and held out his hands to her in dumb entreaty. The girl came quickly forward then, and dropped on her knees beside the couch. She took his thin face between her hands, searching his soul for the answer to her mute question.

"Beryl, precious little one," said the boy brokenly, "it is caged and bound, the animal in me; it will never hurt you again. I have lain here and learned so much that I never understood or thought of before. I have been cleaning my own house, Beryl, chaining the brute instincts, purifying the dark corners for the possible coming of something great and holy."

The words of the good priest up in the hills came back to Beryl, "The eyes of a child, the heart of a good woman in its intent," and in true and infinite compassion she bent and kissed the earnest face, and laid her cheek against his.

"There is only one way to go forward, Juvenus, and that is the way of loving restraint and moderation in all things, to learn fully what love means, so that if a great soul some day comes to live with us, we may have the beauty and dignity of a perfect understanding of these things which mean so much to the world, and which are so little understood. In living apart we would not learn the truth, but together we can find so much. The old ways must be used in a new light, a purer, holier light. We will look not only down to a little human child of our love, but upward and inward to find the Source of all love, which is in each of us yet is One."

While they thus softly communed in the dim light, Love and Faith entered silently, followed by Hope and Innocence. Intuition, peeping into the cottage, nodded to herself and smiled, and drawing her gray veils around her, she went off on her mysterious night wanderings again.

Love, the Burden-Bearer, laid his hand tenderly on Beryl's head.

"Dear children," he said gently, "the best and only true preparation for a love life is to accomplish Wholeness in yourselves, the consciousness of the Lord God within, 'walking in the garden in the cool of the day.' Cool the fires of passion to reverence and rapture, and the dews of heaven will fall, the stars shine out, and once more the Lord will walk in His garden.

The End.

FREEDOM

CORA COCHRANE GRAVES

We search for freedom true,

As though it were a goal;

Yet freedom comes to us

When we've learned self-control,

And made the lower self

The servant of the soul.

Thy soul is a book, thy deeds are like the writing; write not on thy soul aught else than a fair inscription. Write what is wholly good in thy book, O brother, for thy pen is in thine own hand!—*From the Persian.*

Question Department

The readers of this magazine are invited to send their questions regarding any phase of occult philosophy to this Department, and they will be answered here as space permits.

Good and Evil From the Same Source

QUESTION:

The orthodox church holds that there is a personal devil, and also maintains that evil is an institution governed by Satan, who with his millions of helpers is working night and day to overcome God. In view of this they maintain that good, represented by God, and evil, represented by Satan, cannot come from the same source. What is the Rosicrucian doctrine on this point?

ANSWER:

We know that throughout the entire universe everything which exists does so as the result of polarity; that there can be no manifestation without a positive pole and a negative pole. We find this exemplified in every department of nature, and it is just as true on the spiritual planes as it is on the physical. There must be a positive pole, a negative pole, and a state of tension or attraction between the two in order to make manifestation possible on any plane.

In the case of the atoms which go to compose physical matter, the positive pole of one atom is in contact with or adjacent to the negative pole of the next atom, and this state of polarity is what maintains the atoms in their relative location and gives us the manifestation which we know as matter.

Good and evil are opposite poles of the same eternal principle. In reality there is no evil. Evil is only a seeming, a temporary aberration which is made to serve God's good purpose in the end.

The concrete examples of so-called evil which we see all about us are the by-products of evolution of all ages. They represent the failures of evolution, those who have not been able to keep up with the general rate of progress. They may have become failures to such a degree that they have started in the opposite direction and begun to reverse the direction of their vibrations, turning them from right to left instead of from left to right.

Every atom in the universe which is co-operating with God's plan, is spinning on its axis in a direction from left to right. When any being ceases to co-operate with the Great Plan and becomes an outlaw, the atoms of its vehicles start to spin upon their axes from right to left.

When a large number of atoms or molecules or larger bodies are all spinning in the same direction, we have what is known as a vortex. Beings of all grades from the highest to the lowest are merely vortices in cosmic substance. As long as these vortices continue to spin in a left to right direction, they gather more and more cosmic substance about them and become greater and greater in volume and power. Eventually we speak of such vortices as being great men or gods; but when for some reason or other a being ceases to maintain its vortical motion in the proper direction, then its classification becomes that of evil instead of good. The particles which go to compose it then come into contact with those of surrounding vortices while moving in an opposite direction, and thereby friction and disintegration are produced. Thus evil is destructive not only of the good, but of other evil forms as well.

From the preceding we may see that there is no essential difference between good and evil except in their direction of vibration, and therefore that the two may proceed from the same source, namely, God.

NATURE SPIRITS AND ELEMENTALS QUESTION:

What is the difference between nature spirits and elementals?

There are four kinds of nature spirits: fire, earth, air, and water, known respectively as salamanders, gnomes, sylphs, and undines. These are nature's builders. They are responsible for building all the material forms which we see in nature on all sides and also for the phenomena

of winds and fire. The nature spirits known as gnomes carry on the processes of vegetable growth and are also responsible for the creation of the beautiful colors which we find in flowers. No fire is kindled without the aid of the fire spirits, the salamanders. No wind is generated except through the activity of the sylphs.

Elementals are an entirely different class of entities. They represent the by-products of men and higher beings. Man creates elementals through his thoughts and emotions, that is, through the agency of his mind and desire body. If we think a thought of anger, for instance, we create an elemental of anger, which consists of a thought form clothed in the corresponding desire stuff. If we continue to think thoughts of this character, these elementals coalesce to form a composite elemental which may in time become of great proportions and a very real menace to our welfare.

All the various passions to which mankind is subject create corresponding elementals. For instance, there are sex elementals, fear elementals, elementals of vanity, and elementals of sensuality.

On the other hand, good thoughts create entities on the invisible planes of a beneficent character. We do not speak of these as elementals. The term elementals is usually applied to the destructive creations; but these beneficent creations of good thoughts are none the less real, and work to promote our welfare, as the elementals work against it.

X-RAY EYES

QUESTION:

Can you explain the enclosed clipping?

"Two sons of a Spanish nobleman are gifted with 'X-ray eyes,' according to an article in the *Madrid Imparcial*, quoted by the *Daily Mail*. Tests have shown that the youths' abnormal vision enables them to read through silver, brass, or iron, but they cannot see through porcelain or paper."

ANSWER:

The term, X-ray eyes, refers to etheric vision, the next grade above the physical; etheric vision is the first stage of clairvoyance. This is followed by the grade of vision which enables one to perceive the Desire World, and this in turn by that grade which enables one to perceive the World of Thought.

When one possesses etheric vision, he is able to look through ordinary physical matter and see what is on both sides of it in the case of most substances; however, paper and porcelain are exceptions to the rule. These substances are also insulators for electricity, which proves that electricity is a form of etheric vibration.

The etheric vision mentioned in the clipping accounts for the fact that the young men in question were able to read through silver, brass, or iron.

INDIVIDUALIZATION OF THE ANIMAL GROUP SPIRIT

QUESTION:

How does the animal group spirit become individualized?

