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ROSIKRUICIAN FELLOWSHIP

MAGAZINE

MYSTIC LIGHT



RAYS FROM THE ROSE CROSS

MRS. MAX HEINDEL, *Editor*

A HYMN OF THANKSGIVING
OUR PART IN THE COMING AGE
NATURAL METHODS OF OBTAINING HEALTH
ARE THE POOR BLESSED?
MIDSUMMER EVE
ASTROLOGICAL PREDICTIONS REGARDING THE
BATTLE OF VERDUN
THE DOCTOR'S DILEMMA. A STORY OF THE
UNKNOWN REALMS

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ROSICRUCIAN FELLOWSHIP MAGAZINE



Rays from the Rose Cross



Edited by Mrs. Max Heindel

VOL. 12

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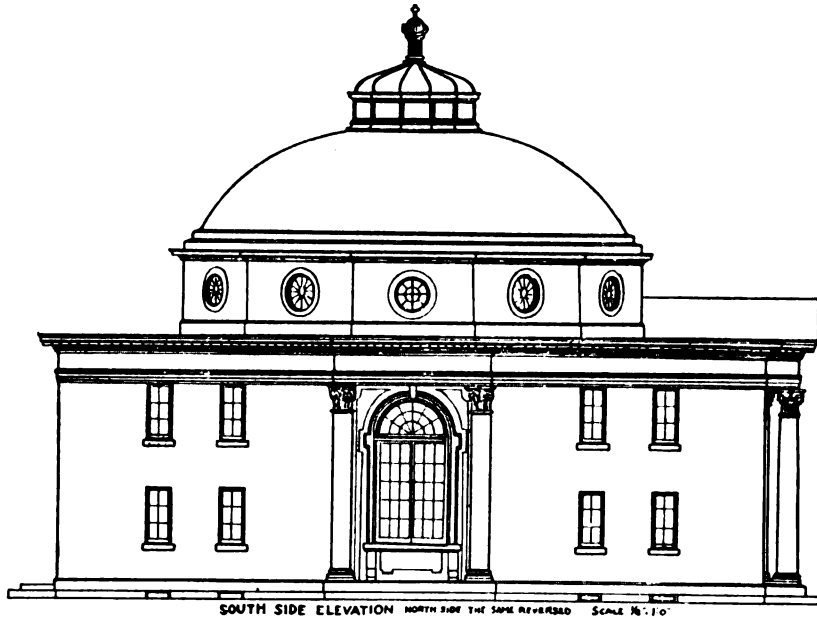
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The Building of the Ecclesia

The primary object of the Ecclesia is healing. The services held there will have a special potency for healing. The Panacea can only be prepared there. This will be a spiritualized substance, capable of raising the patient's vibrations to such a pitch that disease will vanish before it.

In order for the Panacea to be given, there are three primary conditions:—

1st—An Ecclesia must be built and dedicated solely to the work of healing.

2nd—A sufficient number of probationers must pass the tests which demonstrate their complete consecration to the cause of helping and healing humanity, so that it will be safe to entrust them with the secret of the Panacea. Otherwise the possibilities of abuse of the power connected with it might lead to serious results.

3rd—After the physical Ecclesia is constructed, a considerable period of time must elapse before its spiritual counterpart is built by special services, and its vibrations raised to the pitch required for the preparation of the Panacea.

Time Limit

The Ecclesia must be built in 1920 or the opportunity will be lost for the balance of the century.

We must fulfill the first condition by building the physical Ecclesia within the appointed time. As to the second and third conditions, we can only trust that the probationers will respond to their opportunity as required. Thus it must be clearly stated that while we hope for the Panacea, we cannot promise it.

Our Privilege and Our Opportunity

We now have the great privilege of contributing with heart and hand to enable the Fellowship to realize one of the most important features of its mission. Look forward to it, dream of it, idealize it,—this Rosicrucian Temple where healing may, if the conditions are met, be given an impetus never before attained.

Gloriously, richly did Mr. Heindel pour out on us the golden alchemicalized fruits of aeons of study and unselfish service, in order that we might benefit mentally and spiritually. Now the time has come to show our appreciation of his lavish and tender care. May we be found worthy to erect this Temple this year at Headquarters, and may we each realize the privilege of having paid for some portion of the building.

—By a Member and Contributor.

Training School for Rosicrucian Lecturers



One of the greatest needs of the Rosicrucian Fellowship at the present time is that of national lecturers to go out through the country, the various cities and towns, deliver lectures, disseminate the Philosophy through its literature, and establish new Centers. We believe that the world is now ready to receive this Philosophy in a greater measure than ever before, and it cannot reach the people unless the necessary agencies are established to place it before them.

Nature of the School

We now plan to establish a Training School for lecturers here at Mount Ecclesia, provided a sufficient number of students respond to the call.

The School will be conducted along the lines of a Theological Seminary. It will be a day school in which the students will devote the major part of their time to the course of instruction.

The course will probably be from three to six months in length, although this is a matter to be worked out later.

The course will include public speaking, elocution, voice culture, construction of lectures, English composition, grammar and rhetoric, Rosicrucian Philosophy, astrology, physiology, history of religion, and possibly other subjects which it may be deemed advisable later to include.

Specially qualified teachers will be employed to give these courses.

There will be no tuition, but students may be required to guarantee to give a certain number of lectures in return for instruction received.

Living Accommodations

Students will board either at Mount Ecclesia or in the village of Oceanside, about one mile distant. Those who board at Mount Ecclesia will be charged the lowest possible price, just enough to cover the actual cost. It is possible that a very few might defray the expense of their board and room by working a part of each day in the printshop or office, but there will be only a few such opportunities. In cases where it is believed that the proposed student possesses special qualifications for becoming a lecturer and who has not the means to pay for board and room, these might be furnished free by the Fellowship.

Standard Required

Before students are sent out into the lecture field it will be necessary to pass certain examinations given by the instructors. It is intended to establish a definite standard to which all students must conform before they are graduated or sent out.

The Need and the Opportunity

We hope that a large number of students will respond to this call because we believe that the need is great, and also that it is an exceptional opportunity to get into the work which we consider to be the most important possible for any one to engage in at the present time. We are approaching the Aquarian Age. We know that this Philosophy and that which will grow out of it will be the religion of the coming Age; therefore, it is a very great privilege to take part in the pioneer work of establishing it.

Local Fellowship Centers should canvass their members to see whether they have available material for this field.

Applications

If you wish to apply for admission to this Training School, write us at once and also state when you would be able to begin, in order that the necessary plans and arrangements may be made.

The Mystic Light.

A Hymn of Thanksgiving

JESSE M. WISE

PART I.

A DAY OF LIFE; ITS WEAR AND REPAIR

Tenor

Ho, the morn of Life is breaking,
As from age-long night awaking,
We learn Thy Laws!
Hymning Thy Works in holy lays,
Hailing Thy Name in joyful praise,
Thou First Great Cause!

Entire Chorus

Our God, We Bow to Thee
God, Great God, Great God Omnipotent, God,
the Directing Force of all immensity, through
all eternity; God All-where and the All-present
God; the God of our Fathers, the God of our
children through all generations, our God, we
bow to Thee.

Tenor

Adrift on Life's Sea
Our Father, how often we call upon Thee,
With feeling so helpless and lone;
Such frail little barks floating out on life's sea;
But drifting how far soever it be,
Never drifting outside of Thy zone.

Thy listening ear catches up our appeal;
Thou heedest our cry of distress,
And out of All-where Thou dost grant us our
weal,
Wherever we are Thou makest us feel
Thou art near us to succor and bless.

We're floating along on a wide rolling waste,
Life's sea that no mariner knows,
With ever, forever, a feverish haste
To safely arrive and harbor at last
On the bosom of God and repose.

Female Voices

We Behold Earth's Beauties
The eye ever searching for beautiful things,
beholds in the flower that blooms at our feet,

art palaces grand, or in wide spreading meads,
Thy loving kindly countenance. Ever the frown
of the mountains and hills melts away in a
smile,—the smiling abundance of valleys and
plains.

Male

God's Chiding Voice
Hark, in the thunder's frightful burst,
The awful roar of cataracts,
The cyclone's wrenching wrecks,
Or griping and quaking and cracking of earth,
We seem to hear Thy chiding voice.
These more fearful terrors of Thy voice
We hear at intervals betimes.

Female

God's Reassuring Voice
But hush, my soul, be still, be still,
A pleasing voice is luring me,
In the humming of the sea,
The laughing of the brooks,
The whispering of the trees,
Or sweeter carols of the feathered tribes,
And these go on forever,
Then hush, my soul, be still.

Unison

God's Bountiful Giving
Rivers of water to slake our thirst; more to
appease our hunger than we know how to ask
for; and when we think of the tables prepared
this day all over our land, their bounty bespeak-
ing abundance such as only God may show;
when we look into our own little lives and know
how selfish our hearts, Thy measureless power
and kindness o'erwhelm us.

Baritone

The Struggle for Wealth
Oh God, how we're striving for wealth,
For place or better position;
Not knowing our wealth is our health,
And *Place* is Thy recognition.

Oh, how we do struggle and toil,
Till tired with our strivings and worn;
Or sated at night with our moil,
We lie down and sleep until morn.

Soprano

The Slumber Loom

Yea, the toils of life may rend us,
Still dost Thou ever attend us,
To sleep's oblivion send us,
And in slumber's loom re-mend us.

Yea, in the hollow of Thy hand,
Dost take us to the border land,
The edge of eternity's strand,—
This worn and mended human band.

Yea, free from our tiredness shorn,
We feel the old vigor return,
And arise again with each morn,
To all of life's pleasures reborn.

Chorus

God's Laws, How Pleasing

Oh, God, how pleasing are all Thy laws,
How happy are all Thy ways.
Thou hast decreed that man may live,
And our life is a constant joy.
These perishing bodies become athirst,
And refresh in Thy cooling waters;
These famishing bodies an-hungered grow,
And Thy nourishing bread grows sweeter;
These languishing bodies are worn with toil,
And soft is Thy loom of slumber;
The listening ear is longing to hear,
And we live in a world of song;
The wide searching eye doth ravish the mind
With the beauty abounding in all of Thy works;
Yea, we thank Thee, Lord, for needing these things,
And thank Thee too, for the blessing each brings. AMEN.

(To be continued)

Our Part in the Coming Age

By C. H. P.

LIKE the architect who lays out his plans for a new building and then follows these up with his specifications, so we, glancing ahead toward the days that are rapidly approaching, are probing ourselves to see what there is in our natures that is unlike the Christ and that should and must be rooted out; and what, on the other hand, should be accentuated in order that we may be fit guardians of the faith; faithful forebears of the truth; and loyal adherents of our divine Master—the Founder and Peer of Fellowship—Christ Jesus.

Every Rosicrucian student, therefore, is daily probing his life for those fundamental virtues which will make for a structure built on the Rock. No other Rock does he more truly seek than that of *selflessness*, which shall find him, day by day, and hour by hour, eliminating from his thought the elements of self, family, race, or creed which would separate him from worshipful, Christ-like at-one-ment with his fellow men.—this is a forerunner of Christ-Fellowship.

There is a way of looking, as it were, upon

mankind and upon this world and its petty and almost insignificant problems, as if we were looking from a great height. Consider, if you will, that you are permitted to look at this earth and its humankind and its problems as from the vantage point of an Angel. Metaphysically, the mentalities and differences in spiritual development in different people would be so slight that one could hardly differentiate,—if, in fact, there would appear any difference whatsoever. One man might be a little more punctual than another, one might be a little more devotional than his neighbor, while a third might have delved more into science in order to more closely analyze and prove that God is. Each would be seeking his own particular *need* in order to solve his particular problem, just as the possessors of different pieces of a puzzle will need certain other pieces to help them to fill out the picture.

Hence, if one of these people, while you were still thus studying them in this purely impersonal frame of mind, were to step on your toes, unconsciously wound you, bump into you, bustle

you about a bit, or do anything else that would naturally cause the ordinary man to bristle, you would (if you still preserved your attitude of angelic thought) merely let the incident pass without further notice. Certainly it would not anger you nor cause you one moment's discomfort or annoyance, because you would feel instinctively: Why, that's all right; the good friend is simply on his way and is very intent upon what he is doing, and what if he does even *seem* selfish in the pursuit of his quest, he will simply learn his own lesson in his own way just as I had to learn and am learning mine. And thus you would—if you were poised—dismiss the incident.

If we were not so poised, we might have other reactions; therefore the keen necessity, if we are to be worthy fore-runners and exemplars of The Coming (The Aquarian) Age, that we remain poised; that we dwell in "the secret place of the Most High," "under the shadow of the Almighty." To him who thus dwelleth there needs to be no reminder of the promise given by the Psalmist, for such a one has proven and is daily proving that his cup, and, indeed, his heart and all that is his are "running over" with the happiness and joy and peace which proceed from the Spirit which is God.

When we observe humanity from such a height it helps us to overlook the belittling personalities which seem so to obstruct and becloud our own progress—in fact, one might well question whether this one stumbling block of "*personality*" has not upset more travelers on the path of the Initiate than almost all other obstacles. How utterly unworthy of us, as we ourselves will always in our sane moments admit, that we should either be turned from the truth, or refuse to attend the meetings or keep on with the study of the Cosmo simply because someone said something to hurt our feelings; or someone did this or that; or someone has a certain characteristic in his or her speech or manner; or something equally absurd,—as if the beautiful, unadulterated truth of God and His Christ were bounded by the frail limitations of ourselves or of our brothers and sisters.

Shall *we* be the arbiters of how truth shall come to us? If our brother or our sister is handicapped, either by a limitation in speech or in any other way, or if our brother falters in any respect due to past errors or for any other cause, is that a reason why we should not ex-

tend to him Christ-Fellowship with a helping, uplifting support as he toils upwards. Even from such a one we might learn much—in fact, who is there to say that from the most unseemly of God's creatures we shall not learn the lesson of the Christ? Therefore, sisters and brothers, let us maintain so within ourselves our perspective of *The Aquarian Age* with its wonderful portent for good and service to humanity, that *personalities shall never again assail us*; that we shall once and forever bury their dragon head in the oblivion of our own dead past; and let us, with great courage as Crusaders of The New Age, rise to slay our own evil creations,—for we are far enough along the path to realize that the slightest fault for which we criticise a brother is in ourselves, else we would not see it in him. As we judge we shall be judged—and what shall be the condemnation if we fall before the accusation of "*personality*"? For if "*personality*" in a brother could be a stumbling-block to *us*, let us rest assured that *our personality* would be a stumbling-block to some sister or brother who is less advanced than we,—and thus might we be obstructions to the light of The Aquarian Age, which should even now be shining with unobstructed effulgence aided by our reflection of its beauteous rays.

Ah, friends, when the last word is said on this subject, when we examine the matter to see what is necessary for the foundations of our own characters, and then when we begin to specify the materials for the building itself, what is left for us to stand on except the cry of the *penitent* and the *humility of the Magdalen*. Even as she answered the Lord when He asked her where were her accusers, even so can we answer Him after we, ourselves, have put down every particle of criticism, either of personality or of anything else.

Let us then rise, today, in the might wherewith Christ Jesus hath endowed us, to view life and our brothers from the perspective of that divine eminence from whence the small things, the unevennesses, the criticizable things of life and the people that come into our lives, are absolutely eliminated. We shall find as we attain and maintain this elevation of thought and deed, that the love of God and the brethren will flow into our lives, thus fitting us for our part in the Fellowship which will mark this New Era—THE AQUARIAN AGE.

The Doctor's Dilemma. A Story of the Unknown Realms

PRENTISS TUCKER

CHAPTER II.

DR. BIDWELL'S eyes blinked, as well they might, at the sudden disappearance of the man with whom he had been talking, and he stood for a moment as though undecided as to whether he would go back to his work or leave the house on a search for the recent visitor. But a moment's thought convinced him of the utter futility of pursuing a man who could make so peculiar a departure as he had just witnessed, and he turned slowly back to the work upon which he had been engaged at the time of his interruption.

