

RAYS FROM THE ROSE CROSS

A Magazine of Mystic Light

Edited by Mrs. Max Heindel

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APRIL AND DIAMONDS

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DIAMONDS AND APRIL have always been combined in astrological almanacs. "My birthstone is the diamond," you say, if you were born in April. This statement may not be entirely correct, but certainly there is no stone more appropriate for this month than the diamond!

NOW THAT THE SUN has turned northward in its journey and is bringing life and light to the northern hemisphere; now that the twinkling footsteps of the rain leave a host of diamonds in their wake upon mountain and plain, on earth and in heaven, we perceive all nature to be a gigantic jewel, a diamond in the bosom of the sky.

BUT—DIAMONDS—is there not yet another significance? Across the consciousness there flashes a vision of a Diamond of superlative purity—a Diamond which hides within its apparent transparency the wisdom of the ages, and whose bright rays are Rays of Power.

THE PHILOSOPHER'S STONE! How often have we heard of it! But we do not so often hear of the two kinds of Philosopher's Stone which Max Heindel tells us about in his inimitable writings on the Rosicrucian Philosophy. The Diamond Soul and the Ruby Soul—the Stone of the Christian Mystic and the Stone of the Occultist—the pure white Stone of the Galahads and Parsifals and the ruby red Stone of the Hiram Abiffs. Today these two Stones are being made into one, a blend of Ruby and Diamond, by that Master Workman, Christ Jesus!

The nature of His work has been revealed to us by Max Heindel, the authorized representative of the Elder Brothers of the Rose Cross.

*IF YOU HAVE NEVER INVESTIGATED THESE MYSTERIES,
NOW IS THE TIME TO BEGIN!*

For information and literature concerning the Rosicrucian Philosophy address,

**The Rosicrucian Fellowship
Oceanside, California**

Current Topics

From the Rosicrucian Viewpoint

BY JOSEPH DARROW

It is the aim of this Department to correlate current events with the underlying laws of occult philosophy, so as to illustrate the fact that the visible world of affairs is governed by the forces of the invisible world, which is the realm of causes.

A Practical Man's Experience of the Invisible

A REMARKABLE article occurs in *The American Magazine* for March, entitled, "Seven Minutes in Eternity—the Amazing Experience that Made Me Over." This article is by William Dudley Pelley. It is an unexpected confirmation of the claims of the occultist and the mystic relative to the reality of the invisible planes to which men and women proceed after the death of the physical body. In the last two or three decades the metaphysical movement has

come to the front with quite a number of modern seers at the head of it, who have affirmed that it is possible for modern men and women to get into contact with the invisible planes here and now, and to bring back information regarding the conditions there. Let us state a few of the details of Mr. Pelley's experience in the realm of the living dead, together with some quotations from his article, which are in line with the metaphysicians' claims:

At the time of the experience which he relates he was living in a bungalow in the Sierra Madre mountains near Pasadena, Cal. His experience occurred in April, 1928. He had gone to the bungalow for the purpose of seclusion in order to complete a novel which he was writing. Between three and four o'clock one morn-

ing he awoke with a sensation as though he were dying. The sensation was that of a combination of heart attack and apoplexy. This was succeeded by a feeling as of "plunging down a mystic depth of cool blue space," and like that which attends the taking of ether as an anaesthetic. Suddenly he stopped in his downward plunge and a friendly voice said to him, "Take it easy old man. Don't be alarmed. You're all right. We're here to help you." He was now taken in charge by two kindly faced young men who assisted him to get his bearings in his new location.

He now experienced a state of inexpressible ecstasy both mental and physical. He was surrounded by beauty and a loveliness of environment which he says surpassed his present ability to chronicle on paper. The place in which he was located was lighted by some "soft, unseen opal illumination." The two young men who had been assisting him he seemed to know intimately, although he could not place them. There was a virility and a physical "glow" about their strong and friendly personalities which impressed him very much. He felt a uniform kind-

ness, courtesy, and friendliness in the people whom he now began to meet. He says: "Think of all the saintly, attractive, magnetic folk you know, imagine them constituting the whole social world—no misfits, no tense countenances, no sour leers, no preoccupied brusqueness or physical handicap—and the whole environment of life permeated with an ecstatic harmony as universal as air, and you get an idea of my reflexes in those moments."

It soon dawned upon him that he had

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known everyone of those people at some time or other personally and intimately, but they were now sublimated, physically glorified, not as he had known them in life.

It never occurred to him, he says, that he was in heaven or any other place described in religious literature. He also had no mad obsession to go out at once looking for God or Abraham Lincoln or Julius Caesar. He was quite content to enjoy the harmonies of the place. Presently a dignified elderly lady appeared *at whose deathbed he had been present in Sioux City, Iowa, in 1923.* He talked with the people around him, and identified many of them as persons whom he had known years before, but who had died.

Now, however, they were not dead at all—they were very much alive!

