

RAYS FROM THE ROSE CROSS

The Rosicrucian Fellowship Magazine



Edited by Mrs. Max Heindel

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The Law

It's a truth as old as the soul of things,
Whatever ye sow ye reap,
'Tis the Cosmic Law that forever springs
From the unimagined deep.
It is shown in manifold sorrowings,
In dull remorse with its secret stings,
That he who grief to his brother brings,
In his turn shall some day weep.

To the man who hears his victim cry
And hardens his heart at the sound,
At last a Nemesis dread shall rise
From out of the world, profound.
Who sows in selfishness and hate,
Shall gain his deserts in the years that wait,
For slow and remorseless wheels of Fate
Forever turn round and round.

If you give of Mercy and Love and Light,
The same shall return to you,
For the standards of right are infinite,
And the scales of God are true.
By its good or evil each life is weighed,
In motives and deeds is its record made,
When its wages at last fall due.

—*Selected.*

Editorial Department

Topics of the Day from the Rosicrucian Standpoint

The Narcotic Menace

“**T**HERE is never a hell so deep from which a man may not come back if only that man has faith in God and love for woman,” declared Vincent Bryan, noted playwright and song writer recently as he stood behind the bars of the Los Angeles city jail, committed for a violation of the narcotic law.

“He presented a physical picture fit to illustrate an inferno. He is a self-confessed addict of more than eight years standing. His physical being was ravaged by the use of dope. He was colorless, unshaven, and trembling like a palsy victim from enforced abstinence from narcotics. However, he had the head of a philosopher, the slender hands of a gentleman, the easy, nonchalant posture of a man of the world.

“His deep-set, keen eyes were scintillant with whimsical humor as he looked at the iron bars that shut him in and said, ‘These are not real; they are not the things which hold me here. My coming here today is the result of a long chain of events which I alone have forged. Some call it karma; some call it cause and effect. I contracted the opium smoking habit about eight years ago through a friend, a noted actor, who never used it to any great excess. I was suffering horribly from rheumatism, and I was under contract to write a number of plays. My living depended on my getting the things done, and my artistic, aesthetic ambition refused to do them in a slipshod, half-hearted manner. This friend who smoked an occasional opium pipe told intriguing tales of blissful release from pain. The magic manner in which opium would stimulate mental activity I could see from his own flares into brilliant mental states when under the influence of the pipe, so without the slightest fear of consequences I began smoking it.

“‘Like an insidious serpent with which one might play while idly admiring its sinuous, circling movements, the dope had wound itself

about me and held me in its grip before I was aware of its power. The suffering that I endured at times when I tried to escape from its coils is too tragic for me to describe. The death cramp in the feet and legs, the extreme nausea in the stomach, the damp, creeping chills that brought with them the shadow of the tomb, were nothing compared with the terror, the torture of mind from feeling that I was in the power of an invisible, inhuman monster, a sneering, cruel tyrant from which I could not escape. Then I would go back to the dope, grateful for the temporary relief, forgetful for the moment of the more and more terrible cruelties it had yet to wreak upon me.

“‘All the culture and progress of past civilizations are at stake, for it is the mind and spirit at which this hydra-headed monster of dope strikes.’”

The above is from a recent issue of the Los Angeles Examiner. It shows very graphically the horrors of the narcotic habit and the sufferings which all may look forward to who permit themselves to become thus enslaved. We have reproduced the picture with the idea that it may call attention to the terrible conditions which follow the use of narcotics, and also in the hope that it may deter some from entering the path that leads in this direction.

From an occult standpoint narcotics come under the rule of Neptune, the planet which relates to superphysical beings of all grades from the lowest nature spirit to God. The reason that narcotics come under Neptune is the fact that their use burns out the insulating mechanism which separates the human Ego while in the physical body from the invisible planes. When this insulation has been burned away by the ethyl in narcotics, which reverses the vibrations of the protecting envelopes of certain vital centers, the individual is exposed to an influx of the entities of the lower desire planes.

These entities are depraved and degraded be-

yond description. The lowest and most repulsive desires are their predominating characteristics. When they have gained access to the aura of an individual through his use of dope, they transmit their desires to him, using him as an instrument for their gratification. He then feels the terrible cravings which they feel, and in case these are incapable of being satisfied, terrible suffering results. Rapid physical deterioration also ensues, and unless the grip of the invisible entities can be broken, it means the ultimate destruction of all the vehicles which the Ego has built up and its failure in evolution.

However, there is hope, much hope, for the victims of this habit for the reason that even though the protecting insulation may have been partially burned out, it can be rebuilt if a determined effort is made. Every endeavor to conquer the desires which are projected into the person's mind by the depraved entities above described rebuilds to at least some small degree this insulation, and if the person will persist, it can in time be entirely reconstructed.

Practical methods for decreasing this evil must primarily include limiting the production of the various narcotics, and the first step in this direction must be the limiting of the cultivation of the poppy from which opium and its derivatives are obtained. Certain international efforts to decrease the cultivation of the poppy in India and China have already been made, but so far have not met with much success; however, as public opinion becomes stronger and more insistent, we may confidently expect a radical reformation in this respect.

All occult students should lend their support to this program whenever it is presented to them, for they have the knowledge, and knowledge carries with it responsibility.

The Immigration Problem of the United States

THE matter of immigration is coming to the front, and apparently will be one of the important political issues in the coming presidential campaign. The big manufacturing in-

dustries, such as the Steel Corporation, are demanding that the immigration bars be lowered in order that they may obtain cheaper labor for their plants. At the present time there is unquestionably a labor shortage in the United States. This country is unique in this respect. In all of the European countries there is a surplus of labor on account of the financial, economic, and other conditions following the war, which have interfered with the regular functioning of the industries.

Judge Gary, president of the U. S. Steel Corporation, in recent speeches has pointed out the necessity of the American industries being supplied with cheaper labor and more of it in order to compete with foreign made products. He therefore favors modifying the immigration restrictions so as to admit more foreign laborers.

American labor, on the other hand, is distinctly opposed to lowering the immigration requirements because it means more competition and therefore lowered wages. The labor unions are opposing this in a political way as far as they are able. The Johnson Law, passed in 1921, to be operative for three years, provided that the number of foreigners of any particular nationality admitted into the United States should not exceed in any one year 3 per cent of the same nationality here according to the census of 1910. As a result of this law, only about 300,000 immigrants are enabled to enter the United States each year.

The question which arises in this connection from an occult standpoint, or from the standpoint of evolution as distinguished from the purely economic view of the matter, is whether we have the right to forbid any person or persons from entering the United States who may wish to do so. We know that America is the melting pot of the world at the present time, and that from the amalgamations that are being effected therein will come the New Race. The fact that any person in a foreign country has a desire and an intention to emigrate to the United States is proof to a certain extent that he has progressed in his evolution to the point where he can profitably take a part in this amalgamating process.

On the other hand we know that reason and

judgment must be exercised in all human affairs in order to come up to the standards required of us by the Directors of Evolution. It is reasonable to believe that even though the United States is the melting pot of the world, not too much scum should be introduced into it, because if this is done, the product will be of an inferior quality. If we maintain standards of at least a certain medium grade for the admission of individuals to this country, we can be sure that the product of our melting pot will be of a higher quality than in case we have no standards.

Therefore we believe that Congress should raise somewhat the educational qualifications required for admission to this country, but that it should remove the restrictions as to the number of immigrants admitted; for the educational and intelligence tests would automatically reduce the number. Raising the educational standards would stimulate self-improvement on the part of intending immigrants. Thus the really deserving ones who are entitled to a place in the New Race would still be enabled to come here, but those who are not desirable and who are incapable of living up to the required standards would be excluded.

Minimum Wages for Women

A RECENT decision of the Supreme Court of the United States has established a new precedent in the matter of the minimum wage which may be paid to women, which is likely to be of far-reaching effect.

A certain young woman in Washington, D. C. had a job running an elevator in a hotel. She got \$35 a month and two meals a day. She liked her job very much; she was perfectly contented in it and satisfied with the compensation. Then the minimum wage law was passed in the District of Columbia, which automatically terminated her employment for the reason that her employers would not pay her the amount required by this law. She refused to give up a satisfactory position without a fight, and therefore brought suit to establish her right to sell her services for such an amount as she chose. This suit eventually reached the Supreme

Court of the United States, which decided that the minimum wage law as affecting this case was unconstitutional. It is thought that this ruling automatically nullifies similar laws in fourteen of the states.

We regard this decision and its effects upon laboring women as something of a calamity. We are entering the Woman's Age, when women will come to the fore and establish themselves in all lines. The negative pole of humanity will cease to be overbalanced by the positive pole. The result cannot be but good, for in any mechanism which generates power by means of polarity, the strongest current is produced and the greatest amount of power generated when the two poles are equally balanced. Nevertheless we have not yet passed the stage where woman does not need to be given special protection. Health and morals require that the woman's wage shall not fall below a certain minimum living standard.

The decision of the Supreme Court was a five to three decision, one justice not voting. The majority opinion was given upon the principle that a woman, the same as a man, should have entire freedom of contract, and that it would be unconstitutional to interfere with this. Chief Justice Taft and Justice Holmes dissented, giving as reasons that it is as logical to establish minimum wage rates as it is to limit the hours of labor, which has generally been conceded to be constitutional. They maintained that it is also legitimate to legislate against conditions leading to ill health and the deterioration of the race.

We know that the greed of capitalistic business often establishes conditions which are detrimental to the health and well-being of employees, and this is particularly true in the case of women, for their constitutions are unable to stand as much as those of men. Moreover, since the welfare of the coming generation of children depends upon the condition of the mothers, it is very important that women be given special protection when they are compelled to enter the industries.

It is much to be hoped that future developments may bring about a modification of this decision of the Supreme Court.

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

Odin

EDMUND R. BROWN

Nine days I hung upon a tree,
And a spear transfixed me,
Nine days I swung in the wind,
And died for you who sinned.

But at last I was set free,
And I returned to Thee,
Rose up in glory like a flame,
And found the peace from which I came.

Now you who only dimly see,
Draw your redemption out of me,
Out of my agony find rest,
And out of evil find the Best.

The Secret of Success

MAX HEINDEL

A Former Lesson to Students.

THIS IS A subject which ought to interest everybody, for surely we all desire to be successful; but the question is, what constitutes success? And to this question perhaps each individual would have a different answer. But a little thought will soon make it clear that whatever path we pursue in our desire to attain

success, that path must follow the evolutionary trend of mankind. Therefore there must be a general answer as to what constitutes success and what is the secret thereof. It would be a mistake, however, to try to find the solution of this problem just by examining the life of man during our present age. Paying regard to what

he has been before and with an eye also to the future development of humanity is the only way to obtain the perspective which is necessary to arrive at the proper answer to this momentous question.

We do not need to go into details to a great extent. We may mention that in the earlier epochs of our evolution when man-in-the-making was coming down from the spiritual world into his present material existence, the secret of success lay in a knowledge of the physical world and the conditions therein. It was not necessary at that time to tell humanity about the spiritual world and our finer vehicles, for these were facts patent to everybody. We saw and lived in the spiritual realms. But we were then coming into the physical world, and therefore the schools of initiation taught the pioneers of mankind the laws which govern the physical world and initiated them into the arts and crafts whereby they might conquer the material realm. From that time until a comparatively recent date humanity has been working to perfect itself in these branches of knowledge, which reached their highest expression in the centuries just prior to the discovery of steam and are now in their decadence.

At first blush this may seem an unwarranted statement, but a careful examination of the facts will very quickly develop the truth thereof. In the so-called "dark ages" there were no factories, but every town and village was full of small shops in which the master, sometimes alone and at other times with a few journeymen and apprentices, wrought the works of his trade from the raw material to the finished product, exercising his skill and creative instinct and putting his heart and soul into every piece of work that left his hands. If he were a blacksmith, he knew how to produce ornamental ironwork fit for signs, gates, and other things which went to make up the quaint beauty of those mediaeval villages and towns. Nor did his handiwork ever leave him entirely; as he walked about the town, he might look upon this, that, or the other ornament, and pride himself upon the beauty thereof; pride himself also in the knowledge of how he had won the respect and admiration of his fellow townsmen by his artistic and conscien-

tious work. The joiner who made the framework for the chairs, also upholstered them and made those artistic designs which we are today seeking to follow. The shoemaker, the weaver, and all other craftsmen without exception produced the finished article from the raw material, and each took pride in his handiwork. Also they toiled long hours, but there was no murmur of complaint, for each found a satisfaction in this exercise of his creative instinct. The song of the blacksmith to the accompaniment of the hammer on the anvil was a fact in every shop, and the journeymen and apprentices felt themselves not slaves but *masters in the making*.

Then came the age of steam and machinery and with it a new system of labor. Instead of the production of the finished article from the raw material by one man, which gave satisfaction to his creative instinct, the new plan was to make men tenders of machines which produced only parts of the finished articles. These parts were then assembled by others. While this plan decreased the cost of production and increased the output, it left no scope for the creative instinct of a man. He became merely a cog in some great machine. In the mediaeval shop money was indeed a minor consideration; the joy of production was everything; time mattered not. But under the new system men commenced to work *for money and against time*, with the result that the souls of both master and men are now starved. They have lost the substance and retained only the shadow of all that makes life worth living, for they are laboring for something which they can neither use nor enjoy. This applies to both master and men.

What would we say of a young man who should set himself the goal of accumulating a million handkerchiefs which he could never by any possible chance use? Surely we should call him a fool; and why should we not place the man who spends all his energy, and foregoes all the comforts of life to become a millionaire, in the same category? This system cannot continue, for it is giving man a stone when he asks for bread, and there must be some other development in store for him. New standards must be in the process of development, new ideals must

be looming up to give us a wider vision. For hints as to the trend of evolution we must look to those among us who are most gifted with inspiration, the poets and seers. James Russel Lowell sounds perhaps the clearest note in his *Vision of Sir Launfal*. A knight leaving his castle imbued with a desire to do great and valiant things for God, is going to join the Crusaders and seek the Holy Grail in far distant Palestine. He leaves his castle self-satisfied, proud, and arrogant, bent on his mission. But at the castle gate he meets a poor beggar, a leper, who stretches out his hands asking for alms. Sir Launfal, however, has no compassion, but in order to be rid of the loathsome thing, he throws him a golden coin and endeavors to forget him.

“But the leper raised not the gold from the dust,
 ‘Better to me the poor man’s crust,
 Better the blessing of the poor,
 Though I turn empty from his door.
 That is no true alms which the hand can hold;
 He gives only the worthless gold
 Who gives from a sense of duty;
 But he who gives from a slender mite,
 And gives to that which is out of sight—
 That thread of all-sustaining beauty
 Which runs through all and doth all unite—
 The hand cannot clasp the whole of his alms,
 The heart outstretches its eager palms,
 For a god goes with it and makes it store
 To the soul that was starving in darkness
 before.’ ”

But what of Sir Launfal? Could he be expected in such a frame of mind to attain success and find the grail? Certainly not. So disappointment after disappointment meets him, and finally he returns to his own castle, discouraged but humbled in heart. There he again meets the leper, and at the sight of him

“The heart within him was ashes and dust;
 He parted in twain his single crust,
 He broke the ice on the streamlet’s brink,
 And gave the leper to eat and drink.”

Then, having fulfilled the task of mercy, the reward comes with it:

“The leper no longer crouched by his side,
 But stood before him glorified,

And the Voice that was softer than silence
 said,

‘Lo, it is I, be not afraid!

In many lands, without avail,

Thou hast spent thy life for the Holy Grail;

Behold it is here—this cup which thou

Did’st fill at the streamlet for me but now!

This crust is my body broken for thee,

This water the blood I shed on the tree;

The Holy Supper is kept, indeed,

In whatso we share with another’s need;

Not what we give, but what we share—

For the gift without the giver is bare;

Who gives *himself* with his alms feeds three:

Himself, his hungering neighbor, and me.’ ”

In these words lies the secret of success, which consists in doing the little things, the perhaps seemingly disagreeable things which are close to our hands, instead of going afar and seeking for chimerical phantasms which never develop into anything definite or tangible.