His thoughts, however, were more or less active in the attempt to solve the mystery which had so forcibly presented itself to his attention. To such a degree did these thoughts possess him that after a few attempts to renew his work he gave it up as a bad job, threw himself into an easy chair, and began to review some of the things which the Professor had said.

The Doctor was of a logical turn of mind and his scientific training also impelled him to dissect and examine from every angle the new set of statements which had been presented to him. He carefully filled his favorite pipe and picked up an ornamental brass inkstand fashioned in the shape of a ridiculous sitting manikin whose bristly hair (intended for a penwiper) stood straight up on his head as though in horror at some terrible event and whose hands were upraised in the conventional attitude of surprise. Upon this little figure the Doctor had affectionately bestowed the name of "Mr. Scruggs," and he now placed the manikin upon the table directly in front of him and addressed himself to the little fellow as though to a brother scientist with whom he was arguing.

"You see, Scruggs, there was something strange about this whole matter, for the Professor really did displace the dust from the chair-arm and I really did feel his hand as actually as I ever felt any hand that I ever shook. So you can't convince me that he was not material."

Mr. Scruggs made no attempt to disprove this but sat in his old attitude of horror, and after waiting a moment the Doctor proceeded:

"No, Scruggs. No argument that you could

adduce would convince me that it was not a material human being to whom I talked, and yet—" the Doctor leaned forward and shook his finger at Mr. Scruggs as though that brassy gentleman had attempted to refute his statements, "yet, Scruggs, he simply disappeared like a ghost and left no trace, and his hat went with him. Yes, Scruggs, I repeat, his hat went with him."

Mr. Scruggs made no comment but sat as he had always sat with his hands upraised as though in great surprise at something which had shocked him terribly, and his bristly hair sticking straight up from the top of his head.

"One of the things he said, Mr. Scruggs, was that by a certain exercise, which consisted of a scientific review of the day's events, undertaken at the time of retiring and going backward to the morning, together with the earnest endeavor to detect flaws in the daily conduct and the honest intention to eradicate them, it would be possible to so purify the body that one might become clairvoyant—able to see the superphysical—to sense the vibrations which are too rapid for the eye; that, Mr. Scruggs, was what he claimed, and we know that at least part of it is true for there are such vibrations."

"But the question is, Mr. Scruggs, and I must insist on it even though it seems to shock you rather severely, the question is, even though we know that there are vibrations which we call "superphysical," do they belong to a higher world or are they merely the highest vibrations of this world? In other words, is there such a thing as the continuity of life? That brings us back, as you may have noticed, Scruggs, to the old, old question, 'If a man die, shall he live again?'

"He said a lot about rebirth and that we have lived on earth many times before and will live here many times again, and he told me why it was that my body is in such a state that I can easily make the changes necessary, all owing to my lives in the past. But how much of it is true and how much is the effervescence of a diseased mind, I don't know, do you, Scruggs?

"Of course I have been interested in psychology and I even wrote some little papers for the

magazine he mentioned, but, after all, psychology and this occult business are vastly different. And yet—one moment he was here and the next moment he wasn't, and his hat went with him. Yes sir, Mr. Scruggs, it is as great a puzzle to me as it is to you and, if you don't mind, I will leave you here for a time while I get a breath of fresh air."

The Doctor put on his hat, took his cane, and left the house, walking up the street rapidly as though to sweep any chance cobwebs from his brain by a brisk circulation of the blood.

Whether the exercise had the desired effect or whether he could have thought as clearly while sitting in his own easy chair at home he did not know, but, somehow or other, his thoughts seemed to come with added clarity as he went over and over in his mind the things which his strange visitor had told him. Was it true, this wonderful story, or was the Professor merely deluding him; or was the Professor himself deluded or was he, George Bidwell, suffering from hallucination or—or—what? He could not tell.

The Professor had sat there and said some very strange things and, if they were true, he, the Doctor, had listened to a clear-cut and matter-of-fact account of that which all the world had wondered about and talked about and written about since before time began. Yet, was it true? There was the rub. The Professor, he remembered, had given him a test, a method of finding out, and had even gone so far as to say that for him, first-hand knowledge would be easy of attainment, that is, comparatively easy.

The Doctor was very much occupied with his thoughts as he walked along, unconscious of his surroundings. An auto passed him and a stylishly dressed young lady in the rear seat tried to attract his attention, but she found that she attracted only the attention of a burly ice man who was in the act of delivering some huge pieces of ice and who pretended to be greatly flattered by her greeting. In the meantime the Doctor looked directly at her without seeing her. She leaned back against the cushions with a decided pout and a frown which told of trouble ahead for a certain George Bidwell when he should pay his next call.

It would have surprised that young lady could she have read the Doctor's thoughts and have seen the visions which were passing before his

imagination. The Professor had told him of what he called the "Memory of Nature," and had explained to the Doctor how everything leaves an imperishable record of itself in the ether and of how a trained occultist could read this record just as the audience watches the moving pictures on a screen. The Doctor was apparently walking up a city street, but he was really, in his imagination, standing half way up the great stone stair which led up to the "Palace of the Great King, the King of Persia," and was watching the stream of courtiers and merchants, soldiers, slaves, and travelers, and the ladies of fashion in their palanquins as they passed up or down, and wondering what it would be like to watch the real record of what actually did happen in that far-off time.

Could the young lady have seen these thoughts she would probably have considered the Doctor to be failing mentally. As it was she merely thought him worried about a case, though of course that was not the least excuse for not seeing her.

The Doctor was not allowed to go on his way unmolested for very long, though, for in the very next block he met another friend whom he did not see, just as he had not seen the young lady, but this friend was not minded to be passed by in so unconcerned a manner. So, just as the Doctor was imagining himself as leaving his post on the Grand Stairway with the intention of going out into the city to watch the sights and scenes there, he was firmly grasped by the arm and his progress was arrested while a cheery voice greeted him with an appeal to make known how things happened to be going with him.

The Doctor, leaving the metropolis of ancient Persia and arriving in modern America in something less than half the twinkle of an eye, proceeded to greet his friend with unusual vigor, who by his appearance was evidently a clergyman.

"Why, hello there, Will, I was just thinking of calling on you."

"Yes, you were! It's about time though, I should think, and besides I need the money and knowing how well fixed you are I shall make my fee to correspond—"

"No, I'm not going to commit matrimony just yet. It's something else I wanted to see you about, and yet I don't know that it would be any use to bother you either."

The minister's face sobered when he found that something was really troubling his friend, and he pressed for an explanation.

"Will, I don't know, honestly, whether to talk this over with you or not because I don't know whether you would think it real or imaginary."

"Fire away, and I'll tell you later what I think of it. If you're in any kind of trouble I'll do my best to help you."

"Well, then, do you believe in spirits?"

"Do I believe in—why, of course I believe in spirits. Why do you ask?"

"Do you believe that anyone can see spirits?"

"Ah! now I see. You have been dabbling in spiritualism and some medium has been telling you things. Yes, I think that I must say I believe spirits have been seen, at times. There are many passages in Scripture—"

"But do you believe persons can see them now?"

"Frankly, I don't, though I will say that I have had some evidence to the contrary."

"But did you ever try to make sure?"

"No. Because I think it is a subject which is best left alone."

"Well, then, did you ever consider the theory of rebirth?"

"Oh, I see, you mean reincarnation and metempsychosis and all that stuff which the Buddhists and Hindus believe in."

"Well, partly so. Did you ever study it?"

"No."

"Why not?"

"Why not? Why, George, look here, what did such beliefs ever do for those Eastern people? You know something of the Hindus. You have read the history of India. You've read of Clive and Hastings and you know the conditions which obtained in India before the English came. You know what our Lord said about a tree being known by its fruits. Take the average morality of the Hindu masses and the average morality of us Americans and then ask yourself which tree has borne the better fruit. Drop this idea, old fellow."

"But, Will, you are jumping to conclusions. You cannot condemn a belief or a theory without some study of it. And how do you know that it is their belief in reincarnation which makes the Hindus backward?"

"Because it is a fatalistic belief. They think that whatever is to be, will be, and so it's no

use to do anything but enjoy as much of the animal pleasure of life as possible. Ask any of our missionaries what the moral status of the Hindu people is and see what they will tell you."

"I'll do that the next chance I get. In the meantime I'll think over what you have said."

The Doctor left his friend with a hearty handshake and proceeded up a side street alone. The wholly sympathetic attitude of the clergyman had not surprised him as much as it had disappointed him to find it impossible to discuss calmly a thing which was becoming more important to him every minute. He wanted to talk it over with some one who really knew what the teachings of the church and the Bible are, and he began to cudgel his mind to think of some one who would be intelligent enough to have an opinion worth asking for and who would have enough Christian charity to form a judgment on the real merits of the case and not from any preconceived notions of what ought to be true. He remembered an old man, the minister of a little church in a little town some distance up the state, a man who had settled there after a life of great activity, a man who had spent himself for the good of others and was now merely waiting as a good soldier should for the call of the Captain to higher duties and a broader life. The Doctor knew this man slightly and had heard him spoken of a great deal. As to his sympathy with the great question, that of course, no one could tell beforehand, but the Doctor decided to call on him the very next day.

But the next day other matters had driven the resolution out of the Doctor's mind.

(To be continued)

THE WAYS

To every man there openeth
 A way, and ways, and a WAY.
 And the High Soul climbs the High Way,
 And the Low Soul gropes the Low,
 And in between, on the misty flats,
 The rest drift to and fro.
 But to every man there openeth
 A High Way and a Low.
 And every man decideth
 The way his soul shall go.

—John Oxenham in

"Bees in Amber."

Midsummer Eve

LIZZIE GRAHAM



WE ARE now almost at another turning point of the year. At Christmas time we celebrated the birth of the Savior of the world on the longest and darkest night of the year. Then the spiritual forces were at their height and all the hosts of heaven sang with joy because of His coming to save His people; to save us all on earth from death by His life and His power, which cause the earth to bring forth her increase. During the past months He has been working in the earth causing the seeds to spring into life and bear fruit to support the life of man and animal. He also has whispered to bird and beast that the time was approaching when they should bring forth their young. Now the earth has been covered with verdure, young life has sprung into being all around us, and the Great Sun Spirit, the Christ, has returned into the bosom of the Father after His sacrifice for the earth and its inhabitants.

But He has not worked alone. He has had as His messengers myriads of tiny beings who have done His pleasure, who have helped to build the bodies of the plants, to paint their leaves, to color their flowers, and to aid in their fertilization. Midsummer Eve is the night of frolic of these helpers, the night of their rejoicing that their work has been successfully completed, and if we have eyes to see we may find them at their revels in the shady nooks after the sun has sunk in the west. There are many who deny the existence of these beings because they have never been able to see them, but still they are very real. They are nature spirits; they work around us ever unseen. Some work in the recesses of the earth and build the crystals of the rock; some work in lakes and ponds; others are found working only on growing plants; but all are like ourselves, parts of an all-wise God who harmonizes everything and allows each of his children, no matter how small or insignificant, to be co-workers with Him. All have clearly defined duties to perform, and at Midsummer Eve, when their work for the time is completed, they hold a joyful festival. There is, we are told, feasting, music, songs, and dancing.

Although there are said to have been no fairies in England when Shakespeare wrote his *Midsummer Night's Dream*, still there must have been plenty in Ireland, Scotland, and Scandinavia. Many of them are described as being dressed in gay colors.

We will quote from a writer in an old magazine (*New Theology Magazine*, October, 1908) who appears often to have seen them. He says:

"Their forms are many and various, but most frequently human in shape and somewhat diminutive in size. They have their tribes and species, and they vary in intelligence and disposition precisely as human beings do.

"For example, no contrast could well be more marked than that between the vivacious, rollicking, orange-and-purple, or scarlet-and-gold manikins who dance among the vineyards of Sicily, and the almost wistful grey-and-green creatures who move so much more sedately amidst the oaks and the furze-covered heaths in Brittany, or the golden-brown "good people" who haunt the hillsides of Scotland.

"In England the emerald-green variety is probably the commonest, and I have seen them also in the woods of France, Belgium, and Saxony, in Massachusetts, and on the banks of the Niagara River. The vast plains of the Dakotas are inhabited by a black-and-white kind which I have not seen elsewhere, and California rejoices in a lovely white-and-gold species which also appears to be unique.

"In Australia the most frequent type is a very distinctive creature of a wonderful luminous sky-blue color. In New Zealand they have a deeper blue, shot with silver, while in the South Sea Islands one meets with a silvery-white variety which coruscates with all the colors of the rainbow, like a figure of mother-of-pearl.

"In India we find all sorts, from the delicate rose-and-pale green, or pale blue-and-primrose of the hill country, to the rich medley of gorgeously gleaming colors, almost barbaric in their intensity and profusion, which are characteristic of the plains. The emerald-green elves are common in Belgium, yet a hundred miles away, in Holland, hardly one of them is to be seen,

and their place is taken by a sober looking dark-purple species.

"I well remember," the writer continues, "when climbing one of the traditionally sacred hills of Ireland, noticing the very definite lines of demarcation between the different types. The lower slopes, like the surrounding plains, were alive with the intensely active and mischievous little red-and-black race which swarms all over the south and west of Ireland. After half an hour's climbing, however, not one of this kind was to be seen, but instead, the hillside was populated with gentler blue-and-brown types which long ago owned allegiance to the Tuathade-Danaen. These also had their zone and their well defined limits. No nature spirit of either type ever ventured to trespass upon the space around the summit sacred to the great green gods who have watched there for more than two thousand years, guarding one of the centres of living force that link the past to the future of that mystic land of Erin. Taller far than man, these giant forms, in color like the first new leaves of spring, soft, luminous, shimmering, indescribable, look over the world with wondrous eyes that shine like stars, full of the peace of those who live in the eternal. One realizes very fully the power and importance of the hidden side of things when one beholds such a spectacle as that."

Fairies do not belong to our stream of evolution; they have seemingly more of joy and less of sorrow. Though usually human in shape, they will never reach the human stage; their evolution is quite apart from ours. When we see the flowers bloom, the grain ripen, the trees assume their stature, we usually forget the tiny

capable workers who have done the actual work under the guidance of the angels who have the plant kingdom in their care.

There are many other nature forces besides the dainty Fairies. There are the Gnomes who work in the earth and rocks; the Sylphs whose voices we hear in the wind; the Undines who are the water spirits; and those most beautiful Salamanders or fire spirits. Any advanced human being who has studied nature's laws, and lives in harmony with them, can command these nature spirits, as we read in the Bible (Numbers 20:10), where Moses called them by smiting the rock which then opened and the water rushed forth. At another time the Sylphs were called upon to blow upon the Red Sea so that the waves were blown back and the Israelites crossed on dry land. In the days of Elijah the Undines were not allowed for more than three years to drop rain upon the earth, and about the same time Elijah prayed and the Salamanders came and set fire to the burnt offering which was prepared.

The Masonic legend tells how the builders of the Temple came at the sound of Hiram Abiff's hammer, but the building itself was completed without sound of tools. Still later in Bible history we read that Christ Jesus took a little bread and a few fishes and by understanding the laws of nature, which always require a small portion of the thing to be created to work from, He was able to draw from the elemental forces around him sufficient to feed 5,000 people. The Bible is full of accounts of these mysterious nature forces around us.

We see from this, if we but understand the law, that God and His workers and messengers are all one life and all work together.

Hush!

Elizabeth Alexander Twigg

Flame in the skies of sunset brighter than dazzle
of dawn,
Silver veil of the daisies spread on an emerald
lawn,
Deep'ning grey of the twilight, falling on byre
and bawn,
And mists, like a ghostly garment, round the
quiet mountains drawn.

Here, through the dusky branches, gleameth the
rosy flush,
Onward the river runneth, lapping through reed
and rush,
Out on the stillness ringeth the song of a hid-
den thrush,
With finger on lip stands Silence, and hush!
says the whole world, hush!