TALKING WITH THE “DEAD” Suddenly he began to move upward or levitate, feet first. After a long, swift, swirling journey in this manner something clicked, and he found himself back in his body sitting up in bed, wide awake. Then his heart was filled with an awful lamentation that he had been forced to leave the ecstatic environment which he had just been enjoying, and come back into a world of trouble, disappointment, and strife. He didn't know whether the place where he had been was heaven, the astral plane, the fourth dimension, or something else, and he didn't particularly care. He simply knew that it had been a place of unparalleled ecstasy and harmony and he was heartbroken that he couldn't stay there. This experience, however, convinced him, a hard-headed, practical man of the world, of the “survival of the human entity after death of the body.”

Then there came a second experience, not on the invisible plane but here below, which was almost as remarkable as the first one. One night while reading Emerson's “Over-Soul” a strange phys-

ical sensation came over him, as the net result of which a veil seemed to be torn away. As he says, “A cascade of cool, pure, wonderful peace” was falling down from above and cleansing him. In a moment of time he became a new man. And the remarkable thing about this second experience was that it seemed to be brought about through the instrumentality of living, vibrant personalities which were about him in the room. As proof that there were invisible personalities there, his dog, Laska, “sat up, cocked her head from side to side and wagged her tail at some of them—at *nothing* apparently.”

The aftermath of this experience was that there was a sudden change in both his body and his mind. He miraculously lost his “nerves.” He had been of a very choleric temperament, easily infuriated at opposition. He had also been what is known as “a good hater” and almost vindictive toward those whom he regarded as not having treated him right.

But this all disappeared. He lost all his rancor toward people who did not fall in with his ideas and who refused to cooperate with him.

Moreover, people began to befriend him in unusual ways and to show their good will by going out of their way to render unsolicited services. He couldn't account for it. The fact was, however, that he had become a changed man. His health improved immensely. He says: “I had the glorious feeling of physical detachment from the handicaps of bodily matter.” He became able to withstand fatigue, which before he could not do. Previously he had smoked a large number of cigars a day, but this habit fell away as though it had never been.

Naturally he tried to find the reason for his strange experiences, and came to the conclusion that his subconscious hunger for the things of the spirit had

————— Current Topics —————

attracted to him spiritual forces of a high and altruistic order which had proceeded to rehabilitate him. He was not, he states, a spiritualist, an occultist, or a psychic researcher in the ordinary meaning of those terms; in fact he had been an agnostic for years. He believes, however, that it was the fourth dimension into which he had penetrated on his celestial journey. He says: "I can no more explain the Fourth Dimension with words than I can convey to a man blind from birth the redness of the color red I can see how it (the Fourth Dimension) interpenetrates matter, constituting the inside of it, so

THE
FOURTH
DIMENSION

to speak, and how projections from it must come out the reverse of what we know them on the physical plane. But I can no more make it intelligible to the average reader than Einstein can explain relativity to a group of men in a smoking car, all of them unfamiliar with advanced mathematics."

Further he says: "These experiences revealed to me that there is a world of subliminal or spiritual existence interpenetrating the ordinary world in which most of us exist as ordinary two-legged Americans full of aches and worries, and that *this subliminal world is the real world*; that it is waiting for the race to learn of it and tap its beneficent resources without waiting for death."

Mr. Pelley's experience and his account of it have given a body blow to atheism and agnosticism. He isn't an occultist, yet he had a distinctly occult experience which proved to him the overwhelming reality of so-called occult things. As a matter of fact, where did he go when he left his body that morning in California, and why did it happen? The explanation is that unknown to him a cleavage had occurred between the two higher and the two lower ethers of his vital body, which allowed him to slip out of his physical body, clothed

in his finer vehicles, and to enter the Desire World in which is located the First Heaven. This was undoubtedly the region where he sojourned for a few minutes. His second experience was due to help from superphysical agencies, connection with which he established on that night.

His experience shows the practical necessity of preparing for the future existence on the invisible plane to which we are all sure to journey sooner or later. The occult student knows that if the earth life is lived constructively, the experiences on the other side will be ecstatic, harmonious, and lovely. If, however, it is not lived right, the experiences over there will for a time be quite the reverse, namely, sorrowful, lethargic, remorseful, and utterly lacking in interest.

How does it happen that this man had this remarkable experience whereas thousands of others apparently more developed spiritually, have not had a similar one? It proves that before one can penetrate into the invisible realms he must have sensitized his vehicles, consciously or unconsciously. Also we can't always tell by a man's outward characteristics what his evolutionary development may be. Strong souls carry the heavier evolutionary burdens and have the heavier evolutionary work to perform. Borne down by these burdens they may appear backward, whereas they are quite the reverse.

A SIGN
OF THE
TIMES

Thus we live in a world of illusion, a world of contradictions where things are not what they seem. Such experiences as we have just related are, however, a promising sign of the times. They show us that the race is on its way. Individual members of it are getting in touch with the higher realms, and if the pioneers can do this, then we know that the rank and file of humanity not only can but eventually will do it also.

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 the 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.

Man From the Ages Emerging

BY E. GUY TALBOTT

Man from the ages emerging,
Approaches the goal of his being;
Conscious at length of his kinship
With God and the creatures around him.

