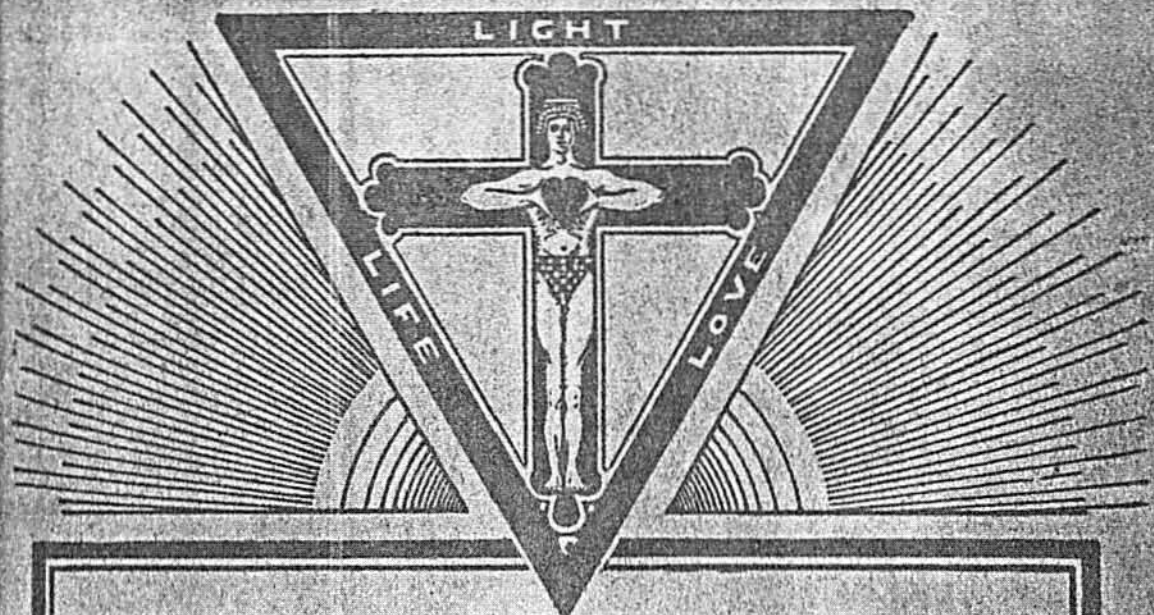


The **MYSTIC TRIANGLE**



A Modern Magazine of **ROSICRUCIAN PHILOSOPHY**

Zada, or Looking Forward
The Imperator's Monthly Message
The Art of Transmutation
How Our Glands Shape Our Personality
Brief Biographies of Prominent Rosicrucians
No. 1—Swedenborg
My Yesterdays Return
Eternal Youth
The Sextuple Faith of the Faithful
Many Other Important Helps

MAY, 1926

THE TRIANGLE

Vol. IV.

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No. 4

Zada, or Looking Forward

By J. H. Thamer, K. R. C.

Of the New York Grand Lodge, AMORC

(This is the Fifth Installment of the Story which Began in the January Issue.)

CHAPTER V.

Mammon Worshipers.



IN THE meantime, the former monied powers of America, who lived in sumptuous palaces on the shores of the Mediterranean sea in southern France during the summer months, were, as usual, indolently passing a useless existence.

As previously mentioned, when a large portion of the inhabitants of the New America, in the course of their evolution, became able to control the industries and government on an equitable basis for all, the monied powers were compelled to reinvest their vast wealth, which they accordingly did in foreign countries, thus enabling them to continue in lavish display and barbaric entertainment.

In one of these ornate palaces, known as "The Briars," which was the home of Joseph Raymond, a most important conclave was in progress, the participants therein comprising a dozen of the wealthiest and most influential of the wealthy colony, presided over by Mr. Raymond, whose address to them was as follows:

"Gentlemen:

"In accordance with the decision we arrived at a few weeks ago, relative to ousting these fanatics who at present have the ruling power and dominion over the productive capacity of America, I immediately got into communication with the European and Asiatic powers favorable to our cause and have been advised by them that, owing to the growing feeling of discontent among their millions of subjects, fostered by the influence of our enemies, they feel that the time is opportune for concerted action in removing this menace to our joint welfare.

"I have recalled my son, Philip, who has been in our enemy's midst for the last two years, he having in fact secured the privilege of associating and assisting them in their chief laboratory at Washington, and from whom I anticipate receiving knowledge that will be of material assistance in combating their devilish discoveries and perfected methods of offense and defense, which we know, from reports sent in by our spies, are not in the least exaggerated, although to what extent their inventions have been developed is unknown, for I am given to understand that their most important secrets are known to only a few.

"We will now adjourn until such time as I have had an interview with my son, and as you leave

here in your aero-cars and note that even we are dependent upon their knowledge for our advanced mode of travel, you will comprehend the enormous task before us."

When Mr. Raymond retired to his library after the meeting, Philip, who had arrived in the meantime, arose to greet him.

Although cold and relentless in his association with the outside world, it was plainly to be seen that Philip was as the apple of his eye, as he warmly took him by the hand. Noting the drawn look of suffering in his countenance he asked the cause, but Philip, with a forced smile, declaimed against any idea of trouble in connection with himself.

Shrewdly dismissing the subject for the time being, he asked Philip to be seated, as he had matters of serious import to discuss with him.

As he outlined their plan of co-operating with several foreign nations in an endeavor to again get control of the Government and resources of the New America, Philip's countenance took on an expression of hope, which his father interpreted as being fostered by ambitions similar to his own, not knowing that Philip was revolving in his mind a plan whereby through such a contingency he might devise some method to win Zada's esteem, for he had determined that nothing should prevent him from securing his desires, little thinking how soon he would change his mind in this respect.

Upon asking Philip to what extent he could enlighten them with reference to their discoveries and inventions, he was much disappointed to learn that despite the fact of Philip being employed in the Chief Laboratory, with their scientists, and was also admitted as an equal in their social circles, he was nevertheless given no opportunity to learn their secrets.

He related how he had seen them experiment successfully with a ray that would demoralize any mechanical device at a distance of five miles and that killed animals at a still greater distance, and while he was afforded the privilege of examining the device from every standpoint, the secret of its marvelous power was in the keeping of a few who were thoroughly familiar with the law of vibratory force, for, on account of the danger of this knowledge being used by unscrupulous persons for evil, it was not permitted that every one be initiated in these mysteries.

As Philip related his experiences during the two years he had been in their midst, often referring to Zada as the prime factor in most of their

discoveries, his father could not fail to see that Philip's regard for her was more than mere friendship.

Dismissing the subject for the time being, he informed Philip that his mother had arranged for a large reception to be held the following evening in honor of his birthday and home-coming.

When Philip was again alone in the elaborate suite prepared for him, he sat and planned for hours how he might gain Zada's love and favor.

The following evening "The Briars" presented a picture of barbaric splendor. In a portion of the spacious grounds occupied by a large marble swimming pool, the whole enclosed by a huge dome of crystal glass and surrounded with beautiful tropical plants, a number of young ladies and gentlemen were disporting themselves, their bathing suits being almost negligible.

Semi-nude colored servants, depicting ancient slaves, were busily engaged in serving the most delectable foods and rich wines obtainable, and as the evening grew older, the festivities became more and more bacchanalian.

Philip, who two years previously would have been the foremost amidst this revelry, now looked on with a deep frown upon his countenance, and as several of the young ladies crowded around him with glasses of wine, urging him to drink and join their carousal, he could not help but compare this saturnalian festivity with the intellectual and harmonious gathering he had attended in honor of Zada's birthday.

Toward morning, when the last of the revelers were assisted to their cars by the servants, all of them being in various stages of inebriety, with clothes disheveled, Philip sought his mother in her boudoir, where he again was compelled to make a painful comparison between her and the serenity and dignity of Zada's mother.

As he entered, she languidly gave him her hand, asking him how he had enjoyed the evening, to which he replied that undoubtedly he was becoming old-fashioned since sojourning at Washington, as he was inclined to make comparisons which were not complimentary to her friends. Then bidding her good night he went to his room, where, after dismissing his valet, he sat in a deep study until morning.

The following day being Sunday, Philip accompanied his mother and father to so-called divine services, which was religiously attended by all of the wealthy colony, it being conducted in a beautiful, ornate cathedral, erected by them at a cost of approximately twenty million dollars.

In effect the service was beautiful and solemn, the congregation being apparelled in the best that money could buy, the music rendered was by some of the highest paid artists obtainable, while the minister officiating delivered an oration suited to the ego of his wealthy members and supporters, being very careful not to disturb their self-complacency and esteem.

Upon their return to "The Briars," and after an elaborate luncheon, Mr. Raymond requested Philip to accompany him to the library for a chat. When comfortably seated, he again asked Philip what his two years at Washington had taught him, and whether he did not think that their present form of government, which taught and practiced equality of man, was not detrimental to progression; to which Philip replied that, to the contrary, they taught and believed that, in the process of race-evolution, periods of mental stagnation, apathy, and decay had succeeded each other at cer-

tain stages, and if old habits of thought, old conventional forms of religious belief, and imperfect methods of government did not pass away, progression would be impossible and mankind would sink into senility, stupor and death; that the causes of their renewed impulse were palpable evidences of the gradual and sure mental evolution going on behind the scenes, upon the astral plane of soul life, whence reforms and improvements upon a constantly ascending scale are worked out upon the external plane. Diseases and corporeal ailments of every kind, such as are at present endured by less enlightened nations, are the effects of some mistaken mode of life or of thought, which vitiates the currents of moral health and from whose poison bodies at length sicken or minds become tainted by delusions, culminating in complete unsettlement or mania.

Here his father interrupted with the remark that the idea of a utopian form of existence such as they advocated was impossible, for the ignorant must be held in subjection by their more intelligent fellowmen.

Philip reminded him that ignorance was a mental disease for which they had found a remedy, through their advanced methods of tuition and knowledge of man's possibilities, and when he cited his belief that any person living a life of ease and not being occupied with some constructive labor, would degenerate and fall into decay, his father reproached him for being influenced by such exaggerated ideas of morality and superiority.