A Question of Understanding

MARGUERITE BROWN

JUST imagine that you wanted something oh! so badly, and couldn't make anyone know what it was; or suppose that you wished to tell about some thrilling adventure, and hadn't the power to do so. You probably would feel inclined to kick and scream and smash things generally.

That is exactly what a little deaf child frequently does, and he does it in no half-way manner. He has one power of expression at least, and he uses it. As a result he generally gets his own way, be it good or bad, because none of his family understand how to deal with him. He enters school at the age of five or six, decidedly spoiled and with a well developed temper.

This is the average case. Sometimes the parents have been wise enough to set the same standards of obedience and behavior for their deaf child as for his hearing brothers and sisters. Sometimes, too, the parents have studied the problem of teaching him and have been able to give him a start before sending him to school.

However, the average little deaf child goes to school with very little training of any sort and with absolutely no comprehension of language. He does not even realize that things have names. He does not know that the thing he sits on is a chair, or that he wears shoes on his feet, or that his small furry playfellow is a kitty. When one stops to consider how many times a little hearing child has heard a word before it has understood it or tried to repeat it, one begins to get some idea of the task ahead of the teacher of deaf children.

The deaf child cannot talk because he has never heard any spoken words. He is not dumb, as so many people seem to think, in the sense that his vocal organs are impaired. He has simply never learned to use them.

His other sense organs are not better in quality than those of normal children. He sees nothing and feels nothing that any other person cannot see or feel. He simply has learned to notice vibrations which other people are not obliged to notice. In fact, it sometimes happens that the disease which caused his deafness, also weakened his sight.

No doubt every teacher of the deaf has seen her pupils smile at the doleful expression of the optimistic visitor who remarks upon leaving, "Poor little things! It is such a pity they are deaf, but then their other senses are so much keener, aren't they?"

Dear reader, do not ever believe that a deaf person's acquired ability to notice certain vibrations which you do not, takes the place of the sense of hearing. A little deaf girl once told her mother that she did not like to go to church because the organ was noisy and felt just like the street-cars. The teacher of little deaf children understands their loss and endeavors to the best of her ability to help them to overcome it.

There are three types of schools for the deaf in the United States: First, there is the State School where the children are boarded and educated by the state. This is neither an insane hospital, prison, nor feeble-minded school as many otherwise well informed persons seem to believe. Then there is the day school, which is simply a class or classes for deaf children in the regular public school system. This school is being more and more widely established as the value of the home training and influence for the deaf child is becoming understood. Lastly, there is the private school.

There are three methods of teaching the deaf: The oral, which teaches speech and lip-reading; the manual, which employs the use of signs and the manual alphabet; and the Combined, which is a combination of both methods. Each has its advocates.

In almost every deaf school now, the children are started in an oral class. Such a class usually has nine or ten pupils. Perhaps about a third of this number are totally deaf. The others vary all the way from the child who is slightly deaf but who cannot keep up in a regular school, to the child who has only a small degree of hearing. Each is a separate problem. In many schools these children are given work to train and develop what hearing they have.

There is also the problem of the feeble-minded deaf child, who seems to be a misfit in both the schools for the feeble-minded and schools for the

deaf. Frequently there is a lack of funds for employing the extra teachers and matrons necessitated by the presence of such children.

The primary room in any school for *the deaf* is a fascinating place. There are pictures on the walls of children doing all sorts of delightful things, such as eating ice-cream, playing ball, rocking the baby, digging in the sand, etc. The little chairs are in a semi-circle and on a low table near the teacher's chair is a basket of toys. These may include a doll, a ball, a baby's shoe, a toy cow, sheep, and dog.

Probably the teacher will select the baby's shoe and hold it up for all to see. Oh! what joy. That is something they all recognize and exciting moments follow. Each child attempts to display his own shoes, which are frequently new for the beginning of school. When the teacher has succeeded in getting all the children to look from these entrancing shoes to her face (which is no small task), she says "A shoe."

She points to one of her own shoes and repeats "A shoe."

She points to the baby's shoe and says, "A shoe."

She points to the shoes of the different children and says the same thing each time. At last they begin to comprehend that the motion of her mouth is in some way connected with the things on their feet. Then she has them point when she says it.

Next she takes the ball or some toy, the name of which appears absolutely different on the lips from the word "shoe," and teaches it in the same way. Then she gets the children to point to the objects as she names them, and oh! the fun they have. It is the joy of understanding. For many it is the first time that they have understood a spoken word. It is the beginning of lip-reading.

In a few months they have learned the names of a number of objects, as well as to obey such simple commands as "walk," "run," "fall," "jump," "open the door," "shut the door," etc.

Lip-reading can't take the place of hearing because it is not possible to do it at a distance, or to read some people's lips, or to use it when the speaker's back is turned. However, it is a very great help and many deaf persons are very clever at it. A deaf child—one who has never heard—finds it more difficult than an adult who

loses his hearing, because of the deaf child's limited understanding of language. An adult can often guess just about what expression another person will use.

The teaching of the sounds of the letters is usually begun when the child first enters school. The sound of the letter p, which is comparatively easy to learn, is frequently taught first. The children have lots of fun learning this by puffing at a candle flame or a feather or a little strip of thin paper. They learn to repeat it after the teacher, to repeat it when she writes it, and to write it when she says it. This is the beginning of speech.

In learning to give the vowels and vocal consonants, a child places his hand on the teacher's throat to feel the vibrations produced by the vocal cords. He then not only tries to imitate the motion of her lips and tongue, but also tries to use his own voice. Besides these throat vibrations, some of the sounds produce other vibrations. M, n, and ng may be felt in the nose, ee at the top of the head, and l in the cheeks just outside the mouth.

Later in the year and during the succeeding year, drills and exercises are introduced to teach the use of verbs, pronouns, prepositions, adjectives, adverbs, idiomatic expressions, and of every conceivable thing which is involved in the use of simple English. The keynote of them all is Repetition, Repetition, Repetition, to make up in a small way for the many times the children have never heard these things. It is the teacher's chief concern to make this repetition interesting.

The regular school subjects are also taught, and all the deaf schools take the children through the eighth grade, while some include a few years of high school work. Many schools teach the trades which the deaf may pursue successfully.

During recent years music has become quite important in the teaching of the deaf. The children love rhythm. With their hands on the piano, they learn to distinguish the low, medium, and high tones. They learn to count different kinds of time, and great is their joy when they can repeat together the words of a song in time with the music. This has proven a splendid means of teaching inflection and giving flexibility to the voice. They love to march and dance. Thus rhythm work gives a great deal of pleasure as well as benefit.

Many people ask whether deaf children ever learn to talk intelligently. As far as the writer has observed, quite a number acquire enough facility in speaking to enable their family and friends to understand them. A few may be readily understood by the general public. In either case, the advocates of the oral method claim that they are able to converse with more hearing people by means of speech and lip-reading than by means of signs and manual spelling.

But no matter what the method or what the school, the main object in the education of the deaf child is to make him as nearly normal as possible, so that he may take his place in the world along with hearing people, be self-supporting, and lead a useful and happy life.

Should any reader take an interest in the deaf

children in his community, let him remember that while some of them may need material aid, all of them need the opportunity to be givers as well as receivers, and to learn that happiness is found in the living of helpful and useful lives. They need the encouragement which comes from an understanding heart.

The *Volta Review*, "published monthly in the interests of better speech, better hearing and speech-reading" by the Volta Bureau, Thirty-fifth street and Volta place, Washington, D. C., is an excellent magazine for the parents and friends of deaf children, and also for the adult deaf and hard-of-hearing who are interested in lip-reading. One of its purposes is to enable parents to get in touch with the schools for the deaf.

Invisible Helpers

R. T. PANKHURST

IN OUR evening services at Mt. Ecclesia we read: "Tonight, while our bodies are peacefully resting in sleep, may we as spirits still be found working in the vineyard of Christ." We use these words not only as an aspiration but also as a resolution to take with us when we pass out of our bodies in sleep, hoping that by the service we have rendered during the day we may have qualified to help on the invisible planes during the night.

To win this privilege we must fill our entire waking consciousness with the desire to serve the cause of Christ, and we must actually do the work in the world, the work that is for the betterment and upliftment of humanity.

We must live lives of kindness and consideration to others, strive to help all no matter what their condition, and endeavor to teach the truths that we have learned. One who habitually holds thoughts of ill-will or selfishness cannot be of much use as an invisible helper.

All who are faithfully striving to live the higher life, do at times enter the invisible worlds and there assist more or less efficiently, but the

Elder Brothers can use to best advantage only those who have dedicated their lives to this work and consciously connected with a mystery school. Therefore a person derives an enormous benefit from being connected with the Rosicrucian Fellowship, as he can then, if otherwise qualified, be of help to the Elder Brothers every night.

During the war the conditions were so unsettled in the Desire World that the Elder Brothers made no effort to vivify the spiritual consciousness of the students, for when a person begins to function consciously in the soul body, he is like a child needing a mother's care, as he is liable to take on the conditions of suffering of those he ministers to and bring these conditions back into his physical body.

But if we *live the life* and keep our bodies in good condition by pure living, also keeping our lower desires under control, we are of considerable help to the Elder Brothers in their great work, even if we do not bring any memory of it back into our waking consciousness.

Ours is the gain if we are faithful, ours the loss if we are not.

"Who seeks for heaven *alone* to save his soul,
 May keep the *law*; yet will not reach the goal.
 Who walks in *love* may sometimes wander far;
 Yet God will bring him where the blessed are."

Reconstruction Letters

WILL LEVINGTON COMFORT

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AM wondering here in the mountains this morning, if I cannot set down some kind of a resume of what I mean by the love story in this world and beyond; why it means the path to me; why it is the way to the Way. Self-control is not self-conquest; it is but a step to conquest, more important to one in the ordeal of it than afterward. Hatred of generation is not self-conquest; it is often, however, an energy used in the preliminary steps of self-control in these affairs. I have said that the life of the monastery cannot bring about the full spiritualization of the body and mind, so long as fear and hatred of women is a governing principle of continence; and that you cannot finally change the organic cry for the mate in a masculine heart by teaching the brain and the centers of the body that all things feminine are vile and abominable.

Certain power comes even from denial. There are men who have mastered many functions of the body, who have lived twice the years of men on this planet, who have made thought-force work with potent drive, who have developed incredible memories, and massed enormous knowledges in the cells of the brain. But these are trapeze performances; not the fertile powers of the true mystic. The old occultist carried in his blanket for fifty years dies at last; the brain with its fearful and wonderful accumulation of knowledge is thrown into a sewer presently, so to speak, like the brain of Tallyrand which changed the face of Europe, but the mind which drove it goes on more arrogant and intolerant and farther than ever from allegiance with its own Spirit. Only love is fertile; by his fruits you shall know the man.

One cannot run away from a temptation; it will catch him again like the hound of heaven. One cannot kill out desire without stultifying his own force—force that he will need presently to get over a ridge. Desire must be changed; temptation must be transcended. To change a desire from its plane to a higher one, is transmutation—a mystical process like the changing of water into wine. Step by step, day by day,

our entire mortality must be changed into spirituality. One does not know the beauty of mortality nor the strength of desire until this transmutation becomes the dominating process of the life. Passion is power; it is only evil because it rules the Essential Being. You will need its full power for work in the next higher dimension. The time will come when you will rejoice in the possession of the power which possesses you now.

I have said that your Spirit, the Real You, is Loveliness Itself. As you awaken to Yourself, you love others. The greater the awakening, the more love. The more love, the more power for life here, the more beauty and fertility of production. The Real You is your Genius. It is a Lovely Thing and inimitable. Its utterance through the mind and body is the beauty of the world in art and action and romance. If it could utter without being diminished at all by the lower vibrations of the mind which bring it through to matter, that utterance would be utterly lovely and immortal.

Spiritual progress is a love-story all the way. Recall how we learn to love: First to love ourselves, our streets and houses, ourselves in others. Growing stronger, we love our countries and then all countries; becoming civilized, loving the world, loving others for themselves; loving that which we are not and becoming attractive for what we are.

The love of man and woman is the strongest love we have to work with here. The love of the mate is potentially the love of children, and the love of one's children is potentially the love of all children, which is the love of humanity. Woman is that which man is not. In his cruder love, man tried to make woman after his own picture; and in so far as he succeeded he spoiled his life and put her real self into a sleep like death. In exactly so far as woman has yielded to man's picture and become the thing he wanted, she has also become a pitiful nondescript, losing first of all the love of the perverse creature whom she destroyed herself to please.

In the physical love, the desire is to possess—

to complete oneself by drawing another in. In the spiritual love, the desire is to bestow—to die in order to live, to have by giving away, to liberate the self by pouring out to another. The changing of the mind and body of man from one love to the other; from the love of having and holding to the love that sets the beloved free; from romance to Romance—this is the Mystic Way. When the man learns that the glory of his mate is that she is not like him, but so much that he is not; that she has no real gift for him until he sets her free—the light begins to form about his head. Then he will learn that his every product—not alone his children, but his work, his meditation, his quest of Himself requires her equal part; that without her (since she must bring that which he has not to the child and the task and the quest), no product of his life is fertile. He will perceive as he grows in fatherhood, in workmanship and mysticism that she is also unfolding miraculously before his eyes; that her Spirit breathes at last in the Freedom he has given; that there is no fidelity without freedom; that her fidelity is *alive* in his heart—a known thing, not a thought thing. When lovers, separated in mortal consciousness, are compensated by vibrations of the Essential Loveliness of each other, they have touched the Union which transcends the world, the flesh, and the devil. This, as I understand it, is finding that Dearest within. To attain the dignity of this Romance should not be beyond the quest of lovers of today.

I have said that the yearning of the awakening Spirit at first arouses the mind and body to tumultuous outer questioning, a passage of glamour and its disruption, of torment and par-turition, accentuated in one life, as it is carried on more slowly in the masses through the incarnations. The quester cries at last in his agony, that the thing he is dying for is not outside, but within! He takes himself apart then—to find Himself alone. It may be a long process, for the fruits of his past experience are many and must be assimilated, but when the hardships are transcended and the scars cease to ache, he finds that he is still alone, and that the essential beauty of all the fruits of his births and passions are crying out for fulfillment again.

Man and woman went out of Eden together. They must come back together. Each must find the Self to find each other, for it is only through

awakening spiritually that they can love spiritually. The East has taken the spiritual path alone; the West had gone the ways of matter. Each has gifts for the other. In the new cycle the West shall take the celestial quest and the East shall come down to earth; but the spiritual quest of the West shall be as man and woman together; as the East was that of man and woman alone.

Again, the awakening of the Heart Center within and the manifestation of Love outside are two parts of one process. The mate is but one who epitomizes humanity. She appears without as she is conceived within. The love of the Spirit is but the inbreathing of a process which finds its outbreathing in the love of man; silence and action again; the growth of centers to receive powers; the inner establishment of sentiency before it can be recognized in outer manifestation.

Why should passion be put away? Because the love of generation is a dimension of its own, and entering it, one cannot dwell in another dimension. To ascend from the physical love to the spiritual love, another center must be awakened. The energy must be taken from the physical in order to awaken the spiritual. But remember that the awakening of a higher center sets free the lower in the Law.

The spiritual love center is in the heart. In its awakening, there is knowledge. Its full awakening requires other ordeals than the transmutation of the passional nature. These ordeals are brought each to the other by lovers. All the habits of mind and life in relation to the boundaries of the three-score and ten must be transcended. There is no peace in the hearts of lovers who fear the separation of the thing called death. The mind itself cannot transcend the fear of death. The spiritual nature alone can look over the border of the mutable into the establishment of the changeless. The love that casts out fear and fulfills the Law can only take possession of the hearts of lovers through the hard trainings of separation, by which the Self of each is found within.