Up from abysses of shadows,
Into the dawn of the morning,

Man has emerged from a cavern
To dwell in a palace hereafter.

Gone are the shackles that bound him;
Gone are the mists that befogged him;
Yet is man only a fledgling,
Needing a Father to guide him.

Easter and the Bible

BY CORINNE S. DUNKLEE

EASTER is the season of rejoicing, the time of universal gladness, when all nature is appareled in her new garment of shimmering green, trimmed with myriads of blossoms that in both beauty and perfume give forth the glad tidings that "He is risen." From the throat of every woodland chorister comes the ecstasy of a resurrection hymn.

Man also shares in this flood tide of gladness. At the celebration of the Passover which the Jews were admonished to observe and which occurs at the Easter season or spring equinox, man rejoices with nature in the liberation of the Christ life.

We are every one Christs-in-the-making, and our lives must become in a small

way a replica of Christ's life. In what way must we begin to imitate him? Max Heindel tells us that the mind is the path; therefore the beginning of the resurrection within our own lives must be through the power of thought—the beginnings of a new mind. The great Master knew this truth and gave it to His disciples and to the multitudes gathered around Him. He likened the attainment of the kingdom (within) to the planting of a seed in the ground. As the seed lies imbedded in the darkness, hidden away from the sun for a time, apparently inert, so it is when we begin to live the spiritual life. For a time it may seem that no progress is being made. The aspirant is beset with trials and temptations and enveloped in darkness, and he knows not how it is possible that the seed should spring up.

Jacob Boehme describes this place on the path so aptly for us that his description finds an echo in the heart of everyone who has passed this way. He says: "It is not so easy a matter to become a child of God as men imagine To *turn the mind and destroy self* there is a strong and continued earnestness requisite, and such a stout and steady purpose that if the body and soul should part asunder by it, yet the will would persevere constantly and not enter again into the self. A man must wrestle until the dark center that is shut up close breaks open, and the spark lying therein kindles, and from thence immediately the noble lily branch sprouteth—as from the divine grain of mustard seed as Christ saith. A man must pray earnestly, with great humility, and for awhile become a fool in his own reason and see himself void of understanding therein until Christ be formed in this new incarnation."

If we possess ourselves of this strong and continued earnestness of purpose we may rest assured that we shall come to know the truth of the Master's words: "The earth bringeth forth fruit of herself, first the blade, then the ear, after that the full corn in the ear."

The power of the Christ life that is

within the seed causes it to push its way up through the darkness until at last the tender, green blade breaks through the earth to find the sunlight. The power of the mind that is being renewed may be likened to the blade in that it is but a small beginning, and shows but little promise of its future wondrous attainment. As we grow in Christ power, there comes the ear, or the fruit. "By their fruits ye shall know them," said the Master. And finally comes the full corn in the ear, or the wondrous fulfillment of the Christed mind—the powers of Initiation—producing a man whose light shineth, as Jacob Boehme puts it.

Again, we may liken the seed planted in the ground to the student who is just beginning a study of esoteric Christianity, the green blade to the probationer who has begun to demonstrate power through good works, the ear to the disciple who has progressed even further upon the Path, and the full corn in the ear to that supreme goal of attainment for us all—the Initiate!

The Master likens the kingdom to a grain of mustard seed which when sown in the earth is less than all the seed that be in the earth. Here He is telling us that the gateway to the kingdom of the new consciousness, the kingdom of heaven within, is *humility*.

Again, Jacob Boehme, that disciple of true humility, tells us from his own experience: "When the outward reason (concrete mind) triumpheth in the light, saying, 'I have the true child,' then the will of the desire must bow itself down to the earth and bring itself in the deepest humility and say, 'Thou art foolish and hast nothing but the grace of God.' Thou must wrap thyself up in that belief with great humility and become nothing at all in thyself, and neither know nor love thyself. All that thou hast, or is in thee, must esteem itself as nothing but a mere instrument of God." This is the lesson the Garden of Gethsemane holds for each neophyte. It is only as he learns to forget self and so becomes a fit instrument through which the Christ

power may work that he may be lifted to know the joys of the resurrection.

Christ Jesus said: "But when it is sown, it groweth up and beareth greater than all herbs and shooteth out great branches so that the fowls of the air may lodge under the shadow of it." And many such parables spake He unto the people as they were able to bear them, that is to understand His meaning, but when He and His disciples were alone He

explained all things to them. In other words He gave to His disciples the deeply esoteric meaning of His sayings which the multitude could not bear nor understand.

The further we progress upon His Way the more illuminating His words become and the better we are able to understand His mystic message and to realize that the Bible is indeed the Book of Books!

A Soul's Journey Around a Life Cycle

BY AMY C. KURT

HIGH IN the ethereal realms in the Region of Abstract Thought, the Third Heaven, laving in that reservoir of pure spirit where it gained strength, a soul awakened to a desire for more experience, for another pilgrimage through matter in this dense material world, in order that it might gain more soul growth and further its progress on the endless path of evolution.