ANSWER:

The animal group spirit, as stated in *The Rosicrucian Cosmo-Conception*, is an archangel and therefore already highly individualized. It is merely exercising supervision over its animal wards as a part of its work of evolution, or as a method of paying some of its debts to the universe. It is not doing this work for the sake of individualization, although some degree of individualization results from any work performed.

The animals, on the other hand, are becoming individualized as a result of their direction by the archangel and their connection with him.

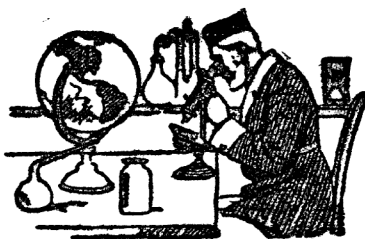
Never attempt to bear more than one kind of trouble at once. Some people bear three kinds—all they have had, all they have now, and all they expect to have.—*Edward Everett Hale*.

SUPPLICATION

God of rejoicing,
We have built with our own hands
This temple unto thee.
Come, dwell in us;
Make this thy habitation,
That we may cast off the old shell
And step forth anew.

—*Ion Wolfe*.

EDITOR'S NOTE:—The continuation of the series of articles entitled "Letters From a Rosicrucian" will appear in the next issue of this magazine.



The Astral Ray

The Rosicrucian Conception of Astrology

Astrology is a phase of the Mystic Religion, as sublime as the stars with which it deals and not to be confused with fortune telling. As the tides are measured by the motion of sun and moon so also are the eventualities of life measured by the circling stars, which may therefore be called the "Clock of Destiny." A knowledge of their import is an immense power, for to the competent astrologer a horoscope reveals every secret of life.

The laws of Rebirth and Consequence work in harmony with the stars, so that a child born at the time when the positions of the bodies in the solar system will give the conditions necessary for its experience and advancement in the school of life.

To the medical man astrology is invaluable in diagnosing disease and prescribing a remedy, for it reveals the hidden cause of all ailments.

If you are a parent, the horoscope will aid you in detecting the evil latent in your child and teach you how to apply the ounce of prevention. It will show you the good points also, that you may assist the soul entrusted to your care in becoming a better man or woman.

The message of the marching orbs is so important that you cannot afford to remain in ignorance of it.

The Scientific Probabilities of the Prophecies

1--What Will Become of Our Moon?

ROLAND D. JOHNSON

SCIENCE IS coming more and more to support the beliefs of the occultist, often even while discrediting orthodox religious beliefs.

The scientists have agreed with the occultists and the great prophets on a fact that is of considerable importance to the human race: that the moon is not likely to remain permanently in its present state and position with reference to the earth. The earth and the sun are of such unquestioned longevity that none of us now living need fear the physical consequences of an early demise of either. The earth is, as we all know, a living world, constantly in a state of physiological change, and peopled with countless living forms. Science, tradition, and history all lead us to believe that the sun is of unthinkable longevity. Not so with the moon, say the same scientists, agreeing with the occultists.

The moon is a dead sphere. Organic life is

impossible there as far as can be discerned, and has been as far back in the past as we have any exoteric record. This is because the moon now has no atmosphere to temper the intense cold of interstellar space that would even come upon the portions of the earth turned away from the sun during the night, were it not for the heat retained in its thick, atmospheric blanket. The moon, then, is airless and unthinkably cold. Not only is it cold without, but it is cold within. The great volcanoes which blew out the immense craters and built up the ring shaped, lunar mountains have been inactive for countless ages. These and the rest of the moon's crust are apparently as dead as can possibly be. With no volcanic action to alter the surface by explosion and upheaval, and no winds or rains to alter it by erosion, denudation, and precipitation, the physiography of the moon was a finished work ages ago.

Without physical life of any sort this dead

sphere has, by the force of gravitation, been kept rotating around the earth as its satellite, serving it little except as a reflector, that some of the nights might be illumined by borrowed sunlight, and to cause the tides which help to prevent the ocean from becoming stagnant.

Thus the moon may be likened to a corpse—and we all know that a corpse eventually decays and disintegrates. Why should not the moon do likewise? Scientifically, this is its logical fate, but science does not say when.

Recently a noted occultist was quoted in the papers as saying that the moon will disintegrate within a few years. He bases his prediction on his knowledge of the prophecies found in the various sacred books.

All the prophecies in this connection are, from the standpoint of material science, rational possibilities, even probabilities. In Matthew XXIV, 29th verse, Christ, in speaking of the time which will succeed the troubles we have recently suffered and are still suffering and which are to precede His return, says:

“Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken.”

Again, the Elder Edda, the Scripture of the North, says in the *Voluspa* much the same thing. After a description of the same troubles which Christ predicted, under allegorical symbols and the prophecy of the disappearance of the moon come the lines:

“The sun darkens,
The earth sinks into the ocean;
The lucid stars
From heavens vanish——.”

The Koran also contains a similar prophecy, and Madam Blavatsky in *The Secret Doctrine* refers to the impermanency of the moon in a number of passages.

All this is prophecy, but prophecy to which science readily lends credence of probability. It has been pointed out that the sun quite naturally would be darkened, for when the moon disintegrates, the force of gravitation would draw a large proportion of its particles of matter onto the earth, precipitating in the form of a more or less fine dust. The process would doubtless consume considerable time, for it is not natural that

the disintegration and dissolution should take place in a flash. Thus the matter in its precipitation toward the earth would have to pass through the atmosphere, and being fine, much of it would for a time be arrested in its descent, and so form a cloud of sufficient density to obstruct the sun's rays.

As to the stars, it is not said that *all* the stars shall fall. The falling of “stars” in meteoric showers is not an unknown phenomenon. The removal of the comparatively large mass of the moon from its former orbit would cause a readjustment of the gravitational relations between all the members of the solar system, as suggested by the phrase: “and all the powers of heaven shall be shaken.”

In addition, the Norse account suggests the earth sinking into the ocean. This has been suggested in other Biblical prophecies, and may or may not have a connection with the lunar catastrophe. It is evidently referring to some such depression of a large land area as occurred when the lost continent of Atlantis sank beneath the waves. More about this sinking will be mentioned in a later article.

Most people wonder what would happen to them in such events. Whatever ideas we may have, that which is given out must have a certain element of speculation.

What will be the result on the mass of this globe if the moon disintegrates? The diameter of the moon is 2163 miles. Thus it has a volume of about 5,300,000,000 cubic miles, assuming that it is solid (an assumption which it is of course almost impossible to check.) Should all this mass of matter be precipitated on the earth in one place, the effect would be disastrous to those residing in the vicinity of the area of contact. If, however, as has been predicted, the matter reaches the earth in the form of dust, then the combined influence of the atmospheric currents and the diurnal rotation of the earth would secure a more uniform distribution. Some one with a fondness for figures may note that the earth has a superficial area of approximately 196,944,000 square miles, and that, assuming the moon to be solid, were all the matter now composing it to be deposited on the earth to a uniform depth, the deposit would be about 26 miles in thickness. This would be rather inconvenient for humanity.

