

THE ROSICRUCIAN MAGAZINE

Rays From the Rose Cross

A MONTHLY MAGAZINE OF MYSTIC LIGHT

Edited by Mrs. Max Heindel

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THE ROSICRUCIAN FELLOWSHIP
Oceanside, California

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THE NEW HEALTH SCHOOL

Healing is regarded by the Brothers of the Rosicrucian Order as one of the highest aspects of the work of the Fellowship. The Rosicrucian Philosophy teaches the hidden laws of nature and the occult principles which have a bearing on health, and when man learns to live in accordance with these laws, health will be universal. But in the meantime the world is full of sickness and pain, and therefore healing is one of the most important phases of our work.

When Max Heindel made his initial trip to the etheric Temple in Europe, at which time he saw the archetype of the Rosicrucian Fellowship and in some measure its future destiny, he saw the important function that healing was to be in our work, and he described what he saw in his monthly lessons entitled, "Our Work in the World," since republished in *Teachings of an Initiate*. It was his hope that the Health School or Sanatorium might be built during his lifetime, but this was not to be. However, it is our hope now that this project may actually be realized in the not distant future. Regarding progress to date, the funds so far received amount to \$18,082 in cash and \$3,682 pledged for future payment, making a total of \$21,764. We consider this an excellent showing, though we are still considerably short of our goal. The support already accorded the proposition, however, assures the eventual construction of the building.

In December we made the cornerstone, which was a symbol of the building and which will also serve as a receptacle for records when the building is constructed. Some of our members have the erroneous idea that the cornerstone was a part of the actual construction and that building work has actually begun. The cornerstone, however, is only a block of concrete 16in. x 16in. x 24in. with a cavity in it in which the records will be placed. It is a symbol of the whole building nevertheless, and as such the making of it was an important step.

In connection with this undertaking we shall be very glad to have the suggestions of our friends and students both as to possible methods of construction of the building and arrangement of rooms and also methods of operation after it is completed. Ideas are the most valuable things in the world because they are the archetypes of future conditions, therefore we want the cooperation of all our members in this respect. Suggestions which are sent to us will be given careful consideration, and we shall utilize them as far as they are found to be feasible.

Easter is near at hand, and we had hoped to be able to make a definite announcement at that time regarding this project. The matter, however, is in the hands of the Lords of Destiny, working through the Brothers of the Rosicrucian Order, and we are merely instruments to carry out their wishes as nearly as we can ascertain them. We know, therefore, that if we make ourselves usable instruments, the results will be exactly what they should be both as to time and other details, and we are resting confidently in this belief awaiting developments.

Yours in the Cause of Healing,

THE ROSICRUCIAN FELLOWSHIP.

Current Topics

From the Rosicrucian viewpoint

BY JOSEPH DARROW

Regeneration of the Movies--or Regeneration?

IN the past few months there has been a more or less widespread attack upon the unsatisfactory state of the moving pictures. The sordid details of life which are continually and persistently presented in probably two-thirds of the current films has finally stirred into action a large number of public-minded men and women and also various social-betterment agencies. An article in the *Reader's Digest* for April, condensed from an earlier article, "What's To Be Done with the Movies?" by Fred Eastman in *The Christian Century* says:

"The movies today embody an ominous power—a stupendous force for the moulding of ideals, directed by a few men for purposes of private gain. Few persons are wholly blind to the sinister effects of bad movies on our children, our national culture, and our hopes for international understanding and friendship. . . . For any observant movie-

CRIME
AND SEX
FILMS

goer it is necessary only to recognize that crime and sex films constitute the bulk of the movie out-

put."

In an article in *The Woman's Journal* for February, entitled "Better Movies—But How?" by Catheryne Cooke Gilman, the following occurs:

"The screen is permeated by exaggerated sex appeal, criminal practices, ridicule of marriage, disregard for law enforcement, desecration of religious ideals, and questionable ethics. Students of this subject agree that pictures made in this country for amusement purposes

are unwholesome and anti-social in their influence upon young and immature adults. . . . This assumption is supported by a great body of public opinion recently compiled from eminent leaders of thought in all parts of the world. . . . Motion pictures are influencing unfavorably the education and character of citizens in this and in other countries. They are undermining the prestige of America in foreign lands, and are causing the loss of confidence in the leadership of the white race."

The article also states that a number of foreign nations have passed laws to protect their citizens from the unwholesome pictures imported from America.

Eight years ago there was a demand for better pictures, and the movie producers, seeing that censorship of films was looming up, appointed

DEMAND FOR BETTER PICTURES Mr. Will H. Hays, lawyer, politician, and Presbyterian Elder, as czar of the moving picture industry. He promised to clean it up from within. Has he kept his promise? It appears that during the intervening eight years and until the present month he has not kept it, and in support of this we again quote from *The Reader's Digest*:

"From an inspection of the movies themselves it appears that they have hardly lessened their devotion to blood and thunder, gun-play, lasciviousness, sentimentality, and inanity. But Mr. Hays has made speeches dripping with piety. He has welcomed delegations demanding better movies, and has seen to it that their criticisms were aired *without publicity*. He has seen to it that newspapers got news with the 'right slant.' He has staved off censorship. He has, in fact, put up a false front behind

which the movie magnates have gone on making money out of muck. . . . The argument of producers that people are voting daily at the box offices for the pictures they want is stupid. Millions of people no longer attend the movies. Their votes are not registered. Moreover, the box office does not discriminate between the patron who likes the show and the patron who attends because he has nowhere else to go."

One of the facts leading up to the present highly unsatisfactory condition in the movies is the system of block booking, by which the local theatre manager must buy his pictures, the bad along with the good, in blocks of as many as sixty or eighty, without the privilege of choosing what he wants in an open market, or of rejecting more than ten percent of the pictures he receives. Mr. Eastman favors establishing a federal motion picture commission which could present the public demands to the producers regarding the right kind of pictures before the expense of filming improper ones was incurred.

The only sure way to put indecent films out of existence is for the public to cease to patronize them. In spite of all the laws and supervision that can be put into effect there will always be loopholes through which avaricious and unscrupulous movie producers can inject mental filth. If you, the reader of this article, will refuse to attend movies which are interspersed with improper scenes and dialogues, you with your like-minded friends and associates will eventually make it evident to your local theater manager that he is going to lose money on that kind of play. The pocketbook is the most sensitive spot about the theatre manager's anatomy. Appeals to that will always be heard and acted upon.

Law, however, is a very necessary ally. A bill was recently introduced in Congress by Representative Hudson of

Michigan, designed to legislate sex appeal out of the movies. We quote in regard to it from the *Los Angeles News*:

"Scanty clothing, bedroom and bathroom scenes, prolonged demonstrations of passionate love, undue emphasis on violence and bloodshed, anything, in fact, which 'tends to make virtue odious and vice attractive' would be forbidden motion picture audiences if the bill is passed. 'I believe this measure will have the support not only of the public but of the motion picture producers as well,' Hudson said. 'It is not a censorship bill. It would substitute supervision of film making for censorship after they have been made.'"

It is quite significant that shortly after the introduction of this bill the previously mentioned Mr. Will H. Hays succeeded in inducing the Motion Picture Producers and Distributors of America, Inc., composed

of twenty producing companies, to adopt a new code to govern the making of pictures, both sound and silent. In other words, Mr. Hays has probably seen the possibility of being overtaken by federal censorship and has hastened to carry out some of the promises he made eight years ago. First let us say that he has actually done very well this time so far as the making of the code is concerned. It only remains to be seen whether the code will be lived up to or not. If it is, then we shall have real reformation in our moving pictures. But if it is only a subterfuge, a thing to be evaded and violated by moving picture producers, then we shall be back in the doldrums again. Here is the code, as given in *The Los Angeles Times*:

"Every effort shall be made to reflect in drama and entertainment the better standards of life;

"Law, natural or human, shall not be ridiculed;

"Sympathy shall not be created for the violation of the law;

**THE
BILL IN
CONGRESS**

**BOYCOTTING
INDECENT
FILMS**

Current Topics

"Crimes against law shall never be presented in such a way as to throw sympathy with the crime as against law and justice;

"Acts of murder or brutality shall be presented only in such a way as will not inspire imitation;

"Methods of crime shall not be presented in explicit detail on the screen;

"Revenge in modern times shall not be justified as a motive;

"The use of liquor in American life shall be restricted to the actual requirements of characterization or plot.

"The sanctity of the institution of marriage and the home shall be upheld;

"Adultery shall not be explicitly treated or justified;

"Scenes of passion shall not be introduced when not essential to the plot;

"Sex perversion or any inference of it is forbidden on the screen;

"The subject of white slavery shall not be treated on the screen;

"No film or episode may throw ridicule on any religious faith;

"Ministers of religion in their character of ministers of religion should not be used as comic characters or as villains;

"The use of the flag shall be consistently respectful.

"The history, institutions, prominent people, and citizenry of other nations shall be represented fairly;

"Pointed profanity is forbidden;

"Obscenity in word, gesture, reference, song, joke, or by suggestion is forbidden;

"Dances which emphasize indecent movements are to be regarded as obscene;

"Indecent or undue exposure is forbidden."

No one can deny that the above is an excellent code. However, the motion picture producers have a great deal of bad work to undo. During the past ten

years they have gradually educated the public appetite for suggestiveness in the films. The matter has reached a stage where great numbers of people regard a play as tame and uninteresting which does not contain at least a little suggestiveness or indecency somewhere in it. This education has been going on subconsciously among good people as well as bad ones. Therefore when the above code is put into effect, if this is actually done, there will probably be a small but vociferous minority who will proclaim that America is becoming a race of puritans. This does not need to worry anyone, however. Good taste and a proper regard for the sensibilities of the audience must take precedence over the demands of the sensually minded.

Let us now watch the pictures with a critical eye to see if the producers are actually going to live up to their promises. Also let parents in particular scrutinize them in the interests of their children. *The Reader's Digest* says:

"Help your children select the shows they see. If you cannot be sure of the quality of the program, stay away. Boycott the picture houses until the producers have learned to respect your intelligence and your regard for your children's characters. The failure of parents here is amazing. Many of them do not know the sort of stuff that is being shown. They take infinite pains over their children's meals, but are blind to what feeds their minds."

It may require self-denial at times to boycott some widely advertised sensational show, but which is reported to include improper features. In the last analysis, however, unless the right-minded portion of the American public stands ready to exercise some self-denial we may be perfectly certain that the filthy elements of the moving pictures will again creep into dominance. Eternal vigilance is the price of safety.

The Mystic Light

The Rosicrucian Fellowship

The Rosicrucian Fellowship is a movement for the dissemination of a definite, logical, and sequential teaching concerning the origin, evolution, and future development of the world and man, showing both the spiritual and scientific aspects. The Rosicrucian Philosophy gives a reasonable solution to all mysteries of life. It is entirely Christian, but presents the Christian teachings from a new viewpoint, giving new explanations of the truth which creeds may have obscured.

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

These Truths I Know

BY SHASTA LEILA HOOVER

These truths I know: That I am here With just intent and faith sincere, That He who gave me conscious life Has traced the boundary of my sphere.	That all the grandeur of the whole Great universe on heaven's scroll Cannot excel the majesty That dwells within the human Soul.
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That all the pleasure wealth can lend, And all the pomp that fame can send, Are cheap and vain when I compare The loving presence of a friend.	When I sail out across the bar With passport to that haven far, There'll wait for me upon that shore The Master of my Guiding Star.
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Effects of Atrocities in the Great War

BY MAX HEINDEL

(From "Rays from the Rose Cross,"
July 1917.)

WE HAVE received the following question: "You state that from the spiritual point of view all things are good, or words to that effect. But take, for instance, the unspeakably vile and dastardly crimes being perpetrated on the helpless civilian population of some of the nations in the war

zone. The theory of rebirth might argue that these wretched people so suffering might have committed similar atrocities in previous existences, though that is to be doubted; but even so, do two wrongs make a right? In view of such conditions and one's powerlessness to obviate them the mind feels almost driven at times to take refuge behind that philosophical doctrine which teaches that

the report of the senses is illusory, the bad dream theory, as an explanation of the evil in the world; or simple materialism, which of course from the nature of its tenets does not need to make any of the explanations expected of the spiritual teaching. Is there another solution to the problem which I have not perceived?"

Yes, indeed there is. Although we with our finite minds are unable to grasp the intricate details of the tangled web of destiny, the broad outlines of the law of love which works for good through what seems to act as evil may be readily discerned by everyone. But before we enter direct discussion of the question allow us to correct our correspondent. *We do not say that all things are good*, for if that were true it would be well to continue the atrocities of which our correspondent speaks. But we have always maintained and do still assert that every evil is really *good in the making*—that is to say, out of that condition something good will come. We do not shrink from calling a cloud a cloud, but we point to the silver lining which shows that beyond and back of it the sun still shines as beautifully as ever. If the sorrow and suffering caused by this war are the means of finally abolishing wars from the face of the earth, surely the cost is not too great.

From your remark that the theory of rebirth argues that the wretched people so suffering may have committed kindred atrocities in previous existences, it is evident that you are under the common misconception that all present conditions must be referred to actions in *past* lives, and that you are either unaware of or have failed to take into consideration the fact that every moment of our lives we are generating *new* destiny as well as at the same time working out our old scores. This great and important fact was set forth in the ancient Greek mythology, where the Fates are represented as three—past, present, and future; also in the Norse mythology, where the three Norns, Urda, Skuld, and Verdande, are

spinning the thread of fate *and unravelling it again*. Nor is fate simply a measure to get even. If in one life A stole from B and ruined him, we must not assume that in a following existence B is going to become dishonest and steal from A. That would indeed be a bad solution of the problem, for it is surely better for a man to lose his money altogether than to retrieve it at the expense of his honesty.

Similarly, supposing that in a previous existence, as suggested, the present victims of military atrocity were guilty of oppression against those who are now causing them suffering, it would have been better for the soul growth of these one-time victims that the aggressors should escape retribution rather than that their victims should in this present life be made into savage beasts. If the above is the way the law works, then cruelties and atrocities must multiply, and one can only shudder to think of what is in store for humanity in the next life when the injured civilians of today will wreak vengeance upon the heads of the present military aggressors.

But, thank God, this is not so. A study of the *Memory of Nature* has shown conclusively the truths of the spiritual teaching that *hate ceases not by hate but by love and service*. It has been found in every instance in the cases investigated by the writer—and they number hundreds—that whenever in any one life anyone has injured another, the suffering brought upon himself by the act during the purgatorial expiation following death has compelled realization and repentance, at least in a measure. He is then placed in a position where he may render some service to the one he has injured when both return to physical life. If he grasps the opportunity, well and good; then both parties are benefited. Peace on earth and good will are fostered. If he refuses he is placed in a position where coals of fire are gathered upon his head, and in a third life he may be induced to pay the debt by service. Or he may be made the victim of some one

else's wrongdoing, and thus learn the sympathy and fellow feeling which induce the required service. But whatever the method, and the methods are legion, in some way or other the debt of hate will be repaid by love, for that is the only way that humanity can grow better.

Applying these ideas to the present problem of the sufferings of the civilian population in the war zone, and while admitting that the past may have something to do with it in some cases, it is also more than likely and undoubtedly a fact that a vast amount of *new destiny* is now being generated, both by the aggressors and the victims. Neither should it be

forgotten that the aggressors are suffering great privations themselves as well as their victims. It is a time of suffering all around, and the purgatorial experiences of those who are now allowing their lower nature to run riot will be exceedingly severe. Then when a new life has begun and they are placed in a position where they meet their victims, the subconscious memory of the purgatorial condition will engender in the vast majority a desire to make adequate amends, so that out of the fiery furnace of the present affliction there will come a reign of peace on earth and good will among men.

A Garland of Flowers

BY CORAH E. WYSONG

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"I have gathered a nosegay of culled flowers, and brought nothing of my own but the thread that ties them."

AT THIS season of the year when the sun enters the fiery sign of Aries and all life is manifesting and radiating a surging, pulsating energy that is expressed in the sprouting of the millions of seeds ready to burst forth, one's thoughts naturally turn to flowers.

The ancient Greeks loved the great outflung world of nature and peopled it with their many deities. Among some of their legends is the familiar story of "Echo and Narcissus," and that of "Clytie," a lovely damsel who fell in love with the sun and was turned into a sun-flower. Perhaps the most interesting one is that of "Proserpina," who is supposed to have taken it upon herself to care for all vegetation. But alas! she disobeyed the mandate of the gods not to eat anything, and ate six pomegranate seeds. The gods ruled that because of this dreadful act she must spend six months in the

Dark World with Pluto, ruler of the infernal regions.

And to this day when Proserpina comes back to earth it is springtime, for the flowers bloom and the trees bud forth. All the earth dresses itself in new foliage, and the birds trill in their gladness at her approach. But when she must leave again and return to the Dark Realm, joy on the earth ceases, the skies weep, and all nature grieves at her departure. All of which, of course, is symbolical of the vernal and autumnal equinoxes.

With the great outpouring of energy stimulated by the rays of the life-giving sun comes the instinctive desire for a new expression. The consciousness which has lain dormant and resting springs into action, and takes on new forms in the shape of leaf and bud.

Among the trees and flowers nature speaks a language all her own. In those who are responsive they excite thoughts that lie too deep for words. Some of the questions we ask ourselves are: "Why do the thousand varieties of flowers, growing side by side, take from the earth and air only such particles of

chemicals as each needs to sustain its individual life and to give material expression to its beautiful soul or self? Why do they have various forms? Why do they have their individual pigments as shown in their lovely colors? Is there not here a wonderful intelligence shown in this conscious selection of elements?

We are told that the worlds of form and color are but atoms vibrating at certain established rates. All is vibration modified by the Consciousness behind it, or by individual consciousness within it. All sensation is but the effect of vibration upon the mind. Those vibrations which appeal to the eye as color have no color *per se*, but are rates of vibration that impinge upon the optic nerve and are transmitted to the brain. Take, for example, the flowers. Is it not their rate of vibration which determines their size, color, and form? The word "color" is probably akin to the Latin word "*celare*", meaning to conceal or that which covers. So you see the color is in us, not in the flower.