Since it was ready to take this dip into matter the Recording Angels showed it pictures of the life it was to live on earth and lovingly bade it good-bye, wishing it Godspeed on this important journey.

It was an old soul. Long had it journeyed on the path that reaches from heaven to heaven and from earth life to earth life, and consequently it had gained much experience in the past; but there was still much to learn and many old debts to be paid.

It is utterly impossible for any ego to pay all its debts of destiny in one lifetime; some of them, however, must be paid during each pilgrimage on earth. This is easily understood when we consider the many acquaintances, relationships, and obligations acquired during each lifetime. But sooner or later all scores must be evened up, all debts must be paid, yes, even to the last iota! Love must eventually bring all into harmony although this may take centuries upon

centuries, ages upon ages, lives upon lives.

But we will leave this phase of destiny and follow the awakened soul or spirit previously mentioned as it slowly descends through the invisible worlds to the world of dense matter to be born as a little child on earth. The very desire for experience and soul growth gives the spirit the weight to descend to the next lower region, that of Concrete Thought. This spirit is absolutely pure, naked as it were, clothed only in the forces of the four seed atoms, which contain the essence of good of all its previous lives minus the evil; it carries only latent tendencies of evil with it.

As it descends from the Region of Abstract Thought and passes through the highest subdivision of the Region of Concrete Thought, we see this spirit draw to itself mind stuff, which assumes the form of a great bell with the seed atom of the mind at the top. The seed atom contains within itself the forces of the former minds of the ego which it possessed during its previous incarnations.

We would expect to see this spirit gather to itself only the finest and strongest of intellectual and spiritual forces from this region. It can, however, attract only that quality and quantity of mind stuff the use of which it has earned

in past lives, just as a magnet can attract to itself only the iron from a pile of iron, lead, gold, and silver filings. Thus the spirit is limited by its own past actions. We find that this law holds good in all the invisible realms.

When the spirit has gathered its proper quota of mind stuff from the highest subdivision of the Region of Concrete Thought, the weight that it has attained thereby causes it to sink into the next lower subdivision, and so it continues until it has gathered from each of the four subdivisions of this region the necessary materials to complete its sheath of mind. Then it sinks into the Desire World.

Here the seed atom of its former desire bodies is placed within the spirit bell at the top. Here we see the forces of the seed atom awakened, which attract the material for a new desire body. As the spirit passes through the three higher regions of the Desire World in its descent it gathers the material for soul power, soul light, and soul life to help it in its coming earth life. Then in the four lower regions it gathers material for its future feelings, wishes, impressions, and desires. The soul whose course we are following is an old soul, and has gained much wisdom, love, tolerance, and poise from former earth experiences.

At this stage there is no form visible. The desire body is but an ovoid; the sheath of mind is only a shapeless cloudy mass. The spirit so far has done most of the work itself. Now it acquires the materials for a new vital body, but then its own work largely ceases, and it must depend upon the help of higher Beings as it has not yet learned how to build a vital body. This body is of a far more intricate nature and much more highly organized than the mind and desire body, hence help is needed. This is given by Beings of immeasurable wisdom, the Lords of Destiny, or Recording Angels, and other inhabitants of the heaven worlds, including the elemental spirits. The Lords of Destiny build the etheric matrix for the dense body, but

the ego, the spirit itself, "incorporates therein the quintessence of its former vital bodies, and in addition to this also does a little original work."

The spirit here reaches a very important stage in its prenatal experience. The Lords of Destiny now impress the vital body in such a way that the pictures of the main events of the coming life, previously shown the spirit in the Third Heaven, are reflected on the vital body much as pictures are reflected on the screen in a moving picture drama. The ego is shown the principal debts to be liquidated, which may be so arranged as to come to fruition in any one of several different ways. As the spirit whose course we are describing is eager and desirous of "running the race" as swiftly as possible to reach a higher goal, it had previously chosen in the Third Heaven the path which promised the most experience and soul growth, not the one which permitted the most happiness and pleasure nor the one which the world rates the easiest.

Before following this spirit farther, let us state that the path of evolution and rebirth, traveled subject to the Law of Consequence, is not an ever changeless path of reaping and sowing. If this were true there could be no progress, no evolving to higher planes or going upward and onward to the goal of Godhood. Besides the work that is done by the Recording Angels, the nature spirits, and the inhabitants of the higher worlds, in addition to the work of the spirit in incorporating the good of its previous earth life, there is scope for new work, new events to be set in motion, something original for the ego to create. Herein lies the mystery of evolution, which is called "Epigenesis."

The ego whom we are following had chosen a difficult path. To furnish the material for its dense body it had chosen parents who could give it the fine materials required for the hands, the ears, and the eyes of a musician and an artist. But while it had selected parents to give it these materials for its working instru-

ments, it had also selected those whose lives were not harmonious. Hence the payment of many old debts and the gaining of much soul growth were foreshadowed on what was to be a path of sorrow.

