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ROSICRUCIAN
MAGAZINE

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DEDICATION

This modest little volume is dedicated to my beloved teacher, Max Heindel, for whose spiritual instruction the author owes a debt of sincere gratitude that cannot possibly be expressed in words.

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Oceanside, California, U. S.A.

The
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MAGAZINE

Rays from the Rose Cross

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The Rosicrucian Fellowship

AN AQUARIAN MOVEMENT

There was a time, even as late as Greece, when *Religion*, *Art*, and *Science* were taught unitedly in the Mystery temples. But it was necessary for the better development of each that they should separate for a time.

Religion held sole sway in the so-called "dark ages." During that time it bound both *Science* and *Art* hand and foot. Then came the period of the Renaissance, and *Art* came to the fore in all its branches. *Religion* was strong as yet, however, and *Art* was only too often prostituted in the service of *Religion*. Last came the wave of modern *Science*, and with iron hand it has subjugated *Religion*.

It was a detriment to the world when *Religion* shackled *Science*. *Ignorance* and *Superstition* caused untold woe, nevertheless man cherished a lofty spiritual ideal then; he hoped for a higher and better life. It is infinitely more disastrous that *Science* is killing *Religion*, for now even *Hope*, the only gift of the gods left in Pandora's box, may vanish before *Materialism* and *Agnosticism*.

Such a state cannot continue. Reaction must set in. If it does not, anarchy will rend the cosmos. To avert a calamity *Religion*, *Science*, and *Art* must reunite in a higher expression of the *Good*, the *True*, and the *Beautiful* than obtained before the separation.

Coming events cast their shadows before, and when the Great Leaders of humanity saw the tendency towards ultra-materialism which is now rampant in the Western World they took certain steps to counteract and transmute it at the auspicious time. They did not wish to kill the budding *Science* as the latter has strangled *Religion*, for they saw the ultimate good which will result when an advanced *Science* has again become a co-worker with *Religion*.

A spiritual *Religion*, however, cannot blend with a materialistic *Science* any more than oil can mix with water. Therefore steps were taken to spiritualize *Science* and make *Religion* scientific.

In the fourteenth century a high spiritual teacher, having the symbolical name Christian Rosenkreuz—Christian Rose Cross—appeared in Europe to commence this work. He founded the mysterious Order of Rosicrucians with the object of throwing occult light upon the misunderstood Christian *Religion* and to explain the mystery of *Life* and *Being* from the scientific standpoint in harmony with *Religion*.

In the past centuries the Rosicrucians have worked in secret, but now the time has come for giving out a definite, logical, and sequential teaching concerning the origin, evolution, and future development of the world and man, showing both the spiritual and the scientific aspects; a teaching which makes no statements that are not supported by reason and logic. Such is the teaching promulgated by the Rosicrucian Fellowship.

THE ROSICRUCIAN FELLOWSHIP

MT. ECCLESIA

Oceanside, California, U.S.A.

The Current Outlook

[FROM THE ROSICRUCIAN VIEWPOINT]

Japan--The Question Mark of Asia

By JOSEPH DARROW

JAPAN is the enigma of the Far East. Having a population of more than 70,000,000, she is scattered over an archipelago of over four thousand islands. The origin of the Japanese nation is a fascinating study, particularly from the esoteric standpoint, and with reference to her mystical beliefs, her religion and philosophy. *Inside Asia*, by John Gunther, gives considerable material which coincides with the esoteric viewpoint, and this, as well as other sources, has been consulted for supplementary data.

The first thing to note is that the Japanese were originally, and still are to some extent, indirectly sun worshipers.

Second, that they are devotees of ancestor worship. **SUN AND ANCESTOR WORSHIPERS** "Japan" means "sun origin," and they call it "the land of the rising sun."

The sun goddess, who traditionally was the founder of the Japanese dynasty, is the chief deity of Japan, and is still given ceremonial homage at the shrine of Ise, the most venerated spot in that land.

The emperor, Hirohito, is the all-important personage of Japan. He is regarded by the people as a god, divine, not a mere man. He is the ruling deity in the popular conception, he and the people being bound together as a great national family with him in the role of Father. Oriental mysticism is interwoven with all Japanese institutions, a mysticism which recognizes the reality of superphysical phenomena, a characteristic of all primitive peoples.

Hirohito's family dates back 2600

years to the time when the first emperor, Jimmu, established the dynasty, and traditionally he is supposed to have been a descendant of the sun goddess. Therefore succeeding emperors are regarded as "sons of heaven." Following this tradition the people do not look at the emperor when he passes, but avert their eyes, thinking that to look upon the son of heaven would cause blindness. Since he is divine, all Japanese without exception consider themselves semidivine.

The Chinese came to Japan in the sixth century and brought Buddhism with them. Most Japanese are Buddhists, and at the same time devotees of the national religion, Shinto. Christian missionaries have also come to Japan at times, and there is at present a small sprinkling of Christians in the country. **JAPANESE CULTURE FROM CHINA** Japanese culture is quite largely of Chinese derivation. However, there is mutual dislike between the two races, and they practically never intermarry. The prevalent Western idea that there is not much difference between the Japanese and the Chinese is not correct.

Portuguese sailors came to Japan in the 16th century, and other Westerners followed. St. Francis Xavier, the Spanish Christian missionary, also came and made some converts. Then followed a century of more or less contact with Western ideas and methods until in 1637 the Japanese decided the West was bad medicine, whereupon they ejected all foreigners, and kept them rigidly excluded for over two centuries until the appearance

of Commodore Perry of the United States Navy in 1853. Perry succeeded in removing some of the ancient prejudice against foreigners, and thus the initial step was taken in again opening up Japan to the Western world. The British shortly followed Perry.

The national religion of Shinto is interesting. Practically, it boils down to worship of Japan itself as a national entity, combining ancestor worship with patriotism, and therefore is not strictly a religion. The Japanese may embrace any other religion they choose, at the same time remaining Shinto worshipers. Polygamy was allowed until 1889, when it was superseded by monogamy.

The army is the most important national factor in Japan today. At present it rules Japan, and is directly responsible only to the emperor. The Japanese soldier has a fanatical devotion to the army. He believes that if he is killed in battle he becomes a sort of minor god, tied into the religious framework of the nation. His ashes are brought back to the Yasakuni shrine and are there supposed to be deified. This accounts for much of his courage in battle. He is contemptuous of danger because he feels he will advance to a higher state if killed in war. This makes him a dangerous antagonist. There is a military caste, called the Samurai, a relic of ancient days when the country was ruled by the Shoguns, or generals, and their followers were the Samurai. They are no longer dominant in the army but still have considerable influence.

A psychological peculiarity which is common to both the Japanese and Chinese is what is called "face," and the instinct to preserve it is a compelling force with the Oriental. Face seems to be a combination of the ideas of prestige and reputation, not being synonymous, however, with pride or honor, but still including an intermixture of these. The

regard for face is particularly strong in the army.

Hara-kiri is a distressing phenomenon in Japan, or ceremonial suicide by disemboweling. It originated in the Samurai code, which considered suicide better than disgrace. It is not as prevalent as formerly, but is still practiced, particularly when a person loses face in connection with faulty service to the emperor. Any army officer taken prisoner is supposed to be in honor bound to commit hara-kiri. There is also a national substratum of feeling that the nation itself must commit hara-kiri rather than be disgraced, which makes it a dangerously fanatical proposition, and might some time lead it into a suicidal attempt to overwhelm some other nation, in which it would accept annihilation rather than fail.

The Japanese are ingenious, inventive, and excellent imitators. Since 1853 and the arrival of Commodore Perry they have made as much progress along industrial, manufacturing, and military lines as the countries of the West did in several centuries. That shows how good they are as imitators, but they do not have any great amount of creative genius of their own.

The Japanese, regarding themselves as semidivine, feel they have a mission "to save the world and establish world peace." The army considers that it has a special function to carry the "yellow man's burden" in the East. They sincerely believe in their mission, for they consider themselves a superior people, not an inferior one. Woodrow Wilson defined America's mission in the World War to be that of helping to make the world a peaceful place for democracy. The Japanese consider it is up to them to save the world for their particular brand of peace, so we see that we have no monopoly on great national ideals. Japan has been at war with China for three years with the asserted object of establishing "peace" there. She

considers the Chinese a very inferior race, and therefore thinks she is doing them a good turn in bringing them some "real" civilization and making them like it.

Now as to the esoteric aspects of the Japanese question: As shown in the Memory of Nature and the records of the Rosierucian Order, the Mongolians in general, who include both the Japanese and Chinese, are the reborn refugees of the seventh Atlantean race (the same Egos who formed that race), which ran its course after the Flood and the sinking of a part of the continent of Atlantis. They are in reality the stragglers of Atlantis, and therefore distinctly behind the Aryan races of the Western world. That does not mean that they may not some time catch up in evolution with the leaders, and both the Japanese and Chinese show signs of awakening and taking a forward spurt.

A telltale bit of evidence as to the evolutionary status of the Japanese is the fact that their islands are greatly subject to earthquakes and volcanic eruptions. According to the Rosierucians, it is usually backward and evolutionarily straggling peoples that are destroyed in large numbers by such cataclysms. Therefore when we find a people who have settled and remained in an earthquake region century after century, we know they are more or less in the above classification.

Ancestor worship is another telltale item indicating their evolutionary standing. Elementals are the basis of ancestor worship. These are a subhuman form of life found on the invisible planes. They are detrimental to human beings, and attach themselves mainly only to primitive peoples who have a more or less negative psychic constitution. In such cases they take possession of the vital bodies of a family generation after generation, performing certain services on the invisible plane in return for a consideration of food left at regular times at the graves of the deceased, from the aroma of which

the elementals obtain nourishment. This matter of leaving food chiefly survives in China. The Japanese, however, still pray to their ancestors, and have many ceremonies based on ancestor worship, showing their still quite close connection with elemental life. Therefore they are not to be taken too seriously in international councils, for they are not evolutionarily responsible in the same way the Western races are.

About the "Yellow Peril": is there any danger of its becoming a reality, or is it just a product of the imagination of the jingo politicians of the Occident? Considering the psychological and elemental background of the yellow races, also the possibility of their joining forces with the brown and black races of the Far East with their huge populations, we can see there is at least a possibility of a "yellow peril" some time. We have armed the Japanese and Chinese and taught them the art of high-explosive warfare. In addition the white races are weakening themselves by suicidal war with one another which may continue for years. If it persists long enough, the survivors, if any, might some time actually be overtaken by the "yellow peril."

Some prophets have said that Armageddon will be fought between the yellow races and the whites, and this is within the bounds of possibility. In any case Armageddon will be the final conflict that will end nationalism, the great stumbling block in the way of the advent of Universal Brotherhood. But which the races will be that will take part in it is a matter for the future to disclose.

The Japanese may play an important part in that drama or they may not. They may disappear from the picture before Armageddon, and they may eventually be absorbed by the Chinese. But in any case we have shown that they have a distinct place in the present scheme of things, and that they are a force which must be reckoned with, and wisely, if good results for the world are to follow.

JAPANESE
STATUS IN
EVOLUTION

"YELLOW
PERIL"
ANALYZED

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.

This article received a FIFTH PRIZE in our Manuscript Competition.

The Advantages of Occultism

By MYRON H. FRICK, SR.

TUDENTS of Occultism, the Science of the Hidden Side of Life, are often asked by those to whom they speak on that subject: "What is this Occultism you recommend to us, and what are the advantages derived from its study?" The writer will attempt to tabulate some of its principal advantages in the hope that they may prove useful, and satisfying, not only to the newcomers but also to many of the advanced students who may have often wished for just such an outline. There are many advantages—so many in fact, that it is impossible in a brief article to do more than indicate a few of the most important of them.

Occultism gives its students a wider outlook on life. The vista of the ordinary person is necessarily limited—limited by race, by sex, by religious opinions, or by the social position in which he finds himself. No man can rightly fill his place in the world unless he transcends these limitations, unless he learns to understand all in order that he may sympathize with all. We gain from our philosophy a rational comprehension of life, which was before to so many of us a mere unsolved problem, a riddle without an answer. We now know why we are here, what we are expected to do, and how we are set to work to do it. We see that however

little life may seem worth living for the sake of pleasures or profits belonging exclusively to this world, it is very emphatically worth living when regarded as a school to prepare us for the indescribable glories and the infinite possibilities of higher worlds.

Occultism teaches universal brotherhood. The Occultist knows that we are all part of one evolution and all literally the children of one Father, so he sees that the universal brotherhood of man is no mere poetical conception, but a definite fact: not a dream of something which is to be, but a condition which actually exists, although as yet but few recognize it fully. Thus he learns to regard everything from a broad impersonal point of view. He realizes that the true interests of all are in fact identical, and that no man can ever make real gain for himself at the cost of loss or suffering to someone else. This is not an article of religious belief, but a scientific fact proved to him by his study. Occultism thus teaches us not only how to evolve, how to grow more in harmony with Nature's or God's Laws, and thus become more relatively perfect, but also how to help others to evolve—how by thought and action to make ourselves more useful, first to those whom we love, and then gradually to others also. Occultism, which includes

many of the principles taught in Theosophy, Rosicrucianism, Mysticism, and kindred mental and spiritual philosophies, lifts us to an altogether higher platform in regard to the spiritual values of life, so much so that we begin to regard everything not only as it affects our infinitesimal selves, but also from the higher standpoint of its influence upon humanity as a whole.

The attitude of the Occultist towards others is therefore changed. He recognizes this brotherhood not merely as a hope cherished by despairing men, but as a definite fact following in a series from all other facts; he sees it as an absolute certainty. His attitude towards all those around him is ever one of helpfulness, ever of deepest sympathy, for he sees that nothing which clashes with their higher interests can be the right thing for him to do, or can be good for him in any way. Therefore he becomes filled with the widest possible tolerance, because his philosophy shows him it matters little what a man believes, so long as he is a good man and true. It also proves to him that the word *good* throughout all the races of mankind both high and low, savage and civilized, means: "that which benefits or perfects or helps evolve in harmony with natural or helpful laws"; and that the word *true* or *truth* or *truthful* means: "that which cannot be refuted, disputed or lastingly condemned, that it is real or reality, and that it is eternal or everlastingly permanent." Charitable also he must be, because his wider knowledge enables him to make allowances for many things which the ordinary man does not understand. His standard as to right and wrong is always higher than that of the less instructed man, and so he is far gentler than the latter in his feeling toward the sinner, because he comprehends more of human nature.

He goes further than tolerance, charity, sympathy; he feels positive love towards mankind, and that leads him to adopt a position of watchfulness. Not that he is perpetually thrusting his opin-

ions upon other people; on the contrary, he observes that to do this is one of the commonest mistakes made by the uninstructed. He knows that argument is a foolish waste of energy, and therefore he declines to argue. If anyone desires an explanation from him, or his advice, he is glad to give it, yet he has no sort of wish to convert anyone else to his way of thinking.

Occultism is pre-eminently a doctrine of common sense. It puts before us, so far as we can know them, the FACTS about God and Man and the relation between them; and then it instructs us to take these facts into account, and to act in relation to them with ordinary reason and common sense. All that it asks from any man is to study the laws of evolution and to regulate his life according to them; and it outlines a program to follow throughout man's lifetime that will bring him into harmony with natural laws, but it can only do that much for him; he must do the rest.

It supplies men with a criterion by which all their actions and thoughts may be tried; and that criterion is: "Does it help evolution or does it hinder—does it tend to make me more perfect, does it benefit me, or does it make me feel degraded, or like an animal, or like a shiftless or drunken moron?" If a thought or feeling arises within a man, he sees at once by this test whether it is one he ought to encourage. If it may hinder or cause harm (and *harm* of any kind is what we mean by *Sin*) to any being in its progress *then it is evil*—harmful if it is excessive or accumulatively excessive—*it is to be avoided!* The same reason holds good if he is called upon to decide with regard to anything outside himself. If from that point of view it is a good thing, then he can conscientiously support it; if not, it is not for him, even though it may have on its side all the weight of public opinion and immemorial tradition.