Assuming that the precipitation would not be so great as to be absolutely cataclysmic, yet still considerable, what would be the effect upon life on the earth? As an accretion to the surface of the earth, the deposit would increase the land area, since the amount of water would not be increased correspondingly. The surface soil would be entirely new, and might differ in chemical composition to an important degree from our present soil. Since the moon is not self-luminous, we cannot determine its chemical composition by means of the spectroscope as the astronomers can and do determine the composition of the sun and the other self-luminous bodies in the visible universe. A difference in soil composition, however, would produce profound modifications of plant life, as plant life has many times been changed in past geological ages. The covering up of large areas of forests now existing would result in the commencement of the formation of coal, just as the coal now mined was formed from the submerged remains of the giant vegetation which flourished in an atmosphere of carbonic acid gas during the Carboniferous times.

There might also be an annihilation of some of the weaker and lower forms of terrestrial animal life. The surviving forms would, because of altered physiographical conditions, altered plant food, and perhaps changed climatic conditions, undergo changes in structure and habits of life. There are many prophecies which suggest that new forms of plant and animal life will appear on earth in the future, as such have appeared from time to time in the past, due to the combined influence of their own evolution and that of the earth itself.

There is no need to believe that such an event as has been described would result in the extermination of the human race. Science is not agreed as to the antiquity of the race, for as Theodore Roosevelt pointed out in an article in the *National Geographic Magazine* for February, 1916, fossil and other remains in France show that that country has been inhabited for at least 100,000 years by human beings; while, as Osborn points in "*Men of the Old Stone Age*," the Heidelberg man lived between the second and third glacial ages, or about 250,000 years ago. Thus man has survived one or more glacial epochs, according to the testimony of science.

We also know from occult records that the human race has survived a number of continental submergences and other catastrophic events.

Happily, there are grounds for believing that our nights will not be lightless after the disappearance of the moon. It is predicted that the "unknown planet" which has for years been a subject of speculation by the astronomers will be drawn out of its present position to become the new satellite of the earth.

EDITOR'S NOTE:—Lest the possibility of the moon's disintegration as described above disturb anyone's peace of mind, we may state that it would be entirely possible for prevailing winds to so distribute the moon dust as to leave large areas of the earth's surface untouched, which could serve as places of refuge.

Something similar actually happened at the time of the Flood, when the "chosen people" emigrated from doomed Atlantis to parts of Asia which escaped submersion, and became the seed for the new Aryan Race.

MYSTIC LIGHT ON THE WORLD WAR

(Continued from page 52)

time knitting and working for those who had to bear the brunt of battle.

Great are the birth pangs by which altruism is being born in millions of human hearts, but through the superlative suffering of the late war humanity will become gentler, nobler, and better than ever before. If we can only take this view of the recent suffering and sorrow, if we can only teach others to look to the future blessings which must accrue through this pain and suffering, we shall ourselves be better able to recover from the strain, and be better qualified to help others to do the same.

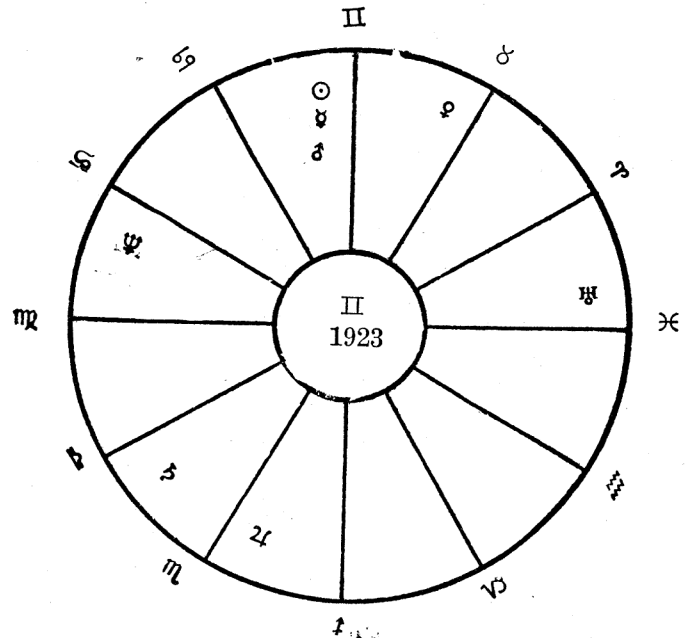
In this manner we can imitate Pollyanna, and if we are only sufficiently sincere, our views will spread and take root in other hearts; then because thoughts are things and good thoughts are more powerful than evil since they are in harmony with the trend of evolution, the day will soon come when we shall be able to gain the ascendancy and help establish permanent peace.

It is hoped that this suggestion may be taken very seriously and put into practice by everyone of our students, for the need is great at the present time, greater than it has been before.

The Children of Gemini, 1923

Born between May 22nd and June 21st, inclusive.

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 their remarks to the characteristics given by the sign in which the Sun is at the time. Obviously, however, this is a most elementary reading and conveys no adequate idea of what a person is like, for if these characteristics were his only ones, there would be but twelve kinds of people in the world. We shall 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 their positions in the signs during that month. This will give an 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.



The children of Gemini are of an intellectual turn of mind, for this sign is the home of Mercury, the planet of reason. Gemini is also the head of the triangle of the airy signs, and therefore is considered the strongest of the intellectual triangle.

The minds of the Gemini children are flexible, and therefore ready to respond to kindness and persuasion; but when there are planetary afflictions, they may be subtle and underhanded, for this sign is a double-bodied one. The calendar shows the picture of the twins for Gemini, and these children are very often double in nature, expressing both reason and intuition. Gemini, being a common sign, they are easily influenced by the minds of others; therefore it would be well for the parents or guardians to be careful regarding these children's associates. Their minds are always restless and seeking for new knowledge, but they rarely carry one line of study through to the finish, ever seeking for something new.

Dexterity of the hands and of the mind and a desire to display their cleverness are strong traits with the Gemini person. The children born this year while the Sun is passing through this Mercurial sign will excel in arts and crafts.

They will be clever with the pen as reporters and journalists. With Neptune in Leo, the fifth sign, which stands for publishers and publishing houses, and Neptune in mundane sextile to the Sun, Mars, and Mercury, which are all in the sign of Gemini, conditions will be most favorable for the acceptance of articles submitted to the various journals and publications.

Saturn being in its sign of exaltation in Libra, and in mundane trine to the Sun, Mercury, and Mars will strengthen the talent for building crafts, and architecture.

Venus in its own sign of Taurus will create in these children a love for music, but music of a nature which involves the most noise, such as that of a drum, trombone, or tuba. They will aspire to play in a brass band instead of an orchestra, for the band creates more noise and requires more movement than sitting quietly to play the softer music of the orchestra.

Venus in Taurus in mundane square to Neptune in Leo and opposition to Jupiter in Scorpio will give some trouble with the tonsils; but if these children are taught moderation in food and are given a simple, healthful diet so that the body receives its quota of minerals, if the blood is not

(Continued on page 86)

Your Child's Horoscope

Free delineations of the horoscopes of subscribers' children are given in this department each month to help parents in the training of their children. Vocational readings are also given to help young people to find their place in the world. Readings for children are given up to the age of 15 years; vocational readings for those between 15 and 25.

