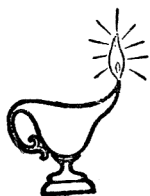


RAYS FROM THE ROSE CROSS



The Rosicrucian Fellowship Magazine



Edited by Mrs. Max Heindel

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Contents

The Concord of Learning (Poem)		The Use of Perfume	117
Charles Wharton Stork, Ph. D.	90	Evolution and the Creative Word	117
EDITORIAL DEPARTMENT—		The Dragon's Head and Part of Fortune	117
The Pan-American Conference	91	The Planet Vulcan	117
Prison Reform—A Crying Need	92	THE ASTRAL RAY—	
Cell Starvation	93	The Scientific Probabilities of the Prophecies, II—Our Wandering Pole.	118
THE MYSTIC LIGHT—		Roland D. Johnson	118
The Temple of the Wood. (Poem)		The Children of Cancer, 1923	121
Grace Evelyn Brown	94	Your Child's Horoscope:	
God's Chosen People.		Jane M. F.	122
Max Heindel	94	Stirling V. K.	122
The Spirit of El Capitan		Claude W. T. (Vocational)	123
Percy E. Naylor	96	STUDIES IN THE ROSICRUCIAN COSMO-CONCEPTION—	
The Fire-lit Face.		The Ductless Glands	
Florence Dorsey Welch	98	Kittie Skidmore Cowen	124
The Lost Keys of Masonry—The Fellow Craft.		Sweet Peace (Poem)	
Manly P. Hall	103	Cora Cochrane Graves	125
A Day in Life's School—An Allegory		CHILDREN'S DEPARTMENT—	
Corinne S. Dunklee	105	The Fairy Court—A Play	
Elementary Psychology.		Ella Van Gilder	126
Clarence H. Foster	106	I Love (Poem) Vahdah Heberton	127
To the Young God Pan (Poem)		NUTRITION AND HEALTH—	
Ion Wolfe	108	Meat and Its Effects upon the Reproduction of the Species.	
Letters from a Rosicrucian. Translated by Mrs. N. W. Caswell	109	Augusta Foss Heindel	128
The Symbolism of Our New Cover Design.		Vegetarian Menus	130
Manly P. Hall	113	Recipes	130
QUESTION DEPARTMENT—		The Rosy Cross Healing Circle:	
Egyptian Mummies	115	Patients' Letters	131
Dual Personality	115	Healing Dates	131
Union With the Holy Spirit	115	ECHOES FROM MT. ECCLESIA—	
The Russian Situation	116	Visitors and Lecturers at Headquarters.	
Stillbirth	116	John H. Landes	132
The Natal Ray and the Father Star	116		
Driving Evil Spirits into Swine	116		
The Law of Opulence	116		

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THE ROSICRUCIAN FELLOWSHIP

Oceanside, California

Printed by the Fellowship Press.

The Concord of Learning

CHARLES WHARTON STORK, PH. D.

THIS is the deepest law beneath the sun:

Knowledge and Art and Love-of-Man are one,

One voice in every man's immortal soul
To bring his passions under the control
Of the All-Soul, of which itself is part;
To make the universe as one vast heart,
Where every drop of living, quickening
blood

Streams forth impetuous in the rhythmic
flood

Of spirit music that with healing
strength

Goes on its round, till, losing force at
length,

'Tis drawn once more into the central
breast,

Perhaps to work again, perhaps to rest.

But in our deaf-eared state

Of incomplete submission

To the clear melody of fate

We mar the choir with single-voiced am-
bition,

Or, if we feel the thrill of duty's call,

We but obey

With the dull instinct of the sullen
thrall,

Singing because we must and not be-
cause we may.

How often do our lifelong efforts tend
But to a narrow end?

We do not help but for some private
reason;

We wrong a stranger to assist a friend;

We serve our country by an act of
treason

To God and all mankind,

We fools and blind!

Is there no sphere where man may meet
In union perfect and complete,

Where none is great and none is small,
But what each wins he wins for all?

Is there no tranquil trysting place
For those of different creed and race,
Where all, at one in heart and will,
Give to one aim their several skill?

Oh listen, brothers, to the vast
Deep concord borne from ages past,
The high transcendent harmony
Of Learning, Art, Humanity!
Hark to the strains which all revere,
But we more clearly, truly hear.
Hark to the tales blind Homer tells,
The rapture of the Canticles,
The wrath that rolled from Dante's
tongue,

And Shakespeare's music ever young!

Hear too the pure unsensual song
Of Science, and the mingled throng
Of noble tones from History's lyre.
Hark how the harmonies aspire
Of thunder-voiced Theology,
Of stately, calm Philosophy,
Of kindly Medicine and of Law!
The notes that once were filled with awe
Are gentle now with human love,
Not for the few that dwell above,
But for the simple common mind
That seeks and at the last shall find.

Why may not all men hear and see
That some of every land agree
To join for learning, join for art,
To strive for all, not for a part,
Of those that need in every land?
Oh sing through us, Eternal Voice,
Till all unite, till all rejoice.
Sweep down the ancient boundary lines,
Whatever limits or confines,
Till every land shall be as one
And Love and Truth prevail alone!

—From "The Phi Beta Kappa Key."

Editorial Department

Topics of the Day from the Rosicrucian Standpoint

The Pan-American Conference

IN the latter part of March this year there began in Santiago, Chile, the fifth session of the Pan-American Congress, at which representatives from all the North and South American republics were present with the exception of Mexico. This conference continued in session about six weeks. During this time much was accomplished looking toward international harmony on the Western Continent.

This conference was called by the officials of the Pan-American Union, which consists of the diplomatic representatives of the various American republics resident at Washington. The first of these conferences was held in Washington, D. C. in 1889.

An extensive program was laid down for this latest conference. Among the matters which it was hoped to promote were the limitation of naval armament; the formation of an American League of Nations; the establishment of an American Court of Justice; the discussion of the Monroe Doctrine; the adoption of measures tending to promote trade between North and South America; the establishment of uniform methods relating to education and hygiene. The first four items on the list failed to receive any definite action, it is said on account of distrust of the possible motives of the United States toward her southern neighbors, or on account of mutual distrust between the South American republics themselves.

As regards the Monroe Doctrine, of which the present year is its one hundredth anniversary, our representative, Mr. Henry P. Fletcher, told the conference that the United States could not delegate the functions of this doctrine to a Pan-American League. The South American republics, although recognizing the support and protection which the Monroe Doctrine has given them in the past, are still somewhat resentful of the paternalism involved in it, and would prefer

its functions to be transferred to a league.

The conference, however, did succeed in accomplishing constructive work in regard to the three last items on the list, namely, the establishing of closer commercial relations, and laying down the lines which educational and hygienic measures should take, the latter designed to stamp out infectious diseases of various kinds.

We believe that these Pan-American conferences and that which may come out from them are of the greatest importance, not only to the Western Hemisphere but to the whole world. The evolution of the race has to get a new start from time to time, and this it cannot do under old and crystallized conditions, such conditions as usually obtain in long settled areas. Therefore it was necessary that the New World should be left free to evolve along new lines, unhampered by the precedents and crystallized methods of the Old World. At the psychological moment the bringing forward of the Monroe Doctrine served to prevent European interference from frustrating this object.

As we are told by occultists, we are approaching the end of the present age, which will be succeeded by an age of universal brotherhood; but this cannot take place until certain pioneer work has been done, and this work must be done in what is left of the present age. Work such as has been done in the Pan-American conference is distinctly along the lines required to bring about the new era. It promotes understanding and cordiality between the various nations, and gradually eliminates suspicion of one another. When understanding and good-will have been established, then the various institutions which follow in their train may be inaugurated.

We sincerely hope that the work which has been started along this line will be continued, and that closer and closer bonds will be knit between all the countries of North and South America as time goes on.

Prison Reform--A Crying Need

THE prisons and jails of the United States, with comparatively few exceptions, are a disgrace to civilization. In the first place their sanitary conditions are frequently worthy of the Middle Ages, and their moral conditions are even worse.

Prisons are necessary and will so remain until humanity has progressed much farther in its evolution than it has at present. The legitimate object of a prison, however, should be to isolate individuals of unstable character from the rest of the community in order that they may be prevented from contaminating and injuring others, also to educate and regenerate the criminal and turn him back into society in such a condition that he can take his place in it and be a constructive force instead of a destructive one.

The criminal is in almost all cases a mentally or morally sick individual, one calling for psychic or medical treatment, and not for measures which have only punishment in view. Under the present system the idea of punishment is the prevailing one. The criminal, it is held, must be punished in order to intimidate him and others to such a degree that they will be deterred from committing future crimes.

Psychologically this is a wrong principle. When a man is mentally or morally sick, the thing to do is to give him treatment, not punishment. Modern occultism and psychology are pointing the way. They are demonstrating the power of thought and indicating methods of directing thought so as to rebuild character, and with it destiny, for "character is destiny." When the character is properly rebuilt, criminal tendencies automatically disappear.

Under prevailing conditions the vibrations of hate and anger are the ones most in evidence in the psychic atmospheres of prisons and jails. When a person is brought into such a psychic atmosphere, he is sure to be contaminated by it and his morals lowered thereby. In the coming age the prison system will be changed so that, to a large extent, hate will be eliminated from the minds of those confined within it. The deprivation of liberty is a sufficient punishment in itself without making the living conditions intolerable

or imposing various forms of cruel discipline.

The directions which prison reform must take are twofold: First, to make the sanitary and living conditions generally of such a character that they will be conducive to the physical health and well-being of the individuals confined. Second, educational methods must be introduced which will help to correct the criminal tendencies in the prisoner's character. Eventually this branch must include teaching the creative power of thought so that the prisoner may to a certain extent thus regenerate his character while he is confined. The means for self-education and improvement must also be provided through literature and instruction along practical lines. At present prisoners work at various trades, but it is seldom that they go out possessed of a skill which enables them to make their way successfully in the world, when they did not possess that skill at the time of entering. Much can be done in this direction so as to make the ex-criminal, when he emerges from prison, able to support himself, and thus do away with the temptation to revert to crime.

At the present time the prisons and jails of the country, instead of being corrective in character, are breeding places for more crime, as proved by the fact that a large percentage of those discharged return to lives of crime and become permanently hardened characters. Most of this is avoidable, and it will be the work of the coming age to change it.

The only practical method to bring about prison reform is for people in general to become interested in the subject, and the best way to become interested in prison reform is to become interested in prisoners. There are several organizations in the United States which make a specialty of helping prisoners in various ways, for example, providing them with correspondents, providing a market for various articles which they can manufacture in prison, and assisting them after they are released from prison in obtaining employment. We give below the names of several of these organizations which we can vouch for as being reliable, and we would recommend that such of our readers as are able and are altruistically inclined communicate with them with a view of doing some

practical work along one or more of the lines mentioned. These organizations are:

1. *The O. E. Library League*, 1207 Q. Street, N. W., Washington, D. C. This league makes a specialty of providing correspondents for prisoners.

2. *The Pathfinders of America*, 404 Hodges Bldg., Detroit, Michigan. This organization also provides correspondents for prisoners, and in addition gives instruction to prisoners on the power of thought and its possibilities for rebuilding their characters and destinies.

3. *The H. A. P. (Help A Prisoner) Club*, 380 Springfield Ave., Summit, New Jersey. This organization puts correspondents in touch with prisoners who have manufactured articles for sale.

4. *The Prison Association of New York*, E. 15th St., New York City. This organization devotes itself particularly to providing prisoners with work after they are released, and looking after their families during their imprisonment.

Here is a chance to do a little real humanitarian work. Can you afford to neglect it?

Cell Starvation

DID you ever suspect that you were a victim of this? As a "Topic of the Day" we believe this is one of the most important to which we could call your attention. Most people, at least after reaching middle age, suffer to a greater or lesser degree from cell starvation, and curiously enough the more they eat the more does this form of starvation appear. It is the principal, in fact the only real, cause of old age.

As Max Heindel has pointed out, most foods and all ordinary water contain a certain percentage of lime. When this is taken into the body, a certain residue is not eliminated but is deposited in the lining of the capillaries, these being the exceedingly minute blood vessels carrying arterial blood, which invest every particle of tissue in the body. They are surrounded on all sides by the tissue cells. As food is digested, it is taken in soluble form into the blood and thence distributed by way of the capillaries to all parts of the body. It soaks through the

capillaries into the surrounding tissues and is absorbed by the cells. When these capillaries become coated with lime, what is the result? Simply this, that much of the nutriment in the blood cannot find its way through them to the surrounding cells, and therefore the food supply of the latter is partially cut off and cell starvation sets in. The longer this process of lime deposit continues, the greater the obstruction to the absorption of nutriment by the cells. Then the symptoms of old age appear, and unless the process is arrested we all know the result.

What is the practical solution to this problem? We may say that it is twofold:

First, cease to eat food that contains much lime, namely ash, at least after thirty, and in general avoid the use of meat and excess of starches. Subsist largely upon fresh vegetables and fruits. If practicable drink distilled water.

Second, it has been discovered that grape juice is the greatest solvent in existence for lime in the body; but in order for this to act effectively upon the lime deposits it is necessary for it to be taken by itself and not mixed with other foods.

If you really wish to accomplish something along this line and put yourself in a way to retain your youth indefinitely, take a two days' fast to clear the system, then three days of a diet consisting solely of grape juice. Follow this for five days with a diet consisting of grape juice and buttermilk taken alternately, buttermilk being next in value to grape juice as a solvent of lime. The periods mentioned may be varied to suit individual conditions. The total period, including all the processes indicated, may extend from a few days up to two weeks, depending upon the age and condition of the individual and the degree of crystallization which may have already set in.

You can't do very much without youth and energy and strength. Why die by inches for the foolish pleasure of overeating? Why not put yourself in line for promotion into the New Age and the New Race by beginning to curb your appetite and clear your system of the death dealing substances which you have absorbed all your life?

A word to the wise is sufficient.

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

The Temple of the Wood

GRACE EVELYN BROWN

This temple of the wood is rapt and hushed,
Starlit its roof above all, pointed pines;
The swaying music of the surging sea
Drifts down these aisles that stand in
shadowy lines.

An incense of the evergreens floats slowly,
Where fireflies their swinging censers throw;
There, underneath the cool and fragrant needles,
Dead ages sleep in some dim crypt below.

And over all a silent, brooding prayer
Intones the ecstasy that earth began,
Since it first voiced the spirit of its power,
And sang it to the listening soul of man.

God's Chosen People

MAX HEINDEL

A Former Lesson to Students

WHEN WE read the history of the Hebrews as recorded in the Bible and chronicled in medieval and modern records of the various peoples inhabiting the Western world, one unescapable fact stands out with startling clearness, to wit, that they have been led into exile and slavery, hated in every country where they have been scattered, and persecuted wherever the temperament of the nations among whom the Jews dwelt would allow

them to resort to such measures. According to the Bible, esteemed the “Word of God” by the Western peoples, the Jews are “God’s chosen people” in a peculiar sense, yet among these very nations the Jews are despised and discredited. When we investigate the reason of this tragedy, two salient facts present themselves:

(1) Everywhere the Jews have proclaimed themselves God’s chosen people, destined by divine favor in time to become

masters of the world, to whom all nations will eventually have to pay homage and tribute.

(2) Their dealings with the gentiles have almost invariably been marked by such sharp practices that in the public mind Shakespeare's Shylock, exacting his "pound of flesh," agrees with the general conception of their nature.

Thus, unconsciously, there has grown up in the mind of the other nations a resentment toward the Jews' claim to be divinely favored children of God, while they class all others as stepchildren, heathen, and gentiles reserved for the day of wrath when Israel shall triumphantly rule them with a rod of iron. This resentment is accentuated by contemplation of the present day practices of the Jews.

If the Jews had backed up their claim of being divine favorites by lives of noble and lofty conduct, they would probably have inspired the admiration of many of the people among whom they have dwelt. They would have stirred some to emulation; even those who were envious of their preferment would probably have respected them. But because their high professions and their practices are so widely divergent, it is sad but not to be wondered at that they are hated and persecuted on every hand.

The student is warned not to view the above merely as a criticism of the Jews; it is wrong to expose the faults of others and to criticise them unless we have a constructive end in view. It is always so easy to see the mote in our brother's eye, but far easier to overlook the beam in our own. The reason for bringing up the subject of the Jews with their high professions and divergent practices is but to inquire if, by turning the searchlight upon the mote in their eye, we shall not find a large beam in our own? If so, we shall have accomplished something worth while and put ourselves in line to eradicate it.