Psychologically sensations of color probably depend directly upon the retinal structures of the eye known as cones, the rods of the retina being apparently concerned in achromatic vision only. The chief theory of color vision is that which assumes that there are three sets of nerves corresponding to red, green, and blue (or violet), and that any train of waves reaching the retina stimulates these nerves in different degrees. Color-blind persons are those in whom one or more of these sets fails to respond.

I am a strong believer in the mood a color can create, and our response to it is mostly unconscious. At this season when there is a perfect riot of color everywhere we see it repeated in women's clothes, draperies, etc., many of which are in floral design. Some have tiny sprays, others large bunches of flowers printed on luxurious fabrics, rich lustrous materials, reflecting the entire range of smart colors; clothes in glorious new greens, yellows, reds, and blues. The lovely new printed silks are very ap-

pealing to our sense of beauty with their vivid colors against a dark background.

The flowers are exquisite in their sweet simplicity and purity. And who shall say that they do not speak a clear, intelligible language all their own? Theirs is an oratory that speaks in perfumed silence. Is it not a symbolical one, which is the most ancient as well as the most natural of all languages?

Did you ever wonder why the characteristic color of growing vegetation on this planet is green? And why is it that most of our paper money, greenbacks, are printed on one side with green ink? Why was the name "Greenwich" given to the borough of London in which is situated the Royal Observatory, from the meridian of which geographers and navigators of nearly all nations reckon their longitude? Is it just a mere coincidence or due to great laws at work back of it all? Why don't we have yellow foliage, or perhaps red or blue? The color is green because green is the color of individualization; and green vibrations are desirable because no soul can mount very high in its evolution unless it becomes properly individualized.

"Individualization manifests as the green vibration everywhere in the Universe, and when you look out into the heavens at night and see a star sending forth a green light you may know that it, like our earth, is passing through the period of individualization, and like our own world is the fourth planet in a chain of seven. The planet of individualization is where Men or Minds become self-dependent, independent, self-reliant. The grass and foliage upon our earth is green because in the vegetable kingdom Universal Consciousness is making an effort to individualize. . . . As a man develops and becomes more and more individualized he vibrates green in proportion to development."

"He clothes the grass of the field." You never saw grass, but only the clothing of grass. One man sees in the grass nothing more or less than a vegetable growth; another thinks what a soft,

velvety carpet of green it is; still another sees in the selfsame grass the secrets of the universe, the vibrating effect of the Divine Idea.

Listen to "The Song the Grass Sings":

"The violet is much too shy,
The rose too little so;
I think I'll ask the buttercup
If I may be her beau.

"When winds go by, I'll nod to her,
And she will nod to me,
And I will kiss her on the cheek
As gently as may be.

"And when the mower cuts us down,
Together we will pass,
I, smiling at the buttercup,
She, smiling at the grass."

If God speaks in the elements, do not the forest trees, the grasses of the fields, and the beautiful blossoms speak of unutterable things? When we come to regard them as proofs and manifestations of divine love, we see in them the signs and symbols of all that stands for the beautiful in our lives.

Darwin looked upon plants as living things. He did not study their forms so much as their actions. He interrogated them to learn what they were doing. The central truth toward which his botanical investigations constantly tended was that of the universal activity of the vegetable kingdom, and that all plants move and act.

Some scientists hold that plants appear to have memory. Professor Bose has shown how the identity of response to stimulation as exhibited by matter, whether animal, vegetable or mineral, demonstrates the underlying unity of these three.

It is well known that some people can wear cut flowers on their persons for a long time; on others the flowers will die in a few hours. Plant life is very susceptible to thought, and trees and plants can be hypnotized. For a long time we

have known that plants and animals get on better under one who loves them and is therefore constantly dwelling upon their good qualities.

In connection with this the story is told of two ladies who, desiring to prove this law, decided to experiment on two rose bushes which seemed to be in equally good condition. They daily blessed one rose bush and cursed the other, with the result that at the end of a month the anathematized plant had withered from the roots up, while the other was in an abnormally flourishing condition.

I have also proven that you can talk to plants and they will respond. Some years ago while on a visit one fall to the mountains of West Virginia we brought back with us a tiny slip of a pink wax begonia plant. Our apartment had windows facing the south through which the warm sun poured, and we kept the plant on the window sill, moving it occasionally from window to window. You know plants like to be moved about. Its flowers were a beautiful pink, thick and luxurious. It grew so large that we had to slip it several times right in the cold winter weather, and it never stopped blooming. We used to talk to this plant just as though it were a human being. My husband when watering it used to gently touch the bright green, glossy leaves with the tips of his fingers and tell it that the Life manifesting through it was the same Life as his; and that plant grew and grew until we thought it would never stop, and the little slips taken from it grew in the same abundant way.

Because of a seeming lack in our financial condition we were forced to give up our large sunny apartment and move to a smaller, darker one, and the only place we could put the plant was in an east window. It did not get as much of the sun there and did not thrive so well. Neither did we. One hot summer night I was sitting by the window, and I heard a succession of pops, one after another. I could not imagine where they came from, when suddenly my attention was attracted toward the plant. I knew

then that the popping sound came from it. Day after day I would watch this plant, but could detect nothing, not a movement of any sort. While sitting by the window watching sometimes my attention would be distracted just for a second, but in that second the flowers would burst apart, and still I never saw them do it.

According to the occult teachings all plants have their guardians, or nature spirits, as they are called. A part of their work is to keep mortals from seeing behind the veil that separates us, and if one does try to find out some of nature's secrets, the fairies do something to distract his attention at the right moment, and so he does not see the action take place. I think one or more of the fairies were watching over that plant and at just the right moment when the buds were ready to burst asunder distracted my attention so that I never saw them, but I could and did hear.

They say that the cells of the body burst apart in a series of explosions just as did that flower, only we do not hear them and are unconscious of what is going on inside us. All growth is a series of explosions into new expressions.

We know that re-embodiment is a fact in nature, that it manifests in all planes and upon all worlds or planets. In the bulb family this same law is at work. The life force which has lain dormant in the tiny bulb is stirred into activity by the rays of the sun, which raises its vibrations and arouses within its center a desire to express itself in new forms. And so it begins to re-clothe itself, drawing from the earth, air, and water just such chemicals as it needs for a new resurrection.

Late in the fall I bought four sacred Chinese lily bulbs, planted them in a glass bowl with pebbles, and kept them watered. After awhile one put forth some tiny green shoots, another was a little slower in sprouting, the third still slower, and the fourth showed no signs of life at all. I thought it was dead and wanted to pull it out and throw it away;

but my husband said, "No, wait awhile; bulbs are queer things." So I waited until the other bulbs had sent out leaves at least six inches tall, and still there was no activity in the fourth bulb. Then I remembered what David said in his beautiful Psalm: "He inhabitest the praises of Israel." Praise will coax this life (because One Life) to do anything for us. So I began to gently touch the bulb with my finger and talk to it. The response was remarkable. In about two or three weeks the whole top was full of tiny green tips, and then as if for added measure all around the bulb close to the gravel there were a half dozen extra little shoots.

My husband was as excited as a child when he discovered it, and turning to me said, "My heavens, but you must have talked some to that bulb. I have never seen anything like it in my life." And it was so. That bulb really acted as if it would burst its little self wide open in response to my praises. So I thought it time to stop talking to it.

I can see the plant from where I am sitting and writing, and it seems to me that it is almost human. How often do we see people who upon first hearing words of Truth, respond with eagerness to its teachings. In others the response is slower, and still others do not seem to hear it at all—you feel as if the seeds had fallen on stony ground. And yet in stillness and silence the seeds lying dormant may suddenly feel the urge for expression and burst into bloom. Sometimes a few words of love and understanding are all that is needed. Then again it takes faith, encouragement, and praise to bring forth the fruits, often after long and weary waiting.

Henry Ward Beecher said that flowers have an expression of countenance as much as men or animals. Some seem to smile; some have a sad expression; some are pensive and diffident; others again are plain, honest, and upright, like the broad-faced sunflower and the hollyhock. And this reminds me that most of the old-fashioned flowers are

coming into fashion again. The honeysuckle, that popular vine which was once used almost exclusively for cottages and homes, is now employed to lend a note of color and charm to window boxes and roof gardens in the city. It has been found to grow abundantly in the better air of the roof.

What a beautiful sight is a rose bush with the roses standing up so erect. The rose since ancient times has been used as a symbol to indicate man's capacity to rise both intellectually and spiritually. In the olden days it was often a symbol of secrecy, and when a rose was hung up at an entertainment it was a token that nothing there said was to be divulged. But apart from its symbolical meaning few there be that do not respond to its beautiful coloring and exquisite fragrance.

But "he that would grow roses in his garden must first have roses in his heart."

Flowers have ever been used to express man's thoughts. "They are wreathed round the cradle, the marriage altar, and the tomb. The Persian in the Far East delights in their perfume, and writes his love in nosegays; while the Indian child of the Far West claps his hands with glee as he gathers the abundant blossoms, the illumined scriptures of the prairies. The cupid of the ancient Hindus tipped his arrows with flowers; and orange flowers are a bridal crown with us, a nation of yesterday."

"Flowers garlanded the Grecian altar, and hung in votive wreath before the Christian shrine. All these are appropriate uses. Flowers should deck the brow of the youthful bride, for they are in themselves a lovely type of marriage. They should twine round the tomb, for their perpetually renewed beauty is a symbol of the resurrection. They should festoon the altar, for their fragrance and their beauty are perpetual worship before the Most High."

How the universal heart of man blesses flowers! A garden, with its silence and the pulses of fragrance that

come and go on the air, has the effect of sweet music. There among the flowers and trees, the birds and bees, nature takes us into her own hands and drives away all cares. Many are the moral precepts the flowers and trees inculcate by their meekness.

They bid us admire the wisdom of their Omnipotent Creator in their infinite variety of forms and colors. They tell us to be grateful for these abundant manifestations of His attention, not only to our actual needs and necessities, but also to our comforts and enjoyments. Do they not also admonish us of the utter foolishness of pride, and comfort the poor, whispering words of comfort and hope?

"The flowers in their meekness and voiceless eloquence appeal alike to the heart and the understanding. If we are constantly alive to the pleasures we derive from flowers, from musical sounds, and the forms of trees, we can never be in want of subjects of agreeable contemplation, and must therefore be habitually cheerful."

"Over the shoulders and slopes of the
dune
I saw the white daisies go down to the
sea,
A host in the sunshine, an army in June,
The people God sends us to set our
heart free.

"The bobolink rallied them up from the
dell,
The orioles whistled them out of the
wood;
And all of their saying was, 'Earth, it
is well!'
And all of their dancing was, 'Life,
thou art good!'"

Philo, having had the question put to him, What is most difficult? said: "To be silent about secrets; to make good use of one's leisure; and to be able to submit to injustice."

—*Book of Remembrance.*

Their Japanese Complex

A Story

BY ADA SHELL

THE LITTLE Jap woman hastened with the clothes she was gathering from her line. Two women were coming up the path toward her house. One other time in the two years she had lived here she had watched expectantly as two women traversed that path, but they had only been going to the hills for a walk. But that was summer, and this was no day for a walk—cold and windy and threatening a storm. So surely she might hope. Then her little daughter, Sumie, eyes shining with excitement, came running to tell her that some one was rapping on the front door.

What clothes remained on the line she left there; hastily dropping the arm load she had on the kitchen table, she went to admit her callers.

"How do? Come in," she greeted them, her broad smile radiating the joy she felt. Then her straw sandals flap-flapped across the floor as she went to fetch chairs. "I get wash," she explained, indicating the clothes. "All time wash—too mucha babies."

"Yes, we saw you gathering your clothes as we came along," Mrs. Thomas replied. The white women were all smiles. So kindly they seemed that Kachima's heart went out to them. Then they explained their errand. They had come out to personally invite every one to attend the revival meetings which were to be held at the church the following week. Kachima looked rather blank at first, but the little girl whose black eyes hadn't left the speaker's face told her mother in their own tongue what the woman said; then Kachima's face lighted up. "Oh, I see," she exclaimed delightedly. "We come—t'anks. You excuse, please, I no speaka English."

"You do very well I'm sure, and you have a very able interpreter too," Mrs. Jamison told her, patting the slick black head of the little girl as the two ladies rose to go. Kachima bowed them out of the door with her reverent "t'anks, t'anks."

"Well, that's one more off our list," Mrs. Thomas remarked as they returned down the path—there were few sidewalks in this straggling town of seven or eight hundred people. "If all on the committee do their work as thoroughly as we have, we ought to have a nice crowd out every night next week."

"Yes, indeed! And I'll be so thankful if the people are roused to their great need of a minister. Why back home a town of this size would be supporting two or three ministers," lamented Mrs. Jamison, who was recently from the East.

"Conditions are different out here"; Mrs. Thomas felt it her duty to defend the town of her adoption, since after ten years she could no longer quote "back home" so conscientiously as some of these later arrivals. Then she continued, still in that defensive tone: "I think we have done mighty well to keep the Sunday School going; and look at our Aid! Few churches even in the East can boast a nicer Ladies' Aid than ours."

"Of course we have a perfectly splendid Aid. I've heard it spoken of by many as the most select social group in town, and you women that have been here so long and worked against such odds are to be commended for what you have accomplished." Mrs. Jamison was eager to pay tribute where it was due. "I'm not blaming the Christian people; it is the others that show such an appalling lack of interest. Why it's simply

sacrilegious that they should support two pool halls and no church."

There was much rejoicing in the Japanese household that evening. Kachima's eyes sparkled with happy anticipation as she related the event of the afternoon to her husband, Tomeo Satoshi.

"Tha' so, tha' so?" he asked, pleased as much by the eager expression of his wife's face as by the glad news that the white people were not cold and aloof after all, for here they were inviting them into their holy of holies—their church.

The next week a new vista of happiness opened up for the little oriental family. Kachima felt it the more for she had been the more isolated. Sumie and Sagi, her girl and boy, mingled with the children at school; there were Japanese working on the railroad with Tomeo—besides he came in contact with white men through his work. But Kachima had none of her own countrywomen for neighbors, and she waited in vain for any overtures from the white women. Two years of this, the present always barren of human relations outside her family and the future a series of deserts unrolling ahead, had robbed Kachima's lips of their natural smile and the little snatches of song that used to come bubbling up from her store of high spirits.

But every evening now found them stringing down the path to the little white church; Sumie and Sagi galloping ahead, then Tomeo trundling the fat baby, and Kachima stalking awkwardly along in her high-heeled American shoes, but with her heart galloping as gaily as the children.

There was always the minister's warm handclasp when they entered and another as they left, with a kind invitation to return. The church people too were kind, always greeting them with a smiling "Good evening." This expression Kachima hadn't quite mastered as yet, but she could always murmur "How-do?" They understood little of the sermon and still less of the hymns, but they grasped the spirit of both more clearly than most who understood every word.

So when the minister pleaded with the people to come forward, while the congregation rose and sang, "Come, won't you come?" until their voices, united and vibrating, seemed about to burst the whitewashed walls of the little church, Kachima could not stay her feet, nor could her husband's low muttered "No, no," stop her as she slipped past him as he stood holding the baby. And how her spirits soared while she stood there on the platform with the other converts, as every member of the congregation filed by, clasping her hand and murmuring some kind word. And Tomeo among them, the baby on one arm, was chuckling out of the fullness of his heart, "You, you!" She had indeed bridged the gulf between her and the white people—Jesus had led her across!

The Satoshis were not ignorant of the Christian religion, because Kachima's sister in Japan had long been a Christian, and she wrote them much regarding the faith. Despite Tomeo's cautious "No, no," when his wife went forward in church, he was glad now she had taken the step. Any religion must be wonderful that could make such a happy change in Kachima. Not until they were on their way to the last meeting, however, did the latter broach the subject that had been troubling her most.

"Tonight, you come, Tomeo?" she asked in English—she liked using the white people's language now. He was silent long before he answered, all serious, "Maybe so, maybe so I come." And he did come, together with many others who had been waiting for this last night.

There was an afterglow to the revival meetings that kept Kachima singing at her work for days. The path down to town was a friendly one now. She always could greet some one with that friendly "How-do?", which meant as much to her as a visit would to most women. And on cold mornings, as she stood rolling out her American biscuits before the kitchen window, she loved to watch the smoke from other kitchens silently curling up on the crisp still air.

It had a cozy neighborly curl somehow. Some day she would go to call on these neighbors, these fellow church members—the less pretentious ones perhaps. And wouldn't Tomeo be surprised if some evening when he came home from work she should tell him she had been a visiting! She could just hear his proud chuckle as he would ask, "Who you wisit?"

The patient Christian women had cause for rejoicing too. They were at last to be rewarded for their long efforts in fanning the dying Christian spirit in this town of pool halls. No doubt now about supporting a minister. Committees were appointed to solicit all the members to determine just what contributions they could afford to make. "And don't forget the Jap family," Mrs. Jamison reminded the committee for that district. "They are such generous givers."

Then there was the committee to meet the minister at the train. Mrs. Jamison was in that group. "What do you think of him?" she wanted to know of her husband after they had left the party that had conducted the minister to the Thomas home, where he was to be temporarily lodged.

"Oh, I guess he's all right for a preacher," drawled that lady's spouse, with no spark of her enthusiasm, "but he wouldn't have grit enough in any other line."

"Of course he hasn't the personality of our own Dr. Whitemore back home," Mrs. Jamison admitted, "but anyone can see that he is very refined." But her husband wasn't listening. He was hurrying across the street to his place of business, and she was left pondering the idea that that was why the church had failed. The men hadn't been interested, and the women were left to carry on alone. But they would have a man's help now in Mr. Anson, a shepherd to lead the straying flock they had so long tended, a shepherd to lead them all back into the fold.