To be eligible for a child's reading the parent or applicant must be a YEARLY SUBSCRIBER to this magazine. Vocational readings may be applied for by the subscriber for himself or for another. The names for delineation are drawn by lot. Each full year's subscription to this magazine, either a new subscription or a renewal, is entitled to an application for a reading. If you wish to apply for a delineation, please state so plainly at the time of subscribing or renewing your subscription. The number of names submitted each month exceeds the number of readings to be given, hence we cannot guarantee a reading in every case.

We Neither Cast Nor Read Horoscopes for Money, for we consider this a prostitution of the divine science of astrology. We give astrological delineations only in this department of the magazine and in connection with our Healing Department. Please do not make requests for other readings, for they cannot be complied with.

When applying for a reading, be sure to give *Name, Sex, Birthplace, and Year, Month, and Day of Birth*; also hour and minute of birth if known. If these data are not given, the reading cannot be made.

ALEXANDER QUINN H.

Born December 8, 1920.

8:05 A. M.

Long. 28 E., Lat. 26 S.

Cusps of the Houses:

10th house, Libra 20; 11th house, Scorpio 24; 12th house, Sagittarius 27; Ascendant, Capricorn 27-4; 2nd house, Aquarius 21; 3rd house, Pisces 18.

Positions of the Planets:

Mars 8-14 Aquarius; Uranus 2-3 Pisces; Neptune 13-37 Taurus; Jupiter 17-50 Virgo; Saturn 24-9 Virgo; Moon 21-38 Scorpio; Mercury 26-10 Scorpio; Sun 15-45 Sagittarius; Venus 24-55 Capricorn.

This child has the sign of Capricorn rising, with its ruler, Saturn, placed in Virgo in the 9th house, square to the Sun, sextile to the Moon, sextile Mercury, trine Venus, conjunction Jupiter. Thus Saturn is preeminently the ruler of this horoscope. The qualities given by Saturn are those of persistence, faithfulness, caution, application. These qualities will be brought out by the good aspects mentioned above, but opposed by the square between Saturn and the Sun.

In this latter case the rays of Saturn are excessively vitalized by the Sun, bringing out an excess of the qualities of Saturn which then manifest as evil. That is, the constructive quality of caution is likely to become fearfulness and excessive timidity. The constructive quality of persistence is likely to become stubbornness and a determination to have his own way in all respects, particularly in his dealings with men. This tendency will block itself and prevent the realization of the ideals which it seeks to mani-

fest; therefore it is advisable to guard against these destructive tendencies and cultivate their opposites. Forewarned is forearmed in a case of this sort.

Saturn in the 9th house gives an interest in religion and philosophy, and if the good aspects of Saturn are allowed to predominate, this tendency will result in constructive activities in these lines. The Sun is placed in the inspirational, idealistic sign of Sagittarius in the 11th house. This indicates many friends of the Sagittarian type.

The Sun has the sextile of Mars, which gives force of character and executive ability. However, the square of Jupiter tends to overoptimism and overexpansion, which tendencies should be guarded against.

The Moon, indicating the imagination, instinctual mind, and the personality is placed in Scorpio which is the sign of the secret forces of nature. The Moon here is very well aspected by Jupiter, Venus, and Saturn, which gives broadmindedness, poise, and constructive social qualities. It likewise gives a desire to investigate the inner planes of nature and the secret forces of nature which operate on those planes. The conjunction of Mercury with the Moon turns the reasoning faculties into the same lines as the imagination, but the opposition of Neptune, the octave of Mercury, indicates subjective tendencies which might be of an undesirable character and bring the native into contact with superphysical forces of an undesirable nature. All mediumistic practices should be avoided; likewise the mind should not be allowed to dwell upon sex, since mental activity of this sort would

be a means of opening the gates to superphysical forces of a destructive nature.

Mercury, the planet of reason, is well aspected by Saturn, giving depth of mind and analytical power. The square of Uranus, however, introduces an erratic element into the reasoning and makes the conclusions sometimes faulty.

Saturn trine Venus gives stability and responsibility to the character. Venus practically on the cusp of the first house gives a genial, social disposition. Libra on the cusp of the 10th house indicates that a profession might be followed in which art in some form is included.

DOROTHY CATHERINE C.

Born February 12th, 1921. 5:45 A. M.
Long. 74 W., Lat. 41 N.

Cusps of the Houses:

10th house, Scorpio 21; 11th house, Sagittarius 13; 12th house, Capricorn 4; Ascendant, Capricorn 27-19, Aquarius intercepted; 2nd house, Pisces 13; 3rd house, Aries 23.

Positions of the Planets:

Sun 23-16 Aquarius; Uranus 4-57 Pisces; Mercury 10-53 Pisces; Mars 29-57 Pisces; Venus 9-59 Aries; Moon 12-59 Aries; Neptune 12-5, retrograde, Leo; Saturn 23-29, retrograde, Virgo; Jupiter 16-31, retrograde, Virgo.

This horoscope is a distinct contrast to the preceding one, having very few aspects, indicating that the life will not be very rich in experience, that is, that the tendencies are toward an uneventful life. However, if the will power is employed, this can be offset to a large degree.

The Sun, the life-giver, is rising in Aquarius, but has no aspects; therefore the life may lack a decided aim, although Aquarius will give it inclinations toward humanitarianism and progressive methods.

The Moon, indicating the personality, is placed in Aries, the sign of initiative, which will impart this quality to the mind. The conjunction of Venus will bring the social qualities to the fore to a considerable extent, and the trine of Neptune will give constructive contact with the superphysical.

Mercury in conjunction with Uranus will turn the mind into inventive channels, particularly those which have to do with methods of improving the living conditions of the race. The opposition of Jupiter to Mercury gives a tendency to

scheme rather than to work, but this can be offset by scrupulous attention to details of honesty.

Mars opposite Saturn is an aspect of temper and indicates perhaps a subconscious tendency toward drink, since Mars is placed in Pisces. This also should be carefully watched.

All mediumistic practices and methods should be very carefully avoided for the reason that Pisces, the mediumistic sign, contains the three planets Mars, Mercury, and Uranus.

If the mind is directed into humanitarian channels and lines of endeavor which tend toward the uplift of the race, most of the undesirable tendencies noted above may be transmuted.

VOCATIONAL

KATHLEEN E. S.

Born October 4, 1903. 9:30 P. M.
Long. 86 W., Lat. 43 N.

Cusps of the Houses:

10th house, Pisces 7; 11th house, Aries 11; 12th house, Taurus 23, Gemini intercepted; Ascendant, Cancer 2-21; 2nd house, Cancer 22; 3rd house, Leo 12.

Positions of the Planets:

Neptune 5-57 Cancer; Venus 15-59, retrograde, Virgo; Mercury 7-32, retrograde, Libra; Sun 10-32 Libra; Mars 8-26 Sagittarius; Uranus 22-6 Sagittarius; Saturn 2-42, retrograde, Pisces; Jupiter 15-32 Pisces; Moon 23-26 Pisces.