So long as we live at the level of the world, doing the things others do, good, bad, and indifferent, no one takes particular notice of us; but the moment we, like the Jews, make professions to be something different, the searchlight of society at once singles us out as objects of observation to determine what ratio of agreement there is between our professions and our practices. We are watched wherever we go and what-

ever we do; hence a great responsibility rests upon us to acquit ourselves well in order that we may do credit to the teachings of our Elder Brothers and stimulate in others a desire to embrace these teachings.

Therefore let us pause and take stock of our actions and accomplishments in the past year; then let us make such resolutions as we feel will make the future more profitable from the standpoint of the soul.

In the first place let us acknowledge that we have been especially favored, far beyond our merit, by receiving the Rosicrucian teachings from our Elder Brothers. Let us hope that we have expressed our gratitude to them through all the past year, and let us at this time send them special thoughts of love and gratitude. Needless to say they do not crave our gratitude, they are beyond that; but we may make more soul growth by being grateful.

Then let us consider how we have used these precious teachings during the past year: have we dealt justly with our fellows, have we been lenient in our judgments and criticisms of others, have we striven to cultivate equipoise, and to overcome whatever may be our particular besetting sin?

What measure of success have we had? Let us hope our accomplishments have been at least moderate, for as the sincerity of the Jews' high professions have been judged by their performances, so, right or wrong, the teachings of the Elder Brothers will be rated in the community by the actions of those who profess to be their followers.

But it is a foregone conclusion that we shall have to admit at the end of our retrospection that we have fallen far short of the lofty ideals placed before us. This is always a critical point where our spiritual career is in danger of shipwreck upon the rock of faintheartedness, that is, if we are of the temperament that broods over or magnifies failure. Such an attitude of mind precipitates disaster by robbing us of the will to win; it makes us believe that there is no use in struggling, that the odds against us are too great. Excuses are found in the antagonism of friends and family to our belief, duties that take our time, etc. But, as a matter of fact, the trouble is within ourselves, and if we yield, we shall find that our friends will despise us in their

hearts even if they do not show it openly as in the case of the Jews.

Instead, so far from causing us to forsake the path of progress, our failures should act as a spur to greater efforts, and we should make our resolution with greater determination so that during the coming year we may be invincible with respect to the matter covered by it.

We all know our own particular shortcomings, "the sins that so easily beset us," and each will naturally have to formulate the proper resolutions for himself. But in carrying these resolutions into effect so that they may be productive

of soul growth and help to weave the glorious golden *wedding garment*, it will undoubtedly help us immensely to fasten our eyes and thoughts upon one who possessed the virtue we are seeking to cultivate. Such a great example we have in Christ, who "was tempted in all things like ourselves, yet without sin." Let us therefore keep Him closely before our mind's eye during the coming year, and we shall surely make great soul growth. This is also the best propaganda we can make for the Rosicrucian teachings, for by living close to them we shall surely evoke in others a desire to share in their blessings.

The Spirit of El Capitan

An Indian Legend

PERCY E. NAYLOR

THE GIRL'S heart was heavy and full of forebodings; love, love of humanity, was struggling for expression, and she knew it not. She had purposely lost her party, and stood in awe before the majestic pile of granite in Yosemite Valley known as El Capitan.

Suddenly the girl was aware that she worshiped not alone; some one was beside her. She gave the stranger a sidelong glance before she faced him.

He was tall, straight as the mountain sapling, and coppery of complexion. He was garbed in a suit of buckskin. Satisfied by her scrutiny and thinking that she might be addressing one of the guides, the girl remarked:

"Nature is the master craftsman. See what she has produced with the aid of eruption and glacier—a mountain more enduring than the pyramids."

The girl had majored in geology at college, and she was anxious to test her knowledge even on one who might not understand.

"Yes," said the Indian in accents that caused the girl to glance at him with respect, "geology has taught us much of what has gone on before. But I have a story, a legend, and it stretches back to the beginning of time. It proves that only one thing rules the universe and that is love. The pyramids were monuments to the earthly pride of earthly kings; but this pile of stone

that is so interesting to tourists and geologists is a monument to the power of love."

"Oh, how strange!" replied the girl. "Please tell me the legend. I never knew that this majestic pile of stone figured in mythology."

The Indian smiled, such a smile of spiritual understanding that the girl began to stand a little in awe of him.

In calm, measured accents the stranger commenced his legend:

"In the gray dawn of the age of man there lived on this Western Hemisphere an Indian Prophet. His name was Pa Ho.

"Pa Ho was a hero of the soul, not of earthly things, and he walked in the shadow of the protection of the Great Spirit. So great was his love for all living things that he roamed the length and breadth of the land without molestation from the beasts of the earth, air, or sea; his only protection was the spoken word. Even so, the responsibilities of the Prophet were great. He had tarried many years in other lands. Now he was returning to his people, who in his absence had not obeyed the law, therefore they were paying the penalty. At the same time loud were their calls for help.

Pa Ho was a magnificent sight as he trod the leafy trails of the forest and braved the sun of prairie and desert. He was not arrayed in skins and fine feathers like the chiefs. His straight,

slim body was bare with the exception of a loin cloth of white doeskin, and his well shaped head with its mass of thick black hair was crowned with a band of the same material. However his regal bearing and spiritual manner would have commanded attention in any attire.

"This great soul was in despair and he wondered if he were in the wrong. He seemed to be a failure when he tried to help his own people, the tribe that bore him. As long as the Prophet remained with his people and saw that they followed his instructions and kept the law of life, all was well. But when he was called to administer to other peoples, chaos seemed to reign over his own race!

"A pestilence was taking deadly toll of the Prophet's people, and great was their trouble.

"When the Prophet entered his village, all of its inhabitants crowded around him and told of their woes. Pa Ho smiled and encouraged them with words of cheer. Mothers brought their little ones for him to make whole. He cured the little ones by laying his hands on the afflicted parts, but strangely enough he seemed powerless to help the adults of the tribe. They had sowed bad seed, and the reaping was in accord with their sowing.

"In desperation the chiefs and leading men of the tribe went into council. They orated and argued with one another, quarreled, thus failing to come to an understanding.

"Pa Ho retired to a grove of redwoods and bowed his head in meditation; his soul went out in communion with the Great Spirit.

His attention was diverted by the thud of marching feet and the sound of voices raised high in supplication. Looking up, Pa Ho saw the Indian braves march past him on the way to * Pomperanug, to deposit each his piece of stone, given as an offering to the Great Spirit. As the incantation of the sorrowing tribesmen increased, they hoped to charm away the evil spirits, the supposed cause of their misfortune.

"But both the faith of the Prophet and the prayers of the tribesmen seemed to be of no avail. The Great Spirit appeared to heed them not, for the pestilence still raged, and the tribe was threatened with extermination.

Had Pa Ho lost his power, or had the Great Spirit deserted them? questioned the members of the tribe. Again the leaders of the stricken people went into council to decide what was to be done. After great deliberation the council decided that some great sacrifice must be made; since the Great Spirit was angry, it would take an offering of great worth to appease Him.

"The most important and beloved member of the tribe was Pa Ho, and it was decided with great sorrowing that he must be sacrificed.

"When the leading men and chiefs of the tribe informed Pa Ho of their decision, his eyes were deep with pity and burned bright with great purpose and spirituality; his face glowed with love, and raising his hands heavenward he cried out in a loud voice: 'No sacrifice is too great for me to make for the saving of my people. I will spend this day in fasting and in communion with the Great Spirit. Tomorrow will I go to Pomperanug and offer myself to Him as an offering to appease His wrath against His children.'

"After his time of fasting and prayer, the Prophet, looking more noble than ever before, marched with song-filled lips to the place of offering and laid himself across the sacrificial stone heap. There with upturned face that seemed to look into the abode of the Great Spirit he prayed to the Deity to accept him as a sacrifice for the shortcomings of his people.

"The Great Spirit heard the request of his loved one, for the sky blackened, the earth shook and trembled as though in great agony; the heavens rent asunder, lightning flashed and thunder rolled. When the Great Spirit had finally received the soul of Pa Ho, there stood El Capitan in the place of the sacrificial stone heap!"

The girl had listened to the narrator with enraptured senses. She felt ennobled, uplifted, and afire with the workings of love for her fellows. The spirit of El Capitan called to her, and the thought of the ancient Prophet thrilled her. She turned to question her companion, but she was alone. The spirit of El Capitan had passed on.

If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. St. John 15:6.

* *Pomperanug. The place of offering.*

The Fire-lit Face

A Memory of a Past Life

FLORENCE DORSEY WELCH

PAUL SARAN roused from his usual self-absorption to take a second look at the girl who had just been introduced by his tea hostess. Most persons did take a second look at Alma Sayles, and regretted it if there were not time for a third.

"Where—no, just a type I've run across before," Saran mused. "But different, so different—how could I forget? Not beautiful, but distinctive. Something about her—"

A group of arrivals pushed between them.

There *was* something about Alma. It lurked thoughtfully in the brown eyes even when they twinkled. It gave the odd impression that she was viewing all things quizzically against a far distant horizon. All that Alma herself knew about this difference was that it had to do with a memory.

Just a fragment of a memory, a wisp torn from the cloud of some past experience, it floated, teasing, elusive, before her normal young American mind, refusing to explain itself. For years, as long as she could recall, she had striven to drag it to light. Fun-loving romp of a child though she had been, there were times of sudden preoccupation when play was forgotten while she wrestled with the evasive mental picture, now instant clear, now blotted dim.

"What's the rest of it, mother?" she would beg. "What else happened? Don't you remember how red the sky was that night, and the gray-looking houses? The people cried and ran. Who was it that pulled me along by the wrist?"

"Child, I've told you not to begin on that again. We have never been in a fire. You have just imagined the whole thing."

"I was there! My wrist—no, it doesn't exactly hurt, but—I didn't want to go. The world was too dark—but the town was red with fire."

Other details were added from time to time.

"What made 'em wear those funny clothes? Were they in a play? When we came to the big wall, they pushed so hard in the gate, and hurt my wrist. Why did they?"

But soon the puzzled curiosity would fade from the long-lashed eyes, and Alma would be skipping and singing at her play.

As she got older, she apparently outgrew this strange notion. Apparently. She ceased to mention it, for no one believed, no one understood. She didn't understand herself. But the memory, faded and more elusive, teased her at times, seeming about to brighten into connected detail, only to dissolve into vaporous nothingness.

But these times came less and less frequently as Alma became absorbed in career seeking. Like many another in her first teens she felt the urge of self-expression. It clamored at her. She must grasp some tools of art and give to the world—what? Pictures, perhaps.

Before the end of her first year of study she had, with wise finality, given up her attempt to become a painter. Her drawing was as elemental and unimaginative as a cave man's.

Sculpture, the next venture, failed in itself, only to light her the way to the success she craved. For through it she came to the vocation that beckoned her.

When Alma Sayles was twenty-three years old, she stood alone on no insignificant peak in her chosen work, a master designer of a certain quaint type of pottery.

Paul Saran did not connect the youthful Miss Sayles just presented to him with the Alma Sayles whose work was known to all art lovers on the West Coast. And when he made an excuse to get back to her for a third look, it was not to gaze on budding celebrity, but to dally in his suave, graceful way over an attractive girl, to ferret into the depths of her eyes and mock any secret he might burrow out.

Before he could slide into a place at Alma's side, he had to shamelessly oust an adoring cub with a hoaxed up summons from his hostess.

"Are you an incarnation of the sphinx?" Saran murmured.

"Have I—oh, yes. Mrs. Stephens just introduced us—but—Mr.—" There was no confusion in her pondering.

"Saran. Paul Saran. And I feel we are destined to be friends. I never use the word lightly."

Alma laughed, and continued to study him from under her lashes. Many women had found fascination in Paul Saran's thin olive face, enigmatic dark eyes, and repressed voice. The girl beside him now felt the spell of his peculiar grace, of the magnetic eyes, of words that only the practiced, liquid voice robbed of their daring. He might easily be repulsive, yet—

A commotion of greeting drew her eyes, idly curious, to the door. A smiling warmth replaced the question in their brown depths. Saran's recognition of the change was instant. He flashed an inquiry across the room. The shade of annoyance that flitted across his smooth olive face left it mocking, amused. His voice drawled with whimsical tolerance.

I see, Miss Sayles, that however remarkable I find you, you share the general feminine weakness, rather admiration, for Hugh Strong."

"Yes. Everybody likes Hugh," Alma returned simply.

"Ah! I must make a minute study of his engaging personality. So far I have escaped the lure of it, finding him less complex than, well, any protozoa you might mention."

Alma did not hear the last words. Hugh Strong had laughingly extricated himself from the teasing group, who pretended a plot to keep him from Alma, and made directly for her.

Saran acknowledged the introduction with exaggerated formality, and bowed himself away. Alma stared after his graceful figure a second before she turned back to Hugh with the half tender smile he had come to expect.

Throughout the next morning Alma found herself thinking of Saran. He challenged her curiosity with some inexplicable hint of mystery. Who and what was he? She had meant to ask Hugh. She was frowning over this and the stubborn nose of a tall oriental looking pitcher, wondering vaguely if she would again see Saran, when he materialized.

Might he come in a moment even though she was busy? She need not stop her work. In fact, he would enjoy watching her at it.

Alma's eyes wandered over the pitcher frequently to him. Despite his conventional afternoon attire, Saran gave the impression of a slim bronze statue momentarily resting from an heroic pose. Lithe grace in repose. His half closed eyes bespoke a brilliant mind relaxed to dally with a pleasant diversion. Alma, with the feeling of being descended to, couldn't decide whether she was pleased or annoyed.

Saran had quite made up his mind about Alma Sayles. Even if she did not prove to be in herself an amusing conquest, it would be worth his trouble to annoy Hugh Strong. Hugh Strong was not the sort of man who could ever look at two women as he had looked at Alma Sayles, and Saran had a score to pay Strong, for Hugh had refused to take him seriously.

Saran was an outstanding figure to most of the strugglers in the Coast's little art world, for he was that tantalizing combination of might-be patron and ever harsh critic. When he bought, he paid in lavish figures that echoed awesomely throughout the studios for weeks. He seemed governed by no defined standard of taste, but chose arbitrarily. Contrarily, Hugh Strong decided.

"Saran buys to tease, not to please—even himself," Hugh had mumbled to a detail sheet one morning when a particularly amazing purchase was being buzzed over. "He cultivates one poor dunder to devil another, then faces about and patronizes his late protege's best hated rival. He gets his money's worth of gloating going and coming. It is as good as a game to watch him. But somebody ought to trip him up at it."

Hugh did not guess that Saran also courted to tease, but his distaste for the smooth voiced dilettante-critic did not lessen as the days went by and Alma had no time for him, Hugh. Even when Saran would abruptly cease his daily visits for an unexplained week or so, as he sometimes did, Alma would throw herself feverishly into her work, and give little heed to Hugh.

"Cheap!" Hugh characterized Saran confidentially to his T-square one savage morning. Then with his usual fairness, "There I go. Just plain jealous. I'll have to admit that he is long on looks, manner, and money. Not that Alma cares for the last, but—anything is a better catch than a scrambling architect in these build-

ingless times. But I hope she goes slow. There's a trace of selfishness, maybe cruelty, in that gentleman, or I'm losing a bet with myself."

Hugh worked restlessly, walked to the window, paced back, lighted his pipe, puffed it absently, discarded it, and went back to restless drawing. Early in the afternoon he closed his office and stalked to Alma's studio. She was aproned and working furiously. Saran had absented himself for days, it developed. Hugh, perched upon a high stool, watched her nervous sure fingers and pretty flushed face.

"Where on earth did you ever get the idea for those strange jugs?" he asked finally.

"I wonder," mused Alma. "I suppose it was a dream, but it must have been a very vivid one. The jugs were only a part of it. They seem to have tossed their valuables into them, some of them. Others, bigger ones, leaned against houses or in doorways—funny dream. Do you like them—the jugs?"

"Rather! But—Alma, can't you spare me an hour? Put on your hat and go walking with me."

"Oh, Hugh, I just can't. I'm so behind in my work."

"I see. I might have known."

He rose to go.

Alma dropped a handful of clay and went over to him. Some finality in his voice told her that he might not come again. The thought gave her the sensation of firm ground crumbling under her feet. Their's had been a sweet comradeship.

"But we are going to be as good friends as always, aren't we Hugh?" she questioned.