So it is that with many, the ordeals of Together are but half. The two on their separate hills at length must take the love which pours out in pain and yearning towards each other, and with its fruitfulness bring to birth the consciousness within which transcends time and space.

Often the two must learn to be happy apart before they can ultimately be happy together. Indeed, in the spiritual sense it is declared that the joys of separation and being together are equal, though different. Those who have experienced them have even said that there is a dearness of presence when the physical bodies are not worn which cannot quite be known when the two wear flesh. The other way, without separation, is more difficult; its ordeals are accomplished by the instant and unflinching use of all the inward and outward powers of Restraint—which means much more than Control.

In every step of the growth of true Romance, the tests come to keep the lovers from losing themselves in each other. Pain is instantaneous when others who care for either of them are forgotten. The rights of others, whether of mind or spirit, whether of world standard or celestial standard, cannot be trampled on without instantly disrupting the beautiful fertility of spiritual love. Intervention of others indicates weaknesses in themselves which are really keeping them apart. If the rights of others are patiently and tenderly fulfilled, as they can only be through the beneficence of the spiritual consciousness, those weaknesses which keep the lovers from perfect expression of each other and to all others, will be made whole. Real lovers dare to wait.

And finally real lovers are not permitted to forget that as they are the world to each other, they must live as one for the world, that their children are all children; that the desolate orphan, Humanity, must find in them the ideal of parenthood; that as two, they form one center for the radiation of love to all; that only as they pour out in service to all does the Holy Spirit—the Worker of the recreative Purpose—bless them.

Ordeals—there are many and subtle. The lovers must not only know, but live the knowledge, that spiritual love cannot grow while they hurt any one by their ways of expressing it. So, they learn, as one, that they must become selfless to find the Self; and that magic joys transpire between them in their utter giving to others; these happen during the still hushes between their great outpourings, during the brief breath-spaces of their ministry as one. This is touching the outer rim of spiritual joy; the Joy itself could not be endured by any one in this Place. . . . Together and apart, the whole world is playing it in hardly perceptible action and reaction; the few with vivid haste. Together . . . I do not say it is not hard, but it is Romance. This is the fruitful love by which all men shall know them; and the endeavor required to nourish it, will strengthen them to attain the eternal safety of Liberation.

Swedenborg and His Alleged Masonic Connections

By J. H.

(Continued from May)



HERE is a systematic silence in relation to Freemasonry in all the writings of Swedenborg. Not once is this subject even mentioned. And yet his whole theology is Freemasonry pure and simple, and can be summed up in two general doctrines confirmed by his personal experience: First, the absolute truth of the existence of God; and second, the absolute truth of immortality. Swedenborg did not merely *believe* in God and the Divine Providence; he *saw Him* face to face and the laws of His Providence in actual operation, and he *knew* what he was writing about. This is clairvoyance and something far different from blind faith in doctrines believed on the authority of

others. It is the opening of a sixth sense through which a man actually feels his immortality with the same absolute certainty as he feels another object through the sense of touch. This sixth sense cannot be communicated from one person to another; it lies dormant in all; it must be developed through spiritual exercises just as the ability to read and write is developed through special exercises. Through this sense, God and the facts of immortality are actually seen. God and immortality are the fundamental tenets of Freemasonry. Why then did Swedenborg never approve of Masonry as a system? Why did he not condemn it? He seems to have made up his mind to know, to will, to dare—and to keep silent.

With all kindness and brotherly love it must be said that true Masonry is something far different from what it appears to be among the great mass of the brethren. The accepted definition of Masonry is that it is a system of morality, veiled in allegory and illustrated by symbols. Dr. A. G. Mackey in the preface to his valuable work on the *Symbolism of Freemasonry* says: "The Freemason has no way of reaching any of the esoteric teachings of the Order except through the medium of a legend or a symbol." This statement should be read twice. Masonry is a system of exoteric teaching, whereby the esoteric secrets of Masons in Freemasonry are veiled and also illustrated. The esoteric teaching is the reality of which the exoteric is the symbol. In other words, what is generally called Masonry is merely the room adjacent to the Lodge and not the Lodge itself. It is the place of preparation for the candidate and not the *work* behind the *door*. An idea of what that work is may be gained from the fact that the number of members counts for naught in the true Lodge. There it makes no difference whether thirty or three members are elected within a century, for the hand of a single true Mason wields alone more power than the armies of whole nations combined. In the true Lodge are conferred greater honors than any king, prince, potentate, or other dignitary can bestow. What Sublime Prince of the REAL Secret, what Invisible Helper in the True Holy Empire, would exchange his *knowledge* and his *right* for the rank and title of an English noble or a Roman cardinal? The latter are clothed with the vestments of royalty and priesthood—the true Mason goes through life clothed in the humble garb of a *workman* who is ever ready to serve the lowest outcast on the wayside. The priest and the king are made by others—the Mason is a Mason. He gives his alms in secret, not letting the left hand know what the right doeth. He is unknown to all except his own. He knows that worldly wealth and honor are as stubble compared with that wealth and honor which one may gain in a world "where the moral needs of mighty empires are stilled like baby lips upon a mother's breast."

The first lesson of exoteric Masonry seems to be that a Mason needs no weapon, either offensive or defensive. Probably few of the brethren realize the greatness and sublimity of this lesson. Masonry needs no weapon; it is above and be-

yond anything that can offend it, and it has therefore no need to defend itself. It is beyond the reach of steel and tongue, of sword and pen, and its work is so sublime that kings and monarchs have exchanged the sceptre for the trowel and their crown of jewels for the working tools of an Entered Apprentice. If those who in the goodness of their heart think it their duty to defend Masonry against the accusations of the Catholic Hierarchy or against the influence of corrupt politicians would only think of this lesson, they would never, never to the eternal shame of their Order fall so low as to give an unfriendly answer to such "inarticulate prayers for a glimpse of light in the dungeon of despair." They forget that they are Masons and not politicians. The true Mason looks at attacks, these "arrows shot in the dark without a goal in sight," as a modern soldier with a high explosive in his hand would look at the stone knife of an ancient brother who came this way a few thousand years before him. There is nothing in the Catholic Church or in any other institution that can in the least offend Masonry; on the contrary, their very attacks prove their helpless ignorance and their greater need of help. Even the Pope has his station in the Lodge, and he must stand there whether he likes to or not. The Roman Catholic Church has many things in common with the Universal Brotherhood of Humanity, and following the inevitable decree of the Invisible Helpers, man will again join together what men have for a time put asunder. The Fatherhood of God and the Brotherhood of Men have no place for a single outcast.

The student of "Freemasonry and Catholicism," written by an authorized messenger of the Elder Brothers, is able to lift himself above the conflict that exists between the representatives of these two great institutions, because he knows that they are *both* under the absolute control of the Invisible Leaders who guide us all. Why should these two institutions hate and persecute each other with pen and sword, when they are *both* necessary to carry on the work of evolution? It is true, water and fire do not agree, but what would our earth be without water or without fire? Is there not room for them *both*? There is good in both of them. After the Great War human beings will become less inclined to condemn one another on account of the errors and the passions of the past, and

will work together more and more for their own good as they find it here and now.

The last numbers of the Masonic magazine, *The Builder*, contain the reply of Grand Commander Albert Pike to the Encyclical letter "Humanum Genus" by Pope Leo XIII, which letter was published in previous numbers. There is the representative of two million Masons accusing the Catholic Hierarchy of having burned to death 34,656 men and women during the inquisition from 1481 to 1783; here is the representative of two hundred million Catholics indirectly accusing the Masonic Hierarchy of having destroyed the souls of 79,332 men and women through their hatred of the Church. Meanwhile the Recording Angels are keeping the account, and the Law of Consequence will adjust all differences with absolute justice. This Law ordains that each individual, each institution, each nation, each race, must reap what it sows.

The student of the Rosicrucian Philosophy will discriminate and observe events in their relation to their deeper causes. He will learn that *under the Divine Providence there is absolutely nothing left to chance* and that in the end all things work for good. He seeks the good in all things, and therefore he is no more afraid of the thunders from the throne in the Vatican than he fears the lightnings from the throne of the Superman. He sees the sun behind the clouds and knows that the storm will pass away in due time.

The candidate who keeps his eyes open can learn much from the Masonic ritual. He is taught how the human race, which in its poor and blind and absolutely helpless condition can neither offend nor defend itself against the invisible powers, is led by the help of natural laws to the Silent Gate, where the reaper with the scythe demands the pass that all must give. There the candidate must wait until the Clock of Destiny strikes his solemn hour, before he can join that innumerable caravan that moves to that mysterious realm where each shall take his chamber in the silent halls of Death. There he meets that All Seeing Eye penetrating the inmost recesses of the human heart, and all his thoughts, words, and acts which he has tried to conceal in a world where hypocrisy and deceit often parade as virtues, appear to the sight of all; for there is nothing secret that shall not be

revealed. The immutable and unchangeable Law of Divine Justice will see to it that he reaps what he has sown. Many a sharp instrument he feels, the real nature of which he cannot see, will be used to break off the rough and superfluous parts of his earthly nature, for now he has ceased to be his own master. Again and again he is sent back to the world, and in each life a new and better instrument is used until the stone is ready for that spiritual building, the house not made with hands, eternal in the heavens.

True Masonry is a secret institution known only to the initiate who has passed the Dweller on the Threshold. The Angel of Death seals his lips forever, and eternal silence is the only answer he can give to all questions of friends and relatives left behind. The true initiate is dead to this world; he has returned to the Lodge from whence he came, and the mysteries of Life, Love, and Intelligence are kept inviolable within the repository of his faithful breast.

The real secrets of a Mason are known only to himself, and that is the reason why Swedenborg failed to make himself known as a Mason. Only the Mason knows the brother Mason. He needs no grips or signs to show where he came from; he knows his brother afar off, in the dark as well as in the light, and he can communicate with him in a language so perfect that hypocrisy and deceit are unknown. The true Mason has indeed a charmed life, but if you watch his charm closely, you will discover that it is no watch charm, and that he does not wear it where it can be watched. He has no desire to follow the K. o. C., the S. A., the Y. M. C. A. or similar organizations in their good work. He appreciates the insight of the Government in refusing to allow Masons to take part in any service that would place Masonry on the same level with public charities. Masonry is a secret institution and not to be classed with the public charities through which it works. A Mason's charity is invisible, and any attempt to make it visible will lower it in its efficiency and in the estimation of mankind. If the lesson and the obligation of secrecy are not heeded in the Lodge they will be taught in public in such a manner that they cannot be misunderstood.

(To be continued)

Question Department.

Are the Poor Blessed?



QUESTION:

The Bible says "Blessed are the poor for theirs is the kingdom of heaven;" also that it is more difficult for a rich man to enter heaven than for a camel to go through the eye of a needle. Many other passages seem to show that poverty is a blessing and riches a curse. Why then do the churches solicit money and acquire riches?

ANSWER:

We are well aware that a superficial reading of the Bible may and does give a semblance of justification to ideas such as set forth in the above question, but by applying common sense apart from Scripture it is self-evident that poverty cannot be regarded as a virtue in itself, neither are riches *as such* to be classed as evil. The passage quoted from Luke, "Blessed are the poor, for theirs is the kingdom of God," requires a qualification. This, Matthew gives when he writes: "Blessed are the poor *in spirit*, for theirs is the kingdom of heaven."

In the beginning mankind was placed on the earth to till it, to make it fruitful, *to have dominion* over everything there. In other words they were to labor, and naturally the fruits of their labor must accrue. As time has gone on possessions have accumulated and also man's desire for possession has increased, therefore instead of man having dominion over the world and over the things therein, as Whitman said, "*Things are in the saddle and ride humanity.*"

Many and many a man thinks that he owns a store, a business, or a factory, but if he were to sit down and take actual and unbiased account of things, he would find that the factory and the store own him, that he is a slave to his possessions, that they demand his time and deprive him of the joy of life which otherwise might be his. He lives in constant fear that he may be robbed or that a business failure may take away his possessions; he is never at peace, always afraid because of his riches. Such a con-

dition is all too common, and under this condition riches are certainly a curse. Such a man is not poor in spirit.

Another may legally own a factory giving employment to a large number of men, and yet feel himself God's steward, taking care of a certain part of the world's work. Since he does not consider himself as the personal owner of the things around him, he is *really* poor in spirit though he may be rich in a legal sense. Moreover, if he is consistent in carrying this attitude of mind to his death, then it is an absolute certainty that he has laid up a great deal of treasure in heaven, and therefore he is rich there and will enter with flying colors, no matter if the gate were microscopical. Similarly, churches may also acquire great riches on earth and gain treasure in heaven if they use the former well for the alleviation of suffering.

That does not mean, either, that we should give *indiscriminately* to everyone that asks. Discrimination is certainly a great factor in soul growth, and we have every precedent and incentive to use that faculty in giving, as well as in all other departments of life, for indiscriminate giving often makes paupers of people who would otherwise be useful. Certainly the Bible is not so illogical that it would hold that poverty in itself is a virtue, for then we could all just lie down and idle, which is, alas! all too common among people who profess to follow the higher life.

As a matter of fact, many poor people may have to give an account for the fact that they are poor. Opportunities come to each and every one of us, and if we have failed to grasp them, if we have been spendthrifts of time and of the little which we have and thereby prevented ourselves from getting more wherewith to do good, then we shall certainly have to render an account as to the reason why we are poor; while the rich man who has used his riches well may be commended for the way he has conducted his Father's business.

IS PURGATORIAL SUFFERING CONTINUOUS?

QUESTION:

Does the purgatorial experience of the soul continue from death to birth of the past life, or are there periods of respite between the end of suffering for this, that, or the other deed and the beginning of suffering for the next?

ANSWER:

Nature, which is God in manifestation, always aims at the conservation of energy, attaining the greatest results with the least expenditure of force and the least waste. The law of analogy also applies in this case. If we study the effect of change in the physical world, we shall learn something of its consequences in the realm above us. A person who is suffering acutely for a short time usually feels the pain more intensely than those who suffer for years in succession. Though the pain which is inflicted upon the latter may be as severe, they do not seem to feel the suffering in the same measure. They have, as it were, grown used thereto and their frame has in a certain sense become emaciated and adjusted to pain, hence suffering is not felt as keenly by them as by the first named person.

It is similar in the purgatorial experience: When a man has been very hard and harsh in life, when he has thought nothing of the feelings of others, when he has inflicted severe pain here, there, and everywhere on whatever occasion offered, we shall find that his suffering in purgatory will be very severe, intensified, of course, by the fact that the purgatorial experience is shorter than the life lived upon earth.

Now, therefore, it is evident that if his experience were continuous, if the pain engendered by one act were followed *immediately* by the next, much of the effect of the suffering would be lost upon the soul because it would not feel the full intensity. Therefore the experiences come to them in waves, as it were, so that there is a period of respite between periods of suffering that the full intensity may be felt.

Some may think, of course, that this is cruel and that it is inflicting pain needlessly, taking advantage of every finesse to make the suffering as acute as possible. It is not so, however; while the effect is that, *the motive is greater good*, for nature, or God, never seeks to revenge or avenge any wrong, but only to deter those

who permit themselves to do wrong from repeating the act by giving them exactly pain for pain. The tendency in a future life will then be to respect the feelings of others and to be merciful to all the world. Thus the very greatest severity in pain is necessary for the conservation of energy and to make the person good and pure sooner than he would otherwise become if the pain were continuous and the suffering correspondingly lessened.

SHOULD DISEASE BE RESISTED?

QUESTION:

Do you think it advisable to ask for treatment in such serious diseases as consumption, cancer, sclerosis and the like, or should we accept these diseases as incurable, as the result of some cause in the past, and wait for a more efficient body in another life?

ANSWER:

Cancer and consumption are seemingly incurable, yet there is always a possibility that they may yield, and they certainly will yield if the force directed against them is sufficient. Like all other physical manifestations they are the result of a spiritual cause, and if we can get at that, offset it with something of an opposite nature, there is a chance; whereas the attitude of resignation and non-resistance will certainly never bring the patient out of his condition.