No wonder they paid him such homage.

They began showing their appreciation in the dozen ways that only women can think of. They vied with each other to see who could have him to dinner first and most often, and he reciprocated by praising the great courage and fortitude they had shown in keeping up the Sunday School and their remarkable "Aid." Regular church services were soon established, and the women settled down into a routine that had no further need for committees.

Sunday after Sunday the little Jap family attended the meetings as regularly as they had the revival sermons. The usual smiling "good-mornings" and "good-evenings" greeted them too. The children marched dutifully down front where their Sunday School classes were held. Curtains divided the classes during this session, then were drawn aside for the church services. Always Sumie and Sagi marched back again to join their parents during the sermon, while the other children went out to play.

"What's matter you no play?" Kachima asked them one day, but they only shook their heads. And no explanation could be guessed at from that noncommittal, masklike expression on their faces or from their shrewd, solemn black eyes. Each Sunday that the Ladies' Aid meeting was announced Kachima's heart would beat a little faster. "Every lady," the minister said, "is urged to attend." Certainly that included her; and the little Jap woman would make plans to go. Perhaps she would walk by the house on the day of the meeting, hoping to see the mistress about somewhere, and sometimes she did; then there was a friendly "How-do?" exchanged between them, but that was all. The house would be so elegant or the lady's air so grand that Kachima's courage would ebb, and she would return to face Tomeo's inquiry that evening, "You go women's meet?" with her halting, "No—no go today; maybe next time."

"Sure, you go, have gooda time," he would encourage her.

But at last Kachima's chance came.

The Aid was meeting with Mrs. Persival, the other section foreman's wife. Surely she need not feel timid of her, they had so much in common. Their husbands held the same kind of positions on the railroad, their houses were built exactly alike, and they had joined the church at the same time. Still it might be better to call on the lady first to sort of break the ice. Kachima chose the day before the meeting, and as it happened Mrs. Jamison had chosen that day and the same hour for her first call on Mrs. Persival. The latter was listening to Mrs. Jamison stress the things that they two had in common—the church and the Aid—and she felt that she was about to scale a social barrier. That barrier she knew was her neighborhood—a “down across the tracks” neighborhood, where the poor people lived and where (this was the thorn in her social side) the Jap family lived in a house exactly like her own. A knock sounded upon the kitchen door. She was sorry for the moment that it was not the front door, because then it could possibly be the minister, and she hoped he would call while Mrs. Jamison was there. But the next moment she was glad it was not the front door, for there stood the Jap woman with her fat baby in her arms.

“How-do?” Mrs. Satoshi greeted her, “I come wisit.”

Now Mrs. Persival was not a hard-hearted woman and she would hate to be rude, but of all times for the little Jap woman to come a calling! Just when she was about to be admitted into the inner circle herself! What would this exclusive woman think? That she hobbnobbed with the Jap family—no less! So she stood silent for long hoping that something would save the situation. Finally she stammered, “Why,—why,—I don't understand. What is it you want?” But the Jap woman was beginning to understand the white woman, and that inscrutable oriental look came into her eyes, and her face assumed that masklike expression that the children's had in Sunday school.

“Oh,—awright, I go,” she said, and shifting the baby's weight in her arms she returned up the path to her own house, so like the one she had hoped to “wisit.”

Her heart was too heavy, her mind too dulled by the shock to think, but she did not confide in her husband when he came from work. Though he missed the crooning of some happy tune that usually greeted his ears before he opened the door, and noticed the dragging step that had replaced Kachima's happy little trot around the kitchen, Tomeo did not inquire as to the cause. They were like that—respecting each other's secrets.

They still went dutifully to church, but the way was dreary now for Kachima; and with her senses sharpened by this one revelation she began to notice other things—how the smiling “good mornings” of the white people kept them at arm's length. And once when her attention wandered from her own class in Sunday school, she heard quite distinctly from the boy's corner after their teacher had left them for a moment: “Hey, Bob, pass this kick to the Jap.” Another time before the curtains were drawn that divided the girls' class from her own she saw the little girls pull their skirts aside with a disdainful look, and move to the far corner of the bench from Sumie as she took her place among them.

Tomeo was alert to find out what had dampened his wife's enthusiasm for the church. And though they did not confide their suspicions to each other, both understood very well that what they had thought was an oasis in their dreary lives was only a mirage after all.

It was in this mood that a letter from Kachima's Christian sister in Japan found them. How glad she was to learn that they had embraced her new religion. She was sure Kachima would never be lonely again. A month earlier, even last week, the letter would have meant so much to Kachima, but now it left her cold. How could she answer it? What could she say? She left it lying on the

table for her husband. She wondered if he had read it when she saw him unfolding his Japanese newspaper. "You read?" she asked. And he answered simply, "Yes, I read."

This experience had not crushed the little Jap family. It only turned them back upon themselves. Christmas time was approaching, and Kachima found much happiness in her own household. Mysterious bundles were smuggled in, and her happy laugh returned. And Tomeo chuckled and chuckled as they decorated the little tree which he had brought from far up the railroad track. The tree glistened on most of its branches with flowery gewgaws from Japan beside bright American tinsel. But it was still incomplete when another committee waited on the Satoshis. This time funds for the Christmas tree at the church were the objective. "Yes, I give," Kachima said simply. Then asked, "How mucha?" her face assuming a sphinx-like expression. But the good women were too intent upon their Christian duty of collecting funds to notice any change in her countenance, though they did remember to praise the tree. "Isn't that a dear little tree?" one of them asked the other. "It certainly shows that the Christian spirit is alive in this house." Then they invited the Jap family to the festivities at the church, and Kachima accepted with a simple "t'anks," but not reverently, happily, as she had accepted that first invitation to their church.

Christmas over, the busy church women had another breathing spell, a rest of several weeks. Then a clear call to action came in the form of a telegram. It was addressed simply to the minister of their denomination and signed by the minister of the same church in San Francisco, and it read:

"Miss Pollax, one of our most prominent workers in the foreign field, will stop over in your town for a short visit. Arriving eight o'clock tomorrow morning."

To think that such a noted woman

(for every one who read the foreign mission papers had heard of Miss Pollax and her great work) had signaled out their little town from all the others along the route to her home in Vermont!

"What does it mean?" "What have we done to merit such honor?" they kept asking each other.

"Perhaps she has heard of the remarkable work you women have done here," Mr. Anson suggested.

"But surely, surely, our work hasn't been so noteworthy as that," Mrs. Thomas demurred, glancing casually at Mrs. Jamison who had found no comparison between this experience and any she could remember "back home."

Arrangements were made for the distinguished guest's entertainment, and the following morning found a carefully selected committee hurrying toward the depot to meet her.

"We must not forget to tell Miss Pollax about our own Japanese Christians," Mr. Anson reminded the others.

"Indeed we mustn't," Mrs. Thomas rejoined. "I'm sure she would be glad to know that we have been doing some missionary work right here at home." But a moment later she was sorry she had spoken, for as they rounded the corner of the depot, there, lugging her fat baby as usual, was the object of their discussion. How awkwardly she wore American clothes, thought Mrs. Thomas—walking over the sides of her high-heeled shoes, her skirt too long and sagging to a tail behind, and her hat perched high on that great knob of black hair! This would complicate matters, after their being so particular to select only the best people to represent the congregation. Still the responsibility was not hers. She would let some of the others take the initiative. Mr. Anson was really the leader—she would follow *his* cue.

But that gentleman too was wondering if he had overspoken his ideas. Telling Miss Pollax about their alien Christians would be all very nice; but to have one of them on hand the very first

thing—and looking like that—would be—well, an imposition to say the least. Especially after all the pains the women had taken to make the very best impression. Still the right, the honorable thing to do, now that she was here and in view of what he had just said, was to include her in their party—have her meet Miss Pollax. That was what his conscience whispered. But it was a very weak conscience; his sense of duty to his flock overwhelmed it. Who was he to set social standards for them after all their kindness to him? No, he must follow their lead in this matter. Mrs. Jamison, too, approached the Jap woman with trepidation. In fact, of all the party only the husbands were unperturbed—they hadn't been lavish with their smiling "good mornings"; they had no Japanese complex. But the ordeal was over at last—the usual greetings, if a little more stiff and formal. Then the tenseness of the situation was relieved by the rustle and bustle of the incoming train.

There was much conjecturing as to which car their visitor would be in. "Perhaps a sleeper would be the better guess," the minister suggested, and they all made off toward the rear of the train. Sure enough a porter climbed down and was assisting a tall, slender woman to alight. As they came up, she leisurely turned to them as if she had all the time in the world; and she had that air of having come from all the world, of representing all time.

The committee stood in awe for a moment, taken out of themselves by this envoy from the outside world, as if the bigness of things was suddenly revealed to them. And by comparison all the pomp of their prearranged entertainment—the appropriate little speech Mr. Anson had prepared, the correct luncheon Mrs. Jamison was to serve, and even the many course dinner Mrs. Thomas had fretted over—all seemed tawdry and insignificant.

An understanding, sympathetic smile slowly dawned in the woman's deep-set

blue eyes and relaxed her strong features.

"Well now, I didn't expect any such reception as this I'm sure," she said, offering the minister, who was nearest, her hand. He had only just presented the rest of the party to her when some one coming up behind the group attracted her attention.

"Ah, there you are!" she exclaimed. "I was afraid you hadn't received my telegram." Then she asked to be excused for a moment, explaining that here was the friend she had stopped off to visit. Astonished, the members of the committee turned to face Kachima, and they smiled warmly at her, standing back as if to include her in the group. They knew now that they should. They had received their cue. But the Jap woman paid no heed to them; she had eyes only for the missionary, as the two greeted each other in a mixture of Japanese and English with many joyous American exclamations. Miss Pollax now turned to include the others in the conversation.

"Mrs. Satoshi is the sister of my dearest friend in Japan," she told them.

They all beamed upon Kachima anew, with exclamations of, "Isn't that wonderful!" and "How lovely!" And one of the women even took the heavy baby from her tired arms. Mr. Anson's conscience was strong for righteousness again also. "Ah, yes—" he cleared his throat, "Ah, yes, Mrs. Satoshi is a very ardent little Christian."

The party proceeded to the cars which had undergone very much polishing for the occasion. "Come, Mrs. Satoshi," the minister urged as the little brown woman lagged behind after he had assisted Mrs. Thomas and Miss Pollax into his car.

"No—thas awright, I walk," she demurred.

"Why of course you won't walk!" cried Miss Pollax. "Here, give me the baby," and she held out her arms. Thus persuaded, Kachima got in beside her. In scarcely a moment the car was at the

Satoshi home. Miss Pollax got out too, but with all their insistence the committee could not persuade her to let them come after her for the luncheon prepared in her honor.

"We'll have so much to talk about that I really cannot spare the time, because I must leave on tonight's train," she told them; then added, "I'm sorry though to have put you to any bother on my account." But she promised to have dinner with them that evening, whereupon Kachima and her husband were included in the invitation.

Mrs. Thomas's house that evening presented a strange new scene, strange to every one except the missionary—members of two races dining side by side.

After the minister's little speech of tribute to Miss Pollax, she rose to reply. "I'm sure I do not half deserve your lavish praise, Mr. Anson, but I cannot complain that I am 'without honor in my own country.'" Then she explained how glad she was to learn that her own countrymen were becoming too broad-minded to tolerate race prejudice. "It wasn't that way when I left eight years ago; even the Christians were a little intolerant then. But now the enlightened world is coming to realize that the color of people's skin makes no more difference than the color of their eyes or hair or the color of the clothes they wear." And as they applauded, the members of the party never shifted their gaze from the speaker's face, thus avoiding each other's eyes and hiding the blot on their Christian characters like an ostrich hiding its head in the sand.

The missionary thus established a precedent—lighted the way out of their narrow lives. And although they never mentioned the matter among themselves, pretending their relations for the foreigners had never been other than what Miss Pollax advocated, they each and collectively set about making the brotherhood of man a reality as well as a theory. The members of the Aid decided it would be a good thing to go out and

personally invite all the new women of the church to come to the Aid. "For possibly they feel a little timid about coming the first time," was the way Mrs. Thomas put it. And Mrs. Jamison, not to be outdone in this new crusading, went to Kachima's house and accompanied her to the next meeting. The little Jap woman was as much surprised by the marked attention she now received as she had been shocked by her disillusion; so she went warily this time, her inscrutable expression covering the elation she felt as effectively as it had covered the hurt before. And when Tomeo returned from work to inquire, "You go women's meet today?" she answered, "Yes, I go," with none of the old spontaneous gladness, but there was a certain note of triumph in her voice.

AN EXPLANATION

In the March number of this magazine, page 121, there occurred a short article by Max Heindel entitled, "*Poison in the Breath.*" This stated among other things that the Hindu yogi is able to seal himself up and live for weeks while breathing the same air over and over again, and that in the process he does not exhale carbon dioxide. One of our students has questioned, from the ordinary physiological standpoint, the possibility of doing this. The phenomenon is accomplished not by following ordinary physiological laws but through superseding them by higher alchemical laws with which the advanced occult student is acquainted and which he is able to utilize. In using these higher laws many of the ordinary physiological processes are completely reversed. Only the Initiate or Adept, however, is in possession of this knowledge, and naturally it can not be given out to the public at large.

Be noble, and the nobleness that lies
In other men, sleeping, but never dead,
Will rise in majesty to meet thine own.

—Lowell.

A Rosicrucian Student in India

BY J. ELIZABETH HOYT-STEVENS, M. D.

OCTOBER, 1929 began an interesting series of milestones in the present era of Indian history. First came the newspaper announcement that the age of consent or child marriage had finally been raised by the Legislative Assembly to 14 years for girls and 16 years for boys. This was followed later by the proclamation, "Untouchability shall cease," made by Hindu religious leaders on Armistice Day, Nov. 11, 1929. These two announcements, one civic and the other religious, are of world-wide interest to humanity, and speak for human advancement in India. These are two great steps showing the Western influence upon the Hindu world as a whole.

I will mention a fact or two which have been under my personal observation that mildly illustrate the attitude of mind which has for centuries past been held by the higher caste Hindus relative to the lowest or "untouchable" caste. Last summer I knew a man of the sweeper caste, a servant in the place where I was staying, who was suffering the agonizing pains of appendicitis, so diagnosed by the Hindu hospital surgeon of the town. Because the man was the sweeper caste and no Hindu surgeon would operate on him, the case passed on to rupture, and he was left in his agony to die without help.

When I first came to India, more than two years ago, I resided for six months in Madura, and went often to the Hindu Temple that is so praised in works on architecture for its beauty and unusual qualities of workmanship. These I studied and much else I noted regarding its festivals and the daily life about the Temple. The famous lotus tank was usually alive with Brahmans, priests, and other high caste Indians. Women as well as men took their bath there and

washed their garments on the steps that led down into the tank. The balconies which surrounded the tank were at certain morning hours occupied by priests and holy men sitting on the floor in groups about the food they were handling, either eating it or preparing it for offerings to the gods, as it appeared to me. The priests each had a small brass vessel filled with holy water, brought up from the lotus tank in which a multitude of unclean people had been bathing and washing clothes as pictured before. This water they sprinkled by means of a long wisp of dry grass upon little piles of food which rested upon fresh green leaves overtopped with flowers. It appeared to me that this food was being given out to favored worshipers, who probably presented it to the gods, it being later eaten by the priest belonging to that shrine and his family.

At the shrine end of the lotus tank I occasionally noted a temple elephant returning from his bath through that end of the covered court. His keeper would pause at some shrine on his way through the court, and the elephant either kneeled or salaamed at the shrine. He salaamed by lifting his trunk in a double curve to his head, forming the letter S. Yet these very precincts have always been forbidden to the lowest caste Hindus. They dare not enter the roofed courts even for worship. Outside in open courtyards idols are set under trees, and in an occasional niche of the outer temple walls for the low caste's worship. At the main entrance of the Temple I have frequently seen men prostrating themselves full length, face down and sidewise to the door in veneration of the holy place which they were not allowed to enter.

Now comes the beginning of a better adjustment to life for the poor outcast.

The Westerner has been bringing the humanitarian spirit to India for the past eighty or ninety years or more, and it has been gradually permeating the Indian atmosphere of thought. Now comes Katherine Mayo with her fire brand of criticism, practically saying, "Shame on you cultured and moneyed Hindus, sitting in high places and doing penance to obtain selfish merit, absolutely forgetting the millions that are mentally as well as physically starving among you, and holding women in ignorance for your own sensuality." She has naturally infuriated India. But we all know that humanity, regardless of race, is constantly "straining at gnats and swallowing camels" in a greater or lesser de-

gree, and that it sometimes more quickly and more actively responds to a challenge which maddens than it does to kind persuasion. Katherine Mayo has certainly been the means of hastening India's activities for improved standards of life.

A recent interesting newspaper announcement is that the Viceroy has stated that England hopes to grant Dominion status to India. This would open the way for Hinduism to attain a greater realization of what Universal Brotherhood really means: "Not to be ministered unto but to minister." May India in her seeking for true wisdom get the understanding of truth which shall set her free.

The Healing of Supersensitiveness

BY LUCILLE TAVIS

WHEN the soul begins to open to Divine Inspiration, it is also open to inspiration upon other planes of being. Until perfect poise is attained, confusion is apt to result and brings about a condition known to metaphysicians as supersensitiveness. As this is one of the pitfalls of the aspirant to spiritual growth, it is well to know how best to cope with it in an intelligent and sensible manner. The one who is easily upset and disturbed by the thoughts and words of others, or who allows his life to become influenced by the opinions of other persons, is indeed in need of healing. We must learn to become immune to the many thought currents that compass us about, and to be open only to inspiration that is born of God or Good.