"Y—yes. But I will have to stay away. I'm too infernally jealous of Saran. Alma, if you would only assure me that I have even chances—any chance, by heaven, I'll put him out of the running, just because I love you so much better than he does. Tell me—"

Alma's gaze shifted. She steadied it back to Hugh's face, but her eyes dropped before his eager ones.

"I—I don't know."

"Yes, dear, you do. Don't feel badly for me. You can't help it. He is a fortunate man. But be sure of him. I mean—go slow—what a cad you must think me! Good-bye, little friend!"

The door closed softly. Alma sank on a chair and leaned her head on her stretched arms among the clay pots. She ached with sudden weariness. What a pointless thing life was! To what end did she fume and strain? Her work that had been all but sacred to her, had she not frivoleed with it like a common wanton since she met Paul Saran? Had she not tossed away her most trusted friend to hold herself out cheaply to a man who had never indicated that he wanted her? Saran had not won her with a single word of love. He had but held her piqued and quivering with cynical criticism.

Alma knew that Hugh Strong adored her, and that he waited only for somewhat of success before he spoke with his lips what his splendid gray eyes told her unhesitatingly. And he was dear, Hugh was, with his almost awkward height, his unruly light brown hair, his amazing honesty of view point. She had been quite sure she loved him. Surely she loved him still. Paul Saran's image, unsought, flashed in front of the other, his slender, lithe form scarcely taller than herself, half closed eyes that never ceased to mock, a manner baffling in its soft suavity that gave mysterious hint of unfathomed hardness, slim fingers that fascinated her. Alma's glance had rested on those fingers until Saran had developed a new vanity.

"No use," admitted the girl dully, raising her head. "I know that wherever Paul Saran beckons me, I will go. I can't love where I trust, but I *will* trust where I love. I will!"

Saran, appearing the next afternoon, found Alma starry and pink cheeked as she welcomed him. She had silenced the last whisper of misgiving and surrendered recklessly to his fascination.

"A beauty, by the gods! I never thought so before," was Saran's inward comment. His outward one, "You're not feeling very fit today, are you?"

"Oh quite fit," laughed Alma, her spirits too alive to be easily depressed.

"Don't allow me to disturb your vastly important work. But those jugs you contrive—somehow, they make me shudder."

Still bubbling, Alma reached a finished one from a long shelf that ran above her work table, and swung it to her shoulder. Saran sprang up

with an oath that surprised even himself, and stalked from the room.

In the week of days that followed, Alma's last shred of resistance broke before the cold wretchedness that claimed her.

When Saran came back, the offending jugs were out of sight. Alma was dawdling dispiritedly over an impudently modern bowl.

Again the color flamed to her cheeks. And with all the feminine art she knew, she set about to hold Paul Saran.

Strangely, her very determination to conquer enslaved her. The heavy curtain she had drawn before the shelf of Palestinian jars seemed to shut out her old independent ambition. From that time she dallied only with designs of Saran's suggesting, loyally beating back the distaste she felt for them. And there was little enough time for even this, for there must needs be spent many hours wandering through exhibits and art shops while Saran held forth with his whimsical, arbitrary opinions, which Alma accepted without quibble. Evenings usually found her listening to the rise and fall of his repressed, musical voice as he read from books of his own choosing under the soft glow of her studio lamp.

Sometimes, but seldom, Saran took her to a concert, which he invariably treated to biting ridicule if the performer was an accepted celebrity and the audience appreciative. "How the bourgeois public adores being imposed upon by charlatanism," he would murmur indulgently. And more seldom they went to the theatre.

One evening in late November they were sauntering from a second-act inspection of a play. Alma had amusedly resigned herself never to see the first and last acts, as Saran characterized beginnings and endings as usually stupid and amateurish, and on the whole unnecessary to one with real imagination, the central dramatic tangle being quite sufficient. They swung along slowly, Saran humming from a new ballet launched by the orchestra, Alma drifting in placid acquiescence to his whims. There was a plaintive monotonous note in the hummed air that swept the girl from the present into some elusive past. Saran had changed it to a familiar insistent rhythm, unconsciously. There was a hint in it of a distant wailing pipe that seemed to come out of that fading dream of her childhood.

Musing lazily over it, suddenly Alma stopped short, tensed her slender body, and raised her nostrils to the night air.

"What is it?" demanded Saran.

For once Alma dared to ignore his question. He might not have been there, so absorbed were her senses with a question of their own asking.

"Am I dreaming? Look!" Alma said more to herself than to her companion, indicating with a vague, somnolent gesture a red glow that was brightening the sky above a row of buildings in the next street.

Behind them a theatre was just disgorging. Curious ones followed Alma's gaze, then others. With the crowd impulse of city dwellers, the stream of pedestrians swerved in the direction of the fire, which was probably only a few blocks away.

"Come. Do you want to be trampled?" demanded Saran, trying to guide Alma against the torrent.

As though she did not hear him, Alma wrenched from his detaining grasp and melted into the mob.

East a block, then south again, and she found herself across from a huge dark building that was top-rimmed with leaping flames. The fire had no doubt had its undisturbed way through the upper story for some time, to burst with awful fury through the roof.

The police pushed and ordered the mob out of the danger zone. Alma, as she gave way step by step, was unaware of the jostling crowd. She saw only the reddened sky, the spitting fire angered by the first onslaught of water, the jagged line of buildings ghostly in the lurid light.

The flames seemed to burn away the cobweb curtain that had shut off the details of that haunting dream. It was clear now. Again she was a sleepy child roused by cries of terror. In sandals and scant tunic she was drawn shivering into the night. The town was lighting here and there by snakes of flame that writhed upward from half shattered houses. People swarmed wailing in the narrow streets. The ground trembled sickeningly. The walls of the house they had just left bulged and crumbled. The woman who gently clasped her small hand swayed, struck by falling debris, and fell to her knees, then raised herself with an effort and called to a youth who seemed to be plundering the ruins.

He turned servilely, but seeing the woman fallen, took on a sudden arrogance. He lounged over, heard her pleading cry cynically, stripped the bracelets from the dying arm that strove to lift the child's hand to his, caught the little wrist roughly, and joined the streams that fled towards a great wall.

The throngs pressed her almost to suffocation at the big gate. Outside, fear of the unknown dark chilled her baby heart. She lagged, and the fingers that grasped her wrist sank cruelly into the tender flesh. She whimpered and pulled at the torturing fingers with her free one. The youth laughed at this, turned to look back at the burning town, and the firelight on his face made diabolical the sneer of the degenerate mouth, the mocking eyes.

"Well! You've led me some chase with this fool thing you've done," sounded in Alma's ear, wrenching her from the unfolding vision. At the same instant a hand descended sharply on her wrist.

Alma glanced around and into Paul Saran's mocking eyes; and the firelight on his face—

"What did you mean by jerking from me and running like a gamin through the streets? A devil of a hunt I've had!" he choked angrily. "Alma! What are you staring at—"

She twisted her wrist in his steely grasp. With her other fingers she tore at his. Then she raised her throbbing arm, his hand still clinching it like a vise, and closed her teeth on the thick of his thumb.

"Good God! Why in—"

"I'm not a child now. How dared you pull me along and hurt me so that—that I have remembered it for—always? How dared you? Because you were hideously cruel then, and now—oh, I'm so tired!" The memory, or dream, whichever it was, faded, leaving the girl shaken and uncertain.

"Oh, merely tired? I'm a bit bored myself. Amateur dramatics and hysteria—rather nauseating." The old smooth tone of contempt was back in Saran's voice. "What a gentle little wife you will make some unsuspecting man!"

The implication was not lost on Alma. Saran was freeing himself from her, and with a last barb thrust of humiliation. She told herself wearily that she deserved even *his* contempt. Had she not lowered herself to a Jezebel's part these

last minutes? But a feeling of relief cuddled her like a mother's arm. Free! She was free! How he had tortured her for weeks in a hundred subtle ways! What she had taken for love on her own part was but pique, flayed pride humbly patient for the balm of an occasional approving word disdainfully tossed her. And she might have married him but for the firelight that was now graying.

"Come! Let us be moving," Saran commanded her shortly now. "I'll put you in a taxi. I find that I shall not be able to see you for some time. Busy, and all that."

He yawned behind the slim fingers that Alma had so often watched in fascination. They made her shudder now. Expressive fingers they were, indeed, hinting with sly grace at a power that Alma now recognized as hardly curbed cruelty.

With a shiver she turned away and hurried through the thinning crowd without looking back.

* * * * *

Alma was refashioning a stubborn spout of a tall jug the next afternoon when Hugh Strong came. He looked haggard, and dropped gloomily into a chair.

"It was nice of you to send for me, Alma," he managed constrainedly. "I suppose you have an announcement to make."

"I—don't know," she acknowledged, her face aglow as she bent low over her work. "That depends—if—Hugh, do you still care for me?"

"I? I care?" He was on his feet and beside her instantly.

She turned, read his earnest eyes, and laid two clay-gummed hands on his shoulders. Hugh caught her to him.

"But I thought—every one said—that you were engaged to Paul Saran," he ventured a second later, leading Alma to a chair and drawing a hassock near it for himself.

"I was. But—he hurt my wrist. You remember, Hugh, my telling you of a queer childish notion I used to have that some one had dragged me from a fire in a dream—past and hurt me? And that I had always felt somewhat indignant over it? Funny idea, eh? Well, last night—Paul Saran unwittingly hurt that wrist, and—I suppose it is only fair to let you know what kind of a wife you are getting," she twinkled up at him, "I—I bit him."

The Lost Keys of Masonry

MANLY P. HALL

III

The Fellow Craft.

NOT ONLY DOES life manifest through action on the physical plane, but coming down from above it manifests through emotion and the expressions of human sentiment. It is this phase of energy which is taken up by the student when he starts his labors in the Fellow Craft. From youth with its smiling face he passes on to the greater responsibilities of manhood.

On the second step of the temple stands a soldier dressed in shining armor, but his sword is sheathed and a book is in his hand. He is symbolical of strength, the energy of Mars, and the wonderful step in spiritual unfoldment which we know as Fellow Craft. Through each one of us there course the fiery rays of human emotion; a great seething, boiling cauldron of power lies behind each action and expression of human energy. Like spirited horses chafing at the bit, like hounds eager for the chase, the emotional powers in man cannot easily be held in check, but breaking away the walls of restraint they pour through his being in fiery, flaming expressions of dynamic energy. It is this great principle of emotion which we know as the second murderer of Hiram. It is through the perversion of human emotions that there come into the world many of its countless sorrows, which through reaction manifest as disharmony in man's mental and physical bodies.

It is a strange thing how the divine powers may become perverted until each expression and urge becomes a ruffian and a murderer. The divine compassion of the gods manifests in this world of form very differently than in the realms of light. Divine compassion is energized by the same influxes as mortal passions and the lusts of earth. The spiritual light rays of cosmos, the fire princes of the dawn, seethe and surge through unregenerated man as the impulses which he perverts into murder and hate. The

great external power of Chaos, the whirling pin-wheel spirals of never ceasing motion whose wild cadences are the music of the spheres, are energized by the same great power which man uses to destroy the highest and the best. The great mystic power that sends the planets in gigantic orbits and mystic march around the central sun, the energy which keeps each electron vibrating, spinning, and whirling, the energy which is building the temple of God as it drives the nail and saws the plank, is now a merciless slave driver which unmastered and uncurbed strikes the Compassionate One, the Christ within, and sends him reeling backward into the darkness of his prison.

Man does not listen to the little voice which speaks to him in ever loving, ever sorrowful note; that speaks of peace, the peace which comes with the constructive application of energy which he must control if he would master the powers of creation. How long will it take King Hiram of Tyre, the Fellow Craft of the Cosmic Lodge, the warrior on the second step, to teach mankind the lessons of self-mastery, which he can only do by daily depicting the miseries which are the result of unmastered appetites. The strength of man was not made to be used destructively; it was given him that he might build a temple worthy to be the dwelling place of the Great Architect of the Universe. God is glorifying Himself through the individualized portions of Himself, and is slowly teaching these individualized portions to understand and glorify the whole.

The day has come when Fellow Craftsmen must know and apply the knowledge that the lost key to their grade is the mastery of emotion, which mastery places the energy of the universe at their disposal. The only way that man can ever expect to be entrusted with great powers is by proving his ability to use them constructively and selflessly. When the Mason learns that the secret of the warrior on the second step is the proper application of the power from the dy-

namo of living fire, he has learned the secret of his craft. The seething, surging energies of Lucifer are in his hands, but before he may step onward and upward he must prove his ability to properly apply them. He must follow in the footsteps of his forefather, Tubal-cain, who with the immense strength of the War God hammered his sword into a plowshare.

Incessant watchfulness over thought, action, and desire is indispensable to those who wish to make progress in the unfolding of their own being. The Fellow Craft degree is the degree of transmutation. The Fellow Craft must use the hand that slays to lift the suffering, while the lips given to cursing must be taught to pray. The heart that hates must learn the mystery of compassion, as the result of a deeper and more perfect understanding of man's relation to his brother. The firm hand of the spirit must curb the flaming powers of emotion with the iron grip of self-mastery. In the realization and application of these principles lies the key of the Fellow Craft.

In this degree one point of the compass is taken out from under the square. The two points of the compass, of course, symbolize the heart and mind. With the expression of the higher emotions the heart point of the compass is liberated from the square, which is an instrument used to measure the block of matter and therefore symbolizes form.

A large percentage of the people of the world at the present time are passing through, spiritually, the degree of the Fellow Craft with its five senses. The sense perceptions are affected by the control of the emotional energies, therefore the development of the senses is necessary to the constructive expression of the Fellow Craft power. Man must realize that all the powers which his millions of years of evolution have earned for him have come in order that through them he may liberate more fully the prisoner within his own being; and as the Fellow Craft degree is the middle one of the three, the spiritual duty of each member is to reach the point of poise or balance, which always lies between extremes. The mastery of expression is also to be found in this degree. The keywords of the Fellow Craft may be stated to be compassion, poise, and transmutation.

In the Fellow Craft degree is concealed the

dynamo of human life. The Fellow Craft is the worker with fire, which it is his duty to transmute into light. The heart is the center of his activity, and it is while in this degree that the human side of the nature with its constructive emotions should be brought out and emphasized. But all of these expressions of the human heart must be transmuted into the emotionless compassion of the gods, who gaze down upon mankind and see that the suffering of the moment is good.

When the candidate feels that he has reached a point where he is master of these things, and is able to master every emotional current and flame in a constructive, balanced manner, when he has spiritually raised the heart sentiments of the mystic above the cube of matter, he may expect that the degree of Master Mason is not far off; he may then look forward eagerly to the time of his spiritual ordination into the higher degree. He should now study himself and realize that he cannot receive promotion into the spiritual lodge until his heart is attuned to a superior spiritual influx from the causal planes of consciousness.

The following requirements are necessary before the student can say that he is spiritually a member of the ancient and accepted rite of the Fellow Craft:

1. The mastery of temper and emotional out-breaks of all kinds, poise under trying conditions, kindness in the face of unkindness, and simplicity with its accompanying power; the possession of these shows that the seeker is worthy of being taught by a fellow craftsman.

2. The mastery of the animal energies, the curbing of passion and desire, and the control of the lower nature mark the faithful attempts on the part of the student to be worthy of the Fellow Craft.

3. The understanding and mastery of the creative forces, the consecrating of them to the unfolding of the spiritual nature, and a proper understanding of their physical application are necessary steps at this stage of the student's growth.

4. The transmutation of personal affection into impersonal compassion shows that the Fellow Craftsman truly understands his duties and is living in a way which is worthy of his order.

(Continued on page 125)

A Day in Life's School

An Allegory

CORINNE S. DUNKLEE

I

AMID THE soft dreams of early morning light *la primavera*, Springtime, clasped the earth in a close embrace, whispering deep into her heart fond words of love that re-echoed back across the land in the fragrance of flowers and the singing of birds. A young girl sat dreaming amid this beauty. Her flower-like face grew ever fairer beneath the caresses of this love time. "Springtime is over the world, and *mi primavera* is in my heart," she sang softly. "Oh bring to me that for which I wait, the miracle of miracles." The blue sky smiled in cloudless acquiescence. All nature breathed an ecstasy of fulfillment. But the great shining Presence that watched her from afar bent low his head, and a shadow brooded in his eyes.

II

The brightness of the noonday sun filled all the landscape, for Summer, *el verano*, walked in glory on the hills. Everywhere vivid blossoms lifted full-blown petals for her smiles. A woman, young and beautiful, walked these flower-scented ways, revelling in their exultant beauty. She bound her hair with flowering wreaths and in her hands she held rich blossoms—flowers whose perfumed breath whispered of power, pride, love, and all the things dear to woman's heart. The great shining Presence that ever watched from afar drew nearer, and as he did so, the flowers slipped through her fingers, one by one, though eagerly she tried to hold them.