The angels had sighed as they bade this soul good-bye, and they had smiled pityingly as they closed the heavenly doors behind it as it went forth for a few short years on its earthly pilgrimage to gain more experience.

Eventually this spirit was born as a babe on earth, bringing happiness and new interest to a small home there. It had built its vehicles well, but let us see if it was able to use them as it desired. One parent was a beautiful soul, refined, spiritual, and far advanced on the evolutionary path; the other was a younger soul of whom not so much could be said. It had not gained the same amount of experience, so it lacked the love and understanding of the other. These parents had not the material means to give to this child the advantages that its spirit craved, so we will only follow the growth of its vehicles and leave the story of its longings, disappointments, and sorrows to the loving angels.

During the first seven years after the birth of the physical body the vital body was slowly developing in the macrocosmic vital body. It was fully matured and came to birth at the seventh year. The following seven years were given to physical and desire body growth together with the lessons and experiences, joys and sorrows of an ordinary child. The visions of childhood it was not always allowed to express, and conditions did not permit its great longing for music and beauty to be gratified.

At the fourteenth year the desire body came to birth with its new desires and emotions, which were added to the child's previous longings. This made the path a little more difficult, a little harder for young feet to travel. From one parent the child received light and love and guidance, from the other misunderstanding, intolerance and the denial of com-

panionship. Added to this, with its high ideals, its artistic and musical longings, and its seemingly "strange" spiritual ideas it was misunderstood by other relatives and by companions, and so it was destined to live a somewhat lonely life.

As the years sped by the mind developed in this so-called "strange" child by much study and meditation, and came to birth at the twenty-first year. This soul was being awakened through loneliness and sorrow. It was learning sympathy and love for others by its own sufferings and longings, aided by the power of a mind developed through the activities of former lives.

This child did not fritter its time away in idleness and pleasure, seeking merely temporal happiness, but it delved into the deeper things of life, ever searching for more knowledge. This ego reached the beginning of its serious earth life at twenty-eight. It grappled with the various problems which it then encountered, awakening into that deeper spiritual understanding at forty which self-control and sacrifice bring to the seeking soul. Never idle, physically, mentally, or spiritually, it reached the age known as the prime of mentality, forty-nine years, with a well balanced mind and a magnetic personality. It had found its real work which it was sent into this world to do, namely, giving light and service to its fellow pilgrims along life's pathway. It learned well the lessons of patience, tolerance, and love, which gave it poise and developed an invisible garment shining with spiritual gold.

Pain, disappointment, sorrow, and want, however, it had known along the road. But when it reached the "Path," where it learned to "live the life" that all must some time live as true disciples of Christ Jesus, the load was lightened, the cross was lifted. Then it went on its way rejoicing.

The music and art which this spirit so desired to express were not granted in this pilgrimage on earth. Instead it was required to serve with cheerfulness and

patience and to bring peace to the sorrowing and the suffering. How well it fulfilled this mission can only be known by the Recording Angels as they saw it returning, a beautiful, glowing soul re-entering the heavenly realms.

After passing through the experience of physical death, it reviewed on the invisible planes its past life in reverse order, that is, from death backward to birth. It passed quickly through the purgatorial regions in the lower Desire World, where it had but few selfish desires and evil deeds to expurgate. Then it passed into the First Heaven, where it experienced all the joy and happiness it had given others on earth and the peace it had gained therefrom. Here it found the fulfillment of all its longings for music, art, and beauty, which it had not been able to enjoy while on earth. The First Heaven is located in the upper portion of the Desire World. It is the realm of the purified soul, a place of joy without a single drop of bitterness. The soul which we are following here found the rest and joy for which it longed on earth and which were only partially accorded it there. The path of sorrow was now changed into one of harmony and happiness.

The results of the purgatorial experience and the essence of the good deeds of the past life were incorporated into the seed atom of the desire body in purgatory and the First Heaven respectively, thus creating conscience and right feeling to serve as guides in future lives, also enhancing the emotional soul.

Next, the spirit entered the Second Heaven in the Region of Concrete Thought. Here it was clad only in the sheath of mind, carrying with it the seed atoms of its three discarded vehicles containing the quintessence of good from its recently finished earth life. The Second Heaven is the home world of music. As the spirit awakened here it heard the music of the spheres. Music is the keynote of all activity in this realm. All work done here is accomplished through

the medium of tone. Here the spirit analyzes the results of its earth experiences, its mistakes are rectified as nearly as possible, and new capabilities and wisdom are gained. There is no idleness here. Work, work, work is the principle of this region. Here the ego is stripped of all its illusions and delusions. It knows the purpose of its existence. It knows that work is the foundation of the universe.

In this Heaven our pilgrim spirit dwells for centuries. The work which it has to do is many-sided. It must learn to build bodies, not human bodies alone, but all kinds of bodies. It also helps in changing the archetype of portions of the earth in preparation for a future environment, in which we hope it will be more happy than during its past earth experience.