Life in a salubrious climate, a strong desire for health, a hope that knows not nor permits of discouragement, and a simple, nutritious, and healthful diet will cure even the worst case of consumption. As for cancer, no one can ever tell when the debt of destiny which has caused the trouble has passed, and there are many cases on record where cancer has been cured; that is, of course, in its milder forms; but even in its advanced forms there is no reason for giving up hope as long as there is life.

As for sclerosis, there are several methods whereby the deposits may be eliminated, and these removed, the patient may become as well as ever; particularly if he can be brought to recognize the breach of the laws of nature which has caused the disease in his particular case. It is to this end that we should labor, for whether the disease be cured or not, if the person can be taught now what laws have been transgressed; if he can be led to see what is the spiritual cause of the disease and learn to walk

in the ways of virtue, which are according to the laws of God, then in a future life there will be no disease for him. It is this that we are laboring for, that we may hasten the day of liberation from disease and bring all mankind towards a realization of health.

WHY IS THE OLD TESTAMENT STILL RETAINED IN THE BIBLE?

QUESTION:

What is the reason that the Books of the Old Testament are still included in the Bible. Should we not now be living the doctrines of the New Testament and be beyond the law of Moses?

ANSWER:

It is true that "the Law was given by Moses, but grace and truth came by Jesus Christ." If we will but remember that long ago we were among those whose history we read in the Old Testament, we will understand how we and it are linked together. We are the children of Abraham; we were in bondage in Egypt; we were brought safely through the Red Sea. The Tabernacle in the Wilderness was built for us, and many of us may have been among the priests and Levites who performed the rites there. Time after time we have been reborn in the Aryan race, ever coming westward. The happenings recorded in the Bible are the history of our former lives. The laws given by Moses are still as binding upon us as when declared from Mount Sinai. The Ark in the Tabernacle is a symbol of Man, showing that the Law must be *within*—graven on the tables of his heart. The pot of manna tells the story of how man fell from heaven and is now encased in a physical garment. Aaron's rod that budded tells of the spiritual power within, latent in all but active in the spiritual man. The Tabernacle itself shows by its form and the articles within it the path of initiation. The whole of the Old Testament is the story of initiation and evolution; as are also each of the Gospels and the book of Revelation.

To those who have the key of this knowledge the Bible is a very precious book, a light to the feet and a lamp to the path. We should so live as not to be under the law, as Paul tells us, but to be a law unto ourselves. We should have the law written upon our hearts so that we will not transgress it, then we will be ready for the new

law of Christ—"Love one another." But we cannot love as long as we seek to kill or steal or covet, or do not honor our parents or our God. Until the whole world has learned these lessons, the Old Testament is necessary for our instruction.

DO YOUR DUTY

Folded hands are ever weary,
Selfish hearts are never gay;
Life for thee hath many duties,
Active be, then, while you may.

—Selected.

AN ANTI-VIVISECTION ACT FOR THE STATE OF CALIFORNIA

An anti-vivisection act will be placed before the voters of California at the general election in November.

The proposed measure would make it unlawful "to dissect, vivisect or torture any living person or living animal or aid or abet therein for the purpose of experimental pathological investigation."

The act contains a clause intended to exempt surgical operations from its restrictions when done with intent to render aid in case of physical injury, deformity, or sickness."

In order to get the act on the ballot, 55,094 signatures must be filed with the Secretary of State ninety days before November 4.

Helpers are urgently needed to circulate the petitions for signatures in each county. If you are willing to help in this work, please write to the California Anti-Vivisection Society, 1820 Upperton Ave., Los Angeles, Calif., for the blank petitions.

TO OUR CONTRIBUTORS OF POETRY

We have use for a limited number of short poems, two to six stanzas only and preferably not over four.

We must request, however, that all poetry submitted conform strictly to the laws of poetry regarding rhythm and metre, as set forth in any standard text-book on rhetoric. Unless it does so conform, we cannot make use of it.

The man who cannot forgive any mortal thing
is a green hand in life.
—R. L. S.



The Astral Ray.

Astrological Predictions Regarding the Battle of Verdun

R. GORDON HALLETT

AMONG my astrological notes upon the war I find a few subjects that will certainly be of interest to the readers of this magazine, as having reference to the dismal times we have traversed of recent years.

Since 1914 I have lived in the war area and, later on in the immediate zone of the armies, where my knowledge of astrology has often been a source of comfort to me and to others, because the revelations of the stellar script were such as to produce an attitude of perfect trust in the favorable outcome of many a battle or momentary catastrophe. This mental state of confidence reflected calmness and courage upon my surroundings notwithstanding the seeming hopelessness of the darkest hours.

I believe in the stars and they have fully justified my faith. Whenever inaccuracies were found in my delineations, they were due to errors of judgment on my part, but in no way was the science of astrology, which surpasses any other in importance and value, to be blamed.

It is not to be supposed that the facts I am about to relate were jotted down some years ago out of vain curiosity. It is wrong, in my opinion, to trifle with astrology, which should always be approached with clean hands and be considered sacred by all students. If I undertook, therefore, to keep records of my astrological investigations, it was to give concrete form to my thoughts and impressions on any particular event where some assurance from me would tend to scatter pessimism in others and cause the star of hope to shine through the clouds of adversity. Whenever the signs offered no

encouragement, I adopted the golden rule of silence.

At the time of the German army's attack on Verdun, the people of France were anxious and depressed. There was some undefinable pang gnawing at the heart of every citizen, and the European nations knew that some great blow was being delivered.

This wave of fear, mingled with indecision, came over me as I was walking in London through a drizzling rain one Saturday evening, the 26th of February, 1916, and cast my eyes on the placards in the street. These posters announced in glaring letters the fall of one of the Verdun forts reported by the German communique. As everybody's thoughts were centered on the West in the expectation of some decisive move towards the recovery of lost territory and the final liberation of Belgium from German tyranny, I fully realized that the complete overwhelming of Verdun at that period would engender widespread doubts as to the ultimate issue of the struggle.

On the way to my lodgings that evening my thoughts were filled with the beauty of the starry heavens, and before retiring for the night I ruminated over a few problems in connection with astrology. I had been lying down for some time without sleeping, when suddenly I hit upon the plan of consulting the stars on the battle then raging in France; so I stepped out of bed, lit a match, and looked at the clock: it was 11 p. m. I decided to cast a horoscope the following day.

The cusps of the houses and positions of the

planets for the time of my inquiry are as follows:

Cusps of the Houses.

10th house, Leo 18; 11th House, Virgo 21; 12th house, Libra 16; Ascendant, Scorpio 5:26; 2nd house, Sagittarius 3; 3rd house, Capricorn 9.

Positions of the Planets.

Moon 14:27 Sagittarius; Mercury 10:20 Aquarius; Uranus 16:54 Aquarius; Sun 7:2 Pisces; Jupiter 3:17 Aries; Venus 15:58 Aries; Saturn 9:44 Cancer, retrograde; Neptune 0:22 Leo; Mars 13:55 Leo, retrograde.

I formulated my question in these words: "Will France hold out at Verdun?"

The horoscope erected from the foregoing particulars spoke most eloquently to my understanding, revealing in unmistakable language the dreadful story of the fight, showing the triumph of France and the utter failure of Germany to attain her objectives.

In my analysis of the horary figure, I considered the significators of France to be Scorpio, Mars and the Moon; the representatives of Germany were, consequently, Taurus with its ruler, Venus.

It will be remarked that fixed signs occupy the angles of the figure: an indication that the fortress was well protected and, in fact, well nigh impregnable. Of the significators, Mars (France) is high up in the sky in the fiery and fixed sign Leo, ruler of the sixth house and controller of Venus (Germany) posited therein. Moreover, most of the malefics are in elevation near the midheaven (and Uranus powerfully situated near the cusp of an angle), whereas all the benefics are under the earth. The significators are characteristically placed in the signs of fire and flame.

From these indications the student is able to perceive the nature of the spirit animating both armies in this grim encounter; he is witnessing a battle almost beyond the power of the mind to conceive, where both sides are resolved to conquer at any cost. On the one hand, the French intend to hold out in the face of the mightiest odds; on the other hand, the Germans are ready to attack fiercely and unrelentingly.

I now propose to give in extenso a copy of the passage in my astrological records appertaining to the horoscope under study, showing how accurately astrology can fathom the depths of cosmic mysteries:

"I judge the French will retire close to the fortress as Mars is retrograde. It appears that reinforcements are coming up very rapidly to meet the German armies, as the Moon is applying by trine aspect to Venus; the great quantities of ammunition being hurried up are causing immense losses among the Germans, as the Moon, in approaching Venus by trine aspect, is at the same time conveying the light of Mercury, ruler of the eighth house, by sextile aspect to Venus. The French casualties are very great as Mars and Mercury are applying by opposition, but the determination of the French forces in the face of death is miraculous. However, Mars finally dominates Venus and the Germans will have to retire from the parts of Verdun captured by them. Mars, ruler of Scorpio, is high up in the sky overruling the awful tragedy, and as he is a significator of the French and lord of the sixth house, the great German onslaught will break down under the pressure of the French armies.

"Mars in the ninth house appears to me as a crouching lion retiring from the adversary but facing him all the time. In following the movement of Mars in the ephemeris, I find that the backward course of this planet continues until the 20th of March (1916); then a pause follows until the 22nd and, finally, a slow forward movement begins. I conclude that the Lion (France) is going to retire by degrees until the 20th but henceforth master the situation."

Now follow a few comments and facts which I wrote on the 25th of March, 1916, thus more than a month after the commencement of the battle:

"In reviewing the calamitous period from February the 20th to March the 22nd, words fail to express the pain and sorrow I feel for all the poor fellows who took part in the tremendous battle around the bastion of Verdun. Would anybody have given human beings credit for being able to withstand such a withering blast of fire and lead for so long without faltering one single instant in the fray! The hail of projectiles dropped on Verdun is without precedent in the history of war."

But the silent Stars watched day and night over the scene of fighting with infinite sympathy and compassion; the tides of battle swayed backwards and forwards in accordance with Cosmic Laws.

I said the student is "witnessing a battle almost

beyond the power of the mind to conceive" and this statement has proved to be only too true: such massed slaughter; such a ceaseless hurricane of shell and rifle fire with all its horrors can only be faintly visualized by one who has not been present at this hell of frightfulness. I wonder how individuals of civilized nations consent to be driven into this inferno. Let this war be a lasting lesson to the whole world. After this huge conflict let the governments take a firm stand and never again allow the dogs of war to run riot. Surely all this marvelous heroism, dauntless courage, dogged tenacity, splendid self-sacrifice can be put to more noble use in construction, philanthropic works, and international improvements rather than in finding expression in mutual destruction, fiendish devices, and similar worthless aims.

The French official story of the operations from the 20th to the 27th of February has only just been published here (London). It supports what I wrote concerning the French whom I called "miraculous in the face of death," and also concerning "the fixed signs on the angles" of the Verdun horary map: Orders were given to hold out pending the arrival of reinforcements, and the French soldiers died on the spot rather than yield voluntarily one inch of ground. Germany paid dearly for the advance owing to the "fixity" of French resistance. The crushing German offensive which marked their advance against the Russians; their sweeping

movement into Serbia, was repeated at Verdun with even greater force and intensity.

Referring to the German attack, the *Daily Chronicle* (London) published on the 20th of March (1916) an article from their correspondent at the front, C. H. Perris, who wrote: "Verdun represents the utmost possible output of the Prussian military machine, in ideas, in men, and above all in material of war. Months were devoted to the preparation of the attack. Every resource of the Empire was called into play."

My prediction of the French retirement until the 20th of March came true. There was a slump in all operations at that date and the morning papers spoke of "Germany's breakdown at Verdun." On March the 22nd when France's main signifier was distinctly prominent, news came through to the effect that "France was sure of Verdun." With such a powerful weapon as "Mars" to support her, she could not fail to hammer at the German lines with success. The readers will remember that the French in the course of one single sweep later on recaptured all the ground which Germany had taken so many months to cover.

These horary figures awaken a sense of lofty veneration and profound respect for the GRAND ARCHITECT OF THE UNIVERSE. One is led to admire the unerring mathematical precision in the whole scheme of creation, wherein the fall of a sparrow does not pass unnoticed. Verily, mathematics is the logic of God.

ASTROLOGY BY CORRESPONDENCE

To us, Astrology is a phase of Religion. We teach it to others on condition that they will not prostitute it for gain, but will use it to help and heal suffering humanity.

Anyone who is not engaged in fortune telling or similar methods of commercializing spiritual knowledge may be admitted to instruction in either the Junior or Senior correspondence course.

There are no fixed fees for instruction. At the same time it cannot be given "free," for those who work to promulgate it must have the necessities of life. Type, paper, machinery and postage also cost money, and *unless you contribute your share, someone else must pay for you.* Address, Rosicrucian Fellowship, Ocean-side, Calif.

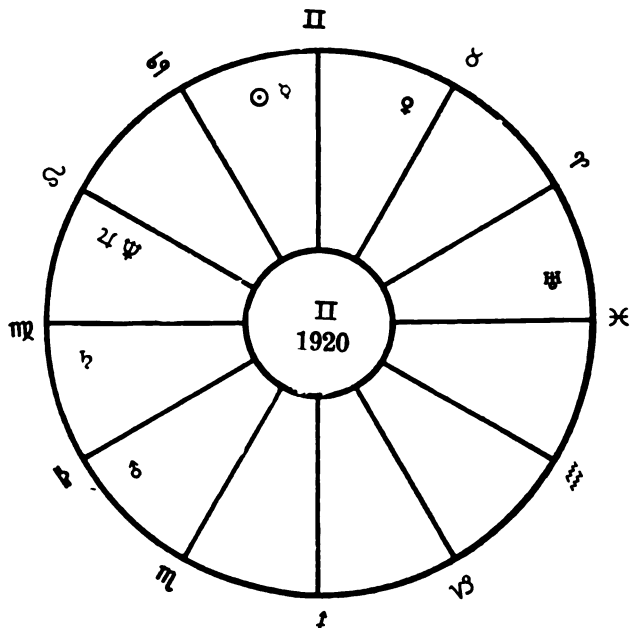
YOUR CHILD'S HOROSCOPE FREE!

We do not cast horoscopes for adults on any consideration; but *children are unsolved problems!* They have come to their parents for help and guidance, and it is of inestimable benefit to know their latent tendencies, that their good traits may be fostered and evil tendencies suppressed. Therefore we will give each month, in the Astral Ray department of this magazine, a short delineation of the character and tendencies of three or four children. However, we cannot guarantee a reading in every case, since the number of names received usually exceeds the number of readings to be given. *Parents who wish to take advantage of this opportunity must be YEARLY subscribers.*

The Children of Gemini, 1920

Born between May 21st and June 21st, inclusive

EDITOR'S NOTE.—It is the custom of astrologers when giving a reading requiring as data only the month in which the person is born, to confine their remarks to the characteristics given by the sign which the Sun is in at the time. Obviously, however, this is a most elementary reading and does not really convey any adequate idea of what a person is like, for if these characteristics were his only ones, there would only be twelve kinds of people in the world. We shall improve upon this method by giving monthly readings that will fit the children born in the given month of that particular year and take into consideration the characteristics conferred by the other planets according to the sign wherein they are during that month. This should give an accurate idea of the nature and possibilities of these children and will, we hope, be of some use to the many parents who are not fortunate enough to have their children's horoscopes cast and read individually. We keep these magazines in stock so that parents may get such a reading for children born in any month after June, 1917. The price of back numbers is 20c each.