Slowly he came closer, and she saw for the first time dark-hued clouds that gathered along the distant horizon. Shivering as some strange, indefinable premonition fell like a cloud bank on her heart, she turned with empty hands to go—and could she have seen the Silent One, she would have seen his lips moving as if in prayer.

III

Over land and sea in wistful beauty that breathes of cosmic tenderness, Autumn, *el tono*, lies brooding. Shriveled leaves, as blasted hopes, blow idly on the sands. Quick gusts of rain sweep inland like teardrops wandered from the sea. A woman wrapped in a dusky mantle is

kneeling on the shore, praying piteously for strength as the wild pain in her heart re-echoes the sob notes of the rising tide. From out the distance comes the Presence, and as he bends above her, she slowly unfastens her cloak and takes from over her heart a wilted flower. "It is all I have left to give," she murmurs brokenly. "I left everything yesterday back in the hills but my sweet dream of a personal life." Gently she kisses the petals, one by one, and then flings the little flower far out to sea. As she does this, she becomes aware of the wonderful Presence close to her. Awed by the beauty of his countenance she whispers, "I lay in dust life's glory, dead." He makes the sign of the cross above her as he replies, "And from the ground there blossoms red, Life that shall endless be." The tempest in her heart is stilled, and only the rising tide moans fitfully against the shore.

IV

The earth as a bride all robed in white rested in the arms of winter, *el invierno*, while the setting sun opened wide its floodgates of glory. Purple clouds and golden-hued, massed themselves in queer hieroglyphics against the sky. A woman stood dreaming amid the beauty of this scene. The snow was not whiter than the white peace that rested in her heart. As she stood so, the One of the shining Presence approached her. Now she saw him even from afar, and held out her hands in welcome greeting. "Why is it," she asked, "that for so long I could only sense your presence but I could not see you?" "It was because you had not suffered enough," he replied. "When you merged your personality into the Infinite for guidance, then you recognized me, for I am the Spirit of Understanding. When you found me, you learned the way to all things—compassion, sympathy, service, and a *Love* that knows not self. The price you have paid is great, but would you turn back now—is it not worth it?" The glory of the setting sun was not more beautiful than the light on her face as she replied, "I am glad that I suffered and endured to the end; it is worth all and more. My heart had

(Continued on page 127)

Elementary Psychology

Illustrated by a Series of Theorems

CLARENCE H. FOSTER

Reasons Why You Don't Point Six (Cont. from June)

7. In all unfoldment there are times when you are receiving your lessons very rapidly, and at other times you have a period of rest when you seem to be but drifting. And during the times when the lessons come most rapidly, you will often be passing through the greatest pain. Then you are again given the period of rest required by all life. One by one you receive your lessons from all angles.

8. Perhaps you are proceeding with high resolve, when circumstances in your life bring great physical or emotional pain; and for a time all progress seems lost, all interest is gone, and you find yourself on strange and treacherous paths.

9. The disturbance may manifest as—

- a. Temporal or financial misfortune.
- b. Sickness or ill-health.
- c. Intense emotional attachment to personality, money, or fame.
- d. Anger, jealousy, hurt pride, etc.
- e. Or even as an intense reaction against personal unfoldment, further understanding, or study.

10. In every case the purpose of the experience and its lesson is to cause you to disengage a bit from some point of emotional attachment. And as soon as the necessary effect is produced within you, the release from pain comes, and you have another period of work with rest from pain, until some other point of attachment needs a little disengagement.

11. At first it is almost impossible to see and understand the causes of the pain, and the deepest roots of pain absolutely cannot be dissolved by any system of philosophy on earth except an analytical understanding of the clock-work mechanisms of the *Unconscious*, together with a clear picture of the metaphysical consideration of cause and effect.

12. It will be the purpose of this series of letters to steadily dissolve and unravel this maze

before you. In the meantime in the times of darkness and pain always remember that many others have traveled the same road before you, that each pain is always followed by a compensating blessing, and that the way ultimately leads into the Land of Canaan, the Land of Milk and Honey.

Your Responsibility

It is not possible for you to acquire knowledge and inner unfoldment and understanding without assuming in direct ratio therewith an ever increasing responsibility for your motives and actions with regard to others with whom you come in contact.

Your responsibility increases in direct ratio with your knowledge.

You *absolutely cannot* evade this responsibility. And when this particular point is discussed, please bear in mind that your virtue and common morality are not immediately under consideration except where they may affect others than yourself.

But with your inner unfoldment you change your position in the scale of life and become a teacher. Your increased understanding *compels* you to do this. You may be serving in private life most unostentatiously, nevertheless you take your place among the teachers of the race.

In all personal unfoldment there comes a time when one begins to give up many of the views and conceptions of life which he has previously held with the mass.

And, too, the experiences incidental to greater understanding are often painful.

The traveler at times enters a veritable wilderness and is lost in the darkness.

Certain persons are destined to far more rapid unfoldment than others. Many will ultimately have a far deeper consciousness than others.

These few outstanding ones may be the least virtuous in the beginning. They may yet be utterly veiled in darkness and ignorance.

Yet when the time comes, they will travel far and fast on the road from "Darkness unto Light." And in this period they will pass

through great pain, and they often will feel utterly lost.

At times along the way you will meet one of these, and within you will come an unfailing and infallible intuition that, "Here is a true traveler—destined for service."

The person may know absolutely nothing of "unfoldment." Yet—until that person removes himself from your life, he is your especial pupil and your charge.

Fail to fulfill this obligation, and you will yet find yourself alone in the night with no one to turn to.

This is your first great responsibility that comes with increased knowledge and understanding: to care for the outstanding ones whom you feel are destined for true service in life; to aid in teaching them; to have patience with them; and to *care for them* if they become utterly helpless at any time.

Your attitude, beyond a special watchfulness over them, should be the same as that toward all other pupils whom you contact. We shall again discuss these points more fully in the following numbers.

The Reasons Why You Don't Point Seven

1. Previously in this series we have observed that man lives entirely in the reception and expression of ideas, or ideation.

2. It could not be otherwise, since the same truth applies to every phase of this creation. Your consciousness can conceive of nothing which is other than the expression or symbol of an idea.

3. In your daily life the ideas which you receive not only will determine your "knowledge," but will also establish your emotional phases and your tendencies in your reactions to everyday life.

4. And from the actions, interactions, and conflicts of the ideas accumulated within you will you find peace, plenty, and harmony; or disease, poverty, and turmoil.

5. The fruits of your life on earth may be measured absolutely by the ideation to which you have *given expression*. While we must receive before we can express it, nevertheless the results of your life will be determined by the ideation which you have expressed.

6. If you till the soil and bring forth grain, if you invent or build a toy, if you aid the sick to become well, if you teach a child, if you speak in terms of love or hatred, if you pet a dog, you are giving *expression* to ideation.

7. An idea is the greatest and highest gift that you can receive. It is true that many of the ideas flitting through consciousness are of little value, or even harmful, yet—you cannot think of any great or beneficent aid from man to his fellows or of any real human achievement which did not originally come from an idea in some human consciousness.

8. And yet persons will ignore the precious gems of ideation available to them every day, and then bewail the fact that their lives have been fruitless.

9. If you desire it you have access to the deepest planes of knowledge and to the highest forms of specialized ideation along any line. But, can you honestly think of any good reason why you *should* receive deeper and more valuable gems of ideation when you do not express them or pass them on?

10. The way to receive advancing ideation is to express what you do have. You can express any idea either by action, by speech, or by placing it in writing.

11. Neither the brain of man nor his desire personality can *create* an idea. You *receive* it as a gift. You receive it, originally either through the outer senses, the inner senses, or it is "dropped" into your temporal consciousness by your Supreme Self, your teacher, whose little child you are.

12. Let us imagine a mine of marvelous wonder from which come forth the precious gems of life, available to whomsoever will use them. Among the jewels are mediocre ones, but also rare and exceedingly valuable bits for which one would give a lifetime of endeavor. But imagine that the gems were heaped and piled and accumulated about the mouth of the mine until even the most precious could not be distinguished from the mass. Then picture this rare mine as choked and closed because of the accumulation about it.

Man searches widely for the wonders of the earth, but is blind to that mine of unbelievable beauty and marvel—the mine of creative and constructive ideation within each human con-

sciousness. Keep it open, use its gifts and care for it with loving tenderness. It is your highest source of aid and guidance.

In Connection With Your Teaching

Increased understanding of life should, first of all, teach you the things which you *should not do*, among which are:

- a. You should not entertain the delusion, because you "know" more than your pupil, that you are superior to him. Your ignorant pupil might easily pass you in two years' time.
- b. You should not consider yourself as one of the chosen few.
- c. You should not entertain the idea that your present knowledge is all-complete.
- d. You should not attempt to "reform" the race. *Teach the Law.*
- e. You should avoid telling a pupil what specific decisions or actions to take in his own life problems. Explain all sides of the matter as you see it, and *force* the pupil to make his own decisions.
- f. You should never seek appreciation from your pupil.
- g. You should *never* allow your pupil to become so intensely attached to you that he would suffer without you.
- h. You should never lift the temporal burdens of life from your pupil unless he be in a helpless stage. Make him stand on his own feet in everything. He will thereby develop the strength to help himself.
- i. You should never attempt to force your code of right and wrong upon your pupil. *Teach the Laws of Life.*
- j. You should never expect full repayment from your pupil for your efforts. He will serve another, and another will repay you.
- k. You should never ridicule any school of thought.

And in your teaching, you *should* endeavor to—

- a. Teach the Laws of Life in daily life as you have opportunity.
- b. Do what you can to bring understanding to the race.
- c. Meet each need according to your immediate understanding, and feel assured that your immediate consciousness will serve the part that it should, or the situation

would not have been presented to you for participation.

Reasons Why You Don't

Point Eight

1. In your early life and since, you have received instruction in the things which you should do and which you should not do. You have been taught that certain types of actions and desires are "good," and that others are "evil." Just what particular teachings you received depended upon your environment. But you were taught to distinguish between "right" and "wrong."

2. You have been able to distinguish within yourself two exactly opposed forces or lines of impulse. You have felt urges toward "right" actions and toward opposing impulses which you had been taught to class as "wrong."

3. Thus in connection with what might be termed the spiritual phase of your life, you have felt the up and down pulls in direct conflict with each other. Now turn from your spiritual life to the consideration of your daily objective activities.

(To be continued)

TO THE YOUNG GOD PAN

ION WOLFE

Pan, I have heard thee piping on the hills,
And in soft meadows where the swollen rills
of water run,
Impatient o'er the land,
Have seen thy cloven hoofprints in the sand.

Father of silent growth and hungered singing,
Coaxing into bloom the tender clinging buds of
trees,

And telling all the hiving bees
The way to swarm together in a throng;
Provoker of mad desire and sacred burning,
To instigate again the secret yearning of the
spring;

And voice to every living thing
That life is not a crying—it's a song.

Trust in the Lord with all thine heart; and
lean not unto thine own understanding. In all
thy ways acknowledge him, and he shall direct
thy paths. Prov. 3:5-6.

Letters from a Rosicrucian

Written to Karl von Eckartshausen, Munich, between 1792 and 1801

Translated from the Spanish by Mrs. N. W. Caswell.

(V—Continued from May)

THE ADEPTS

THERE IS BUT one God, one truth, one knowledge and one path thereto. To this path has been given the name of religion, and therefore there exists but one practical religion, although there are a thousand different theories. All that is needed to obtain a knowledge of God is contained in nature. Whatever truths the true religion may teach have existed since the beginning of the world and will exist after its end. Among all the nations of this planet the light has ever shone in the darkness in spite of the fact that the darkness comprehended it not. In some places this light has been very brilliant, in others less so according to the receptive faculty of the people and the purity of their will. Whenever it has found great receptivity, it has appeared with splendor, and has been perceived with a high degree of concentration according to the ability of the men perceiving it.

Truth is universal and cannot be monopolized by any man nor by any number of men; the most august mysteries of religion such as the *Trinity*, the *Fall*, or differentiation of the human monad, his redemption by love, etc. are found as much in the ancient religious systems as in the modern. The knowledge of them is the knowledge of the universe; in other words, it is the *Universal Science*, a science which is infinitely superior to all the material sciences of the earth, each one of which enters with painful detail into all the depths of existence, leaving untouched the great universal truths in which all existence is based, and even treating such knowledge with contempt because their eyes are closed to the light of spirit.

External things may be examined by external light; intellectual speculations require the light of the intelligence, but the light of spirit is indispensable for the perception of spiritual truths, and intellectual light without spiritual illumination will lead men into error. Those who desire to know spiritual truths should seek the light

within their own minds, and not hope to obtain it by any kind of forms or outer ceremonies; only when within themselves they shall have found the Christ will they be worthy of the name of Christian.

This was the practical religion, the science and the knowledge of which was known to the ancients long before the word Christian was known. *It was also the religion practiced by the primitive Christians*, who were spiritually illumined people and true followers of Christ. History shows that as the church has augmented its outward power, its inner power has diminished. No longer can the church say as in times past: "I possess neither gold nor silver;" neither can she say to the sick: "Arise and walk."

Unless new life is infused into the ancient systems, their decadence is sure. Their dissolution is particularly indicated in the prevalence of materialism, skepticism, and license. New life cannot be infused into religion by giving force to the external power and material authority of the clergy; it must be instilled into it from its own center. The central power which gives life to all things and puts all things in motion is *Love*, and only as religion is permeated with love can it be strong and enduring; a religion based on universal love of humanity contains the elements of universal religion.

True religion consists in the knowledge of God, but God can only be known by His manifestation. All nature is a manifestation of God; without doubt the highest grade of this manifestation is the divinity of man. To make all men divine is the final objective of religion, and the recognition of the Universal Divinity in all beings is the means for reaching this end. The recognition of God signifies the recognition of the universal principle of divine love. In him who fully recognizes this principle, not merely in theory but in practice, the inner senses will be opened, and his mind will be illumined by a spiritual and divine wisdom.

When all men have arrived at this state, then the divine light of the spirit will illumine the world and will be recognized in the same way

that the light of the sun is universally seen. Then knowledge will take the place of opinion, faith that of theory, and universal love will rule in place of personal love. Then will be recognized in nature and in man the majesty of the universal God and the harmony of His laws. And in the jewels which adorn the throne of the Eternal, jewels well known to the adepts, will be seen the splendor of the Light of the Spirit.

PERSONAL EXPERIENCES

There are innumerable mysteries in nature which men desire to unravel. The belief that there are certain societies in possession of definite secrets which they could, if they would, communicate to other persons who have not reached the same grade of spiritual unfoldment as that attained by the members of these societies, is an erroneous belief. The man who believes that true knowledge may be obtained by means of favors, in place of spiritual unfoldment, ceases to exert himself to succeed in his own unfoldment, and unites with secret societies and churches hoping thus to obtain what he has not earned; but always the end for such a one is disappointment.

In the summer of 1787 while sitting on one of the benches in the garden of the castle or Burg of Munich and thinking profoundly concerning the foregoing, I saw a stranger of dignified and imposing aspect, though dressed without the least pretension, walking by himself through one of the streets of the garden. There was something about him that attracted my attention; perhaps it was the supreme tranquillity of his soul which was reflected in his eyes. His hair was grey, but his look was so kindly that when he passed in front of me I instinctively raised my hand to my hat; he returned my salutation most amiably. I felt impelled to follow him and speak to him, but having not the slightest excuse for doing so, I restrained myself and he disappeared.

The following day at about the same hour I returned to the same spot, hoping again to meet the stranger. He was there, seated on a bench and reading a book; I did not venture to interrupt him. I walked about the garden for a while, and when I returned the stranger was not there. However, he had left a small book upon the bench, and I hastened to secure it, hoping to have the opportunity of returning it to him, and thereby have an occasion for becoming acquaint-

ed. I looked at the book, but I could not read it because it was written in Chaldean characters. Only one short sentence which occurred on the title page was written in Latin, and that I could read. It said:

"He that rises early in the search for wisdom will not have to go very far to find it, for he will find it seated in front of his door." The characters in which the book was written were very beautiful; they were of a very brilliant red, and the binding of the book was a magnificent azure.

The paper was of the finest, white, and seemed to emit all the colors of the rainbow, something after the manner of mother-of-pearl. An exquisite fragrance permeated each of the leaves of the book. It had a clasp of gold.