Occultism diminishes sorrows and suffering. Men often feel that their troubles come to them unjustly. Occultism saves its students from this mistake, for it

makes it absolutely clear to them that no undeserved suffering can ever come to any man, verily, nor to any woman nor to any boy or girl, or, in fact, to any creature that lives! Whatever difficulty we may encounter is simply of the nature of a debt that we have incurred; as it has to be paid, the sooner it is cleared off the better. Nor is that all—for every such trouble is opportunity for development. If we bear it patiently and bravely, not allowing it to affect us too deeply, but meeting it and making the best of it, we thereby evolve within ourselves the valuable qualities of courage, perseverance, determination; and so out of the result of our sins, even though we may suffer untold agonies at the time, we bring good instead of evil.

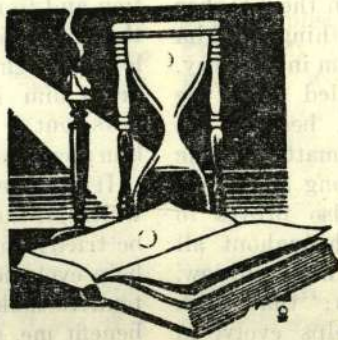
There is no real and lasting evil, even though we do die because of our sins, for it is through the Grace of God—through His thoughtfulness or providence or His Infinite Love—that we are taken away through the gates of death in order to escape the folly of the accumulation of harmful thoughts, words, and actions which lead to disease, accident, or aged debility. The troubles and sorrows which come to us are often seen out of proportion because they are so near to us; but occult teaching brings all these things in due perspective. It enables us to rise above these clouds; we learn to sink altogether the lower personality, with its mass of delusions and prejudices, and *we* rise to an impersonal and unselfish standpoint, where to do right for right's sake is a golden rule; and to help our fellowmen the greatest of our joys.

Occultism teaches continual cheerfulness, we are urged to smile even when we want to cry; we learn to acquire courage and we strive to master our difficulties, and thus having often suffered greatly ourselves, we are in a position to offer a certain consolation and helpful-

ness to those who need it most; and so the Occultist, the Theosophist, the Rosicrucian, and the mystics, are always distinguishable to those who are observant by these great qualities of gentleness, cheerfulness, and kindness, etc. In spite of his cheerfulness he takes life seriously. He sees the necessity of gaining complete control of himself, because only in that way can he be thoroughly fitted to help others when opportunity comes to him. He ranges himself ever on the side of the higher rather than the lower thoughts, the nobler rather than the baser. He is very tolerant of everyone's opinion because he knows that all creatures are headed towards perfection; that the laws of nature—cause and effect: fire burns, water chokes, a rubber ball bounces back from a wall, and "as ye sow so shall ye reap," etc.—even though we must suffer, teach us how to be more perfect; and that we ourselves have God or the Holy Ghost or the Christos or the "seeds of perfection" (a perfect unit or monad) within us. He knows that since this relative per-

fection, of which each person or creature is one unit, is *inevitable*, because natural law and our immortal spirit gradually mold us into perfect beings, in the end only good can endure; and the good, the true, and the beautiful will force us to acquire perfect health and lasting harmony.

Thus the Occultist looks ever for the good in everything, that he may endeavor to point it out to others and thus increase their appreciation of the great ideal of goodness. He knows that an ideal is: "a standard of perfection, beauty, or moral or physical excellence, esp. as an aim of attainment or realization; a perfect type, whether a reality or conception only"; as we find in the five great unattainable but partially realizable ideals; namely, beauty,



truth, goodness, harmony, and health. He studies the great law of evolution, of gradual growth or improvement or perfection, so that he may learn to work, play, think, talk, and act in harmony with it in order to avoid the painful consequences of thoughtlessness, carelessness, harmfulness and, therefore, disobedience and the self-inflicted punishment such actions never fail to entail.

Occultism teaches the marvelous power of thought. It teaches that thoughts are things, and that it is easily possible to do great harm or great good by their means. It shows that no man lives by himself, for his every thought acts upon others as well. The vibrations which he sends out from his mind, and from his nature, reproduce themselves in the minds and natures of other men, and those who are too weak in mind to throw off the evil thoughts are greatly harmed, and are often driven insane or are caused to commit acts of violence, or to harm in various ways innocent people, especially those who are weaker in physical strength; and this is why we should guard and maintain high quality thoughts, and stay close to high ideals, such as beauty, goodness, truth, health and harmony.

For the occultist there is a decided lack of the element of worry in his make-up, as he has reached the place or time in his life where worry is no longer an annoyance to him, for he now knows that there is nothing to worry about, and that there is no one or no thing worth worrying about, just as the Master Jesus, the Christ, said: "Which of you by taking thought [being anxious] can add one cubit unto his stature?" Knowledge of this higher science makes of the Occultist an optimist—he is always a "happy-go-lucky" sort of chap, he is always looking on or for the brighter side of everything and every event. None are more active than he in laboring for the triumph of good and the removal of evil; yet he is absolutely free from the feeling of helplessness, or hopelessness, which so often oppresses those who are striving to help their fellow men.

The lives of many people are full of fear and anxiety; and most serious of all for many is the fear of death. For the Occultist the whole of this feeling is entirely swept away. Understanding what death is, he knows that there is no need to fear it or to mourn over it, whether it comes to himself or to those whom he loves.

No longer does the student of our philosophy weep so mournfully and depressingly for those who have gone on before him, because he knows that they—their spirits—cannot be far away, and he knows that to give vent to his great sorrow and grief will only greatly depress those around him, and possibly the ones he is grieving for, so he assumes a calmer mode of expression; he tries to realize that the one he cared for might much more prefer to have him feel and act as though he were contented and well—consoled in the knowledge that some day he too will join his friends and relatives in the "land of the hereafter." The Occultist sees clearly that the whole world visible and invisible is one world, and under the same or similar divine laws—we call them the laws of nature, natural law, or God's Laws or His Will—whether they are visible or invisible.

Doubt as to his future is impossible for him; for just as by looking back on the savage he realizes what he was in the past, so looking to the greatest and wisest of mankind he realizes what he shall be in the future. He sees an unbroken chain of development, a ladder of perfection rising steadily before him, yet with human beings upon every step of it, so that he knows that those steps are possible for him to climb.

The Occultist has a clearness and certainty in his anticipation of the future which is a welcome relief from the vagueness and indecision of ordinary thought on these subjects. He does not have any fear about his salvation; he knows that there is nothing from which man needs to be saved except from his own ignorance, or from that of others. He never really fears the future because he knows

the future; he knows that he alone makes his own destiny. He knows that his will is God's Will for him—that he is a miniature or microcosmic image of God who is the Macrocosm—that so long as we are willing to harm ourselves, and suffer God's "wrath," the laws of nature, God is willing, until we finally overdo the excesses, or fail to learn certain lessons; then by the Grace of God we die.

So finally, man begins slowly but surely to realize God's Great Plan. He becomes more and more sensitive to the sin and sorrow and suffering in the world. Yet he sees more and more clearly the cause of that suffering, and understands more and more fully that all things are working together for the final good of all. He notes with great contentment the steady unflinching success with

which that mighty scheme, God's Great Plan, moves to its appointed end. "The moving finger writes, and having writ moves on."

We learn that God means for us to be happy, but that in order to be happy we must learn our lessons in this seeming "bitter school of experience." Once we learn the lessons that bring us contentment and happiness we become factors in the perfecting of the universe, we learn to spread the contentment or happiness, and so we aid in lifting the sorrows, the illusions, of the peoples of the earth. In however lowly a manner, at however unthinkable a distance, we are yet fellow workers together with God; and that is the highest honor and the greatest privilege that can ever fall to the lot of man.

Prayer

By Max Heindel

IN one place the Bible directs us to pray without ceasing; in another Christ repudiates the practice, saying that we should not imitate those who believe they are heard for their many words. There can, of course, be no contradiction between the words of Christ and those of His disciples, and we must therefore reconstruct our ideas of prayer in such a manner that we may pray always and yet without voluminous verbal or mental expression. Emerson said:

"And though your knees are never bent
To Heaven, your hourly prayers are
sent;

And, be they formed for good or ill,
Are registered and answered still."

In other words, every act is a prayer, which, under the Law of Cause and Effect, brings to us adequate results. We get exactly what we want, expression in words is not necessary; but sustained action along a certain line indicates what we wish, even if we ourselves do not

realize it, and in time, longer or shorter, according to the intensity of our desire, there comes that which we have thus prayed for. The things thus gained or achieved may not be what we really and consciously want; in fact, sometimes we may get something we would far sooner be without, something that is a curse and a scourge, but the prayer-act has brought them to us and we must keep them until we can legitimately get rid of them.

If we throw a stone into the air the act is not complete until the reaction has carried the stone back to the earth. In that case the effect follows the cause so speedily that it is not difficult to connect the two. But if we wind the spring of an alarm clock, the power is stored up in the spring until a certain mechanism releases it; then comes the effect, the ringing of a bell, and, though we may have been sleeping the sleep of forgetfulness, the reaction or unwinding of the spring took place just the same. Similarly, acts which we have forgotten will sometime or another produce their results regard-

less; and thus the prayer of action is answered.

But there is the true mystic prayer, the prayer where we meet God face to face, as Elijah met Him. Not in the tumult of the world, the wind, the earthquake or the fire, but when all is still the soundless voice speaks to us from within. But the silence which is required for this experience is not a mere silence of words: there are not even the inward pictures which usually pass before us in meditation, nor are there thoughts, but our whole being resembles a calm crystal-clear lake; in it Deity mirrors Himself, and we experience the unity which makes communication unnecessary either by words or in any other way, for we feel all God feels. He is nearer than hands and feet.

The Christ taught us to say "Our Father who art in Heaven," etc. That prayer is the most sublime which can be given utterance *in words*, but this prayer of which I am speaking may at the moment of union give itself utterance in

the one unspoken word, "Father." The devotee, when he is truly in the mood of prayer, never gets any farther. He makes no requests, for what is the use; has he not the promise, "God is my Shepherd, I shall not want"? Has he not been told to "seek first the Kingdom of Heaven, and all other things shall be added"? But his attitude can perhaps best be understood if we take the simile of a faithful dog looking with dumb devotion into its master's face, its whole soul pouring itself out through its eyes in love; likewise, only, of course, with much greater intensity, does the true mystic look to *the God within* and pour himself or herself out in voiceless adoration. In this way we may pray without ceasing, inwardly, while we work as zealous servants in the world without; for let us always remember that it is not intended that we should dream our lives away, but while we *pray to God within*, we must also *work for God without*.— (Reprinted from "Echoes from Mt. Ecclesia," March 10, 1914.)

Our Daily Prayer

By E. W. PARKE

*Grant us, O Lord, to be kind and true,
When we cannot see just what to do.
Give us faith in ourselves when others don't care,
And bless us all, is*

Our Daily Prayer.

*Our lives we will mold with God's help, divine,
And stay our hurts, that our souls may shine
With achievement for good, without trumpet's blare,
And trust in the silence of*

Our Daily Prayer.

*Our minds and bodies we will try to keep clean,
Nor lower our thoughts to what is mean.
We will walk erect, with courage to dare,
And trust in God with*

Our Daily Prayer.

*When the tide of life has left us old,
Grant we laugh and do not scold.
Let us travel straight and pay the fare,
And smile on the way, is*

Our Daily Prayer.

A ROSICRUCIAN CATECHISM

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The Invisible Realms

By EDWARD ADAMS

Q. What are the three higher subdivisions of the World of Thought termed, collectively, and what is their material?

A. They are called the Region of Abstract Thought and are composed of abstract materials.

Q. What are the four denser subdivisions called, collectively, and what is their material?

A. They are called the Region of Concrete Thought and supply all the mind-stuff for our concrete ideas.

Q. From what three states of matter are all the *forms* of mineral, plant, animal, and man built?

A. From solids, liquids, and gases.

Q. What is it that determines the many varieties of all the physical forms we see about us?

A. It is the One Universal Spirit, expressing itself in the Physical World as four great streams of Life, at various stages of development.

Q. Into what forms of the Four Kingdoms is the chemical matter molded?

A. This fourfold spiritual impulse molds matter into the kingdoms of mineral, plant, animal, and man.

Q. When a form has served its purpose for the three higher streams of life what happens to it?

A. The chemical forces disintegrate it so the matter may return to its primordial state, and may be made available for new forms.

Q. Is the spirit or life in that form bound up completely with it?

A. No, the life is completely separate and apart from its form, as much as a carpenter is separate from the house he builds for his use.

Q. Are all the forms of mineral,

plant, animal, and man capable of feeling?

A. No; they are as devoid of feeling as chemical matter in its primitive state.

Q. Is the Physical World sometimes undervalued?

A. Yes, but this attitude is wrong.

Q. What should we do with our knowledge of the higher worlds?

A. We should use our knowledge in learning our lessons in this material world.

Q. How does the Physical World teach us to work in the other worlds?

A. Our ideas, when put into practice in the Physical World, show our errors, which can then be corrected. If it were not for the Physical World we would never know we had made mistakes.

Q. Why do our ordinary senses fail us in the Etheric Region of the Physical World?

A. Because in that region we are in the invisible and intangible world, which our senses fail to recognize.

Q. What is the best way to learn the secrets of nature?

A. Man has faculties within himself which he must learn to use that will prove the "open sesame" in the search for truth.

Q. Is ether homogeneous as science alleges?

A. No; as known to occultists, there are really four ethers, the Chemical, Life, Light, and Reflecting Ethers.

Q. Can the clairvoyant see the ethers?

A. Yes; they are as tangible to him as are the solids, liquids, and gases of the Physical World. He sees these vital forces flow into the forms of plant, animal and man.

(References: *Cosmo*—pages 30 to 35)

The Vision

By HELEN TREADWELL

LINCASED in plaster from her chest down, with only one leg and her arms free, Estelle Bingham lay helpless in a hospital cot, her lips clamped tight that she might not cry out. From childhood she had prided herself on her ability to take whatever came and to conquer obstacles with sheer will power. She sighed miserably. If only she could have a moment's surcease from the intense pain of this shattered hip, if only she could gather her wits and concentrate on something other than the millions of needles which thrust themselves deep into her nerves, fought with each other for a particular spot, then, jeering, raced to her brain.

Before her mind rose the picture of the group of struggling humanity which had been flung in a helpless heap on the railroad platform, with her at its bottom, when a guard had carelessly opened the grilled gate of a local train before it came to a full stop. How many more were lying injured and bleeding, perhaps dead, in other hospital beds? Or had the fact that her body had served as a cushion for them protected them from injury?

A knife seemed to cut through her hip, twist itself about, then flood her being with excruciating pain. She bit her lips and moaned, her eyes only half seeing the patient in the next bed peacefully sleeping with a smile on her lips.

That patient had thought she was helping this morning when she had preached to her, tried to make her believe that her injury had come to her for a purpose. What a silly idea! It was just such foolishness which had disgusted her with the church long ago. Since then she had worked out her own religion and it satisfied her reason, while the popular understanding of the Christ and His Father was, to her, unfair. It made of God a

beast, an avenging angel who took his spite out on poor humans who, destitute of analytical minds, believed that they would be saved, regardless of their method of living, if they only believed on God's son.

For herself, she could worship only a just God, one who gave his children a chance to rectify errors made through ignorance, then through living up to what knowledge they possessed while gaining more, gave to each his just due. And one short span of life seemed hardly enough time to learn what a perfected soul should know. But while this idea satisfied her, she dared not mention it to others. Not yet was she brave enough to tolerate their lifted eyebrows, their pitying promise to pray that she might be brought into the same fold as they.