Philip retorted that the contrast he had noted in the few days he had been home not only proved that they were right, but had so disgusted and nauseated him that he could never again adjust himself to such a useless existence, for long continued moral stagnation—the effect of those wrongs which the more powerful, selfish minority perpetrate against the majority, powerless for a time to throw off the incubus of oppression—brings certain conditions in the mental atmosphere which culminate at length in the explosion of phsyic forces, like the bursting of storms.

This will be the ultimate penalty of nations not following the New America's lead, for, as the very wealthy grow weaker in power, from the general contempt and dislike they inspire and from their own moral weakness, growing out of the enervation caused by long-continued success and luxury, the people grow stronger to assert their rights, and eventually the mighty flood of retribution will set in, sweeping all before it.

The oppression will be crushed between two contrary forces, set in motion by wrongs perpetuated against humanity and the inevitable retribution they invite; the comparatively recent French Revolution of a few hundreds years ago being a striking example.

As his father remained silent, Philip continued: "Even nature rebels at man's arrogance, as was proven if we go back in history to Atlantis, the Antedeluvian world, whose inhabitants deemed themselves a race of gods, dwelling in a sort of earthly paradise, from which the legend of the 'Garden of Eden' had its birth, and which the ancient Greeks and Romans named 'Olympus.'"

"This wonderful people extended themselves over the greater part of the globe and upon the American continent, where still exist the ruins of gigantic buildings, erected—there no longer remains a doubt—by some off-shoots of this great nation; and that these retained somewhat of the marvelous gifts possessed by their forefathers may

be gathered from the appearance of these relics of former power, grandeur and wealth.

"The Atlanteans, gradually becoming addicted to the practice of an infernal magic, used their super-physical powers unlawfully, allying themselves with death instead of life, co-operating with nature on the side of destruction, and this, we are told, brought upon themselves the engulfing floods of oblivion.

"From their sumptuous wealth they caused their cities to star the earth like gems, with the lavish use they made of gold and precious stones in their buildings, covering walls, pinnacles and spires with gold, silver and a metal unknown at the present day, which Plato calls orichalum. The superb edifices of Titanic dimensions revealed the extraordinary height they had reached in architecture.

"All this human grandeur and magnificence sank out of sight at the command of outraged nature.

"In the heart of Peru are found the massive remains of colossal buildings erected by these ancient races, which reached the apex of their cycle of evolution many thousands of years ago, but these powerful nations declined and passed away, leaving their scattered remnants sunk in barbarism.

"History will again repeat itself, unless the races will emulate our New America, where everyone is taught God's Laws, which, if carried out unselfishly, cause progression to a still higher state of evolution.

"The powers, which for selfish reasons you have asked to aid you in an attempt to overthrow the highest state of development ever known upon this earth, are themselves little better than the savage, and should you perchance be successful in your ambitious attempt it will eventually sound your own death-knell.

"As with individuals, so with nations; defunct governments leave legacies of evil for those who inherit power after them to remove by a wise legislation; these in turn commit new mistakes and pile up new sins against humanity; hence the whole body suffers and all its members, and the wheels turn on, grinding out fresh lives and governments, until all will be righted through the gradual spiritualization of the races.

"The wonderful spiritual advancement already achieved by a greater portion of the New America you are now desirous of reducing to its primeval condition, in which process I can only see the consummation of your own destruction.

"The millions of souls now chafing under the restraints of tyranny and injustice imposed upon

them by their rulers in Russia and Japan, will themselves start those currents of will forces which drag the demon of war from his lair, and, impelled by the madness with which he fills minds, nation will fall upon nation, the dead will lie strewn upon the earth, wretchedness and ruin will brood where peace and prosperity should smile, and sorrow will be the guest of every mind."

When Philip, who, to his own astonishment, was thus carried away by the disgust he felt at the conditions as seen among his own class, ceased his tirade against them, his father, white with anger, told him to leave his presence until he came to his senses, to which Philip retorted as he left the room: "I would rather live one week in the enlightened atmosphere of the New America than to be polluted with your wealth, egotism and ignorance for a dozen lives."

Getting his hat, he strode through the magnificent grounds, his mind busy with the problems forced upon him, until, arriving at an eminence overlooking the Mediterranean, he flung himself upon the grass underneath a tree.

As he lay there, making a comparison between Zada and her friends and the young people in his own set, he determined to forsake all of his former friends and parents and return to Washington and endeavor, by strictly adhering to and living up to Zada's high ideals of man's relationship to God and his fellowman, to win her approbation and esteem if he was unable to win her love.

Returning to the house and packing a few of his most cherished belongings, he left, little knowing under what conditions he would again meet his parents.

When Philip did not make his appearance at dinner that evening, Mr. Raymond sent a servant to find out the cause. He returned almost immediately with a letter addressed to Mr. Raymond, who, upon reading it, silently handed it to his wife.

The letter was very short, being as follows, without any salutary words of endearment:

"After due consideration I have decided that my duty lies in expending all of my energies in combatting your selfish designs."

Returning the letter to her husband, after reading it, Mrs. Raymond's only comment was: "There is no need of worrying, for he will soon come to his senses!" To which her husband replied: "If he persists in trying to thwart me I will disown him, and even though his life be forfeited I will not assist him in any way!"

(To Be Continued in Our Next Issue.)

The Emperor's Monthly Message



OFTEN wonder how many of our members realize that the true aim, and perhaps the only mission in life, of any real teacher or leader in the field of mysticism is to point out the way, to cast light on the path, and to extend a helping hand to those who want to make the start?

No man or woman can take an adept to the goal; no one can take the neophyte further than he himself has gone. We are not all created alike except in regard to the divine essence that infuses our beings, and we do not come into this world alike in essence or comprehension, understanding and development. No mat-

ter how many of us may start on the path together, there will be those who forge ahead, by reason of their previous development, and those who will lag behind, regardless of their determination, sincerity and endeavor. No master or leader is as great or as profound or as learned, even, in the great laws and principles as will be many of those who are following him and rising under his guidance. Eventually, there will come a time, therefore, when some of the pupils will far excel the teacher, when a few who follow will advance beyond the point on the path where the master dwells, and the procession will be broken up into those who lead, those who rest awhile to help the others, and then those who are struggling to attain.

The more one studies and delves into the mystery of life and the laws of the universe, the more one comprehends his inability to grasp all the knowledge in one lifetime, and the more humble he becomes in the light of the great knowledge still unknown and the infinitude of his attainment. This applies to the greatest of masters, the most advanced of the teachers and leaders, and especially to those who have had cast upon them the responsibility of staying their own progress for awhile to lend a helping hand to those who are asking for light and assistance.

All of us have left our schools of childhood and we recall the days when we thought that our teachers, and the principal of the school, and the professors at the college, were wise beyond our comprehension, almost divine in their mastery of fundamental laws, and unapproachable by us in the profundity of their learning. As we studied under their tutorship and grasped more and more of the facts they revealed to us, we came to look upon them more like companions and equals, until at some time we believed that we knew almost as much as they knew. Today some of us have possibly reached a point in knowledge and understanding, proficiency and efficiency, where we have gone beyond the capabilities, the mental prowess, and the mastery of our once admired and adored teachers, and we forget, in our present state, to give thanks, in our thoughts, to those teachers, and we even look back upon their lives and their knowledge as having been mediocre and perhaps unworthy of our admiration. Such is the fate that awaits every teacher, every leader. Such is the loss of esteem as a consequence of his own devotion to his pupils and his duty to mankind. There are exceptions, of course, notable and wonderful. What is true of the teachers in schools and colleges is true in the lives of the greatest of the mystics of the past and those of today. To devote one's life to the uplift, guidance and assistance of others has no other reward than the joy of doing, and he would be an unwise teacher and leader, indeed, unlearned in the laws of human nature and the tendencies of man, who did not realize that there will be those in his classes, in his school, in his circle of intimates and friends, who will some day advance beyond him in power, in knowledge and understanding, and to whom he may in turn look some day for that guidance, that help, that

he is extending to others; and he would be ignorant of the greatest laws if he did not realize that no matter how wonderful his own illumination, his own grasp and understanding of the laws and principles of the universe, there must be others near him, perhaps unknown to him, who will some day excel him in the very work that he now deems his mission in life, and who will take up the reins where he must leave them go, and start on the higher path where he must stop, and carry on under a new banner, or a larger banner, the work that he now thinks is his and his alone.

And so I suggest to our members that they keep in mind that not only the hours of study and the periods of devotion to our work will bring essential success and mastery in our work, but that there are those among you who have the joy of previous development, or previous attainment, and who may even now be ready to take up a greater work; greater than the writer or any of his acknowledged superiors or associates could ever possibly do. Such thoughts bring at times a note of sadness in the life of every great leader, but, on the other hand, there is this one great consolation, that if the work is worthy of doing and is truly deserving of devotion and endeavor, then the fact that it will be carried on by others more efficiently and more nobly is joyous and encouraging and proves the law that man will advance, helping man and leading while God inspires.

However, in every instance where we find that a sincere and devoted pupil has excelled his master and become a great leader, we note that the new leader has never lost his appreciation of the efforts expended in his behalf by his master and has never failed to pay homage and tribute to his Alma Mater. We note, also, that the truly great leaders in all ages and all times, whether they were born to lead or trained to lead at the hands of a great teacher, were those who never expected to become leaders and certainly never planned or schemed, to the injury of any one else or to the detriment of their former associations and instructions, to bring about a high position for themselves. In every instance we find that such leaders were the most humble and were discovered by those higher than themselves, and whenever we find one posing to be a great leader, or a great teacher, by self-appointment, we generally find a lack of the real qualities essential for such work.

The Art of Transmutation

From the French Magazine "LA ROSE-CROIX."

Translated by Fra Fidelis



TRANSFORMATION, in alchemy, is the change of a baser "metal" into one of greater value, as "lead" into "gold" or "silver." Longfellow's *Palingenesis* contains the line: "There was an old belief that . . . cunning alchemists could recreate the rose." And so they can and do, today. Alchemy is transmutation, after preparation and purification, as Rosicrucians

know full well. The alchemic force reintegrates men in their ancient liberties; shows up the "gold" in all things.