This young lady's horoscope has Cancer rising, with the Moon, its ruler, placed in the 10th house governing the profession. The Moon is in conjunction with Jupiter, which is also in the 10th house, opposition Venus in the 4th house, and square Uranus in the 6th house, ruling employees and employment. The conjunction of Jupiter is very fortunate, and since Jupiter is strong in its own sign of Pisces and elevated near the Midheaven, it should prevail over the bad aspects brought to it by Venus and Uranus.

Pisces is an inspirational sign having to do with the inner planes of nature. Jupiter is the planet of success along conventional lines. The Moon in Pisces by itself would tend toward work in a profession connected with the occult, perhaps as a speaker in some capacity, but the conjunction of Jupiter will confine it to more conventional lines. Therefore a profession having to do with the sea in some form or other might

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Studies in The Rosicrucian Cosmo Conception

The Ductless Glands

Their Functions From the Occult Standpoint

KITTIE SKIDMORE COWEN

EDITOR'S NOTE:—The following is a continuation of the article in the May number entitled, "The Pituitary Body and the Pineal Gland." This series will contain articles on the thymus gland, the thyroid gland, and the spleen.

THE PINEAL GLAND (Cont.)

THE SEER KNOWS that the spinal canal of the living is not filled with *fluid*, that the blood is not *liquid*, and that there are no crystals in these when the body is alive. These assertions are made with full knowledge of the fact that the blood and the spinal essence are liquid when drawn out of the physical body, living or dead, and the contents of the pituitary body and the pineal gland appear crystalline when the brain is dissected; but the reason is similar to that which causes steam drawn from a boiler to condense immediately upon contact with the atmosphere, and molten metal drawn from a smelter's furnace to crystallize immediately upon withdrawal therefrom.

All these substances are purely spiritual essences when inside the body; they are then ethereal, and the substance in the pineal gland when seen by spiritual sight appears as *light*. Furthermore, when one seer looks on the pineal gland of another who is then also exercising his spiritual sight, he sees this light to be of a most intense brilliancy and of an iridescence similar to but transcending in beauty the aurora borealis (northern lights). It may also be said that the functions of this organ seem to have changed in the course of human evolution. During the Polarian Epoch when man's body was a large

baggy thing into which the spirit had not entered but was there only as an overshadowing presence, there was an opening in the top, and the pineal gland was within it and protruded through the brain. It was then an organ of orientation, giving a sense of direction. As the human body condensed, being made largely of water, it became less and less able to endure the intense heat which prevailed during that period. The pineal gland then gave warning when the body was too near one of the many craters and active volcanoes which were then erupting through the thin earth crust, thus enabling the spirit to guide it away from the dangerous places.

It was an organ of direction which operated by *feeling*, but feeling has since been distributed over the skin of the whole body. This is an indication to the occultist that some day the senses of hearing and sight will also be similarly distributed so that we shall both see and hear with our whole body.

Neptune is the ruler of the pineal gland, and when Neptune works abnormally through it, we have as a result the abnormal spiritual growth of "medicine men," witches, and mediums with spirit controls. But when the pineal gland and the pituitary body are awakened to normal activities, they will open the doors to the inner worlds in a sane and safe manner.

THE THYMUS GLAND

Its Physiological Construction

The Thymus Gland is a transitory organ, resembling in structure the other lymphoid organs i. e. lymph glands or nodes, spleen and bone mar-

row, all of which produce blood corpuscles. (Lymphoid tissue consists essentially of groups of round cells lying in a mesh work of netlike fibres. *Lympha* is a Latin term for water.)

Location: The Thymus Gland is situated in the upper part of the chest and extends a little into the lower part of the neck, where it rests upon the trachea (windpipe). It lies between the two pleural sacs (covering the lungs), in front of and above the heart and great blood vessels, and back of the sternum.

Appearance: In color the Thymus Gland is pinkish or reddish grey in the foetus and newborn, becoming greyish white in the adult, and yellowish as it undergoes involution. It is composed of soft, yielding tissue, more granular than the thyroid or spleen.

Sizes The Thymus Gland varies greatly in size, and authorities differ as to the age at which it reaches its maximum growth. The more recent writers state as follows: "Under *normal* conditions it appears to attain its maximum at about the age of puberty, and to continue large as long as the body continues to grow, then undergoing a gradual involution. It is, however, very sensitive to nutritive changes in the body of the individual and becomes very small, even in the infant, under the influence of wasting diseases. Not infrequently only a vestige of it remains in the adult, but in some cases it may remain large until middle age or later. At birth it is usually from two to three inches long and about half as broad.

(To be continued)

UNDERCURRENTS

(Continued from page 56)

he said, "I must not weaken." A curious feeling of detachment assailed him as he tried to control his inert limbs, to be succeeded by an indescribable shock at the realization that he had no power over them. Try as he might, his body sprawled helplessly across the table. "A beastly nightmare," he muttered. "Anita will think I failed her."

A terrific struggle to rouse himself snapped the last restraint, and with an inconceivable thrill of triumph he realized that power had been granted him to rise above the limitations of his flesh. With a directness and clarity far above anything he had ever known, his mind put him

in possession of his relation to what surrounded him, and simply to think of Anita was to be conscious of her nearness but not her presence, and therein lay the brooding horror of Fragg's influence. He knew she was calling to him, yet he was powerless to penetrate the impalpable shadows with which she was menaced.

Gross, tenuous apparitions wreathed themselves into terrifying forms to threaten the sanity of those victims to whom they appeared, while other malignant forces allied themselves to defeat the efforts of those who would oppose them. It was a terrific combat of elements and through it all Dr. Hendron battled towards his goal.

"Show yourselves!" he shouted "Fragg, you fiend, show yourself!"

It seemed to him that his voice reverberated through a million caverns. Such a challenge could not fail of effect, and to his satisfaction he witnessed the symptoms of disruption that it caused and the scattered evidences of consternation. He was appreciably nearer to Anita, so near that she knew it. But victory was not to be won without reckoning with his arch enemy. Fragg was between them. Fragg, evil incarnate, hatred embodied. There was no doubt that the sight of Hendron unnerved him, but the number of his protectors gave him confidence.

"My adversary, you do unwisely to interfere."

Anita was very close now, pleading in an ecstasy of fear. "Daddy, oh, Daddy, come to me!"

"Honey, I'm coming—Wait!"

* * * * *

An hour later, Anita, sleepy-eyed but radiant, stumbled down the stairs to find him.

"Oh, Daddy, Daddy darling, you were right. Just at it was getting terrible, you came and took me in your arms, and I'll never be afraid again!"

It was this joyous cry that called Dr. Hendron back to consciousness, and as his waking vision supplemented the glorious truth, he bowed his head in humble gratitude for the victory that had been his.

To be polite, is to do and say
The kindest thing, in the kindest way.

Children's Department

"There's a Reason"

MARY-ABBY PROCTOR

"**T**HERE'S A REASON"—yes, even for the notched, incised, deep-bayed margins of oak leaves.

The reason runs something like this. In days long ago when men and entities that were not men could talk together, there was a certain man who possessed magical powers.

Among other things he was able to see and talk with the little dwarfed gnomes at work deep in the earth, who were making and guarding gold, silver, and other metals as well as gems and precious stones which we call jewels.