Her hands clasped convulsively together, fell upon the book the woman in the other bed had loaned her. She smoothed it gently, trying to remember its theme. Something about one paying in this life for sins committed in a former one. Reincarnation. She tried to smile. She had heard of people in some foreign country who allowed animals to enter their homes, eat from their tables; of flies and other insects swarming unmolested about them because of the belief that animals and insects were formerly human beings and, because of that, must not be destroyed.

But her neighbor had said that this book taught that one made his own destiny, paid for his own sins, worked out his own salvation. If that were so she herself must have been a tyrant aeons ago, else why had she suffered so many injuries? She remembered the time she, as a child, had fallen from a porch. That injury had paralyzed her right side. For months she had lain helpless, then grad-

ually had learned to walk again, to use her lips and tongue in the forming of words. And constantly she had wanted to write, stories, articles, books, anything that would exhaust the enormous store of plots that wrangled in her brain. She had wanted to travel about the universe, know its people, their customs, their languages and ideals.

That ambition had spurred her on, given her strength to fight through a broken leg, both arms jerked from their sockets in a railroad accident, a case of blood poison caused by a rusty nail tearing her flesh while she climbed through a barbed wire fence to gather wild flowers for a child. She glanced at her scarred right hand. That stump which served for a thumb was a reminder of the time she had saved her sister's arm from being crushed in a wringer.

She smiled ruefully. Two injuries had come to her for no reason save that she had tried to help another. Why? Would a just God ordain such things? But—if reincarnation held water—was it possible that she was responsible in a former incarnation for such injuries to others?

But why could not one remember former incarnations? They would explain so much to poor, struggling humans. She tried to imagine herself a slave in Herod's household, perhaps a soldier who had accompanied Christ to the cross.

This book taught that suffering was the result of breaking God's law. What law had *she* broken? She had always been generous, forgiving. True, she had left the church long ago. But she could not worship the cruel, unjust God they preached about. Above all she was sincere, honest. A just God would not condemn to hell fire a soul which was a part of himself simply because it was ignorant.

And still—here she lay helpless and the doctors predicted at least three

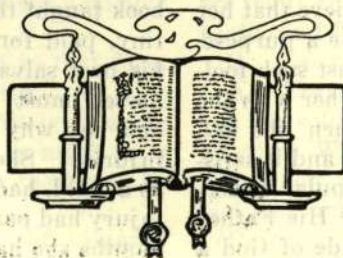
months before she could even stand. Three months—and she had just signed a contract for two years of travel for the syndicate. Two years in China, the country she had always wanted to visit, and glorify in short stories and perhaps a novel. Now that dream was ended, her income from it gone. Throughout her life she had been injured just at the time she had planned some big thing for herself. Why? Why?

Pain shot through her hips, thrust torturous needles into her shattered femur bone, disseminated through her entire body. She could feel each jagged bone as nature struggled to weld them together. If only she could change her position, turn on her side, or move her burning feet to a cooler place on the sheet.

She lay inert, wondering what she had ever done to deserve such torture. She could feel her blood throb, race from top to toe, and each throb cried *pain, pain, pain*. . . . If only she could sleep. She closed her eyes and tried to empty her mind of all thought. Still came the hammer in her brain, crying *pain, pain*. . . . with each cycle.

For hours it seemed she had lain there when suddenly she was alert, her heart throbbing with fear. Something was happening to her, some awful thing which she could not fathom. She was moving—moving—She gasped in her futile effort to scream and, panicky, reached for the bell. But too late. Her hand stopped in mid-air.

Then she was above her own body, looking down on the pain-wracked shell in which she had had her being for fifty years. The face was lined with suffering and some strange quality about the eyes filled her with pity. They seemed to be begging, crying out for something, for some intangible thing. And intuitively she knew it was something she had always sought for, the reason for her existence. Al-



ways she had hungered for that knowledge, knowing, sensing deep in her soul that there was some particular thing she was destined to do in this world, and never learning the secret.

Now, staring down from this other body which seemed perfectly natural to her, she felt no fear, only wonder. The room was unchanged, the patient who had loaned her that book was sleeping soundly, the night light above her only a tiny red blur. Was she insane, or did she see the numeral seven in red, the full length of her bed? It was—there! And on the wall, another formed on a violet-blue haze. What did that mean, she wondered.

Then through the stillness came a flutter as of wings, gentle, slow. But she saw nothing, only sensed a presence.

"Will you *never* learn?" a voice asked gently, and a touch as of down brushed her cheek. "This injury, like the others, came to you for a reason, to teach you to *think*. You have a mission. You were sent to teach, to help other poor humans to find themselves. Study. Think. You must teach—the *Word*."

The last was a whisper, barely heard. Then—it was gone. The numerals faded slowly from view.

Suspended in space, Estelle was motionless, then suddenly opened her eyes to find herself in her own body. A thrill as of electricity flooded her being. She gasped, opened her mouth to scream, but no sound came. Her voice was gone, her lips unable to form a sound. Her hands dropped onto the book, and closing her eyes, she lay rehearsing her experience.

Slowly her mind went back to her first injury, suffered when she was seven, the next at approximately fourteen. A great light broke over her consciousness. Seven, fourteen, twenty—why each injury had come to her on a multiple of seven. Was there a reason for that? Did that ethereal seven on her coverlet signify the times she had been called to labor for God

and she had not understood? After each injury she had, through sheer will-power, recovered sufficiently to go about her work. Had those injuries been sent to make her realize that, being a strong spirit, she should have given that strength to spiritual work rather than worldly ambition? She gasped at the thought. *That* was why the narrow teachings she had been reared on had not sufficed her. *That* was why she adored a Savior of her own making, a Savior who loved humanity, who grieved that they had so little time for Him or the study of His principles. Her God loved His children, but because of laws He had put into operation for the good of all, could not alter laws for those who refused to obey them.

She sighed and opened the book. If only she could read, concentrate on this book, she might forget the intense pain of her hip. She snapped on the light, then gasped at the chapter heading which met her eyes—"Rebirth and the Law of Consequence." Almost breathless she read it through, her eyes filling with tears as a strange peace flooded her soul.

Here was the corroboration of the ideas she had somehow worked out for herself and had feared to even mention to another for fear of ridicule. Her heart welled full of gratitude to her Maker, of love for her fellow human beings, as only half conscious of her own suffering now, she read the book through.

As daylight slowly kissed the departing night farewell, she slept, secure in the conviction that she had found herself, her reason for being, her place in life. Now she would succeed with her pen, teach with it other poor humans who were struggling toward an understanding of God and His laws. Even here, from her hospital cot, she would start her work. She glanced at her sleeping companion and thanked God for the injury to herself through which she had met this simple, cheerful woman who had put her feet upon the path to perfection.



Half-Steps in Evolution

By C. DUDLEY ROBERTS



LONG the path of evolution—"truly a ladder of Being," as Max Heindel writes, "that stretches without break from protoplasm to God"—have been left certain sign posts, as we may call them, marking, not only the path of evolution and the various transitions from kingdom to kingdom but also from species to species within a kingdom.

So we find in Nature all stages and gradations in species as well as in kingdoms, for a mineral does not accomplish its change to a plant in one operation but does so imperceptibly; neither does a plant become an animal in a decade; the metamorphosis of fish into reptile takes millions of years.

For the occult teaching on these "half-step" stages in evolution let us go back to the Moon period and Max Heindel's writings in *The Rosicrucian Cosmo-Conception*, pages 226 to 228 as follows:

We may therefore group Class 4 (the Pioneers of the new Life wave of the Moon Period who had the germ of dense body and divine spirit) and Class 5 (the stragglers of the new Life wave of the Moon Period who had only the germ for the dense body) together as forming a sort of half-step, a 'mineral-plant' kingdom which composed the surface of the ancient planet of the Moon Period. It was something like our present peat, which is also a state between the mineral and the plant. . . .

Thus the 4th, 5th, and 6th classes [page 226] composed the different gradations of the mineral kingdom at the commencement of the Moon Period—the highest being nearly plant and the lowest the hardest mineral substance of that time.

Class 2 (the stragglers of the Sun Period who had germinally the dense and vital bodies, also divine spirit) and Class 3 (the stragglers of the Saturn Period who had the germ of dense body and divine spirit) formed the plant kingdom, though they were both really more than plants, yet were not quite animal. They grew in the mineral-plant soil; they were stationary like plants; yet they could not have grown in a purely mineral soil, **

our plants do now. Good examples of what they were like may be found in our parasitic plants which cannot grow in a purely mineral soil but seek the food already specialized by a real plant or tree.

Class 1 was composed of the pioneers of the life wave of virgin spirits. In the Moon Period they were going through a sort of animal-like existence. Yet they were like the animals of our time only in so far as they had the same vehicles and were under the control of a group-spirit which included the whole human family. In appearance they were very different from our animals as they possessed a large, shaggy, oval body suspended, not touching but floating above, the planet by umbilical-like cords and instead of lungs they had a gill-like apparatus through which they breathed the hot steamy 'fire-fog.'

These features of the Moon existence are still recapitulated by the embryo during the period of gestation. At certain stages of development it has gills.

Let us digress here for a moment to stress this statement about gills by a front page story carried by *The Los Angeles Times* on May 21, 1939. The article stated that a child had been born with a cleft in the cheek, a defect of nature which was to be remedied by Dr. Carl Wattenberg, plastic surgeon attached to Barnes Hospital, St. Louis.

The true significance of such a "cleft," that nature had failed to complete her pre-natal recapitulation of prior evolutionary form, was not mentioned but, instead, the baby was hailed, on account of its trip by air from Harrisburg, Pennsylvania, to St. Louis, as the world's youngest air passenger.

Now to complete our quotation from the *Cosmo-Conception* on the Moon Period, Max Heindel writes:

During the time which has elapsed since then, the human kingdom has been evolving the link of mind, and has thereby attained full consciousness. The animals have obtained a desire body; the plants a vital body; the stragglers of the Life wave which entered evolution in the Moon Period have escaped the hard and fast conditions of rock formation and now

their dense bodies compose our softer soils; while the life wave that entered evolution here in the Earth Period forms the hard rocks and stones. . . . We remember that in the Moon Period there were three classes—animal, animal-plant, and plant-mineral.

Here on Earth, however, the conditions are such that there can be no large, half-way classes. There must be four distinctly different kingdoms. Therefore . . . some of the mineral-plants advanced completely into the plant kingdom and became the verdure of the fields. Others went down and became the purely mineral soil in which the plants grew. Of the plant-animals some advanced into the animal kingdom, ahead of time, and those species have yet the colorless plant-blood, and some, like star-fishes, have even the five points like the petals of flowers.

Other examples that may be given are polyps, aquatic animals; sea-anemones, whose resemblance to flowers is most marked and those marine zoophytes, whose excretions are set out in most realistic plant and flowerlike shapes, known to us as coral.

There is still another large group of plants, which the writer thinks is destined to advance soon, comparatively speaking, into the animal kingdom; a group known as the carnivorous plants because they catch and use animals as food. There are quite a number of these flowering plants—some 500 species—which do not fall into one group but belong to various plant families and have several different kinds of structural make-up for capturing their prey, usually small insects, crustacea, various aquatic larvæ, and in some cases small animals.

Some of these plants can live without animal food but if they are deprived of it their production of fruit and seeds is affected adversely; other plants if they do not obtain their meat rations, at least once a week, become sickly, droop, and eventually die.

Perhaps the best known of these carnivorous plants is the Pitcher plant of which there are about 36 different species, with perhaps two main but different types—one typical of the Northern Hemisphere and the other of the tropical East.

The Pitcher itself is not a flower but rather a modified leaf hung with numer-

ous water-filled pitchers provided with leaf-like flaps for covers. By their fragrance and color the flowers of the pitcher plant attract insects to the pitchers which are coated on the inside with a film of sweet, honeylike juice. It is a simple matter for the insect to enter the pitcher but should it try to escape by crawling out, spearlike teeth hold it back, the lid of the pitcher closes, and, as the slippery inside walls of the pitcher offer no support, the insect promptly falls into the water and is drowned.

In Borneo some of the larger species are provided with pitchers eighteen inches deep and large enough to drown a small animal; the pitcher of the *Nepenthes Rajah* is large enough to contain a pigeon.

Authorities differ on the process of digestion which these plants utilize; some claiming that the liquid in the pitcher is a culture fluid for bacteria which cause the decomposition of the insect, and that the decomposed product is then absorbed by the plant; on the other hand, other authorities hold that due to digestive ferments secreted by the plant, true animal digestion takes place.

Another carnivorous plant—the Venus fly trap—is a native of North Carolina and is quite modern in its method as it uses electricity to operate its trap. The source of the electrical current, which is negative, seems to be in the upper layers of cells on the surface of the trap, and in its middle rib, and can be observed in the leaf stems. Any excitement of the leaf alters the intensity of the electrical current and operates the trap.

The trap itself consists of two leaf lobes spread outward; each lobe having three hairs, which, when touched, serve as triggers, release the electrical current and close the trap. Once in the trap the insect is quickly digested by a very acid fluid and the trap is then reopened for business.

It is well worth noting that one may fool the plant by touching one of the triggers on the trap with something other than an insect but the plant will very

soon find out its mistake and promptly reopen the trap.

Another specimen of an insect-eating plant, the bladderwort, a submerged water plant, is the only plant in the world that catches fish in addition to insect larvæ, crustacea, young tadpoles and worms. Its traps look like little green bladders provided with four bristles projecting from the lower part of the trap door; these bristles act as triggers and any small aquatic animal touching them is immediately "gulped" into the bladder. Once in the trap, the doors close and the victim is left to die and decompose; after this takes place the soluble remains are absorbed by the plant by means of certain sucking organs located inside the bladders.

In certain sections of the country the bladderwort is being used effectively in the extermination of the mosquito.

Still another carnivorous plant is the sundew which is oval in shape and provided with tentacles on whose ends will be noticed knob-shaped glands; these glands secrete a fluid which is sticky and so clear that it glistens in the sun like a dew drop; hence, the name "sun-dew." An insect attracted to these drops in the belief that they are honey or water, is seized by the tentacles which close over him and hold him a prisoner. The insect, except legs, wings, and shell, is completely absorbed by the plant by a digestive process similar to that used by animals.

From a careful study of these carnivorous plants it would seem that they possess a consciousness well above that of most, if not all other, plants as evidenced in the operation of their traps and especially by their ability to detect errors of capture. Then too the digestive system of most of these plants is animal-like in operation and so, taking all these factors into consideration, we may readily classify these carnivorous plants as constituting a "half-step" between the plant and animal kingdoms.

Other "half-steps" exist between the various species in a kingdom also, but

before giving these it would be, perhaps, more satisfactory to mention that the Vertebrates (those having a backbone or spinal column) of the Animal Kingdom are Fishes, Reptiles, Birds, and Mammals, and to give a brief résumé of the general trend of evolution within this classification.

Science tells us that the earliest vertebrates were fishes using gills to extract the oxygen from the water for breathing purposes. These first fishes, the Batrachians, were great, slow-moving, slimy creatures with feathery gills, broad flat tails, and probably cartilaginous bones (as compose the skeleton of the shark today), for no fossilized remains are in existence.

To bring these monsters out of the sea and to enable them to live on land, Nature, in the course of millions of years, transformed the fins to limbs and the gills to lungs; during this period of evolution of fish to land animals there were left several "half-steps." One is a living batrachian, a big salamander-like creature of Mexico known as the *Axotl*. Usually these queer animals live in the water and are provided with feathery gills but occasionally, and quite frequently when in captivity, they lose the gills, develop lungs and become land salamanders.

The larvæ (young) of all salamanders have gills and the adults of many have lungs but the *Axotl* has the unique habit of remaining a larva all its life or developing into an adult according to circumstances—to put it in other words, the *Axotl* is the only known batrachian that may spend its life either as a land or water creature but never both.

For these reasons this creature is of intense interest to biologists as a living demonstration of the evolution of sea animals to land animals.