For three consecutive days I went to the place at about noon with the hope of meeting the stranger, but in vain. At last by describing him to one of the guards, I learned that he was frequently seen at four o'clock in the morning walking on the bank of the Isar, near a little cascade, at a spot called "The Prater." I went there late the following day, and was surprised to find him reading another book which looked like the one I had found. I approached him and offered to return the book, explaining how it came into my hands; but he begged me to accept it in his name and to consider it the gift of an unknown friend. I told him I could not read its contents except the first verse of the first page; to which he answered that all that the book said referred to what that sentence expressed. I then asked him to explain the contents of the book to me.

We walked for a while along the bank, and the stranger told me many important things concerning the laws of nature. He had traveled much and possessed veritable treasures of experience.

When the sun was commencing to sink he said: "I shall show you a curious thing." He then took from his pocket a tiny flask and spilled in the water a few drops of liquid that it contained; immediately the water of the river commenced to shine with all the colors of the rainbow, even to a distance of thirty feet from the shore. Some workmen drew near, admiring the phenomenon. One of them was sick and suffering from rheumatism. The stranger gave him some money and certain counsel, and told him

that if he would follow it in three days he would be well. The workman thanked him, but the stranger answered: "Thou shouldst not give thanks to me; thank the omnipotent power of good."

We entered the city, and the stranger left me after making an appointment for the following day, but without telling me his name or place of residence. I met him again the next day, and I learned from him things of such a character as were completely beyond my power of research. We spoke of the mysteries of nature, and whenever he mentioned the magnitude and grandeur of creation, he seemed to be permeated by a supernatural force.

I felt somewhat confused and humbled by his super wisdom, and I marveled at the thought of how he could have acquired such knowledge. The stranger reading my thoughts, said: "I see that you are undecided as to just how to classify me; but I assure you that I belong to no secret society, although the secrets of all such societies are well known to me. Now I have several things to do, but tomorrow I will give you more explanations."

"Have you business?" I exclaimed; "do you discharge some public office?"

"My dear friend," answered the stranger, "he who is good always finds something with which to occupy himself, and to do good is the highest employment in which man can engage or to which he can aspire." With this he left me, and I saw him no more for four days; but on the fifth he called my name at four in the morning at the window of my room and invited me to take a walk with him. I arose, dressed, and we went out. He then told me some things concerning his past life; among others, that when he was twenty-five years old, he had worked with a wise stranger who had taught him many things and had entrusted a manuscript to him which contained notable teachings. This manuscript the stranger showed me, and we read it together. The following are some extracts from it:

"As the image of an object may be seen in the water, in the same manner the hearts of men may be seen by the wise.

"One of the Brothers taught me the path to the mysteries of nature, but the illusions which float along the sides of the road took my attention for a long time, during which I made no

progress. At last I was convinced of the uselessness of such illusions, and I opened my heart anew to the warm rays of life dispensed by divine love from the great spiritual sun. Then it was that I recognized the truth that divine wisdom is a possession greater than all else; that what men call knowledge is nothing, and that man is nothing unless he becomes an instrument of divine wisdom.

"Divine wisdom is unknown among the so-called wise of the world; but there are persons in existence who know it. There are vast expanses of country in which the wise live and that also constitute the residence of the sons of error, but until men have accustomed their eyes to the radiance of divine light, they will not discover the region in which the wise live. In their country is where the temple of wisdom exists. In this there is an inscription which says: 'This temple is sacred to the contemplation of the divine manifestations of God in nature.' Without truth there is no wisdom, neither truth without kindliness. Kindness is encountered rarely in the world, and for this reason the truths called the wisdom of the world are frequently no more than folly.

"We are free from prejudice and with open arms receive each one who comes to us bearing within himself the seal of divinity. We ask no one whether he is Christian, pagan, or Jew; all that we require of a man is that he remain faithful to humanity. Love is the bond of union between us, and our work is for the good of humanity. By our works we know one another, and he that enjoys the highest wisdom is the one who obtains the highest grade. No man can receive more than he merits. Divine love and knowledge give to each in proportion to his capacity for loving and knowing. The Brotherhood of the wise is a union for all eternity, and the light of the Son of Eternal Truth illumines their temple. The rays of the sun heat the crystal which they permeate; if the crystal is separated from the sun's heat, it grows cold. In the same manner the mind of man permeated by divine love obtains wisdom; but apart from the truth, wisdom vanishes.

"Millions of human beings live in darkness, but the number of the wise is very few. The latter live in different parts of the world, at great distances from one another, but neverthe-

less are inseparably united in spirit. They speak different languages, but each understands the other's because the language of the wise is spiritual. They are the ones who oppose darkness.

"Seek not thou the light in the darkness, neither wisdom in the hearts of evildoers; if thou drawest near to the true light, thou wilt know it, because it will enlighten thy soul."

These notes are some extracts from the manuscript, which contained much information concerning the Brothers of the Cross and the Rose of Gold. I am not permitted to tell all that I learned from this manuscript; but in recapitulation of it I gathered that the true Rosierucians are an entirely spiritual society, and that they have absolutely nothing to do with any of the exoteric secret societies known in the world. The truth is, they can hardly be considered as constituting a society in the accepted sense of the word, for they do not constitute an organized corporation, they have no laws, no rules, no ceremonies, no offices, no meetings, and none of the many forms which constitute the life of secret societies. It is the obtaining of a certain grade of wisdom which makes a man a Rosierucian, and he that attains to that wisdom is initiated already. He is then a Rosierucian, because he comprehends practically the mystery of the Rose and of the Cross. This mystery refers to the law of evolution of life, the practical knowledge of which cannot be accomplished through speculative or intellectual theories.

It is useless to meditate on mystical questions beyond our mental horizon; it is useless to try to penetrate into the spiritual mysteries before we have spiritualized ourselves. Practical knowledge presupposes practice, and can be acquired only by practice. In order to obtain spiritual power, it is necessary to practice the spiritual virtues of faith, hope, and charity; the only manner of becoming a sage is to comply during life with the duties of one. To love God in all humanity, fulfilling all duties, constitutes the supreme human wisdom, and only from this can spring forth the divine wisdom. According as love and intelligence increase in men, the force of spiritual power elevates their hearts, their strength increases, and their mental horizons are broadened. Slowly and almost imperceptibly the inner senses are opened, and they go on acquiring greater receptive capacity. Each step

toward the heights gives vision of a vaster country.

Deserving of pity are those sects and societies which try to obtain knowledge of spiritual truths through philosophical speculation without the practice of truth. Futile are ceremonies if celebrated outwardly only, without comprehension of their hidden meaning. An external ceremony has no significance whatever unless it be the expression of an inner process that is taking place in the soul. If this is not present, the ceremony is but an illusion and a sham. If the inner process is verified, the meaning of the outer symbol will be easily understood. The fact that the meaning of the symbols is not understood and that they have been converted into a cause for disputes and difference of opinion between the different sects, shows the loss of inner power and that all such sects possess only the dead outer form.

Christ, the Universal Light of the manifested Logos, the Life and Truth, is in every part of the world and cannot be inclosed in either a church or secret society. His church is the universe and His altar the heart of each human being into which His light is admitted. The true follower of Christ knows no self nor any selfish desire. He is not concerned as to the well-being of more churches, but for that one which is sufficiently broad to contain all of humanity without taking into account either differences or opinions. He cares little for personal salvation, and much less for obtaining it at the cost of another person. Sinking himself in immortal love, he knows that he is already immortal in that principle. Knowing that his individual ego has its roots in the eternal consciousness of God, he gives little thought to that personal self which is no more than an illusion resulting from the contact of the eternal spirit with matter.

The true follower of the light possesses no will, thought, or desire except to know what the Universal Spirit wishes, thinks, or wills by means of him. To put oneself in a receptive attitude to the divine light, to execute what its will indicates, and to convert oneself thus into an instrument through which God may manifest his divine power upon the earth is the one method to obtain spiritual knowledge and to convert oneself into a Brother of the Cross and of the Rose of Gold.

(To be concluded.)

The Symbology of Our New Cover Design

MANLY P. HALL (*The Designer*)

THE NEW cover design of this magazine involves certain symbology which may be described as follows: The design as a whole represents a shrine, and is consequently symbolical of the human body, which is being perfected into a living altar wherein the spirit shall be enshrined. Our daily lives are building this shrine, but never until our bodies are prepared to receive it and are glorious enough to do it justice will the spirit of light descend upon our altars. The two pillars represent the positive and negative expressions of life supporting the entablature, which represents spirit, for the spiritual consciousness of man depends for its expression and its elevation upon both the positive and negative elements of nature.

Straight lines are always symbolical of God, the Father, and Jehovah, the Holy Spirit, which are both masculine principles, while curved lines symbolize the female principle, consequently the Christ, who while represented as male is without question the spiritual feminine. Therefore the two pillars of the Father and the Holy Spirit are united by the arch of the Christ, whose symbol is the sun in Leo as shown by the key-stone of the arch. It is the sun ray which, absorbed by matter, dies that the life latent in the earth may be liberated.

The two pillars also symbolize the heart and mind united by the Christ illumination. With their ornaments they are likewise symbolical of the pituitary body and the pineal gland, while in the third ventricle represented by the alcove below, the star of Bethlehem, the Christ in man, is born of the union of Joseph and Mary, the two pillars of the temple.

At the top of each pillar is the sign of Aquarius. Through one pillar Saturn rules Aquarius, while through the other pillar Uranus rules it.

In the center is the Rosicrucian emblem consisting of the Cross, the Wreath of Roses, and the Five-pointed Star.

The cross represents the four fixed signs: the lion, the bull, the man, and the eagle; also the

beasts of Ezekiel and the cherubim of Genesis. The cross is symbolical of matter and material form which constitute the divine cross carried by the spirit. The twelve half-circles at the ends of the arms of the cross represent the twelve primal elements, the twelve hierarchies, the twelve mystery schools, the twelve signs of the zodiac, the twelve jewels of the high priest's breastplate, the twelve prophets, the twelve patriarchs, the twelve apostles, the twelve commandments (ten of the Old and two of the New), and the twelve initiations. The four limbs of the cross again symbolize the four elements known as fire, earth, air, and water; also hydrogen, nitrogen, oxygen, and carbon; also the four vehicles of man, the mental, the emotional, the vital, and the physical; also the four orders of creatures who are now laboring in their unfoldment; also the four dimensions of spiritual consciousness. In alchemy they represent salt, sulphur, mercury, and azoth, said to be the basis of the philosopher's stone.

The letters C R C upon the three upper limbs of the cross stand for the name of Christian Rose Cross and also for Charity, Righteousness, and Compassion, the keynotes of Christianity.

The seven roses upon the cross are very important; they represent the seven vowels which animate the unspeakable consonants, also the seven musical notes. They are the seven churches of Asia, the seven vials, the seven trumpets, the seven days of creation, the seven Elohim, the seven colors, the seven spirits of the dawn; they also represent the seven blossoms or centers of spiritual consciousness in man, the seven spirits before the throne, the seven lesser mystery schools, the seven world religions, and the seven great Initiates. They represent the seven fundamental laws of nature as they are taught in the Rosicrucian philosophy; they also symbolize the seven years of each septenary period of life, the seven globes of our earth chain, and the seven rounds of these globes, all of which globes are contained within our physical body; they sym-

bolize the seven root races of mankind unfolding upon the cross of experience, and the seven sub-races of each of the root races. They are also symbolical of the seven senses when unfolded, and the seven liberal arts and sciences known so well to Masons; also the seven stars of the plough now called the Big Dipper, which was worshiped by the ancients; they also represent the seven basic metals. They are the seven days of the week sacred to the seven religions of the world; also the seven ductless glands.

The star represents man with arms outstretched and feet apart. With one point upward it symbolizes mentality raised out of the four points of matter. This star is also symbolical of the soul body which shines out in those who have placed the wreath of roses over the cross of matter by liberating the life centers from form. Each one of the points has thirteen rays, which represent the Master and His twelve disciples.

At the right is a burning lamp and above it the sacred spear. These represent the positive or mental path of initiation. The lamp is symbolical of the human mind, and the flame is the tiny fire that burns at the upper end of the spinal column fed by the transmuted life essences. This is the lamp of the Rosicrucian, which burns as long as there is fuel for it, which fuel comes to those who live the regenerate life. The sacred spear is symbolical of light, for wherever it is found it disperses the demons of darkness. It is the sacred weapon with which the centurion pierced the side of Jesus to liberate the Christ. Each of us must pierce the body of matter with the spear of life and light to liberate the spark of divinity, and this process represents the path of flame—the way of reason, logic, and philosophy.

On the left-hand side is the Holy Grail Cup, from which are rising flames seeking to purify the heart floating in their midst. This represents the opposite path to that of the burning lamp, for this is the way of the mystic, while the other is the path of the occultist. With love and intuition this path leads to the Lords of Compassion, while that of the blazing lamp leads to the Lords of Reason.

The Grail Cup represents the heart path and the purification by fire; it is passive while the spear is active. In the grail cup of our living

bodies are concealed the waters of eternal life, but few there are who can draw them, because the well is deep. The flames are the flames of suffering and experience which burn away the dross and oftentimes scorch the heart. Nothing can be liberated from the human heart until it is broken. The jewel in the front of the Cup represents the ruby-diamond of the philosopher, while the two handles are love and charity; its three feet are the threefold spirit of God, the divine Foundation. The lamp has but one handle, that of reason.

These two opposites are united at the veil of the temple; they are united by the arched bow of the Christ. It is the union of these two, the heart and the mind, which is in truth the Chemical Marriage of Christian Rose Cross. Let it be known now that you and I are each Father C. R. C. wandering in search of light and truth, and our spiritual consciousness is buried in the hidden room as was his. Christian Rose Cross is the spirit of man.

The two roses in the pedestals below are ancient Rosicrucian symbols and the seal of the Brothers of the Rose Cross, as has always been known to the ancients. In the blossoming forth of the Rosicrucian rose there is symbolized in its unfolding petals the liberation of the consciousness of man. As in the heart of the flower the golden pollen is concealed, so as the last petal of human consciousness is unfolded, the gold of the philosopher is revealed in its center.

The little tablet beneath "Contents" is made to represent an ancient scroll, and is symbolical of the way in which the seed atoms of the body roll up in scroll-like fashion the records of daily actions, to be unrolled backwards during the post-mortem retrospection.

There is a great deal more that could be said concerning these symbols, but each individual should reason out for himself what they mean to him. The entire figure represents nothing more nor less than the human body, the living temple of the living God, which the Rosicrucians have called the microcosm. But as man was made in the image of his God, it is also symbolical of the macrocosm or the great world ruled over by God and His seven Sons.

It was in this way, by symbology, that all of the ancient Rosicrucian doctrines were given to the

(Continued on page 130)

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.

Egyptian Mummies

QUESTION:

If the Ego cannot progress until the dense body is disintegrated, what is the result of embalming the bodies as was done in the case of the Egyptian mummies? Is King Tutankhamen still earthbound as the result of his body having been made into a mummy, and does he resent the disturbance of his tomb? Should mummies be cremated?

ANSWER:

It is perfectly true that the Ego cannot permanently leave its body until it has been disintegrated. The ancient Egyptian custom of mummifying the bodies was probably done with this exact idea in mind, namely, to prevent the Ego from progressing into realms which it did not desire to enter, presumably the purgatorial regions, which we are told by Max Heindel were in a much worse condition previous to the advent of Christ than they are at present. It is probably true that the Egos of these mummies are still earthbound. It is also quite likely that they do resent the disturbance of their tombs, unless they have progressed to the point where they realize the mistake that they made in the beginning. We are told that the ancient Egyptians were masters of magic, and that in some cases the tombs of the kings were protected by fire elementals, which were left on guard to prevent their molestation. There have been instances where it is said serious damage and even death were inflicted by these elementals upon those who attempted to disturb the mummy. It would undoubtedly be better for all concerned if the mummies could be burned instead of placing them in glass cases in museums.

DUAL PERSONALITY

QUESTION:

What is a split in the personality?

ANSWER:

A split in the personality, or that which we

speak of as a dual personality, may occur in two different ways. The more common method is that the personality is overshadowed by some entity on the inner planes, which may be a person who has previously passed out. If the person who is still in the flesh is possessed of a negative mentality, the outside entity may gain considerable control over him so as to manifest its own personality through the physical organism of the living person. This process may not be continuous; thus the person may exhibit at various times two distinct personalities.