Exotericism, when investigated fully, leads to esotericism. The transmutation, in alchemy, of baser metals, leads to gold. The public thinks it leads to wealth and power by the acquisition of the

ability to accumulate, or fabricate, gold. The adept-alchemist knows that wealth and power are spiritual.

Considering the material, exoteric aspect of transmutation, the investigator will find that men of all ages and nations have made the attempt, hoping to get rich quickly—rich in gold! They have done this, knowing not that the true gold mine is discoverable only within themselves.

On December 1st, 1925, Oscar de Pratt, first secretary of the Lisbon Academy of Sciences, communicated to this body his study of E. F. Jolivet Castelot's fearless new book: "La Recolution Chimique et la Transmutation des Metaux"; Librairie Shacornac, 11 Quai Saint Michel, Paris; 15 francs.

The Portuguese scientist pointed out that the venerable French alchemist of Douai had drawn upon his august head the scornful attacks and senseless diatribes of "Scientific Officialdom" for daring to publish such positive conclusions as appeared in his latest volume.

F. Jollivet Castelot is the president of the French Alchemical Society and the publisher of "La Rose-Croix"; the synthetical, monthly review of the Hermetical Sciences. For about thirty years this great alchemist, the modern father of hyperchemistry, has been trying to solve the thorny problem of the transmutation of metals.

Now he announces and affirms having succeeded in making Au. through a process of reactions, or of metallic ferments—orpiment and kermes—acting on chemically pure Ag. and heated for an hour to a temperature of 1,200 degrees Centigrade, or 2,192 degrees Fahrenheit.

Castelot answered his scientific enemies by offering to prove the truth of his affirmations and assertions by demonstrating, in any State Laboratory, under the absolute control of La Sorbonne or the College de France. For obvious reasons, and as expected, this privilege has so far been denied to him, and on specious grounds. Science, then, fears that its very foundations may be shaken?

In "Le Figaro" of the 16th of December, last, Emile Gautier bravely rallies to the defense of Castelot, and, in a lengthy article entitled "Nobody a Prophet in His Own Country," he lashes unmercifully the French scientific body as a pack of cowards, and worse.

"For many long years," continues Gautier, "M. Jollivet Castelot has tried hard to make gold; not from nothing, surely, but with chemically pure silver, reduced to a fine powder, to which is added definite quantities of trisulphide of As. (orpiment) and oxysulphide of Sb. (kermes), likewise finely pulverized. If this mixture be heated in a crucible to 1,200 degrees Cent., during an hour, the metallic residue does contain very marked traces of gold; a fact certified to by M. Caron, chemistry professor of the Lille Catholic University. Repeated fifty times by the author and with constant results, the experiment has been performed since by other chemists: Georges Richet, Jean Bourciez, Lestrade, all of whom have been more fortunate than Dr.

Sheldon (professor of physics, University of New York). No need of anybody being stricken with wonder: firstly, these different ingredients being modalities, avatars, of a single, unique, fundamental substratum, nothing prevents them from being mutually convertible; secondly, because, in nature, gold is the willing neighbor—M. Jollivet Castelot would say, because gold 'flirts' with arsenic and antimony, the combined atomic weights of which belong 'isotopically' to gold."

Incidentally, much silly publicity has been given recently to Herr Professor Miethe, director of the laboratory of photo-chemistry, Technical High School, Charlottenburg, because of his so-called marvelous work in converting mercury into gold—just a few fractions of a milligram only! The *Imperator of Amore*, in 1916, used Rosicrucian methods of transmutation, and publicly produced results which made blasé New Yorkers gasp with astonishment when they read "The World" next day. The very courteous Dr. Sheldon tried to duplicate the Miethe feat, but was unsuccessful. Maybe Dr. Lewis may some day tell him why. Castelot would tell him why, if the American would write to the French Rosicrucian.

Dr. Stramreich was just as successful as his Berliner confrere, but the Japanese physicist, M. H. Nagaoka, and his able assistant, Dr. Jugiura, were more happy over results obtained. Space limitation forbids even a brief review of their discovery, concerning which Paul Becquerel wrote so entertainingly in "Les Nouvelles Litteraires" of Paris on November 14th, 1925. All "scientists" would profit by a visit to the humble Castelot laboratory, of which we have a photograph. Likewise, we possess the Castelot formulae (wet and dry) and detailed descriptions thereof, under the signatures of Jollivet Castelot and Andre Vandenberghe, dated December, 1925, at the Laboratory of "La Societe Alchimique de France," Douai, and advanced alchemists of Amore may obtain this information upon request.

In conclusion, it is rather remarkable that Mme. Curie, M. J. Becquerel, M. Ch. Moureu, and other illustrious persons, guardians of official science, were impolite enough to ignore completely Castelot's letters inviting them to investigate his latest work in transmutation. Castelot wrote to them before publishing the book that has stirred up France, and to which we have referred.

How Our Glands Shape Our Personality

(Copyrighted, 1926.)

By H. H. Rubin, M. D.

One of the most fascinating developments in modern medical science, and one that must distinctly interest every man and woman concerned in conserving and adding to the sum total of the stock of beauty and health in the world, is the recently developed knowledge of the ductless glands.

To begin with, remember that our organism is essentially a chemical organism, functioning by means of chemical reaction. These reactions depend to an astonishing degree upon the normal functioning of the endocrine or ductless glands. The secretions of these glands, with their mysterious but powerful influence upon the brain and nervous system, as well as upon all the functions of digestion, blood-making and cell-building gen-

erally, exercise a definite control not only upon our growth, but also upon our emotions, our characters, our temperaments, and all those qualities that go to make up our personality.

If you are tall or short, fat or thin, bright-minded or sluggish, ambitious or lazy—and, to a large extent, moral or unmoral—your glands are in a considerable degree to be credited or blamed, as the case may be.

This applies not only to individuals, but also to families, nations and races. In fact, the index to your internal secretions actually measures your physical, social and moral status.

In discussing this matter, Dr. Lewellys F. Bar-

(Continued on Page 75.)

The Mystic Triangle

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The A. M. O. R. C. is affiliated with ANTIQUUM
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under a supreme world council.

Office of American Secretary General
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MAY, 1926

NOTES FOR MEMBERS.

* * *

Our recent issues of this Magazine have created a very good impression if we are to judge by the correspondence received. Nearly every one who comments on the Magazine at all, in their official letters, speak kindly of us and say that it has increased in interest and in helpfulness to such an extent that they believe it could be the finest occult and metaphysical magazine on the American market today. We would not say this ourselves, for we believe that there are some other magazines which cover the occult or metaphysical field more completely than we do. There is, for instance, the "Occult Digest," published in Chicago and on sale on nearly all the news stands. It is an excellent magazine in its own field. Then there is the "Psychology" magazine, published in Chicago also and on sale at many news stands throughout the country. It is an excellent magazine in its particular field. Then there is also the magazine called "Character Reading," that is on sale at most news stands. It also is a very excellent publication and not limited solely to the matter suggested by its title. Of English publications there is the "Occult Review," which has a more or less wide circulation in America and can be secured through almost any news company. It is one of the finest of the European publications and hardly has its equal anywhere in the world. But of the magazines treating of our work, and especially the Rosicrucian principles, there is of course none like "The Mystic Triangle," and we are glad that it is meeting with such wide approval.

* * *

We want to thank all our members who responded so generously to our plea that those of our members who wished to send us any little decorative or interesting ornament to place in our Reception Room would do so. The response was very unexpected and very cordial, and we want to thank our members for their interest in this regard. If at any time you run across anything of an antique nature that you think would be appropriate in a Reception Room of this kind we would be very glad to have you send it so that the Supreme Headquarters can have as many of these things to show visitors as possible.

The New Year's Feast and celebration at the Supreme Lodge was held on Sunday afternoon, March 21st, at 3 o'clock. It was necessary to have it in the afternoon because of the Sunday evening services in the Temple that have been established during the past few weeks. These services have been so well attended and so endorsed we did not want to miss one of them by having our Feast at an hour that was not absolutely necessary. Therefore we changed it from the scheduled evening period to the afternoon.

* * *

Speaking of our Sunday evening church services we want to say that they have caused unusual newspaper comment and praise throughout the city. On the very opening night the church attendance was so large that not all who came could get seats before the service started. It was also a rainy night and such a large attendance was not expected. On the second night, a clear, cool evening, it chanced unusually cool for Florida, there was so large an attendance that over one hundred and fifty people were turned away and the congestion of automobiles around the Park, or Square of the Rosicrucian Temple was so great there was a traffic jam. Many of the prominent citizens of Tampa and surrounding cities have greatly praised the services, and the enthusiasm is far beyond our expectations.

* * *

This also reminds us of another point. It seems to be the impression in the minds of a great many of our members throughout the Order that the Temple, or Lodge Room, of our Order in any city is such a secret place that visitors or those who are not members of the Order must never see it or know where it is located. This has not been the custom with the Supreme Lodge or even with some of the older Lodges established by the Supreme Lodge. Many public meetings and affairs have been held in the Supreme Temple in the past, such as funerals, weddings, christenings and public gatherings. There is no reason why the Lodge Room or Temple of any one of our branches should be treated as though it was something never to be seen or appreciated by an outsider. Our Sunday church services are being held in the Temple, with all of the equipment present except, of course, those things that are used for initiation purposes, such as the Shekinah in the center of the Temple or the equipment that is used in the ante-room. Letting strangers see the Temples we have and our manner of arranging the place for our lectures and work arouses their interest and often leads to increased membership. So long as the meeting conducted in our Temple is one that is constructive, redounding to the good and help of mankind, and truly worthy of Rosicrucian effort, there is no reason why it should not be held in our Temples or Lodge Rooms for the benefit of all.

* * *

We regret to learn, from the Michigan jurisdiction, that some man by the name of Wager has been going through that state posing as a member or representative of the Supreme Lodge in California when it was located there, and telling members that it is his business, or duty, or official place, to go out into the open field and represent us, giving lectures, advising Lodges how to conduct their affairs, and in some places having a finger in their finances. We wish to say that no such man represents our organization. We do not have any man by that name on our records.