When at last its work is done in the Second Heaven and the seed atom of the mind is extracted and united with the threefold spirit, the pilgrim spirit once more enters the Region of Abstract Thought, the Third Heaven, the last step on the wonderful ladder of life, having completed a life cycle. Here it is welcomed home with joy and gladness. Truly "there is joy in heaven" when the wanderer returns, bringing the fruits of a golden harvest of service and love rendered on earth. Once more the spirit laves in the ineffable harmony of the highest heaven, gaining the strength to start another cycle on the path that leads to God.

Everyone who has ever put on the garment of flesh has been tempted; not even Christ escaped. And the more evolved we are, the more subtle the temptations put in our path. Further, these temptations frequently come through one in whom we have full confidence in order that we may learn to discriminate as to the intrinsic merit of any proposition regardless of our sympathy or antipathy for the one who submits the proposition.

—Max Heindel.

A Glimpse of Porto Rico

BY C. W. STILES

THE ISLAND of Porto Rico is shaped like a parallelogram and is situated in the Caribbean Sea. On the northern coast are four big towns. Aguadilla is in the western corner; Manati and Arecibo in the middle; and near the eastern end is San Juan, the capital.

My interest centers in Manati, which is a town of 20,000 inhabitants and fairly representative of the other towns of the island. It is laid out regularly in streets which are well paved with tar over a foundation of concrete; the sidewalks are good and the electric lights bright.

As in every Porto Rican town the central feature is the plaza. This is a whole square in front of the church. In some towns it is made very beautiful with trees, flowers and blooming shrubs. But in Manati, it is pretty nearly bare.

Here on fiestas the people congregate, and on Sunday nights when there is likely to be a band concert they parade around by the hour. In Manati the plaza is divided by an invisible cord. On one side parading up and down, are the better class. On the other side are the negroes and others. Nothing is ever said about it, but the division is recognized. The plaza is well lighted by electric lights strung on poles, so on gala nights it presents a festive appearance.

The church is always the center of things. This is a Catholic country and these are Catholic souls incarnated in it. I for one have none of the spirit which brings missionaries of Protestant faith here.

The people love their church and love their religion, although they are not in the least religious. Those who are inclined to think or delve deep into things are either free thinkers—many call themselves Masons—or else they turn frankly to spiritualism. There are spir-

itualists at every turn and they have many demonstrations, for these people are very psychic though their psychism is naturally of the lower grade.

Porto Rico never was a wine drinking country for grapes do not grow here. What does grow is cane, and cane juice makes rum, which may be said to be the national beverage. Until recent years this was never taken to excess. The drunkards on the whole island could easily have been counted on the fingers of one hand.

The Porto Ricans are a light-hearted, pleasure-loving race. Until the Americans came, no peon ever worked more than two or three days a week—just enough to earn the necessary rice and beans. Most good peons have now learned to work all the week.

The great day for feasting, dancing, "movie" shows, and what not, is Sunday. When I come to think of it, I do not remember that Moses gave any law against amusing oneself on Sunday although he gave one against doing any kind of work on that day. The law against amusements seems to be a Puritan innovation.

I have lived here so long that the things that once struck me as novelties have now become a matter of course. For instance: these people have a very pretty custom at Christmas time, or rather on Three Kings' Day, which is our Epiphany and comes twelve days after Christmas. They say that the Three Kings bring them presents. As Porto Rico is a Caribbean country, of course one of the three Kings must be black, and as they always come on horses, provision must be made for them also. So the children on the night before Three Kings' Day carry around boxes filled with straw for the horses and stow them in places where

they think they are likely to be filled with presents. The reason they keep Three King's Day instead of Christmas is that the Magi or Wise Men had a long distance to travel to reach Bethlehem and they could not get there before the Twelfth Night.

When I was living in the town, two children brought me their straw-filled boxes on the night before King's Day and asked me to place them under my bed for they thought the Kings were more likely to come to my house than to theirs. Of course, the boxes were taken in for the night and found filled with presents in the morning.

Since that time I have left the town as a place of residence and moved into the country. In the towns the people have a habit of pounding the church bells on all special occasions and it makes simply an infernal racket. In the country, however, I have the rural beauty with all the lovely palms and other tropical trees, besides the quiet my soul loves. The country in Porto Rico seems like the entrance to paradise.

Instead of keeping Christmas Day, it is a universal custom to have a supper on Noche Buena or Christmas Eve. Sometimes the people have a roast pig with roast bananas, or sometimes it is a chicken with rice.

During the Easter season the big day is Good Friday. The church bells are not rung on this day, and in their place a wooden clapper is used that sounds like an ice cream freezer. This is used to call the people to Mass. The Resurrection is celebrated the next morning—Saturday. After years of inquiry as to the early date of the Resurrection, I have been forced to conclude that the people find it too *triste* (sad) to wait any longer for the sound of the bells being banged.

They all say the campo (country) is too sad to live in. That is why they live in the towns, close together without any front yard or ground of any description in front of their houses. When you look down a Porto Rican street, you see nothing but houses flush with the sidewalk.