THE children born this year while the Sun is passing through the mercurial and mental sign of Gemini, representing the twins, are by nature restless, versatile, and changeable, especially from May 24th to June 7th while Mercury is also passing through its own sign, Gemini. This will give these children a keen and active mind but will enhance their restlessness. They will be quick, active, and alert in all that they may undertake, will grasp a thing quickly, and will be very apt at learning to do the things which they enjoy, but they will quickly tire of them and want a change. With the Sun and Mercury both in this sign, ruling the 3rd house, reading and writing, they will be fond of mental work. A great danger, however, lies in that they will prefer light and frivolous literature. Their lack of concentration will lead them to spend their time in reading for pleasure and not for knowledge. We find more readers of dime novels, books of adventure, and frivolous love stories among the Gemini type than in any other sign of the zodiac. This class of reading will in time destroy the memory. They read to enjoy, then forget the story as soon as it is finished, and long for the next. They form a habit of reading superficially and the

memory as a result will suffer. Parents should encourage these children to read for knowledge, and to read less and very slowly and carefully. Help them to digest what they read and encourage them to tell what they have read; this will impress it more firmly on the mind.

This year the Gemini children will be very musical as Venus is in its own sign of Taurus, which will bring out the full strength of this planet of love and harmony. Neptune and Jupiter in Leo also indicate music and harmony. They will have talent, but Venus in a mundane square to Neptune and Jupiter will make it difficult for them to bring out this talent. They will be unable to express it, and will require much help and encouragement from their guardians. Mars in Libra in mundane sextile to Jupiter and Neptune and trine to Sun and Mercury, will give them a natural mechanical ability, and as Gemini children are clever with the hands, there will be a talent for mechanical work.

Saturn, the planet of obstruction, is in the sign of Virgo and in opposition to Uranus. This will give them trouble with the small intestines, as Saturn obstructs and dries up the fluids which

(Continued on page 70)

Your Child's Horoscope

If the readings given in this department were to be paid for they would be very expensive, for besides typewriting, etc., the calculation and reading of each horoscope requires much of the editor's time. *Please note that we do not promise anyone a reading to get him to subscribe.* We give these readings to help parents in training their children, to help young people find their place in the world, and to help students of the stellar science with practical lessons. If your child's horoscope appears, be thankful for your good fortune; if it does not, you have no cause for complaint.

We Do Not Cast Horoscopes.

Despite all we can say, many people write enclosing money for horoscopes, forcing us to spend valuable time writing letters of refusal and giving us the inconvenience of returning their money. Please do not thus trouble us; it will avail nothing.

Editor's Note.—We give below the cusps of the houses and the planets' positions so that anyone can set up the following horoscopes without mathematical calculation.

JAMES H. K.

Born June 3, 1918.

5:41 P. M.

Long. 76 W., Lat. 40 N.

Cusps of the Houses.

10th House, Virgo 5; 11th House, Libra 6; 12th House, Scorpio 2; Ascendant, Scorpio 22-55; 2nd House, Sagittarius 23; 3rd House, Capricorn 28, Aquarius intercepted.

Positions of the Planets.

Dragon's Head 22-55 Sagittarius; Uranus 27-43, retrograde, Aquarius; Moon 6-4 Aries; Venus 0-50 Taurus; Mercury 20-14 Taurus; Sun 12-30 Gemini; Jupiter 21-2 Gemini; Neptune 4-57 Leo; Saturn 10-10 Leo; Mars 21-46 Virgo.

James has the forceful and energetic sign of Scorpio on the Ascendant, with the ruler, the dynamic and fiery Mars, in the 10th House and in the mercurial sign of Virgo. Mars is making a square to Jupiter, which is in the mercurial sign of Gemini and which makes a trine aspect to Mercury, placed in the 6th House in the stubborn sign of Taurus. Here we find a combination of planets which will have a powerful effect on the mentality of this boy. He will be very bright, will grasp an idea very quickly, and will also act under impulse, never stopping to reason a matter out. He will also talk a great deal about what he intends to do, never keeping his plans to himself until he has them properly formulated. He will rush heedlessly into disputes and will want to force his ideas on others.

As Virgo is the 6th House sign, ruling labor and the working people, with this sign on the Midheaven and the ruler of the horoscope af-

flicted in the 10th House, James is apt to be attracted to labor agitators, to those who are injuring instead of helping the working people. He should be taught by the parents to speak kindly at all times, for Mars in this position can be very cruel in speech. Teach him to think before expressing himself. Endeavor to help him to speak slowly and kindly at all times. Much can be accomplished in softening and rounding out this side of his nature while he is young and before he reaches the years of impulse or of reasoning. When the desire body is developed at puberty, he will break away from the control of the parents, and a good foundation can be built before he reaches this age. Teach the boy to use this dynamic desire energy constructively.

We also find another side of the mentality, ruled by the Moon which is in the energetic martial sign of Aries in trine to the mystical planet Neptune—the higher octave of Mercury. Neptune is posited in the magnanimous sign of the heart (Leo) in the 9th House. Saturn, the thoughtful, the thrifty planet, is in conjunction with this mystical Neptune and will help to steady the mind; it will give depth and veneration for religion. Mentally there will be two distinct types displayed in this boy. He is apt in his younger days to express the martial temperament which will bring him many lessons, and he will suffer greatly through his impulse in speech. But after learning his lessons he will be able to respond to the Neptunian side.

We find Venus, the planet of love and harmony, in the 5th House, ruling pleasures, speculations, and hazardous games, in square to Neptune and sextile to Uranus. As Venus is in Taurus, its own home and the sign ruling the throat, this boy is apt to drift with companions who will lead him into a life of the senses, and he will be fond of wine, women and song. With

the Moon sextile to the Sun and trine to Saturn, the balancer, the planet of caution, if this boy can be led to express through Venus in Taurus—music—and to develop the harmonious side of his nature, playing the pipe organ in a church will bring to the front all his higher ideals shown by Neptune conjunction Saturn in Leo and trine to the Moon. Religion along advanced lines will attract him and will bring out the noblest side of his nature. With the Sun in Gemini, the sign of the hands, sextile to Saturn in Leo, James will be very clever with the fingers and hands.

JOHN M. A.

Born March 17, 1915.

6:35 P. M.

Long. 122 W., Lat. 38 N.

Cusps of the Houses:

10th House, Cancer 1; 11th House, Leo 4; 12th House, Virgo 4; Ascendant, Libra 0-53; 2nd House, Libra 27; 3rd House, Scorpio 27; Sagittarius intercepted.

Positions of the Planets:

Venus 13-9 Aquarius; Uranus 14-5 Aquarius; Dragon's Head 25-2 Aquarius; Mercury 28-52 Aquarius; Mars 6-44 Pisces; Jupiter 10-5 Pisces; Sun 26-26 Pisces; Moon 22-23 Aries; Saturn 25-45 Gemini; Neptune 27-47, retrograde, Cancer.

John has the ardent Venusian sign of Libra on the Ascendant, with the ruler, Venus, in conjunction with its higher octave, the inspirational planet Uranus, and this last named planet in its own sign, the humanitarian sign of Aquarius in the 5th House representing pleasures, children, etc. This indicates that he will have an ardent love for all humanity, will not confine his affections to one, but will be altruistic. His love is of the type described in the 12th Chapter of St. Matthew, verses 46 to 50, where Christ when told that his mother and brothers were without and wished to speak with him, answered: "Who is my mother and who are my brethren? . . . Whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother." So will this boy's heart go out to suffering humanity.

We find Mercury, the ruler of the 9th House, in Aquarius, in conjunction with the Dragon's Head, which is of a Jupiterian nature, sextile to

the Moon in the 7th House, and trine to Saturn in the mercurial sign of Gemini. This would indicate that the boy's mind will take readily to religious subjects. While young and before the mind is well developed he may wish to drift into frivolous pleasures, for Venus conjunction Uranus in the 5th House and the Moon in the 7th House square to Neptune in Cancer, ruling the stomach, are apt to cause desire for the pleasures of the table, music, dancing, etc., while young. But mentally his desires will reach upward, the cry of suffering humanity will awaken the altruistic and compassionate man within as he grows older. Mars, the planet of energy, in conjunction with the benevolent Jupiter in its own sign of Pisces and in the 6th House, labor, indicates that he will direct his energies toward bettering the condition of those employed, the laboring classes, and with the magnanimous Sun trine to the mystical planet Neptune, he will be instrumental in bringing about some radical changes to benefit humanity in general.

John will be very successful in the employ of the government or with large corporations, with Neptune in the 10th House—representing corporations—and in trine aspect to the Sun. He will always have the confidence and the good will of his employers. As a wireless telegraph operator or an electrical engineer he would be very successful.

As to health, there is a tendency to poor oxygenation of the blood in the lungs, for Gemini rules the lungs, and we find Saturn in this sign square to the Sun which is in the 6th House, health, and in the Jupiterian and watery sign of Pisces. This shows that lack of proper oxygenation would bring about inflammation of the capillaries of the lungs. Jupiter in conjunction with Mars in this same sign would also intensify the inflammation as the Jupiterian blood will be restricted. The stomach is apt to give John some trouble, as Neptune is in the sign Cancer, square to the Moon. There will be a tendency to take many liquids into the stomach. If the liquid is taken with solid food, the stomach must first eliminate the liquid before the food can be digested; naturally the stomach fluids will be washed away and the food cannot be digested. Teach this young man to drink between meals and to avoid all liquids while he is masticating the solid foods. This will save him much trouble in the future.

Studies

The Rosicrucian Cosmo Conception

The Rosicrucian Catechism

ALFRED ADAMS

(Pages 112-113 Cosmo-Conception)

Q. What other class of people feel this dreadful monotony?

A. Those who thought of the problem of life and came to the conclusion that "death ends it all"; who denied the existence of things outside of the material sense-world.

Q. What had they expected to encounter and what did they find?

A. They had expected annihilation of consciousness, but instead of that they found themselves with an augmented perception of everything about them.

Q. Why do such people often fancy the Desire World an hallucination?

A. Because they had been accustomed to deny these things. They may be heard frequently exclaiming in the deepest despair, "When will it end."

Q. Why are such people in a pitiable state?

A. Because they are generally beyond the reach of any help whatever and suffer much longer than any one else.

Q. What can you say about their life in the Heaven World?

A. They have scarcely any life in the Heaven World, where the building of bodies for future use is taught.

Q. What kind of bodies do such people build?

A. They put all their crystallizing thoughts into the body they build for future life, and thus one is built that has the hardening tendencies we see, for instance, in consumption.

Q. How can the evolution of such decrepit bodies proceed?

A. Sometimes the suffering incident to such bodies will turn the thoughts of the entities ensouling them to God.

Q. Why have the Elder Brothers been seriously concerned regarding the fate of the Western World during the last century?

A. Because in the materialistic mind lies the greatest danger of losing touch with the spirit and becoming an outcast.

Q. What has their special beneficent action averted?

A. A social cataclysm compared with which the French Revolution were child's play.

Q. What has the trained clairvoyant seen in this connection?

A. How narrowly humanity has escaped disasters of a nature so devastating that continents would have been swept into the sea. (Chapter XVIII gives a more extended exposition along this line.)

Q. Where does the skeptic hide when confronted with the facts and figures?

A. Behind the wall of "coincidence."

THE FIRST HEAVEN

(Pages 113 to 121 Cosmo-Conception)

Q. When the purgatorial existence is ended, where does the purified spirit go?

A. It rises into the first heaven.

Q. Where is the first heaven located?

A. In the three highest regions of the Desire World. Here the results of its sufferings are incorporated into the seed-atom of the desire body.

Q. What is thus imparted to the purified spirit?

- A. The quality of right feeling, which acts as an impulse to good and a deterrent from evil in the future.
- Q. What takes place in the first heaven?
- A. Here the panorama of the past again unrolls itself backward, but this time it is the good acts of life that are the basis of feeling.
- Q. When we come to scenes where we were helped by others, what do we feel?
- A. We again feel all the gratitude that we then felt toward our benefactor.
- Q. What important lesson do we learn from this part of the panorama?
- A. We see the importance of appreciating the favors shown us by others, because gratitude makes for soul growth.
- Q. Upon what does our happiness depend in heaven?
- A. Upon the joy we have given others and the valuation we placed upon what others did for us.
- Q. What should we bear in mind in regard to the power of giving?
- A. That it is not vested chiefly in the moneyed man.
- Q. What is the danger of indiscriminate giving?
- A. It may be an evil. It is well to give money for a specific purpose, but service is a thousand-fold better.
- Q. What does Whitman tell us about giving?
- A. "Behold! I do not give lectures or a little charity;
When I give, I give myself."
- Q. What can be given regardless of wealth?
- A. A kind look, expressions of confidence, and sympathetic and loving help.
- Q. What should we particularly endeavor to do?
- A. To help the needy one to help himself, whether physically, financially, morally, or mentally, and not cause him to become dependent upon us or others.
- Q. What is shown us in Lowell's poem, "The Vision of Sir Launfal"?
- A. The ethics of giving is most beautifully shown, with the effect on the giver as a spiritual lesson.
- Q. What is the first heaven?
- A. A place of joy without a single drop of bitterness.

- Q. What is said of the spirit in the first heaven?
- A. The spirit is beyond the influence of the material, earthly conditions, and assimilates all the good contained in the past life as it lives it over again. Here all ennobling pursuits to which the man aspired are realized in the fullest measure.
- Q. What further can be said of the first heaven?
- A. It is a place of rest, and the harder the life has been the more keenly will the rest be enjoyed. Sickness, sorrow, and pain are unknown quantities.
- Q. By what other name is this place known?
- A. The Summerland of the Spiritualists.
- Q. What has been built there?
- A. There the thoughts of devout Christians have built the New Jerusalem. Beautiful houses, flowers, etc., are the portion of those who aspired to them; they build them themselves by thought from the subtle desire stuff.

(To be continued)

THE CHILDREN OF GEMINI

(Continued from page 66)

are necessary to assist in assimilation, and the vitality will be low as a result. Also Sun and Mercury in the nervous mercurial sign of Gemini in square to the above two planets will make these children very nervous, and the parents should guard them from undue excitement and nervous strain.

1921 EPHEMERIS

We now have this calculated and checked. It will go to press as soon as the Cosmo is off and will be ready about July 15th.

Price 25c.

COSMO—SEVENTH EDITION

This is now on the press and will be finished about July 1st. The extraordinary demand for this book has exhausted our stock. We would ask those who have ordered it to please be patient, as we are rushing the next edition through as fast as possible. The price of the Cosmo is now \$2.00.

"Love and lowliness—our sword."

Children's Department

The Princess Sibyl

ELSIE LUND

ONCE upon a time there was a lonesome little fairy princess who longed for someone to play with her. She lived in the Kingdom of Make-Believe and she was all alone with her father, King Love, and her mother, Queen Beauty. Of course, there were lots and lots of people in the castle where she lived, and she had a great many ladies-in-waiting to serve her. But just the same she was alone, because she was the only child in the kingdom. All the rest were grown-up people, and children cannot play *very* well with grown-up people, can they? Of course, if they are just big children, that's different.

Well, she became more and more unhappy over being lonesome, and finally she went to her father, King Love, and cried to him, "Oh, your Majesty, my father, I don't want to be a fairy princess any more! I'm so lonesome and unhappy here in this big, big castle without somebody to play with!"

So Queen Beauty, who was seated by the side of the King, on the golden throne, took the little princess in her arms and tried to soothe her. King Love thought a while.

"You know, Sibyl dear, it is a rule here that no one can stay who is not satisfied and happy, and I cannot change the law even for my own princess-child. So try to be contented or else I shall have to banish you to the Earth-world, to live as one of the earth children." He spoke sadly, for it made him unhappy to think that his only little princess was discontented in his beautiful kingdom. He knew it was best for the time being for her to stay there, where she was sheltered from everything harmful. But still, she would gain much experience if she went away from home.

The princess begged eagerly, "Oh, send me, send me. I beseech you! Let me be a little Earth-girl, and have brothers and sisters and play with the other Earth-children. Do, *please*, your Majesty."