Furthermore, the Order has never sent out a field representative to this hour. We intend to do so in the near future; in fact, we expect to have a number of them in the future. But such representatives will carry credentials and will be able to prove their connection with the Order, and their names and descriptions will appear in our official publications so that all may be able to recognize them instantly. Of course our organization is not the first one that has had a misrepresentation out in the field, nor are we the first organization to have itself grossly misrepresented by some one who is not connected with it at all. We take this opportunity, therefore, of warning all our members and Lodges of the fact that at the present time there is nobody representing this Order en tour or outside of the official circle. Please be on your guard and notify us if any one attempts to direct your affairs or influence you in any way by representing himself as an official of this Order in this country or in any other country.

* * *

We wish to say at this time also that during the past thirty-five days hundreds and hundreds of inches of space have been given to us in the various newspapers throughout the United States, Canada and Mexico. Shortly we will try to publish in this magazine a photograph of all of the newspaper items that have appeared in the largest of the daily newspapers throughout the North American continent praising and describing the work of our Order. It has been an avalanche of publicity, totally unexpected, and based solely upon our activities and growth. These articles have been copied by the French newspapers in Canada and have occupied almost a page. They have also been copied by the Spanish papers in Porto Rico and Mexico. Even some of the foreign newspapers have copied them, papers in the midwest and far west, and in some of the New England towns. There is hardly a week that one, two or three columns of publicity do not appear in one of the big newspapers, and hardly a day that some of the papers in the southern part of the United States do not fail to give us some endorsement or some news item.

This pleases us greatly, of course, and indicates the rapid and tremendous growth of the Order.

* * *

Among the recent applications for new Lodges or Groups are one from Montreal, Canada, and one from Toledo, Ohio. In both cases the application for a Charter has been wholly unexpected, as the desire to have a Lodge arose from the aspirations and requirements of the many members located in those cities.

* * *

Will our members please bear in mind, when writing to the Supreme Lodge, that the most important part of their letters should be the clearness of their signature? Very often members sit down and painstakingly write us a long letter, asking many questions and desiring much important information, and then hastily sign their names in such a way that it is impossible to tell who the letter is from. Please bear in mind that, no matter what else you may say in your letter, unless your name is perfectly clear it is impossible for us to send you an answer or to know who the letter is from.

One other point in regard to writing to us. All of our members who are receiving their lectures direct from the Supreme Headquarters by mail will notice hereafter on their membership cards that there is a bracketed letter after the name. For instance, after the name "John Jones" on the membership card there may appear the letter "N" or the letter "P" or some other letter in brackets. Please, thereafter, when writing to us, sign that letter after your name at the end of the letter. For instance, if your name is "John Smith" and the letter "P" follows your name in brackets on your membership card, then whenever you write to us please put at the bottom of your letter your name, "John Smith," followed by the letter "P" in brackets, just as it appears on your membership card; thus, John Smith (P). These letters are for the purpose of identifying you with the class or section of the work to which you belong and it will help us to read, classify and answer your correspondence or your request more rapidly. When your letter comes to us and it does not bear this distinctive letter after your name, in such a case we have to look up the general records and find in which class or division of the work you are, and that means a delay of one or two days, perhaps, in getting the answer to you. Please keep this in mind. This pertains only to those members who are receiving their lectures by mail direct from the Supreme Headquarters in Tampa.

* * *

Again we would say that those members desiring to have the membership emblem, to wear in their lapels or on their dresses, can secure the same by writing to the Supreme Secretary. These emblems, a little less than a half inch in size, made of solid gold and beautiful enamel, are in the shape of a triangle, surmounted by the Egyptian Cross. They were specially made for members who wished to have them. The women's pin is the same as the men's except that it has a safety pin catch on the back of it. The men's pin has a screw back, enabling it to be fastened to the coat lapel, while the women's pin may be attached to any material whatever. The prices of these pins are \$2.00 for the men's pins and \$2.25 for the women's pins. If you wish one of these write a letter to the Supreme Secretary, enclosing the amount, and ask for the pin. Be sure to give your name and address plainly.

* * *

We understand that the California Grand Lodge in San Francisco is conducting public services every Sunday evening in their Temple building. All those who live within the jurisdiction of the Grand Lodge or within visiting distance of it are invited to attend these public services every Sunday evening at 7:30 and to bring along any friends or acquaintances who may be interested in this work. They will hear a pleasing and instructive discourse on some of our subjects and will be benefited by attending. Please keep this notice in mind and make our Grand Lodge in California your visiting place for Sunday evenings. The address is the Grand Lodge Temple, 843 Octavia Street, San Francisco. The Temple is handy to Carline No. 5, running on Market Street, and it is located near Golden Gate Avenue. The meetings are open to the public and are very instructive and helpful to every one. Please bring your friends and introduce them to our work.

Brief Biographies of Prominent Rosicrucians

By Fra Fidelis

No. 1—Swedenborg



HONORE de Balzac is justly considered a great French novelist. Many think of him as such only. Yet he was deeply interested in mysticism, occultism, hermetism, Rosicrucianism—as he disclosed, to cite a few examples in "Louis Lambert," who is Balzac himself; in "Seraphita," which is a beautiful essay on Swedenborgian Illuminism; in "About Catherine de Medici," where we meet Lorenzo Ruggieri, alchemist and astrologer; and we may even trace a suggestion of the famous prophecy of Cazotte, who was a disciple of Saint-Martin, another wonderful Brother of ours.

—o—

In dedicating "Seraphita" to Mme. Eveline de Hanska, n'ée Countess Ryewuska, on August 23rd, 1835, Balzac wrote:

"If I should be accused of incapacity after trying to extract from the depths of mysticism this book, which demanded the glowing poetry of the East under the transparency of our beautiful language; the blame be yours! Did you not compel me to the effort—such an effort as Jacob's—by telling me that the most imperfect outline of the figure dreamed of by you, as it has been by me from infancy, would still be something in your eyes? Here, then, is that something. Why cannot this book be set apart exclusively for those lofty spirits, who, like yourself, are preserved from worldly pettiness by solitude?"

Balzac sensed the difficulty of condensing into a book the Swedenborgian theosophy. It is a still greater task to depict adequately man and work in a necessarily brief article. So our suggestions, if followed up, will serve as guide to a fuller study.

Because our Illuminated Brother's transition occurred on March 29th, this date is a commemorative one for us. Usually, the commemoration ceremony consists in a lecture of selected passages from his books, and in reading a brief biographical summary of his active life; the whole followed by silent communion with his pure Soul.

Jacob Boehme (1575-1624) preceded Swedenborg; Martinez de Pasqualis (transition: 20 Sept., 1774) and Louis Claude de Saint-Martin (1743-1803) followed him. This Rosicrucian trio "came for a time and a condition." They helped the worldly to save themselves from themselves.

From 1688 to 1772, eighty-four years, our manly Brother inhabited this terrestrial plane. Students of the history of the period will discern easily the real reason for his strenuous effort to stem the materialistic tide that threatened to overflow the dikes of men's souls everywhere. "Immanuel" means "God with us". The Almighty One prospered the work of Its servant.

In no encyclopedia will you read that our loving Brother was once a Master of the R. C. Lodge, in Stockholm. Easily procurable, at a low price, are the English editions of his works. Nearly all his volumes have been more or less accurately translated from Latin into English; several of them into seventeen other Oriental and Europ-

ean languages. A bibliography will be found in "Divine Love and Wisdom," in "Heaven and Hell," and in "The Divine Providence," all three books published in the Everyman's Library edition of E. P. Dutton & Co., New York, and J. M. Dent & Sons, Ltd., London and Toronto.

Like his books, Swedenborg's life may be divided sharply into two parts: the philosophical and scientific works appearing between 1716-1745; the more important, theosophical ones between 1749-1771. Some noteworthy, posthumous, scientific works and theological treatises were made public between 1811-1908.

In all matters Swedenborgiana, remember that all Swedenborgians are not Rosicrucians; but the latter have an inestimable advantage over members of the New Church, for instance, in being able to read between the lines the real thoughts, in their resplendent purity, of this world-famous teacher, whose sole aim was, and is, to love and serve God with all his might. Hence, Rosicrucians see at once the unconscious misstatements of facts so frequently made by otherwise sincere followers, biographers and commentators of the Swedish sage.

For example, in the Dent edition of "Divine Love and Wisdom" there is a brief, interesting introduction by Sir Oliver Lodge, which contains certain thoughts and opinions which Rosicrucians will not accept unreservedly, although, in all fairness, very great credit is due the British scientist for the care exercised in the preparation of his monograph. As he himself practically admits, his criticisms may be out a bit, in some minor respects. When Lodge becomes a member of the Universitas Illuminati R. C. he will become, ipso facto, a more authoritative Rosicrucian writer. May it be soon! And to show how succinctly Lodge works, we will use his summary of the first half-century of Swedenborg's life, since Haydn could not do it better.

According to Lodge, Swedenborg was an engineer, mathematician and physicist, who introduced the differential and integral calculus into Sweden; who designed mining apparatus; invented the first mercurial air-pump; transported, over mountains and valleys, 14 miles, on rolling machines of his own invention, several large galleys and boats, so as to bring up heavy artillery under the walls of a besieged city (that of Frederickshald, Norway, where Charles XII., of Sweden, was killed by a cannon-shot while examining the works, hand on sword and a prayer-book in his pocket, on Dec., 11, 1718); who had worked hard at anatomy and physiology, and anticipated a good many modern discoveries; who seemed to have anticipated some parts of modern geology; who is said to have originated the so-called "nebular hypothesis" in astronomy.

It was, however, only in a more or less crude form that the nebular hypothesis was first suggested by Swedenborg and Kant. According to this supposition, the stars or the bodies of the

solar system have been involved from a widely-diffused, nebulous form of matter; an hypothesis which was worked out in mechanical detail by Laplace, (1749-1827). For some centuries Rosicrucians have known what "nebula, nebulae and matter" really are. Like Lodge, Immanuel Kant, (1724-1804), may or may not have known the arcane Rosicrucian teaching of the "nebular hypothesis"; but Brother Swedenborg knew the truth, though he suggested only what the public could assimilate—his public, which was quite unready to realize, to the relatively greater degree that it does nowadays, the existence of the Law of "Evolution."