What will doing the former accomplish for us? may be pertinently enquired. Again we may take the answer from a poet, Oliver Wendell Holmes, who tells us of the little chambered nautilus. It first builds a small cell only large enough to hold it. Then as it grows, it adds another chamber which is larger and which it then occupies for the next period of growth, and so on until it has made a spiral shell as large as it can, which it then leaves. This idea he puts into the following lines:

“Build thee more stately mansions, O my soul,
 As the swift seasons roll!

Leave thy low-vaulted past!

Let each new temple, nobler than the last,

Shut thee from heaven with a dome more vast,
 Till thou at length art free,

Leaving thine outgrown shell by life’s unresting
 sea!’ ”

When we have come to this point, we have obtained success—all the success that we can get in our present world—and we are entering a new sphere of larger opportunities.

Liberty for Langdon

A Story

MINERVA HUNTER

"HERE, ROBERT, take this and run," said Sallie Langdon, as she handed a basket to her nephew; then turning to her mother she complained: "I have filled lunch baskets until I am tired! I do wish Walter had backbone and grit enough to make them give him office work!"

"You are hard on your husband, Sallie."

"Yes, that is just the way! Every member of my family takes up for Walter, and not a soul for me," snapped Mrs. Langdon as she dished the overdone cabbage, oozing with grease, onto the waiting platter. "Mollie says that I do not feed him right and that I'll kill him some day with the food I fix. I guess she would find fault with the dinner I have just sent. For my part I think that boiled cabbage, fried beefsteak, two kinds of pie, and coffee should satisfy any one."

She paused to receive an expression of approval from her mother, but as the old lady remained silent, she continued: "Faith told me to stop nagging Walter about the pecan grove. She says he invested in it to please me."

"You did want Walter to go in with Mr. Warner, Sallie."

"Of course I did. I thought Charles Warner was honest. He said that in eight years we would have enough money from pecans to make us independent. Walter wanted to be a doctor in those days, but all the other girls were marrying, and I thought we could live on his salary for eight years; then when the pecans came in, he could go to school. It would not hurt him to wait, because people don't want young snipes to doctor them anyway. The upshot of the whole thing is that Walter did not try for promotions. He has no ambition for his work, and even his interest in going to a medical school has played out. He never mentions it."

"He was one of the first men to be given a one-man car."

"Yes," sniffed Sallie Langdon, "but what of it? He is nothing but a street car motorman. All the other girls' husbands have big jobs and

get all kinds of money. Look at Jim Hanson. He is the business manager of the company. I wish I had married Jim. He asked me to once."

"Sallie, Sallie," interrupted the old lady, "Walter is a gentleman, and you know people talk about Jim Hanson. Besides, child, Walter was offered that first promotion that started Jim Hanson on his way to the big job. Walter gave up the chance because little Sallie was so sick, and he wanted to keep his run so he could stop in during the day and see her. Little Sallie was like an angel."

"Poor people cannot make a fit home for an angel," sighed Mrs. Langdon.

In the meantime Robert hastened to the corner and handed the basket to Walter Langdon. "Mighty foggy day," he remarked.

Langdon noticed the weather for the first time. "Yes," he conceded, "it may snow by Christmas. You know that would be fine for the new sleds that come along at that time."

"Granny is at your house," said Robert. "She brought her telescope. I guess she's going to spend the winter."

Langdon thanked the boy for bringing the basket and sped the car to the end of the line, where he took a well worn letter from his pocket and read:

"Walt, Old Boy:

"I know you think that I have played you a dirty trick, but I have not run away with the pecan grove.

"The last time I wrote you I was on my way to inspect the property, but before reaching there I received a telegram from my mother telling me that she had been ordered West by her physicians and that she did not dare go alone, so I hurried back and went with her.

"She was so much better some days that I hoped I might return to look after the business; on other days she was so much worse that I believed the end to be near, in which case I would return soon. She lingered months.

"I know now that I had a hidden disease and that was the real reason why I let the business

slide so easily. When mother died I collapsed and was in a hospital for a long time. I am better now.

"The grove is paying well. An attorney has looked after it for us. I will be on the grounds when you receive this letter. You will hear from me again in about a week.

As ever,

Charles Warner."

"About a week" had proven many weeks. Langdon sighed, looked at his watch, and began a hasty meal. Usually he did not eat much, but today he emptied the basket with little thought of what he was doing. "If Charles sends good news soon," he meditated, "I will give my share in the grove to Sallie and go away and let her get the divorce she has been talking about so much lately. I wonder if she cares for Jim Hanson. I know Jim does not care for her or for any one but himself, but if she had the money, he would likely marry her, and she might be happy with him. A divorce does not seem honorable, but it is not honorable to keep a woman tied when she wants to be free. I am too old to work my way through a medical school, but I can leave town and get out of Sallie's way."

Once more he looked at the watch, and folding the ragged napkin into the basket he arose and hurried to the platform of the car. As he stooped to place the basket on the floor, a pain darted about his heart, and the landscape grew dim. He was recalled to his surroundings by a voice saying, "Nice day."

Langdon had a dim recollection that the day was foggy. The fog still lowered about, but with a peculiar radiance that Langdon had never noticed in a fog before.

"My name is Gentry," the man continued, "Harold Gentry. I am the president of the Gentry Medical School. A friend of mine has given a scholarship to be used by some man who in his younger days wanted to become a physician but could not. Do you happen to know such a person?"

Langdon longed for the scholarship, but he was Sallie's only support, and he was in honor bound to care for her until the pecan grove began to pay. Then, too, he thought he remembered reading of Harold Gentry's death some

years before and the subsequent closing of the school.

He was relieved of solving this problem by an old man who waved frantically as he ran down the steps of a near-by residence. As Langdon put on the brakes, he thought, "That must be one of Mrs. Fosdick's relatives. He is coming from her house and coming at the last minute just as she does." The old man got aboard the car, and his smile was so much like Mrs. Fosdick's that Langdon was sure he was her father until he remembered that Mrs. Fosdick had recently returned from Kansas City where she had gone to attend her father's funeral.

Gradually the car filled with people who seemed more or less familiar, but Langdon could not name any of them. He felt as though he were running on a new line until a close scrutiny of the buildings along the way showed them to be the ones he passed daily.

In the uptown section most of the people got off. At the far end of the line Gentry was the only passenger. Langdon changed the trolley and looked about for Wesley Holbrook, who was due to run the car that afternoon.

"Have you thought of any one to take the scholarship?" Gentry inquired.

"I——" Langdon began and stopped. A man coming toward the car was calling:

"Walt, it is all right. Your share is worth one hundred thousand dollars. The timberland we had to take is worth more than the pecans."

It was Charles Warner. He held Langdon's hand and looked into his eyes with all the frankness of boyhood days. "Hi Gentry," he continued, "are you acquainted with Walter Langdon?"

"Yes, I was asking him about the scholarship," Gentry replied.

"Fares please." A man in uniform had boarded the car and was holding out his hand for fares.

"Horton!" gasped Langdon.

"You were looking for Holbrook, but I am to run the car," the new motorman announced quietly.

Langdon regained self-control, and seating himself by Warner he whispered, "That fellow looks like a friend of mine who was killed in a wreck some years ago. I fished his body from

under his car. I would swear he is the same man."

It seemed to Langdon that the trip across town was made with incredible speed. Soon he was getting off at his own corner. Warner and Gentry were still with him. He wondered what Sallie would say about these unexpected guests.

A crowd was gathered on Langdon's front porch. They were whispering and seemed quite excited. Gentry led the way around the house to the kitchen, and the three entered. There by the stove sat Sallie, her eyes wide and staring. On the other side of the stove the old mother rocked back and forth while tears trickled down her cheeks. Robert stood by the door into the dining room.

"Don't you unlock that door!" cried Sallie.

"They say it is a registered letter," the boy explained.

"I don't believe a word of it," she snapped. "They want to see how I am taking it, that's what they want." Then her curiosity got the better of her. "Tell them if it is a registered letter to push it under the door."

The message was delivered, and a long thick envelope appeared. "They say you have to sign for it," Robert told her.

The letter was addressed to Walter Langdon, but Sallie did not offer the card to him for his signature; in fact, she did not seem to realize that the three men were in the room.

Langdon watched her remove the letter and a legal document beginning: "I, Charles Warnerthis my last will and testament etc."

"What does this mean?" asked Langdon.

"That Mrs. Langdon now has the entire pecan grove and the timberland," said Warner.

"Mrs?" repeated Langdon more baffled. "It is I, Walter Langdon, who is named; not Sallie, though she is welcome to it. This is a copy of your will, Charles. I do not want your will. I hate to think of your ever dying; you have always been my friend."

"I am yet," Warner assured him.

"He does not understand," said Gentry. "We had better go into the front room."

Robert did not desert his post by the door, but the three men entered the dining room and

passed into the front room. The curtains were drawn, and Robert's father was talking in low tones to a man who was fastening the straps of a suitcase. The man arose, and Langdon recognized him as the undertaker. "He was found on the front end of his car, you say?" he inquired.

"Yes," said Robert's father, "he had evidently just finished eating his dinner."

"It was the heavy food and the foggy day and a weak heart that did it," the undertaker affirmed.

"The doctor said something like that."

The two men moved toward an object near the window. In the semi-darkness of the room Langdon saw the outlines of a dead body stretched upon a cooling board. He, too, went and looked at the corpse. His surprise was great. At first he could not solve the mystery, but little by little he began to understand. Then there came a sense of liberty, conscience-free liberty such as no divorce court can give.

"You will take the scholarship?" asked Warner gently.

"Yes, thank the Lord! Let us go."

"You will attend the funeral," said Gentry half questioningly.

Langdon shook his head and smiled whimsically. "My wife is worth two hundred thousand now. It will be a grand funeral she will give her husband. I should not feel at home."

"You are right," said Gentry. "We will go now."

Immediately they were in the open air and in another city. They walked in front of an extensive campus. "That is the Gentry Medical School," Warner explained, "but I imagine you had much rather go here first. This," he said, pointing to a beautiful building set back on a flower decked lawn, "is where the students who have families live."

As he spoke a lovely girl dressed in white came toward them with arms outstretched. "Do you know me, daddy?" she said to Langdon. "Haven't I grown? See how well I am!"

Langdon's words came in sobs of joy: "Sallie, little Sallie, my precious baby! To think that your daddy ever doubted heaven!"

The Present World Crisis

And Our Part In It

W. J. DARROW

PART I

THE WORLD at the present time is going through a crisis, a very marked crisis. This will be followed by a New Dawn. The crisis began at the time of the Great War, and has continued to a certain extent ever since. It is believed that the apex of this has been passed as regards physical conditions, but this is not entirely certain. The Dark Forces endeavored and are still endeavoring to destroy civilization, or at the very least to create such conditions as to make it impossible for the human race to advance beyond its present status. The Dark Forces represent the dregs of evolution, the failures that have occurred from the beginning of time. They exist on all planes, the human, the subhuman, and the superhuman.

The world stands in urgent need at the present time of messengers or light bringers to carry a knowledge of the truth to the people regarding the inner laws of nature, the inner planes of nature, and the means of so living as to co-operate with those laws and bring harmony out of the present chaos. The various true occult societies and movements which are operating in the United States and other countries at the present time are in line to supply this need of messengers and light bringers. The larger number are under the direction, conscious or unconscious, of the Elder Brothers of humanity who are responsible for guiding human evolution.

These occult societies are at the present time the hope of the race, almost the only hope, because they have the knowledge by which humanity may save itself. These societies are of all grades and sorts. Any society or any philosophy which teaches the creative power of thought is doing constructive work and a work that is peculiarly necessary at the present time, because upon the creative power of thought and the possibilities which it confers depend the rehabilitation and regeneration of the race.

The Rosicrucian Order is one of the prominent organizations devoting themselves to this great work. This Order is one of the seven schools of

the Lesser Mysteries. The Rosicrucian Fellowship is designed to be the exoteric center in the United States for the disseminating of the philosophy which this Mystery school is endeavoring to promulgate. The Rosicrucian Order teaches the development of the head and heart at the same time and indicates that both are of equal importance; or, if there is any difference in importance between the two, it must be credited to the heart, because the head without the heart is very sure to go off on a tangent.

At the present time there are many schools of psychology teaching various methods for getting the things that people desire. The teachings of these schools are based upon the creative power of thought. There is much criticism of their methods as being a form of undesirable magic. This is true only when the element of demand is used to set aside the Law of Consequence and obtain that which one's status in evolution does not yet entitle him to. But the constructive use of the creative powers of thought does not come in this category.

An analysis shows us that in the beginning of any great movement self-interest must be to some extent the dominating motive. Then later, as the pupils of any school progress in understanding and wisdom, they find that self-interest no longer lies on the lower planes, but carries them to a higher application of the principles which they have been studying. Then they automatically cease to apply spiritual knowledge for materialistic ends and restrict it to its legitimate use. Therefore, we should not condemn these psychological movements, because they represent a phase of development which is necessary for some.

It is highly desirable for all schools of philosophy and occultism to co-operate, because they have a common enemy to combat, namely, the common ignorance and prejudice of the entire world. They must stand together with an undivided front if they are to succeed in the great work which has been entrusted to them.

Now as to the qualifications which are neces-

sary in order to take part successfully in this great work of the re-education of the race:

First, the candidate must have *vision*, a broader vision than is common at the present time; and this must be based upon the sensing in some degree of superphysical vibrations, that is, the vibrations of the superphysical planes. Then one is able to perceive the reality of these vibrations, the reality of the superphysical planes themselves, and gain an inkling of the laws which govern on those planes.

Second, the individual must, above all things, have a *determination to work for the benefit of the whole*, not merely for his own personal advancement. It is stated on good authority that anybody who is willing to sacrifice personal interests for the benefit of the race is sure to go ahead in his development, because he can then be trusted with power, whereas the entirely selfish individual cannot be trusted with it, and therefore it cannot be given to him. It is also stated that ordinary personal sins may be forgiven such a man; but the great sin of selfishness when carried to the extent of sacrificing the interests of others for personal advancement is something that cannot be forgiven.

Third, the candidate must have the *ability to do things*. The man who can do things is always of value. He may make mistakes and have to retrace his steps, but at the same time he is learning and getting in condition to be of value to the race. He may have a very imperfect personality, and this may hold him back, but if he has the ability to do things he will eventually get somewhere; whereas the person lacking this ability is of very little use either to himself or the race, regardless of how idealistic his nature may be.

Fourth, the final qualification which we may mention as being essential for taking part in this work is that of *humility*. This quality demonstrates that a person is not self-seeking, and that he is willing to give up his way and his will if necessary for the good of the whole. Humility may be said to be the first qualification for spiritual advancement, and it is quite certain that no one will get very far in such advancement until he has developed a considerable degree of it.

As before stated, we are approaching a new age, a "promised land." The conditions which

will obtain in this new era will be characterized by a far greater prevalence of spiritual knowledge and spiritual development than in the present era. Social and industrial justice will prevail, and the means for obtaining it will be universally applied. The craze for sensual pleasure which we now see on every side will have largely disappeared, because it will have been found that there is no eventual satisfaction in such pleasure, and that the cultivation of the spiritual qualities is the only final solution to the world's seeking.

Who will pass the examinations and enter this new era, this promised land? We are all undergoing at the present time entrance examinations. As to whether we pass or not and gain admission to the improved conditions beyond depends entirely upon ourselves.