The salamanders in the fire came at his bidding; the fairies told him how they painted the leaves and flowers; the sylphs sang to him as they made the soft, sweet breezes. Even old Boreas, who let loose the roaring, biting North Wind and the twisting, tearing tornadoes obeyed this man's commands.

These things, however, were a very small part of his knowledge and power; yet he wanted more! He sought for it here, there, everywhere. But none of the Wise Ones would show him the way to further knowledge and power.

Finally the eager struggle for these hidden secrets drove the unhappy man to desperate recklessness, so that he declared, "My soul, my soul to that which will grant my wish!"

Immediately there appeared before him a Person, a fearful person—the Prince of the Powers of Darkness, who said, "Is it true, O, man, that thou wilt give thy human soul for such knowledge and powers as I can bestow?" For strange as it may seem, there were Wise Ones who were disloyal, base, and wicked; they put their wonderful knowledge to wrong uses; they wrought evil—"black magic."

These Black Ones above all desired a human soul; for notwithstanding their great powers, their knowledge of hidden things, they did not possess that great gift, a Soul. In other words,

they were not, never had been, and never could be human. So they tried to acquire vicariously all human privileges. Occasionally they found a human who would sell his soul for the wonderful knowledge they gave in exchange.

To give these Black Ones credit, they kept their agreements. On the other hand they exacted from a victim every whit of his bond, no matter how terrible the results proved to be.

The Prince and the Human drew up their bond, written on magically prepared parchment signed and sealed in the Human's blood.

His Majesty was most generous with his gifts—as well he might be, for was he not to have the much longed for human soul!

After the Black One's departure, the man grew dizzy as he contemplated the extent of the tremendous power and knowledge that were now his. But then there swept over his consciousness like a blasting fire, a comprehension of the price he was to pay. The full force of it never had come to him before. In fact, he had been unable when with the Evil One to think of anything but power, power, more power!

In parting with that great gift of the Highest, his soul, why, he would be nothing but one of that black company himself—those doers of evil, those destroyers of good, whom he greatly feared but whom in his heart he deeply despised. The man was in agony, and in his suffering called for help—help to keep his soul.

After prolonged anguish a shining White One came to him. As its radiant aura lightened the darkness which the Evil One had left, the man grew comforted, quiet, and told the White One of the awful bargain, signed and sealed in his own blood, from which no power, good or bad, could release him.

"When," asked he who was wise and good, "when are you to part with your soul?" Now this was one point in the bargain that despite

his cunning the Prince in his zeal and eagerness forgot to clinch. He was likely, however, to appear at any moment and claim his price.

"Tell his Majesty, when he comes," said the White One to the Human, "that he may have thy soul when the oak trees are bare, when every branch, limb, and twig is stark and naked."

"Oh! oh, no!" the Human gasped, as he realized that only a few months remained in which he could still be human. Again he pleaded with the beautiful Wise One to deliver him. But he that was wise said, "Trust me and wait."

The Black One did not demur at the stipulated time, for was not spring well on the way; he could well wait for his prize, meanwhile allowing the man to work the magic possible only to those with souls in their possession.

But the man, now that he had the knowledge and the power, could not use them, for his terror at the prospect of losing his soul took away all desire to work magic with the elemental forces and to control his fellow men. Instead he daily watched the changes in nature. As the autumn rains loosed, and the heavy winds swept, the leaves from the trees, his agony increased.

At length when the woodland floors were covered with a many-colored carpet, and the bared trees stretched gray, brown, and pinkish fingers to the wintry skies, the Prince appeared.

"Not yet! Not yet!" his victim pleaded, pointing to the dried brown leaves still clinging to the oak trees.

His majesty, looking at the little shriveled leaves trembling in every breeze, saw that they were few and growing fewer; and he went away.

So the days went by. The winter wore on. The patience of the Black One was strained to the limit. His visits were frequent, his demands insistent. But the Human, pointing to the oak trees, declared, "Not till every branch, limb, and twig is bare and naked." He that was wicked gnashed his teeth and swore that with one visit more the bargain should be consummated.

Then—then the beautiful White Ones wrought *their* magic with warm spring rains and sunshine. The trees awoke. The sap crept upward. Here and there among those brown, rustling leaves appeared tiny green ones!

The Evil One was outwitted. At last he realized that never would twig and branch of the oak tree be entirely bare and naked!

His wrath was terrible. In his rage he flew into the oak trees, clawing and twisting their branches. He bit, he scratched and tore, until every leaf was ragged, some torn even to the midrib.

And that is "the reason why" to this day many oak trees are so gnarled, twisted, and contorted as to be uncanny in appearance, and the margins of their leaves are notched and irregular in outline. Besides, if you watch closely, you will see that never have the White Ones allowed every oak tree to be bare, never, "every branch, limb, and twig stark and naked."

CHARACTER AS SHOWN BY NUMBER VIBRATION

(Continued from page 60)

can trust Michael to do his duty to his countrymen without any ulterior motive.

Have we proved that every man and woman is representel by a number?

It has probably been noticed that the big men and women before the public have master numbers which they are using. This is not because the lower numbers could not do the work. Very often they could do it equally well. But they are never animated by the strong sense of duty which rests upon the others, and if any great responsibility were placed upon them for a length of time, they would probably sink under it.

The master numbers are so called because they are, or should be, masters of material conditions, and have learned how to use the forces at their command for the benefit of the whole.

THE LOST KEYS OF MASONRY

(Continued from page 63)

on the path of personal liberation. He is now symbolized as the child with the smiling face, for with the simplicity of a child he is placing himself under the protection of his great spiritual Father, willing and glad to obey each of his God's demands. Having reached this point and having done the best which it was possible for him to do, he is in position to hope that the powers that be, moving in their mysterious manner, may find him worthy to take the second step in spiritual liberation.

(The next number in this series will be THE FELLOW CRAFT.)

Nutrition and Health

Rosicrucian Ideals

The Rosicrucian Fellowship teachings advocate a SIMPLE, HARMLESS, and a PURE LIFE. We hold that a plain vegetarian diet is most conducive to health and purity; that meat of all kinds, including fish and fowl, also alcoholic drinks, tobacco, and stimulants are injurious to health and spirituality.

As CHRISTIANS we believe it to be our duty to refrain from sacrificing the lives of the animals and birds for food, and so far as lies in our power to refrain from the use of their skins and feathers for wearing apparel. We hold that vivisection is diabolical and inhuman.

We believe in the healing power of faith and prayer, but we sometimes advise the use of material means to accelerate recovery and bring relief, and to clear the channel for the inflow of higher forces.

We endeavor at all times to live up to the golden rule, "Do unto others as you would that others should do unto you." We do not criticise, granting to others the right to heal with whatever method they may accomplish the greatest good, for we believe that there is good in all and that no school has the right to dictate to another. God alone is the judge, and the results are the witnesses.

Our motto is: A SANE MIND, A SOFT HEART, A SOUND BODY.

Spiritual Healing

EDNA D. EASTMAN

EVERYBODY AT some time in his life has felt powerful emotion. Control your emotions or you will have my experience.

My illness was the result of hate.