In all matters of genesis and origins Swedenborg was keenly interested. In fact, throughout his manhood, he was what our Beloved Imperator so aptly terms—"a living Question-Mark"—so our Brother "evolved" legally, naturally, towards the Rosy Cross! Lodge echoes the error of other critics and attributes to Swedenborg the origin of the general idea of evolution; whereas, as a fact, Swedenborg made no such proud claim. Pride never darkened his Princely Soul. Just ponder from his diary:

"The whole day I spent in prayer, in songs of praise, in reading God's Word, and fasting. This much have I learned in spiritual things, that there is nothing for it but to humble oneself, and with all humility to desire nothing but... grace... the Holy Spirit taught me all this, but I, in my weak understanding, passed over humility, which, yet, is the foundation of all."

Just as we know today, our Brother knew how Blessed are the Poor in Spirit and that theirs is the Kingdom of Heaven—the Country of Happiness—the abode of the PRESENCE—within. Our Brother taught men how to use their own minds, as he used his. A sympathetic, learned commentator, J. H. Spaulding, points out:

"When once the notion, that angels and spirits are a distinct order of beings from man, is abolished, the fundamental position involved in all Swedenborg's teaching, that the physical universe is created to be the basis on which men may be brought into existence and trained for Heaven (See Luke: 17-21), and that angels could not be created in any other way, becomes a simple and adequate explanation of the mystery of life... to every thoughtful man, he himself, is the greatest mystery of all; and, no wonder, for he is the epitome of the universe..."

The same critic shows that the Rosicrucian Magus was ever practical; that none of his teaching was meant to minister to intellectual curiosity, and, contrariwise, "is intended to enable us, by a fuller knowledge of ourselves and our destiny, to recognize the purpose for which we are created, and live the life that leads to HEAVEN, by letting HEAVENLY principles govern our lives, HERE and NOW." (Caps are ours.)

Macoy, the Masonic cyclopedist, wrote:

"The enlightened Mason will find much of the elements of Freemasonry in the writings of Swedenborg, who devoted himself to profound researches in regard to the mysteries of Freemasonry, wherein he had been initiated—(Macoy does not know by whom); and in what he wrote respecting it, he established that the doctrines of the institution came from those of the Egyptians, Persians, Jews and Greeks."

Macoy, Dr. Oliver, Gould, and numerous other Masonic authorities might have searched longer and looked deeper into "the facts of the case," and prayed for Light just a little bit more ear-

nestly. Then, surely, they would have discovered what was disclosed to the greatest living Rosicrucian authority, Dr. Harve Spencer Lewis, BEFORE Dr. Lewis wrote his wonderful "Authentic and Complete History of the Ancient and Mystical Order Rosae Crucis." Why are Masonic authorities so silent? Have they not found out yet that their institution is an offspring of A. M. O. R. C.? Is it surprising, then, to witness Brother Swedenborg trace the best in Speculative Masonry to its Operative Source? Was Freemasonry always speculative? It was not! Why are Masonic writers so dumb and blind? Why has A. M. O. R. C. so many wonderful Masonic Brothers? Do Masonic writers know that in the "Listo de l'ordi adheraja," operating now throughout the universe, under the authority and supervision of "La Supremo Concilio Maxima de L'Universo," we find mentioned several exoterically known Masonic Rites, and Rites of Esoteric Masonry, that are evidently considered by non-Rosicrucian, speculative Masons, to be non-existent? What are Masons speculating for? Why are they not "investing", instead? Just as their Brother-Swedenborg, who was our Brother-Rosicrucian, did! May the best of our Brother Masons soon become "Living-Question-Marks!"

Educated in his youth in the principles of the Lutheran Church, Swedenborg took the degree of Ph. D., at Upsala when twenty-one, after which he visited the Universities of England, France, Holland and Germany. In the Swedish College of Mines he was assessor, 1717-1747, and had a seat in the Upper House of the Legislature. Queen Ulrica Eleanora ennobled him in 1719.

His followers began to meet in London 11 years after his passing and they organized for public worship in 1787. In 1810 was founded the Swedenborg Society for publishing his works; in 1821 the Missionary and Tract Society of the New Church; in 1857 the National Missionary Institution; in 1881 the New Church Orphanage. The latest available figures give about 200 churches connected with the General Conference and Convention, including independent congregations and important circles in affiliation. Wild, indeed, would be the attempt to estimate the number of millions who have been influenced by Swedenborg's writings.

Public libraries contain one or more of these biographies: E. Paxton Wood, 1854; W. White, 1868; E. Swift, 1883; J. J. Garth Wilkinson, 1886; B. Worcester, 1907; G. Trobridge, 1908. See "Documents concerning Life and Character," edited by R. L. Tafel, 1875-77.

"If a man believed," wrote our brother—"as is the fact—that all Good and Truth come from the Lord and all Evil and Falsity from 'hell', he would not appropriate good to himself and claim merit on account of it, nor would he appropriate evil to himself and incur guilt in consequence. Every man is created that he may live forever in happiness. Divine Love cannot but Will this, and Divine Wisdom cannot but provide for it."

A. M. O. R. C. is helping you to contact your glorious Brother!

Wrote our Beloved Imperator recently: "God bless his great soul!"

NOTICE TO MEMBERS!

Wanted—

Three copies each of THE MYSTIC TRIANGLE as follows: No. 4, June, 1921; No. 6, August or September, 1921; No. 9, August, 1922.


For Exchange or Sale—The Rosae Crucis Magazine for September and October, 1916; June, 1917; April, May and Summer Quarterly of 1920.

My Yesterdays Return

By H. SPENCER LEWIS, F. R. C.

(A Sequel to A Thousand Years of Yesterdays)

CHAPTER III.

UTH did not see Ishmar the next day until entering the dining room. He looked up from where he was seated and smiled as she entered, and several times during the long meal she caught him looking toward her. She realized that he was waiting for her to finish and as she arose to leave he, too, arose and met her at the door.

"If you have had time to think," he began in a very deferential tone, "I should like to take up our conversation where it ended yesterday."

Ruth continued up the stairway at his side in silence for a few moments, and then approaching the large salon on the upper deck she paused a moment and replied:

"If we can be alone with all propriety, somewhere on the decks, I will be glad to renew the subject."

Ishmar was pleased inwardly at her consideration of the conventions—it was so like the spirit he knew—but he also realized that her request presented problems. Everywhere on the decks there were little groups of twos, threes and fours, but absolute privacy meant a small group of just two in one of those out of the way nooks of the boat and meant attracting attention.

As they stood at the open passageway to the deck and looked at the others arranging their chairs in various new positions, he caught sight of a small passage between two of the great vents in the rear part of the deck. His eye measured the distance, he saw that two chairs would completely fill the space, and he suggested this arrangement.

"Others cannot sit closer to us than ten feet and none can pass by us close enough to hear what we say if we speak softly; on the other hand, we are really right out in the open and not in the shadows of some hiding place."

Ruth appreciated his viewpoint and nodded approval. Ishmar proceeded to drag their two chairs to the place indicated and as they arranged themselves in the seats and Ruth drew one of the steamer rugs across her feet, Ishmar noticed that the new moon cast its cold, blue light full on her face and head, while he, in turning toward her to speak, was in the shadow. How bewitching she looked with the weird light of the moon giving her complexion the peculiar tint of an oriental sky! Her eyes seemed to reflect the unfathomable depth of the space above, while her hair and eyebrows cast fascinating shadows over her beautiful features. He studied her a few minutes and noting that she was relaxing, resting and waiting, he opened wide the door to the hall of mystery with his first remark:

"Now if we could change your chair into a divan, rearrange your draperies, and turn the masts of this boat into wide, stone columns, you would seem quite natural in pose and place."

"Just what do you mean by that," began Ruth, then suddenly checked herself, as she realized that her remarks the evening before were sufficient warrant for what he had just said. "Oh, I suppose you are right, for I feel that very way and it is so strange. Tell me, do other women—that is, those whom you have met in your travels—feel that

they have lived somewhere else as I seem to feel? And do men ever feel that way?"

"Why, Miss Ruth," began Ishmar with an expression of real joy, "I did not know that you had interpreted your strange feelings to mean that you believed you had lived in some oriental land. I thought you just believed that in some way there was oriental blood in your veins."

"I know differently from that," replied Ruth quickly. "I know my ancestry very well and cannot trace any oriental blood for so many generations that it would have lost all of its potency of nationality if it ever was present. But I feel that in the spirit of my being, in that more subtle essence of my existence, there is the character of orientalism generally and of Egypt specifically. Do I make it too vague or ethereal?"

"No, not vague, but truly ethereal, as it should be," responded Ishmar. "You and I may disagree later on as to the fitness of the word spirit as you used it in your statement just now, but it makes plain to my mind the profound thought that is trying to express itself in your mind. But, to answer your question about other women—and men—I have met a few women who seriously believed that they had once lived on this earth as Cleopatra, and I have met many men who believed that the spirit of Napoleon still existed in their weak frames. These, of course, are mere delusions, based upon exaggerated egos, although each may feel that he did live in another life here on this plane."

"You do not mean," hastily queried Ruth, "that all who sense that they were some definite person in the past are suffering from a delusion?" There was a strange note of disappointment in Ruth's voice and Ishmar was quick to realize that he had awakened some fear in her mind.

"No, no, not at all!" Ishmar was very positive. "But the spirit of soul of Cleopatra and of Napoleon could hardly exist today in so many bodies. Some must be wrong in their beliefs. On the other hand, it is not often that those who sense that they were once well acquainted with Egypt, or India, or Persia, or some other land, have any definite idea as to character or personality. In fact, in only a very few instances have I found intelligent and conservative persons venturing to clothe their previous existence with any personality at all. They cannot interpret their strange experiences of the past in such concrete nature as that. Their very hesitancy to do so proves that they are not trying to delude themselves."

The last sentence spoken by Ishmar was so apparently an after-thought, and meant to impress Ruth, that in a flash her fear was upon her again and this time it was accompanied by a feeling of resentment. Was Ishmar trying to suggest that she was suffering from a delusion? She was going to make sure.

"Then you suggest that a person would evidence a weakness of mentality by holding fast to a growing conviction of the definite personality of a previous life on earth—and especially to such an extent as to journey to the orient to investigate?" Ruth made her last words a direct shot at Ishmar's remarks.