The epidemic of influenza which followed the Great War, caused by the poisoning of the atmosphere by the Dark Forces, took off the weaklings and failures and those who had demonstrated that they were at present incapable of co-operating farther to advantage with the Great Plan. Those who were left behind were given a little longer lease on life, a little longer time to demonstrate whether they would be able to work with the Plan. Co-operation with this Plan for those who are possessed of a knowledge of superphysical philosophy consists, to a large extent at least, in giving out the knowledge which they may possess so as to aid in the work of maintaining the band of spiritual light around the earth, which is the only thing separating us from spiritual annihilation and death. This band of light is being maintained by the Elder Brothers of humanity, but humanity itself must take part in the work.

A practical application of all this is that we who are working along the lines of occult philosophy must use the powers that we possess to their greatest possible advantage. We must co-operate with the leaders who are in charge of the various schools. Above all we must not let our vision be focused upon the mote in our brother's eye so that it dims our sight to the degree that we fail to perceive *our own big chance* and thereby lose it, for our big chance lies in taking part

(Continued on page 213)

Old Rob. Crusoe

ION WOLFE

IT WAS IN the hills beyond Labisthayna I found him, this curious old-man-of-the-mountains. I cannot recall the year—it is a memory.

I had traveled far, and my long journey afoot had been made even more difficult by the rough stones and bracken of the hill country. Very often the way led through stretches of young gorse and hazel brush, so that the footprints of those who had gone before were obscured. Sometimes, under the low cliffs, the trail fell away so sharply on one hand that only a narrow track was left of what had once been called an excellent road.

It was growing late, and the long shadows, like messengers of night, were beginning to creep slowly up the valleys and around the corners of the rocks. I was determined to advance no farther. In skirting a narrow precipice I had dislodged a stone, and the echoes from its rebounding journey below were a gentle reminder that one must travel through unknown countries on the alert, and perhaps only in the clear light of day. Imagine my great surprise and delight then, that the way should suddenly broaden out before me into a little saucer-like valley where stood, sheltered by a few ragged shrubs, the smallest house I have ever seen. With a bit of a chimney at one end and a rambling vine over the crude door at the other, it fitted so gracefully into the landscape that I should never have seen it at all but for the wisp of thin, curling smoke that worked its way upward through the blue-gray evening.

I hurried eagerly forward, for this unexpected promise of shelter was very welcome in a country so barren and forlorn. As I approached the door I noticed that it stood ajar, while within the house a small, flickering fire on the low hearth mocked at the gathering shadows of night upon the wall.

As I heard no sound, I knocked rather timidly on the doorpost, and at once a strange, high-pitched voice snapped out, "Come in." I was

just a little averse to doing so, but curiosity and my physical exhaustion prevailed, and I entered. There was no one in the room. This seemed very strange indeed; the only signs of occupation I could make out were two large, comfortable chairs which were drawn up carelessly before the open fire. I waited a moment, and when no one came, I concluded that the voice must have issued from an adjoining room hitherto unnoticed, so I sat down in one of the high-backed chairs to wait. What comfort! Here were relaxation and recuperation combined! Thinking I might as well be thoroughly comfortable, I reached down and loosed the thongs which bound my feet so tightly, and sank back into the old cushions for a brief moment to review the events of the day.

How long I remained in this position I shall never know, for I was suddenly awakened out of a garbled dream of many beetles crawling over dead, white faces by the loud barking of a dog. I sat up with a start; but my fright and a sharp pain in my neck were quickly forgotten as I gazed into a pair of luminous eyes that defied all description. There in the chair opposite me sat a strange old man of bent figure and bearded visage, with the deepest, clearest eyes I have ever looked into; limpid pools of blue darkness on which the moonlight might have loved to play. He was the first to speak, lifting a long, slender hand as he did so and making a sign.

"You are welcome in my house, but my dog objects to your staff. You must get rid of it."

I withdrew my stare long enough to glance at the rod which leaned against the chair.

"But I have had it so long," I replied. "I brought it up the mountain with me, and it knows well the touch of my hand."

"Ah, that's just the trouble," he exclaimed softly. "You have carried it a long way, and its weight has hindered you more than you know. One needs no staff in this high atmosphere; throw it into the fire!"

During my sleep the blaze had been replenished, and I now turned and cast the stick into

the flames, apparently without the slightest hesitancy.

"You will never regret it," the old man whispered, and I saw the staff which I thought I understood so well curl and writhe into the form of a hissing serpent, which at last was consumed and thus disappeared.

"How did you know?" I asked eagerly.

"I wouldn't have noticed it but for the dog," he answered, reaching down his hand to a huge mastiff which came bounding across the room at his call. "He is my constant companion, this dog. I call him 'Discretion.'"

"I am glad to know his name," I said, after a pause, "but you haven't told me your own."

"Mine? Oh my name doesn't matter," he chuckled. "Some few in the valley call me 'Old Rob. Crusoe' when they chance to see me. If I ever had a name, I've lost it. I live alone, and I have few visitors; they mostly take the short way."

"What way?" I asked eagerly. "Tell me of it, for I thought myself even now upon it."

"Ah no, my friend," and a look of sweet sadness came over his face. "You are traveling one of the longer ways to the mountain top—but it is a sure way," he added quickly, as he saw the disappointment I had unconsciously expressed. "It is the way of beauty and laughter, song, and occasional tears. So many aspire to the heights before they have learned to climb the first gentle slope that leads by the wood of comeliness and the babbling stream of self-knowledge. They climb a certain distance; but their lungs may not breathe the purified air. Many grow blind and helpless there, and worship the very sighing of the winds. Some even wander into the path that leads directly to the precipice, and at night I often hear their terrified shrieks and pitiful cursings. Their cries of despair resound through the empty canyons, and reach up dismally to the moon. Of course, there is still the old, twisted, winding way which you have happily avoided because of its easy monotony; along its course lie the thick, sodden pools of stagnation and decay."

"I am very, very thankful for the advice of one who is acquainted in these regions," I replied warmly, "but I can't understand your

saying you live alone. When I knocked, someone said, 'Come in.'"

He smiled broadly.

"It's my bird, my parrot. She's always calling out to people and inviting them in while I'm away. I always keep a log on the fire and an extra chair ready for just such as you."

"But where do you sleep, sir?"

He waited a moment, and I was afraid I had embarrassed him.

"Chairs are good to sleep in," he said. "Didn't you find yours comfortable?" I smiled and looked into the fire.

"I would show you my parrot," he went on, "but she's rather timid sometimes. I call her 'Intuition.' She's probably perched up there in the rafters somewhere now, listening to our conversation. She never leaves my house. Sometimes the dog does, but he's a faithful old fellow, and always comes trotting when I whistle him up. You see, that's why they call me 'Old Rob. Crusoe'—because of my dog and my bird."

"But I don't see why they call you 'old,'" I objected. "Somehow you don't seem old to me; rather like one without the association of years.

"They have seen me stooped for many, many years, those people in the valley, so they call me 'old.' Well, I am—as old as the hills; but they forget, perhaps, that I am also as young as the morning."

"Where did you get these pets of yours?" I asked.

"Oh, they too are very old; but not as old as I am. They came to me years ago. Would you like to hear about it?"

I assured him most heartily that I would, and after a little time he consented to tell me about it. First, however, he insisted on giving me something to eat, and as he arose from the chair I noticed for the first time his splendid height, in spite of being stooped, and the ease with which he moved from place to place. First he went to the wall and brought forth from a hidden recess some long, curious cakes or rolls of bread, and a bowl filled with milk.

"It's my own make, this bread of life," he said softly, "and the milk is offered me daily by the mountain goats, who are my friends."

After I had eaten and assured him of the excellence of this repast, which seemed to be un-

usually refreshing and stimulating, my host threw another log on the fire, and we both settled down in our chairs while he told me the following tale:

"I can dimly remember my days as a child before I was sold to my foster parents, Ambition and Desire. I recall how happy I was as I romped through the meadows of contentment among the flowers that grew so plentifully there, but many of the details escape me. On these delightful excursions afield I was accompanied by a strange, ethereal companion whom none but myself seemed to see. It is not to be said that even I saw him with my two eyes, but certain it is that I knew him intimately, called him by name, and held long conversations with him on subjects which I cannot now describe in words, but which never cease to thrill me with the memory of their loftiness and beauty.

"On one particular day I recall vividly how we had gone a greater distance than usual into a bare, upland meadow near the sea. It was sparsely populated with trees and shrubs; but here and there were rocks of a peculiar formation, some in groups and others standing alone. When we reached the center of this meadow, it suddenly dipped down into a little circular hollow which sheltered a few knarled, wind-swept oaks. Curling up through the limbs of these was a long, thin, wavering line of smoke from a tiny camp fire.

"I shall never forget the sad look of determination on the face of my trusted companion as we sat by the fire under those twisted trees, apparently waiting for something to happen.

"Before very long there came creeping out from among the lifelike rocks about us a peculiar little man whom I later learned to know very well and to fear exceedingly. He wore a little red stocking cap cockwise on the back of his bulging head, with a comical tuft of hair standing up in front. When first he appeared, I thought him tall and infinitely commanding, but he cringed and fawned before my companion in the most obliging manner, and now seemed to be no taller than a half-grown child. As long as I knew him I was never able to describe him beyond an impression of his bulging, nodding head, except for the fact that he alternated in size from a puny dwarf to a full-sized man.

"I have said that I was sold to the creature

Ambition; but I must now explain that my ethereal companion was a merchant who paid for his bargain. Much as he apparently loved and respected me, he deliberately paid this fellow Ambition and his old wife Desire, whom as yet I had not seen, to spirit me out of my childhood land of happiness and subject me purposely to the terrors and hardships of the open road. I objected forcibly when he arose to leave, and as I kicked and screamed at the restraining arms of my ugly foster parent, my beloved companion, with great tears in his eyes, deliberately turned his back on me—and vanished.

"I will not relate to you all the cruelty and suffering of those early years with the nomadic wanderers who controlled my youth. I learned to loathe and dread them both at the same time I unquestionably obeyed. As of her husband, I retained only one impression of the hag Desire, and that was the apple-red lustre of bony cheeks that protruded heavily from either side of her shrunken skull. The old gazelle used to cuff me about heartily in private, although in the presence of a spectator when I was being forced to perform on the lute by her malicious husband, she pretended to protect me from insult and abuse, and scolded him fiercely in a high, cracked falsetto.

"Finally, through the success of my antics before the crowds in the villages and hamlets where we put up, these two tormentors created a little puppet show of the usual traveling variety, and while they stood behind the scenes to cackle and squeak for the character in this mummery, I was forced to endure the public gaze outside their painted box, and to fill in the intervals between their acts with plaintive singing, accompanying myself on the lute.

"The contrast of my youthful wailing and the robustious machinations of my foster parents seemed to please our audiences very much, but instead of letting me escape from the public gaze during my periods of waiting while their own performance was going on, the dwarf Ambition kept me attached to the side of the box by a stout cord which was wound and twisted tightly about one of my ears. If the comedy in his sickly miming failed to arouse the necessary enthusiasm, he would reach forth from under the curtains and give me a cruel pinch on some

tender portion of my body, which generally caused me to spring up and scream heartily, much to the amusement of the spectators. This always seemed to put them in the proper mood for his comedy, so as I became accustomed to one method of torment and failed to respond, he would manage to surprise me with some new variation of pain from time to time. In addition to this humiliation, if I were about to undertake a high note or a difficult passage while singing between acts, he would always find time to pull the string which held me and tweak my ear forcibly. 'It gives added zest,' he always said.

"Years passed, and finally the day came when I escaped from these tumorous rogues who so abused me. I had trained a small bird of a peculiar blue color for use in our expanded theatricals. This tiny friend, which I knew as Earthly Hope, was the only living thing I loved. With its wings fluttering about my head, I managed to escape one dark night, without taking food or extra clothing, during a drunken brawl indulged in by my noisy captors.

"As I lay down to sleep in a wood after I had stumbled on for a great distance in the darkness, I realized the first, cleanly taste of freedom, and with my pet bird snuggling down against me, I counted myself happy and fortunate indeed. But this was merely a moment's respite. I awoke soon out of the first short nap to realize the chill and loneliness of the night about me. I dreaded the thought of the morrow—not so much because I would be worn and hungry myself but because of the bird. It was a tame bird, unused to foraging for food or trying its wings in the woodland. I fell asleep again with a sad and troubled heart.

"In the morning I awoke with a start, aroused by the sharp report of a gun. I sat yawning and rubbing my eyes a moment, and as I did so I realized that my bird had flown from me during the early hours of the morning in search of food. And now the greatest sorrow of my youth assailed me as I saw it come fluttering back to my breast, torn and bleeding. The poor, frightened thing died there in my hands, and in me there arose a great surging of revenge toward the unknown hunter. At first I thought to run after him with a handful of stones; but realizing the hopelessness of this in restoring my winged friend to

life, I sank to the ground in despair. In that wood, under the leaves of autumn, I buried the last remnant of my old life. The bird of earthly hope was gone, and from thence I knew my stolen journey must indeed be forlorn.

"As I traveled along the open way, my friend, there were days of bitter pain and sorrow; days when I kept my head bowed down, refusing to see the sky. Sometimes I grew very warm and dusty, and I would strip myself of all thoughts of progress to bathe delightfully in the pools of clear coolness beside the road. Then was my joy supreme; I could scarcely resist sinking quietly into the friendly depths, seeking eternal peace there, and gray oblivion.

"But I was a jolly lad, with all my wretched fortune. I ran and skipped from one place to another. Nothing escaped my inquisitive instinct for knowledge, and I could be equally absorbed in a wayside shrine or a butterfly's golden wing.

"It was during this period that I acquired my dog, Discretion, or rather, it was then he decided to follow me. Attracted by his pitiful whining, I found him beneath a clump of tall cedars, just where the long road brushed the side of a hill. At this point a steep path led off from the highway immediately up the hill, and the dog had evidently been abandoned here—perhaps thrown over the first low cliff by some unworthy master, all too eager for the climb. I discovered that the dog was bruised and bleeding freely, and I stayed beneath the cedars some days in order to dress his wounds while he recovered. Thus he became attached to me, and I have had his companionship ever since.

"From this point of pausing on my journey, the road began to take a rising swing around the mountain, winding on slowly, yet ever upward. The dog and I would travel along, sometimes apparently gaining much ground, yet often being disappointed when some hard gained prominence revealed to us our limited perspective. But it was a vivid journey, nevertheless, and not to be regretted.

At last the time came when we began to encounter numerous divisions of the long road. That which had seemed before to lead steadily onward was now a maze of variation and confusion. The way would suddenly divide and lead off at various angles, and even with my dog

Discretion to aid me, I was often at a loss in making a clear choice. Finally we came to a division where the road became two similar paths that led on equally into the silver mists of Eternity. I sat down hopelessly in the dust, much as a small boy might in a teasing pout. The dog came and licked my hands tenderly, but I would not be consoled. It was then I heard a voice, calling, "This is the way; this is the way for you." The voice seemed rather crude to my unaccustomed ears; I hardly knew whether to trust this unseen messenger or not. I knew of 'the voice'; but I had been told it would come more as a whisper—a faint, sweet echoing of sound. However, I arose and trudged hopefully forward in the appointed direction. I had not gone far before I heard a low, comic laugh in my ear, and was astonished to find perched on my left shoulder the parrot Intuition. He was a jolly young bird, who immediately made friends with the dog, traveled with me, and was very soon to serve me in good stead, as you shall hear.

"We had traveled no great distance before I noticed two strangers ahead who seemed to be waiting for me and who bowed most graciously as I approached. They were richly attired in weird, barbaric costumes of some glittering material most beautiful to behold. I had been craving human companionship very much, traveling alone as I was, and I have no doubt I would have been completely overwhelmed by any superficial show of kindness these strangers might have offered had not the dog which trotted at my heels begun to bark at them. He growled and barked furiously, which very much alarmed the two whom I was approaching, but they stood their ground, and their smiles were most pleasing and friendly. I stopped short a few paces away, however, and the dog sat down at my feet, never ceasing to snarl and complain. Then of a sudden the bird on my shoulder shrilled out:

"Ho, ho; they're wearing rags underneath, the scoundrels. Come out, you filthy beggars! See them shiver. Ho, ho!"