The other mode under which a dual personality may manifest itself consists in the higher self gaining the ascendancy over the lower to such a degree that it transmutes the lower personality and transcends it. It is then able to manifest much of itself, and appears in the form of a highly spiritualized personality. The higher self may not be in complete control at all times, and thus the two aspects of the personality may alternately exhibit themselves.

UNION WITH THE HOLY SPIRIT

QUESTION:

How in these modern days does one receive the Holy Ghost?

ANSWER:

Receiving the Holy Ghost, or gaining union with the Holy Spirit, represents a very advanced stage of evolution, and one which is not attained until many initiations have been received. Gaining union with the Holy Ghost, that is, Jehovah, gives the ability to speak all languages, since Jehovah is the Lord of the Race Spirits, the authors of the race languages. In St. Paul's day the Holy Ghost was received by the "laying on of hands." This is merely saying that those who thus received the Holy Ghost had arrived at the point where they were eligible for the necessary initiation into the Mysteries, and they thereby received the Holy Ghost together with the powers which it conferred. The conditions today are exactly the same as they were in the

past, but now as then few are reaching the point where they are ready for this sublime experience.

THE RUSSIAN SITUATION

QUESTION:

What do you think will be the end of the Russian affairs?

ANSWER:

Russia at the present time is undergoing a violent reaction from the centuries of tyranny to which the Russian people have been subjected by their former ruler. This reaction is taking the form of a desire to overthrow all government, and at the present time particularly all ecclesiastical government. However, we believe this is only a temporary phenomenon. Occult prophecies point out that Russia is destined to come into her own, within a few hundred years at least, and for a certain period will be the foremost race of the world. She is undergoing the travail preparatory to entering this new epoch.

STILLBIRTH

QUESTION:

What is the reason for a child being stillborn?

ANSWER:

The only reason is that it is the destiny of a particular Ego to undergo this rather painful or undesirable experience, and it is the destiny of the parents to go through the experience of having a child which does not live. The past lives of the various Egos involved will always give the answer in any particular case, and show how certain forces were set into operation which could only find their expression or their release through this method.

THE NATAL RAY AND THE FATHER STAR

QUESTION:

What is the difference between the ray under which a person is born and the spiritual ray from which he originally came? How may we become conscious of the ray to which we belong?

ANSWER:

Every Ego, that is every Virgin Spirit, started its evolution under the ray of what is known as its Father Star, that is, the ray of one of the Seven Spirits before the Throne, and all its evolution is conducted along or under that spiritual ray.

Astrologically, a person is said to be born under a certain sign, namely the sign on the ascendant, and in a certain sign, namely the sign containing the sun. The astrological rays, however, haven't necessarily any connection with the ray of the Father Star. When we progress far enough in our evolution to take certain initiations, then we shall become conscious of our Father Star and know under which ray our evolution is progressing.

DRIVING EVIL SPIRITS INTO SWINE

QUESTION:

Why did Jesus drive the evil spirits into the swine?

ANSWER:

An obsessing entity may be forced to relinquish a hold upon a person more easily if another vehicle is provided for it. Perhaps this was the reason. Thus, as the swine were convenient at the time, they may have been utilized for the purpose.

THE LAW OF OPULENCE

QUESTION:

Is it legitimate to use the law of opulence for material success, and is it right to ask the Infinite to bring us a specific material possession or object?

ANSWER:

It is always legitimate to work in harmony with the law of opulence, that is, to make our thoughts so positive, optimistic, and constructive that they naturally create good on the invisible planes, which materializes in the form of prosperous material conditions. We know that nothing exists on the material plane until its archetype has been created upon the mental plane; therefore if we wish to possess a certain material object, we know that we must create its mental archetype at some time, either consciously or unconsciously. Therefore it is perfectly right to hold in mind the conditions by which we wish to be surrounded, and also to ask the Infinite Powers to provide them when it is right for us to have them. We believe that it is not right to demand from Deity that any particular material condition should materialize for us at any particular time, because we thus set aside the Law

of Cause and Effect and thereby put ourselves in the role of a "cosmic highway robber." We should go ahead and create the things we want on all planes as fast as we are able to, but leave the materialization of those yet on the inner planes to the Agents of Destiny, who possess wisdom far in excess of ours.

THE USE OF PERFUME

QUESTION:

Can elementals influence a person through the use of perfume, and should the use of it be discontinued?

ANSWER:

Perfume is in a different class from incense or any form of smoke or gas. We know that in the case of burning incense, elementals are inhaled with it, and thus are able to exert an influence upon the person who inhales them. Perfume, on the other hand, is not a gas, merely consisting of minute particles thrown off from the substance in question. These particles do not easily serve as a vehicle for elementals, although it is quite possible that they might in case the perfume were very strong. There is no objection to perfumes obtained from flowers. Perfumes obtained from animals, such as musk, are objectionable in that they of course involve the killing of the animal in the first place, and they also act to some extent as a vehicle for the animal desires. The desire for manufactured perfumes may be said to be a mild form of sensuality, and therefore not to be encouraged.

EVOLUTION AND THE CREATIVE WORD

QUESTION:

What are the respective functions of the Creative Word and the various processes which we know under the name of evolution? Is sin responsible for the fact that man is not able to use the Creative Word at present?

ANSWER:

As explained on page 375 of the "*Cosmo-Conception*," the Creative Word is the second aspect of the Supreme Being. It is the power or force which in the beginning spoke the primordial cosmic root substance into the matter of the different worlds with their myriads of forms. This was a work which had to be performed before evolution could start. Evolution, on the other

hand, represents the processes by which life expresses itself in ever more and more perfect forms, learning something from each form through which it manifests. The ultimate result of this will be the creation of vehicles for the spirit which are relatively perfect, and through which the spirit can express all its potentialities. We are told that when man progresses sufficiently far in his evolution, he will be able to use the Creative Word and also speak forms into existence.

In earlier epochs when man was still in close touch with the spiritual worlds, he was able to use the Creative Word; but he lost the power temporarily through sin instigated by the Lucifer Spirits, namely, the abuse of the creative force.

THE DRAGON'S HEAD AND PART OF FORTUNE

QUESTION:

What astrological significance have the Dragon's Head and the Part of Fortune in astrology? Why are the lunar nodes omitted in the Fellowship ephemeris?

ANSWER:

The Dragon's Head has an influence similar to that of Jupiter, only weaker; the Dragon's Tail, similar to that of Saturn, but weaker. The part of Fortune was used by the old astrologers, but is of very problematical value and is not much considered at present. The lunar nodes are the same thing as the Dragon's Head and Tail. The former of these is given in the Fellowship ephemeris, and the Dragon's Tail is always exactly 180 degrees from the Head.

THE PLANET VULCAN

QUESTION:

Is there such a planet as Vulcan, and if so what is its influence?

ANSWER:

Mr. Heindel has stated in his literature that there is a planet Vulcan not yet discovered by the astronomers, and that its orbit lies within that of Mercury. This is a highly spiritual planet, and its influence upon the human race will be of a highly spiritual character when the race progresses to such a point that it can respond to its vibrations.



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 is *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

2--Our Wandering Pole

ROLAND D. JOHNSON

PROPHECIES ABOUT the behavior of the earth's poles are not as numerous as are the references in occult records to their past performances, yet the pole is such an important feature of this earth that any statement of the occultist concerning it merits serious consideration and scientific confirmation.

In the commentaries of that ancient book, the "*Stanzas of Dzyan*," we find this unmistakable allegory:

"The axle of the Wheel tilted. The Sun and Moon shone no longer over the heads of that portion of the *Sweat Born*; people knew snow, ice, and frost; and men, plants, and animals were dwarfed in their growth. Those that did not perish remained as *half-grown babes in size and intellect*. * This was the third pralaya of the races."

In Ch. 64, Sec. 11, of the *Book of Enoch*, the great inclination of the earth is spoken of.

What do such suggestions as these mean? In order to understand the significance of them, it is necessary to consider for a moment the form of the earth and its motion.

The earth obeys certain laws of motion, which were formulated by Newton and Kepler, in that it revolves in an elliptical orbit around the sun in such a manner that it moves fastest when nearest the sun. It is known that because of the physical condition of the earth and because of its diurnal rotation, its form is that of an oblate spheroid. That is, it is slightly flattened at the poles and bulged at the equator. In gen-

* Compare the Eskimos with the majority of the earth's peoples.

eral, the earth in its revolution around the sun keeps its axis parallel to itself, so that the plane of the earth's equator intersects the plane of its orbit (the ecliptic) at an angle of twenty-three and one-half degrees, and so that for long periods of time the line of the earth's axis produced points very nearly to a certain star, now Polaris. Nevertheless the sun and the moon exert a gravitational pull on the earth's equatorial bulge, which tends to draw the plane of the equator into the plane of the ecliptic.

The earth's rotation causes it to resist this force in such a manner that the earth slowly "wobbles;" that is, the line of its axis produced sweeps out a cone in space once in about 25,800 years. This number is significant to the occultist. This is the reason for the precession of the equinoxes, which causes the equinox to move westward on the ecliptic at a rate of about 50.2 seconds per year, so that the year as reckoned by the equinoxes or the solstices is about 20 minutes shorter than the year reckoned with reference to the constellations.

The earth's motion and its polar inclination are the causes of the seasons, and hence of the climate of any region under consideration. Thus it appears that climate cannot be widely changed unless the inclination is changed, the distance from the sun is altered, or the position of the pole is altered. The latter of these three possibilities involves readjustments of more than climate.

From what is now known of astro-physical science, the inclination of the earth's axis and the precession of the equinoxes will continue as at present unless either the sun or the moon or both cease to attract the earth's equatorial bulge more than they do the rest of the earth (due to its nearer proximity to them.) Neither body can, as far as is known, cease to exert gravitational forces as long as it endures. The extinction of the sun is highly improbable, but the possibility of the disintegration of the moon has been discussed in the first of these articles. Of course, if the moon ceased to exist and its matter were dispelled into space or precipitated upon the earth, the inclination of the earth's axis would be changed, and the duration of the day would be increased. These results might be modified if another body came into the solar system to replace the moon.

As far as we now know, no planet has changed its distance from the sun within human history, and our knowledge of the heavenly bodies leads us to think that their distances from the sun have been preserved without change since the solar system first took shape. The revolution of the Line of Apsides (the major axis of the earth's orbit) in a period of 108,000 years, together with the precession of the equinoxes, causes the winters to fall alternately in perihelion and aphelion. But the change in distance from the sun due to the eccentricity of the orbit of a planet is a regular occurrence which may be predicted accurately; this in our case, and within exoteric history at least, has not substantially affected our climate.

If the position of the poles has ever changed or ever will change, such a change must either be the result of some unusual disturbance of the forces acting upon the earth, or the result of some motion of the earth which has defied detection by modern science. But to say that a thing defies detection by modern science does not infer the nonexistence of that thing, but rather the limitations of human science at the present time. The planet Neptune defied detection for many years, until men understood sufficiently the motions of the planets and had invented a telescope powerful enough to bring it into view. Again, the famous general problem in astro-physics is as soluble as the general problem of two bodies, but the former, as the late Professor Young of Princeton University said, remains unsolved because "our present resources of calculation are inadequate."

The facts about a change in the past position of the pole seem to have eluded the scientists more than they have the occultists, nevertheless the scientists admit the possibility of such change. A quotation from the late Ralph Stockman Tarr's "*College Physiography*" will indicate how closely a sober and materialistic scientist may draw to what the occultists tell us is the truth:

"It has been suggested, always with extreme caution, that there may have been a change in the axis of the earth. There is no known cause for a change in the earth's axis of rotation, and scientific men have naturally looked askance at this hypothesis because it makes appeal to an unknown cause. It is, therefore, with grave doubt and with due caution that it is brought forward

here. If a cause for such a change were found, an hypothesis for the diastrophic and volcanic phenomena of the earth could be formulated which would have a high degree of merit; by it, also, other puzzling phenomena would find explanation. There may be hope that such a cause will be found, now that it is known that there is actually a variation of the earth's axis, though it is of small amount." *

Professor Tarr goes on to state some of the puzzling phenomena which would find explanation in such a motion of the pole. Among them he lists the glaciations, upheavals, and depressions of large land areas, periods of great volcanic activity and mountain building, folding and faulting of the earth's crust, and changes in climate outside of glaciated regions.

If the position of the pole were altered, the direction of the meridians and parallels of latitude would change, and since climate is largely a function of latitude (modified by altitude,) the climate of various regions would be altered correspondingly. For example, if the north pole were to shift so that it should occupy a position midway in the triangle formed by Spitzbergen, Nova Zembla, and Franz-Josef Land, the equator would pass close to the Hawaiian Islands, and the climate of Southern California would become warmer, while some parts of northern Europe might be glaciated.

Perhaps more profound would be the physiological changes. Since, as was said, the earth has an oblate spheroidal form, a change in the position of its axis would result in a change in the position of its polar flattening and its equatorial bulge. Such readjustments of the earth's crust would of necessity produce great earthquakes and upheavals, for the difference in the polar and equatorial diameters is about 27 miles.

Even if permanent submergences of large areas did not result, there is no question that since water can more quickly respond than land to forces acting upon the earth (note our oceanic tides and our almost imperceptible land tides,) there would be a rush of water to the new equatorial regions. The earth always tends to keep its waters in a state of equilibrium. Thus

we see that there would of necessity be at least a temporary submergence of lowlands at the new equator.

As to conclusions to be derived, H. P. Blavatsky wrote in "*The Secret Doctrine*," when speaking of the commentary on the "*Stanzas of Dzyan*," that, "if the observer is gifted with the faintest intuition, then will he find how the weal and woe of nations are intimately connected with the beginning and close of this sidereal cycle (25,800 years)." Further she said: "Every sidereal year (25,800 solar years) the tropics recede from the pole *four degrees* in each revolution from the equinoctial points, as the equator rounds through the zodiacal constellations." The astronomer or other scientist may utterly reject astrology, and still he cannot deny the intimate relation between the Clock of the Heavens and the human race.

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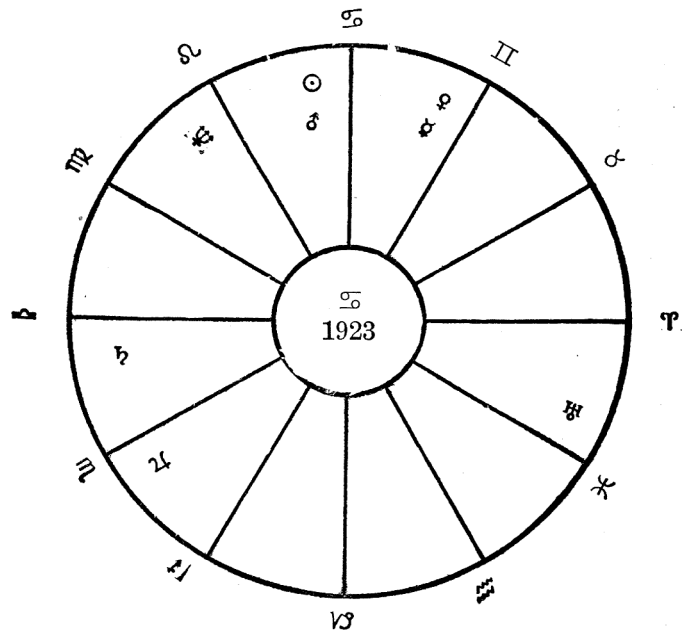
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* Not more than 20 feet in any direction from its mean in a year as at present observed.

The Children of Cancer, 1923

Born between June 22nd and July 23rd, 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 general characteristics of Cancer are similar to those of the crab. Cancer people have a heavy walk and are apt to want to draw into their shell, being supersensitive and allowing their feelings to be hurt at the slightest provocation. The body of the Cancer person is very sensitive to impressions from without, and if he is thrown with people who are not harmonious with him, he suffers keenly.

The children born this year while the Sun is passing through this watery Moon sign will be somewhat difficult to understand, and the parents will find that they have a problem on their hands, for the hot and fiery Mars will be passing through this sign during almost the entire month. As this planet is so different in nature from that of the Moon, and as water when it comes near fire creates steam, so will these children be swayed between the hot impulse of Mars and the sensitiveness and versatility of the Moon. The Cancer timidity will at times be overcome by the Martian impulse, and as the Cancer body is not able to stand a heavy strain, when the Mars impulse impels these children to waste their energy, the physical body will suffer as a result.

The Cancer children are very tenacious. If they have set their heart on a thing, they will hold on until they have realized their desire, but they will just as readily change to another objective, for changeability is the keynote of the Moon people. Like the crab, they hold onto things, and may at times be very selfish. This characteristic will be increased this year, for Mars in Cancer is naturally also very selfish.