Ishmar paused for a moment and then, in a kindly way, perhaps carefully studied, he laughed

outright and placed his hands upon her one hand nearest him and whispered:

"By the crook of Rameses, you are Mena all over again!" As he said these peculiar words he gave her hand a little squeeze, most significantly and admiringly.

"Mena? Mena?" Ruth repeated the name with surprise and in a manner which meant that she wanted more light.

"Why, yes, little star of the shadows, light of night, do you know who Mena was?" spoke Ishmar.

"Mena, Mena—why, that name seems so familiar to me! How do you come to use that name, a name I have heard at night and forgotten in the day? A name that seems to have been on my lips a thousand times, but never formed into sounds. Who was Mena?"

"You were Mena! You, the adored, the worshipped and beloved Mena; and you are on your way to your native land, to your home, your little kingdom, to—" Ishmar caught himself speaking too enthusiastically and loudly for safety in the quiet of the deck where many were now gathered to enjoy the warmth of the Gulf Stream through which they were passing.

(Continued from Page 69.)

ker, of John Hopkins University, who was the first president of the Association for the Study of the Internal Secretions, says:

"More and more we are forced to realize that the general form and external appearance of the human body depend, to a large extent, upon the functioning, during the early development period, of the endocrine glands. Our stature, the kind of faces we have, the length of our arms and legs, the shape of the pelvis, the color and consistency of the integument, the quantity and regional location of our subcutaneous fat, the amount and distribution of hair on our bodies, the tonicity of our muscles, the sound of the voice, the size of the larynx, the emotions to which our exterior gives expression—all are, to a certain extent, conditioned by the productivity of the glands of internal secretion."

So we are rapidly coming to the conclusion that the mystery of human personality, that indefinable something that makes one person different from every other person on the face of this globe, is, in large measure, due to the differences that exist in the character and quality of his secretions, as compared with the character and quality of the secretions of every other living individual.

I do not mean by this to say that the tall can be made short, that blondes can be turned into brunettes, or that the old can be made young. I do mean to say that, if there are any defects in the body that result from improper functioning of the ductless glands, these defects can be definitely and almost uniformly overcome by stimulating the activity of the defective glands through radiation with the "Gammarator" for Gamma Ray radiation of the endocrines.

Good health, as you know, is almost always associated with good looks. If a person is healthy the eyes are bright, the skin is clear, the blood circulates freely through the skin. He is full of joy and sparkle and animation of life. This robust state of health can quite generally be brought about by radiation of the endocrines with the radium "Gammarator," such as I have employed with thousands of patients.

"Please go on," pleaded Ruth, while she unconsciously placed her hand on his and withdrew it as she noted its warmth and trembling.

"No now, Mena, not now, but you shall see and know before the moon passes over the crook of Rameses or the lily droops its head."

Ishmar arose and standing before Ruth once more in that strange manner of bestowing a blessing or salutation by extending both hands, palms upward, toward her, leaned a little forward and in a soft voice said:

"The homage of your borderland sends expression in my hands and assures Mena of a safe journey once again to the third stella! Oh, beautiful star of the night, rest in peace! The morning sun will rise to salute thee as it has retired to give thee sleep and quiet. Adieu, Lady, I will be happy to escort you to the salon."

Ruth slowly rose from the chair, hardly knowing what she was doing, but inwardly realizing an ancient salutation that seemed so tender and true. Together they walked toward the open door and there parted with but a formal hand shake, while each looked into familiar eyes and said: "Mena!"

(To Be Continued in Our Next Issue.)

In one of his matchless poems Browning says: "Nor soul helps body more than body helps soul." The poet's clear vision is being more and more recognized as time goes on, and as the intimate correlations between mind and body are being more generally recognized.

A TRIBUTE

I groped and could not find my way;
All things seemed dark—
The worries that beset me day by day,
Were magnified above the mark.

My nervousness became a thing of strife,
Which reared its head
Around the different phases of my life,
While me it led.

But suddenly into this maze there came
A study, deep and sweet;
With lessons like a picture in a frame,
So compact and complete.

And lo! upon a hill a cross I saw,
In golden flame,
And in its center there, without a flaw,
That rose of fame.

It shed its rays around me,
Of rest and peace—
With love it did surround me,
Brought me release

From all those petty troubles
Which once were mine—
They burst like many bubbles
So small and fine.

May I prove worthy as I go along the road,
The daily walk,
To profit by the teachings of that code,
Beloved Amore.

—Ethel Sewall, '26.

Eternal Youth

Submitted by John R. C. Carter, M. D.



POSSIBLY no subject in the whole world is so interesting, and yet so mysterious to humanity, as the origin and destination of LIFE. Philosophers have philosophized, poets have versified, science has mystified, but the Great Book of Books, the Bible, has verified some immortal facts which humanity as a whole has not much appetite, much interest, and in which humanity as a whole does not become interested because humanity as a whole "Does not meditate on His Law both day and night."

The well rounded out physician is a strange mixture of Truth and Fiction, especially when one realizes that the most fictitious Fiction is Truth when it is understood, and that the most truthful Truth is Fiction when not understood. He of all men strives with God to know God's Laws, God's purpose in Nature, viewing the same from the material angle, the mental angle, and the Divine angle. Not many men achieve greatness in seeing the Divine angle, for, with the habits, customs and environment of the earlier years of existence on this earth history has taught us that men are blinded to the intimate relation of the Divine with the mental and material. While to humanity to whom has been given light there is that realization that there is a oneness, and that the three angles spoken of are three realities, inseparable and indistinguishable.

Nature, uninfluenced by habit, custom and environment, and when observed closely by the illuminated mind, exposes the fact that in the development of a human being, up to a certain point in life, everything is Resolution, but lying latent within the same cells are those elements or qualities capable of performing Dissolution. After this point has been reached by a developing human being there is latent within that human being the power of decision to maintain such Resolution, or to become indifferent and permit the birth of Dissolution, or commencing Death. This deciding power is far-reaching in origin and possibly still farther-reaching in destination. In this connection look for these words in the Book of Books, the Bible: "Remember thy Creator in the days of thy youth."

Why?

Is there a prescribed period for YOUTH? How long is youth? There is no prescribed period for youth, no definite time set. In fact, Time is an unknown quantity when the material, mental and Divine in a human being are ONE.

The human body is the victim of its own rate, kind and quality of Thought Vibrations, afferent and efferent, and the condition of a given human body at a given time tells a tale of all those Thought Vibrations that have been, are and in all probability will be.

In the growing, developing period of life the Thought Vibrations are a well-balanced Positive and Negative Vibration, the even balance of which spells triple control, Resolution and Life Perfection. In the declining, or commencing, Dissolution the Negative Vibrations show an increase of the Negative and a decrease of the Positive Thought Vibrations.

What would happen if humanity were to learn to harmonize and attune Life to the point where variations in the balance of Positive and Negative

Thought Vibrations were so controlled as not to permit of any variations except those characteristic of Youth and which permit of the spasticity of Youth, unless it were to favor the Positive and permit the Life to tune up to a greater Youthful life and vigor? It would at first thought seem ridiculous to think of such a thing, think of a human being with such understanding as to maintain not only that perfection characteristic of the peak of Youth, but go on attaining greater youthfulness and vastly greater Perfection. Yet let us remember that "Nothing is impossible with God." Further, one has every reason to believe that God will honor the life that endeavors to attune itself with Him. What is the limit of Attunement? As far as the writer can see there is no limit.

The thought of Physical, Mental, Divine Perfection in "One" inclining rather than declining is a Thought Vibration in itself capable of wondrous effect. How unconscious a victim of gas asphyxiation is of that process, and again how unconscious that same victim is of resuscitation, and yet one would not belittle those extreme opposing powers in relation to life. It might be that what we do not know can impress itself so effectively upon our consciousness that we will take a keen enough interest in ourselves to come out of our unconsciousness and realize the importance of the greatest powers in Nature, viz: the powers of Resolution and Dissolution.

Eternal Youth is an individual problem and also a mass problem, for what affects the individual also affects the mass and vice versa. However, there seems to be a possibility of the individual separating from the masses for a more or less time, and yet maintaining himself on this earth; but we will not go into that subject here. To maintain Eternal Youth, either as an individual or as a mass of individuals, depends upon maintaining the ratio of the Positive to the Negative Thought Vibrations characteristic of Youth. Then, to bring oneself up to the Perfection of the Creator and be in full attunement, the Positive Thought Vibrations should be increased in their ratio to the Negative Thought Vibrations until earthly thought vibrations are lost in the Divine Being when the earthly dust would be shaken off and the earthly individual known no more; as when "Enoch walked with God and was not, for God took him." But Youth goes on eternally.

Decline and consequent Dissolution feeds upon Youth. When the latent Negative Thought Vibrations leap beyond their ratio, overpowering Positive Thought Vibrations, youth and vigor decline and with it comes those Dissolution Processes which usher in "Senility and Old Age" and ultimate Dissolution. Strange as it may seem, it is the writer's belief that if the victim of extreme Dissolution, yet existing, could be re-vamped in Positive Thought Vibrations, to the exclusion of the overpowering Negative Thought Vibrations, that individual could go back to the peak of mental and physical Positive Thought Vibration Perfection. But the obstacle lies in the Ego. Through the disconnection from Nature's source of power the accumulated suggestion of Negative Thought Vibration of many years produces a Negative unresponsive attitude which accepts and cherishes Negative Thought Vibrations to the exclusion of practically all Positive Thought Vibrations. Consequently

the final stage of Dissolution (absolute) Death.

To insure Eeternal Youth it is necessary to attain a degree of Divine Attunement, for that is the ONE source of Positive Thought Vibrations. That means the re-vamping of all folk-lore fiction, of thought and habit, and all environment, which together are so naturally favorable in this age to the ascendancy of the Negative Thought Vibrations. Then, starting at conception, there will be those tendencies and influences necessary to make the Positive Thought Vibrations dominant from the beginning and insuring those conditions of Life which will bring about the incline of Positive Thought Vibrations, increase youth and vigor, all culminating in Eternal Youth.