"Indeed, as Intuition spoke, the fine raiment fell away from the strangers, and they stood revealed there on the winding, mountain road as my old tormentors—the dwarf Ambition and the hag Desire. Not a jot had they changed from the old days, now that their costumes were

whisked away, and I stood rooted to the spot in terror, seeing their hideous faces once more. They pleaded with me most craftily to take up my old life with them again, promising that I need not return to the valley to do so, and offering me rare jewels of false inducement in the form of the very hope of future knowledge and attainment I so earnestly sought. But I was not to be bargained with; I had acquired a stubborn will of purpose on my lofty quest, and I overcame my inground fear of their presence with a will to resist their sordid importuning.

"The parrot, noting my decision, whistled the dog into action and encouraged him to attack my oppressors. As he dashed fiercely toward them, they vanished, to molest me no more. Doubtless they wait about in that region to attach themselves to other struggling ones who may not be so favored in recognizing their sham spiritual disguises.

"There is a great deal more than could be told of my struggling along through storm and strong wind, but the night grows thin and rubs elbows with the morning. The mind of another wearies, hearing an echoed version of its own long journey.

"Finally I came to this place, old and mellow as you see me. When I lay exhausted by the spring which now trickles through the garden beside my door, I had the great joy of finding again my beloved ethereal companion of earlier years. As he bent over me with tenderest compassion, all bitterness of experience passed away, and I was revived and strengthened by the light of his countenance. I arose eagerly to greet him, and so great was my yearning and love that, as we embraced, he was suddenly absorbed into my very being, and we now are one. He is the Silent Watcher who cannot be described with word or symbol. He is my Self, yet beyond and above.

"I built with my own hands on the spot where I found the Beloved this house which you see. It is indeed small, yet snug and secure. And it pleases me that I may occasionally be of service to travelers in this strange land. I journey often to the hill country and to the valley, yet I always return gladly to this place, for it is my home, and shall be for many years to come."

We sat there in silence for a time, and the few remaining embers of the fire glowed fitfully on the blackened hearth.

"I must tell you," I said slowly, "that I too have known the tattered rogues you spoke about, but I thought them my own especial problem. It was just beyond the marshland of old sorrow and despair that I found them. I shudder to think of encountering them again further up the mountain in new garments; yet I thrill with delight at the prospect as a hunter might, awaiting some new fear."

"Ah, but that is the reason for your visit with me. It shall be my privilege to help you. When you go forth from here, my good dog Discretion shall trot at your heels, and when the time comes, you shall find a bird of your own visioning perched on your shoulder to tell you the way. The two will serve you well when you meet those ruffians so familiar to us both, and you will see through their thin disguises as I did. And let me prophesy for you: A new creature of indescribable poise and wisdom shall come to you for shelter, a creature I have not seen or known. You will call it 'Analogy,' and it will be your servant in those high regions where I myself have traveled but in fancy. As you look out over the vast panorama of field and desert country, it will point out to you things of great interest and value which will be of untold benefit in the great days to come. Then, ah then, my son—remember my words."

As the old man finished speaking, the first shafted rays of the sun came streaming out across the sky. The interview was finished, and we arose to face each other in the light of a new day. As I made preparation to resume my journey, bathing my face in the cool water that trickled from a small spring outside the door, the old dog jumped and teased about me, seeming to understand, and ready to go.

My aged counselor consented to walk along the path by my side for a short distance, first hearing my promise to continue straight on whenever he might stop, looking back not at all until I came to the first great bend beyond the thorn trees. Suddenly, as was agreed, he placed his hand lightly on my shoulder and stopped short, while I continued steadily on my way. When I reached the clump of thorns, I faced about for one last look at Old Rob. Crusoe and his snug little home, but to my utter amazement house, host, and valley alike had vanished. For a considerable distance behind me there hung only the great, gray, massive cliffs of granite on which the arisen sun now shone with metallic splendor.

With puzzled mind yet with heart-felt gratitude for the guidance and the victory, I whistled up the old dog and faced the road again—singing.

Elementary Psychology

Illustrated by a Series of Theorems

CLARENCE H. FOSTER

Point Nine

(Continued from August)

11. In your conversation with your friend you become very earnest in telling him of your plans, and most forcibly you tell him, "I'm going to do so and so." Perhaps you even pound the table to show him how very much it is you are "going to do——." You tell him all about it, and release all of the driving energies through the verbal expression.

12. Then the regressive self in the depths chuckles merrily. How very easy it was. You have liberated the driving energies; your ideas seeking attainment now have no force and lie inert. You consciously rest at peace, for have

you not just heard the story of all that you are "going to do——"? And you really think you are "going to," but you have scattered and thrown away the driving force. The regressive self can sleep in peace for another day, secure in the knowledge that you will drift along the "easy road."

Reasons Why You Don't

Point Ten

1. Until one comes to an understanding of some of the mechanisms of the Subconscious, or "Unconscious," he naturally takes every conscious thought at full face value as genuine, sound, logical, and without guile.

2. When one has an idea or conviction concerning anything, he naturally thinks that he has formed that conviction through sound judgment and reason.

3. At first it is very hard to see "how" a logical, conscious thought could be motivated by something of an entirely different nature, from the depths, beneath the plane of consciousness. By degrees we shall take up different phases of this through the numbers to follow.

4. The basic principles are:

a. That any wish, idea, or complex in the depths of the Unconscious may motivate *conscious* thought.

b. That this conscious thought so induced is to serve the ends or purposes of the Unconscious desires.

c. That the conscious thought may be so veiled or disguised as to have absolutely no apparent relation to the Unconscious motivating desires, and therefore one would not see what the true motives might be.

5. The regressive self, which seeks to draw back into peaceful inaction and which seeks to hold you back from making your greatest progress, has no regard for your "best good" as you might consciously see it. It only seeks to make you take the "easy road."

6. Now, to resume our study, let us imagine that the energies of your desires for progress have become strengthened again; you are overwhelmed with a great desire for expression and action. Again you are on the verge of really doing something.

7. And again the regressive self is on the job, ready to subtly head you off.

8. Perhaps you are thinking of entering upon a new venture, either in your teaching or in a business way. The wily regressive self projects before your consciousness various perfectly sound reasons why you should *not* do it. "Conditions are not right. You have not capital enough, etc."

9. Perhaps you are about to "combat" some person in an endeavor to "sell" him. Before your consciousness appear perfectly plausible reasons why that person would not want to buy what you have. The regressive self has projected these "reasons why you can't" before

you, simply to turn you back and to shut off your endeavor.

10. Perhaps you have been in the habit of blaming other persons or "conditions" because your status in life is not what you might wish it were. This is the most common way of staying in the "easy road."

11. Or perhaps extremely painful situations come in life, and one can place the blame upon others. Naturally, if one can blame others for his misfortune, he need feel no discredit to self. The regressive self would prefer that you blame others, because when you really begin to look within for the cause of your trials in life, you are on the road to progress.

12. Henceforth, when you are about to take some action toward expression and progress, and you find the "reasons why you can't" creeping up before you—stop and analyze them. Are they really sound reasons, or is the regressive self simply projecting them before you to make you drift along for another day or month? It is true that one must proceed with common sense and judgment, but more often than not the "reasons why you can't" do not come from judgment but from the subtle regressive self, which thereby holds you back from progress.

Definitions.

A brief resume of terms commonly used in psychological teachings, with brief sketches concerning their usual meaning and application:

Inspirational and Constructive Psychology usually teaches of—

- a. The "Objective" or "Conscious" Mind.
- b. The "Subjective" Mind is sometimes spoken of.
- c. The "Subconscious" Mind.

The "Objective" or "Conscious" Mind is portrayed as that "thinking" mind of which you are conscious during all waking hours. It is that phase of mind in which *you think* you think. It is the vibrator, where ideas are presented to your awareness.

The term, "Subjective" Mind, is used with various meanings, and the expression is often used where another term would be much less confusing. When the word "Subjective" is used in this Series, it will be in a general way and will refer to any state in the borderland between objectivity and complete subconsciousness, or between the seen and the unseen planes of

creation. In other words, the term "Subjective" will here be used to indicate the half-way land between the conscious and the subconscious, or between concrete creation and ethereal creation.

The term "Subconscious" Mind is used to indicate the major portion of mind, utterly beyond and beneath the plane of consciousness. The constructive or inspirational psychologist teaches that the Subconscious Mind—

- a. Is made up of an accumulation of mental impressions, which rule and govern the body and the life.
- b. The law of the Subconscious Mind is "Suggestion," and by this law the Subconscious Mind may be altered or rebuilt.
- c. The Subconscious Mind has access to all knowledge.

Psychoanalysis uses other terms:

- a. The "Conscious."
- b. The "Fore-conscious."
- c. The "Unconscious."

The "Conscious" Mind is spoken of in the same way as outlined above.

The "Fore-conscious" is the borderland plane, wherein are ideas and memories which are at any time available to consciousness.

The "Unconscious" is portrayed as the buried self, made up of the basic primal impulses and all repressed wishes and memories. The contents of the "Unconscious" are pictured as not available to consciousness at all. The Unconscious is considered as a vast accumulation of unfulfilled desires. It represents the active fifth principle of man. It is portrayed in the Scriptures in many places, among which it is represented as the Twelve Tribes of Ishmael, and elsewhere as Babylon the Great, of which in Revelations it is said, "Thus with violence shall that great city Babylon be thrown down." And here is outlined the universal ultimate human road, which even the Christ came to portray. In this Series the terms of Unconscious and Subconscious will be used interchangeably, with the same meaning.

We now turn to Metaphysics and here we find in addition to the other terms such expressions as:

- a. "Supernormal" Consciousness.
- b. The "Christ Within."

- c. The "Godhead."
- d. The "Divine Spark," etc.

All of these terms are synonymous. They refer to the supreme commanding spark, the seventh principle of man, for which the Unconscious is but the pawn, since the Supreme Self absolutely guides the building of the Unconscious.

No reference will be found in any psychoanalytical literature to the Spirit. Psychoanalysis is only concerned with the machinery of the fifth principle, the "Unconscious."

Reasons Why You Don't

Point Eleven

1. We must also realize that there is in human nature an ever-present, innate resistance to any change in the personality.

2. In the depths of the Unconscious one desires to remain exactly as he is. If he is in ill health, some portion of his desires are toward that very sickness, wherein he prefers to remain.

3. This statement concerning inertia and resistance to change does not contradict in any way the realization that one has opposed energies seeking outlet in progress.

4. Throughout nature we observe that creation manifests through the actions of diametrically opposed forces.

5. In the depths of the Unconscious we find impulses toward progress and impulses toward regression, inertia, and the "easy road."

6. Where the regressive trend and the resistance to change are predominant, nothing can bring one out of it except the mediumship of some external personality.

7. You may always recognize that one is awakened from inertia and regression only through external personality. One may become awakened from inertia and put forth effort toward progress either—

- a. By becoming attached to an external personality in the flesh, or the picture or idealized idea of a personality; then seeking to elevate self *for the sake of* that personality; or
- b. By becoming attached to external personality, then being deeply wounded by that personality and thereafter struggling to elevate self in an "I'll show you" attitude to overcome the hurt.

(To be continued)

The Lost Keys of Masonry

MANLY P. HALL

V

THE QUALIFICATIONS OF A TRUE MASON

EVERY TRUE Mason has come into the realization that there is but one Lodge, and that is the universe; that there is but one Brotherhood, and this is composed of everything that moves or exists on any of the planes of nature. He realizes that the Temple of Solomon is really the temple of the Solar Man—Sol Om On, the King of the Universe, manifesting through his three primordial builders. He realizes that his vow of brotherhood and fraternity is universal, and that plant, animal, mineral, and man are all included in the true Masonic Craft. His duty as an elder brother to all the kingdoms of nature beneath him is well understood by the true Craftsman, who would rather die than fail in this, his great obligation. He has dedicated his life upon the altar of his God, and is willing and glad to serve the lesser through the powers he has gained through the greater. The Mystic Mason, in developing the eyes that see behind the apparent ritual, recognizes the oneness of life manifesting through the diversity of form.

2. A true disciple of Ancient Masonry has given up forever the worship of personalities. He realizes with his greater insight that all forms and their positions in material affairs are of no importance to him compared to the life which is evolving within. Those who allow appearances or worldly expressions to deter them from their self-appointed tasks are failures in Masonry, for Masonry is an abstract science of spiritual unfoldment, and material prosperity is not the measure of soul growth. The true Mason realizes that behind these diverse forms there is one connected life principle, the Spark of God, in all living things. It is this life which he considers when measuring the worth of a brother. It is to this life that he appeals for a recognition of spiritual unity. He realizes that it is the dis-

covery of this spark of unity which makes him a conscious member of the Cosmic Lodge. Most of all he must learn to understand that this divine spark shines out as brightly from the body of a foe as it does from the dearest friend. The true Mason has learned to be divinely impersonal in thought, action, and desire.

3. The true Mason is not creed bound. He realizes with the divine illumination of his Lodge that as a Mason his religion must be universal; Christ, Buddha, or Mohammed—the name means little, for he recognizes only the light and not the bearer; temple, mosque, or cathedral—he worships at every shrine, bows before every altar, realizing with his truer understanding the oneness of all spiritual truth. All true Masons know that the only heathen are those who having great ideals do not live up to them. They know that all religions are one story, told in many ways for peoples whose ideals differ but whose great purpose is in harmony with their own. North, east, south, and west stretch the diversities of human thought; and while the ideals of men apparently differ, when all is said and the crystallization of form with its false concepts is swept away, one great truth remains; all are Temple Builders, laboring for a single end. No true Mason can be narrow, for his Lodge is the divine expression of all broadness—there is no place for little minds in a great work.

4. The Mason must develop the powers of observation. He must seek eternally in all expressions of nature for the things which he has lost because he failed to work for them. He must become a student of human nature and see in those around him the unfolding and varying expressions of one connected Spiritual intelligence. The great spiritual ritual of his Lodge is played out before him in every action of his brother man. The entire Masonic Initiation is an open secret, for anyone can see it played out on the street corners of cities or in the untracked

wilderness of nature. The Mason has sworn that every day he will extract from life its message for him and build it into the temple of his God. He seeks to learn the things which will make him of greater use in the divine plan, a better instrument in the hands of the Great Architect, who is laboring eternally to unfold life through the medium of living things. The Mason realizes, moreover, that his vows, taken of his free will and accord, give him the divine opportunity of being a living tool in the hands of God.

5. The true Master Mason enters his lodge with one thought uppermost in his mind: How can I, as an individual, be of greater use to the whole? What can I do to be worthy to know the mysteries which are unfolded here for those who have the eyes to see; or, being unable to see them, how can I develop the eyes to see? The true Mason is supremely UNSELFISH in every expression and application of the powers that have been entrusted to him. No true Brother seeks anything for himself alone, but unselfishly labors for the good of all. No person who takes a spiritual obligation for what he can get out of it is worthy of even applying for the position of water carrier. The true Light can only come to those who, asking nothing, gladly give all to it.

6. The true brother of the Craft, while steadily striving to improve himself mentally, physically, and spiritually throughout the days of his life, never sets his own desires as the guiding star for his work. He has a duty, and that duty is to fit into the Plan of Another. He must be ready at any hour of the day or night to drop his own ideas at the call of the Builder. The work must be done, and he has dedicated his life to the service of those who know not the bonds of time or space. His life should be devoted to preparing himself for that call, which may come when he least expects it. The Master Mason knows that those who are of greatest use in the Plan are the ones who have gained the most from the practical experiences of life. It is not what goes on within the tyled Lodge which is the basis of his greatness, but it is the way that he meets the problems of his daily life. A true Masonic student is known by his brotherly actions and his common sense.