Another "half-step" is the lung fish which has lungs as well as gills and spends part of its time on dry land, breathing air, and is represented today by a few degenerate survivors in Africa, Australia, and South America; from

these lung fish came the Amphibians, the first four-footed air breathing vertebrates.

Millions of years passed before crawling amphibian beasts were changed by nature into reptiles of innumerable forms and stupendous sizes, traces of whose existence we see today in their fossilized skeletons embedded in the ancient rocks which were mud, sand, and clay in those very early days.

Of particular interest to the Rosicrucian student is *Sphenodon*, a "half-step" and a link with the past, the sole remaining representative of a long extinct prehistoric type of reptile.

Sphenodon, known to science as *Hatteria punctata*, but to the native Maoris as "Tuatara," is found only off the rocky coasts of New Zealand and although it looks like an iguana lizard is not a true lizard as it is absolutely unique and differs from all other lizards in anatomy and general skeletal structure; as a matter of fact it is more closely related to the giant leather back sea turtle than to the true lizards.

Sphenodon has many interesting points, one being its brain. Of this Dr. Kermit Christensen writes:

It is quite evident that the brain, which probably arose as a servant to sense organs, a means of correlating different stimuli, and in some cases of bringing certain stimuli to bear on muscles, has passed little beyond that stage in *Sphenodon*. . . . The brain of *Sphenodon* represents in a schematic way one of the steps in the evolutionary development of the mammalian brain. It has a generalized reptilian plan of structure, foreshadowing in one direction the avian brain and in the other, the mammalian brain.

While the brain of *Sphenodon* links reptiles, birds, and mammals and is most interesting in that respect there is another feature which is of interest to the Rosicrucian student and that is *Sphenodon's* "third eye."

"Third eyes" were possessed by many of the world's inhabitants millions of years ago but today we find little evidence of them except in the case of some lizards where its presence is marked by a

special scale like an opaque eye. In the very young or embryonic, but not in the adult stage, several species of lampreys and other fish have a similar organ. In the case of *Sphenodon*, however, the pineal third eye is well developed. On the top of the head is a rosette of small scales with a transparent central side; below is an organ with the structure of a third eye, with lens, pigmented retina, and special nerve which is attached to a short stalk.

However, most zoologists doubt its value as an organ of sight or even of light perception. Dr. Kermit Christensen writes of the pineal eye; "Histologically the pineal sac presents the structure of a *sensory organ* rather than a glandular organ."

In *Sphenodon* the pineal eye and the olfactory centers have a common nerve connection so this organ must have been used as a nose also.

The Rosicrucian student will remember that Max Heindel in speaking of man's first dense body described it as "a large baggy object with an opening at the top from which an organ projected." This organ in man's primitive body (as in *Sphenodon's* brain today) was not glandular in function but was simply an organ of orientation and direction and from it has developed the pineal gland found in man's skull today. The comparison of this organ in man and *Sphenodon* opens up an interesting line of thought that takes us back to prehistoric days for an explanation of just why has this prehistoric creature, *Sphenodon*, persisted to this day in view of the fact that its physical development has been arrested for millions of years?

Last but not the least interesting of our "half-steps" is that living fossil from Australia, the duck-billed platypus—a mammal that lays eggs. Today egg-laying is mainly a bird business but it was the habit of all of the earliest reptiles and still is of many of the recent reptilian forms. While the earliest mammals when they first evolved from reptiles, probably were egg layers, this

method of reproduction was soon abandoned by the majority some millions of years ago but not by the duck-billed platypus.

Egg-laying is not the only birdlike characteristic of this living fossil; it is also birdlike in that its bill, skull, webbed feet, and intestines are the nearest approach to a bird's anatomy that can be conceived.

From its reptilian ancestors of some 200 million years ago it inherits a brain structure that is characteristic of all reptiles—a cerebrum, which has no wrinkles, and whose two parts are not connected, with the result that one side of the brain does not know what is going on in the other. From its animal side it derives a tail like a beaver, claws like a dog, and fur like a seal.

A true composite of reptile, bird, and mammal is the duck-billed platypus and an outstanding "half-step" in the ladder of evolution.

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 "Tuatara," by Friede Cobb Blanchard, Ph.D., in *National Geographic Magazine*, May, 1935.
 "Living Prehistoric Animals," by Erich M. Schlaikjer. Condensed from "Natural History" in *Science Digest*, September, 1937.
The Rosicrucian Cosmo-Conception, by Max Heindel.

*Take thou the varied actions of the Past,
 The crimson and the white, the black and gold,
 The blue and brown; yea, all the hues untold
 In the dull foil of bygone days amassed,
 Wrung from experiences behind thee cast.
 How hard the toil before thy hand could hold
 Those different tinctures, now so dull and cold!
 Deem them not worthless. Neither stare aghast,
 Nor sorrow over them with fruitless sighs,
 As things immutable, deeds that for aye
 Can ne'er be changed. Take thou those varied dyes
 And with them fling upon the future gray
 Thy Godhood's power. The past within thee lies,
 A living force for thee to use today.*

—By "Tipherith" in *The Year's Rosary*.

WESTERN WISDOM BIBLE STUDY

Parable of the Sower

By JANE TEMPLETON



Behold a sower went forth to sow.

And when he sowed, some seeds fell by the wayside, and the fowls came and devoured them up.

Some fell upon stony places, where they had not much earth; and forthwith they sprang up, because they had no deepness of earth;

And when the sun was up, they were scorched; and because they had no root, they withered away.

And some fell among thorns; and the thorns sprang up, and choked them.

But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.—Matthew 13:3-8.

In this parable Christ Jesus referred not only to the spiritual truths which humanity in general had such need of at the time of His three years' ministry, but He also gave a description of different types of people and their reactions to His teachings. The attitude of the first three classes which He describes accounts for the fact that such a large part of humanity were at the point of retrogression when the Christ Ray came into the earth as its indwelling planetary Spirit.

There were then, as now, many people who have made so little effort and progress along spiritual lines that they do not understand when someone talks to them of the spiritual laws underlying existence. Since the time, aeons and aeons ago, that the virgin spirits were differentiated within God and started in their dip into matter, many have exerted their divine powers so slightly and become so enmeshed in materiality that they have lost the realization of being spiritual beings and respond little to the voice of the higher self. The subversive Forces are in constant action to lead this class, which constitutes those who "received seed by the wayside," away from the uplifting

influences which could place them among the more advanced.

There is another type of people who are unstable, not having the fixity of purpose or strength of character to retain spiritual teachings and pattern their lives by them, even though they may accept the truths when heard. They listen freely to all teachings which may be promulgated, but they do not discriminate and make their intellectual conceptions a part of their basis for daily living. They do not allow the "word" to take "root" in their beings, and they therefore constitute a "stony ground," where "seed" withers away.

A third class of people have become so engrossed in their material pursuits and selfish desires that they do not permit a knowledge of spiritual truths to interfere with their sensual manner of existence. They live in their emotions and desires: eating, drinking, and making merry. Their homes and lands, their "getting and spending," their personal vanities, etc., occupy their time and thoughts. The "thorns," or lower nature, choke out the "seed" and prevent its growth.

Happily, there is still another type of human beings, as referred to in the parable: those who "hear the word." These are the ones who listen to the voice of the higher self, the CHRIST WITHIN, and endeavor to live according to the spiritual truths given out to humanity as a pattern for progress by our Elder Brothers. Their daily lives are filled with thoughts and acts of love and service to others, in emulation of Christ Jesus, the Ideal for present humanity. Thus do they prepare themselves for the New Age, nurturing the "seed" until it grows and flowers into a glorious, luminous fruitage: the golden wedding garment, or soul body, the evidence of the CHRIST WITHIN.

The Astral Ray

Astrology is a phase of Mystic Religion, as sublime as the stars with which it deals, and not to be confused with fortunetelling. The educational value of astrology lies in its capacity to reveal the hidden causes at work in our lives. It counsels the adults in regard to vocation, the parents in the guidance of children, the teachers in management of pupils, the judges in executing sentence, the physicians in diagnosing disease, and in similar manner lends aid to each and all in whatever station or enterprise they may find themselves.

The laws of Rebirth and Consequence work in harmony with the stars, so that a child is born at the time when the positions of the bodies in the solar system will give the conditions necessary for its experience and advancement in the school of life.

This article received a FIFTH PRIZE in our Manuscript Competition

The Sublimity of Astrology

By JOSEPHINE POPOVICH



ASTROLOGY has been ridiculed so much that even until a few years ago if we expressed belief in it, we were considered "queer." Unfortunately astrology has been very much discredited because many astrologers who contact the public are not competent. This science being a spiritual one, requires a certain degree of spirituality on the part of the astrologer to attain its fullest benefits. Then, too, we must contend with superficial literature, fraud and charlatans. Few search far enough to abandon the popular misconceptions, so they cannot realize that astrology has an advantage over other occult sciences because it requires no belief on the part of the student. Earnest study and investigation will prove to anyone that it is founded upon facts of Nature, which when applied to the proper ends will render it priceless.

However, one must not suppose that astrology, which covers so vast a scope, can be acquired within a short time. A lifetime devoted to it will make it invaluable. Even scientists are compelled to acknowledge and accept things which occult science has declared years before. Truly, it will aid the sincere aspirant to rise above traditional beliefs and erroneous conceptions.

Being one of the oldest sciences on earth, it will prove as useful to the student who studies it diligently as the road map will be to the person who contemplates a trip. It will indicate the best roads to follow, the short cuts, and the possible dangers and detours which may spoil his trip. Astrology is the road map of Life for it indicates our assets as well as our shortcomings, the obstacles and situations we may encounter along the highway and also how to cope with them.

Often I have been asked under what circumstances I first took an interest in astrology. I can readily see the outstanding events that led me to study astrology. As a child I was often reprimanded for asking unanswerable questions. At Sunday School I inquired why inequalities existed everywhere, for I was keenly aware of the differences. I was reproached and told, "It is the Will of God and we are not to question it." On the contrary, children's questions should not be ignored or suppressed for they are a channel for growth. This great desire to know persisted and in later years I sought the answers through astrology, which does give adequate solutions to many abstruse questions.

During my investigation of astrology I found nothing new, for the history of

astrology is interwoven with the earliest history of mankind. Interpretation of the stellar script is the oldest science on earth and its symbols are found upon the walls of prehistoric temples. Ancient manuscripts indicate that astrology was prominent as far back at 2750 B.C. Centuries ago it played an important part in advising reigning monarchs, and held great sway in China, Egypt, Greece, Persia, Chaldea, Babylonia, Arabia, etc. During the Middle Ages it was held in high esteem.

Any constant observer of the heavens cannot fail to marvel at the beauty and harmony that directs those huge heavenly bodies as they circle within their orbits. Thus it is not hard to realize that each star and planet however large or small does take a part in the *Great Plan*.

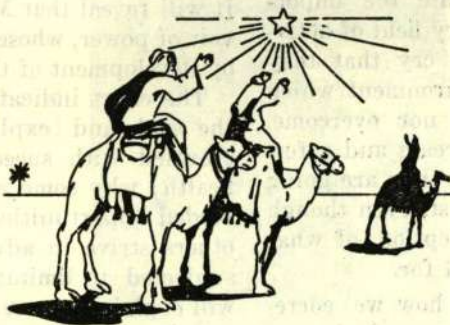
We are all aware of how the human temperament responds to sunshine on a beautiful sunny morning as compared to a dreary, rainy day. The effect of the moon upon dogs, fish, birds, and some people is commonly known to produce frequent nerve and brain disturbances. Some neurotic people seem to have tides of irrationality that rise and fall within them according to the waxing and waning of the moon. Who is not aware of the fact that the moon influences the ebb and flow of the tide? Scientists acknowledge the effect of the moon upon fish, worms, and other sea creatures. Millions of fish rush up to the beaches just after the turn of the tide at each new moon and full moon in the spring, to deposit and fertilize their eggs.

The California grunions know the exact minute when the tide has turned on the nights of a full moon or dark one, and palolo worms deep in the south seas know the precise hour to send up their egg-laden argcsies to the surface.

The eggs are deposited in the warm, moist sand while the fish return to the water. The eggs are covered with sand, and waves do not reach them because the tides of the new moon and full moon are higher than at other times and there will not be another so high for two weeks. When it comes the waves wash out the eggs, and having hatched they wash into the sea.

Farmers often consult their almanacs during planting time in order to ensure better crops according to the varied phases of the moon.

Bible texts contain a deep cosmic meaning and are full of astrological symbolism. Genesis 1:14, "And God said, Let there be lights in the firmament of the heaven to divide the day and the night; and let them be for signs, and for seasons, and for days, and years." The Bible abounds in astrological lore; it speaks of the seven spirits before the throne (the seven planets), the



star of Bethlehem which led the three Magi to the Christ Child. Reference is often made to the sun, moon, stars, and heavens and their relations to mankind. In the Nineteenth Psalm the Initiate, King David, chanted in praise:

The heavens declare the glory of God,
and the firmament sheweth his
handiwork.

Day unto day uttereth speech, and night
unto night sheweth knowledge.

There is no speech nor language, where
their voice is not heard.

The birth of Christ was foreknown by the three astrologers mentioned in the gospels. In Amos 5:8 we find, "Seek him that maketh the seven stars and Orion, and turneth the shadow of death into the morning. The Lord is his name." In the Old Testament we find that stars were not made for worship but for the

use of man (Deuteronomy 4:19). The old kings of Israel had guidance from the stars.

Even Proverbs are important in astrology. Few can estimate and enjoy their worth, and ask "Why heed them?" But Jaubert wrote: "Maxims are to the intellect what laws are to actions; they do not enlighten, but they guide and direct. Good maxims are the germs of all excellence and strongly imprinted upon the memory they nourish the Will."

Outstanding adages to remember in the study of astrology are:

"A little knowledge is a dangerous thing."

"The stars impel, but do not compel."

One cannot overestimate the importance of astrology in every field of activity. Some of humanity cry that they are enmeshed in an environment which they cannot cope with nor overcome. Others drift with the stream and a few are never satisfied unless they are going somewhere, and going fast, even though they have no clear conception of what they are worth and fitted for.

Astrology will reveal how we correspond to the cosmic pattern and what we should do to attain health, happiness, and success. The Bible states that as a man thinketh, so is he. How can astrology help? One could be taught through this knowledge how to change his thoughts and actions to forestall that which otherwise would be inevitable loss. If feelings, thoughts, and character change, our fortunes are alternated accordingly.

Man restricts and limits his consciousness to his own sphere of life. Many in the world remain in a chaotic state of mind. "But, when the truth of Astrology affects us keenly, we cannot fail to do something with it." Astrology teaches how our thoughts color our character, and that man is a potential universe within himself.

Environment and heredity will not explain why members of one family vary in temperament and react differently. The horoscope reveals that nothing happens by chance.

Many ask, How can astrology help? Through this science one can foresee how to exercise the Will, not to remain a puppet of circumstances but master of them. It simplifies life because it gives guidance to develop innate qualities for vocation and health. According to the degree with which we respond to cosmic law, we will progress, for it tends to reveal many obscure things. It will not be a substitute for judgment but rather an aid to judgment. "Truth makes us free, only so much as we live it." Astrology proves no substitute for action, but on the contrary, makes action more effective. It will determine beforehand that through its knowledge we will recognize opportunities "before they take wing." It will reveal that Mind is a great reservoir of power, whose doors can be opened by development of the Intellect.

The chart indicates the pilgrimage of the soul and explains why some are crowned with success, happiness, and health; why some are talented and afforded opportunities for progress, while others strive in adversity and sickness, subjected to limitation and sorrow. It will explain the eccentricity of the genius and those called "a square peg in a round hole." It can guide the rebellious soul who finds opposition and disappointment for it shows how he or she should transmute the inner qualities and attributes into power and action, thus giving courage and insight. "Forewarned is forearmed." But, head knowledge without soul wisdom is a curse instead of a blessing. It is well to remember that old adage, "The wise ones never tarry long in the pleasure ground of the senses."