"My loved one," sadly answered the King, "you do not know that you will have many heartaches and troubles if you go to live on the 'Sorrowful Star' (Sometimes in Make-believe Land people call the Earth that.)

"But can't Love and Beauty go with me?" asked Sibyl. "Surely you two would make up for all unhappiness."

"No, dear heart, we must stay here to govern this kingdom," said Love.

"But we *can* send a spark from our fairy wands to lighten up the dark places of her heart, if she really wants to go," exclaimed Queen Beauty to the king.

So they sent Princess Sibyl forth on her search for happiness. Everyone told her she would forget all about her fairy friends when she became an Earth-child. That troubled her because she loved all of them. She did not want to forget all about her home and her friends. So she went to her mother, the Queen, who said to her: "Listen for us in the song of the little brooks running along by the trees. Look for us in the flower faces in the woods. Look for us, *feel* us in the soft green moss blankets."

So Sibyl became a little Earth child, like the rest of us.

• • • • •

After a few years had passed and she was old enough to run around and play and wonder about things, suddenly one day while picking daisies she found a little teeny-weeny creature, all sunshine and dew and loveliness, dancing on the yellow center of the biggest daisy Sibyl had ever seen. Dancing and singing and waving a fairy wand around from sheer happiness, the tiny fairy sang to her in an exuberance of joy:

"God loves me, and I love you.

Oh please tell me you love me, too."

Then the fairy jumped off the daisy and crept into Sibyl's ear and whispered:

"Don't forget us, dear big girl,

Don't forget us, ever, ever;

Love and Beauty, fairies too,
We will leave *you* never, never."

Then the spark from the magic wand that King Love and Queen Beauty had placed in Sibyl's heart flamed up for a moment, so that the earth princess felt its presence there always after that, and it warmed and cheered her when she became lonely; for she *was* lonely sometimes, because on the beautiful earth, little children get lonesome sometimes. Sibyl felt sad once in a while because the children she played with didn't believe in fairies; she knew they are so very real that it troubled her to think of all the joy and happiness the others were missing.

Well, every day Sibyl found a message from King Love and Queen Beauty; yes, every single day. One day she saw a little white cloud being slowly chased by a couple of pink ones in the blue sky; and she laughed softly to herself when she saw the clouds playing.—"Thank you, Queen Beauty, for showing me something beautiful today."

Another day she was walking along, just a little bit restless and discontented,—it was a gloomy, sticky day when everybody seemed to be too busy to play with her—when she happened to look up at a girl who was passing by. She was about eighteen years old, and had a twinkle of happiness in her eyes. Maybe somebody had told her something nice. She smiled so sweetly at Sibyl that it made a queer tingly feeling go all over her. No one could feel blue when smiled at with *such* a smile, full of love and happiness and understanding.

So Sibyl smiled back as bravely as she could. She wondered if the big girl knew that she had been sent by the King to give Sibyl a message of love.

Love and Beauty come to us in many ways every day, if we only open our eyes and hearts and let them tell us what they wish to,—that there is a God who loves us wonderfully, and that He gave us this beautiful world to be happy in, in growing good.

As Sibyl grew older, she looked more and more for chances to make other people realize that there is no one too ragged or dirty or ugly for us to help, for you can never tell by the outside of a person how bright his soul may be. Christ said that whatever we do to help *anybody* is the same as helping Him. Isn't it wonderful that we are allowed to serve Him who did so much for us? The best way to show our love for Him is to keep on helping everybody and everything.

Sibyl kept on growing till she was grown up. Everybody she met blessed her for her sweetness and helpfulness. She learned to be wise and good. When it came time for her to leave the earth, she went back to the Land of Make-Believe. What rejoicing and joy there was when the Princess Sibyl returned!

She helped King Love and Queen Beauty to govern their kingdom wisely and well. Sibyl never more left home, for she had learned that real happiness comes from serving other people. So King Love, Queen Beauty, Sibyl, and all the fairies lived together happily ever after.

The Story of Gypsie

ANITA RAU

GYPSIE'S DREAM

(Continued from May)

RAINY days were rather hard on the two for then they were obliged to stay indoors, sitting in a corner of the room, Gypsie inventing all kinds of schemes to amuse the little one and to keep him from crying. Sometimes the old woman would lock them in the room while she was away buying her provisions or gossiping with her friends. The children did not mind being left alone, only they longed for the sun to come back so they could be out in their fairy land again.

Johnny had just tumbled from the chair, where he had mounted to play engineer to the train, that was to take them to Fairyland, and Gypsie scrambled out of the upturned chair, which on this occasion served as passenger car, gathered the crying child on her lap, and hushed him with all sorts of stories.

"Don't cry, Baby dear, you'll scare away our guardian angel and then we'll be in a fix, and he will think sister has been naughty, but I really couldn't help your falling down; you ought to have held tight to the chair." Still sobbing, the little fellow struggled to keep back

the tears as he vaguely understood that sister was worried. "If you are a good boy," this little comforter began again, "I'll tell you a dream I had before the angels took Mamma to heaven."

So, closely holding him and wiping away his tears with his pinafore, she began: "You see, you and I were asleep when something woke me up, and I saw a white man standing at the foot of our bed. He held both hands stretched out over us, and I was so afraid that I pulled the covers over my head so he could not see us. The next night I saw him again the very same way, but when I told old Mary about it, she scolded and sent us away. The third night I was again awakened. It seemed as if somebody had touched my cheek, and as I opened my eyes the same white man stood beside the bed. He held one finger to his lips as if he wanted to tell me to keep still, and with the other hand

he pointed up to heaven. He had a lovely face and I was not afraid, but I went to sleep again and in the morning father woke us up to kiss Mamma before the angels should take her away."

"Then we had to stay at the house of Lizzie; you know her mother used to give us milk and bread? So I told her the dream and she said I must not be afraid; she said it was our guardian angel. God had sent him to take care of us because He had taken our mother away, and that he had only come to tell us so; if we were good, the angel would take care of us and no one could harm us, but if we were naughty he would go away."

Seeing Baby so still, she looked in his face and saw that he had gone to sleep. So, not to awaken him, she sat quite still. But the time was long, and when old Mary returned she was quite surprised to find that they had both gone to dreamland.

(To be continued)

Nursery Chats

NORMAN McLEOD

DADDY TELLS A STORY

PART XIV.

GOLDEN LOCKS was bursting with joy, almost, to find Dimples and tell him what she had seen and also to tell him how sorry she really felt for having made fun of his story. But Dimples had gone to town with the gardener and did not get back till supper time, so she waited as patiently as she could without even telling her mother until they were all seated at the table. And it made them all happy to know that each one was glad because the others were glad to know the truth. Each one was so happy that supper just tasted like honey.

After supper the children played awhile and then were getting ready to go to bed, when their mother told them she had many dreams of late—of how just after going to sleep she would step out of her tired old body and feel so free, and of how each night she would visit other children and tell them little story lessons and teach them how to play and work. Sometimes, in fact quite often, she would visit people who were suffering and crying for help, and she could often make them quite comfortable and restore them to health. Tonight she told the children she wanted

them to come with her in their dreams and see the rest of the petals on that second rose on the wonderful bush.

"How can we do that?" asked Dimples.

"When you lie down in your comfy little beds, just pretend you have a moving picture camera, and then when you have the camera all ready to take some pictures, think real hard of the last thing you did before going to bed and take a picture of it; if you like the picture take another and another; if you do not like it, let in the light and the light will wash it off clean so that you will not have to look at it again. Then take a picture of the thing you did just before that, and before that, until you get back to where you started just after getting out of bed in the morning. Remember, take lots and lots of pictures of all the things you did or thought which you know were good and you like to do. And then after you have taken all these pictures, just think how nice it would be to help others to get well and be happy and love one another, and you will just seem to rise right out of these tired little bodies of yours. Now remember what I have told you and we may all go together to see the wonderful roses."

Nutrition and Health

Natural Methods of Obtaining Health

W. H. SCHOCK, B.S., M.D.

ABOUT three years since there appeared in the *American Magazine* an article on public health, which so well expressed the health situation that we will quote from it. The author was Dr. Richard C. Cabot, at one time professor at Harvard Medical College, and Chief of the Medical Staff of the Massachusetts General Hospital. He is the author too of medical books which have added to his reputation. The article begins in this way: "I am often asked: 'Why don't you doctors keep us well? You ought to be paid to prevent illness on the Chinese plan.' I answer, there are two reasons: 1st, because we doctors don't know enough; and 2nd, because you wouldn't for a single day make the sacrifices necessary to keep you well."

So at that time, according to Dr. Cabot, the health situation amounted to this: the doctors didn't know, and the people didn't care. And although we have learned much in three years, the statement is largely true yet. I know that 40 years ago in a medical course, we did not get enough of the practical health laws to intelligently take care of our own health. A medical education prepared us to try to help those who were paying the penalty for health laws broken. The more health laws broken, the better business would be. To ask a physician to keep you well when you were not ill was to take an unfair advantage of the profession.

But the war has worked a considerable change in the doctors and in the people. There is today more interest taken in the subject of general health than ever before. When nearly one-third of our young men, from 14 to 46 per cent in the different states, were rejected as unfit to protect their country, it tended to awaken people. And when we saw the result of but a couple of months of a balanced ration and proper exercise, people began a little to appreciate the value of right living.

When we note the marvelous advances in many directions by research, discovery, and invention, it would seem that we ought to find, in matters of health which is of the greatest importance every part of every day, something of a like advance; it would seem that we ought to hear from every watch tower of health the cheering cry of "All is well."

What are the facts? Some time since a prominent citizen investigated some of the facts, and it may be instructive to notice them. In 1915 it was announced in the papers that ex-President Taft had suddenly begun a course of vigorous bodily exercise. The news interested people because Mr. Taft's habits were typical of so many hard working, head working Americans; he stood to the people as the type of human being who could retain health and the capacity for quantities of work of the highest type, and pay little or no attention to health laws.

But when his limit was reached and he had found out what was wrong in his life, he set to work with good sense and energy to correct it. He succeeded in restoring his health, but not because he had more means or more leisure than most of us. He did not go to expensive sanitariums, physical culture institutes, or foreign baths. He did simply what is within the reach of every one of us, rich or poor, great or humble; he exercised and learned how to eat.

If Mr. Taft had merely saved himself, that alone would have been of great value to his country and the world, for he has since done, no doubt, the most valuable work of his life. But he did more than that; his personal experience led him into a public movement for better health for the people, and he became chairman of the board of directors of the Life Extension Institute. He learned what science had to tell him.

He found that while sanitation and public health work had lessened the old fatal scourges

of communicable diseases, and in that respect had much lengthened the span of human life, the individual American was cutting that safeguarded life almost in two, not by catching diseases as of old, but simply by wrong living.

He found that while he and Goethals and De Gorgas were cleaning up a world's pest hole, the Isthmus of Panama, America at home was calmly killing itself, quite unnecessarily, at a rate estimated at 1500 a day.

He found that while Americans in the tropics were wiping out yellow fever, the death rate at home from heart and arterial troubles, kidney and digestive maladies, and nervous disorders were increasing annually.

He learned that not far from one-third of the 28,000,000 men of America of ages from 18 to 60 have evidences of approaching organic disease, or already have it in one or more forms.

He learned that 4 out of 10 deaths from all causes are preventable.

In Massachusetts and New Jersey, where the most reliable statistics are available, the increase of the death rate from diseases of the heart, blood vessels, kidneys, and nervous and digestive systems, has been nearly 100 per cent in 30 years. Compare this with the record of child welfare work in the United States. Thirty years ago the infant death rate was 286 in 1000. The most recent rate, given in "The Survey," is 92 in 1000, less than one-third that of 30 years ago.

In 10 years, according to the census records of a group of over 5,000,000 working people, the death rate from these diseases increased as follows:

Apoplexy and nervous diseases.	19 per cent.
Heart	29 per cent.
Liver and digestion	34 per cent.
Kidney and urinary system....	43 per cent.

And these diseases are all unnecessary, preventable. For years the highest death rate has been that of tuberculosis with pneumonia not far below. Recently cancer has been steadily overtaking them, and if its increase continues, in but a few years it will head the list; and the highest authorities give as the cause of cancer, wrong living, largely wrong diet.

No part of our country is immune from this rising death rate. Everywhere communities are losing, often their most valuable citizens; often too they go before they had lived out half their

days. No class is exempt, neither the rich nor the poor, the learned nor the ignorant.

Why this preventable, rising death rate? Will it not be of some interest and value to take up the various health subjects or laws and try to locate approximately where we are losing health ground?

And first, what shall be our starting point, our basis? Let us make as our guide this statement: Learn Nature's ways and walk therein. Try to learn what nature intended and then be diligent in doing.

The main subjects that have to do with health are:

Shelter, Ventilation, Sunlight, Clothing, Bathing, Mental Condition, Posture, Breathing, Exercise, Diet.

Let us take up each one, more or less briefly, as regards rising death rate:

1. *Shelter.* Our houses are certainly not less healthful than formerly; the loss cannot be here.

2. *Ventilation.* This cannot be less scientific than formerly, nor be a factor in the loss of health ground.

3. *Sunlight.* The increase in city population and in number of factory workers may make here a very small per cent in the account.

4. *Clothing.* Probably what we gain by common sense, we lose by fashion.

5. *Bathing.* The increased facilities would no doubt here register a gain.

6. *Mental Condition.* Modern methods of living do not conduce to mental poise surely and a small per cent here must be added to the count.

7. *Posture.* This has been thought of sufficient importance to cause the organization of a National Posture Association. Of what practical importance it may be is shown by the following description given in the literature of the Life Extension Institute:

In 1898 in one of the great universities, a young man of thirty-one had just earned promotion to the chair of political economy, and a brilliant future lay before him. Then suddenly he broke down. He was ordered to Colorado and was one of the first to use out-door sleeping tents. After seven months he was pronounced cured, but soon found he had not regained his strength. Then he tried California and after two years had not even the satisfaction of knowing what was wrong. Deciding that it was better to burn out than rust out, he returned to his

work but did not expect to last long. Deciding that his diet was at fault, he investigated and experimented in the light of all the food knowledge he could secure.

At the end of three miserable years he was scarcely better. In desperation he resolved to consult a doctor whom he had often called a fakir, but who had a remarkable record of repairing broken-down human machines. He told this man what he had been doing. The doctor did not think his trouble was mainly one of diet.

"In heaven's name, what is it then?"

"Why there is a wrinkle in your vest."

"What has that to do with it?"

"There is a wrinkle under the vest."

And he went on to explain that the splanchnic circulation—the great vein and its system that carries blood between the stomach and liver—is capable of holding practically all the blood in the body. When a man holds himself erect there is a steady pressure of the flat abdominal muscles on these blood vessels which prevents them from filling up too much; but the posture that produces a wrinkle in the vest may result in a tremendous settling of blood in this whole region.

"All your symptoms can be explained by the fact that most of the blood in your body was down there. You can't wonder your brain refused to work when it was getting hardly any blood supply. You should wear a belt which I will give you, and there are some exercises which will straighten matters out till you learn how to stand and sit once more."

"See here, Doctor, suppose I do all you tell me, how long ought it to be before I see signs of improvement?"

"Oh, you ought to feel a lot better in ten days, and in six or eight weeks you should be able to do twice as much work as you've been doing."

The professor expected to show up the humbug, but followed instructions fully. He found little relief from the belt, but much from the exercises, especially from a bed-room rowing machine. In a single week he felt literally as if he had been reborn. In a month he looked back and found he was doing double the work through which he had been formerly painfully dragging, and doing it easily. He declares that since then his capacity for work has steadily increased. He has written a book a year besides dozens of articles and monographs. He is an active member

of a score of learned societies and the moving spirit in a number of public health efforts. Indeed it is said that most of the important health work in America centers in his library. He is handling the large and complicated network of interests without any undue wear of the bodily or mental mechanism; all because he made one neglected adjustment, exercised, and stood up straight. That man was Prof. Irving Fisher of Yale, to whom the world today owes so much for his help in teaching the great lesson of right living. I have given this at such great length because there is a very important lesson in it to which we will refer again.