To the material, mental physician this line of thought may seem most extravagant, but can he deny its inherent possibilities of Truth? Can he say when a child will be born or when a human being will die? Leave him to think it over, leave him to his own limited powers, and if he will search beyond the unlimited horizon of this world it will take him to the source of all Truth; then, and only then, will he realize the fallacy of trying to get anywhere on the Material and Mental without the Divine. Then, and then only, will he realize the brutality of the so-called Science of Medicine. Let him see just once the reviving power of the correctly balanced Thought Vibrations in a human being unbalanced by ignorance and all the attending destructiveness.

Even the religionists, creedists, show their material, mental attitude and viewpoint in their every utterance. With a background such as they can

have and should have if they are true to their earthly or Divine commission (whichever it is), they have no reason to be skeptical, they have no reason to doubt any but their own individual selves. What does the Master Jesus say?

He that believeth in me shall never die.

He that believeth on me though he were dead, yet shall he live.

I am the Way, the Truth and the Light, he that believeth in me shall never see Death.

Lazarus, "Come forth from the tomb."

With these expressions in mind read the first Psalm and know that throughout the ages "Eternal Youth" has been known to be possible, and, more than that, attainable. So the preacher with Positive Thought Vibrations in the ascendancy may expect unlimited possibilities and accomplishments from his commission.

The secret of Eternal Youth is the attunement of material, mental and Divine to the extent of the elimination of the individual Ego and the accomplishing of a Oneness of Human and Divine. Then, and then only, will the Positive Thought Vibration be in the ascendancy and the powers of Dissolution become void in the life of man. This physician knows that some wonderful things have been permitted to come to pass through a limited application of the principles enunciated in this article. He seeks to attain a greater Positive Thought Vibration ratio for himself and automatically for all humanity. What greater channel of blessing could a man hope to be than to eliminate the pangs, pains and sorrows of the Negative powers of a Negative Thought Vibration in the ascendancy?

The Sextuple Faith of the Faithful

By ADA KNIGHT TERRELL



MORE than one definition of the word Faith may be given—as is seen in its several synonyms: belief, trust, confidence and creed.

From the standpoint of the Christian metaphysician, faith may be defined as "an unshakable belief in spiritual realities founded upon spiritual consciousness." Jesus, the Apostle

Paul and other inspired writers have used the word Faith with this significance—not as a mere opinion derived from the testimony of the physical senses or from any process of reasoning based on material evidence. Said the Apostle Paul, "Faith is evidence of things not seen"—that is, evidence derived from spiritual insight. Every Christian who walks by faith, as did Paul, knows that "Things which are seen were not made of things that do appear." (Heb. XI:3.)

As spiritual beings we are invisible creatures living in an invisible world of spiritual forces. Knowledge of spiritual things may be discerned through spiritual consciousness and can be discerned in no other way. It is a fruitless task to try to explain spiritual realities to the spiritually blind, who trust only the testimony of their own physical senses.

According to the Scriptures, we live by faith and are saved by faith alone. This living and saving faith is termed by the writer of this brochure, "The Sextuple Faith of the Faithful." And the meaning of the word "faithful" as herein used is simply "filled full of a six-fold faith."

Analyzing this sextuple faith, we find that it is composed of six emotions, or spiritual experiences, all needed for attaining the spiritual consciousness possessed by Christ-Jesus.

The elemental emotions composing the six-fold faith are as follows: Faith in God; faith in Christ-Jesus; faith in ourselves; faith in all humanity; faith in the power of prayer followed by works; faith in faith as essential for success in life and for gaining consciousness of Life Everlasting.

By a further analysis of the subject we find that three types of faith characterize the experiences of the present generation. First, there is "blind faith," which is an intuitive trust in God as a prayer-answering Father who will grant the petitioner whatever is asked for. Such blind faith should be called "the faith of the spiritually blind"; for such it is. On account of their ignorance concerning the conditions of prayer that must be met, the spiritually blind often ask amiss, and are thus bitterly disappointed that their prayers seem to be unheard and unheeded.

A second type is "dead faith"; for it is written, "As the body without the spirit is dead, so faith without works is dead." (James II:16.) Such devitalized faith belongs to timid minds that fail to prove their faith by their works. It is written, "A man may say thou hast faith and I have works." (James II:18.) The true Christian's life of faith is expressed in service for humanity; and a living faith in any enterprise manifests itself in deeds.

The third type is "an understanding faith" which recognizes the relationship between God and humanity as that of Father and children. Jesus said, "The Father and I are one." And His explanation, "I am the Vine and ye are the branches" (John IV:5) is a most excellent figure of speech that affirms "the oneness of God and man." It is such understanding faith that "steps

out on seeming void to find the solid rock."

From the metaphysical standpoint, it is clear that since God is Life itself, His children manifest self-conscious life; for whatever God is, His spiritual offsprings are also, in potentiality. The most valuable Christian experience is gaining the assurance of "the identity of God and man." Such a realization of the unity of God and man furnishes "the heavenly vision" to which none dare be "disobedient." Such a vision qualified Paul in his day for a life of consecrated service; and spiritual consciousness is an irresistible and constraining force today as then.

I.

Faith in God as a Life Principle and also as a loving, heavenly Father, who is keeping guard over His spiritual offspring, is necessary for gaining spiritual understanding. Without faith in a universal Life Principle human life would have no important meaning and little value. Said Sir Isaac Newton in his day, "To treat of God is a part of natural philosophy." And so it is; for according to human reason, a manifest effect is proof of an adequate cause—although the cause may be invisible and unknown.

For centuries the questions have been asked: "What is Life?" and "From whence has it come?" An answer to the queries may be given by the Christian metaphysician as follows: "God is not only love but life and substance. Hence life is the activity of the Spirit of God, manifested in forms produced by thought vibrations; these thought vibrations (words either spoken or unspoken) express the Will of God and possess creative power. As the Scriptures affirm, it was with no other substance than the command of God, 'Let us make' that the spoken Word created all things which immediately began to take form and position in the visible universe. 'All things were made by Him, and without Him nothing was made that was made.' (John 12:3.) All is of God and all is God, manifest and unmanifest. God never has been absent for a single moment from His universe and never can be."

The Christian metaphysician knows by means of his spiritual insight that the starting point of every form is an idea, and that all forms are brought into manifestation by "the creative power of the thoughts of God and His spiritual co-workers, humanity." The spiritually illuminated perceive that the Word of God as ideas has produced all forms of life from the time of the amoeba (the lowest form of life known today) all the way up to man endowed with "the creative power of thought"; for this is "The Age of Man"—just as in past ages other forms of life have predominated—for example, the age of plants and the age of reptiles. Observation and understanding of patent facts show us that God's plan of creating is from the simple to the complex, and from the incomplete and imperfect to the complete and perfect. This creative process constitutes what is called by the modern scientists "organic evolution." The fact that manifold forms of life (creatures unlike those of today) have existed in the past none can deny who have the slightest knowledge of the story of Geology.

A book recently published is entitled, "I believe in God and Evolution." The author of this book possesses a reasonable belief; for without the creative power of the Word of God evolution would have been impossible!

We must conclude, then, that the creative act of God is fundamentally and unavoidably a metaphysical subject of study, and not one belonging to biology alone. If the true relationship of God

to His universe is not taught to the rising generation, is there not grave danger that the sects calling themselves "Christians" may become either saturated with materialism or crystallized into irrational and fanatical dogmas—dogmas that are the exact opposite of the spiritual and ethical teachings of Jesus of Nazareth?

The conclusion of the whole matter of faith in God is this: Man is in God-Mind and God-Mind is in man as love, life and substance brought into visible manifestation by the creative power of the thoughts of God and humanity itself. Such an understanding of spiritual relationships establishes faith in the Fatherhood of God and the Brotherhood of all men. To know God aright is Life Eternal; and to know Him aright is to become conscious of a "universal Spiritual Presence which is love, life, substance, wisdom, intelligence, omnipotence, omniscience and omnipresence."

II.

A second element in the faith of the faithful is the assurance that Christ-Jesus of Nazareth was a man, a true historic character, and not a myth. The fact that such a personality dwelt upon the earth and transformed Jewish Legalism into a more spiritual religion is proven beyond question of doubt, by the multitude of institutions that bear His name throughout Christendom, and the millions of individuals among many races whose sinful lives have been transformed by the power of His spiritual and ethical teachings.

The presence of the Holy Spirit of the Christ of God, the promised Comforter, is likewise revealed to the spiritually illuminated by the discernment that "the creative power of thought" is now producing a flood of spiritual truth which is leading the Faithful into all Truth. All who worship God "in spirit and in truth" can find the Comforter as a real spiritual Presence in their own souls.

The Divine Law of Salvation is founded upon the fact that "The Father loveth all His children with an everlasting love." He has given all the privilege of accepting the Great Salvation offered to all who are willing "to enter the straight gate and the narrow way that leadeth to life everlasting." (Matt. VII:14.) Such is the understanding faith in Christ-Jesus, the Living Redeemer of all suffering and sorrowing souls.

III-IV.

The third and fourth elements of the faith of the Faithful are faith in themselves and in all humanity—a faith born of the knowledge that the children of men are the offspring of the Divine Mind.

To the Christian metaphysician it is self-evident that, in order to understand ourselves, we must first understand God and His universe of which we are an inescapable part. The spiritually awakened recognize God as "the uncaused cause" of everything in the universe; hence they know that God made us and not we ourselves, but He has endowed us with freedom of will and given us dominion over ourselves (mind and body) as over the fowls of the air and the beasts of the field. With such Divine parentage all may well exclaim with the poet:

"What a piece of work is man!
How noble in reason, how infinite in faculties!
In form and movement, how express and admirable!

In actions, how like an angel!
In apprehension, how like a god!"

These lines characterize but comparatively few human beings at their present stage of unfoldment, but they express the potentialities of the

entire human race. The Divinity of man was known ages ago, and it is written, "I said ye are gods, and all of you are the sons of the Most High." (Psalms LXXXII:6.)