The shade of trees is considered *triste* too. Remember that these Porto Ricans are a mixed race. They are a mixture of Spanish (much in abeyance), Negro, and Carib Indian. You never see the ugly Negro type with big protruding lips and flat noses as we frequently do in the States. The "wooly" hair becomes almost straight in two generations, and in a third generation the individual might pass for white with the undiscerning.

The market is always an interesting place to visit. Here you can see not only all the native fruits and vegetables but many curiosities as well. You can find many different kinds of beads and various musical instruments such as the guirro, also many kinds of pots and baskets.

In one part of Manati is what we may call the slums. They are well to one side of the city and principally on a side hill. Here I was obliged to go lately to have my oil stove repaired. The workman I went to see was a cripple who had lost the use of his legs, but knew more about the use of tools than most of the natives. He has the reputation of being a clever counterfeiter also, but the police are lenient with him on account of his crippled condition.

The houses in this section are mostly one and two room buildings which hold from two to six families. They are all built about three or four feet above the ground to allow the water to run under them, and they are enclosed with slats more or less out of repair. Tied to these slats were chickens which had a leeway of five or six inches. People were constantly going to the windows and throwing down scraps of food to the chickens. Among them were various fighting cocks. Cock fighting is one of the favorite sports of the Porto Rican.

Our car was parked right in front of my workman's house. Sitting on the doorstep was an old woman in rags with her head tied up. She held in her lap her rooster which she had just brought out of the adjoining alley. He had a string tied to his leg, and the other end of the string

was attached to a heavy cylinder; thus she could put him down and he could not get away. He was rather a moth-eaten looking rooster though evidently he had once been good-looking. Every once in a while the old woman would lift him into her lap where she would stroke him lovingly and then stoop over and kiss his back.

Right beside where she sat was moored a fighting cock. He seemed busily engaged with the various hens anchored beside him; but occasionally he would take enough time off to come over and menace her rooster. Then the latter would ruffle up his feathers and back away. He evidently did not want to fight that cock. At once the old woman would gather him into her arms and begin again stroking and kissing him. The bird evidently liked the treatment, for he would snuggle down contentedly or stand up and crow lustily.

While my attention was still engaged with these chickens a wailing cry broke out from a near-by street. People began to run from every direction. Hundreds of them appeared in an incredibly short time. They went to a house in an adjoining street where a man had just died. He was a stranger in the town and had no friends or many more would have been wailing. This death cry is like that of the Irish banshee, a regular wail. It is always made when a person dies. Nine days afterwards and at regular intervals thereafter for some time is held what might be known as a "wake," but which is called a "velorio." They pray for the dead, singing one tune all night long. They sit around the cabin with their shoulders touching and wail. A stop is made at midnight for the refreshment of coffee, then the wailing begins again. Of course this is among the lower classes, but these include most of Porto Rico.

The Spaniards have been mentioned as one of the three races of which the island population is composed. Undoubtedly the white blood in the island is mostly Spanish, and the Spaniards supply virtually all the brains used there. The

better classes are very careful about mixing their blood with the inferior races. Practically every merchant in Porto Rico is a Spaniard. Spaniards are found wherever ability is necessary for success. Sometimes the Spanish strain is not quite pure, being mixed with a little Porto Rican, but they can generally trace their descent to Spanish ancestors not more than one or two generations removed.

To my surprise, I find the native people imbued with the keenest sense of humor. At the "movies" the people in the galleries, where the riff-raff sit, will laugh at a situation before the caption tells of it. In every way their sense of humor is equally as keen as that of the Irish. This seems to come from the Spanish blood for the Spanish sense of humor is as keen as the best.

You may ask what the attraction is in such a place to hold a person like myself there for twenty years. The answer may be given in one word—climate. Porto Rico has the most agreeable climate in the world. The variation between the hottest and coldest weather is not more than twelve degrees, and all through the year, except sometimes in September and October when it is too warm, the degree of heat is just right. You never think of heat or cold. In the Tropics anything below seventy-five degrees is cold, and as it only rises to that point in the daytime, the evenings call for a light wrap. I dislike cold, and find now when I go north that it is hard to accustom myself to the sudden changes of temperature. After a few months I long to get back to my beloved Southland.

The Struggle

We are not here to play, to dream, to drift;
 We have hard work to do, and loads to lift;
 Shun not the struggle; face it:
 'Tis God's Gift.

—Maltbie D. Babcock.

The Mansion of Old M'sieu'

BY MONA WANDANITA HILLE

(Concluded)

AFTER pausing for a moment my ghostly visitor continued: "Or, if perchance your presence were noted by one, to have him run away in terror and cry that the house is haunted.

"For many years now this, my home, has been vacant and I thought I should wait in vain though I felt that one day some one might be able to hear me. And that some one is you, Monsieur. At first I thought it might be my countryman, your friend M. Laurier. But he noted little—not even the aroma of *muguet* which nearly everyone has contacted in this house. In life this was my favorite scent.

"But of my story—you are wondering, I see. Had I but been able to vaticinate what comes after death I might have done differently. But then perhaps I should not have learned these lessons, and it is through suffering and hardships that one grows and is purified."