7. All Masons know that a broken vow brings with it a terrible penalty. Let them also realize

that failing to live mentally, morally, and spiritually up to the highest standard which they are capable of conceiving constitutes a broken oath. When a Mason swears that he will devote his life to the building of his Father's house and then defiles his living temple through the perversion of mental power, emotional force, or vital energy, he is breaking a vow which brings with it not hours but ages of misery. If he is worthy to be a Mason, he must be strong enough to restrain the lower side of his own nature, which is daily murdering his Grand Master. He realizes that a misdirected life is a broken vow, and that daily service, purification, and the constructive application of energy are a living invocation, which builds within him and draws to him the power of the Creator. His life is the only prayer acceptable in the eyes of the Most High. An impure life is a broken trust; a destructive action is a living curse; a narrow mind is a strangle cord around the throat of the God within.

8. All true Masons know that their work is not secret. They also realize that it must remain unknown to all who do not live the true Masonic life. If the secrets of Masonry were shouted from the house tops, they would be absolutely safe. Certain spiritual qualities are necessary before Masonic secrets can be understood by the Brothers themselves. It is only those who have been weighed in the balance and found true, upright, and square, and who have prepared themselves by their own growth that can appreciate the inner meanings of their Craft. To the rest of their brethren either within or without the Lodge their sacred rituals must remain, as Shakespeare said, "words, words, words." Within the Mason's own being is concealed the power which blazing forth from his purified being constitutes the Builder's Word. His life is the Password which admits him to the true Masonic Lodge. His spiritual urge is the sprig of acacia which through the darkness of ignorance still proves that spiritual life is present. Within himself he must build those qualities which will make possible his true understanding of the Craft. He can only show the world forms which mean nothing; the life within is forever concealed until the eye of spirit reveals it.

9. The Master Mason realizes that charity is

one of the greatest of the traits which the Elder Brothers have developed; which means not only properly regulated charity of the purse, but charity in thought and action. He realizes that all the workmen are not at the same stage, but wherever they may be they are doing their best according to their light. Each is laboring with the tools that he has, and the Master Mason does not spend his time in criticizing but in helping others to improve their tools. Instead of blaming our poor tools, let us always blame ourselves for having them. The Master Mason does not find fault, he does not criticize, nor does he complain, but with malice to none and charity to all he seeks to be worthy of his Father's trust. In silence he labors, with compassion he suffers, and if the builders strike him as he seeks to work with them, his last word will be a prayer for them. The greater the Mason, the more advanced in his Craft, the more fatherly he grows, the walls of his Lodge broadening out until all living things are sheltered and guarded within them. From laboring with the few he seeks to assist all, realizing with his broader understanding the weaknesses of others, but the strength of right.

10. A Mason is not proud of his position; he is not puffed up by honor, but with sinking heart is ever ashamed of his own place, realizing that he is far below the standard of his Craft.

The farther on he goes the more he realizes that he is standing on slippery places, and if he allows himself for one moment to lose his simplicity and humility, a fall is inevitable. A true Mason never feels himself worthy of his Craft. Self-satisfied in his position a student may stand on the top of Fool's Mountain, but the true brother is always notable for his simplicity.

11. A Mason cannot be ordained or elected by ballot. He is evolved through ages of self-purification and spiritual transmutation. There are thousands of Masons today who are brethren in name only, for their methods of living prevent them from receiving the slightest idea of what true Masonry teaches or means. The Masonic life forms the first key of the Temple, and without this key none of the doors can be opened. When this fact is realized and lived, Masonry will shake off its shroud, and rising

from the dead speak the Word so long concealed. The speculative Craft will then become operative, and the Ancient Wisdom so long concealed will rise from the ruins of its temple as the greatest spiritual truth yet revealed to man, the Ancient and Accepted Masonite Rites.

12. The true Master Mason realizes the value of seeking for truth wherever he can find it. It makes no difference to him if it be in the enemy's camp; if it be truth, he will go there gladly to receive it, be the channel what it may. The Masonic Lodge is universal, therefore all true Masons will seek throughout the limits of creation for their Light. The true brother of the Craft knows and applies one great truth: If there is one place where he is too good to look, if there is one person who is too good to ask, there he will find the thing he seeks. He must search for the high things in lowly places, and he will usually find the low things in high places. Any Mason who feels holier than his brother man has built a wall around himself through which no light can pass, for the one who in truth is the greatest is the servant of all. Many brothers make a great mistake in building a wall around their knowledge, for they only succeed in shutting out their own light. Their divine opportunity is at hand. The time has come when the world needs the Ancient Wisdom as never before; therefore let the Mason stand forth, and while living the doctrines which he preaches show to his brother man the glory of his work. He holds the keys to Truth; let him unlock the door, and with his life and not merely with words preach the doctrine which he has so long professed—the Fatherhood of God and the Brotherhood of Man, united in the completion of the Eternal Temple, the Great Work, for which all things came into being and through which all shall glorify their Creator.

Our birth is but a sleep and a forgetting.

The soul that rises with us, our life's Star,
Hath elsewhere had its setting,

And cometh from afar;

Not in entire forgetfulness,

And not in utter nakedness,

But trailing clouds of glory, do we come

From God, who is our home. —*Wordsworth.*

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.

The Use of Occult Powers

QUESTION:

It states in the *Rosicrucian Cosmo-Conception* that the Initiate is bound by the most solemn vows never to use his occult powers to serve his individual interests. Does this mean that he is not allowed to ask for help when he is ill? Does this apply to the probationers and members of the Fellowship?

ANSWER:

The Initiate, who has taken one or more of the initiations of the Mysteries, has arrived at the point in his evolution where his sole function and desire are to serve God through the serving of humanity. His vows do not allow him to use any spiritual powers for selfish purposes. He is not allowed to use his spiritual power of materializing physical food from a nucleus for the purpose of feeding himself, although he may use this power to feed others. On the physical plane he may use any material means for the protection of his physical body, but he may not use superphysical powers in that connection, although he may use them to assist others. The reason for this is that using superphysical powers for self on a plane below that to which they normally belong is in reality prostitution of those powers. The principle of unity which operates more forcibly upon the superphysical planes than below allows no occult power to be used which does not serve the whole. Therefore for the Initiate to use such powers selfishly would be a step backward, although for a less advanced individual it would be less so. So far as the probationers of the Fellowship or people in general are concerned, it is not legitimate to use spiritual powers for material advancement; but they may use on any plane the powers pertaining to that plane, providing they do not use them to injure others,

and do not attempt to set aside the Law of Consequence or thwart it, that is, if they do not use the element of demand to obtain that to which their stage of evolution does not entitle them.

THE WITHDRAWAL OF THE ORIGINAL PLANETARY SPIRIT

QUESTION:

Why did the original Planetary Spirit withdraw and turn over his work of guiding the earth and its evolution to certain regents, namely, the Father, Christ, and Jehovah?

ANSWER:

“As below, so above.” The owner, proprietor, or manager of a great industry finds it advisable and necessary to delegate as many functions as possible to his subordinates in order to free himself for the more important work of directing the whole. Therefore, any work of evolution which can be performed by lesser beings is delegated to them in order that the gods may be free to take part in evolution on higher planes.

MATERIAL SUCCESS

QUESTION:

What attitude should the occult student have toward material success?

ANSWER:

One may evolve through material success at a certain stage just as he may evolve through higher activities at a higher stage. The mechanic, the farmer, the storekeeper, are all evolving, and are developing soul power through their various activities. As long as they find their desires connected with physical things, that is proof that their best field of operation is the material field. Therefore a moderate ambition for material success, providing it does not take the selfish form of desiring success at the expense of others, is perfectly legitimate and proper. The time will come, however, in the

evolution of every individual when his perception of the higher planes will be opened up and his affinity for physical things will drop away along with his desires in connection with them. Then he will automatically leave the material field, and his desire for material success will disappear, for he will have found greater satisfaction in higher lines of endeavor.

ANNIHILATION OF THE EGO

QUESTION:

Can the Ego be annihilated?

ANSWER:

The Ego consists of the threefold spirit, an integral part of God; therefore it cannot be annihilated. However, it is possible for it to lose its lower vehicles, namely the threefold body and the mind; but this does not constitute annihilation of itself.

THE USE OF TOBACCO

QUESTION:

Does the use of tobacco have any retarding effect on our evolution?

ANSWER:

Yes, because it creates nonproductive desires and builds the corresponding desire forms into the desire body, which forms must be expurgated at a later date, causing pain. Any nonproductive process which does not help either the individual or the race has a retarding effect on evolution. In addition there is a physical and nervous effect from tobacco which is deteriorating and which is opposed to the progress of the individual's evolution.

THE NATURE OF EVIL

QUESTION:

What is the nature of evil, and how is it distinguished from good?

ANSWER:

Evil consists of anything which is contrary to the divine plan of evolution. From the standpoint of vibration, every particle of matter in the universe on all planes, both physical and spiritual, which is co-operating with the divine plan is spinning on its axis in a left to right direction. So long as this continues, it is good and on the side of good, but when this direction of vibration is reversed it becomes evil. This is the esoteric explanation. Practically speaking,

all the thoughts, desires, and passions which are of a destructive character and which tend to deteriorate the vehicles of the Ego or work against their interests involve this counter-clockwise vibration and are therefore evil.

FEELING EXPERIENCED BY THE DIFFERENT LIFE WAVES

QUESTION:

In the "*Cosmo-Conception*" it states that feelings are expressions of the self-conscious immortal spirit. Is this to be interpreted that man alone experiences feelings of pleasure and pain, love and hate?

ANSWER:

The animals also experience such feelings for the reason that they also possess a desire body. The animals are virgin spirits as well as man, but they have not yet become indwelling in their physical bodies, and they are still under the domination of a group spirit; that is, a single group spirit has charge over a large number of the virgin spirits who function through animal bodies. The virgin spirits of animals are of course self-conscious and immortal the same as those of the human family, and therefore they naturally are able to experience feeling. The two lower kingdoms, the plant and mineral, do not experience feeling in the ordinary sense of the word, because they do not possess a desire body, which is the medium of feeling.

LOSING ONE'S VEHICLES

QUESTION:

What is meant by the danger of losing one's vehicles?

ANSWER:

The human vehicles consist of the threefold body and the mind. These constitute the lower self. The Higher Self consists of the threefold spirit, the Ego, the Knower, the Thinker. The object of evolution is the spiritualizing of the lower vehicles by the Ego so that they may serve him as instruments on higher planes of manifestation. If the lower accepts the guidance of the higher, this process continues satisfactorily, but if the lower self follows its own inclinations largely, in time it may become so strong and so unruly that the Higher Self cannot control it, that is, it may arrive at the point where it prefers evil to good and cannot be divorced from it. In such cases the Higher Self may ultimately

be forced to abandon the lower self. This constitutes the danger mentioned in the question above.

KILLING INSECTS AND VERMIN

QUESTION:

Is it wrong to kill destructive insects and household vermin?

ANSWER:

The human being is on a very much higher plane than that of the lower animal kingdom, and therefore its welfare takes precedence over that of the lower. It is highly advisable to avoid killing anything if there is any possible means of avoiding it, but in the case of pests which destroy the products of human labor it is sometimes necessary to exterminate them. This does not work any serious harm to the insects or vermin themselves, for they come back into physical manifestation in a very short time, and through the instrumentality of the group spirit they obtain a needed lesson.

THE APPEARANCE OF THE VIRGIN SPIRIT

QUESTION:

Please describe the appearance of the Virgin Spirit at differentiation, and also all the shapes and forms used by it during involution and evolution down to the present day.

ANSWER:

The Virgin Spirit is a spark of the Divine Flame, God, differentiated within it, not from it. There can be no real description given for this. The processes of involution caused the Virgin Spirit to take on veils of substance in each of the seven planes of our system, the highest of these being the World of Divine Spirit and the lowest the physical plane. The vehicles which the Virgin Spirit now possesses are the threefold body, the threefold spirit, and the mind.

SOUL CONSCIOUSNESS

QUESTION:

How can I develop soul consciousness?

ANSWER:

In the Rosicrucian terminology, soul consists in the spiritualized product of the various bodies, and this is brought about through the normal processes of evolution. The constructive use of the physical body, the vital body, and the de-

sire body develops their powers, and the essences of these powers are extracted in the form of soul. Therefore, living the normal, constructive life of service and co-operation with the divine plan is the only means of developing soul consciousness.

THE NUMBER OF REBIRTHS OF A SPIRIT

QUESTION:

Is every soul born twenty-four times during the process of its evolution.

ANSWER:

No statement can be made as to the number of times which a spirit comes to rebirth, but during all the period of its evolution it is undoubtedly many times twenty-four. We know that at the present time, in general, each Ego is reborn twice during the time that the sun is passing through each astrological sign, that is, once every thousand years; but as evolution is speeded up at the end of an age, this period is much shortened, and there may be a number of rebirths in a comparatively short length of time.

EGGS AND THE LIFE GERM

QUESTION:

Does not the use of eggs for food destroy the life germ in them, and is this not opposed to the Rosicrucian teachings?

ANSWER:

It is true that the life germ is thus destroyed, but the germ has not yet progressed to the point where it has provided a vehicle for itself; therefore we cannot say that it is taking life in the ordinary sense of the term; therefore there is no objection to it.

ROSICRUCIANISM AND ESOTERIC MASONRY

QUESTION:

You stated in a recent article on spiritual healing that the Rosicrucian philosophy is in reality esoteric Masonry. Why is this so?

ANSWER:

Real Masonry deals with the finer vehicles of man and the finer forces of the invisible planes ordinarily known as the spiritual planes. In the days of ancient Masonry the real "work" of the Masonic lodge consisted in exercises of various sorts designed to liberate the finer vehicles

of man from the dense body and thus enable him to "travel in foreign countries." As Masonry became more materialistic, its members lost these powers and their knowledge of them. Rosicrucianism is a revival of ancient Masonry and all the occult processes and knowledge which it contained; therefore it may appropriately be termed Esoteric Masonry.

*THE SHAPE OF THE DESIRE BODY
AFTER DEATH*

QUESTION:

Why does the desire body assume the shape of the dense body after death?

ANSWER:

Because the archetype of the desire body corresponds in a general way to the archetype of the dense body; the desire body naturally takes the form given to it by its archetype, which persists during the life of the desire body in the Desire World.

CRYSTAL GAZING

QUESTION:

Is crystal gazing advisable?

ANSWER:

Crystal gazing induces a negative form of mediumship through which contact is made with superphysical entities of a low grade and who may be the means of doing great damage to the human organism; therefore it is extremely inadvisable to have anything to do with it.

ANIMALS AFTER DEATH

QUESTION:

What is your teaching on the life of animals after death?

ANSWER:

The animals possess a desire body, a vital body, and a physical body, but no mind; therefore after passing out of the physical body, they exist until rebirth on the lower planes of the Desire World, living there in their desire bodies exactly as do human beings during their sojourn in those regions. They are not subject, however, to the painful processes of purgatory ordinarily, for the reason that having been under the guidance of the group spirit, they have not transgressed the laws relating to that region. Their

life on this plane is very similar to their life on the physical plane. They demonstrate great eagerness for rebirth, and it is stated that they cling about the physical forms of animals of the same species, ever endeavoring to obtain the privilege of coming back to earth.

THE FORM OF NATURE SPIRITS

QUESTION:

Why do nature spirits assume human form?

ANSWER:

There are four classes of nature spirits, the gnomes, the sylphs, the salamanders, and the undines. They are correlated to the earth, which is the habitation of human beings. Therefore under the Great Plan through which they came into being it was conceived to be an advantage that this correlation should be continued in the forms which they use, viz. that they should resemble in varying degrees the human form.

THE CENTER OF THE EARTH

QUESTION:

Of what kind of matter is the center of the earth composed? Is it of metal as the scientists assume may be possible?