A recent lecturer began his discourse with the assertion that "One of the greatest discoveries of modern times is the discovery that man is an animal." From the standpoint of structural and functional physiology such may be the case, for the human body is a complex and mysterious animal organism, yet but imperfectly understood. The purpose of the twelve ductless glands and other organs of the body are still a great mystery, and the cause and cure of many diseases are inexplicable from the materialistic standpoint. Furthermore, a great occult mystery is contained in the statement of "the illuminates" that the immortal part of man is hidden in seven invisible sheaths—the invisible sheaths being what Paul has called "the spiritual body," which now exists within the body of flesh and is not something to be acquired by the change called "death." Be that as it may, the body of flesh is well worthy of study and development. Comparatively few persons possess well-formed and ideal bodies, of which it can be truthfully said, "They are perfectly sound, and sound all the time."

The importance of developing the physical senses is very great; for correct and careful observation through the five senses is the source of our knowledge of the material world. And careless and incorrect observation are the causes of untold misfortunes, disasters and painful ignorance among men in the daily affairs of life.

But the body is not the spiritual and immortal part of man made in the image of the spiritual Father. And as the body is endowed with instruments for gaining knowledge of the material world, so, too, the spiritual man is furnished with perceptive faculties for gaining "awareness" or spiritual consciousness and knowledge. It has been stated by a poet:

"We are spirits clad in veils;
Man by man was never seen;
All our deep communion fails.
To remove the shadowy screen."

These veils are the bodies of flesh, which have too often been regarded as the real man. Thus has arisen a doubt as to the existence of an immortal soul. It is well known that a long and fruitless search for the soul has been made by materialistic philosophers. The search has been all in vain because the searchers have misconceived of the nature of the soul itself. Some have discarded the use of the word soul and are employing the one word only, Mind, which they limit to the conscious mind, and thus ignore the sub-conscious phase of mind and deny super-consciousness.

The Christian metaphysician knows that the soul consists of the invisible spiritual elements that come from the Father of all souls; and that in potentiality, when fully developed, the human soul will be everything that God, the Father, is—life, love, substance, intelligence, wisdom and so on.

A definition of the soul given by a modern idealist is as follows: "The soul is the life, the thought, the emotions, the intelligence—everything that belongs to the spiritual man. All reality lies in the field of consciousness; and evidence of the existence of the soul is found only in the inner awareness—the fruit of the spirit, love, joy, peace, long suffering, gentleness, goodness, faith, meekness and temperance." (Gal. V:22.) Or more concisely summed up, "The fruit of the spirit is in all goodness, righteousness and truth." (Eph. V:9.)

The scientists of the nineteenth century who re-discovered God's plan of "organic evolution" (known to the Greeks long ago) concerned themselves almost wholly with the physical scheme of manifest unfoldment without stating the cause of such unfoldment. Thus they failed to state that "the creative power of the thoughts of God" is the starting point of all visible creation and that Word and Will of God is the one and only Creator. And they failed to realize the accompanying fact that the Father bestowed "the creative power of thought" upon His spiritual offspring that they might become His co-workers in completing the plan made "in the beginning."

Thus there have arisen two opposing schools of modern thought, the materialistic and the idealistic. The materialistic school regards matter as the ultimate reality and guesses that, perchance, Mind may be either a function and form of matter, mere phenomena, or a secretion of the brain—they know not what. Thus they entirely ignore spiritual consciousness and look with suspicion upon introspection.

On the other hand, the idealistic school recognizes God as the All-in-All, the primordial Mind-stuff that may be called "static mind"; while the creative thought of God and man may be called "dynamic mind." Matthew Arnold believed in "a power not ourselves that makes for righteousness"; Emerson believed in "a power within ourselves that makes for righteousness"; and both were right. For God is both immanent in man and a universal transcendent Spirit.

"Know thyself" is a well known dictum of the ancient Greeks. For centuries men have tried to solve the mystery of the body and the mind, and the greater mystery of birth and death. And the question is still asked, "Who knows?"

It has long been known that the human mind is the directive force that gives individuals external dominion over themselves and all created things. By the exercise of free will the individual may go and do, eat and drink, seek shelter and clothing wherever and however he may choose. Such control of the human body by the power of personal thought and action, insofar as the subject is understood today, is expressed in the accepted laws of sanitation and hygiene—which is well and good and may be more important than any one of our day can realize.

But it is a well known fact that thousands who have conformed to the outer laws of nature, in regard to food and drink, breathing and exercise, shelter and clothing, have failed to attain perfect health and long life. It is reported, on good authority, that "Few of the so-called Food Experts have lived to a ripe old age. Their eating schemes did not work well on themselves." And why so? we may ask. Because knowledge of the structure and function of a human organism is, today, but imperfectly understood; and again, conformity to the laws of nature called "hygiene" is confined to the visible plane of material things.

But the fact is that while man is an animal he is much more than an animal. Man is a spiritual being and must adjust his life to the underlying principle of Nature, which is God-Mind. Jesus, answering, said, "It is written that man shall not live by bread alone, but by every word of God." (Luke IV:4.)

It has been demonstrated again and again that faith, love, enthusiasm, commanding desire and determined purpose have endowed the body with great strength and long endurance; and that the opposite emotions have depressed the vital organs and paved the way for disease and death.

The revelation has been made to the illuminated that these propelling emotions of a constructive nature link individual human lives with universal energy; and that the medium for making contact between the finite and infinite is the sub-conscious mind, located in the Solar Plexus (the abdominal brain) which receives, reorganizes and distributes nervous energy by means of the sympathetic nerves and thus completes the circuit of the nervous system.

Thus it is claimed that thoughts and emotions determine the functions and forms of bodily organs. It is further claimed that he who understands his own spiritual being may make of his body what he will; that he has only to realize his authority over his body and use it.

The most valuable information furnished us upon the subject is the fact that the sub-conscious mind is always obedient to the prevailing thought and dominant desire of the individual, whether he realizes or does not realize that desires bear fruitage from which there is no escape. "The Watchman at the Gate" is the conscious mind, which should forbid the entrance into the sub-conscious mind of any evil thought or emotion.

A certain psychologist has said, "Every thought we think images itself in the mind, and every image that is persistently held in the mind is bound to materialize. This is the law. I cannot tell why it is so. I only know that the law of thought—externalization—is as definite and as sure as are laws of seed time and harvest."

The conscious control of the body by the mind is a personal matter, and all are at liberty to demonstrate their ability or inability to control their own thoughts, emotions and bodily health by the exercise of their own spiritual powers. The fact that not all persons today have attained the faith and knowledge necessary to bring immediate and satisfactory results by the exercise of their own powers does not destroy the law underlying the use of the creative power of thought. The ability to discern spiritual laws is a matter of spiritual unfoldment; and the evolution of our spiritual powers is a continuous process, whether we realize the fact or do not realize it.

As soon as one knows himself, he knows also the potentialities of our Divine Humanity. Knowledge of the true self has great practical value in estimating correctly ourselves and our daily companions. The fact that "Man" is still in the making, and that all of us are "unfinished products" should give us infinite patience with ourselves and all others; for all of us have the same or similar needs as imperfect, but unfolding souls. All of us are branches of the same Vine whose roots are hidden in the Christ of God in the invisible realm of Spirit.

Faith in ourselves and in imperfect and incomplete humanity may be summed up in the assurance that Christ-Jesus, the perfect man, is the image in which all are created. "And eye hath not yet seen nor ear heard, neither hath it entered into the heart of man the things that are now prepared" for the children of God—the Divine Humanity yet to be made manifest on earth by the slow process of organic and spiritual unfoldment.

V.

The fifth element in the faith of the Faithful is faith in the power of prayer followed by works. Several definitions of prayer have been given from several different viewpoints. The true nature of prayer is expressed in the lines of the poet, "Prayer is the soul's sincere desire, uttered or unexpressed."

As has been implied in foregoing statements, desires may be either those of "the higher self," the

spiritual man, or those of "the carnal mind" of the animal man.

From the standpoint of the psychologist, the prevailing thought and dominant desire is true prayer, which always receives an answer. It is known beyond question of doubt that evil desires in the human heart lead to overt acts of all kinds—from lusts of the flesh, with answers recorded in the body only, up to atrocious crimes of murder and rapine. Says a writer, "All prayers are answered; therefore beware of what you pray for." Hence a universal prayer might be that of the Psalmist, "May the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my redeemer." (Psalms XIX:14.)

To the Christian metaphysician who walks and talks with the Spiritual Father, "Prayer is a state of mind, or receptiveness for spiritual blessings that are awaiting all conditioned to receive." The spiritually illuminated know that the Divine Mind withholds no good thing from those who are able to enter into the stillness, peace and harmony found in the inner chamber of the Spirit, where the Father "who seeth in secret rewardeth openly" with gifts of words, ideas and thoughts, together with their abundant fruitage.

True prayer is always followed by works; for we live in a world of action that demands continuous activity. True Christians are "doers of the word and not hearers only." The works that should follow true prayer are expressed in the fulfillment of the Command, "Whatsoever ye would that others should do unto you, do ye even so unto them." (Matt. VII:12.)

Assurance of answers to prayers of "understanding faith" is well expressed in the lines of Tennyson:

"Speak to Him, thou, for He heareth,
Spirit with spirit can meet,
Closer is He than breathing,
Nearer than hands and feet."

VI.

The sixth element of the Sextuple Faith is faith in faith as essential for success in business affairs and for gaining consciousness of Life Everlasting. Such is the universal faith that belongs to Christ-consciousness—the absolute faith that is born of love and worketh by love.

Nothing has ever been accomplished by doubting the possibility of accomplishing things desired. All great enterprises have been undertaken by those who have faith in God, in themselves and in their fellowmen. Spiritual consciousness assures them of the righteous outcome of all good things, since only the good is true and must prevail in the end.

Faith in the Life Everlasting comes from the knowledge that the human soul is a portion of the Creator and is as indestructible as the life, love and substance of God Himself. Since, then, the soul is immortal, it is only necessary to become conscious of the fact through spiritual insight.

"Be of good cheer," said Christ-Jesus, "for I have overcome the world." (John XVI:3.) These words of the Risen Savior, spoken in "the upper room" in Jerusalem, two thousand years ago, were His affirmation that "Life is stronger than Death."

We may conclude, then, that the Sextuple Faith is a state of consciousness of which it is written, "Without faith it is impossible to please God." (Gal. V:6.)

Faith grows by its exercise and by the demands made upon it. Hence the more faith one has, the more faith he may have with advancing years—even to the fullness of six-fold.