Many noted authors refer to astrology in their well-known works. Dante wrote: "Only follow your star, the haven of glory awaits you." In another passage he states, "Astrology is the most sublime, the noblest science, without any faults."

Thomas Aquinas said: "The celestial bodies are the cause of all that takes place in the sub-lunar world. They influence the human actions directly, but not every action by them is inevitable."

Albertus Magnus, bishop and architect wrote: "All that nature and art produce is driven by celestial power. The signs in the sky and the celestial bodies existed before all other created things and therefore influenced all that came into existence after them," etc. Another time he wrote of Jesus: "All the mysteries of His Divine Incarnation and all secrets of His wonderful force (form), from His conception to His ascension, are to be found in the constellations and figured in the stars that announced them."

Lord Bacon said: "There is no fatal necessity in the stars."

Sir Isaac Newton remarked: "Evil does not happen to a man unless he is restrained by ignorance of the celestial science."

Wm. Lilly predicted the great plagues and fire of 1666 in London. His predictions were so accurate that the British House of Parliament asked him how he was aware of the event so many years beforehand. He declared, "It is the mystery of astrology and by the Grace of God I knew it."

Tycho Brahe spoke thus: "To deny the influence of the stars is to deny the wisdom and existence of God."

Shakespeare pointed out in his "King Lear" in which he described the creative forces of Life: "This is the excellent foppery of the world, that, when we are sick in fortune—often the forfeit of our own behavior—we make guilty of our disasters the sun, moon, and stars; as if we were villains by necessity, fools by heavenly compulsion, knaves, drunkards, liars and adulterers by an enforced obedience to planetary influence; and that we are evil by a Divine thrusting on."

Henry Ward Beecher wrote: "Each person that cares to rise above the or-

dinary level of humanity should take an interest in astrology, not in the doctrine of fatalism, but the opportunity to live, learn and conquer."

Solomon said: "To every thing there is a season . . . a time to be born, and a time to die; a time to keep silence, and a time to speak."

In another one of the works of Shakespeare he writes:

"There is a tide in the affairs of men

Which taken at the flood, leads on to fortune."

Hippocrates said, "The man who is ignorant of the science of astrology deserves the name of a fool rather than that of a physician."

Confucius the philosopher was also familiar with astrology when he wrote: "In order to know Man, he must not dispense with the knowledge of astrology. Without recognizing the ordinances of the heavens, it is impossible to be a superior man. Calamities found in the heavens may be avoided, but from the calamities brought on by oneself, there is no escape."

Baron Gottfried Wilhelm von Leibnitz is quoted: "I confess that it is possible that the motions of the stars may be signs of occurrences in the world, as the lines of the hand are of things in the body."

Goethe wrote:

"Who never ate his bread in sorrow,
Who never spent the darksome hours
Weeping, and watching for the morrow,—

He knows ye not, ye gloomy Powers."

Great and prominent people have been familiar with astrology. It includes hundreds of clergymen, historians, mathematicians, professors, scientists, poets, astronomers, writers, etc.

(Continued on page 411)



DANTE

Astrological Readings for Subscribers' Children

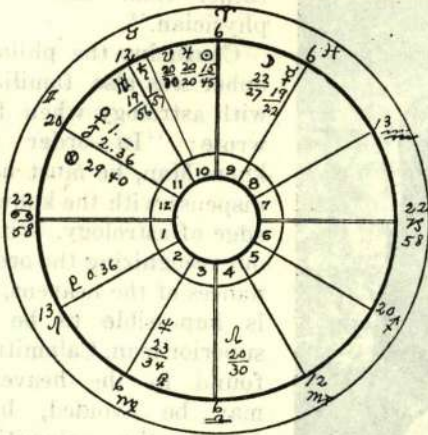
We delineate each month in this department the horoscope of *ONE* of our subscribers' children, age up to twenty-one years. This includes a general reading and also vocational guidance advice. The names are drawn by lot. Each FULL year's subscription, either a new one or a renewal, entitles the subscriber to an *application* for a reading. The application should be made when the subscription is sent in. The applications not drawn by lot lose their opportunity for a reading. *Readings are NOT given with EACH subscription, but only to the ONE CHILD whose name is drawn each month.*

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.

LORRAINE RITA T.

Born April 5, 1940, at 11:48 A.M.
Latitude 40 N. Longitude 80 W.



We have the horoscope of a young woman who has cardinal signs on all four angles, with Cancer on the Ascendant and the ruler of the horoscope, the Moon, elevated in the ninth house near the Midheaven. The Moon is also making a number of good aspects, a conjunction to Mercury, sextile Uranus, trine the Ascendant, and semi-sextile to both the Sun and Jupiter. This gives us a wonderful planet which will also be of great help in shaping the life of this child. With all of these planets above the horizon we may expect that friends and those who are in positions of honor where they can be helpful will use their influence in assisting this girl to find her place in the world.

Mercury, the planet of reason, rules the mentality and is in the ninth house in

Pisces conjunction the Moon, and sextile Uranus, the planet which speeds everything up to an impulsive pitch. These aspects will give the girl a very quick and responsive mind, and with the martial sign Aries on the Midheaven and both the Sun and Jupiter elevated in this sign, we would expect that the mind of this girl would lean towards a work where she receives recognition from the public. She will ever find friends who will help her to achieve her highest ideals, for the Sun is exalted in Aries while Jupiter is also the ruler of her house of vocation (sixth), indicating that someone in a high position will take an interest in this girl's welfare and assist her to rise above the average in position.

The Moon and Mercury conjoined and in the ninth house, the house of religion and the higher mind, she should be interested in religious and metaphysical subjects, and will no doubt sometime in life become prominently associated with some society or religion where higher truths are taught. She should be encouraged by the parents or guardians as she grows to the age of understanding to read and study the Rosicrucian Teachings.

Venus conjunction Mars in the sign Gemini and sextile Pluto and semi-sextile Saturn, also sextile the Midheaven, shows artistic ability, the art being of a nature which can be used in home or interior decoration; embroidery, and other fancy-work will be attractive to her. With these planetary aspects in the sign which rules the hands she will be most nimble and clever with the hands, as well as

original in her designs. She would be successful in designing and making gowns, especially those which would be acceptable and attractive to those who must appear before the public, such as the movie actors, etc.

One affliction we must not forget to mention, the planet Neptune is in the third house in Virgo, the sign which rules the natural sixth house, the house of sickness. Virgo is ever ready to respond to any slight affliction and in this horoscope we find Neptune opposition both Mercury and the Moon, the latter ruling the white fluids of the body, the lymphs and chyle. Virgo rules the small intestine, hence we may expect that this will be the weak spot in the physical body, and it is the laboratory of the system through which all foods must be distributed to the various organs. Neptune when afflicted robs the intestines of the normal supply of fluids; hence it were well if the guardians begin while the girl is young to teach her to eat slowly and masticate her food well which will then help the stomach and intestines to take care of the foods.

The girl will, however, be blessed with health above the normal, and a wonderful mentality which will bring her that which will also satisfy the soul.

THE SUBLIMITY OF ASTROLOGY

(Continued from page 409)

Among poets I name: Homer, Chaucer, Virgil, Milton, Dante, Byron, Goethe, Sir Walter Scott, Schiller, and Shakespeare. Among philosophers I find Aristotle, Galen, Socrates, Flammarian, Galileo, Confucius, and Tycho Brahe, the last named being both scientist and philosopher.

Listed among the scientists are: Kepler, Hippocrates, etc. Three great conquerors of history outstanding in the use of astrology are: Alexander of Macedonia, Julius Caesar, Napoleon.

Other prominent people well versed in the science of astrology are:

Sir Isaac Newton	Cicero
Bishop Robert Hall	Hercules
(1574)	Montezuma
Pliny	Dr. John Butler
James Usher (1580)	Francis Bacon
H. P. Blavatsky	Pythagoras
Paul the Christian	Charles Darwin
Archbishop Whately	Thaler
Ptolemy, Claudius	Plato
Kublai Khan (grand- son of Genghis)	Wm. Lilly
	Galen

Once again I ask, Why study astrology? Because the science will prove unlimited in its benefits. The physician can readily diagnose a patient's condition and prescribe accordingly. Should an operation be required, a favorable time can be indicated for a complete, quick recuperation. It can also determine a favorable time to begin any new enterprise. Astrology is superior to psychoanalysis because it eliminates the cross-examination and response required and gives training in a more direct manner in personality, character, and intellect. Elbert Hubbard said: "Look upon any idea as a possible one until you are positively sure that it isn't." If the student approaches astrology thus it will prove to anyone what the blueprint will prove to the architect and builder.

But astrology is not intended for everyone, such as the chance inquirer or those merely inquisitive. It is not to be cultivated by those of limited endowments or undeveloped faculties. It is intended for those who have acquired a thorough, comprehensive education that enables them to understand and appreciate the solution of life's profoundest mysteries.

We are creators both mentally and physically. Ignorance or knowledge, inasmuch as we cultivate it, will bring its recompense. To the earnest seeking soul, the science of astrology will reveal his latent qualities and enable him more intelligently to cultivate all the virtues of benevolence and understanding; dynamic powers, and a clear conception of life. Through right use of such knowledge man becomes master of his destiny and indicates the truth of the Bible verse: "He that ruleth his spirit is better than he that taketh a city."

VOCATIONAL GUIDANCE ADVICE

This page is an added service for our readers—whether subscribers or not. Advice is based on the horoscope; therefore we require the following information: sex, place of birth; year, month, day, and hour. Readers are requested to send data for adults, or children over fourteen. As many readings will be given as space permits.—EDITOR.

Nurse

PATSEY J.—Born February 3, 1928, 6 A.M. 34 N. Lat. 118 W. Long. This young woman has the most wonderful aspects in the 6th house, which rules the health of mankind, and in the 12th house which rules hospitals and places of confinement. Hence we would predict that she will rise in the profession of nursing, and with Venus conjoined Mars in the 12th house she will be a favorite with the medical advisor of these hospitals, for the very reason of her efficiency. The Sun in Aquarius in the first house sextiles Saturn, her life ruler; she will use tact and good common sense in her art as a healer.

Catering, Dietetics

DOROTHY H. McG.—Born August 30, 1915, 1 P.M.—34 N. Lat. 84 W. Long. A young woman who has nearly all of her planets and aspects centered in and about the signs which bring before us the foods which man is to enjoy. Three planets are in Cancer, the sign which rules the stomach, three more are in Virgo, which rules digestion and assimilation. Venus, ruler of Taurus (on 6th house, employment), and Mercury, ruler of the Midheaven, Virgo, are both elevated in the 9th house and in good aspect to the planets in Cancer in the seventh house, which indicates the public. We would advise catering, where she deals with the public, large candy stores, soft drink places, or fancy bakeries. Dietetics would also be successful.

Interior Decorating, Drawing

LILLIAN K. McC.—Born November 24, 1921, 11:30 P.M. 40 N. Lat. 75 W. Long. Five planets grouped in one house indicates a person who is apt to specialize, rather than apply herself to many things. With Mars, Jupiter, Dragon's Head, Moon, and Saturn all in Libra and sextile

the Sun, semi-sextile Venus and Mercury, and Mars and Jupiter also sextile Neptune, we would advise a vocation along the lines of architectural drawing, or interior decorating.

Surgeon

GELPIN C.—Born November 9, 1912, 12:40 A.M. 40 N. Lat. 76 W. Long. With Virgo, a sign which stands for healing, on the Ascendant and Mars in its own sign, Scorpio, conjoined to the Sun and Moon, and these three planets also semi-sextile Jupiter and Venus, we would advise this young man to become a surgeon; in this line of work he will be able to render greatest service to humanity.

Teaching, Writing

WADE B.—Born March 25, 1917, 11:55 P.M. 33 N. Lat. 100 W. Long. Jupiter and the Moon conjunction in the fifth house and Jupiter sextile Pluto would give the inclination for teaching, and success as a teacher. Venus conjunct Mars, and Mercury conjunct the Sun in the third house also gives vocations associated with literature, writing, proofreading.

Marine Engineer

WENDEL E. M.—Born December 24, 1922, 6:55 A.M. 39 N. Lat. 90 W. Long. With six planets in watery signs, and Mars conjoined Uranus and both trine Jupiter and Pluto, engineering aboard steamships would be suitable, especially if employed by the government, for a well placed and aspected Saturn will give success in government employ.

Hostess, Reporter

Mrs. I. S.—Born December 21, 1900, 10:00 A.M. 38 N. Lat. 93 W. Long. With Mercury, Uranus, Jupiter, Moon, and the Sun all in the tenth and eleventh houses in the sign Sagittarius, social hostess, or promoter is indicated; also lecturer, or newspaper reporter.

DAILY OPPORTUNITIES--OCTOBER

By THOMAS G. HANSEN

NOTE: Keep this issue through the coming month because the Daily Opportunities is given one month *in advance*. This is done to reach far-away subscribers in time to be used.—EDITOR.

1. \approx Lunation $\delta \Omega$. Spiritual opportunities abound for the regenerate man. ($\# \Delta \Psi$ today.) Combine artistic sense and love of beauty with spiritual appreciation.

2. Harmony follows impersonal interests. Withhold impulse. Be above criticism.

3. Emotional excess is productive of a headache. Stabilize. Repair damage.

4. Impulse or selfishness presents tests. Be quiet and reflective.

5. Calm represents success. Co-operation on a high level brings happiness.

6. *Sunday*. Analyze affairs and aspirations. Do not climb after doubtful and questionable values. Act wisely.

7. Be practical. Study business values in the light of your deepest sense of understanding. Help comes with effort. Rest.

8. Use advantages carefully. Accept unusual opportunities.

9. Sincere friends aid in fulfilling ambitions.

10. Doubtful values need careful thought and attention. Be discriminative. Success follows early trials.

11. Be willing to co-operate. Unsteady reactions need earnest effort to re-establish sound principles.

12. Study. Be practical. Exercise judicious respect in relation to problems that may develop.

13. *Sunday*. *Face facts*. Do not lose confidence. Be honest. Balance assets and liabilities. Hold a free and open mind to release today's strain.

14. A separation seems imminent. Do not be hasty. Meet tests squarely.

15. Unessentials are subject to crystallization. Release them freely.

16. Full \mathfrak{D} in \mathfrak{V} . Keep poised. Present conditions need positive control.

17. Safe, reliable, and dependable

factors are today's essentials. Meet caution and reserve with facts and figures.

18. Work hard; build securely. Listen to others. Hold your tongue.

19. Inspiration and meditation combine to insure an understanding of complex problems surrounding the rise and fall of human emotions. Retrospect.

20. *Sunday*. Co-operate fully. Write and study. Be unselfish.

21. Think clearly. Cultivate artistic or musical inclinations. Seek out pleasant associations.

22. Control of early display of force reveals harmony. Co-ordinate activity.

23. \odot enters \mathfrak{M} . Subtle intense conditions dominate the next 30-day period; regenerate principles should be put into practice. Today is unexcelled for careful study and meditative research.

24. Regulate affairs with particular attention to needs of others. Avoid all hasty action, word, or thought. Avoid gossip. Be a symbol of virtue.

25. Yesterday's impulse and sudden movement leave sufficient problems for tomorrow's attention. Reconstruct.

26. Clear the deck. Relax over this week-end. Problems and troubles are not nearly so important as you would believe.

27. *Sunday*. Release everything. A minimum of effort transforms your entire viewpoint. Study; travel; be happy.

28. Definitely constructive movement co-ordinates activity. Amazing favor meets effort. Incentive increases.

29. Vitality constructive action in co-operative endeavor is the keynote of the day. Seek inspiration. Merit fulfillment of ideals.

30. \mathfrak{M} Lunation today. A new degree of intensity increases.