It had been my experience to come into contact with one fraud after another. I was defrauded in some way in every investment that I made. My home was the dearest thing on earth to me, for I am not a business woman nor do I care for the business world. Therefore when the swindlers cheated me out of my home, I began to fight. My whole mind was concentrated on making them "pay," forgetting that the cosmic law makes all evildoers pay ten times.

I knew better, but was blinded by hate. On and on I sped into one court after another. I had yet to learn that when you win in court proceedings, you lose. Finally I became sure that there was not an honest soul in California. I shook the dust off my feet and journeyed toward the East.

My husband was a physician, therefore I had the best medical aid. But all medicine seemed to make me worse; every step I took was an effort; I walked as in the fetters of a nightmare. After falling unconscious in the street, I decided to return to my old home to die; but having arrived I found I could not die—my time had not yet come.

One evening a lady called, and during the course of our conversation on esoteric teaching

she told me of a healer in an eastern city whose methods of healing were in accord with my idea of the teaching of the Christ. So I wrote, asking him to give me treatments, making no statements as to my condition, knowing full well that if he could help me he would know my trouble.

I received no reply to my letter, as he never writes letters; he also makes no charges, his work being given for the good of humanity. Three days after I had written my letter, at eight o'clock in the evening I was lying quietly on my bed, alone. I felt a presence and smelt a peculiar odor; then something gentle as a zephyr began to pass over my forehead and down the side of my cheeks. The next morning I expectorated a secretion which seemed to come from my tonsils; then my head seemed clearer.

The next evening I felt the same condition, only there seemed to be a gentle kneading of my liver as a woman might knead bread; the next morning I was very much nauseated. The third night under like conditions I felt a vibration in the region of my spleen, and on this night I am sure there were three etheric visitors in the room.

After three weeks I could walk three or four blocks. I then went East, where I took personal treatments from my healer. I had never seen him before. When I shook hands with him the first time, I smelt the same odor that I had observed when he gave me the first absent treatment.

When he gave me the first treatment in his office, I smelt another odor; it was like that of red roses. Afterward I asked him if he gave me the treatments alone. He answered, "Not always; sometimes those who are clairvoyant can see the Invisible Helpers who stand by me and help me."

My sister had insisted that I use some medicine which she had, and had put it in my bag when I left for the East. I was anxious to return to California, so decided to use some of it to expedite my cure. It threw me into such intense pain that I thought my brain would split. I tried to telephone my healer, but he was out, so I left word for him to come to me on his return. He had told me that he seldom returned to his hotel before 10 o'clock in the evening, and this was 8 o'clock. I felt that in a few more minutes I would be a gibbering idiot for the balance of my natural life, when someone seemed to say: "Why do you not call on the Invisible Helpers?" I answered: "Oh, help me if you will!"

Then in a circular direction a gentle, almost imperceptible vibration seemed to pass over the full length of my body, and in five minutes the pain had completely ceased. I was afraid to move for fear of its return. However, about 9 o'clock they brought my supper; then I pulled myself up in bed to eat, still fearful of the return of the pain.

Later in the evening while talking with the lady of the house, I felt a force coming toward me. I knew it was from my healer, so I gave up to it as one does when taking ether. I saw the lady slip from the room, and soon I was asleep. The next morning I was as well as usual.

When I told my experience to my healer, he said: "You must never take medicine when taking spiritual treatments, as they work in opposite directions."

I was soon able to return to California. At various times I have called for help from the Invisible Helpers, never in vain.

For those who do not know I will say that our evolution is being directed by the great White Brotherhood. There are seven different schools in this brotherhood. One of these is the *Order of the Rose Cross*, to which my healer belonged. It is simply esoteric Masonry, and spiritual healing is one of the most important of its activities.

KATHLEEN E. S.—VOCATIONAL

(Continued from page 79)

be followed. The opposition of Venus in the 4th house brings the element of ornamentation and also that of catering to the appetite into play. As to just what form this might take, it is difficult to say; perhaps some position in connection with trans-oceanic steamship traffic.

The square of Uranus introduces an erratic tendency, and Uranus in the 6th house indicates lack of harmony with employers. This is increased by the fact that Mars, the ruler of the 6th house, is also in that house. However, Mars has a sextile aspect of the Sun, which gives force of character and the ability to work successfully with men; therefore although the Moon in the 10th house tends to bring the native into a profession associated with women, still she will be much more successful in her relations with men and her work with them.

The Sun is placed in Libra on the cusp of the 5th house. Libra is the sign of partnerships and art, and the 5th house rules publications and educational matters; therefore she might to advantage engage in any of these.

The sextile of Mars to Mercury gives mental force and the ability to follow a mental profession. Mars square Saturn is an aspect of temper, which should be carefully watched to see that it does not turn to malice, as this would interfere seriously with professional success.

CORRESPONDENCE COURSES IN ASTROLOGY AND THE ROSICRUCIAN PHILOSOPHY

Astrology: To us astrology is a phase of religion. We teach it to others on condition that they will not prostitute it for gain. There are two courses, the Junior and the Senior.

Rosicrucian Philosophy: We have a *Preliminary Course* in this of twelve lessons, using the *Cosmo Conception* as text book. This is followed by the *Regular Student Course*, which includes a monthly lesson and letter on the practical aspects of the Philosophy.

These courses are conducted on the freewill offering plan. For admission address,
The Rosicrucian Fellowship,
Oceanside, California.

Vegetarian Menus

—BREAKFAST—

Canteloupe
Poached Egg on Toast
Hominy
Cereal Coffee or Milk

—DINNER—

Split Pea Soup
Asparagus Leaf
Baked Potatoes
Entire Wheat Bread Milk

—SUPPER—

Combination Salad
Prune Pudding
Graham Gems
Milk

Recipes

Split Pea Soup

Wash and soak over night one cup of split peas in sufficient water to cover. In the morning add more water and boil with one large sliced onion, one clove of garlic, and several stems of celery. When tender press through colander and season with salt and paprika. Add two tablespoons of browned butter and enough water to make six plates of soup. Serve with croutons.

Asparagus Loaf

Place four cups of asparagus cut into lengths of one inch in deep oiled baking dish and sprinkle with one cup of cracker crumbs. Beat two eggs and slowly add two cups of hot milk, three tablespoons of butter, and one teaspoon of salt. Pour over asparagus and bake in moderate oven. Serve with brown gravy.

Combination Salad

For one large individual salad peel and slice one-half cucumber and one young, tender carrot, turnip, and radish. Add two tablespoons of finely sliced cabbage, two sprigs each of parsley, celery, asparagus, and young green onions cut fine, one diced ripe tomato, and one hard boiled egg. Serve with mayonnaise dressing on plate garnished with lettuce leaf.

Prune Pudding

Cover the bottom of oiled baking dish with layer of entire wheat bread crumbs, then add one layer of pitted prunes which have been soaked over night. Sprinkle with cinnamon and sugar, then cover with another layer of bread crumbs. Use alternately as many layers of prunes and crumbs as required to fill the dish, finishing the top with crumbs. Cover with hot milk and bake for thirty minutes.

Graham Gems

Mix one cup each of graham and white flour with two tablespoons of sugar, one teaspoon of

salt, and two teaspoons of baking powder. Add one tablespoon of melted butter and one beaten egg, and slowly pour in one cup of milk. Have the gem pan oiled and hot; bake for twenty minutes.