After the tenth of July, Venus and Mercury will lend their good influences to this sign, as they will enter Cancer at that time. These children will be artistically inclined and also inclined to mental activity. The girls born between the 10th and 23rd of July will be most clever and artistic with the needle, and will take great pride in their clothes and in the home, for Cancer people are naturally lovers of the home. The boys will be quite successful as caterers, or in any vocation where the appetites of the people are concerned.

With Mars conjunct Sun in Cancer, these children are apt to overeat, and the parents may save them much suffering in later years if they will teach them moderation at the table.

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.

JANE M. F.

Born September 5, 1919. 6:15 P. M.

Lat. 39 N., Long. 77 W.

Cusps of the Houses:

10th house, Sagittarius 17; 11th house, Capricorn 8; 12th house, Aquarius 2; Ascendant, Pisces 6-44; 2nd house, Aries 22; 3rd house, Taurus 24.

Positions of the Planets:

Jupiter 7-17 Leo; Mars 8-45 Leo; Neptune 10-16 Leo; Mercury 25-9 Leo; Saturn 3-1 Virgo; Sun 12-19 Virgo; Venus 23-25, retrograde, Virgo; Moon 18-6 Capricorn; Uranus 29-13, retrograde, Aquarius.

We have here the horoscope of a young girl with the common and watery sign of Pisces on the Ascendant, and with common signs on all the angles. The life ruler, Jupiter, is in Leo in the 6th house, which rules labor, and is in conjunction with Neptune and Mars. Jane has five planets in the 6th house, which is an indication that most of her experiences in life will come through this house. She will not be inclined to mental activity, for with Uranus in its own sign of Aquarius in the 12th house, in opposition to Mercury in the 6th, there will be a tendency to scatter the thoughts, and there will be a lack of concentration.

Pisces children are usually very timid and extremely sensitive, preferring to remain unnoticed; and when we find the Sun in another sensitive sign such as Virgo, as in this case, the child should be trained to take a position where she does not come into contact with the bustle and noise of the world, for instance, in a school or an institution for orphans, where she might

be given the opportunity to teach or nurse them. This would give her the greatest joy, and it would also afford an opportunity for bringing out the very best that is in her.

Jupiter is in conjunction with Neptune and Mars in the heart sign of Leo, the natural 5th house sign, indicating children, schools, and teachers. It also rules nursing. She would be particularly successful at this, for Venus and the Sun are in Virgo, the sign of nursing, trine to the Moon.

Taking the life of this young girl as a whole, it will be very quiet, and will be lacking in experience on account of the lack of aspects between the various planets.

STIRLING V. K.

Born October 10th, 1921. 9:10 A. M.

Lat. 40 N., Long. 76 W.

Cusps of the Houses:

10th house, Virgo 3; 11th house, Libra 5; 12th house, Scorpio 0; Ascendant, Scorpio 21-26; 2nd house, Sagittarius 22; 3rd house, Capricorn 27, Aquarius intercepted.

Positions of the Planets:

Moon 5-55 Aquarius; Uranus 6-14, retrograde, Pisces; Neptune 15-33 Leo; Mars 13-14 Virgo; Venus 17-34 Virgo; Saturn 0-21 Libra; Jupiter 3-8 Libra; Sun 16-44 Libra; Mercury 11-45 Scorpio.

This boy's life will be very different from that of the young girl described above. We find the material and fixed sign of Scorpio on the Ascendant, with the ruler, Mars, in Virgo in the 10th house, sextile to Mercury in Scorpio, and in opposition to Uranus. This boy will attract

attention wherever he goes, and if people do not heed him, he will in some way be brought to their notice. He has a wonderfully well fortified Mercury. Mercury and Mars are in mutual reception, that is, they have exchanged signs. This will give strength to both of these planets. Mercury is also sextile to the suave and artistic Venus, which will endow Stirling with a talent for expressing himself beautifully. He will be blessed with an extensive vocabulary and able to impress his hearers with verbal force.

The above planets and aspects are strengthened by the Sun in Libra, sextile to Neptune in Leo. Saturn is also in the Venusian sign of Libra, conjunction Jupiter and trine Moon. Here we have a most interesting grouping of planets, and also very favorable aspects for public work. The rulers of the 1st and 7th houses are in conjunction in the 10th house, indicating that this boy may at some time in life hold a prominent political position. He is a born diplomat and politician, and is likely to win out in any project in which he may become interested.

There are two aspects, however, which it might be well to delineate so that the parents may guard against and if possible train the boy so that he may outgrow the corresponding tendencies. The dominating and impulsive Mars, which is his life ruler, is in opposition to Uranus. This last named planet is in the sign of Pisces, which is the sign of secrets, of hidden things. This indicates that Stirling might be tempted to use underhanded methods in order to gain his ends. Mercury in the 12th house, square to the Moon and Neptune, strengthens the Mars-Uranus opposition, and may lead to untruthfulness. If the parents are aware of this, they can do much to eradicate the inclination to drift in these directions: forewarned is forearmed.

There is one beautiful aspect which must not be lost sight of, and that is the Sun in the 11th house, friends, in Libra, sextile to Neptune in Leo in the 9th house. This combined with Saturn exalted in Libra and conjunct Jupiter, which latter stands for law, benevolence, and philanthropy, trine to the Moon, which stands for the common people, may sometime give him the opportunity to become associated with the law, or to be a judge where he would have the privilege of being a real benefactor to the common people.

VOCATIONAL

CLAUDE W. T.

Born May 8, 1899.

7:45 P. M.

Lat. 40 N., Long. 100 W.

Cusps of the Houses:

10th house, Virgo 17; 11th house, Libra 18; 12th house, Scorpio 12; Ascendant, Sagittarius 1-49; 2nd house, Capricorn 4; 3rd house, Aquarius 10.

Positions of the Planets:

Uranus 6-48, retrograde, Sagittarius; Saturn 22-40, retrograde, Sagittarius; Venus 14-27 Aries; Mercury 22-13 Aries; Moon 10-36 Taurus; Sun 18-15 Taurus; Neptune 23-8 Gemini; Mars 10-16 Leo; Jupiter 3-44, retrograde, Scorpio.

Here we have for a vocational reading the horoscope of a young man who has the restless, sport loving sign of Sagittarius rising, and the original and inventive Uranus on the cusp of the Ascendant. This will have a tendency to make him very unsettled; he will long for change. But he expresses two distinct natures, for we find the gloomy and pessimistic Saturn also in the 1st house in Sagittarius in opposition to Neptune. Saturn in this position will tend to make him suspicious and fearful to go ahead, and at times may act as a wet blanket, curbing the Uranian impulse. At the same time Saturn is trine to Mercury. Mercury is in Aries, a martial sign, and in the 5th house. This will balance the mentality, giving a keen and deep intellect.

Mars in Leo loves to work with fire, iron, and machinery; Uranus loves anything of an electrical nature and is inventive. With Uranus trine to Mars and also trine to Venus in the martial sign of Aries, he would have success as an electrical engineer. As a printer or linotype operator, he would also be fairly successful.

Uranus in Sagittarius, trine Mars and Venus, and Mercury sextile Neptune give a tendency or a latent desire to speculate in games of chance. At times he might be successful and make money, but with Saturn on the Ascendant in opposition to Neptune, he might also lose heavily at times, especially should he ever invest in or become associated with large corporations, which come under the rule of Neptune. Partnership would not be successful on account of the afflicted Neptune being placed in the 7th house.

Work pertaining to the selling or handling of automobile accessories would bring success.

Studies in The Rosicrucian Cosmo Conception

The Ductless Glands

Their Functions From the Occult Standpoint

KITTEE SKIDMORE COWEN

THE THYMUS GLAND (Cont.)

Weight: This varies with size. It is given by Hammer as over one-half ounce at birth, increasing to double this between the sixth and tenth years, and gaining its maximum of one and one-third ounces between the eleventh and fifteenth years. From this time the weight decreases, until between fifty-six and sixty-five years it becomes only two-thirds of an ounce, and at seventy-five years may be as light as one-fifth of an ounce. The involution of the gland is not accompanied by a corresponding reduction in size and weight, as the thymic tissue is gradually involved by fatty tissue, which maintains to some extent the form of the organ—hence the change from pinkish grey to yellowish color.

Shape: The Thymus Gland is an elongated, spindle-shaped mass consisting of two lobes, the right and left; the right usually being the larger.

Structure: Each lobe is completely surrounded by a thin, delicate, connective tissue, from which numerous septa extend into the gland, accompanied by blood vessels and nerves. The capsule is composed mainly of white, fibrous tissue with some elastic fibers. It rarely contains much fat in the newborn, but the amount of fat increases as development and involution proceed. Fibrous prolongations from the capsule may extend from the lobes to be attached to the cervical fascia in the region of the lobes of the thyroid, acting as suspensory ligaments. The cervical fascia is a sheet or band of tissue which invests

and connects the muscles, blood vessels, and nerves of the neck.

The lobes are divided into numerous small lobules, one-eighth to three-eighths of an inch in diameter, separated from one another and bound together by the loose fibrous tissue septa, which extend in from the capsule. Each of these primary lobules is divided into a number of secondary lobules or follicles, one twenty-fifth of an inch in diameter. These lymphoid masses of tissue are composed of a reticulum containing in its meshes lymphocytes or *Thymus corpuscles*. The tissue is denser near the surface, forming a *cortex*, and passes gradually into a tissue with looser mesh reticulum near the center or *medulla*.

Scattered in the medulla, or medullary portion of the gland, there are *nests* of concentrically arranged, degenerated, epithelial cells, enclosing a central mass of granular cells containing *colloid* (from Greek, meaning glutinous, non-crystalloid.) These nests are termed the *concentric corpuscles of Hassall*, and are islands of epithelial cells cut off from the lining of the pharynx in the process of development. The main constituent of these cells is proteid, especially nucleo-proteid. This is, however, not characteristic of the Thymus, but is found in all protoplasm. But the Thymus is usually employed as the source of nucleo-proteid when it is desired to inject that substance into the blood vessels of an animal to produce experimentally intra-vascular clotting.

Blood Supply: The arteries of the Thymus come from several large and important arteries,

branches of the aorta. They reach the gland in various places, and spreading out in the capsule pass with the septa through the gland to form a plexus around each small lobule. From this, capillaries pass through the Cortex to the Medulla. The veins issue from the Thymus in various places, and are seen as numerous branches on its surface. These drain into large veins at the base of the neck, principally the left innominate and inferior Thyroids.

Nerves: The nerves of the Thymus are very minute. They are derived from the cervical sympathetic and the vagus (*pneumo-gastric*), and reach it for the most part along with the blood vessels which they accompany through the septa.

The *Lymphatics* arise around the small lobules where the blood corpuscles (white) or lymphocytes are produced, and pass through the inter-cellular septa to the surface, from which they are drained into small lymph nodes near its upper extremity, into glands between it and the sternum in front, and into other glands between it and the pericardium (heart covering) behind.

Function: The function of the Thymus is not clearly understood, but it seems to be intimately associated with the growth, development, and nutrition of the individual during early life, and is classed with the ductless glands of internal secretion. It takes part in producing the colorless (white) blood corpuscles like other lymphoid tissue.

In hibernating animals it exists throughout life, and as each successive period of hibernation approaches, it greatly enlarges and becomes laden with fat. Hence it appears to serve for the storing up of material, which being reabsorbed during the inactivity of the hibernating period may maintain the respiration and the temperature of the body in the reduced state of the animals during that time. Some observers state that it is also a source of the red blood corpuscles, at any rate in early life.

In the human, if the Thymus be removed early in life, there seems to be an overgrowth of the testes or ovaries, and the converse is also true—viz., that after the removal of the testicles or ovaries in the young, the Thymus becomes larger. There seems to be, therefore, some

“reciprocal relationship” between these structures. The fact that the Thymus reaches its maximum growth at or near the age of puberty and from that time on seems to atrophy or become functionless, is further evidence of this relationship.

Another theory which has been advanced concerning the function of the Thymus is that it produces some secretion which influences normal metabolism in some unknown way, for its removal often results in malnutrition and death. Removal of the Thymus of the frog (in which animal it persists through life) produces muscular weakness, paralysis, and finally death.

The extract of the Thymus, when injected intravenously, lowers the blood pressure and increases the rate of the heart beat.

THE LOST KEYS OF MASONRY

(Continued from page 104)

Personalities cannot bind the true second degree member, for having raised one point of the compass, he now realizes that all personal manifestations are governed by impersonal principles.

5. At this point the candidate consecrates the five senses to the study of human problems, with the unfolding of his sense centers as the motive; for he realizes that the five senses are keys, the proper use of which will unlock for him material for spiritual transmutation if he will apply the common divisor of analogy.

The Entered Apprentice may be termed a materialistic degree, the Fellow Craft is religious and mystical, while the Master Mason is occult or philosophical. Each of these is a degree in the unfoldment of a continuous life and intelligence, which reveals in ever greater self-expression the gradual liberation of the Master from the triangular cell of threefold negation that marks the early stages of individualization. (The next number in this series will be THE MASTER MASON.)

SWEET PEACE

CORA COCHRANE GRAVES

Sweet peace is never found until
We learn to say, “Lord, not my will,
But Thine be done, now and alway.”
Sweet peace we find that very day.

Children's Department

The Fairy Court

ELLA VAN GILDER

ACT I.

SCENE I. *At the edge of a forest.*

(Enter Prince and Princess, holding their sides and laughing boisterously.)

BOTH. Ho, ho! Ha, ha, ha!

PRINCE. Oh, dear sister, what a lark,
To escape the palace park.

PRINCESS. I did all my tasks forsake,
Pleading that my head did ache.

(Holds head in a mocking way, laughing.)

PRINCE. My old master, meek and mild,
To the turret I beguiled.
He will spend a quiet hour
Locked within the castle tower.

(Laughs uproariously.)

PRINCESS. Now, to plan what we will do,
Or what mischief we may brew.

PRINCE. Let us to the forest dim,
In forbidden pools to swim.

(Start into the forest.)

PRINCESS. But see! who runs in yonder wood?

PRINCE. Whoe'er it is, he means no good.

(Shouts to man.)

Fellow, stay thy rapid pace,
On your knees to plead for grace!

KNAVE. Mercy, my lord, I do no harm.

(Man turns and kneels, hands uplifted.)

PRINCESS. 'Tis a poacher; sound the alarm.

PRINCE. Thou shalt hang from yonder tree
Ere the setting sun you see.

KNAVE. Pity, fair prince! We sought the shade
Of this sequestered forest glade.

My child is dying from the heat;
Behold my wife and babe so sweet.

(Points to wife, holding a dying child in her arms.)

PRINCESS. What care we for the dying brat!

PRINCE. Go, beggars; take that and that.
(Exit all, Prince and Princess throwing stones at fleeing man and woman.)

SCENE II.

(Enter Fairy Queen and attendants.)

FAIRY QUEEN. Ah, woe is me! Ah, woe is me!

That I such cruel sights do see.

Those two, who should examples be
Of kindness and humility,

With ugly words the stillness mar;

So they must to the prison bar.

(Turns and addresses Mercury.)

Go, fleet of foot and quick of brain,

Summon thou the wicked twain,

And ope their eyes that they may see

Our fairy court in majesty.

MERCURY. I go, most noble Fairy Queen;
The truant pair will soon be seen.

(Exit Mercury.)

FAIRY QUEEN. *(To Herald).* Summon the
fairies of the glen.

To hold the court. We'll rest till then.

(Exit Queen and Fairies. Herald sounds the call.)

SCENE III.

(Enter troops of fairies from four corners.)

(Fairy Dance)

FIRST FAIRY. We come from the fern brake
in the dell;

SECOND FAIRY. And we from the midst of the
heather bell.

THIRD FAIRY. We come from the heart of the
garden rose;

FOURTH FAIRY. And we from where the clover
blows.

(Enter Queen and attendants. All drop on one knee as Queen enters.)

FAIRY QUEEN. Fairies arise! and listen well
While I a shameful story tell.

The Prince and Princess of this isle

Are disobedient, cruel, wild;

Know naught of love or courtesy.

Say what shall be the penalty.

HERALD. Prisoners, stand forth your fate to
hear.

(Prince and Princess come forward.)

FIRST FAIRY. Let them go for a day and a
year.

To the wood where wildest winds are hurled,

Where dwell the elves of the underworld.

PRINCESS. Oh, speak not such a cruel fate!

(Pleadingly.)