31. Make harmonious values operate in your life. Avoid impulse.

Worth-While News

What Wild Animals Know About Medicine

When we feel sick or are hurt we call the doctor or go to a hospital. What are the animals doing in such cases? They have no doctors to examine and treat them. They must know for themselves what should be done. And in most cases they know it very well, and their methods of treatment are excellent, are, indeed at par with modern science, and are efficient. Dr. Wilborn J. Deason, a very famous naturalist, states that all animals possess instinctive knowledge which tells them exactly how to behave in case of sickness.

They know the use of laxatives, are acquainted with vitamins, and had this information since long before our physicians ever dreamt of the importance of vitamins for the prevention of disease. The animals know the great therapeutic force of water, earth and the sun rays for certain ailments and the value of rest and darkness for others. They are aware that cleanliness is of foremost importance and even know how to set broken bones.

About twenty years ago we first learned of the importance of vitamins which were discovered in 1906 by the English biochemist F. Cowland Hopkins. . . .

We have learned that fresh vegetables, celery, beets, carrots, parsnips, and other root plants contain these vitamins.

All that the animals know by instinct. When spring approaches an urge drives the cows, horses, sheep and goats out into the open to seek fresh green fodder. . . .

The animals seem to know that green grass contains the important vitamin A which prevents an eye ailment and increases the power of resistance against infectious diseases.—Herbert Freeman in *Nature's Path*, February, 1940.

In man the silver cord, spoken of in the Bible, has three parts, all of which form a continuous whole. The first part is composed of ether and extends from the apex of the left ventricle of the heart to the solar plexus. Here it joins the second part of the cord which is made of desire substance. This part of the cord reaches from the solar plexus to the liver where it connects with the third part of the cord composed of mind stuff. This last part of the cord is connected with the mental body which surrounds and

interpenetrates the head and shoulders of each individual.

The animal also has three parts to its silver cord; but the last part of it is connected with its group spirit, which is an archangel. Through the medium of this third part of the cord the group spirit directs and guides its charges and they are compelled to follow its dictates implicitly. It is the group spirit that directs the beaver how to build its dam with such intricate exactness; its wisdom that teaches the bee how to construct its hexagon cell with such geometrical accuracy, and guides the animal in selecting the various foods necessary to its existence. Wisdom, wisdom everywhere about us is displayed by these archangelic group spirits which have charge of the various species of the animal kingdom. It is this wise guidance that man calls animal instinct.

"Meat"--from the Garden

Vegetable Meat? The name certainly sounds absurd. Either it must be vegetable or it must be meat—it can't very well be both.

Yet the name of this latest patented food seems about to become a household by-word the world over. Its inventor for a long time vainly tried to attract the attention of food experts, dieticians, caterers and purveyors of food to large groups, then suddenly awoke one morning to find himself famous.

Mr. John Nagy, who invented "Vegetable Meat," finds that his big chance has come through the food problems of the present war. For years he had been experimenting in his small laboratory in Budapest, convinced that a day would come when people would realize the advantages of a food product that tastes like meat but is made entirely of vegetables. He called it a condensed food that gives seven times as much food value as meat does for the same money, a meat course that is replete with all the vitamins and mineral salts that vegetables contain.

This food scientist claims that his invention, made of vegetables but tasting like meat, can be used in a hundred and fifty ways exactly like beef or veal, can be prepared for entrees, soups, roasts, fillings and the like. A portion costs one-seventh of the price of meat, can be prepared in five min-

utes, takes up a minimum of space, can be kept indefinitely without spoiling in any climate, is easy and cheap to transport, contains vitamins A, B, C, and D as well as proteins and mineral salts, and is the ideal concentrated food product for nourishing large groups of adults, as well as children.

"Vegetable Meat" is a fine brown powder in a package. The layman finds it difficult to conceive how it is going to be turned into a tasty cutlet or a savory pie within a few minutes. Still harder to believe is the fact that eleven kinds of vegetables, with all their nourishing and health-preserving ingredients, are in the package.

Mr. Nagy cuts these into cubes and dries them in his laboratory oven, at a temperature that he says does not destroy vitamins. These dried cubes are ground to a fine powder and different vegetable extracts are added.

Various spices are then added and the product is marketed in three forms: simple "Vegetable Meat," a more nourishing product for the use of children and invalids, to which phosphates and iron are added, and a more highly spiced variety for fancy cooking. Two ounces of "Vegetable Meat" make a normal food portion for an adult person, equivalent to three times as much meat in bulk and seven times as much in food value, at the same cost. . . —*Los Angeles Examiner*, June 30, 1940.

It is well known by the occult student that the Great Beings in charge of evolution take everything pertaining to it into consideration and under direction, including the food of the various life waves, which has a very great deal to do with their development.

Pertaining to our own life wave specifically, we find that man first subsisted on plants; later it became necessary to add milk to his diet; still later meat was added, and finally wine. Each substance added tended to call man's attention to a certain vehicle and focus his attention on a particular plane of existence.

Plant food is closely correlated to the vital body, its development, and the Etheric Region. Milk is correlated to the Desire World Region, and develops the desire body. Thought breaks down nerve cells, kills, destroys, and causes decay. Therefore meat was added to the diet to counteract this effect on the physical body. Finally wine was added in order to focus man's attention wholly on the physical plane, which he must learn to conquer.

Wine having completed its work is no longer needed, and meat eating, which greatly lowers the vibration of the physical body, has about accomplished its purpose. As man, in order to continue his evolution, must consciously learn to function in the two higher ethers of his vital body and again contact the Etheric Region, meat must be eliminated from his diet as well as wine, and so we note that meat substitutes made wholly of the plant kingdom are becoming more and more in evidence. The time is rapidly approaching when meat eating will be as rare as is cannibalism today; and intoxicating liquors will be shunned as a dangerous poison.

Science Discovers Natural Resistance to Infection

NEW YORK, July 11. (A.P.)—Within an hour after dangerous bacteria enter a scratch, the skin all over the body becomes resistant to those same germs.

This discovery of natural resistance to infection, made in tests on rabbits, was reported today in *Science*, official journal of the American Association for the Advancement of Science, by F. Duran-Reynals and E. Estrada of Yale University School of Medicine.

The germs were streptococci and staphylococci. Both cause bad infections and diseases. Identical doses of these germs were repeated, in skin injections, each in a different location, four to five times and 1 to 24 hours apart.

The first shot would cause an infection nearly the area of a playing card. Each one thereafter was progressively smaller, no matter where given. Number five sometimes was no larger than a small pimple.

Search for the agent in the skin responsible for this protection indicated that it is some mechanism, possibly chemical, which restricts spreading.

But this antispreader stuff does not work with all poisonous substances. Rattlesnake venom, for example, continued to spread every time the rabbits were given a "shot."

The irritation caused by harmless germs also continued to spread each time given the rabbits. Apparently the unknown protector works only when there is danger of some special kind.—*Los Angeles Times*.

During health the vital body specializes a superabundance of vital force, which,

(Continued on page 422)

Question Department



Removing Diseased Organs

Question:

When we are afflicted in this life and have a surgical operation performed and the diseased organ removed does that heal us permanently or do we return in a future body with a similar ailment?

Answer:

When we enter the invisible realms after death and during the post-mortem state undergo the purgatorial and First Heaven experiences all our vehicles are gradually dissolved and we enter the Second Heaven where we commence to create the environment of our new existence. When that task has been completed we enter the Third Heaven where only a very, very few have consciousness as yet. Hence forgetfulness of all that has gone before wipes the slate clean and we take with us only the quintessence of our past experiences as faculties when we re-enter the Second Heaven on our way toward rebirth and mold the archetype of our coming physical body with the help of the Recording Angels and their agents. To make the point clear, let us remember that during childhood's days we go through the most dreadful contortions in learning to write, the letters we form are grotesque in the extreme; but by and by in the course of time with persistent effort we acquire the faculty of writing a legible hand; then as the years pass by *we forget our difficulties in learning to write but the faculty remains with us.* Similarly the embodied spirit forgets all that has gone before but the faculty of doing certain things remains with it. Therefore if it has formed a weak body in a certain place in one life and has suffered the pain incident to that weakness and disease even to the re-

moval of an organ, we may be very sure that though the event will be forgotten in a coming existence, the spirit will remember the fact when it is molding the archetype coming to rebirth. It will then endeavor to build a better organ so that it may save itself the pain which it endured in a previous life, and thus, instead of perpetuating the diseased organ it is very safe to say that an organ that was diseased in one life will be sound in the next. Gradually mankind is thus learning by past mistakes to build a better and a more sound body.

THE BEGINNING OF RACES

Question:

I understand from your literature that our present humanity was all created at one time as one tremendous life wave, all being equally endowed with godlike potentialities, and that there were no races. This being true, when did races as we know them today first appear?

Answer:

Races did not exist during the Saturn, Sun, and Moon Periods of man's evolution. It was not until the Lemurian, or third Epoch of the Earth Period that man's physical body became individualized enough to call mankind a race.

ROSICRUCIAN VIEWPOINT ON CAPITAL PUNISHMENT

Question:

Do the Rosicrucians believe in capital punishment and if so, please state the reasons why, and when a man has been executed does he come under the law of infant mortality in his next life and die as a child the same as victims of accidents?

Answer:

The Rosicrucian teachings are never in conflict with the Christian religion

and we know that according to the doctrine of Christ the principle of retaliation, "an eye for an eye, a tooth for a tooth," is absolutely wrong, besides, from the occult standpoint there are other good and sufficient reasons why capital punishment is emphatically the worst possible manner of dealing with a dangerous man. So long as such a man is in the physical body it is easy to restrain him and put him in a place where he cannot do society any harm, but when we hang or electrocute him we actually set him at liberty in the Desire World where it is possible for him to influence others to a much greater extent than here and such people who are a menace to society are not slow in finding out their possibilities and taking advantage of them. They incite others who have a grievance against the community to do their work by inciting them to wreck buildings, commit murder and rape on a large scale or perhaps gratify personal grievance against some enemy by taking his life and thus one murder will effect a number of other crimes by the practise of capital punishment. On the other hand, if the murderer were imprisoned for safety to the community it is possible that during the years of his life in such an institution he will change his views. A great many of them do repent of their crimes, then when released from the body and sent out into the Desire World at death they are no longer a menace to society and will not have an evil influence upon others. For these reasons capital punishment is really subversive of the purpose for which it is meted out. It does not act as a deterrent to others but actually fosters crime, so that even apart from the fact that the practise of retaliation is absolutely wrong and that we have no right to take a life which we cannot give and apart from the consideration of the fact that at times the wrong man is found guilty and executed for a crime he never committed while the real murderer goes free, capital punishment should be abolished to lessen crime.

Referring to your question as to whether a murderer who has been exe-

cutted will have to die as a child in the next life we may answer, yes. For according to the law of infant mortality anyone who dies under horrible circumstances so that he does not attend to the panorama of his life which is reviewed just after death does not reap the fruits of his past life. When a person is executed, the shock, the anger, and resentment he feels and the horrors of the whole proceeding deprive him of the peace and quiet necessary to the post-mortem work so that he will not obtain a record of the life just ended. Therefore this lack will have to be supplied by educational work done after he has died as a child in the next life exactly on the lines we have shown in other places in our literature where the law of infant mortality is explained.

THE EXPERIENCES OF INVISIBLE HELPERS

Question:

When one who has been working unconsciously as an Invisible Helper leaves the body at death, will he recognize those in the spirit world with whom he has been working at night, or will those experiences leave no record?

Answer:

The experiences of an Invisible Helper who works unconsciously in the Invisible worlds during the time when the body is asleep may be likened to a dream which he does not remember upon awakening; but the experiences are nevertheless stored in the seed atom and will form part of the panorama of life, so that when he leaves the body at death he will see all that has happened to him, awake or asleep, during the time when he lived in the body. Thus his recollection of what has happened will not be quite the same as if he had gone through with the happenings consciously, but he will nevertheless obtain from the life-panorama a knowledge and an idea of what has been done, so that though he will not have the same feeling as if he had been going through the experiences *consciously* he will soon adjust himself to believe and understand that what seemed a dream is nevertheless a perfectly true experience.

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 it to be our duty to avoid sacrificing the lives of animals and birds for food, also, as far as possible, to refrain from using their skins and feathers for clothing. We hold vivisection to be diabolical and inhuman.

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.

Living a Natural Life

By OTTO J. MUELLER

HEALTH by natural means should be the aim of every right thinking person. The human body is the most wonderful machine ever made. Given nourishment from the fruit and vegetable kingdom, fresh air, good water, sufficient exercise, followed by sound repose, it will function smoothly, rhythmically, painlessly, and reflect the joy of living.

With its instinct unmarred, unrestricted, it eliminates its wastes and keeps itself in repair. If thrown out of balance, it possesses its own power of recuperation. It is nature that cures. No foreign substance can help. Given its own natural alimentation, it will bring itself into balance, and will live long and happily.

Cleanliness is next to Godliness. It is filth, toxicity, and uneliminated end-products of improper foods, congestions brought about through interference with the proper functioning of the eliminatory organs, the skin, lungs, bowels, and the kidneys—it is these things which disturb the normal alkalinity of the body, and call for cleansing processes to free the system of obstruction.

The result may be a fever, a natural house cleaning to remove an unnatural condition, and sweat out offensive material in the system.

Regarding the ordinary acids of fatigue and end-products of other functions, nature has a way of eliminating all waste, and restoring normal balance. It is only when these processes are interfered with in some unnatural way that hyperacidity and accumulated toxins call for the house-cleaning which we call disease.

Keep the body clean, within and without. Breathe pure air, drink pure water; eat only pure, natural, clean, sun-ripened fruits and nuts, crisp, fresh, green vegetables, and you have full nutrition for the body: insurance that the machine will run smoothly. Sleep will be sweet and refreshing; there will be painless, happy days. A right outlook on life produces an optimistic spirit; a clean body naturally nourished insures suppleness of the physical frame; a clean working brain, clarity of thought, a better understanding, a sense of joy and well-being which many think unattainable.

From time to time we have much to say about fitness, cleanliness, and the naturalness of the foods we take; some of us have learned the great value of thorough mastication. It is just as essential to watch carefully that all the eliminatory organs are regularly active.

Among the inner organs of excretion we have the two kidneys, situated deeply

in the lumbar region of the body, on either side of the spinal column. They do marvelous work, are about four inches long, two and one-half inches broad, and one and one-half inches thick; the weight of each is about four and one-half ounces.

These little organs play a very important part in clearing away the waste from the body. Each kidney consists of a great number of microscopic filters or tubes each about one and one-fifth inches long. It can easily be understood how any foreign substance passing through these delicate and intricate organs can set up irritation and inflammation.

We have but one inlet for food, but nature has provided several major outlets for the excretion of wastes.

The kidneys separate poisons from the blood. The amount of those poisons depends upon the kind of food one eats. There are not many damaging end-products from a diet of fresh fruits, fresh vegetables, and a moderate supply of nuts (four ounces a day). Salt is a great irritant. It is an inorganic mineral and is not of a nature that can be utilized by the body. Mustard, pepper, ginger, combined with vinegarized piquant sauces of various kinds contain essential oils that are very irritating to the delicate cells of the kidneys and make them prematurely old.

High protein foods are those which leave undesirable end-products, poisonous residues, putrefactive material, uric acid, zanthin, guanin, creatin, hippuric acid. The tendency of a vegetable diet is to neutralize such products that have been deposited from other foods, such as animal proteins. Vegetarianism should favor longevity, if one is careful to take only whole foods, fresh foods which are truly enlivening.

Speaking of uric acid, Dr. John Harvey Kellogg says: "Carnivorous animals like the dog and lion and the cat, are provided with a means of destroying uric

acid. Their livers convert uric acid into urea or an equivalent substance. The fact that the human liver is not able to do this is evidence that it is not prepared to deal with the excess of tissue poisons introduced with a meat diet."