Sensitiveness is most commonly associated with hurt feelings. Divine love is the great panacea for this type of sensitiveness. It is the little self that is hurt by the unkind thoughts or words of others, and Divine love will dissolve the consciousness of self and make us selfless if we but let it. Love is not hurt by mortal

thought, and when we are hurt very much by what another person does or says, we may know that we are not functioning entirely in the consciousness of love, which is Christ in us. It is the mortal man who feels pain on any plane of being. However, we are all more or less mortal in this world, and it is a glorious, happy thought that we can protect even this mortal man from the shafts of ignorant thinking. We may rise up in our God-given power and authority and proclaim that we will not be disturbed. We may build an impenetrable wall of love round about us which will permit only love thoughts to affect us.

Sensitiveness, however, has its good side and means a great deal more than a tendency to hurt feelings. Just as the photographic negative is impressed with the pictures to which it is exposed, so is our soul affected by what comes into our consciousness. We, however, are the sons of God, and have the power to exert our authority over what shall or shall not affect us. This power must be developed and used until we become poised

and strong in the consciousness of the Truth which makes us free.

It is very necessary for one who is inclined to negativeness to keep actively employed on all planes of his being. It is better for such a person to keep busy even though he makes mistakes, and as he comes under the law of Divine love, he will make very few mistakes in his choice of activities.

It is true that we must first purify the subconscious mind in order to attract only thoughts of a pure character, but it is equally necessary that the mind be immediately filled with positive thoughts and our life with constructive activity. A very busy person has no time to be sorry for himself, and having the mind agreeably occupied gives little opportunity for thoughts of an unwelcome character to affect or disturb him. We must strive for stability of character, and for

full power and authority over so-called evil in any of its manifestations. There is no power in evil, there being only one Presence and Power in the universe. A constant realization of this fact quickly places us under the very shadow of the Almighty.

With love the predominating thought, coupled with constant activity of mind and body, very soon a consciousness will be built that will be a safeguard against any disturbing thought or emotion that may be in our environment. A positive state of mind is not manifested in a minute by one who has allowed his negative nature to become uppermost, but persistence will bring rich rewards; in a short time the dominion of the Christ mind will become established, and in place of fear of personality will come a feeling of peace and poise and a consciousness of our oneness with God which nothing may disturb.

Esoteric Bible Studies

BY CORINNE S. DUNKLEE

STUDIES IN THE LIFE OF CHRIST JESUS

IV *The Temptation.*

1. Then was Jesus led up of the spirit into the wilderness to be tempted of the devil.

2. And when he had fasted forty days and forty nights, he was afterward an hungered.

3. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

4. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple.

6. And saith unto him, If thou be the

Son of God, cast thyself down: for it is written, He shall give His angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

7. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

8. Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

9. And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

11. Then the devil leaveth him, and, behold, angels came and ministered unto him.

—Matt. 3:1-11.

INTERPRETATION

For the esoteric Christian the devil has two meanings, an inner and an outer. From the external standpoint the devil is Lucifer, who with his angels fell from heaven *through ambition* and were exiled upon the planet Mars. The devil within man is his lower nature as long as it is influenced and controlled by the Luciferian vibrations. For this reason the plan of salvation as adhered to in the churches is to overcome and control the desire body, for only in this way can the power of the devil be overcome. The church works with the desire body of man. Esoteric development, or esoteric Christianity, works with the vital body. Through the great orderly plan of evolution, which is God's handwriting upon the wall of time, the majority of people are brought into contact with the teachings of the church before they come into occult work, which always presupposes a certain amount of work of purification done upon the desire body before the definite training of the vital body can be attempted.

Temptation is one of the most potent factors in soul growth. Each one of us meets with temptation, both great and small, obvious and subtle, every day of our lives. *It is not the fact of the temptation, but it is the way in which we respond to it* which shows how much progress we have made upon the path of spirituality. Christ Jesus came as the great Way-Shower for all humanity, consequently temptations had to beset Him in order that He might leave with us the divine example and inspiration of one who was tempted and yet remained without sin, as St. Paul tells us.

Temptations are threefold in nature. There are temptations of body, of mind, and of soul. And so we find the temptations of the Master divided into three parts. At the time of the step in spiritual progress termed baptism, the neophyte through an ecstasy of feeling touches the realization of the oneness of all life, and with this realization *there*

is born within him a new and conscious power which, if he follows the quest of the Holy Grail, he can only use in the service of others, and *never to benefit himself no matter how great is his extremity*. If, however, through *personal ambition*, the temptation which caused the fall of Lucifer and the most subtle of all temptations for mortal man, he succumbs and uses this newborn power for self-aggrandizement, then he becomes a powerful tool for evil in the hands of the Black Brotherhood both on this and on the inner planes. It is particularly this little known phase of temptation which the Master was teaching us to overcome, and which is illustrated in this experience through which He passed.

In this series of temptations the first one had reference to the physical body, while the last two took place outside the limitations of the physical environment.

1. *Temptation of the Body:*

Mark tells us that Christ was tempted with wild beasts, which mean the desires. But they did not harm Him. Christ, the Sun Spirit, had transmuted the power of desire within Himself long aeons before, and the body of Jesus which Christ was using was the purest that could be produced upon the earth. Therefore the Christ does not expect us to overcome temptation as completely as He did, for we are still subject to the frailties of the flesh, with nothing like His great attainment to combat them. His victory is the ideal for our ultimate conquest, even though many times we fail and must begin again. Let us remember, however, that the only failure is in ceasing to try.

There is a basic keynote for the mineral kingdom, and a certain modification will turn the stone into food. Christ Jesus could partake of living bread from the very source of life, therefore He did not yield to this subtle temptation, saying, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

He placed God and His glory first. He bared His sacred heart for all the darts of hatred, malice, and revenge, uncovered His glorious head that it might bear the Crown of Thorns, stretched out His loving hands that had entreated, "Come unto me and I will give you rest," that they might be nailed to the Cross. He renounced Himself completely, utterly, and entirely for the sake of the earth and its humanity.

2. *Temptation of the Mind:*

"The devil taketh Him into the holy city," which means the inner planes or the heaven worlds. "Carries Him off," as if he were literally transported through the air, say Bible commentators, and we know this is actually what happened. He was taken out of the body, for the physical body can never enter the holy city, or "Jerusalem." Here He was subjected to the fiercest of temptations, that of vanity. All the thought waves of ambition and pride that have ever dominated the world beat against Him. With the great resources which He possessed and could command He knew that He could focus the attention, admiration, and homage of the entire world upon Himself by giving a demonstration of His ability to use supernatural power. Again the Master triumphed, and rebuked the devil, saying, "Thou shalt not tempt the Lord thy God."

3. *Temptation of the Soul:*

"An exceeding high mountain"; this was the Second Heaven, where He saw all the kingdoms of the world and the glory of them. He saw the functionings of heaven and earth through the archetypes, read in the Memory of Nature, and saw the records of past, present, and future. The devil said, "All these things will I give thee if thou wilt fall down and worship me." Christ Jesus saw the supremacy that might be His and at the same time the path of sorrow, persecution, and suffering ending in His ignominious death upon the cross. As He

looked even *His* great heart quailing before the awfulness of the picture, the vision of sorrowing and suffering humanity came to Him, and He knew that without His intercession there was no succor for the world. Then the Compassionate One, stretching out His arms while a halo of glory encircled Him, became for all time a Man of Sorrows and acquainted with grief that the world might find the Way of Peace that passeth all understanding. In triumphant tones He commanded, "Get thee hence, Satan, for it is written, Thou shalt worship the Lord Thy God, and Him only shalt thou serve." Then the devil left Him and angels came and ministered unto Him, which is true for each one of us when the higher nature overcomes the lower.

Prayer and a spiritualized will power constitute the only impenetrable armor against the temptations which, St. Paul says, so constantly beset us. He tells us to pray without ceasing. Each forward step along the Path brings its own attendant temptations. The most subtle ones always come along the line of our ambitions and fundamental desires. The devil, within and without, knows well how to twist these so that they become snares exactly corresponding to our individual temperaments. Christ Jesus met every phase of His temptations by an utter renunciation of self and a complete surrender of His will in the service of others. Only in this way may we follow in His steps.

Temptation comes to us life after life until the treasure laid up in heaven has been tested and tried by the sorrows of earth. When the spirit of Christ descended into the physical body of Jesus, it was taken into the Wilderness to prove its weakness or its strength. And similarly after each heavenly experience (both between earth lives and in our exalted states of consciousness while in the body) we must expect to be brought back to earth that it may be learned whether we can withstand the burning in the furnace of affliction,

Worth-While News

California Prisons to Become High Schools

Inauguration of high school and college courses in the California State prisons is contemplated by the State Department of Education, Vierling Kersey, State Superintendent of Public Instruction, announced today. Credits equal to those issued by any State school, said Kersey will be allowed the convict students.

"Lack of education," declared Kersey, "leads men to the penitentiaries. By supplying education to them while they are in the institutions the State can rehabilitate these men and women and show them the way out of crime."

Kersey spent yesterday at San Quentin prison surveying educational activities, studying the program of education that has been followed in the past and preparing recommendations for extension of the work on a revised credit basis.

"California's greatest challenge in the field of adult education," said Kersey, "is in the prisons. The State is doing a wonderful work with the men as far as their physical well being is concerned but as yet it hasn't scratched the surface in developing within the men in these institutions a proper mental attitude. These men are eager to learn and I am convinced education holds the key to their social readjustment and success when they leave the prison. From an educator's point of view I have cut out of my vocabulary such words as 'prisoner' and 'convict.' To me they represent patients whose social point of view must be recast."—*Los Angeles Times*.

Vierling Kersey, State Superintendent of Public Instruction of California, recently made a momentous announcement in the educational field as reported in the above clipping. His program of making available some of the educational resources of the state for prisoners is one of the biggest steps forward that has been made in this country in the past hundred years. It is a revolutionary step. The State Department of Education has grasped the idea that if crime and its cost to the taxpayer are to be re-

duced, we must train our prisoners so that they will have something to fall back upon instead of crime from which to make a living after getting out of prison. The old idea of punishing a man in order that society may get even is being found to be a very expensive proposition for society. It is costing society altogether too much in good hard money, because it breeds criminals faster than prisons can be built to hold them. California is setting the pace in this new departure.

The Atom a Miniature Universe

To create a man of the atoms that make up his body, you need one thousand million million million million atoms. Yet each of those atoms is a tiny solar system with electrons like planets revolving around the central nucleus which is an atomic sun.

The power of Niagara is made up of so many drops of water rolling over a stone cliff. Its drops are made up of millions of molecules, each molecule containing two atoms of hydrogen and one atom of oxygen.

And the biggest real thing in the whole universe is one of those atoms. In the universe the real thing is the atom, so small that no microscope will ever see it, so small that it takes millions and millions of atoms to make one man.

We count the electrons in the atoms, twenty in one, three in another, but never shall our eyes see an atom or electron. But we weigh the earth, moon, and sun, and measure accurately distances to the fixed stars standing half way between the atom and the star. Man has on earth a task of which he may be proud. His body is a grain of dust, living on a larger grain of dust, the earth. But his spirit can reach outside of this universe to universes beyond. Mentally he is as a child, but it has been written:

"Out of the mouths of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger."—*Los Angeles Examiner*.

The atom, the smallest aggregation of matter in the universe, apparently has

within it the greatest potentialities. The scientists are just beginning to discover some of the facts about the immense power locked up within it. It is freely predicted that if a means can be discovered to unlock the power of the atom, the work of the world henceforth will be done with the greatest of ease and with a minimum of labor on the part of man. As stated, the atom is so small that no microscope will ever see it, yet it is a miniature universe in itself. The present scientific theory is that it consists of an electrical nucleus called the proton, surrounded by a number of charges of negative electricity called electrons, all revolving around the positively charged proton in the same manner that the planets revolve around the sun.

Are We Immortal?

Closely connected with the question of a conscious soul is the old postulate of its *immortality*, which arises from our fear of annihilation, or rather from our desire to live. The claim that the soul should continue to exist after the decay of the body and its organs—by the processes of which it was produced—is so contrary to all reason that it cannot be dealt with as a scientific problem. . . . When the body and its organs are destroyed, and the parts of the complicated system forming the seat of the soul are scattered, mental activities must cease, and the individual soul can no more exist as such; if it continues, it must be something entirely different, deprived of all the characteristic qualities of the individual soul that was a part of the body . . . Alterations not only of the brain, but of other parts of the body—the sexual and other glands—may entirely change the nature of a man's soul, of his whole character, and make him a very different personality, good or bad, moral or immoral.

Certainly it is a less selfish, nobler, and a more wholesome faith to believe that our life is *here and now*, that we are passing links in the continuous chain from the past to the future, that we survive only in the effects of our thoughts and acts, and in our descendants, and therefore that we have to do our very best in this one life. This view forms a sounder basis for our conduct of life and for the progress of the community than obsolete illusions and postulates, and a

doctrine based upon the selfish idea of the salvation of the individual in another life—*The Forum*.

Dr. Fridtjof Nansen, the eminent explorer, scholar, diplomat, and winner of the Nobel Peace Prize in 1922, does not believe in the immortality of the soul, as quoted above. He bases his opinion upon the findings of science. Physical science, however, has not yet located the soul, neither will it ever do so. Only spiritual science can accomplish that. Dr. Nansen's view of the matter is practically the old materialistic view of the atheist. But the occultist with his clairvoyant vision observes the continuity of life after the sloughing off of the physical body, and knows that there is life on other planes besides the physical, also that rebirth is a fact. The personality, however, has no immortality; only the spirit is eternal. One's personality is made up of his four vehicles, namely the mind, the emotional body, the etheric body, and the physical body. When a person dies these vehicles are all gradually disintegrated, and they are never reborn. For instance, there will never again be in existence the personality of Abraham Lincoln. When the ego or spirit of Abraham Lincoln is reborn, it will have a new mind and a new emotional body as well as a new etheric and physical body. The personality of Abraham Lincoln went out of existence forever when the assassin fired the bullet which ended his life, but the faculties and the soul qualities which he had developed during his last life as well as his preceding lives will be retained by the ego and be in evidence in the new bodies which he will inhabit when he comes back by rebirth. In other words, the essence of one's personality is preserved for future lives but not the personality itself. So, from this standpoint Dr. Nansen is right—deaths end it all as far as the personality is concerned. But it does not end the spirit nor the faculties which the spirit has evolved.

Question Department

Questions from our readers on occult philosophy or mysticism are answered here as space permits. Inquirers should look for questions similar to their own, for we often combine two or more of the same character and answer them as one. Once each month the questions not answered here are answered by letter.

BY KITTIE S. COWEN

Solving Life's Problems

Question:

What principles of the Rosicrucian Philosophy do you consider the most valuable in assisting humanity in general in solving the problems of life?

Answer:

The two principal things needed in helping humanity to solve the problems of life are a thorough understanding of the Law of Cause and Effect and a knowledge of rebirth. These two laws contain vital principles which are of the utmost importance to every one. The law of Cause and Effect teaches us that we are where we are because of our past actions and no one else is responsible. If we do not like our environment, then having made it, it is quite possible for us to change it just as soon as we have learned the lessons which it contains. Life is not a hopeless affair. As soon as we are ready for a new environment, it is ready for us. Life is an active process. We must be wide-awake and alert, ready to take advantage of every opportunity offered and eager to learn the lessons which it contains. A knowledge of rebirth reveals to us the perfect justice in the great cosmic plan. Our to-days are the result of our yesterdays, and our tomorrows depend on our to-days. There are always opportunities just ahead of us. We have made ourselves what we are, and we can in time make ourselves that which we would like to be.

We alone can develop the potentialities of the God within. Others may point the way, but we must do the work, and rebirth offers us repeated opportunities. Those we love in one life we not only meet between lives, but also when we return to earth again. As we grow in grace, we cease to have enemies, for we become too big to harbor ill will. We love whether it is returned or not, and ultimately that love draws all others to us in bonds of perfect faith and trust. With a knowledge of these two great laws, Cause and Effect and Rebirth, to aid us we gradually learn how to solve all problems presented to us, and life becomes a joy.

Exoteric and Esoteric Interpretations of Bible Texts

Question:

Is it necessary and expedient to know and to believe the exoteric interpretation of the Bible, or is the esoteric interpretation sufficient and more to be preferred?

Answer:

Truth, we know, is many-sided, and as fast as we are able to contact a new side of it, it is well to do so, for each new viewpoint adds something to the old one and opens up new vistas. We believe that in the fullness of time all individuals will become familiar with both the exoteric and the esoteric meanings of the Bible in all its fullness, and we believe it is necessary for us to do this or else the Great Ones would not have given it to mankind as a textbook. We know that the primary pupil finds it hard to learn that two plus two equal four. If he were given a problem in geometry to

solve, he would simply be lost, for he would have no consciousness with which to comprehend the principles involved; yet these principles exist and some time must be understood. But because of their existence the fact is not invalidated that two plus two equal four, and the learning of this fact is a very necessary step in the education of the child. Similarly, during the process of evolution man learns of and accepts the exoteric interpretation of the Bible. Later he contacts the esoteric interpretation and accepts that also. But this does not invalidate the exoteric interpretation nor make it unnecessary to understand it.

Incense Not Used at Headquarters

Question:

Will you please tell me if I can secure the proper kind of incense at Headquarters?

Answer:

We do not keep incense of any kind at Headquarters. We know the danger one runs when he or she indulges in its use, and therefore we advise all of our friends and students to leave incense entirely alone.

The Spirit's Earth Life Limited

Question:

Is it true that there is a time limit set to the life of the ego before it is born?

Answer:

Yes, that is true. However, there are limiting qualifications. In the Third Heaven, when the ego is about ready for rebirth, the Recording Angels assist it in deciding the objects to be accomplished during the coming earth life. If the life is to be a particularly full one, the time required will naturally be longer than it would otherwise be; but it must be remembered that the ego has a certain amount of free will. If after beginning its earth life it earnestly seeks experience, lives in accord with the laws of nature, purges itself of evil, and practices self-mastery, it is possible for it to lengthen the life of the archetype and consequently that of the physical body.