FAIRY QUEEN. Silence! Repentance is too late.

SECOND FAIRY. Their ugly thoughts I'll turn
to crawling things;

THIRD FAIRY. Their cruel words, to flies that
sting;

FOURTH FAIRY. Rodents shall be their low
desire

Till noble deeds their hearts inspire.

PRINCE. You cannot such a sentence bring,
For we are children of the King.

(Puts arm around his weeping sister.)

FAIRY QUEEN. Know, haughty prince, a court
there is

Higher and mightier than his;

A court all other courts above,

Whose only law is that of love.

PRINCE AND PRINCESS. Oh, spare us, noble
Queen, and we

Will thy most humble servants be.

*(Fall on their knees, pleading, with hands up-
lifted.)*

FAIRY QUEEN. *(To Herald.)* Summon the
elves, 'tis almost day.

Sentence is passed, we need not stay.

(Enter Elves and followers.)

Here are the culprits, guard them well.

Now we'll away to the fairy dell.

(Exit Queen and fairies.)

*(The Elves are dressed in green. Their leader
speaks to the children.)*

LEADER. Ho, ho! what have we here?

A princeling and his sister dear!

Now young folks, if you are wise,

Make all haste to dry your eyes.

And if to home you would return,

With lightning speed your lessons learn.

Comrades, we must not tarry long,

But while we rest let's sing a song.

(All join arms and sing together.)

SONG.

Oh, we are the mischievous elves,

Gnomes of the borderland.

From green and slimy, stagnant pools

Comes forth our naughty band.

We poison springs by the wayside,

And put a blight on the grain.

We lead the cattle far astray,

And hide the drops of rain.

We curdle the milk in the spring house;

We won't let the fires burn;

We keep the butter from coming

Whenever the women churn.

Oh we are the mischievous elves,

Gnomes of the borderland.

From green and slimy, stagnant pools

Comes forth our naughty band.

LEADER. We'll give our royal guests a chance
To see how cleverly we dance.

*(Elves dance. All sit in a circle, with legs
crossed, moving their arms and swaying from
side to side.)*

LEADER. Come, Slimy Toad, sit in the middle;
Play us a tune upon your fiddle.

*(An Elf moves forward and plays on an instru-
ment.)*

LEADER. *(At finish.)* Now to our windy caves
we go,

And take our princely pair in tow.

(Exit all.)

(To be continued)

A DAY IN LIFE'S SCHOOL

(Continued from page 105)

to be dissolved in tears before I could learn to
say, "Not my will but Thine."

As she finished speaking, the evening star,
that beacon of love and promise, shone out
against the long line of gold in the western sky,
and she sang softly as she moved away, "Sun-
down, splendid and serene, and in her heart
some late lark singing."

I LOVE

I love the streams
And ocean gleams,
I love the trees
And busy bees.

I love the dews
And sunset hues,
I love the rain
And fields of grain.

I love the haze
Of summer days,
I love all nature
And her ways.

—Vahdah Heberton.

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.

Meat and Its Effects on the Reproduction of the Species

AUGUSTA FOSS HEINDEL (MRS. MAX HEINDEL)

IT IS A FOREGONE conclusion that diet during the ages has molded man and nations, and that the brain of man has been responsible for all his progress, physical, mental, and spiritual. Man's understanding of nature's laws and the uses he has made of them have created the foundation upon which the nations rest. Man in the true sense of the word is and has always been a creator. His brain and his brawn have gradually brought the world from a crude and unproductive desert up to its present wonderful stage. From the primitive and brutal savage, man has evolved up to his wonderful physical and mental development of today, and he is still struggling to reach perfection. But there are fundamental laws and principles which he must follow. Obedience to these laws is essential to his progress, and the breaking of them has always interfered with, or hindered him in his evolution.

Genesis, 1st chapter, verses 29, 30, and 31:

"And God said, behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.

"And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life, I have given every green herb for meat; and it was so.

"And God saw everything that he made, and behold, it was very good. And the evening and the morning were the sixth day."

We have here the information from the history of man, the Bible, that man's first food consisted of the herb bearing seed and every fruit of a tree yielding seed, and that God was well pleased with his work. Later as man's eyes were opened and he became a self-conscious being, he drifted and began to take the law into his own hands. Flesh eating soon replaced that of the pure greens and fruits, for it was not laborious to slay the animal, which also satisfied his desire to hunt and to kill, while to cultivate the greens and the fruits was labor. So he became more and more enveloped in spiritual darkness. His spiritual eyes were closed, while his physical eyes were constantly seeking for something wherewith to satisfy a much perverted taste, to tickle the palate, and to give him a stimulant.

Man has been ever seeking for an outer spirit to take the place of the contact which he has lost with the inner spirit. Flesh food created a craving for other indulgences. The cells of sentient animal life which he built into his own cells cried out for freedom, and naturally the desire nature began to rule the man. He was no longer master in his own temple, the physical body, but he became a slave to his appetites and his desires. As a result he has brought upon himself suffering and death.

Scientific investigators show that the nations which use flesh foods to the exclusion of the vegetables, as we find is the case in the far northern countries also in various European coun-

tries, have a death rate in excess of the birth rate. These peoples are becoming barren.

French scientists have for years been searching for a solution to this problem. They have been trying to determine the effect of food on the reproductive organs of roosters and hens. Dr. Pezard of the French Academy of Science achieved some very interesting results by feeding some of these fowls on an entire meat diet and others on an entire vegetable and grain diet. This experiment showed that the fowls which were fed on meat exclusively had their reproductive qualities considerably lowered. In some cases they disappeared, for the glands had atrophied.

Now if a meat diet can effect such a change in the lower animals, what may its effect be upon man?

Occult investigation shows that an excess of meat has a degenerating effect upon the desire body. The sentient life which is within the animal cells feels the separation which results from taking the life of the animal and thereby divorcing it or rather wrenching it by force from the Group Spirit. Although these cells may be put through a process of assimilation within the body of man, still there is a feeling of pain, of separateness, and a desire to recreate along their own lines. This desire has an effect upon the generative principles of man. Through ages of indulgence in this sentient flesh food, man has been led into the most unnatural desires and into the abuse of the greatest of all powers, the creative function. This abuse is having its fruit in barrenness and loss of vigor. Hence the great desire which is now in the minds of the prematurely aged and the broken-down sensualist for the *elixir vitae* whereby they may become rejuvenated and again enjoy the pleasures of youth.

One of the French scientists, Dr. Serge Voronoff, is holding the attention of the scientific world by his experiments in grafting monkey glands into man for the purpose of rejuvenation. This has been found to be successful in some cases; in one case an aged man even regained his eyesight and was considerably improved in health. But no one has been found who could prove that the power of reproduction has been permanently restored thereby. As before stated, the heavy meat eating races find the death roll

greater than that of births, and they are seeking means whereby they may prolong their life. But are they not seeking in a blind alley, and at the same time running a most dangerous risk by implanting the reproductive glands of an animal in man, who is the most perfected physical expression of the Godhead?

If the crossing of the two strains of animal, the horse and the donkey, produces a hybrid, the mule, why should a similar condition not become effective in the crossing of the two life streams, man and the goat, or the monkey? Occult science claims that the monkey is a cross between degenerate man and the animal, and not the progenitor of man as claimed by the Darwinian theory. While this grafting of the lower animal glands on man may for the time being stimulate and rejuvenate the lower man, what of the higher man? What effect will this have upon the mind?

We are told in "*The Rosicrucian Cosmo-Conception*," page 269, that when the Ego entered into possession of its vehicles, it became necessary to use part of the creative force for the building of the brain and the larynx, the latter of which was originally a part of the creative organ.

If, as those who have the power to read the Memory of Nature claim, the brain of man was built by the sacrifice of one-half of the creative force, then if the present day developed man ignorantly mixes this most necessary quality with that of the animal, does it not stand to reason that it must have a degenerating effect upon the brain?

To rejuvenate old and hardened arteries and build healthy tissues, it is necessary to alter the entire physical organism, which can be accomplished without an operation, but which necessitates giving up the "flesh pots of Egypt." By a period of rigid and careful vegetarian diet to supply the blood with the proper minerals, which can only be obtained through the vegetables, the vital energies may be renewed, but one must be ready to work with nature's law which necessitates sacrifice. His artificial life of sense gratification must be replaced by a simple aesthetic life, which alone brings harmony, health, and youth. The flesh of animals for food must be eliminated and be replaced by fruits and vegetables, which are man's birthright. The nations

(Continued on page 130)

Vegetarian Menus

—BREAKFAST—

Sliced Peaches
Boiled Rice
Corn Bread
Cereal Coffee or Milk

—DINNER—

Cream of Tomato Soup
Corn on Cob
Browned Carrots
Entire Wheat Bread Milk

—SUPPER—

Cheese Sandwiches
Fruit Salad
Over-night Cookies
Milk

Recipes

Cream of Tomato Soup

Peel and boil until tender, six medium size tomatoes with one sliced onion and one-half cup of finely chopped celery; then rub through a colander. Brown one tablespoon of flour in two tablespoons of butter, adding one and one-half cups of milk. Heat to the boiling point. Return the tomatoes to the stove and heat in separate boiler, adding one teaspoon of salt and one of baking soda. Slowly add to this the hot milk. Serve with crackers.

Browned Carrots

Serape half grown, tender carrots and boil until tender in salted water. Drain and dip into skimmed milk which has been sweetened with honey. Bake in oiled pan until brown.

Corn on Cob

To keep corn white and tender, boil in hot, unsalted water which has been mixed with one cup of skimmed milk. The milk will also flavor the corn.

Fruit Salad

Cut small, ripe cantaloupes into halves. Remove seeds; then cut off rounded bottom so that the shell will stand on the plate. Slice peaches, watermelon, pineapple, and bananas, and pit cherries; mix all with the juice of the pineapple. Fill the cantaloupe shell with the mixed fruit and garnish with strawberries.

Over-night Cookies

Cream together two cups of brown sugar, one cup butter or oil, two eggs, one teaspoonful of vanilla flavoring, and one cup chopped walnut meats. In a separate dish mix one level teaspoonful each of soda and cream of tartar with two cups each of entire wheat flour and white flour. Add the flour slowly to the above mixture. Make into rolls two inches in diameter and place in ice box to cool. The next morning slice into thin layers across the roll and bake in

medium oven. These cookies will keep for several months if kept in a dry, covered receptacle.

THE SYMBOLOGY OF OUR NEW COVER DESIGN

(Continued from page 114)

world. The student of occult philosophy will do well to consider these symbols in the light of his own knowledge, for when he does this, he will find out just how much or how little he knows, since symbolism can only tell one the things which he has already earned the right to understand. In fact this is all any teaching can do. If we live the life of compassion, purification, knowledge, service and broadmindedness, we will have little difficulty in understanding the symbols of the Rosicrucians.

MEAT AND ITS EFFECTS ON THE REPRODUCTION OF THE SPECIES

(Continued from page 129)

which are seeking to find a means of raising the birth rate should observe the Oriental races, especially the Japanese, whose birth rate is the highest of any nation in the world, and who live almost entirely upon vegetables and grain. We do not find race suicide among the Russian peasantry, for they also live principally upon the products of the soil; but if we go to the northern countries, where vegetables are scarce, we find the natives, such as the Eskimos, slowly dying out. The average Japanese family numbers from ten to twelve children, while that of the Eskimo rarely numbers above three.

The purpose of evolution is the acquisition of wisdom. To attain that end, a knowledge of good and evil, right and wrong, is essential; also choice of action—*Max Heindel*.

The Rosy Cross Healing Circle

PATIENTS' LETTERS

Long Beach, Calif., April 20, 1923.

Rosierucian Fellowship,
Mt. Ecclesia:—

You will please accept my sincere thanks for the wonderful help which I received when I sent in an appeal for healing.

The physical effects were marvelous and the spiritual uplift was and is more wonderful.

I want to thank you and assure you of my appreciation, and I look forward to the day when I may be able to prove my appreciation in joining a service to those who need.

Consider my case discharged as cured, and believe me always,

Your faithful friend,

L. G.

Lanark, Ill., March 14, 1923.

Dear Friends of the Rosierucian Fellowship:

I can never thank you enough for the great benefits I have derived from following the outline you gave me. I am growing nearer to the kind Father in heaven each day, and as I go on and on I find that there is no stopping. I am hungry for more and more of the sweet divine harmony that is coming into my life.

Yours with love,

—Mrs. F. B. M.

Kenora, Ont., April 21, 1923.

Dear Friends:—

It is a long time since I wrote to you, but I still want you to know how much I appreciate the help I received from the Unseen Helpers during my severe illness. After being in the hospital here for many weeks the doctors told me I must have an operation for an internal growth. I asked permission to be brought home for a short time in order to make some arrangements, feeling that the operation would be more than I could survive.

In my great extremity a friend called and asked if she might write to you for help from the Elder Brothers, and I gladly consented.

From that time there was a gradual improvement, and the growth seemed to become less day by day and I got well without the operation.

Not only that, but my life seemed to change in every way: My spiritual perception is much clearer; also the affairs concerning the material side of life were arranged for me better than I had ever hoped for.

Hoping that you will understand how very grateful I feel,

I remain,

Yours faithfully.

—Mrs. S. S.

HEALING DATES

June 1— 8—15—22—28

July 5—12—19—25

August 1— 9—15—22—29

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.

BULBS WANTED FOR MT. ECCLESIA

We should be very glad to have our friends who raise flowers send us bulbs of attractive varieties for setting out at Mt. Ecclesia, as an aid in our program of transforming the entire grounds into a beautiful park.

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 Rosierucian Fellowship.
Oceanside, California.

Echoes From Mt. Ecclesia

Visitors and Lecturers at Headquarters

JOHN H. LANDES

AMONG OUR visitors at Mt. Ecclesia during the month of May were Mr. and Mrs. H. A. Macaulay of Marshall, Minn.

Mr. Macaulay is the editor and publisher of a periodical well known among students of astrology in this country—"The American Astrological Student and Adept."

The evening usually devoted to the study of advanced astrology in our class room was given up to Mr. Macaulay, who gave a very interesting and instructive address, during which he told an appreciative audience of his work, not only as editor of his publication but also as a researcher and student of the old science which is only now just coming again to honor after having been submerged during the Renaissance, at which time all science took a more materialistic turn.

Comparing his astrological work with that done by the Rosicrucian Fellowship, Mr. Macaulay pointed out how, living in a world where everybody is interested in material affairs, he had been obliged to cultivate the temporal and personal aspects of the science rather than the side that makes for philanthropy and the relief of suffering as astrology is employed by the Rosicrucians. The comparison was most interesting.

We believe Mr. Macaulay received as much benefit from his visit to Mt. Ecclesia as we derived from his address. He took a great interest in studying our method of diagnosing disease in our Healing Department, and when bidding us farewell, he assured us that he had received new and interesting side lights on a subject of which he had been a close student for many years.

Our Sunday evening service on May 13th was made very interesting by an address given by our friend, Mrs. Arline D. Cramer of Los Angeles. The topic was "Life After Death in the Light of the Rosicrucian Philosophy," and as usual Mrs. Cramer gave a very illuminating exposition of her subject, to which the audience listened with close attention.

She said that life after death is conditioned by life between birth and death; that self-development is not only a privilege of the individual, but it is a sacred duty when that development is sought not simply for self but for greater service to humanity.

Mrs. Cramer has for many years been a close student of the "*Cosmo-Conception*," and few there are who seem to grasp so well the esoteric meaning of the written word and know how to apply it in so practical a manner as she. The speaker's appeal for a deeper and fuller inner life reached every heart and left it vibrating to a higher note than usual.

We had a number of visitors from Oceanside who listened with great interest, and who, we are sure, left with a better understanding of what the Western Wisdom Religion has to give than they had before.

Sunday evening, May 27th, we had the pleasure of listening to an address by Mr. S. R. Parchment of Los Angeles. He spoke on "The Narrow Way of Attainment," and pointed out that soul growth is not gotten from reading many books or by exoteric means, but rather by turning the consciousness inward and finding Christ within. He also brought out the following thoughts:

The Holy Word from the mouth of God by which growth comes is everywhere about us and above us, wherever we may turn our eyes. God reveals himself in nature, in all things great and small. Every truth has a cosmic basis, and when we have discovered that, nothing can shake our faith.

Wanted--Articles for the "Rays"

Our readers are invited to send us articles on mysticism, philosophy, astrology, or health, also occult stories for either adults or children. Such as are suitable will be published as space permits. This is an opportunity to develop your literary talent.