ANSWER:

The latter part of the *Rosicrucian Cosmo-Conception* gives a vast amount of information on the interior of the earth. There are nine strata. The indwelling Planetary Spirit, namely the Christ, has His seat at the Center, and the successive strata are the regions whence emanate the various forces which animate nature. Some of these strata are fluidic, some vaporous, and others are semi-dense. Read Chapter XVIII for further information.

CATHOLIC CONFESSION

QUESTION:

How do you explain the Catholic dogma of Confession?

ANSWER:

The real underlying reason for confession is similar to that of the Rosicrucian exercise of retrospection. In both cases the thoughts and actions of the individual are brought to the surface and their emotional energy released through the confession or the act of retrospec-

tion. This really constitutes the forgiveness of sins. When this emotional energy has not been released, the thought forms clothed in corresponding desire stuff sink into the Subconscious and set up disturbances which later reappear on the surface as various forms of nervous and mental ailments; or if they do not thus appear during the physical life, they are on hand to produce suffering in purgatory. The confession to the priest, or the confession to the individual himself which is involved in retrospection, avoids both forms of disturbance or pain.

MYSTERY SCHOOLS

QUESTION:

What are the names of the Mystery schools of the present age?

ANSWER:

No information is given out exoterically regarding the names of these schools. We only know that there are five of the Greater Mystery schools and seven of the Lesser. The Rosicrucian Order is one of the schools of the Lesser Mysteries. The others operate in various parts of the earth, working with the people who are receptive to their influence.

*THE INFLUENCE OF THE HOROSCOPE
AFTER DEATH*

QUESTION:

Do the stellar influences which affected us at birth and during physical life continue to affect us after we leave our physical body and when we are functioning in the Desire World and beyond? In other words, do we carry our horoscopes with us from birth to rebirth?

ANSWER:

The impress which the stellar influences placed upon us at birth affected not only the physical body, but also the unborn microcosmic vital and desire bodies, also the mind, and placed their stamp upon each of these vehicles. That is, they gave a magnetic mold to each, to which each tends to conform as long as it exists. This mold makes each vehicle responsive to the same sort of force which created it, and this is the genesis of astrological influence. Therefore, as long as we possess any vehicle, no matter whether it is physical, etheric, desire, or mental, it is affected by the stellar influences prevailing at any par-

ticular time. Hence, by analogy we may be sure that the stellar influences do affect the desire body and mind after we have passed out of the physical body at death. However, the immediate forces of the Desire World and the mental world wherein we then find ourselves are undoubtedly very much stronger than the stellar influences, and the latter are by comparison negligible.

RUSSIA'S FUTURE

QUESTION:

What is the occult reason for Russia's suffering, and how long may we expect the Bolshevists to remain as rulers of Russia?

ANSWER:

It is stated in the Rosicrucian philosophy that within the next few hundred years Russia will develop to a very high degree and will become for a time the leading race of the earth, being one of the two remaining races to be developed in this Epoch. The real Russian race is now undergoing its birth pains, and that accounts for the present disturbances and the regime inaugurated by the Bolshevists. No prediction can be made as to how long this process will continue.

CREMATION OF AMPUTATED LIMBS

QUESTION:

Would cremation stop the subsequent pain caused by amputation of limbs?

ANSWER:

Yes, because it would destroy the etheric counterpart of the limb. While this still remains in existence, the connection between it and the physical nerves is maintained and may be the source of pain under certain conditions.

THE ORIGIN OF OCCULTISM

QUESTION:

What is the origin of occultism?

ANSWER:

Occultism deals with the superphysical planes, the laws which obtain thereon, and the beings which inhabit them. Certain advanced members of the human race have developed the power to penetrate these planes and bring back knowledge regarding them. This constitutes the origin of occultism.



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.

Astrology in Terms of Number Vibration

JOHN E. RUNGE

THE SUBJECTS of astrology and numerology (number vibration) have frequently been treated in these columns separately without reference to their close and obvious similarity. Many students of the Rosicrucian Philosophy are familiar with the science of astrology, and if they have not made a separate study of numerology, they are, as readers of the "Rays," acquainted with the rudiments of number vibration through former articles on this subject. It is not the intention of the writer to enlarge upon those articles, but to point out the surprising similarity of values between this latter science and the more familiar science of astrology.

In astrology we deal with nine heavenly bodies in addition to the Moon, and their combined influence upon the human beings evolving upon the earth. These heavenly bodies from the Sun outward are: The Sun itself, Mercury, Venus, Earth, Mars, Jupiter, Saturn, Uranus, and Neptune. Our Moon is considered astro-

logically on account of its influence upon the earth, (tides, fecundation, etc.) due to its close proximity and the fact of its reflecting the solar rays.

The following is a correlation of number vibration with the astrological elements of the planets:

1. The Sun as giver of life is the symbol of creation and of unity, oneness: the oneness of the Absolute, or of the spirit before its descent into matter through involution. It corresponds to the creative expression of the number "One" in number vibration. This solar "One" stage of involution is identical with the starting point of our present life wave in the Saturn Period. This life wave has attained the acme of materiality in our present earth or "four" stage of involution.

2. Mercury, the planet of reason or the messenger of the gods, goes the next step deeper into matter for the sake of gathering experience for soul growth, and takes on the properties of

the number "Two." This involves collecting, and "Two" finds its true expression in diplomacy and politics. It was necessary for the Ego, after being expelled from the divine presence (Eden), to obtain guidance upon the path of involution, and this was furnished by the hosts of Mercury through their furthering of logic and reason in the nascent mind of infant humanity.

3. Venus, the planet of love, stands for still further separateness and individualization along the lines of personal expression, and thus takes on the meaning of the number "Three," which finds its true expression in individual art and personal adornment. The Venus love or "Three" vibration is the human creative love towards the offspring, and is absolutely necessary in connection with propagation and the preservation of the species. It is the keynote of the relations between man and woman on earth, and in order to enhance mutual appreciation and affection promotes artistic self-adornment.

4. Our earth corresponds almost exactly to the "Four" vibration, which means mental and physical force. These both find their true expression in the technicalities of law, and in planning and building in the material and phenomenal world, as well as in business and salesmanship. We have only just passed the low point of materiality and are now starting upward on the ascending arc of evolution towards the spiritual worlds. This trend was illustrated in the recent endeavors to form a League of Nations and to secure international co-operation for world peace among the nations of the earth, which are forerunners in thought of the Universal Brotherhood spoken of in the Scriptures.

5. Our next planet in order, Mars, is the habitat of Lucifer (the light bearer,) and his progeny. Lucifer has brought the meaning of the number "Five" to earth. The Martian forces, the same as the "Five" vibration, find their true expression in science, experimenting, pioneering, advertising, and particularly the metal crafts.

6. Jupiter, the planet of benevolence and hospitality, shows a trend toward the number "Six" in number vibration. The sphere of influence of both lies in education, domesticity, and teaching. The meaning of the number "Six" being "cosmic mother," it is the principal expression of the good, pure, and wholesome in the

universe, and acts as a counterbalance to the astrological Saturnine forces and the negative and destructive phases of corresponding number values. Jupiter and the "Six" forces are great balancers and adjusters between good and evil. Without this vibration our solar universe would be annihilated, and its grand object frustrated by its being prematurely consigned to Chaos.

7. The number "Seven" and the constructive forces of the planet Saturn both mean "the fullness of the earth." Saturn is called the planet of sorrow or the "Reaper" in astrology. He is, in fact, the principal obstructing and restraining influence in our universe, but only for the grand purpose of letting the individual (virgin) spirit's experiences run their full course towards this "fullness of the earth," or of terminating them at the proper moment for a new dip into matter under different conditions or those which are better for soul growth. He finally acts as the "gate of death," and takes the weary soul to its haven of cosmic rest. He furnishes a wonderful example of turning apparent evil into ultimate good. His principal constructive expressions as well as those of the number "Seven" are tact, diplomacy, system, patience, honor, chastity, industry, mechanical ability, justice, and fair-mindedness.

8. The number "Eight," standing for resurrection, is a true symbol of Uranus, the planet of altruism, and finds its mundane expression in international commerce, organization, and management. These are constructive Uranian expressions, since they are milestones towards a Uranian brotherhood of man in a future age. The Uranus or "Eight" and the Neptune or "nine" vibrations are most potent for good, but also most destructive. In order to face the facts squarely, it must be stated that at present the evil of these two vibrations by far exceeds their good. The reason for this is that humanity is still in a comparatively early stage of spiritual evolution, and is unable as yet to attune itself to the spiritual rate of these vibrations. It is thus that their negative and destructive phases, connected with the love of self and material pleasure and whatever this entails, still prevail at this time. However, the time is not very far off when these two vibrations will come into their own, as indicated by the refreshing and

enthusiastic interest of certain intellectual leaders of our day in spiritual matters and the life after death.

9. Finally, Neptune, the planet of divinity, is correlated to the mundane master number "Nine." Both stand for universal expression upon the plane of divine (creative) love, and find their true earthly expression in occultism, art, music, and healing. They thus represent the highest expression of the spirit upon the earth plane.

The number "One," being a synonym of unity or oneness, is also the numerical symbol for the highest aspect of the divine trinity, the Father; the number "Two" for the second aspect, the Son; and the number "Three" for the third aspect of this trinity, the Holy Ghost. In our present stage of spiritual evolution we are attaining to the general perfection of the primary trinity, 3 times 1 or "Three," selfish Venus love. A small number have developed towards the perfection of the second trinity, 3 times 2 or "Six," which is identical with Jupiterian benevolence and hospitality, and stands for the "cosmic mother." In our future development during the Aquarian or Uranian Age we shall develop the "Eight" vibration, or the altruistic love of Universal Brotherhood. Finally, during the Capricornian Age and the reign of the Father, we shall reach the perfection of the third trinity, 3 times 3, or the "Nine" stage of spiritual evolution, whose keynote is Divine Creative Love.

It goes without saying that the spiritual evolution of the individual, considered either astrologically or numerically, does not necessarily take place in the exact order of the above numbers.

In conclusion, with reference to the master numbers "Eleven" and "Twenty-two," it may be stated that they have to do with higher beings who are assisting us in our evolution, and who effect their entrance to our system through the planet Neptune.

The Orb of a House

Astrologers allow five degrees for the orb of a house. This means that the influence of a house extends backward five degrees into the preceding house. The influence of a planet is strongest on the cusp. The cusp may be likened

to the peak of a physical house with sloping roofs on either side. There is a steep roof on the side towards the preceding house, extending over a width of five degrees, and a flat roof on the side towards the succeeding sign, extending over a varying number of degrees. This means that a planet situated exactly five degrees from the cusp towards the preceding sign has its influence entirely in the preceding house, and planets situated anywhere between this point and the cusp have their influence divided between the two houses. For instance, a planet two and one-half degrees from the cusp towards the preceding sign may be said to have practically one-half of its influence in each house. A planet situated one degree from the cusp towards the preceding sign has approximately one-fifth of its influence in the preceding house and four-fifths in the succeeding house, governed by the sign on the cusp. This factor should be taken into account in reading horoscopes when planets are situated in these areas.

THE COMING ECLIPSE

On September 10th of this year there will occur a total eclipse of the sun, which will be visible in its totality in Southern California.

Oceanside, Calif., where the Headquarters of the Rosicrucian Fellowship are located, is near the edge of the belt of total obscuration, and thus we are particularly favorably situated for observation of this eclipse.

Scientists are coming to this section in large numbers to make observations at that time.

CORRESPONDENCE COURSES IN ASTROLOGY AND THE ROSICRUCIAN PHILOSOPHY

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

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

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

The Children of Virgo, 1923



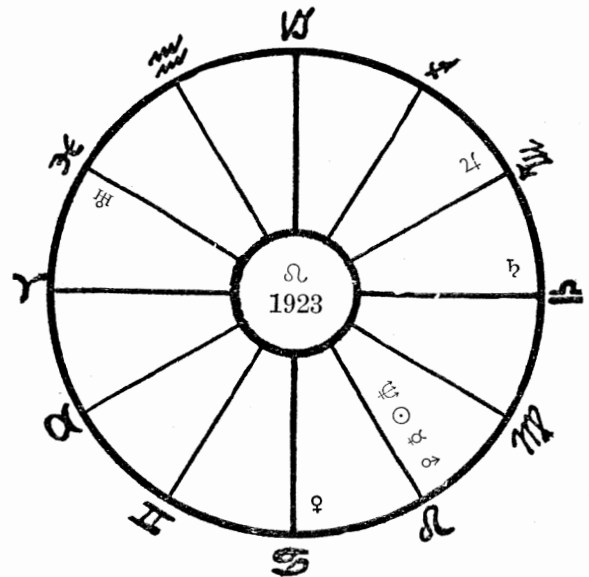
A Character Delineation of the Children Born between August 24th and September 23rd, inclusive, 1923.

Virgo people are usually very timid and retiring, shunning society, this being a mental sign where Mercury, the planet of reason, is at home.

Virgo endows its children with a keen, calm, quick mind. They are naturally studious, with retentive memories, but are apt to be too changeable, not sticking to any one thing long enough to thoroughly master it. Consequently they are frequently forced into the ranks of servers, for Virgo is the sign ruling labor and the people who are in service. They delight, however, in being placed in positions where they can order others to do their work, and they may then be very severe and masterful.

Being great lovers of books, they are apt to neglect their duties to satisfy their longing for knowledge. Mercury, being a restless planet, this Mercurial sign of Virgo inherits much of his versatility. Like butterflies, these children flit from book to book, rarely digesting the subject matter, but on account of their wonderful memories they are able to discuss a book after superficially reading it; and they are prone to argue on any subject, maintaining their point to a finish.

The children born this year between August 28th and September 20th will have a more loving nature than is usual with Virgo children, for Venus, the planet of love, will be in this sign during this period. This will soften and round out the generally cold, critical, and intellectual nature of the Virgo. The opulent and humanitarian Jupiter is in mundane sextile to Venus and the Sun, which will give these children a broader and more tolerant outlook upon



life. Venus will be in conjunction with the Sun during all the month, giving an artistic turn of mind. The dynamic Mars will enter the sign of Virgo on September 1st, and this will add life and energy to the usually timid and narrow life of the Virgo.

With the Sun, Venus, and Mars all in Virgo between September 1st and 20th, the children born during this period will have an aptitude for chemistry, dietetics, and will also make good nurses. Jupiter in Scorpio, in mundane sextile

(Continued on page 213)

NOTE: We keep back numbers of this magazine in stock so that parents may obtain a reading for children born in any month after June 1917. Twenty-five cents each.

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.

NOTICE: Applicants for readings *should be very careful* to state when DAYLIGHT SAVING TIME was in effect at birth, or the delineation will be in error.

VOCATIONAL

VIOLA A. B.

Born June 23, 1907. 12:40 P. M.

Lat. 47 N., Long. 117 W.

Cusps of the Houses:

10th house, Cancer 13; 11th house, Leo 18; 12th house, Virgo 18; Ascendant, Libra 10-30; 2nd house, Scorpio 7; 3rd house, Sagittarius 8.

Positions of the Planets:

Moon 2-35 Sagittarius; Uranus 11-7, retrograde, Capricorn; Mars 16-47, retrograde, Capricorn; Saturn 27-13, Pisces; Venus 8-52 Gemini; Sun 1-12 Cancer; Neptune 11-55 Cancer; Jupiter 17-36 Cancer; Mercury 26-21 Cancer.

For our vocational reading this month we have the horoscope of a young woman with the Venusian sign of Libra on the eastern angle, and with the ruler, Venus, in Gemini in the 9th house, trine to the Ascendant. However, the good influence of this ruler is somewhat dissipated by the opposition of the Moon, indicating that the application of her talent for artistic embroidery, millinery, and painting will be scattered and the native may not bring this talent to fruition.