On the other hand, if the life diverges from the path of right, if the individual persists in evil doing and refuses to respond to the spiritual opportunities placed before him, his discordant life has a tendency to weaken his archetype, and in some cases the Recording Angels destroy it, thus terminating the individual's life. This is an act of mercy on the part of these Great Ones, for it prevents the ego from piling up more debts of destiny and gives it an earlier opportunity for rebirth in an altered environment where it will have a chance to retrieve its neglected opportunities.

Deathbed Disturbances Disastrous

Question:

Why should such a thing as physical disturbances have such a disastrous effect upon the ego at the time of its passing out of the dense body in death? In life concentration can become so deep that physical phenomena may be unobserved. Even if the ego is allowed to be reborn soon and then pass out of life in infancy to gain special instruction in the First Heaven, it does not seem to compensate for the loss of a whole life of experience.

Answer:

There is a great difference between concentrating when the ego is in the physical body and when it is out of the body; the latter being much harder for the reason that the ego has lost its dense casement, which to a great extent protected it from many of the impacts of the outside world. Relative to the value of the instructions given in the First Heaven, it is a fact that the egos who receive this instruction are more than repaid for all they have lost through early death, for the work done there is very thorough and is given under the best conditions. It does not matter whether the ego passed out during battle, great lamentation of relatives, or under any other distressing circumstances, the after-death conditions will be the same. Nothing can come to anyone that he

has not earned through causes set into action in past lives, even to the death-bed conditions just mentioned; and when we remember this, we certainly should be most grateful to those wonderful Beings who have provided a means whereby we escape too great a reaction as the result of our past folly.

The Lords of Destiny Check the Accounts

Question:

If certain electrical appliances for healing disease did all that is claimed for them, would not the healing of the disease remove the penalty of disregarding nature's laws, and encourage excesses along any line which a person might enjoy?

Answer:

All kinds of disease are caused by individuals breaking some of the laws of nature some time, somewhere. Disease is one way in which destiny works itself out. We as individuals, having caused our own particular ailments, have the right to take legitimate means to remove them if that be possible. No disease can be permanently cured until the debt of destiny has been paid that caused its manifestation. The Lords of Destiny attend to that, so no one need be concerned lest an individual be healed of disease before the lesson is learned which the affliction was intended to teach.

The Soul of Animals

Question:

Is there any place in the Bible where the immortality of the soul of an animal is recorded?

Answer:

No, nor is there any place in the Bible where the immortality of the soul of man is recorded. The Bible teaches that "the soul that sinneth it shall die"; also that the body returns to dust, but that *spirit* returns to the God who gave it. As a matter of fact, the animals as yet do not have souls, but their spirits are immortal. At a later time in the evolu-

tion of the animals when they have been given a mind and become accountable for their actions they will generate from their three-fold body the three-fold essence which we designate as soul, as mankind is doing at present.

More Information about "Dangerous Babies"

Question:

In an article which appeared in your magazine in 1927 entitled, "Dangerous Babies," the author stated that on the first of April, 1927, the first of the "dangerous babies" would be born. In the April "Rays" of the same year you stated that the children born that year would not have the usual amount of Arian impulse. Will you please explain this discrepancy?

Answer:

The basic nature of Aries is always the same. The author of the article entitled "Dangerous Babies" based his prophecy in regard to children born after the first of April, 1927, on the fact that Uranus would then be in Aries, which he stated would accent the Aries characteristics, combining them with the characteristics of Uranus so as to create a highly impulsive and unconventional character. The delineation of the children of Aries, 1927, which occurred in the April, 1927, issue of the "Rays" merely stated that Jupiter conjunct Mercury in Pisces, sextile to Venus, would quiet the impulsive Aries tendencies of children born during that month, and of course in that case the Uranian tendencies would be subdued somewhat. The Uranus in Aries influence lasts for seven years. During that time it will undoubtedly turn out a crop of babies with considerably more than the usual number of impulsive and erratic propensities. Month by month during that period, however, there will be modifications of this influence brought about by the other planetary positions and aspects, which may operate either to restrain or accentuate it.

The Astral Ray

The Rosicrucian Conception of Astrology

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

Neptune and Smoking

BY ERNEST H. LANGNER

I HAVE just overcome an insidious habit which is generally attributed to lower Neptune vibrations—smoking.

Only the smokers who have repeatedly tried to shake off the enslaving yoke of this Neptune-formed habit, and who have failed, can really and truly appreciate the heroic efforts necessary to combat Neptune at his worst.

In my radical chart we find Neptune prominently placed in the seventh house, sextile to Venus (which is the ruler of the seventh), but forming a square to Jupiter in Pisces near the nadir. I acquired the habit of smoking some fourteen years ago. Fourteen years of drugged nerves and a monetary expenditure of some fifteen hundred dollars. Time and again I "quit" smoking, but always after some three or four days of quitting, a conveniently located cigar stand proved too much of a temptation, and I always fell. Looking back now and surveying the field from a 1929 angle it occurs to me that my most persistent yet most unsuccessful attempts to quit cigarettes were during 1922, '23, '24, and '25, when the progressed Mars, ruler of my Ascendant, formed a square to Neptune, and when the transiting Neptune passed over my radical Venus, Mars, and sun.

In some of the textbooks on astrology we are told that Neptune has but little effect on the individual; that he is of

importance only in mundane astrology. Personally I believe Neptune is very potent in the lives of individuals; in fact, I think his hand is very, very far-reaching. I believe he equals Saturn in persistence, and is more cunning and tricky than a dozen Saturns could ever be. The reason why some authors on astrology disregard Neptune in natal astrology is that his work is underneath the surface. He never displays the boldness of Mars. The sledge-hammer blows of Uranus are foreign to him. The majesty and brilliance of the sun he will never know. It is very difficult to point one's finger at this force, which is the representative of things elusive and secretive, but nevertheless it is there, acting on the physical, the mental, and the psychic planes. His negative side is very destructive, and his benefic side equals Jupiter's in opulence and that of Venus in beauty.

Of course, Neptune's strength and prominence differ with the individual. For instance: all planets when situated in the ninth house have a much higher rate of vibration than they have in other houses. Therefore an individual who has the ninth house prominent, and consequently possesses a high rate of vibration, naturally more easily responds to the very fine vibrations of Neptune. Coarse and materialistic types do not contact them as much as an advanced individual.

Neptune and Virgo should, and prob-

ably will, give us earthbound humans an opportunity to clean house where health, food, hygiene, and narcotics are concerned. In 1942, after Neptune will have passed through Virgo, we shall then perceive the unmistakable effect of his mysterious hand. His passage through Leo coincided with the toppling over of dynasties. What will Neptune do in Virgo, where mundane affairs are concerned? And since the macrocosm is like the microcosm, since above is like below, how, in what manner, will Neptune affect the individual where sixth house affairs are concerned?

Neptune's entrance into Virgo caused me to quit smoking. Could it be possible that such an important and beneficial step could be multiplied, say, five million times in the United States? Why not? The raising of low Neptune vibrations to a higher and more constructive level would be an enormous benefit where work and health are concerned. Surely this idealistic, altruistic, and democratic force at this stage in evolution—the Aquarian, the human age—is not going to pull humanity into the mire of contagion and disease and slavery.

Astrology is going to do its share toward pointing out what is to be accomplished next. Neptune's passage through Virgo must, and will, benefit the workers, the masses. He will improve the standards of health, of sanitation. He will, in his mysterious manner, do away with such evils as smoking, and a far more insidious enemy—"Dope."

I don't exactly know how and when I started smoking. I also don't know how I quit smoking. I do not know what particular event or occurrence or thought was instrumental in bringing about my decision to quit smoking. All I know, thanks to astrology, is that vital thing, **THE TIME** when I actually did quit. It was on February 14, 1929, at 4:10 P. M., Pacific Standard Time, Los Angeles, California. The moon had just entered the fixed and durable Taurus, just passed the trine of Saturn, and was almost

exactly trine to our mystic friend and stranger, Neptune, who had arrived at 0.7 Virgo. Of all the fixed signs, I think, as far as the moon is concerned, Taurus is the most favorable place for making decisions that are to be lasting.

From a horary standpoint one could not have selected a more favorable period for eradicating a deep-seated habit such as smoking. Of course the sun opposed Neptune on that day, but Saturn and Jupiter trined him. The moon formed only good aspects, and was very close to her exaltation degree. The house position could not have been improved much without having lost the benefit of the moon-trine-Neptune aspect, which must of necessity be a close aspect in a horary chart of this nature.

By the way, it is true that only two weeks have passed since I quit the habit (*), and I am being told by smokers who have gone through my experience that the craving for tobacco after quitting remains acute for at least four to six weeks. So far I have not felt an inordinate desire to smoke—not the overpowering desire I felt on previous occasions. There is a time for everything under the sun, and I believe I selected the proper time. My natal chart does not show anything which could possibly bring to naught my decision. The transiting Neptune is now six degrees past my radical sun. True, the radical indication of Jupiter square Neptune will remain in force throughout life, but some penalties have been paid, and since this is the only affliction Neptune has in my radical chart, I think, or better, I **KNOW**, Neptune has been beaten.

In 1934 Venus will reach the trine to Neptune. In 1937 the sun will progress to a trine to that planet, and he will then be followed by Mercury, also trine to Neptune. This will give me more opportunities to study this weird "customer"

(*) *As this article goes to press, March 28, 1930, the author writes us that he is still an abstainer from tobacco.—EDITOR.*

of the heavens. When the progressed sun came to a square to Neptune in 1907, that aspect coincided with my father's death (Neptune is part ruler of the fourth house.) When Venus formed a square to Neptune in 1910 and the moon progressed to a trine to Neptune, much travel and many changes came into my life. Mars progressed square to Neptune (mentioned above, I believe) coincided with some of the most unusual experiences imaginable. The fifth, seventh, twelfth, and first houses were involved, but since the moon trine Saturn combination in my radical figure is very purifying and a morally healthy influence, I was enabled to handle successfully the perilous situations occasioned by the Mars-Neptune aspect.

I think Neptune teaches by tempting. Overcoming temptation is combating him. Once one has yielded to temptation, whether it is smoking or any one of a hundred other evils, Neptune, as I have found out, is very difficult to get rid of. Saturn and Neptune are alike in some respects, only Saturn is very stingy, very worldly—qualities one cannot very well attribute to Neptune. Like Saturn, Neptune hinders and delays. When Saturn gives at length, he rewards efforts that are evident; but when Neptune gives, while he also rewards good deeds of the past, unlike Saturn his rewards assume the form of "windfalls." So-called "good luck" and "haleyon days" coincide with good Neptune aspects. In the case of good Saturn vibrations, we are clearly shown what we are getting paid for. In the case of Neptune this seldom is so. Here is where Neptune resembles the fortunes, Jupiter and Venus.

If this message ever gets into print (perhaps I am flattering myself) I know it will do a lot of good to those who are trying to get rid of an obnoxious habit, such as smoking, for example. Reading about my experience will give them strength and courage, and even those who read this article and have no bad habits to get rid of will help to gen-

erate, or rather disseminate, a healthy thought force, and thought forces in time will reach the material plane and do away with bad habits belonging to that plane—smoking, etc. All acts have their incipency in either thought or desire. Having ascertained that a thought or desire is beneficial, we let this thought or desire expand, we permit it to gain momentum, and finally it becomes a thing; it manifests itself on a material, tangible plane; it becomes a reality.

What has preceded was written in the evening of February 27, 1929. 11 o'clock came, and I ran out of ideas. Matters were settled during sleep. When I awoke, about 7 A. M. on February 28th, I knew why and how I had quit smoking. My subconscious mind knew it all the time, but it was not until that morning that this knowledge entered the conscious or objective level of consciousness. *I had permitted hate to drive out the smoking habit.* Hate, while in itself a destructive, a poisonous force, may be used, if properly handled, as a driving force in the achievement of good. Somehow—I can see it very plainly now—the sight of members of the gentle sex puffing away on cigarettes in luxurious closed automobiles very forcefully brought out the Scorpionic hate in me—hate of the demon Nicotine. Hate having entered my being, it was the weapon that conquered.

From an astrological standpoint—talking in terms of my natal chart—I am also able to explain and give reasons. We all know that it is one of the difficulties in astrology to dig up the whys and wherefores just at the time when they are needed. It seems the element of time often is needed in order to see things in their true light. It did not occur to me yesterday that Jupiter is about to enter by transit the sixth house in my chart. Nicotine has affected my nerves—I even think it was responsible for my frequent attacks of neuralgia. Jupiter while transiting the sixth house will not fail to improve the health. Here is the connection between "exit nicotine" and "enter Jupiter sixth house."

Also the progressed moon has just passed the sextile to radical Mars; the latter planet being the ruler of the Ascendant, is in conjunction with the sun in Leo. Mars and Scorpio in both their constructive and destructive manifestations are in the habit of employing very drastic means. This will explain astrologically why a drastic measure—hate, in this case—had to be resorted to in order to bring into motion a constructive force. All students who are strongly under Scorpio, at some time or other in their lives have had similar experiences. The skilled surgeon employing a sharp knife in cutting away an obnoxious growth in order to save a patient's life is typically Scorpionic. George Bernard Shaw, that master of biting sarcasm, that supreme satirist whose forceful pen has become a constructive force not only in the British Isles but the world over, typifies Scorpio on the mental plane.

Even the most undesirable trait if properly handled by turning it into beneficial channels does operate for the ultimate good. While a so-called evil vibration may be painful and undesirable, yet it is often necessary to our growth, because it is largely through pain that we learn our lessons. Pain carries with it desire to stop pain. This act of stopping or overcoming pain in turn means mental and physical activity, and activity means life—progress—evolution. If all of us had only so-called good coming into our lives, in a few incarnations we would reach the point of stagnation, and stagnation would mean disintegration and decay.

Returning to Neptune, the elusive, I think the human race is responding more and more to that mysterious wanderer of the heavens, not only as a race but also as individuals. While Neptune is traveling through Virgo let us, every one of us, take full advantage of this opportunity and clean house, not by suppressing Neptunian tendencies—this would be harmful—but by changing or rather elevating his lower vibrations into high spiritual ones. Neptune has a vast latitude between good and the undesirable.

Let our direction be onward and upward. Let those who smoke realize—if they have not already done so—what a subtle and yet powerful yoke they are under. Once they realize the baneful and sinister influence of nicotine, let them take steps to eradicate this pernicious evil, and in doing so assist Neptune in showing his good side. Co-operating with the planets means ruling the planets; it means bringing out good; it means transforming into good the so-called evil.

“If you want to be good, believe you are bad,” says an ancient proverb. Neptune, by pointing out how bad we are, shows us how much room there is left for improvement. Once this attitude is assumed, improvement becomes a certainty.

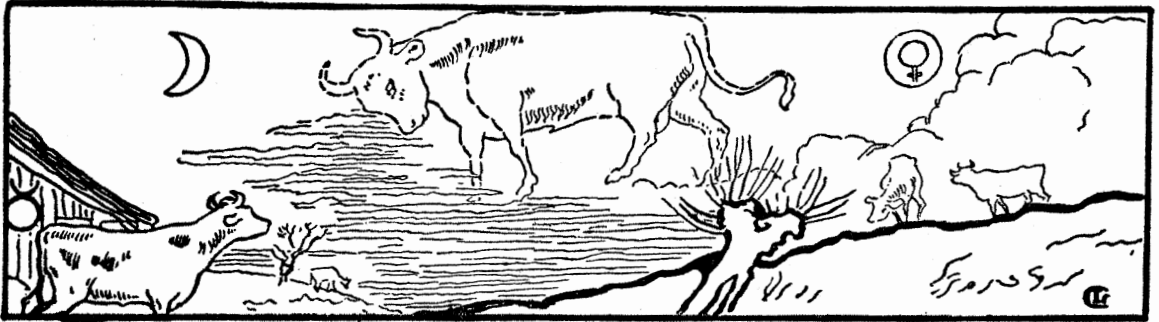
1930 Summer School at Mt. Ecclesia

This is to give advance notice to our friends and students throughout the country that we shall have the usual eight weeks of Summer School at Mt. Ecclesia, beginning Monday, July 7th, and ending Friday, August 29th. By thus giving three months' notice all who wish to attend will have time to make the necessary preparations. Day classes will be held five days a week in the Rosicrucian Philosophy, Bible Study, Astrology, Anatomy and Physiology, Public Speaking, Occult Literature, and Special Training for Teachers. Accommodations can be obtained at Mt. Ecclesia at a reasonable cost in dormitories or tents, with meals in our vegetarian cafeteria.

The object of this School is not only to give instruction in the various subjects noted, but also to advertise the existence of the Rosicrucian Fellowship and the work which it is doing in order that new students may be attracted. The School will be open to anyone who is interested in the subjects taught, and we hope that a large number will avail themselves of this opportunity.

THE ROSICRUCIAN FELLOWSHIP,
Oceanside, California.

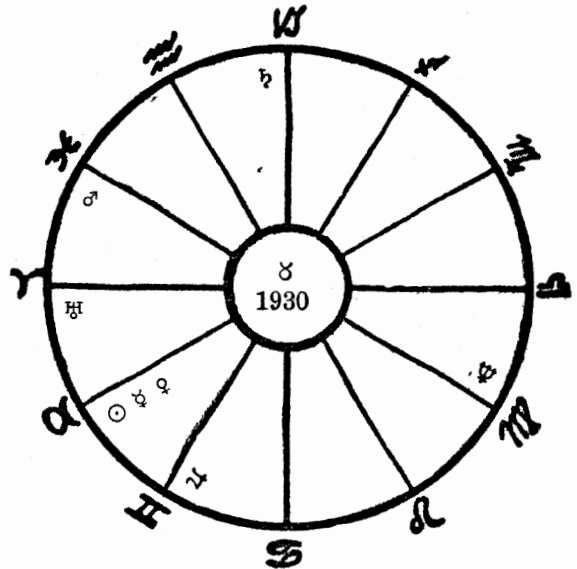
The Children of Taurus, 1930



A Character Delineation of the Children Born between April 21st and May 21st, 1930, inclusive.