The liver of the carnivora is also larger than that of humans, and carnivora have the advantage of humans in that they can eat the blood and bones which we cannot do and in which are found most of the alkaline elements in the carcass of an animal.

Here again we have a call for food rich in all the organic minerals, un-denatured foods, which also contain proteins of vegetable origin, as found in nuts and grains, with plenty of fresh fruits and green leafy vegetables.

The largest of the internal organs, the liver, plays a very important part in the purification of the blood stream. Tucked away under the diaphragm, in the abdominal cavity, lying toward the right side, the liver is composed of two lobes, the upper surface convex, the lower surface slightly concave.

Touching the stomach on its left portion, the lower lobe rests upon the arch at the top of the ascending colon, reaching back to the spine under the right shoulder blade. The lower tip falls just below the short ribs on the right side.

There are two gateways through which the body sends absorbed food stuffs into the blood stream. One is through the lacteals which lie fan shape over the small intestine, and receive a milky white fluid, composed mostly of emulsified fats, from the villi of the small intestine. This fluid is poured by the lacteals into the thoracic duct.

The other portion, the rest of the nourishment, the changed carbohydrates and a part of the peptones from the proteins, etc., go directly into the blood vessels which unite to form the portal vein and thence into the liver where they un-



dergo a filtering process by which certain impurities are removed and the unusable residue turned back into an excretory organ.

The liver artery, called the hepatic artery, brings blood from the lungs to nourish the liver.

In the liver, out of that which enters by the portal vein, the dextrose from the carbohydrates is changed back to a form of starch, animal starch, called glycogen. The liver acts as a storehouse for this kind of food and as it is needed by the system the liver changes this glycogen back to sugar, which passes through the inferior vena cava into the general venous circulation.

If one eats more starch and fats than are required for the energy of heat and motion, the liver disposes of that to form adipose tissue, layers of fat here and there, and thus a person becomes over weight.

The nutritive material going into the venous blood stream, that is, that from the thoracic duct passing into the left innominate vein, and that which has been filtered in the liver and then passed through the inferior vena cava into the general venous circulation, has to pass through the lungs for oxidation and then enter the left auricle and ventricle of the heart, before it is sent out into the arterial circulation for the true nourishment of the body.

The liver has three functions: the formation of bile, the formation of glycogen, the formation of urea.

The bile is a somewhat viscid fluid of a yellow, reddish-yellow or green color, strong bitter taste, and gives an alkaline reaction. The bile, after being formed in the liver cells, may be carried by the main hepatic duct directly into the duodenum—when digestion is actually going on—or it may be stored in the gall duct, to be discharged later into the duodenum as needed. Digestion is periodic, the secretion of the bile constant.

When the bile duct is blocked in any way, as by a thickening of the bile, we have gall bladder trouble, or a gallstone

blocking the bile duct. The bile is reabsorbed in great excess into the blood, and circulating with it gives rise to a yellowish or brownish discoloration of the skin, in severe cases known as jaundice.

The bile assists in emulsifying the fats of the foods, in the intestines. It has a certain antiseptic power over decomposition of food in the intestines, and acts as a natural purgative.

Glycogen, as we have remarked, is a form of digested starch and sugar, when these articles have been filtered in the liver and separated from extraneous substances. This is reconverted into digested sugar by the agency of a ferment called liver diastase, and poured into the blood stream as needed by the body for heat and energy.

Now you see how important it is that the liver should be healthy and function normally, and that the kidneys should do their full share in the elimination of waste materials.

Carefully avoid all artificially processed foods. Demand whole foods in all their pristine purity. Most people eat too much protein foods, especially animal proteins which should have no place in the human body. Most of the urea comes from such foods, which also, if taken in quantity always throw a heavy burden upon the kidneys. The bile is composed largely of sodium, potassium, and calcium. If sodium is deficient in the diet the bile becomes thick and does not flow freely. That is the forerunner of gall bladder trouble, or obstruction in the bile duct. Liver and kidney trouble is generally the result of wrong feeding. Bright's disease and diabetes are the results of long indulgence in a heavy protein diet, artificial sweets, and demineralized starches.

Acid-forming foods taken frequently throw a heavy burden upon both liver and the kidneys. Among the worst of such foods are meats, fish, poultry, coffee and tea, fried foods, white bread, white sugar, and any other demineralized foods. All the condiments act as irritants to the

delicate cells of liver and kidneys, especially salt, pepper, mustard, and vinegar. The liver has a great power to destroy poisons, but when one continues to take into the body foods or other substances which leave a toxic residue, the liver becomes chronically congested. The bile is a natural antitoxin, antiseptic, but by wrong habits one may poison the body beyond the power of the liver or other eliminative organs to correct matters.

Constipation is a forerunner of much liver trouble. When the amount of toxic material is greater than the liver can destroy, it passes on into the blood and is distributed throughout the body; then we have various evidences of poisoning such as headache, nausea, drowsiness, loss of appetite, inability to concentrate the mind, irritability, sleeplessness, coated tongue, bad complexion, brown spots on the skin, premature old age, hardening of the arteries, Brights' disease. However, do not turn to artificial means, patent medicines, or drugs to correct these conditions. Use natural methods only.

Take the juice of a lemon in a glass of water night and morning. Eat two meals a day of juicy fruits, citrus fruits preferred; one large raw green vegetable salad a day; also drink strained vegetable juices. Try to get a bowel movement after every meal. Put the juice of a lemon in two quarts of lukewarm water and use that as an enema nightly for a while. Get plenty of sleep, and exercise in the sunshine during the day.

In the early part of the first century A.D. the Romans took a lad from England (which they called the land of the Angles) to their Imperial City and exhibited him to the populace of Rome as a fine sample of boyhood, an attractive representative of the proud race they had conquered in Britain. He was a kind of war trophy. To make the exhibition more impressive they had the boy's entire

skin coated with gold leaf, and he stood thus artificially clothed on a chariot as he was paraded through the streets of Rome. The people acclaimed him as an angel instead of an Angle. But the otherwise intelligent and farseeing Romans had overlooked one thing. The gold leaf plating prevented the boy's skin from breathing and eliminating wastes, and he died of suffocation. His skin was constipated. If only one-sixth of the skin covering your body were destroyed, you would surely die. Constipation of the skin produces body odor, equally as much as constipation of the bowels.

You must work or play, romp or toil, walk or run, until you sweat daily, or your skin will be constipated. An active skin is necessary for health.

The average person is only concerned

about the skin when it becomes white or anemic; when it becomes reddened, as with sunburn; when it becomes chapped, as in damp frosty weather; when it has been rubbed off by injury and raw flesh is exposed; or when its surface is broken, as with rashes, pimples, boils, carbuncles, or running sores.



To many persons the care of the skin simply represents a weekly bath, the washing of hands and face, and the anointing with ointment, face powder, rouge, and what not. To this, many add the application of astringent powders to suppress body odor. The skin is far more than a decorative covering. It is a living structure and has many important offices to perform. It is not simply a sheet slipped over the muscles. There are two distinct layers of skin covering the body. The external one is called the epidermis, the internal one being known as the derma, or vera cutis, the true skin.

The skin is useful as an organ of touch, nerve endings from all over the body coming to the surface of the true skin. The acuteness of touch, however, depends

(Continued on page 430)

Patients' Letters

Utah, March 25, 1940.

Rosicrucian Fellowship
Oceanside, California.

Dear Friends:

Am always so happy when I can report a marked improvement in health as I am able to do this week. The disturbed systemic condition together with its excessive nervousness has almost magically disappeared, hence I have been enjoying more than a week of tranquility and freedom from the disturbances on which I reported last week.

It is simply amazing the swift changes for the better which our Invisible Friends can bring about, and I can never express truly and fully the gratitude I feel for all the wonderful assistance which has been given me. If improvement in health continues to go forward with the "leaps and bounds" as was obviously the case with me this past week, it would appear that it won't be long ere I shall be restored to my maximum of usefulness and efficiency, for it is only in good physical and mental health one can hope to make *strides forward*: the end and aim of physical manifestation. Therefore I am so thankful for all the assistance in rehabilitation that I am receiving through your agencies—but the depth of feeling I have, I seem never to be able to adequately express, so that "thank you for everything" seems to be all I can ever say.

Sincerely yours,
—Mrs. H.A.L.

Massachusetts, April 16, 1940

Rosicrucian Fellowship
Oceanside, California.

Dear Friends:

B. seems to remain in perfect health, she has gained weight and looks and feels fine. I am so grateful to you for all that you have done for her. I think you may remove her from the healing list now as she seems so well, and is eating very good, and the pain she used to speak of has entirely disappeared it seems as she never mentions it any more. I can never thank you enough for your loving care and advice.

Sincerely yours,
—Mrs. O.A.J.

Michigan, May 6, 1940.

Rosicrucian Fellowship
Oceanside, California.

Dear Friends:

I again wish to thank you for all the help you have given me. In learning so many much-needed lessons that your wonderful teachings have given me I feel I would have to come back many times to learn what your studies have given me in this one life.

May God bless you all.

—B.J.

Healing Dates

August 1—7—14—21—28

September 4—10—17—25

October 1—7—14—22—28

Healing meetings are held at Mt. Ecclesia 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 the Invisible Helpers.

People Who Are Seeking Health

May be helped by our Healing Department. The healing is done largely 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, address, The Rosicrucian Fellowship, Oceanside, Calif., U.S.A.

SCIENCE DISCOVERS RESISTANCE

(Continued from page 415)

after passing through a dense body, radiates in straight lines in every direction from the periphery thereof, as the radii of a circle do from the center; but during ill-health, when the vital body becomes attenuated, it is not able to draw to itself the same amount of force and in addition the dense body is feeding upon it. Then the lines of the vital fluid which pass out from the body are crumpled and bent, showing the lack of force behind them. In health the great force of these radiations not only carries with it germs and microbes which are inimical to the health of the dense body, but it also prevents such germs from entering the body; in sickness, when the vital force is weak, these emanations do not so readily eliminate disease germs nor prevent their entrance into the physical body.

It is this "unknown protector," as yet undiscovered by natural scientists, coupled with the proper food, which ordinarily keeps the physical body in normal health.

Children's Department



Plato Speaks

By MARY C. HANSCOM

(IN TWO PARTS—PART ONE)

DEAR CHILDREN: I don't think that you have ever heard of me. I am Plato the Police Dog on Mt. Ecclesia. I guess you remember the dog they had before me, in the story of "A Diary of a Stray Dog"? Pal was his name. Well, as far as the folks here at Mt. Ecclesia know, I also am a stray dog because I walked in and established my residence here—just when they needed me most. Just between you and me, I was sent here by the group-spirit of dog animals, because Pal got sort of old and tired out, and they soon had to send him away with a family who did not have so much property to guard; these folks wanted him to be company for their three children. He didn't mind; he said he felt he had earned the right to be a housedog, and to a little pleasure in his old age; just keeping children company and sleeping in the house was easy compared to the work he had done here.

Every big estate must have a good watchdog, and I know that I am good—because all the folks here tell me so. I am glad that I am a real big dog—Pal was small. He had to bark himself sick to make people understand that he meant what he said. I just have to look at an undesirable looking stranger and growl, only once, low-like, and that stranger either states his business or gets out double-quick.

Now when it comes to stray cats, the minute they see me, they leave right now. They don't even wait long enough to show off their nasty spiteful spitting natures. They see how big I am, and when

they hear me bark, it is enough! They remind me of streaks of lightning the way they scamper up a tree, or shoot out the front gate, or under the fence where there is an opening. I give them a run for their lives (I am not allowed to hurt them) to make sure that they will never come back, because we have over fifty acres here, and I can't be going over the same ground after the same cat animal all the time.

Some of our property is down in a canyon where there are snakes and yellow bobcats—they keep out of my way. Also there are several packs of coyotes who keep us awake with their howling at night, but right now I am going to tell you about an experience with a Cat who got in here in spite of my dislike for them. Cats are the bane of my life; if my folks here knew how many I scared away they would be surprised. Some of them just stroll in and others are brought in cars by folks who have too many of them; some are dropped off in gunny sacks, and others are chased here by bad dogs from neighboring ranches. Everybody seems to have too many cats.

But this particular Cat got right past me before I knew it, all her nine lives being protected, and what's more, in the end strutted to a position greater than I ever expect to reach.

The folks here love animals, each one who works here would dearly love to own a cat or a dog, or a goat, or chickens and ducks and the like, but they are too busy to give them the attention they require. All over the world their love to all living things is known, and the main reason that we get so many stray cats is we are

known to be a religious people, and folks know that animals are treated right here.

My folks would not even have to go to the trouble of feeding me if they would allow me to kill and eat rabbits (the place is overrun with them), but they have distinctly told me that it is wrong to kill for food, and that I should not kill the rabbits. So our cook gives me a nice plate of food twice a day and several of the girls who work here buy cakes for me and they save me milk, especially on Sundays when cook is off duty. Also my favorite gardener brings me a package of bones every Saturday night as a special treat, so I am a thousand times better off than most Dogs and somehow I just can't be as fierce as other watchdogs. Sometimes I feel that I am getting to be a regular softie when secretly I like being called sweet names by the women folks. Such names as Precious, Lamb, and Beautiful Boy, are a disgrace to a big he-Dog like me, but try as I will my piece of tail just wags automatically specially when a sweet, or a square of butter with bread on it accompanies the name.



Now this Cat I started to tell you about (later she found such a good home) must have been divinely protected—the way she walked right past me. None of my folks realize how very jealous I am of cats. It seems to be a thing that is part of me; I can't overcome it.

On this particular day I had gone my full rounds of the grounds, starting at five in the morning when I go down to the head gardener's cottage and scratch on his door to awaken him. As soon as he got dressed we started the water-sprinklers going and did a lot of other before-breakfast chores. I had eaten my breakfast and gone riding on the truck with one of the men workers, and as it

was now nearing noon, I decided to go over by the front entrance and see if there were any strangers about. All was quiet, so I came back and laid myself down under a low bush by the Information Office for a short nap where I could watch a certain person who works in there who sometimes lets me ride with her when she goes to town on errands.

I had just dozed off (with one eye open) when I heard at the front gate the brakes of a big car being applied. I knew that the car contained strangers because they did not drive straight in, and as I arose to my feet, on guard, a black man with shining buttons on his coat, and a cap on, got out of the front seat and opened the back door and helped a little girl out of the car.

The little girl looked about, and spying our sign "Information" in front of the door where I was standing, started straightway for that office door. Anybody around here will tell you that I don't run right up to children because once a bad boy on a bicycle kicked me, but this little girl was the prettiest girl child I

have ever seen, and she was so sweet mannered that I almost forgot to speak to her.

As she passed me she saluted me saying, "How do you do, big doggie?" In her arms she carried a package, something wrapped in a clean cloth. That bundle made me suspicious. I smelled Cat. I said to myself, Is she trying to get my mind off that scent with her fine manner and sweet smile? I looked all around but there was no Cat in sight, so I let her pass by me and into the room, but I followed and stood guard at the screen-door.

Well, there she stood in the middle of the floor hugging tightly to her heart that small bundle of cloth; she just stood

there and smiled. In each cheek was a pretty dimple, she had dimples on the knuckles of her plump little hands and on her knees, and she had on brand new white shoes and pink socks and a pink dress. On her head sat a cute little blue straw hat with pink ties and from under it deep blue eyes flashed brightly between wisps of yellow curls which had escaped from her hat.

There were three persons in the office, the girl I take rides with, the lady who takes care of the books, and the manager man. Each stopped work and looked at the little child politely, eyebrows raised questioningly.

Then she started speaking, saying, "I hope your Dog likes Cats?" The man looked from the child to the women, and they exchanged glances. I leaned closer against the screen-door; I smelled again that faint odor of a cat; my breath came fast, drops of water dripped from my tongue. I waited, panting. Then from the folds of that cloth held so tight against her breast she brought forth a Cat. The smallest, most ugly, sickest looking kitten I have ever seen. The tender gaze of the Child caused it to lift its head and emit a faint Meow-u-u-u. I sniffed with disgust. *Such* a Cat! it was as near dead as anything I have ever seen.