We find Jupiter, the ruler of the 6th house, the house ruling the vocation, exalted and in conjunction with the Midheaven and Neptune, and in the sign of Cancer, the Sun being also in this sign and parallel to Jupiter. Cancer people succeed best in vocations where they cater to the

tastes and appetites of the people, as in restaurants and hotels. In this case we find the watery Neptune in the watery Cancer, which would bring success in anything connected with laundry work. With four planets in or near the 10th house and the Midheaven, this woman would do well as a manager in the above lines of work.

The native will not be happy as a home maker, for with Uranus in the 4th house in conjunction with Mars and both retrograde in the Saturnian sign of Capricorn and opposed by Jupiter and Neptune, inharmony in the home is indicated. Most of this young woman's lessons in life will be learned through the unhappiness which she herself will be directly responsible for. She will attract a martial husband, who will have an argumentative nature, and we would therefore caution her very firmly to use care in her choice of a marriage partner.

HILDUR L. M.

Born January 27, 1915. 5:00 A. M.

Lat. 42 N., Long. 73 W.

Cusps of the Houses:

10th house, Libra 24; 11th house, Scorpio 20; 12th house, Sagittarius 10; Ascendant, Sagittarius 29-17, Capricorn intercepted; 2nd house, Aquarius 8; 3rd house, Pisces 20.

Positions of the Planets:

Sun 6-23 Aquarius; Mercury 10-44 Aquarius; Uranus 11-20 Aquarius; Dragon's Head 27-40 Aquarius; Jupiter 28-13 Aquarius; Moon 22-14 Gemini; Saturn 26-10, retrograde, Gemini; Neptune 28-52, retrograde, Cancer; Venus 20-3 Sagittarius; Mars 27-47 Sagittarius.

The horoscope which we have under consideration has the active, restless, and common sign of Sagittarius on the Ascendant, with the dynamic and enthusiastic Mars near the cusp. Mars is in opposition to the watery Moon, which is in the common sign of Gemini, giving this girl a restless and changeable disposition. She is one who will find it very hard to sit still or be contented in the home.

She will be very fond of games of a hazardous and reckless nature, also especially fond of horseback riding, but will be liable to accidents through her recklessness. Mars, however, is parallel to the cautious Saturn, which may have some tendency to balance the reckless, martial nature. It will be difficult to rule this girl, for when Mars is on the Ascendant he usually wants to be a leader, and others must follow.

The magnanimous Jupiter in Aquarius sextile to Mars will endow Hildur with humanitarian ideals. She will feel deeply for her brothers and sisters who are in need of help. The guardians should foster her ideals and help this seed to grow.

The Sun is in the mental sign of Aquarius, in conjunction with the planet of intellect, Mercury, and the original and advanced planet, Uranus. This last named planet is strong in its own sign of Aquarius. These aspects will endow Hildur with a keen, quick, and original mentality. She will not follow the ordinary lines, but will be original and inventive, hewing a mental path of her own.

Jupiter, the planet of opulence and benevolence is in conjunction with the Dragon's Head and trine to the Moon and Mars, which are both in the mercurial, mental sign of Gemini and in the 6th house, ruling vocations. With Neptune retrograde in the sign of Cancer, which has rule over the home, this girl will not be contented as a home maker and will prefer to enter the business world for diversion. With the Sun, Mercury, Uranus, Jupiter, and Dragon's Head all in Aquarius, the sign of salesmanship, demonstrators, promoters, and politicians, and with the Moon and Saturn both in the 6th house, which has rule over labor, the Moon ruling the common people, the indication is that Hildur would be most happy and also successful in a vocation where she would deal with the masses, or where

she would be associated with those who have the welfare of the common people at heart.

With Saturn and the Moon in the common sign of Gemini, which has rule over the lungs, and in opposition to Venus which rules the venous blood, Venus also being in a common sign, it were well if the guardians would teach this girl to breathe deeply and thereby oxygenate the blood and also expand the lungs. This may save her from many colds in the future.

REGINALD T.

Born March 27th, 1909. 11:20 P. M.

Lat. 34 S., Long. 19 E.

Cusps of the Houses:

10th house, Virgo 24; 11th house, Libra 29, Scorpio intercepted; 12th house, Sagittarius 7; Ascendant, Capricorn 10-16; 2nd house, Aquarius 2; 3rd house, Aquarius 26.

Positions of the Planets:

Uranus 20-44 Capricorn; Mars 21-22 Capricorn; Mercury 14-51 Pisces; Venus 28-24 Pisces; Sun 6-36 Aries; Saturn 12-15 Aries; Moon 27-21 Gemini; Neptune 14-19 Cancer; Jupiter 6-19, retrograde, Virgo.

We have here the horoscope of a young man who will let the world know that he is a citizen come to do something for the betterment of the conditions of its inhabitants, for the cardinal sign of Capricorn is on the Ascendant, and the ruler is in the martial sign of Aries in conjunction with the fiery Sun, which is exalted and very strong in Aries. Mars, the planet of dynamic energy, is in conjunction with the liberty-loving, adventuresome Uranus and on the cusp of the Ascendant. This boy has now reached the age of puberty when the desire body is awakening but the reasoning powers are not yet developed. With this combination of Mars and Uranus in the Saturnian sign of Capricorn, his parents or guardians will surely have a most interesting time in guiding him, for Capricorn is the 10th house sign, the house of rulership, and Capricorn wants to rule. He always knows better than others, he rebels at any authority; and especially will this be true in the case of this boy, having the Sun in the dominant and impulsive sign of Aries, and Saturn in Aries in mutual reception with Mars.

(To be Continued)

Studies in The Rosicrucian Cosmo Conception

The Fruitless Glands

Their Functions From the Occult Standpoint

KITTIE SKIDMORE COWEN

THE THYROID GLAND

(Continued from August)

A SERIOUS OBJECTION to the extensive use of iodine as a medicine arises from its not operating uniformly on different persons. A dose which would act very moderately in a large majority of cases will sometimes produce in certain constitutions the most distressing symptoms, such as extreme restlessness, nausea, palpitation of the heart, vomiting and purging, or violent cramps, attended by permanently injurious effects upon the system.

The secretion of the Thyroid Gland is necessary to mental activity, for this secretion is the medium which the Ego uses in the brain to transmute thought (dependent upon phosphorus) into action (vital energy).

The process is similar to that by which ether is used to transmit electricity. The Thyroid secretion is necessary to give the brain balance. The effects produced by the normal functioning of the Thyroid Gland are mainly mental and spiritual. When the functioning of this gland is not normal, the mental, spiritual, and physical organizations are all thrown out of balance.

The principal elements contained in the Thyroid secretion are phosphorus (brain food,) and iodine, an excitant of vital functioning.

The Thyroid Gland forms the link between the pituitary body and the pineal gland, which correlate with the spiritual side of our nature, and the Thymus Gland, spleen, and two adrenals, which correlate with the personality.

As the glands are the crystallized centers of the vital body through which the spiritual, etheric, and vital energies flow into the physical body, the Thyroid Gland, because of its vital importance in regulating the metabolism of the body, was rightly named from the two Greek words, *thyra*, door; and *oidos*, image or likeness. It is like a doorway or entrance to the physical organism. Scientists know that this gland is an organ of great importance from the terrible effects which result when it is diseased or removed. If death ensues from one to four weeks after it is removed, then it must be of vital importance. The secretion of this gland is necessary to carry on mental operations. Through it is maintained the proper balance in the mental, spiritual, and physical organizations. This gland destroys poisons.

THE SPLEEN

The spleen is the entrance gate for the solar forces which vitalize the body, whether these forces come direct or are reflected by way of the moon. From the spleen these forces are sent to the solar plexus, where they are transmuted into a fluid-like substance of a pale rose color. From the solar plexus this substance spreads out all over the nervous system. When the body is in health, this solar energy is specialized in such large quantities that it cannot all be used in the body, and therefore radiates through the pores of the skin in straight lines or streams. It is the outpouring of this excessive vital force that drives out poisonous gases, destructive microbes, and effete (worn-out) matter, this tending to

preserve a healthy condition. This vital force also prevents armies of disease germs, which swarm about in the atmosphere, from entering the body, and in this way serves a most beneficial purpose, even after it has been utilized in the body and is again returning to a free state.

Clairvoyantly it is a curious and astounding sight to observe how, from exposed parts of the body such as hands and face, there suddenly commences to flow a stream of stars, cubes, pyramids, and a variety of other geometrical forms, these forms being the chemical atoms that have served their purpose in the body and are being expelled through the skin. After eating a meal, this vital, fluid-like substance is consumed by the body in great quantities, for it is the cement whereby the nature forces (nature spirits, the so-called dead, Lucifer spirits, and teachers from the higher creative Hierarchies) build our food into the body.

When the meal has been heavy or partially undigested, this outflow is perceptibly diminished, and does not then cleanse the body as thoroughly as when the food has been fully digested, nor is it as potent in keeping out inimical germs. Therefore, overeating renders a person more liable to catch cold or become diseased.

During ill health the vital body receives but little solar energy, and at the same time the dense body seems to feed upon the vital body, so that the latter becomes more transparent and attenuated in proportion as the physical body exhibits a state of emaciation. The cleansing vital radiations are almost entirely absent during sickness; then complications set in very easily. If any part of the body or any organ is removed and there is no longer any use for its etheric counterpart, the latter gradually wastes away; but in the case of an organ like the spleen, naturally no such disintegration will take place, but instead the body will seek to accommodate itself to the new conditions, and the etheric counterpart of the spleen will continue to function as before.

(To be continued)

THE CHILDREN OF VIRGO, 1923.

(Continued from page 209)

to Venus and Mars, will give them a humanitarian and loving nature. Jupiter and Uranus will also be trine during all the month from the

two occult signs of Scorpio and Pisces, and the mystical Neptune is sextile to Saturn. These aspects and positions of the two mystical planets, Neptune and Uranus, will give these children a desire for the hidden side of religion.

With Mars, Venus, and the Sun in a common sign and in mundane opposition to Uranus, which is also in a common sign, and with Jupiter square to Neptune, Venus and Jupiter having rule over the venous and arterial circulations, respectively, the indications are that should these children contract the habit of improper eating, they would suffer from coughs and colds. There is also a tendency toward high breathing, which would deprive the blood of proper oxygenation in the lungs.

Our advice to the parents or guardians would be that they teach these children moderation in eating, also to walk erectly, breathing deeply in order to give expansion to the lungs.

THE PRESENT WORLD CRISIS

(Continued from page 189)

in this tremendous work, this all-important work of the present age.

By taking part in this work we shall be able to create more good destiny and undo more bad destiny in a given number of days, weeks, or months than under ordinary conditions would be possible in a corresponding number of years. Therefore, it is extremely foolish on our part to do anything but our very best; and we must sink our differences with our fellow workers so that we may all co-operate to the greatest possible degree. If we do this, we shall justify the Masters of Evolution in having called us to take part in *The Great Work*.

(To be continued)

A CORRECTION

On page 140 of the August number of this magazine there occurred an error in the second line of the poem entitled, "Look to this Day." The word "varieties" should have been "verities."

1924 Ephemeris Now Ready

Next year's ephemeris now printed and ready for delivery. Latitudes included.

Price 25 Cents.

Children's Department

A Talk Back of the Garden Fence

FREDERICK WILLIAM PETTIT

"**B**E CAREFUL," moaned the small Pine tree that had done duty in a church at Christmas six months back, "you jumped right on me, and I'm feeling rather delicate. Can't you see how thin and wan I am? I'm about done for."

This was addressed to a large Yucca just arrived by way of the garden fence.

"I beg pardon," said the latter, "but he threw me with such force that I couldn't very well avoid it."

"I suppose not. I quite understand how they handled you," said the Pine. "People are interested in you awhile, then they discard you like a squeezed lemon. Look at me. I'm here since mid-January, expecting every day to be cremated, but there doesn't seem to be anyone around with enough energy to make a bonfire of us all."

"Anyway," retorted the Yucca, "you had a chance to make a lot of young folks happy for a few days. That's far more use than I have been, for I have never yet seen or heard of our tribe being put to any ornamental, much less useful, work since they started a kind of crusade on us. It makes one inclined to ask: What's it all about anyhow? The trouble, the downright hard work they go to to get us is almost unbelievable. They will climb up the sides of steep hills with murderous looking hatchets, chop us down, drag us unceremoniously through the brush, and then carry us off to the city tied to an automobile, only to find that we shed petals the next day.

"Almost as bad as my case," said the bunch of Holly, "I came here about the same time as brother Pine; they like my color because it cheers things up a bit, but they handled me in a barbarous manner. It seems some folks made a complaint, and now they have a law against gathering us; I noticed that on the way to the people's flat they were careful that none of the forest officials should see me."

"You people in a way are in your own country," said the Pine. "I'm an exile from the Shastas up in the northern part of the State where there's plenty of snow. I hated the idea of leaving my parents, for they had been there for close on a hundred years. They told me, however, that they were feeling shaky and feared any day they might hear the sound of the saw and the axe and the noise of their relatives falling. But they told me the terrible sawmill where they would be split into shreds is far worse."

"If they split *you*, there wouldn't be anything left," remarked a Shasta Daisy with a grin.

"They didn't take me to the sawmill. I and a lot of youngsters around were chopped down and tied in bundles so tight we could hardly breathe. At the time I didn't know what the idea was, so I asked a cousin who was tied in the same bundle with me," the Pine went on.

"They want us for Christmas," he replied.

"What's that?" I asked.

"Don't you know? Haven't you ever been to Sunday School? I thought your parents brought you up properly," my cousin said. "Well, I'll tell you. Christmas is a great winter church festival to commemorate the birth of Jesus of Nazareth, a dear Brother who came to tell people some things they had forgotten. They use us to decorate houses and churches. You may be chosen for a church. In that case you will hear a lot of beautiful singing; but what is more likely you may become a Christmas Tree, and the children will think much of you. I hope for your sake that a poor family will buy you; they are much more appreciative than the rich."

"If I can make a lot of poor children happy for a while, I shall be happy too," answered the Pine. "But what shall I have to do?"

"Just stiffen up and look bright and cheery. If you are with a poor family, they'll hang small candles all over you and a lot of gold and silver

tinsel and then some small presents for each child."

"That sounds interesting," said the Pine, who was all eagerness to hear about what was to be expected.

"But Christmas has lost some of its old time sincerity," Cousin Pine went on. "It has become commercialized like many other sacred festivals and things. People want to make money out of everything, and it's enough to make one cry; as though they couldn't leave just a few things for the sake of the festival idea and not to get dollars from."

"I wish something could be done with this terrible flower picking," groaned a big Lupin that had been thrown over the wall with the rest. "It almost broke my heart to leave dear old Tim who had worked so hard on me."

"Who's Tim?" asked the Yucca.

"Just a little sprite. I'm his handiwork, for he worked and worked and worked on me, and when he had finished, I was in full bloom.

"That reminds me," chipped in the Pine, "we had lots of Tims up our way. We used to wonder if the people who came and looked us over from time to time to see if we were big enough for their wants, could see the 'little men' at work among us. It didn't take us long to find out that they hadn't the remotest idea that the sprites existed, for one day we saw a party of 'little folk' having a picnic and dancing round in an open spot. Then three big men came along and stood right in the middle of them, not even apologizing. But it didn't trouble the fairies for they went on enjoying themselves."

"I had a similar experience," said a voice a little way off which turned out to be that of a Mushroom. "When I was a night old in a lovely green field, there was a dancing party of girl sprites in the moonlight. They were so pretty that it was good to look at them. They danced in circles on the grass, and the next day the grass where they had gambled was distinctly marked. Some folks know what this means, but the majority call it superstition. For my part I love the 'little people' for they are so gentle with us, whereas the others tear us and sometimes kick us into small pieces because they think we are there to poison them."

"Just ignorance, I suppose," exclaimed the

Poinsettia, "yet, they talk a great deal about their love of plants and plant life and pretend to have us all classified, as if God had a book with all the flowers of the field tabulated! I don't think they know enough to fill a bushel basket," at which they all laughed.