The children who are born during the time when the sun is passing through the sign of Taurus, which is represented by the symbol of the bull, will be inclined to take on the characteristics of this animal to some extent. A bull is very sure of his goal before he charges at anything. He measures the distance with his eye, and when he is sure he charges with terrific force, but he always gives a warning by either bellowing or pawing the ground. We find the Taurian children slow, deliberate, determined, and stubborn but never underhanded. When they are ill-tempered, they want to be left alone. Their greatest weakness is that it is difficult for them to forgive and forget an injury. They are very opinionated, and when their opinion is once formed they are stubborn about changing it. The Taurian child is usually truthful, very strong for details, and precise in its actions.

The children who are born this year while the sun is passing through this fixed sign will be most lovable and attractive. Their love natures will be very strong, and they will have nobility of character, for Venus is conjunction Mercury, and both are in the same sign with the sun the first part of the month. These planets are also trine to Saturn, which is strong in its home sign of Capricorn. This combination of planets will give a deep, clear, and practical mind,



with Venus adding the art of expression. A large vocabulary will be at the command of these children when grown, and as elocutionists and vocalists they will have excellent talent.

Jupiter in Gemini sextile to Uranus in Aries will add the beneficial and individualistic help of these planets. Venus and Mercury on the first of May will pass into the sign of Gemini, which will

(Continued on page 261)

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

Astrological Readings for Subscribers' Children

BY AUGUSTA FOSS HEINDEL

We delineate each month in this department the horoscopes of two of our subscribers' children, ages up to fifteen. Also one vocational reading for a young man or woman between the ages of fifteen and twenty-five. The names are drawn by lot. Each full year's subscription, either a new one or a renewal, entitles the subscriber to an application for a reading. The application should be made when the subscription is sent in.

In applying be sure to give name, sex, birthplace, and year, month, and day of birth; also hour and minute of birth as nearly as possible. If the time of birth is *Daylight Saving Time*, be sure to state this, otherwise the delineation will be in error.

We neither set up nor read horoscopes for money, and we give astrological readings only in this magazine.

BARBARA JEAN G.

Born April 30, 1924, 8:15 A. M.

Lat. 40 N., Long. 85 W.

Cusps of the Houses:

10th house, Pisces 16; 11th house, Aries 21, Taurus intercepted; 12th house, Gemini 1; Ascendant, Cancer 7-34; 2nd house, Cancer 28; 3rd house, Leo 19.

Positions of the Planets:

Sun 9-57 Taurus; Venus 25-14 Gemini; Mercury 20-52 Taurus, retrograde; Moon 2-22 Aries; Saturn 28-11 Libra, retrograde; Jupiter 18-59 Sagittarius, retrograde; Mars 3-27 Aquarius; Uranus 20-16 Pisces; Neptune 17-35 Leo.

This little girl has the watery and cardinal sign of Cancer on the Ascendant, with the ruler, the watery moon, in the fiery and martial sign of Aries in the tenth house and square to Venus in the twelfth. The moon, being so prominent, will have a very strong influence in the life of this girl, but the watery and fiery combination in the tenth house will have a tendency to give an unsettled and a restless nature. It is like throwing water on a red-hot stove; it creates steam.

The sun in Taurus together with the moon elevated in the tenth house and sextile to Mars in Aquarius will give Barbara a great desire to attract attention to herself. Egotism will be strong. She will have a desire for beautiful clothes. With the sun in Taurus, square to Mars in Aquarius, she will be very persistent in her demands for attention and adulation. But with Uranus conjunction the Midheaven and square

to Venus in the twelfth house her desire to be admired will be apt to attract to her the attention of dangerous admirers of the opposite sex. She has protection, however, which will tend to safeguard her against this danger in that Saturn is strong in the sign of his exaltation, Libra, and trine to Venus. Saturn being in the fifth house, which is the house of pleasure, he will exert a sheltering influence in this department.

Mercury, the planet of reason, is sextile to the quick-witted Uranus in the Midheaven, which will give an active mind. But Mercury will be retrograde until Barbara is about twenty-one, so she may not be inclined to mental pursuits. It is more likely that she will lean strongly toward a moving-picture career and a public life. This the parents should discourage by all means, for Uranus in Pisces, elevated in the Midheaven, is square to Jupiter in Sagittarius, where Jupiter is strong. Jupiter is also in the sixth house, which rules sickness, Uranus is square to Venus in Gemini in the twelfth house, the house of self-undoing, and Gemini has rule over the lungs. Venus, ruling the venous blood, is in opposition to Jupiter, which has rule over the arterial blood. These afflictions will give a tendency to sluggish circulation in the respiratory organs, which is likely to produce coughs and colds. It would be most unwise to permit this young girl to enter any vocation which would take her into the night life of the theatrical world. She will, however, crave this and will be restless.

But the natural leaning of Cancer women is toward a home life, and this would be the very best thing for Barbara.

PIERRE.

A Boy, Born Feb. 12, 1930, 9:05 A. M.

Lat. 50 N., Long. 3 E.

Cusps of the Houses:

10th house, Capricorn 10; 11th house, Aquarius 0; 12th house, Aquarius 29, Pisces intercepted; Ascendant 23-52 Aries, Taurus intercepted; 2nd house, Gemini 0; 3rd house, Gemini 22.

Positions of the Planets:

Sun 22-57 Aquarius; Venus 24-19 Aquarius; Mercury 26-58 Capricorn; Moon 8-57 Leo; Saturn 8-22 Capricorn; Jupiter 6-36 Gemini; Mars 4-21 Aquarius; Uranus 8-48 Aries; Neptune 2-28 Virgo, retrograde.

We have for one horoscopolical reading the chart of a little boy with the impulsive and martial sign of Aries on the Ascendant. The ruler of the Ascendant is the forceful and fiery Mars, which is in the fixed sign of Aquarius, elevated in the 11th house, and sextile to the impulsive Uranus. Mars and Uranus are in mutual reception; that is, Uranus is in Aries, a martial sign, and Mars is in Aquarius, a Uranian sign. This gives greater strength to these two planets, and will give this boy a very energetic, ambitious, and impulsive nature. He will want to do things quickly and in his own way. But Saturn strong in its own sign of Capricorn, in conjunction with the Midheaven and square to Uranus, will to some extent slow down this impulsiveness. This aspect brings with it, however, the danger of forming the habit of prevarication. The native may resort to deception and untruthfulness in order to gain his point and get what he wants in life. This aspect should be very carefully watched by the parents. They should teach Pierre to tell the truth at all times and never to take that which does not rightfully belong to him. Saturn in Capricorn in the Midheaven and trine to Neptune, and Mars trine to Jupiter, will somewhat offset the Saturn-

Uranus square, and therefore it will not be hard for the parents to develop the high, idealistic, and noble side of the boy.

Uranus in Aries, sextile to Mars in Aquarius, will give a strong leaning toward mechanics, and talent for engineering along electrical, radio, or airplane lines. Give this boy while young an opportunity to develop this talent. Mercury is making a parallel to Mars and Jupiter and a square to the Ascendant. These aspects together with the fact that Mercury is in Capricorn, a saturnine sign, will make Pierre stubborn, and he will usually be at variance with himself. He will, however, have musical and artistic ability from Venus conjunction the sun in Aquarius, and his friends will be ever ready to assist him.

VOCATIONAL

IRVING C.

Born March 15, 1913, 7:00 A. M.

Sun Time.

Lat. 42 N., Long. 84 W.

Cusps of the Houses:

10th house, Capricorn 7; 11th house, Capricorn 29; 12th house, Aquarius 27, Pisces intercepted; Ascendant 13-32 Aries; 2nd house, Taurus 21; 3rd house, Gemini 16.

Positions of the Planets:

Sun 24-20 Pisces; Venus 6-05 Taurus; Mercury 11-19 Aries; Moon 20-00 Gemini; Saturn 29-03 Taurus; Jupiter 13-59 Capricorn; Mars 18-37 Aquarius; Uranus 6-13 Aquarius; Neptune 23-19 Cancer, retrograde.

The horoscope that we have for our vocational reading this month has the aggressive, impulsive, and cardinal sign of Aries on the Ascendant. Aries rising with Mercury on the Ascendant, sextile to the moon and Uranus, gives a very argumentative temperament. This boy will be vivacious and wide-awake and one who can hold his own in an argument with the keenest for his mind is quick and keen, but just a little impulsive.

Mars, which is the life ruler, is in the fixed sign of Aquarius and trine to the

moon. Saturn, which is the ruler of the tenth house, is trine to Venus and sextile to the sun, which will give the native prestige with the public. He would make a good lawyer, and with these planetary configurations he would be able to plead a case with assurance and be very apt to win. He would stand well with the legal profession. It might be possible for him to work up from being an attorney so as to sit on the judge's bench himself some day.

Mars and Uranus in Aquarius, sextile to Mercury in Aries on the Ascendant, is good for salesmanship in such lines as drygoods, real estate, or fire insurance.

THE CHILDREN OF TAURUS, 1930 (Continued from page 258)

make these Taurian children very clever with their hands.

To sum up the whole of this horoscope, we find that the children who are born during this period have earned, on account of their past lives, the right to be born under the very favorable aspects noted. But there is one aspect which we wish to call to the attention of the guardians of these children, namely Saturn in Capricorn, retrograde, square to Uranus in Aries. This will have a tendency to make these children critical and untruthful. If this characteristic is not watched and uprooted while they are still young, it may interfere with the development of the better and more beautiful side of the Taurian child.

The Genesis of Solar Systems

"When the beings upon a planet have evolved to a sufficient degree, the planet becomes a sun, the fixed center of a solar system. When the beings there have evolved to a still greater degree, and consequently it has reached its maximum of brilliancy, it breaks up into a zodiac and becomes, so to speak, the womb of a new solar system. Thus the great hosts of divine beings who until then were confined upon that sun gain freedom of action upon a great number of stars,

whence they can affect in different ways the system which grows up within their sphere of influence. The planets or man-bearing worlds within the zodiac are constantly being worked upon by these forces, but in various ways according to the stage they have reached in evolution."

—Max Heindel.

In "*The Message of the Stars.*"

AN APPRECIATION

We have received a gratifying response to the circular we sent out in March in which we appealed to our readers to help place *The Rosicrucian Magazine* in the public libraries. Up to the present we have added about forty libraries to our mailing list as a result of this appeal. The returns are still coming in, and we feel we have taken another good step toward our goal, which is to have the Rosicrucian Fellowship literature in every public library. We want to extend our hearty thanks to all who are helping us to do this.

THE ROSICRUCIAN FELLOWSHIP.

Correspondence Courses

The Rosicrucian Philosophy Courses:

For those who wish to study the Rosicrucian Teachings we have a course of 12 Preliminary Lessons, using the "*Cosmo-Conception*" as textbook. Instructors well versed in the Philosophy correct these lessons and return each with a new one to the student.

The Astrology Courses:

Of these we have two: the Junior of 26 lessons for beginners, and the Senior of 12 lessons for the more advanced student. We teach the spiritual side of Astrology, for to us it is a Divine Science. Anyone not engaged in commercializing spiritual knowledge may apply for these courses. The Rosicrucian Teachings are free, but the cost of printing and disseminating them is met by freewill offerings.

*The Rosicrucian Fellowship,
Oceanside, California.*

"Cosmo" Studies

This department is devoted to a study of the Rosicrucian Philosophy by the Socratic Method, the material being taken direct from the "Rosicrucian Cosmo-Conception."

BY ALFRED ADAMS

(Continued from April)

Q. In what condition was man in the Lemurian Epoch?

A. He was not the wide-awake conscious being he is at present, but by means of half the sex force he was building a brain for the expression of thought. He was more awake in the spiritual world than in the physical. He hardly saw his body, and was not conscious of the act of propagation.

Q. What statement of the Bible corroborates this?

A. The statement that Jehovah put mankind to sleep when they were to bring forth children. There was then no pain nor trouble connected with childbirth. And because of man's exceedingly dim consciousness of his physical surroundings he knew nothing of the loss of his dense body by death, nor of his installment in a new dense vehicle at birth.

Q. What have we heretofore learned regarding the Lucifer spirits?

A. That they were a part of the humanity of the Moon Period. They are the stragglers of the life wave of the Angels, too far advanced to take a dense physical body, yet they needed an inner organ for the acquisition of knowledge. Moreover, they could work through a physical brain, which the angels and Jehovah could not.

Q. What did these Lucifer spirits do?

A. They entered the spinal cord and brain and spoke to the woman, whose imagination had been aroused by the training of the Lemurian Race.

Q. What did this create in the woman?

A. As her consciousness was principally internal, a picture consciousness of them was received by her, and she saw them as serpents, for they had entered her brain by the serpentine spinal cord.

Q. What further did the training of woman include?

A. It included watching the perilous feats and fights of the men in developing Will, in which bodies were necessarily killed.

Q. What did this do to the woman?

A. The dim consciousness of something unusual set the imagination of the woman to wondering why she saw these strange things. She was conscious of the spirits of those who had lost their bodies, but her imperfect sense of the physical world failed to reveal what became of those dense bodies which had been destroyed.

(To be continued)

Books for the Blind

Another book has been added to our lending library of books in braille. This is "Letters to Students" by Max Heindel, in five volumes. The work of transcribing has been done by Miss Anna Ruttmann of Pasadena, California. Besides this we have the following books in braille, grade 1½.

The Rosicrucian Cosmo-Conception.

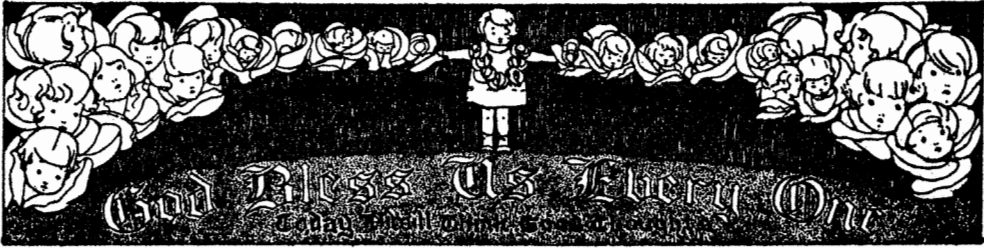
The Rosicrucian Mysteries.

Twenty Rosicrucian Christianity Lectures.

We shall be glad to have from our readers the names of blind people who would like to borrow our books. They are sent upon request, free of charge, for a period of six weeks.

THE ROSICRUCIAN FELLOWSHIP,
Oceanside, California.

CHILDREN'S DEPARTMENT



The White Rose Chain

Today I will think good thoughts,
 I will do only good deeds,
 I will be kind to every living thing;
 My heart will then be pure as a white
 rose,
 And I shall see God in everything.

The Garden of Happiness

BY FLORENCE BARR

THE SUN, high in the blue sky, sends forth the merry sunbeams, little messengers of light. Joy rides on the sunbeams, and how they love to play and play, spreading happiness along the way. It is not always possible for the sunbeams to get in everywhere, but they always try to spread their golden light.

One little ribbon of sun fairies shed their joy through the open window into Dick's room. Everyone else in the house was awake and up, so they danced and danced around Dick until finally he opened his eyes.

"How bright the sun is," he exclaimed; "that means another happy day," for he remembered that Elf-kin had said, "the sun in you is love," and love and happiness go together! Elf-kin had such pretty sayings!

It was not very long before Dick and Rosalie were walking down the winding path that led to the silent pool. The sylphs that lived in the fluffy clouds

molded them into such pretty shapes that when the children looked at the soft reflections in the silent pool, they seemed almost like beckoning angels. The children liked to think they were, anyway.

Everything was beautiful—the bright flowers, the soft clouds, the whispering voices of the trees as they swayed in the breeze. "Oh, Dick, I believe I am the happiest girl alive," exclaimed Rosalie.

"You ought to be," said a wee voice nearby, "for all nature is bubbling over with the joy of spring."

"Elf-kin, where are you?" called Rosalie.

"Look around you," Elf-kin called back.

"There he is," whispered Dick, "in the heart of the lily."

"Come closer to the lily, children. Everyone was made to help in the Garden of Happiness," said Elf-kin. "Give of your love to the fair lily. It gives to you its beauty, and longs for your love in return. If you really love the flowers, you will find that their secrets will be revealed to you. The flower spirits fill the earth with sweet and gentle virtues."

"Do tell us more about the Garden of Happiness, Elf-kin. You promised, you know," Dick reminded him.

"The Garden of Happiness," began Elf-kin, "is very, very big. No one really knows how big it is. Some people call it Nature's Garden, and some say it is the Garden of Life, but we call it the Garden of Happiness; and it belongs to you and to me, to all children everywhere.

"A loving band of helpers we see in this Garden of Happiness, toiling silently and ceaselessly to give their messages of joy and gladness. Mother Nature watches tenderly over all. There is the bright sun to give light and heat; the deep and restless sea to supply the clouds with rain; the wandering winds to carry seeds; and the birds, butterflies, and insects to carry pollen. Then there are the busy nature spirits too: the sylphs, little people of the air; the undines, happy water sprites; the gnomes and elves, patiently working with earth, flowers, and trees; and the bright salamanders, little creatures of the fire. Guided by the angels, these tireless little creatures do their part to make the Garden of Happiness more beautiful.

"The reason you are especially happy just now, Rosalie," suggested Elf-kin, "is that it is springtime—a time when the soft breezes breathe on the Garden of Happiness, and over the brown earth Spring spreads her soft green mantle. Up through the grass bravely peep bright flowers, eager after their long sleep to greet the sunbeams. The buds on the trees burst, opening their hearts to the sunshine, and fill the air with fragrance. The birds, thrilled with the joy of spring, sing cheerily as they fly through the garden. Earth and air are filled with the mystery of life and beauty.