The Child's trusting eyes were now lifted to the faces of the three people. She held this sickly kitten toward them, saying, "Here is a kitten for you. I would like to keep it myself but will trust it with you. Mother just now told me that you are a religious people and that you would not turn a homeless Cat away. You see, we are traveling. Our driver stopped the car for gasoline just down the road from here, and right there under the bush lay this poor lost kitten. This cloth is our chauffeur's new dust cloth—you may have that, too."

During the Child's speech the three persons just looked and looked. The man scowled a little (not at the Child but at the Cat) and raised his eyebrows at the girls, as if to say, This is a woman's

problem. (If they would permit I would have settled it in a very few moments.) Just then my friend who takes me riding stepped forward, and with a gracious smile that seemed to be the reflection of the face of the trusting Child, said, "Thank you very much, little girl; we certainly will be glad to take this poor lost kitten in and care for it. We will love it and feed it, and very soon it will be a big strong Cat and be able to catch mice for us."

I sniffed. Catch mice! that thing would never catch anything but fleas!

Delightedly the Child handed the Kitten over, saying, "I must hurry away now. Mother is waiting in the car at the gate for me. Thank you for your kindness," and she curtsied prettily as she said good-bye.

I stepped back from the door to let her out, growling a very little under my breath, and as she passed me she said brightly, "Nice doggie, you *do* like Cats don't you?" Now this was just the beginning of cat events. Next time I'll tell you the rest.

(To be concluded)

Manual of Forms of The Rosicrucian Fellowship

A new pocket-size handbook (4x6 inches) for the use of our Centers and Study Groups, and for the information of interested friends. It contains the order of procedure and complete text for our various services.

48 Pages

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THE ROSICRUCIAN FELLOWSHIP
OCEANSIDE, CALIFORNIA, U.S.A.

Echoes from Mt. Ecclesia

• • •

HURRIEDLY, before the beginning of Summer School, a group of workers attended the Astrological Convention in Hollywood. The carefully planned Rosicrucian Session was even more successful than the year before and attracted a large number of inquiries. At the closing banquet Mrs. Max Heindel spoke with force on the necessity for making practical use of astrology at home: in the garden, in the rearing of children, in the care of the sick. Great satisfaction was expressed at the sincere effort of all in the Convention to elevate the science of Astrology.

Only a breathless outline can be given of the numerous events taking place at the busy summer school. Next month's issue, devoted to its work and ideals, will furnish more detailed accounts of the principal activities.

Characteristically enough, at its first social gathering the largest and most enthusiastic student body to meet at Mt. Ecclesia in recent years drew a horoscope of its composite self in order to study its special aptitudes. The configurations pointed to a high degree of intelligence, keen in the pursuit of spiritual knowledge. This convinced Mrs. Heindel that it would valiantly broadcast the Rosicrucian message during the present crucial period of world unrest.

Unlike last year, there are no afternoon courses. This arrangement frees the sunny hours after lunch for relaxation at the beach or elsewhere, and the pursuit of more abundant health generally. Many resident and visiting students, and some who come from outlying districts, embrace the opportunity to avail themselves of the Sanitarium's out-patient department treatments.

Evenings, on the other hand, are very full. During the first half of the School there is not a single unscheduled evening.

There are two evening classes. On Wednesday nights Mrs. Heindel holds her ever-popular class in Creative Expression. As many have had previous experience, she sees much promise in the speakers, whose facility of expression is needed to impart what they will learn at the School. On Monday nights Miss Lena Koch is repeating, with the additions and improvements due to a year's experience and research, last year's instructive course on the Wagnerian operas, using splendid phonograph recordings.

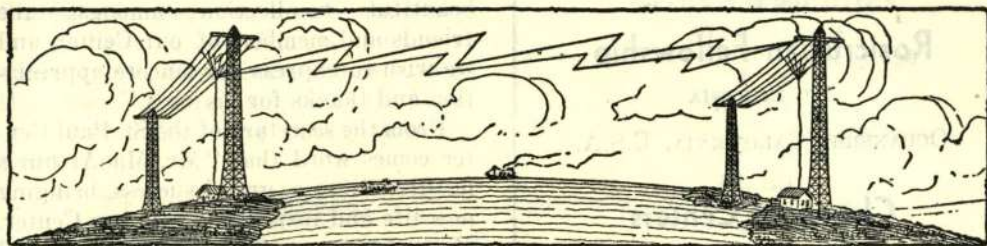
Filling a need for still more music and a better understanding of it, Dr. Bruce Gordon Kingsley's well-attended thrice weekly lectures draw visitors from Ocean-side. In the wide scope of his subjects, besides interpreting some of Wagner's music dramas, Dr. Kingsley is explaining the principles of music, its effect on listening ears, and the part that the music of each nation plays in the composite whole of this universal language. He will also discuss Shakespeare and music.

The other evenings are occupied by the weekly social hour and the Sunday evening service. The manifold opportunities for pleasant gatherings are reaping a rich harvest of friendships.

In addition to all these interests there have been a Sunday motor trip to visit the two nearest California Missions—San Luis Rey and San Juan Capistrano; on July 23 a short but sincere and lovely commemoration of Max Heindel's birthday; and on high noon of the same day, a wedding!

Miss Paula Kingston and Mr. John Burt, both of Canada, met at last year's summer school and planned to come back to be married at Mt. Ecclesia by Mrs. Max Heindel. True to their promise, they returned for a beautiful ceremony. A hundred-odd friends shared the bridal cake and cordially wished them well.

Rosicrucian News Bureau



• • • •

*Earth's crammed with heaven,
And every common bush afire with God.
—Elizabeth B. Browning.*

The Teachings promulgated by the Rosicrucian Fellowship have within them the power and inspiration innate in all spiritual truths, and when read or heard by anyone ready for them, they automatically bring forth a response. However, in the giving-out process, be it oral or written, these cosmic truths may be re-invigorated with an individual potency by the speaker or writer. An added spiritual essence may be injected into the words uttered or written so that listeners or readers sense a heart-to-heart appeal.

Teachers and lecturers in Fellowship Groups have an exceptional privilege and opportunity for a higher degree of service through clothing their words in a glowing garment of LOVE which enables them to penetrate deeper and act with a greater force upon the hearts and minds of their hearers. Speakers may so vitalize every word they utter with the power of the Christ Within that they convey a message infinitely more far-reaching than the mere words spoken.

He who has a full realization of the *Christ Within* speaks with an authority and power that reaches the inmost recesses of the human being and fosters there a like spiritual fire. Such a teacher or speaker, alight with a flame of Love which illumines and intensifies the message he gives, comforts and inspires his

listeners in a manner inexpressible. Vibrations of such peculiar strength and power as are sent forth from the heart of the consecrated follower of the CHRIST are an invincible force for the individual and collective upliftment of humanity.

Group work offers constant incentive and inspiration for the highest degree of service one may be capable of rendering. Those who have their thoughts focused upon being of ever greater Service to their fellow beings find in the associations necessitated by group activities a constant call to make of themselves self-conscious channels of ever increasing efficiency—a constant urge to highest service through the power of the CHRIST WITHIN.

FIELD ACTIVITIES

Numerous letters of generous praise and appreciation have come in from the Groups visited by our Mr. Irving MacArthur on his way to Headquarters from Rochester, New York. The secretary of the Chicago Loop Center writes us that "his lectures at our Center were very inspirational, and all the friends here feel thankful for receiving the new impetus he gave toward our noble purposes and ideals. . . . He sings a 'new song,' the notes of which are vibrant with the color, sound, and harmony of the spiritual

World Headquarters

OF THE

Rosicrucian Fellowship

MT. ECCLESIA

OCEANSIDE, CALIFORNIA, U.S.A.

Chartered Centers

Services and classes are held in the following cities. The public is cordially invited.

CHARTERED CENTERS IN THE U.S.A.
AND CANADA

Boston, Mass.—168 Dartmouth St., Rm. 201.

Burlington, Vt.—91 No. Union St.

Calgary, Alta., Can.—108 14th Ave. W.

Calgary, Alta., Canada.—Young People's Group, 1318 15th Ave. W.

Chicago, Ill.—Room 719, Ashland Bldg., 155 N. Clark St.

Chicago, Ill.—c/o Mrs. Magdalena Goveia, 4921 Montana St.

Cleveland, Ohio.—Carnegie Hall, 1220 Huron Road, Room 916.

Grass Valley, Calif.—118 Bush St.

Indianapolis, Ind.—411 Pennsylvania Bldg.

Kansas City, Mo.—2734 Prospect.

Long Beach, Calif.—361 E. First St.

Los Angeles, Calif.—2523 W. 7th St.

Los Angeles, Calif.—4830 Floral Drive.

Milwaukee, Wis.—234 Fine Arts Bldg., 125 East Wells St.

New Orleans, La.—429 Carondelet St., Room 201.

New York City, N. Y.—160 W. 73rd St.

Omaha, Neb.—301 No. 31st St.

Reading, Pa.—W.C.T.U. Hall, 6th and Franklin Sts.

Rochester, N. Y.—307 Burke Bldg.

San Antonio, Texas.—Gunter Hotel.

Schenectady, N. Y.—13 Union St.

Seattle, Wash.—611 University Bldg.

St. Paul, Minn.—318 Midland Trust Bldg.

Tampa, Fla.—405 Grand Central.

Utica, N. Y.—11 Clinton Place.

Vancouver, B. C.—Room 12, Williams Bldg., Cor. Granville and Hastings Sts.

realms. We felt anew the power and beauty of the Rosicrucian Teachings, and were strengthened and refreshed thereby. Mr. MacArthur's visit will linger as a beautiful recollection amongst the friends and members of our Center, and we wish to express our sincere appreciation and thanks for his visit."

From the secretary of the St. Paul Center comes word that "Mr. MacArthur's lectures were a grand success, bringing new life and inspiration into our Center. Many former students joined again and many new friends enjoyed the delightful lectures. It made us feel that 'God's in His heaven and all is well.' Thank you again for sending him."

Friends in Milwaukee write, "We are happy to have had the opportunity of having Mr. MacArthur here in Milwaukee and Racine. The attendance was very gratifying, and the students and friends privileged to be present enjoyed his lectures and music very much. His presence was an inspiration, and the rare strength of will and courage he exhibited shows us how many of us limit ourselves in serving our fellow men. We hope his stay in Oceanside will bring that rich reward of spirit which should be his for the fine work he has done in the field."

From Omaha comes this warm expression of appreciation: "Thank you for sending Mr. MacArthur to our Center. He certainly was an inspiration to all of us—a real help. His ability as a musician is indeed remarkable, and we felt it a privilege to entertain him in our home. The attendance at the lectures was very good, considering the holiday (July 4th) interference, and a number of new people were contacted."

UTICA, NEW YORK.

The 1940 Conclave of Eastern Rosicrucian Fellowship Study Groups and Centers will be held in the city of Utica, New York, we have been advised, beginning October 11th and ending October 13th. The best talent to be had from the speakers and musicians of the various Groups is being called upon to make up the pro-

gram of the Conclave, and plans are being completed to accomplish another milestone in co-ordinating and furthering the Fellowship Work in the Eastern States. Our heartiest appreciation goes out to these earnest friends striving so valiantly to disseminate more widely the humanitarian principles of the Western Wisdom Teaching among their fellow men.

FT. COLLINS, COLORADO.

It brings joy to our hearts to hear from one of our members in Ft. Collins that the Work is still being carried on there. She writes us: "We want you to know that we are still keeping up the work here in Ft. Collins, the attendance ranging from eight to fifteen. Although we have made no especial effort to increase our number (as we believed that if anyone were really interested he would know about us in this small town and ask to attend), the Group seems to be growing. We take turns reading from the "Cosmo-Conception," with questions and interpolations as we go along; sometimes we have bits from other books of yours from our library. Members are encouraged to bring clippings from the papers that might bear out the Teachings, and we enjoy this particularly. It seems to bring the Truth so close to us. Our discussions are very lively and the meetings seem to mean a great deal to all of us. Not for anything would we give up what we have learned from our study of this wonderful Philosophy."

CALGARY, ALBERTA, CANADA.

From the Young Aquarians of this city comes the encouraging news that they are now completing an interesting and profitable year of study. The series of lessons which they began last fall dealing with "The Occult Background of Present World Conditions" has proved to be one which brought out much helpful discussion, and a knowledge of many of the fundamental truths given in the Rosicrucian Philosophy has been gained by all the members of the class.

Chartered Centers in Other Countries

ARGENTINE

Buenos Aires.—Calle Carabobo 836.

BELGIUM

Brussels.—74 rue Stevens Delannoy.

BRAZIL

Sao Paulo.—7 Rua Parana, 29.

ENGLAND

Liverpool.—71 Upper Huskisson St. Telephone, Heswall, 304.

London.—95 Belgrave Rd., Victoria, S.W. 1.

CHILE

Santiago.—Dominica 25.

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Kumasi.—Mr. Ben T. Vormawah, Box 69.

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Takoradi.—c/o E. Oben Torkonoo.

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Bandoeng.—Lembangweg 77.

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Arnhem.—Mesdaglaan 18.

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Rotterdam.—Bergweg 308.

Zaandam.—Langestraat 24.

URUGUAY

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The Rosicrucian Fellowship

Oceanside, California, U. S. A.

The teacher of the class writes, "I have been very pleased with the response to the system we have tried out this year: that of the teacher arranging an outline of the whole series, then the members choosing which they would take to teach of the weekly subjects listed. Most of the members have had several turns. All have done well, and some have given especially good lessons. The willingness of everyone and the sincerity of effort has been most gratifying. . . . The fair openness of discussion and the desire to refer problems back to the basic laws of life we are trying to learn are surely encouraging indications that these laws are becoming realities for daily living and that our classes have have been well worth while."

The democratic principles used in conducting this class of young people are those which insure success in building character, and "character is destiny." The future will bring many more groups, thus assisting to build a stable foundation for the Universal Brotherhood of the future.

LIVING A NATURAL LIFE

(Continued from page 421)

upon the circulation of blood in the skin, and this is largely influenced by external temperature.

The skin also has another important function, that of regulating temperature of the body. It possesses glands of two kinds, sudoriferous or sweat glands, and the sebaceous or oil glands. The sweat glands, controlled by secretory nerves, take a most important part in regulating body temperature, and offer a large surface for radiation, conduction, and evaporation. A warm or hot atmosphere so acts on the nerve fibres of the skin as to cause a relaxation of the muscular fibre of the blood vessels; as a result the skin becomes full blooded, hot and sweating, and much heat is thus given off from the body. If the surrounding atmosphere is moist less sweat will evaporate and the skin will be damp. If the air is dry

and warm, evaporation will go on more rapidly.

The skin protects the internal part of the body from external violence, and prevents the heavy atmospheric pressure of air from interfering with the internal function of the body.

One of the secrets of health is to keep the skin active. It is an eliminating organ, carrying wastes from the body. If it is more or less inactive, extra work is given other excretory organs, throwing the body out of balance and rhythm. The more active the skin, the nearer normal are the kidneys, heart, lungs, stomach, liver, and intestines.

Study this science of natural living, quicken your powers of observation. Note how nature makes the face the index not only of the mind, but gives an indication of what is going on all over the body.

Additional Dealers

(Continued from page 432)

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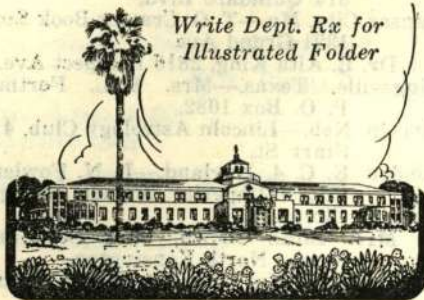
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