As a remedy for improper posture, MacFadden, of the *Physical Culture Magazine*, values very highly a simple exercise which he calls "vitolizing." It consists merely in drawing the chin directly backward, which compels one to stand up straight, brings the chest forward, and encourages proper breathing. This has the advantage that it can be used almost any time. The constantly increasing number of those engaged in sedentary employment and the general tendency to slump, make posture a factor to a small per cent in the rising death rate.

8. *Breathing.* An expert who has made this a study for years and has measured the lung capacity of thousands of people, makes the statement that only one man in 100 and one woman in 500 breathe properly. This is no doubt too sweeping, but one has only to watch his own breathing closely when sitting quietly, to be convinced that shallow breathing is almost universal.

Let us briefly notice the mechanism of breathing. The bronchial tube divides and each part continually sub-divides until they end in many thousands of air cells. The venous blood from all parts of the body is sent from the right side of the heart, through the pulmonary artery, which also continually subdivides, until the air cells are each surrounded by a network of capillaries, where carbonic acid gas is thrown out and oxygen is absorbed. Thus the arrangement is such that the air goes to all the air cells in deep breathing, and the blood stream in all the capillaries is purified by the exchange of oxygen and carbonic acid gas. But in shallow breathing there is enough air for only a part of the air cells, and the balance is second hand. Is it

(Continued on page 80)

Menu from Mt. Ecclesia

—BREAKFAST—

Dried Figs Egg on Toast
Shredded Wheat Biscuit
Cereal Coffee

—DINNER—

Cream of Onion Soup
Nut Loaf Stewed Spinach
Date Bread Milk

—SUPPER—

Raisin Sandwiches
Carrot and Pecan Salad
Milk

Recipes

Cream of Onion Soup

Melt one-fourth cup of butter, add a pint of sliced onions, and cook slowly for fifteen minutes, closely covered to prevent browning. Add three cups of water, salt and paprika, and a bit of parsley. Let this simmer for three-fourths of an hour, then rub through a sieve. Have in readiness three cups of milk in which a bay leaf and bit of mace have been slowly heated; thicken with a scant tablespoon of cornstarch. When thoroughly cooked strain the last mixture into the puree, stir well and serve with grated cheese, a tablespoon for each service.

Nut Loaf

Chop together one and one-half cups nuts, one stalk of celery, two tablespoons parsley, one small onion. Add one cup cooked rice, two cups bread-crumbs, one tablespoon olive oil or butter, one tablespoon flour. Add one and one-half cups hot milk, and two eggs (yolks and whites beaten separately), salt to taste. Bake three-quarters of an hour. Serve hot with tomato sauce.

Stewed Spinach

Wash carefully one pound of spinach. Put to cook with no water except what clings to leaves after washing. Let it steam slowly in its own juices. Before it is done add a tablespoonful of cooking oil, or a piece of butter if preferred; salt, and cut fine with a sharp knife. Serve on a platter with lemon points and rings of hard-boiled egg.

Egg on Toast

Toast bread; then dip an instant in hot water and lay on a buttered dish. Allow an egg for each slice of bread; break into a bowl and blend with two tablespoonfuls of cream for each egg used; season with salt; then pour over toast; set in a hot oven and cook until egg is set.

Raisin Sandwiches

Chop fine a cup of seeded raisins and a cup of nuts, and mix them with the white of an egg well beaten and seasoned with salt. Spread this between thin slices of buttered bread. Do not prepare until you are ready to use them.

Date Bread

One cup milk, half cake compressed yeast, quarter cup of milk, half teaspoon salt, quarter cup molasses, cup of dates, two cups whole wheat flour, white flour to knead. The milk is scalded and cooled to a lukewarm temperature; mix the yeast (use a whole cake, if the bread is mixed in the morning; less than the half-cake may be used at night, especially in warm weather) with the small measure of milk; add to the rest of the milk with the salt, molasses and dates, chopped rather coarse, then stir in the flour. At first put in two cups of the white flour, then add as much more as is required. When double in bulk shape into a loaf, and when light bake one hour.

Carrot and Pecan Salad

Take equal portions of chopped carrots and pecan meats, pass through a food-chopper, using coarse knife. Mix with mayonnaise and serve on lettuce leaves, reserving some of the mayonnaise and a few whole nuts for the top.

EPHEMERIDES BOUND

We are now ready to receive orders for "Simplified Scientific Ephemeris" bound in cloth and sewed on tape to make the binding extra durable. The set consists of 60 pamphlets covering the period from 1860 to 1919. At the regular price of 25c a year, the set would cost \$15 unbound. We sell them bound in three volumes of 20 years each, \$17 for the three, post free.

Single volumes of 20 years may be had for \$5.75, post free.

The Rosy Cross Healing Circle

Brooklyn, N. Y., Feb. 11, 1920.

Rosicrucian Fellowship.

Dear Friends: It will no doubt interest you to learn of another instance of Fellowship healing.

The special feature of my case was that the physician in charge at first declined to adopt the suggestions of your healing department, believing that the high percentage of cures following the usual professional methods in similar cases was a sufficient assurance of success in my case. But when several years' treatment along established medical lines resulted in uniform failure, the doctor, being a liberal minded man, ultimately consented to try the simple recommendations of the Fellowship Healing Department. The outcome of this was that the malady responded at once, and there has been no return of the ailment to date.

As this was a case where surgical as well as medical aid was required, it is only fair to say that the physician referred to conscientiously supplied the treatment needed following step by step the march of the malady. But all his care and attention were unavailing until he employed the method suggested by the Fellowship, which was the essential factor in arresting the progress of the disease.

Aside from its merits as an instance of Fellowship aid in healing it is of value as an example of the results possible when the physician is sufficiently open minded to try the recommendations given. Inferentially it gives promise of future high attainment in healing, when an adequate number of similarly pronounced cures pave the way for an affiliated membership of physicians co-operating with Rosicrucian influences.

This is the second notable instance for which I am indebted to the Fellowship for aid when the usual resources failed, and for which mere verbal thanks are altogether insufficient.

Very gratefully, W. T. C.

Nr. Bristol, England, April 8, 1920.

Dear Friend:—

It is with pleasure I send my report for this

week. I am pleased to state the skin is becoming clear and I hope to report in the very near future a complete cure; also I am stronger internally than I have been for many years.

I cannot express my thankfulness in word, how blessed I am. But when I speak about this Invisible Healing to suffering ones they shrink from me as if it were evil. I take it they are not yet to be cured, but it is a pity when so many are suffering. Well, I am a living example of what can be done.

My husband wishes to be helped in overcoming his weaknesses. Will you forward one of the application forms and oblige,

Yours in Fellowship,

(Mrs.) E. J. W.

HEALING DATES

June	3—10—17—23—30
July	8—14—20—28
August	4—10—17—24—31

Healing meetings are held in the Pro-Ecclesia at Headquarters on the nights when the Moon enters Cardinal Signs in the Zodiac. The hour of service is about 6:30 p. m. The virtue of the Cardinal Signs is dynamic energy which they infuse into every enterprise started under their influence, and therefore the healing thoughts of the helpers all over the world are endowed with added power when launched upon their errands of mercy under this cardinal influence.

If you would like to join in this work, sit down quietly when the clock in your place of residence points to the given hour: 6:30 p. m., meditate on Health, and pray to the Great Physician, our Father in Heaven, for the restoration to health of all who suffer, particularly for those who have applied to Headquarters for relief.

At the same time visualize the Pro-Ecclesia where the thoughts of all aspirants are finally gathered by the Elder Brothers and used for the stated purpose.

We print herewith some letters from people who have been helped, also a list of dates on which Healing Meetings are held.

Echoes from Mt. Ecclesia.

A Day of Harmony

By A. R.

IT WAS Monday morning at Mt. Ecclesia. The sun shone from a cloudless sky. During the past week Nature had wept—shed tears of joy over the San Luis Rey valley; all plant life had responded and put on a beautiful garment of green; the whole valley as it glistened under the rays of the morning sun presented a picture no artist could paint. The flow of tears had replenished the river,—it flowed slowly, gently, peacefully, windingly, through the heart of the great valley. The dear old Mission, as if recalling like scenes from the past, looked quietly on. There was a quietness, a peacefulness that spread its wings over the valley, the Mission, and Mount Ecclesia at this particular time that attracted attention, and made this spring morning something different from other mornings.

Our younger brothers seemed to catch the spirit of the hour. The birds sang more sweetly, the lowing of the cows seemed softer, our little workers from Venus were working to capacity. Trip after trip did the little fellows make in their effort to keep up with the flow of honey that the flowers were giving out; the humming birds darted hurriedly around, humming all the while as if to say: Leave some for us. The Golden State poppies were just awake from their night of slumber. The yellow Egyptian daisies that form the star at the foot of the cross in front of the library were unfolding one by one, gradually covering the whole star, just as the golden wedding garment is gradually woven by kind deeds and unselfish thoughts.

And the workers,—how in earnest they were, how willing to give out what they had received! On the veranda of a cottage, bathed in the morning sunlight, sat two girls. One had received two lessons in Junior Astrology class and was giving this knowledge to the other—surely obeying the commandment, "Give and ye shall receive." Knocking at the door of knowledge, re-

ceiving and giving out to others what we have learned, is surely following the teachings of the Christ and will place brilliant stars in our crown.

In like position at the next cottage sat another earnest worker with double duties. The mail had piled up over Sunday, calls had come from far and near for help. Many in sorrow and sadness had written, asking for advice and spiritual assistance. This worker was busy with the keys furnished by these letters. Very earnestly she applied herself to the task, her whole soul going out to those suffering ones, earnestly praying that the cause of their sorrow might be discovered and remedied. Then as if to gain inspiration for further concentration she arose, seized her basket and sunbonnet, and applied her efforts to another duty, namely, walking and talking with the flowers, organizing them into groups that they might serve in many places, on the tables in the dining hall, on the desks in the offices, in the chambers and sick room,—all had a work to do, and glad were they to have their elder sister arrange them in harmonious groups that they might blend their colors and fragrance so as to be at their best in the service of humanity.

The workers who took care of the rooms filled the morning hours with song as they sang their favorite hymns. The duties considered as drudgery by some are noble to them and fill their lives with gladness.

Virgo, the constructive, healing Virgo, the head of our Healing Department, approached slowly from the West, head bowed in deep meditation as if beseeching help from the Throne of Grace that courage and cheer might be given in response to the many calls for healing that were awaiting her at the healing office.

Silently the other workers wended their way to the office, the print shop. Mayhap some had brought back memories of the past night's work

ir the Invisible World—memories of sorrow and sadness. These memories, coupled with the knowledge that they were engaged in a work that is carrying light and healing to the world, made them determined this day to invest their talent to its limit.

The outside workers also were busy. The tree planters on the ground where the sanitarium will be erected were silently and earnestly at work, in haste lest time should be lost, realizing that in the near future diseased bodies and sorrowing hearts would receive healing there.

Why was the writer's attention attracted at this time? What was the cause of this harmony, this sincerity, on the part of all concerned? We consult the stars in the heavens for our answer. We find Taurus, the sign of harmony, strong on the eastern horizon, the Sun in Pisces, the spiritual sign, Venus the planet of love in Aquarius, 27 degrees, about to pass home into Pisces. Here we have the love rays of Venus blending with the altruistic rays of Aquarius and the spiritual rays of Pisces, intensified, spiritualized, and brightened by the Sun in Pisces, all focusing through the harmonious sign Taurus. It seemed that the great and exalted beings who govern the various signs and planets were directing their rays of life and vitality, of love, harmony, altruism, and spirituality like a great searchlight over the San Luis Rey valley and Mt. Ecclesia. Under this influence is it any wonder that there were harmony and peace in the air that morning as the machinery at Headquarters swung into action for another week of service!

NATURAL METHODS OF OBTAINING HEALTH

(Continued from page 76)

strange that we should feel like second hand people? This is but part of the harmful effects of shallow breathing. You have all heard of the danger from the poisonous gas formed when running an engine in a closed garage, one or two per cent of this gas proving fatal. The same poison is formed when there is not sufficient oxygen in the lungs. And this poison is the cause of many of our ills.

When we note the breathing mechanism, the blood current sent equally to all the air cells to be purified, and that the avenue from these cells is open to the air piled miles high all about us, how can we escape the conclusion that nature

intended that we should breathe deeply? But how about the fact, that shallow breathing is almost universal. Nature's uniform adaptation of means to ends is surprising. How can we explain this plain exception?

What has happened to myself in the last two years explains the matter to me very fully; whether it will be a satisfactory explanation to others I do not know and am somewhat curious to learn.

Nearly two years ago I corralled a small-bunch of horses at Coyote. I tied my riding horse, Major, inside the corral. When I picked myself up, after what happened, I thought it was a very foolish move but have changed my mind since. I was petting one of the bunch at the middle of the corral when another horse passed behind Major. He backed suddenly, kicked, the other horse jumped out of the way, and Major landed as nicely as possible on my hip pocket with a lifting blow that sent me head first. I seemed to land with my full weight on my left cheek bone on the very hard ground. It put a face on me. This injury was the cause of an acute attack in February, 1919. Complicating the attack was a lack of digestive tone. A work on Swedish Movements claimed marked results in such conditions. I began to take the exercises daily, their effect being to massage the digestive organs and tense the muscles of the abdominal walls. In ten days there was a marked toning of digestion and I could plainly sense the tensed condition of the muscles; they were holding me together, and not lax, as before beginning the exercises. Something called my attention to my breathing, and on noticing closely I found at inspiration that the expansion of the chest and the contraction of the diaphragm were approximately full, possibly caused by the resistance to expansion of the tensed abdominal muscles, and I sensed plainly too that on expiration these tensed muscles contracted and took part in the second half of the breathing, helping to expel the air from the lungs. I was surprised to find that deep, slow reactive breathing was going on and that it was entirely involuntary. And this same full, deep, slow reactive breathing has continued every breath for over a year. I have watched closely hundreds of times when sitting or lying quietly and have not once caught myself taking the shallow stingy breaths that were so common before.

(To be continued)

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Rosicrucian Fellowship

International Headquarters

OCEANSIDE,

CALIFORNIA

Partial List of Contents

PART I.

The Visible and Invisible Worlds, with two diagrams.

The Four Kingdoms, with two diagrams showing their vehicles and stage of consciousness.

Man and the Method of Evolution. Spirit, Soul and Body; Thought, Memory and Soul-growth. The conscious, subconscious and super-conscious mind. The science of death, the beneficence of purgatory, life in heaven; preparation for re-birth.

Re-birth and the Law of Consequence. Wine as a factor in evolution. An authentic story proving re-birth.

PART II.

The Relation of Man to God, with diagram.

The Scheme of Evolution. A general outline, with diagram of the Seven World Periods.

The Path of Evolution. Cosmic Days of active work and Cosmic Nights of passive contemplation.

The Work of Evolution. How the Cherubim, Seraphim, Archangels and Angels helped.

Genesis and Evolution of Our Solar System. Chaos the seedground of Cosmos; Birth of the Planets, Planetary Spirits.

Evolution of the Earth. The Moon, the eighth sphere of retrogression. Birth of the Individual, Separation into Sexes, Lucifer Spirits and the Fall, Sixteen Paths to Destruction.

PART III.

Christ and His Mission. "Peace on Earth" and "Not Peace, but a Sword." The Star of Bethlehem, the heart an anomaly, the Mystery of Golgotha and the cleansing blood.

Future Development and Initiation. The Symbolism of the Caduceus, Alchemy and Soul-growth.

The Method of Acquiring First-hand Knowledge. Western Methods for Western People, Esoteric Training, how the inner vehicle is built.

The Constitution of the Earth and Volcanic Eruptions.

Christian Rozenkreuz and the Order of Rosicrucians. The Rosicrucian Initiation.