"Everywhere the whisper fairies are busy too. They whisper to you, Rosalie, and to Dick. Whenever you send a loving thought to some one or when you do a loving deed, you may be sure that the whisper fairies are near. Always trying to spread happiness, they may whisper sometimes 'admire the pretty flowers,' 'pluck their lovely blossoms,' 'enjoy their sweet fragrance.' That makes the flowers happy. Yes, it even gives joy to the great Earth Spirit, the Lord of Life. For it is the same Life, hidden in the flowers, that lives in you. There isn't any life but the One Life, and it is everywhere. Through the long winter the Lord of Life has patiently

hidden a part of Himself in the dark and silent earth to give life to all the sleeping plants. Now in the springtime when the seeds are awake and alive, strong enough to grow and live, He passes through the Garden of Happiness on His way back to His heavenly mansion.

"Every year, in the fall, the Lord of Life, the Gardener of the World, comes down to our Garden of Happiness. And then at Easter time He rises from His long sleep in the heart of the world, and on a shining path of sunbeams returns to the Kingdom of the Sun. His joyous release fills the whole Garden of Happiness with joy and gladness.

"Rosalie, would you and Dick like to meet the Gardener of the World? Well, there is a way. Beautiful things come only through striving, so seek to grow, even as the flowers, both beautiful and sweet. Listen often to the whisper fairies. The good thoughts they whisper will help you to do good deeds. But be very careful never to listen to any mischievous fairies who whisper selfish thoughts which would lead to careless or thoughtless deeds. Day by day try to live so that His life and love may shine through you. Then the secret garden of your heart will bear the white rose of joy, which whispers, 'I am worthy of you!' And the Lord of Life, the Gardener of the World, will come to your secret garden of happiness, filling it with the radiance and splendor of His life and love."

The Rainbow Fairy

Rainbow fairy, come back to me;
I will try to be good, just as good as can
be.

If you will come back in my heart today,
I will smile and sing, and do what I'm
told;

If you will come back in my heart to stay,
I will never again drive you out in the
cold. —Amy Kurt.

Nutrition and Health

Rosicrucian Ideals

The Rosicrucian Teachings advocate a *simple, pure, and harmless life*. We hold that a plain vegetarian diet is most conducive to health and purity; also that alcoholic drinks, tobacco, and stimulants are injurious to health and spirituality. As Christians we believe in the healing power of prayer and concentration, but we also believe in the use of material means to supplement the higher forces.

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

Our Hormone Producing Glands

BY MURIEL ANNE HOVEY

(Concluded)

LIFE CAN exist without the thyroid hormone, but it is a slow, vegetative life with very little variety and no mentality. This condition is called cretinism. Children thus afflicted are dwarfs in stature, the abdomen protrudes and is flabby, the sex organs atrophied. Cretins are apathetic and apparently idiotic. The skin is rough and peels, the hair shaggy, the temperature subnormal. They are anemic, and resistance to disease is lowered. A few years ago cretins were considered hopeless idiots. It is now known that by the administration of thyroxin, in a short time they begin to grow, clear up physically, and become alert mentally and will remain so as long as they continue treatment. Ceasing means relapsing into their former state.

We find that the thyroid also influences the bones, muscles, fat, and the growth and development of brain and intelligence by the secretion of its hormone, thyroxin.

Goitre is the most common affection of the thyroid. The actual cause is not definitely known. It is thought to be due to lack of iodine in the system, but some now advance the theory that it may be the result of repeated severe emotional shocks.

Hyperthyroidism, the direct opposite of cretinism, is evidenced by excessive

nervousness, at times almost to an unbalanced state, due to too much iodine in the blood.

To sum up we again quote Dr. Ber-
man:

“Without the thyroid there can be no complexity of thought, no learning, no education, no habit formation, no responsive energy for situations, as well as no physical unfolding of faculty and function, and no reproduction of any kind, with no sign of adolescence at the expected age and no exhibition of sex tendencies thereafter.”

The Parathyroids.

Sometimes imbedded in the body of the thyroid and sometimes placed just behind it against the trachea are four small glands—two on each side—called the parathyroids. For a long time they were thought to be part of the thyroid, then science began to wonder at the difference in the actions of patients who had had the thyroid removed, and it was found that in some cases the parathyroids had been removed and in others left in. Investigation followed and they discovered that removing the parathyroids resulted in an astounding increase in nervous excitability. It was as if the subject had been poisoned with strychnine. The nerve reflexes became so hypersensitive that merely letting light into a darkened room would throw him into convulsions.

The explanation of these nervous phe-

nomena was found in the chemistry of the secretion of the parathyroids, *parathyrin*. Lime in the blood and cells is necessary for the growth of teeth and bone, for the coagulation of the blood, for the keeping of fluid within the blood vessels, and in maintaining the tone of the nerves. It was found that the parathyroids seemed to act as regulators of lime in the blood, and when they were removed the body immediately lost lime, the teeth failed, the hair fell out, the nails became brittle, and the bones softened. The subject suffered from depression and inability to sleep or even keep quiet. And so it has been demonstrated that the parathyroids are necessary in maintaining the lime balance in the blood, and consequently become an important factor in the steadiness of muscle and nerve control.

The Pituitary Body.

The pituitary body is a small greyish mass of tissue lying in the cradle in the middle of the sphenoid bone, called the sella Turcica, or Turkish saddle. It is really two glands considered as one. They are distinct in their origin, history, function and secretions, but are so placed and fused that they seem to be one organ. The pituitary is called "Nature's darling," because it has been provided with such marvelous shelter.

Under the microscope the anterior gland has been found to be a collection of columns of cells surrounded by blood spaces into which the cells pour their secretion—a gelatinous material that has actually been seen emerging from these cells. The secretion of the anterior gland is called *pretuitrins*, and it is believed to stimulate the growth of the skeleton and its connecting and supporting tissues.

If the anterior lobe is removed, a fatty degeneration sets in. A sleepiness settles over the patient, the skin becomes dry, the hair falls out, and the mentality grows dull. Sometimes epilepsy results. There is a craving for and a tolerance of large amounts of sweets. Pathologists have found that true dwarfs have only rudimentary pituitary bodies.

Overactivity of the anterior gland results in a condition called acromegaly or gigantism. If the overstimulation begins before puberty, the bones and associated tissues elongate and the child becomes a giant. Some of these physical giants are mental giants too, but not often, for the overstimulation is due to a diseased condition. If the stimulation comes after puberty when the bones have set, a peculiar diffused enlargement takes place, especially in the head, hands, and feet. The person becomes gross in appearance and aggressive in manner. Up to a certain point he is alert mentally, then he begins to suffer from terrific headaches, the result of pressure of the enlarged gland on the bony cradle, despondency sets in, and sometimes he commits suicide.

The posterior lobe of the pituitary body consists of cells secreting a glassy substance, which finds its way into the spinal fluid that bathes the nervous system.

Pituitrin is the hormone of the posterior lobe, and it controls the *tone* of the involuntary muscle fibres of the blood vessels, the contractile organs of the body, the intestines, bladder, and uterus. When injected into the blood, pituitrin will slowly raise the blood pressure and increase the elimination of waste fluids. Pituitrin also regulates the salt content in the blood upon which its electrical conductivity depends. Normally there is a certain fixed ratio of salts in the blood, which corresponds to the salt in the sea. As the thyroid regulates the iodine in the blood, so does the pituitary regulate the salts.

The protected position of the pituitary shows its importance. One could not live more than three days if it were removed, and in those three days a rapid change would take place: a lethargy settles over the victim, his gait becomes unsteady, followed by loss of appetite, emaciation, and a fall in body temperature.

As stated before, the pituitary body rests in the bony cradle of the sphenoid

bone. What happens to the gland when it is stimulated all depends on how much room it has to grow in. If the bony structure is too small, the individual will be undersized, fat, lack symmetry of form, and be mentally and morally inferior. It is from this class that we get the pathogenic liars, who seem to have no initiative nor moral sense. If there is plenty of room for expansion, there will develop a long, lean individual, who remains thin no matter how much he eats. He is irritable, oversexed, subject to high blood pressure, but he is keen mentally and has great endurance and initiative. He sometimes suffers from headaches due to occasional swelling of the gland.

There is a very close relationship between the pituitary body and the glands of reproduction and the sex rhythms. That is why many who enter the Path of Initiation become unbalanced in the matter of sex. The pituitary comes under Uranus. When we are sufficiently developed, Uranus awakens the spiritual nature, which causes a flow of the creative force between the pituitary and the pineal gland under Neptune, and makes it possible for us to contact the invisible worlds.

The pituitary and thyroid have often been compared: the anterior lobe of the pituitary and the thyroid have the same root in the embryonic esophagus. They both control growth and the differentiation of the tissues. The thyroid influences the inner and outer coverings of the body, the irritability and *preparedness for response* of the nerves. The pituitary influences the frame and associated tissues, and the *mechanical* action of the body. The posterior lobe directly bathes and supplies stimulation for the nerves, and assists in removing waste. While the thyroid raises the energy of the brain and nervous system by stimulating all the cells of the body, the pituitary stimulates them directly.

The pituitary body is the gland of sustained effort, hence inability to main-

tain effort is one of the first symptoms of its deterioration.

The Pineal Gland

The pineal gland is a small, cone-shaped mass placed in a tiny cave at the base of the brain, slightly behind and above the pituitary body. We have found that most of the glands are twofold in their make-up, but the pineal is threefold. It is made up partly of cells containing pigment similar to that found in the retina of the eye, thus bearing out the theory that it once was an eye. Besides these pigment cells there are large cells that secrete a hormone and discharge it directly into the blood called *pinealin*; other cells secrete masses of crystals, or lime salts, that used to be called "brain sand." It is these crystals that glow so brilliantly in the Initiate. Sometimes they are scattered about in small groups and sometimes collected in one mulberry-shaped mass. They stop the X-rays, and have become important in locating the pineal, because they can be photographed.

Until quite recently the world of material science thought that the pineal gland had no part in the body economy but was an atrophied organ slowly disappearing. Then a boy was brought to a German neurologist. He was a little over five years old, and up to the time of his illness had been normal in size, weight, interest, and intelligence. As he became ill, he began to grow rapidly, until he looked and acted like a boy of twelve or thirteen. His voice changed, and he suddenly became a man physically and mentally, and it is said that he showed especial interest in spiritual subjects, asking many questions about fate and conditions after death. He died four weeks from the beginning of his illness. An autopsy showed that the condition was due to a tumor on the pineal gland. From then on science has been intelligently investigating the influence of the secretion of the pineal gland. It has been found to have a very marked effect upon the development of brain and sex.

"It is one of the regulators of growth and an agent in hastening or retarding maturity, as it works in excess or becomes indolent, and it may be considered blood brother to the adrenal cortex, which also influences the skin pigment and susceptibility to light, brain growth, and sex awakening."

The Rosicrucian Philosophy teaches that in ancient times, before we developed our present type of body with its eyes and its sense of feeling distributed over the skin, the pineal gland was the organ that gave direction through feeling, also warning us of danger. When its spiritual qualities are fully awakened under the influence of its ruler, Neptune, in conjunction with the spiritual awakening of the pituitary body, the door of the inner worlds will be opened to us without danger.

All of the viscera of the body create secretions or hormones that are poured directly into the blood, each having a definite influence on the personality of the individual. The hormone-producing glands of the body come under the sympathetic nervous system, as do all the viscera. The sympathetic is the oldest part of our nervous system, and is the part that has to do with *memory*. All activity of the brain is the result of stimuli provided by the sympathetic nerves; also the sympathetic system is influenced by suggestion.

I have touched upon the glands of most interest to us as occult students, discussing them from the point of view of physical science, leaving it to the reader to correlate these proven facts with his occult teaching.

Material science as a whole still smiles at the suggested spiritual significance of the glands, but it freely admits that they are influenced by desire and suggestion. So taking it even from the physical standpoint we see the great danger of stimulating into activity these glands by certain breathing and concentration exercises, and we are impressed anew with the wisdom of the Brothers of the Rosicrucian School who teach that "lov-

ing, self-forgetting service is the shortest, the safest, and the most joyful road to God."

The End.

Henry Ford's System of Diet

The perfect meal and the best way to eat it have caught the attention of Henry Ford, philanthropist and builder of automobiles. As a result of his own study and of chemical research in his plant at Dearborn, Mich., the manufacturer has evolved a system of diet which he believes will make toward generally better health and longevity. A dash of common sense as to culinary matters is essential, he adds.

Briefly, Mr. Ford's plan covers a three-meal day:

For breakfast, eat only fruits.

For luncheon, eat only proteins.

For dinner, eat only starchy foods.

And, in addition: "Don't overeat. That puts more people out than anything else."

In explaining his beliefs as to segregation of elements into three chronological groups, Mr. Ford stressed results of his study and the research in his plant. They showed, he said, "that meat, fruit, and starch don't mix."

He has followed the plan of placing fruits, proteins and starches in three daily groups, and has found it personally beneficial. Further, the schedule has been followed at the Wayside School for Boys, Sudbury, Mass., for one and one-half years, with exceptional results.

As a matter of fact, the manufacturer asserted, a proper diet and simple natural methods will "cure almost anything."—*Los Angeles Times*.

Mr. Ford in the above schedule has neglected to include the green vegetables, which contain the very necessary mineral salts in large quantities. Probably this was an oversight. The newer dietetics show that vegetables, either raw or cooked, combine satisfactorily with either starches or proteins.—EDITOR.

Vegetarian Menus

—BREAKFAST—

Dried Figs
Baked Egg on Toast
Shredded Wheat Biscuit
Cereal Coffee

—DINNER—

Cream of Onion Soup
Nut Loaf
Stewed Spinach
Entire Wheat Bread

—SUPPER—

Raisin Sandwiches
Carrot and Pecan Salad
Fruit Juice

Recipes

Cream of Onion Soup

Melt one-fourth cup of butter, add a pint of sliced onions, and cook slowly for fifteen minutes, closely covering to prevent browning. Add three cups of water, vegetable salt, 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 a 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 to each service.

Nut Loaf

Chop together one and one-half cups of nuts, one stalk of celery, two tablespoons parsley. Add one cup cooked rice, two cups bread crumbs, one tablespoon olive oil or butter, and one tablespoon flour, and mix thoroughly. Then add one and one-half cups hot milk and two eggs, yolks and whites beaten separately. Add vegetable salt to taste, and 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 the leaves after washing. Let it steam slowly in its own juice. Before it is done add a tablespoonful of cooking oil or a piece of butter if preferred, and cut spinach fine with a sharp knife. Serve on a platter with lemon points and rings of hard-boiled egg.

Baked 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 the eggs into a bowl and blend with two tablespoonsfuls of cream for each egg used. Season, 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. Spread this between thin slices of buttered whole wheat bread. Do not prepare until ready to use them.

Carrot and Pecan Salad

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

Held thine eyes no sunny sheen,
 How could daylight e'er be seen?
 Dwelt there no divineness in us,
 How should God's divineness win us?

—Goethe.

Rosicrucian Books at Reduced Prices

We have a number of copies of the "Cosmo-Conception," slightly damaged, printed on light-weight paper, some containing both the topical and alphabetical indexes and some only the topical, which we are closing out at \$1.00 each. We also have a number of "The Message of the Stars," the covers of which are slightly damaged, which are selling at \$2.50 each. This is an opportunity to get these books at a reduction of \$1 in each case from the regular price.

THE ROSICRUCIAN FELLOWSHIP,
 Oceanside, California.

The Rosy Cross Healing Circle

MEDITATION FOR THE SOLAR MONTH
OF TAURUS

April 21st to May 21st, Inclusive.

The keywords for this month are *Harmony, Attraction, Beauty, and Stability*. The Universe is founded upon Harmony, and its particles are held together by the magic power of Attraction, producing Beauty and Stability.

PATIENTS' LETTERS

(This woman had inflammation of the kidneys and abscess on the uterus.—ED.)

North Vancouver, B. C., March 21, 1930.
Rosicrucian Fellowship,
Dear Friends:

Thank you so much for your help. It was wonderful. I had been very ill for almost a week, my temperature 104 most of the time, when my daughter applied for help. That same evening I rested better and although I did not see the Invisible Helpers I knew I was being helped. From that time on I gradually got better and the doctor was surprised to see the improvement next day.

Your help saved me from the hospital and I am truly grateful.

Fraternally yours,
—E. M. P.

Pittsburgh, Pa., Jan. 28, 1930
Healing Dept.,
Rosicrucian Fellowship,
Dear Friends:

I want to state baby and I are both well again and we thank you very kindly for your help.

I could feel the invisible helpers working on me the night I wrote my last letter asking for help. I took suddenly very ill and wrote my letter then went to bed. I felt a peaceful vibration come over me and I began to break out in perspiration and by morning I was entirely well.

I remain as ever a friend,
—Mrs. A. J. S.

New York City, N. Y., Jan. 10, 1930.
The Rosicrucian Fellowship,
Dear Friends:

Have just received a letter in response to my request for help, but I received healing vibrations immediately. I wrote in the evening for help, and the next morning I was well, cured of the neuralgia which I had been suffering with for a week previous. I thank you most sincerely.

Very sincerely,
—G. J. C.

People Who Are Seeking Health

May be helped by our Healing Department. The healing is done entirely by the Invisible Helpers, who operate on the invisible plane, principally during the sleep of the patient. The connection with the Helpers is made by a weekly letter to Headquarters. Helpful individual advice on diet, exercise, environment, and similar matters is given to each patient. This department is supported by freewill offerings. For further information and application blank, address,

*Healing Department,
The Rosicrucian Fellowship,
Oceanside, California.*

HEALING DATES

April 5—12—18—26
May 3—9—16—23—30
June 5—12—20—26

Healing meetings are held at Headquarters on the above dates at 6:30 P. M. If you would like to join in this work, begin when the clock *in your place of residence* points to 6:30 P. M., or as near that as possible; meditate on health, and pray to the Great Physician, our Father in Heaven, for the healing of all who suffer, particularly those who have applied to us for help.