"I'm sure they don't," broke in a Rose, very much withered. "It makes me sick to see all their goings on. I was raised in a glass house, all nice and clean but so stuffy that I longed for the woods and the dew. When I was hardly budded they sent me to a city with a score of others. There we were placed in a handsome vase with water. For that I was grateful, as it was very hot; soon after a young woman bought me and took me to her room. She was very nice and put me in a dainty glass and was quite particular to see that the water was changed twice a day. I kept nice and fresh for awhile, but of course I couldn't stand that kind of life long, and I began to wilt. Then she put me in a garbage can, but I fell out, and a little girl picked me up and threw me here."

"Yes, I know," piped the California Poppy, "what Sister Rose and the others have been saying is quite true. Take us, for instance; we are supposed to be the state flower of California, and when our bloom season is on, hikers and people in autos come out of the city in swarms and pull us up by the roots. That means that in a very few years there won't be any more of us. When they get a big handful of us they leave us around, sometimes in the hot sun or wrapped in paper, until they are ready to go home. In my case they put me in a bath tub over night when we got to their flat. I was so weak that I could hardly stand, and the first day I wilted. Then a little girl threw me here. It wasn't so bad when there were no autos, for hikers have more of a love for the woods and flowers. Now the countryside has become spoiled with the tooting of horns, the awful dust that machines make, and the filthy conditions in which people leave camping places. I've heard it's driving the 'little folk' away, and when they go there will be no more wild flowers, and the countryside will become a barren waste!"

"I have found," said the tiny Violet, as she raised her feeble voice, that people who make the most fuss over flowers are the ones who really

(Continued on page 218)

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 criticize, 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.

Helpful Hints For Healing

BY THE EDITOR

FERMERSON SAYS, "The man who is sick is a rascal in the act of being found out."

This seems a very broad statement, but it is the truth nevertheless. Sickness is the result of man's breaking the laws of God. Nature works in man through great opposition, for the desire body is constantly opposing her and causing man to work against God, whose laws are most rigid. If man persists in breaking these laws, they in time will break him.

The human body is a wonderful machine. When in health every organ and every cell works in harmony, but if one tiny organ or cell refuses to work, the entire machine is to some extent thrown out of order. Man should recognize the physical body as the instrument for the spirit's highest expression on earth. It is the duty of each Ego to use its intelligence and not ignorantly or intentionally throw the machinery of the body out of harmony.

No engineer will wilfully throw a monkey wrench into his machine, nor will he work his engine overtime while leaving the oil cups dry and the cylinders smoked. Neither will he fill the oil cups full to overflowing, thereby causing the cylinders to become sooted, and then when the engine refuses to work, stand by helplessly calling for the chief engineer to come and fix his engine. He will use his knowledge and keep the oil cups properly filled, and everything cleaned and in good order, knowing that by so doing he can obtain the greatest efficiency from his engine.

But what does man do to the wonderful, sensi-

tive, human engine? Does he bestow upon it the same care that he does upon the engine which is made of iron? The tender human stomach is fed with highly seasoned food or hot drinks which injure the lining and burn up the natural oils. Anger or the gratification of the lower desires also burns up the body oils. When the human machinery refuses to perform its work and the Ego begins to be uncomfortable, what does a man, usually do but forthwith send for the doctor or nurse or call upon the Invisible Helpers to put his machinery back into working order, while he, the real engineer who has been chosen by the Recording Angels to run this wonderful instrument, fails in his duty to God by abusing and neglecting his trust.

In order to be balanced and healthy, man must make every effort to keep his body in harmony with nature. If he fails in so doing, depending upon others to do it for him, gradually the positive element in him becomes weaker, and in time he becomes a leaner. Seldom do we find the human lifter or worker in poor health. Even though his time is fully occupied, yes, even with overtime work, carrying the burdens of others, yet he usually enjoys good health. But he is giving out to humanity; the current is turned outward and is feeding others. This in turn attracts a flow from the universal reservoir, which is always filled with health and happiness. But in the case of one who goes through life as a leaner, who will do nothing to help others but is ever seeking to attract to himself all that may be given to him, the current is turned inward.

However, there comes a time when the spirit can accept no more, when the inner man, the God within, refuses to be fed on selfishness; the true man, the Ego, then endeavors to reverse the current. The condition of this spirit may then be likened to that of the overfed boy who has been gourmandising and whose stomach must throw back what it cannot digest. The boy is very uncomfortable until he has thrown up all excess food. When the human spirit has reached this stage and endeavors to turn back or reverse the current, it feels the same discomfort and the physical body suffers illness. Having developed the negative habit of leaning and accepting from others, the person is then lacking in the desire to help himself.

To overcome disease, it is absolutely necessary that man give to others in proportion as God has given to him. He must endeavor to forget his ailments by ministering unto others. Idleness and indolence attract ill health, while work, *blessed work*, keeps the mind occupied and the body in good condition.

How to Relax

FRANCES L. NYE

AS A STUDENT of the Fellowship, as a student of Chiropractic, and as a nurse of twenty years' experience, I earnestly desire to help the many who are studying the *Cosmo-Conception* and have any difficulty with the Rosierucian morning exercise. It is hard for many to learn to relax, and many get discouraged because it seems as though after months of effort they are no nearer the goal than when they started. To relax, the nerves as well as the muscles must be under control; they lie parallel to each other.

In order to accomplish this the spine must be at ease, as the main nerves come through the vertebrae in pairs. Thus a strain at any given point of the spine affects that part of the body to which those nerves run; a twitching or crawling results with sometimes a jumping sensation.

As we all know, this condition interferes with concentration. What can we do to remedy it? The first requisite is an earnest determination to be regular in doing the relaxing exercise given below, for if not done every day the pre-

vious gain is lost. Even one omission does much harm. At the most convenient time of the day lie down upon a bed, flat upon the back, no pillow under the head. Are you comfortable everywhere? If not, analyze your feelings and find out where you are uncomfortable. Does your neck ache? Place a support under the back of the neck—a tiny pillow, soft shawl, folded towel, any thing that will support the spine at the neck. Have you a pain or "pulling" at the small of the back? Put a support under the knees, and if the back is very hollow, one also across the back at the waist line. Take care to use just barely enough support at any place to relieve the strain on a nerve; too much will cause a strain at other places along the spine, and the object is to have no strain anywhere.

By lying upon the back the natural sag of the internal organs upon the spine is evenly distributed. After adjusting supports where needed, place the arms straight at the sides, fingers closed against the palms. This brings the thumbs upon the outside of the hand, thus giving more power within for concentration. Every finger tip contains terminal nerves of the arm and also grey matter similar to that of the brain, and we lose much energy, force, and magnetism by open hands at any time, which we may keep within us by closing them.

Force the body hard against the bed, then let go. Visualize every part of it, saying mentally as you do so: I am relaxed in my head, arms, chest, thighs, knees, feet, and spine. End by letting your vision begin at the base of the spine and follow it up to the head. This latter is important.

I urge those who are interested to not give up but to persist with a determination to conquer their refractory nerves. Great is the reward; it is priceless.

THE NEW CUTS FOR THE ASTRAL RAY DEPARTMENT

The cut illustrating "The Children of Virgo" on page 209 of this issue is one of twelve which will appear from month to month, one for each sign of the zodiac. These are reproductions on a small scale of the twelve paintings in the Healing Temple prepared especially for us by one of our members, M. Camille Lambert, of Juvisy, France.

Vegetarian Menus

—BREAKFAST—

Stewed Apples
Boiled Entire Wheat and Cream
Corn Muffins
Cereal Coffee or Milk

—DINNER—

Vegetable Oyster Soup
Creamed New Potatoes
Baked Spinach and Egg
Entire Wheat Bread—Milk

—SUPPER—

Cottage Cheese and Pimento Salad
Squash Sandwiches
Milk

Recipes

Corn Muffins

Mix one cup each of yellow corn meal and white flour with two tablespoons of sugar, one-half teaspoon of salt, and one teaspoon of baking soda. Then add melted butter, working it well into the dry ingredients, and one well beaten egg. Stir in one cup of sour milk or buttermilk. Bake in oiled muffin pans.

Vegetable Oyster Soup

Wash and scrape the roots of one dozen vegetable oysters. Place in sufficient water to cover and cook until tender. Rub through a colander. Add one quart of hot milk. Salt to taste. Brown in a separate frying pan one tablespoon of flour and two of butter, adding this to the soup. Boil for ten minutes. Serve with soda crackers.

Baked Spinach and Egg

After carefully washing spinach through several waters, boil in steamer or closely covered cooking pot for ten minutes. Do not cook too long, for cooking robs it of its mineral salts. Drain (saving the liquid for next day's soup) and chop fine. Place in baking dish with melted butter and salt to taste. Scramble two eggs with two tablespoons of milk. Add this to the spinach and bake for ten minutes.

Cottage Cheese and Pimento Salad

Grate one small clove of garlic into one pound of fresh cottage cheese and season with salt. Place two heaping tablespoons of cheese on each plate, garnished with lettuce leaf. Sprinkle over the top one tablespoon each of chopped pimento and English walnut meats. Serve with mayonnaise dressing.

Squash Sandwiches

Slice summer squash very thin and sprinkle with salt. Roll in egg and fry until well browned. Allow to cool. Slice entire wheat bread very thin, spread with butter, and place the sliced squash between the slices of bread.

A TALK BACK OF THE GARDEN FENCE

(Continued from page 215)

at heart like us the least. It's affectation in most cases. The human who really loves us is the one who will go to the garden, plant us, water us, trim us, I was going to say, pet us and caress us, for some do. To these we give our best both in shape and perfume."

Just then the Pine chimed in: "I heard someone talking on the other side of the fence just now. A woman shouted to tell Johnny to make a bonfire of us. I suppose it had to come, and here it is." Just then a boy with some paper and a box of matches climbed over the fence.

"Good-bye, you folks," shouted the Pine. Be good and you will come back—Lilies!"

"Thanks for the compliment," said the Lily. None of us are better than the others. The Master years ago gave the Lily a name, but I am quite sure that He would have thought as much of the humblest flower that seeks a few days of God's sunlight. I like to think of all of us expressing the One Life in its beauty. What you think beautiful in me may be poor in comparison with colors that the eye does not catch. It's only man's conceit that makes him imagine that the colors he sees are the only ones, as though God would have shown all His handiwork to the physical eye. There is an eye that sees more beauties than we can begin to imagine."

"Amen," chirped the Snowdrop.

"Well said," chimed the Iris. "But I say, it's getting hot around here. Well, good-bye!"

"Good-bye, I'll be a Lily next time," shouted a Mushroom as he disappeared in the flames.

Soon only a few ashes remained of what had been for months an "Over the Garden Wall Dump." But the departed were discussing plans for "coming back" with the softness of early spring.

The Rosy Cross Healing Circle

PATIENTS' LETTERS

National City, Calif., May 30, 1923.

The Rosicrucian Fellowship,
Dear Friends:

My condition has improved very much since I wrote my last report last week. And oh, how thankful I feel for the help received from the Invisible Helpers! I cannot express my thanks toward those loving souls at Mt. Ecclesia who make this help possible. May God, the loving Father, bless their work a thousandfold.

Sunday evening I had all indications of having a sleepless, miserable night before me. But oh, blessed help, I fell to sleep almost immediately on lying down. When I awoke the night was well advanced, but just before fully awakening I was conscious of three Helpers being with me and working over me. I was not fully aware of the exact way in which they worked, but such a restful, peaceful feeling came over me that in a few moments I fell into a peaceful sleep again, and when I awoke in the morning I knew one Helper had stayed with me all night. I arose with a sense of great relief, as if a burden had been lifted, and I feel now that the worst may be past.

While I am still a long way from being myself, I know that I am going toward the goal. With a heartfelt of thanks to the Invisible Helpers and the workers at Mt. Ecclesia, I am,

Sincerely,

—Mrs. W. K.

Spokane, Wash., May 6, 1923.

Healing Dept.,
Beloved Friends:

Have been feeling good this week. Hearing seems to be getting very good at times, and I get astonished at how well I hear. Mental condition noticeably changing.

Most gratefully,

—I. V. S.

Tempe, Ariz., June 28, 1923.

Rosicrucian Fellowship:

Will say my general health is much improved, for which I extend to you my gratitude. For two days past I have had a feeling of perfect

harmony just as one would feel who was at peace with himself and all the world besides, a sense of supreme peace. Will say the only praying I have ever done in the past was purely mechanical. The "Cosmo" has taught me the purpose of prayer, and now my praying gets results. I now think prayer enabled me to enter into harmonious accord with the Infinite. May God bless the efforts of all Rosicrucians.

Most sincerely,

—J. F. O.

HEALING DATES

August 1— 9—15—22—29

September 5—12—18—25

October 2— 9—15—22—30

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.

Wanted

Articles for the "Rays"—Stories, practical philosophy. Our friends are invited to send us literary contributions. These will receive careful consideration and, if suitable, be published as space permits.

New Photographic Postcards of Mt. Ecclesia

We have seven new and attractive views of the buildings and various parts of the grounds.

3 for 25c—14 for \$1.00.

The happiest people do the most good in the world. Therefore it is not selfish to be happy.

Echoes From Mt. Ecclesia

New Buildings at Headquarters

ALFRED ADAMS

DURING VACATION season we naturally expect a cessation of strenuous activities for the time being, but such has not been the case at Headquarters during this season, for we have been as busy as usual in a general way and especially busy in taking care of our ever increasing number of visitors.

As some of our readers know, tourists and new settlers are coming to Southern California at the present time in greater numbers than ever before. Many of these have been in touch with or have heard of the Rosierucian Fellowship, and quite naturally they come to Headquarters to stay for a few days or weeks as the case may be, just to see what is going on here or to get into closer touch with the Fellowship. Many strangers just casually drop in as they are passing by to get a better view of the beautiful grounds, or to learn something about our activities. Others call for lunch or dinner, and frequently some of them telephone from town or longer distances for a reservation at the tables.

It will naturally be understood from the above that all of these side issues create added care and responsibilities for those assisting in the work at Headquarters, and it will readily be seen why we have been *especially busy* during the summer vacation season.

On top of all this we find that the increasing number of visitors has created a demand for more and better housing accommodations, and we now find it imperative to erect another building for this purpose as soon as possible. Also it will not be long until our little chapel, the Pro Ecclesia, will be unable to accommodate the increasing numbers who attend our regular Sunday evening services, and this will require another building.

In accordance with the above the Board of Directors instructed our architect, Mr. Lester A. Cramer of Los Angeles, to prepare plans and

specifications for a new dormitory to be erected on the south side of the main driveway leading through the grounds and west of the Ecclesia Cottage.

This building is to be 35x82 feet, plain Mission style, two stories high, made of hollow tile, plastered outside and inside; containing twenty rooms, eight of which will have private baths. The cost of this building will be approximately \$15,000.

Ground for the foundation was broken Tuesday, August 7th, at 4:26 P. M., and work will now proceed as rapidly as conditions will permit. Some of the work will be done by our regular workers at Headquarters and by volunteer workers who wish to assist. However, a great deal of outside help will be required, especially that of mechanics, and this alone means the expenditure of a large sum of money, for, as is well known, mechanics of all kinds now rank close to railroad and bank presidents as regards the amount of salary received.

It is needless to say that this improvement will be of inestimable value in furthering the work and popularity of the Fellowship in more ways than one. People are writing to us nearly every day asking if accommodations can be had at Headquarters. Some of these letters are from members, and many are from those who have heard of Mt. Ecclesia in one way or another and who wish to become better acquainted with us. Many of them want to come here to study.

We are beginning this improvement with comparatively no building fund of any kind on hand. Consequently, we shall be obliged to borrow funds from our local bank and from friends who have funds to loan unless special contributions are forthcoming at an early date. Our friends did not disappoint us when we built the Ecclesia at an expenditure of over \$25,000, and we have faith that they will stand by us in this undertaking.