THE CHILDREN OF GEMINI, 1923.

(Continued from page 77)

overcharged with ash which is sometimes caused by mincing between meals or by an excess of candy and sweets, it will do a great deal toward saving them from coughs and colds.

With Mars, Mercury, and the Sun in Gemini, which has rule over the lungs, and with Uranus in Pisces, another common sign, these children should be taught to stand erect and to breathe deeply so as to receive plenty of oxygen into the capillaries of the lungs. This will save them from much sickness.

NEW L. A. VEGETARIAN CAFETERIA

While in the city of Los Angeles recently, the Editor with a party of friends visited the *New Vegetarian Cafeteria*, which is located in the spacious dining hall of the Hotel Fremont, on the corner of Fourth and Olive Streets.

It is a real joy to sit in this large, airy dining room and eat of the well prepared food. The most fastidious appetite may find what it desires in the large variety of fruits and vegetarian foods which are served. What adds greatly to the attractiveness of this place is the cheerful kindness of its attendants, who make you feel at home and that you want to come back.

We would advise our readers in this locality to pay our friends of the *Vegetarian Cafeteria* a visit.

The Rosy Cross Healing Circle

PATIENTS' LETTERS

Baltimore, Md., April 23, 1923.

My Dear Friends:—

Words cannot express to you my gratitude for the wonderful restoration to health in such a brief time through the kindly assistance of the Invisible Helpers, who are ministering to those who suffer. My telegram had gone to Headquarters but a very short time, when to my surprise at the short time which had elapsed between sending same and your receiving it, I was relieved of the severe pain and resting comfortably. Am glad to inform you that I will not require further assistance at this time. My most gracious appreciation to the "Invisible Helpers" who so lovingly gave me their assistance on Sunday.

Yours in fellowship,

—D. M.

Los Angeles, Calif., May 4, 1923.

My very dear Friends:—

It is with a thankful heart that I am writing this to you.

A little over four weeks ago I applied to you for help. I was in a very serious condition of health, but my most alarming ailment was a very large abdominal tumor that an M. D. told me there was no help for but an operation.

The first healing meeting that you had after I applied to you was April 7th. That night I had a wonderfully restful sleep, and when I awakened in the morning, I found that the tumor had entirely disappeared!

No words can describe the great relief and happiness which came to me, and I feel that I can never fully express my appreciation to you, dear friends, and to our dear Heavenly Father for the great blessing bestowed on me.

With love and gratitude,

Always your friend.

—V. B. F.

Spokane, Wash., March 4, 1923.

Dear Friends:

The past week has been a very happy one. I am much better and have had many beautiful kindnesses shown me.

My voice is coming back and I notice a difference in the quality as I have noticed after every "regain," so to speak. Most am I happy because of being told by several of the wonderful light I have given them. In return I thank you. You have shown me the way, and I trust that it will always be so. You have helped me to help others.

God bless you,

—Miss McK.

HEALING DATES

May 4—11—19—26

June 1— 8—15—22—28

July 5—12—19—25

Healing meetings are held at Headquarters on the nights when the Moon enters Cardinal Signs in the zodiac. The hour of service is about 6:30 P. M.

If you would like to join in this work, sit down quietly when the clock in your place of residence points to the given hour, 6:30 P. M., meditate on health, and pray to the Great Physician, our Father in Heaven, for the restoration to health of all who suffer, particularly those who have applied to Headquarters for relief. At the same time visualize the Ecclesia where the thoughts of all aspirants are finally gathered by the Elder Brothers and used for the stated purpose.

THE FELLOWSHIP A WINNER AT THE FLOWER SHOW

At the annual Flower Show held in Oceanside on May 4th the Rosicrucian Fellowship won five first prizes with an exceptionally fine exhibit. We are particularly pleased at this showing, and the good will which it betokens from our friends, the people of the town near which we are located.

Stenographer Wanted at Mt. Ecclesia

We have an opening for a competent stenographer and typist. Must be at least moderately proficient in taking dictation, and must also have at least a fair knowledge of our philosophy.

Address—The Rosicrucian Fellowship.
Oceanside, California.

Echoes From Mt. Ecclesia

Students' Lesson For May

MRS. MAX HEINDEL

NOTE:—It is thought that this lesson contains much of value for the general reader, hence it is reprinted here.

WHEN THE disciples of Christ started out to carry the message which had been given to them by their divine leader, they met with many persecutions on account of false prophets who for self-aggrandizement and self-interest appointed themselves as leaders and gathered bands of deluded followers who, like the nobleman at Capernaum with the sick son, could not believe until the Christ had demonstrated by signs and wonders.

The world is passing through the same spiritual unrest that existed at the time of the advent of the great leader, the Christ, and the people are again seeking for signs and wonders. They forget the *Christ within* and are again seeking in the desert and in the mysterious places for the divinity which is knocking at their very doors. False prophets are springing up, who are claiming mysterious powers and charging high prices for initiations.

We are now entering an age when the Rosicrucian Teachings are destined to play a most prominent part, and many false prophets have gone out into the world, each claiming to be the real and only representative of the Elder Brothers. The question is often asked, "How is one to know who is a false prophet?" "*By their fruits ye shall know them.*" If a man meets you in fine apparel, living in ease and luxury while the world is suffering, if he has not yet learned compassion and is still advocating the feeding of his body on the flesh of his murdered younger brothers, if you enter his office and scent the fumes of tobacco, or if his teaching advocates the use of wine in the communion cup, using this as a means of evading the law, then you may rest assured that this man has gone out as a false prophet.

The Elder Brothers' teachings stand abso-

lutely for the simple, the harmless, and the pure life, and no one can be a true representative of them who will use meat, tobacco, liquor, or opiates of any kind.

A LETTER OF APPRECIATION

Santa Monica, Cal., April 8, 1923.

Dear Friends:

Just a few lines to thank you for your royal hospitality Easter Sunday.

If only it were possible for all your students, friends, and critics to visit your place of work and to see and feel your sincerity, the beauty of your accomplishments, the magnitude of your industries! If only they could realize what long hours a few of you labor to keep the ship running smoothly, then would they appreciate your efforts and forget their personal grievances over trifling errors and delays.

Friends, it was a pleasure, indeed, to be with you, to see your trim shrubbery, clean pruned trees, tidy grounds, and beautiful flowers. What a surprise and a joy to see a print shop so clean and light.

It was my good fortune to see your grounds and the Holy Temple from north, south, east, and west by the light of the full moon, in the rain, and in the sunshine; and the sight was wonderful at all times. The ocean, the valley, and the mountains seemed like a precious setting for a priceless gem.

The day will linger sweetly in my memory for long, and I thank God for the blessed opportunity to commune with such royal friends in such an earthly paradise.

May my joy and inspiration return to you a hundredfold.

Sincerely yours in fellowship,

—N. M. Carver.

THE NEW COVER DESIGN FOR THIS MAGAZINE

This was very kindly prepared for us and contributed by Mr. Manly P. Hall of Los Angeles, to whom much credit is due. The symbolism of this design will be described in the next issue.