Teachings of an Initiate

BY MAX HEINDEL

This book is compiled from the writings of an Initiate of the Rosicrucian Order.

It comprises a series of lessons issued to the students of the author, together with various public addresses. It is a companion piece to "*Gleanings of a Mystic*."

This volume is a treasure chest of wisdom for aspirants seeking light to guide them on the Path. Max Heindel was eminently qualified to impart knowledge of this character due to his contact with the sources of esoteric wisdom by virtue of his various Initiations into the Mysteries.

212 Pages. Fully indexed. Cloth Bound.
\$2.00 Postpaid.

THE ROSICRUCIAN FELLOWSHIP,
Oceanside, California.



The Parents' Forum aims to help parents properly guide their children in accordance with scientific and spiritual principles. They are invited to send their child problems to this department.

BY ELOIS JENSSSEN

Child Health Day.

Due to the efforts of the American Child Health Association the first of May is now observed in America as "Child Health Day." This has been done to promote, in general, interest in the health of the child. Plans for May Day are now made with this thought in mind. They should be such as will stimulate health activities, not merely for the day but throughout the entire year. May is an ideal month to interest the younger children in nature. Talk with them about the trees, birds, and flowers. Let them make bird houses or bird baths and plant flowers or vegetables—anything that will help keep them out in the open.

A Question.

Because the following problem is so general, I will give this mother's question just as sent in: "My daughter, aged 12 years, has suddenly become impertinent to me and is very difficult to manage. She also shows a strong preference for her father. I do everything I can to hold her love, but because I correct her so much I fear I shall lose her affection. What can I do?"

Answer: It is only natural that a girl of twelve should care more for her father than her mother. Read Chapter XII, entitled, "The Emotional Development of the Girl," in "Personality and Social Adjustment" by E. R. Groves, if you want a full explanation of your child's emotions. Briefly, a preference for the father by an adolescent girl is only a youthful preparation for her approaching years of preference for male society in general leading up to courtship and

marriage. Boys of the same age prefer their mothers just as naturally as the girl prefers her father. In either case the attachment between parent and child should fade within the next few years as the child matures. The seeming impertinence is a sign of growing up, and given a bit more freedom to plan her own life this will soon cease.

Keeping Children Well the Last Month of School.

See that the children have a substantial breakfast of fruit, hot cereal, cocoa or hot milk, and an egg occasionally. Fruit or milk at recess if under weight. Rest periods before and after dinner for the depleted child. Midafternoon lunch of an egg-malted milk, or lettuce and whole wheat bread sandwich. Some out-of-door play until five. Insist on at least twenty minutes rest period for all children before the evening meal. Also give warm bath before supper. The six o'clock meal should be very nourishing: a cream soup, baked potato or simple salad, whole-wheat bread and plenty of butter, some stewed fruit (not raw). Bedtime not later than 7:30 or 8; windows wide open, light warm covers.

Playground Information.

Because of popular demand for information on playgrounds the Chamber of Commerce of the United States has prepared a handbook on the subject for the use of local Chamber of Commerce executives. This manual emphasizes the value of playgrounds, and treats of the methods by which they may be acquired, equipped, and administered. The bill and the municipal ordinance which have been drafted by the Playground and Recreation Association of America, as suggestions for enactment by state and city governing bodies, have also been included in the volume.

Local Center News

From the Local Centers of the Rosicrucian Fellowship

Brooklyn, New York.

From the Union Center *Bulletin* for March we glean the following: "A radio is the Brooklyn Center's latest acquisition to its growing equipment. The Health Clinic continues to draw an ever increasing number in need of that which it has to offer and which it gives without question or price."

Calgary, Alta., Canada.

The Calgary Fellowship Center writes us a long and interesting letter describing classes, methods of instruction, etc., including the following idea which may be of value to others: "At the Center we generally have a number of new *Cosmo-Conceptions* for sale, or to use when needed in the Philosophy class, or to loan to interested visitors. We also generally have a number of old "Rays" which we use and give to strangers. We see to it that they take something with them to stimulate interest."

Chicago, Illinois, Loop Center.

From the *Bulletin* issued by this Fellowship Center we wish to quote a paragraph which we think of value to all our friends: "To preserve the high-minded and serious attitude toward astrology that is being fostered in our classes we want to recall to our friends that material considerations are secondary. We realize our many shortcomings, and so it is with no feeling of superiority that we strive to realize the proper reverence in our study of things spiritual. It is no easy task to eliminate the personal element from our studies, and yet that is one of the major prerequisites for further development."

Cincinnati, Ohio.

Dr. Franklin lectured in this Study

Center on "Iriology" on February 3rd, after which members participated in a social hour, with health food refreshments. This lecture was opened with a healing service.

Claremont, California.

We are pleased to announce the formation of a new study group. Mrs. Alex T. Ellis, 536 Berkeley Ave., Claremont, California, has organized a class in the Rosicrucian Philosophy in her home, and invites all in surrounding towns who may be interested to attend.

Cleveland, Ohio.

A Sunday School class has been started at this study Center. This is an excellent move, and we are sure it will result in much soul growth for the members of the Center, especially the Sunday School teachers.

Los Angeles, California.

The Los Angeles Fellowship Center, now located in the Beaux Arts Building, continues its work under the capable leadership of Mrs. Nora Giebler. This Center is instituting two new classes. One of them is for beginners studying the Preliminary "Cosmo" Course through Headquarters, and the other is designed to give out the two phases of Rosicrucian work, the Mystic and the Occult, so that both head and heart may be satisfied. The two teachers of this class, Mr. Andrew Lohr and Mr. William Miller, are doing excellent work in disseminating the Rosicrucian teachings.

The *Bulletin* published by this Center makes the following announcement: "Mrs. Augusta Scheider is at the Center on Fridays. She takes this day to be of service to those who may wish spiritual counsel upon their problems of life."

Mexico City, Mexico.

A series of lectures on the Rosierucian Philosophy and kindred subjects has recently been given by Senor Jose Francisco Nava, president of this Fellowship Center. The lectures were delivered under the auspices of Lodges *Lealtad*, No. 15, and *Emancipacion*, No. 51, under the jurisdiction of the Grand Lodge of the Valley of Mexico. The lectures were delivered in the Masonic Temple.

Minneapolis and St. Paul, Minnesota.

The *Twin City Fellowship Rays* again reaches our desk, this issue containing an interesting discussion of Easter and its symbol, the Easter Lily.

New York City, Harlem Center.

The Harlem Center has established a reputation for a dominant keynote of hospitality and genuine aspiration, and we were interested in the following item in the Union Center *Bulletin*: "A visit from Mrs. Mary C. Monahan of the Los Angeles Center accompanied by Mrs. Heinie, February 19th, made an occasion for a very pleasant social gathering. Mr. Heline and several friends from Union Center were present, and cordial greetings were exchanged. After a short session of the regular Cosmo Class short talks were made by the visitors and members of the Center, sounding the keynote of true fellowship between students, and genuine loyalty to our leader and parent body at Headquarters. Everyone present was inspired with the spirit of good will and hearty cooperation in the Fellowship work."

New York City, Manhattan Center.

Friends who have been following with interest the work of the New York Union Center will be interested to know that this Center has recently been reorganized and has taken a new name, the Manhattan Center. It has taken out a charter as a Fellowship Center. It is still located at the old address, 1823 Broadway, and meetings and classes are being conducted regularly. "The purpose of our application for charter," the Manhattan Cen-

ter writes, "is that we believe this closer bond with Headquarters will aid us to establish a more effective union and harmony between all the Centers of the East. And as time goes on, we shall reach the West and also Europe with this closer union and harmony This action on our part represents the united effort of all the workers at the Center, and we are working in peace and an understanding friendliness toward the united work of the Rose Cross."

Salt Lake City, Utah.

The enterprising little *Bulletin* of the Salt Lake City Study Center continues to reach our desk. This month we note an interesting discussion of the meaning of the symbol of Neptune, in which the author suggests that the three prongs of the trident represent the threefold spirit surmounting the cross of the body.

Utica, New York.

We are indebted to the Union Center *Bulletin* for the following: "The growing strength of this Center is well indicated by the fact that even though two of its leaders are temporarily absent, there remain a sufficient number of competent and responsible workers not only to carry forward the local activities but to assume the direction of the two out-of-town groups, one of which is in Clinton and the other in Syracuse."

Vancouver, B. C.

A large number of Preliminary Course students are about to finish their twelve lessons, we are informed by this Fellowship Center. The Center class leaders and older students are doing much to encourage and help students to become registered members of Headquarters. This is a wonderful avenue of service as it is impossible for anyone to receive the Probationer work, and later the Disciple work, unless he is affiliated with Headquarters.

Washington, D. C.

We quote a letter from the Washington Study Center, as follows: "We have established ourselves in a lovely room at 907 15th St. N. W., Room 501. We are all fitted up and ready to start

the good work, and are so enthusiastic about it. We ask your special blessing on our efforts. We are going to consecrate our room this evening (March 4th) and dedicate it to the Rosicrucian Fellowship. Wednesday evening will be our regular meeting night."

A communication from the secretary later informs us that the opening services were duly held, and that "it is proposed to make this a really live Center, in which the principles of the Rosicrucian Fellowship shall be strictly adhered to." The "Cosmo-Conception" class will be held on Wednesday evening, advanced astrology on Tuesday evening, and beginners' astrology on Friday evening.

Rosicrucian Field Lecturers

On March 16th Miss Annella Smith completed a successful series of illustrated lectures in Cleveland on the Rosicrucian Teachings from the standpoint of the modern popular sciences. "Despite existing financial depression which has been quite manifest in the repeated failures of other lecturers presented in the various other halls in our building," the Cleveland Center writes, "these lectures of Miss Smith's, through the tremendous power of the Elder Brothers and the depth and value of the Teaching, have consistently attracted a good audience. We found it necessary during Miss Smith's lectures to present two lectures on Sundays, morning and evening."

From the Akron, Ohio, Center we learn that Miss Smith has been doing some very good work there. We quote a letter from that Center: "It would be impossible to convey to you the immeasurably constructive good resulting from Miss Smith's visit, coming at a time when our leaders were beginning to feel the need of counsel and inspiration such as she alone could give. Headquarters is to be congratulated upon having the services of so tactful, earnest, selfless, and capable a worker as Miss Smith.

We sincerely hope it will be our privilege to see her again another year."

Dayton, Ohio, was the next city on Miss Smith's schedule. She gave three lectures there in the Fine Arts Building on April 8-10.

Mr. Ortwin Schaumburg, our field lecturer abroad, is still working in Germany. Centers have been organized in Zurich, Switzerland, and Hanau, Germany, the latter being now a chartered Center. Mr. Schaumburg writes us that the subscription list of the German magazine, *Strahlen vom Rosenkreuz*, has doubled itself. Mr. Gerhard Gorges is the present editor. Mr. Schaumburg is making preparation for a lecture tour in England later. During the next two months he will lecture in the following cities: Magdeburg, Kassel, Mainz, Frankfurt, Wiesbaden, Darmstadt, Ludwigshaven, Mannheim, Freiburg, Basel, Zurich, Konstanz, and Munich. Mr. Schaumburg has been very successful in attracting large numbers of German people to the Rosicrucian Teaching and correspondingly extending its sphere of influence. He is devoted to the Rosicrucian cause, and is dedicating his life to it.

Speakers at Mt. Ecclesia

During the past month we have had the pleasure of listening to addresses by two of our visitors from eastern Centers, Mrs. Jennie Ashley of Rochester, N. Y., and Dr. E. E. Robinson of Youngstown, Ohio, who with his wife, Mrs. Nellie Robinson, has been visiting Mt. Ecclesia. We are also looking forward to an address to be given here some time this month by Mr. Stephen Bistran of the New York Manhattan Center. It is hardly necessary to tell you how happy we are to have these visitors with us.

Friends will be interested to know that Mr. Prentiss Tucker, of Headquarters, author of the story, "In the Land of the Living Dead," will speak at the San Diego Center, April 13th, his subject being "The Occult Effect of the Emotions in the Growth of the Soul."

Echoes From Mt. Ecclesia

Our Easter Program

As we expect to have quite an extensive program at Mt. Ecclesia for Easter, we are printing it here in order that those friends who are able to do so may journey to Oceanside to enjoy it, and those who are too far away to make this feasible may still be with us in spirit at that time. All who are interested are cordially invited to be present.

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FRIDAY EVENING, APRIL 18th, 7:30 P. M.

Vocal Solo—"Ave Maria," by Kahn Miss Madeline Snyder
Stereopticon Lecture—"The Wayfarer" Mrs. Max Heindel

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SATURDAY EVENING, APRIL 19th, 7:30 P. M.

Informal Gathering.

EASTER SUNDAY SUNRISE SERVICE

At the Cross about 5:00 A. M.

Violin Solo Miss Virginia Burge
Vocal Solo—"Hail Bright Easter" by Gounod .. Miss Madeline Snyder
Address Mrs. Max Heindel

IN THE PRO-ECCLESIA

Hymn—"O Worship the King" Congregation
Bible Reading Mr. Frederic Oakes
Silent Meditation.
Hymn—"Nearer My God to Thee" Congregation
Admonition.
Hymn—"Praise God from Whom All Blessings Flow" .. Congregation

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Egg Hunt for Children 9:00 A. M.
Sunday School 10:00 A. M.

IN THE PRO-ECCLESIA AT 11:00 A. M.

Organ Voluntary Mrs. Agnes Oakley
Hymn—"Jesus Christ Is Risen Today" Congregation
Violin Solo Miss Virginia Burge
Address—"The Temple Not Made with Hands" .. Judge Carl A. Davis
Silent Meditation on "Divine Love."
Hymn—"The Christ Shall Reign" Congregation
Admonition.

Organ Postlude Mrs. Agnes Oakley
SERVICE IN THE PRO-ECCLESIA AT 7:30 P. M.

Organ Voluntary Mrs. Pearl Swigart
Rosicrucian Opening Hymn Congregation
Reading—The Rosicrucian Temple Service Miss Gladys Rivington
Silent Meditation on "Service."
Vocal Solo—"The Resurrection" Miss Madeline Snyder
Address—"Our Share in the Resurrection" Mr. Prentiss Tucker
Rosicrucian Closing Hymn Congregation
Admonition.
Organ Postlude Mrs. Pearl Swigart

The Harmony Club Idea

The members of the Harmony Club at Mt. Ecclesia are gaining so much of inspiration and new light from their united efforts to sound the higher notes of Unity and Fellowship that they are hoping to share this experience—which will deepen as time goes on—with the friends out in the world. When the ideal of creating a strong thought form of harmony takes root in the Fellowship we may look for wonderful results; for such a thought form is a living archetype, which under the laws of its being must become manifest in the lives and the environment of those who have created it, and the more power that is poured into this thought form, the greater will be its effect. Throughout the universe creative work is done by groups of highly individualized beings who sound in unison that part of the creative Word which accomplishes the particular mission assigned to them. So we who are trying, though "afar off," to follow the great laws which have been revealed to us, have as our chief lesson the task of learning to work together in harmony.

During this month while we, God's earth children, are under the influence of the sign Taurus—the sign of Love, Harmony, Beauty, Attraction, Cohesion—every effort which we make to unite our powers will bear rich fruit. And if even two people can be found in every Center to form the nucleus of a Harmony Club, and these will concentrate faithfully together on "Fellowship, Harmony, and Truth," the Work will move rapidly forward. Will you join us in this "stepping up" process?

The Rosicrucian School for Children

Our Children's School is designed to give the child not only regular kindergarten work, but also New Era instruction in philosophical principles, building these into the vital body before the age of seven years, and thus caus-

ing them to be a guiding light for the child throughout its entire life. Music, rhythm, nature study, and elementary French are included in the course. The Rosicrucian Service is used every morning, and astrology is used to determine the capacity and needs of each child. New pupils between the ages of four and seven will be accepted, either as day or boarding pupils. Further information upon request.

THE ROSICRUCIAN SCHOOL FOR CHILDREN,
The Rosicrucian Fellowship,
Oceanside, California.

Rosicrucian Publications

ON THE ROSICRUCIAN PHILOSOPHY:

The Rosicrucian Cosmo-Conception—

Cloth bound\$2.00

Paper bound, single copies75

Paper bound, in lots of 4 2.00

The Rosicrucian Mysteries, \$1.50.

The Rosicrucian Philosophy in Questions and Answers, \$2.00.

The Web of Destiny, \$2.00.

Freemasonry and Catholicism, \$1.00.

Mysteries of the Great Operas, \$2.00.

Gleanings of a Mystic, \$2.00.

Letters to Students, \$2.00.

Teachings of an Initiate, \$2.00.

The Mystical Interpretation of Christmas, 75 Cents.

Rosicrucian Principles of Child Training, 50 Cents.

Earthbound, 10 Cents.

Evolution from the Rosicrucian Standpoint, 15 Cents.

Christ or Buddha? 30 Cents.

Steps to Self-Mastery, \$2.00.

Bound Volumes of *The Rosicrucian Magazine*:

Vols. 13, 14, 15, 16, 18, 20, each \$2.50.

Vol. 17 (8 months), \$1.50.

Pamphlets

Rosicrucian Christianity Lectures, 10 Cents each, or complete set of 20 consecutive numbers, \$1.50.

How Shall We Know Christ At His Coming? 15 Cents.

How the Rosicrucians Heal the Sick, 5 Cents Each—\$1.50 per hundred.

Fundamental Rules of Natural Dietetics, 8 Cents Each—\$3.00 per hundred.

ON ASTROLOGY:

The Message of the Stars, \$3.50.

Astro-Diagnosis, \$3.00.

Simplified Scientific Astrology, \$1.50.

Simplified Scientific Ephemeris, 1860 to date—25 Cents Each Year.

Ephemeris bound, 20 years, \$5.00.

Simplified Scientific Tables of Houses, (3), 50 Cents Each.

The Rosicrucian Fellowship,
Oceanside, California.