For a while he grew pensive and silent while I sat spellbound, wondering what he was about to relate.

"Eh bien, Monsieur, I commence at the beginning." In the flare of the lightning I could see his eyes grow large with memories. "My father, one of the wealthiest nobles at the court of Louis XV, died when I was but a child and left me his entire fortune. I was brought up at court in extravagant luxury, and, as is so often the case, greed and selfishness took entire possession of me. But instead of becoming miserly I spent more prodigally each year. Reaching the age of twenty-five, I took for my wife the Marquise Adrienne de Courainville, one of the sweetest and most beautiful young ladies-in-waiting to Marie Antoinette. And though she exerted all her influence for my good, I kept on in my giddy, spendthrift way and continued to throw

through the window my money, as well as that of Adrienne.

"To satisfy my hunger for riches and still more riches, I obtained a most lucrative post from the king and I frequently upbraided Adrienne for not taking advantage of her friendship with the queen. But no amount of threatening or cajoling could move her there.

"Poor Adrienne! What sorrow I brought to her! And yet I really loved her. Oh, that I had not been blinded by the curse of gold! She had sorrow enough without the additional burden of my madness—that was what it really amounted to—for our son, just a year younger than the Dauphin, and so similar to him that they might have been twin brothers, had been thrown while following the hounds and had entirely lost his memory. He nearly broke his mother's heart by calling her Madame and me Monsieur. And no surgeon seemed able to bring back his lost faculty. Yet in every other respect he was sane except that he did not recognize us or remember anything.

"Then the Revolution broke out and I endeavored to persuade my wife to flee to England with me and our son, Raoul Louis, taking our possessions with us before it was too late.

"But she refused to leave the queen, saying that it was due to the extravagance of such as I that the people arose in anger and vowed vengeance against our king and queen. She told me to flee, like the coward I was, taking my riches with me, but said that she would remain with her son so that he would not become like his father; also that she would do what she could for the queen.

"So I kidnapped her and Raoul Louis—for I loved my wife, selfishly rather than selflessly, perhaps, yet it was the greatest love of which I was capable at

the time. I took them to England on a boat which I bought, for no other way could I get passage across during that turbulent period.

"In England I found that my funds were running low and I had exhausted my wife's fortune so I was in despair for a time trying to find a way out. I was too indolent and too soft to work. Brought up as I was, I had no backbone yet I had just enough ambition to make me want the luxury to which I was accustomed, no matter how or at what cost to others I obtained it. And finally I conceived a plan!

"Adrienne and Raoul Louis and I sailed for America. My destination was New Orleans to which many French *emigres* fled. But in accordance with my plan I took passage on a boat bound for Boston and there made the journey inland to the Mississippi and down on a river boat to New Orleans.

"All the long journey I wondered how to tell Adrienne of my plan for I knew she would never consent to it. But long before we reached our destination Adrienne died. She caught the swamp fever and in a few short days was gone.

"I missed her as much as I was capable of doing. The beauty of her face meant more to me than the beauty of her spirit for I was still too selfishly engrossed in myself to really care for any one else. In a way I was relieved, for now my plan would work without any danger of interference."

At this point my noble visitant halted, his face pale with anguish. His eyes were dry and burning and looked as if tears would bring relief. Advancing a step, he reached toward the curtain of my bed as if seeking support, and a hopeless, heartbreaking sigh fluttered from his lips.

"Oh God!" he whispered, "if only I might see Adrienne for one moment to beg her forgiveness. I love her and the loveliness of her soul. My love for her is the one thing that has helped me through these terrible years—that and the hope that I may see her again if only for a

moment, to beg her pardon for the sorrow I once brought her! Oh, Adrienne, Adrienne!"

Raising his hand he held to his lips a large ring which he wore on his forefinger. The giant sapphire seemed to flash in the lightning and to throw reflections of light on the walls. Then, turning to me, he said in a hushed voice, "She put this on my finger with her own sweet hands the day of our betrothal."

His eyes grew dim and blurred and he seated himself slowly on the edge of my bed as if infinitely tired. Then he turned to me.

"You see," he continued, "I wish I might be able to tell my story to all those who are now as I was then. For then I might be able to save them much suffering. As we sow, so truly must we reap. If not in this life then in the next, for sooner or later the Law of Cause and Effect must overtake us. And until we learn love we are in almost total darkness: impersonal love for all and everything, for that includes all virtues and all beauty. With this realization comes the light of perfect happiness and bliss. But before we appreciate this you can see that there are many who unnecessarily experience the extreme blackness of anguish and despair.

"Just now I am beginning to rise toward the light. For so long I have been earthbound but, *grace a vous*, I can now free myself from these material bonds and rise unhindered."

"After Adrienne was gone I bought many slaves on our way down the river. I still had enough money to carry out my scheme and enable me to acquire more.

"My little Raoul Louis did not miss his mother for he did not recognize her as such. However, he confided to me that he was sorry 'Madame' had died and that he hoped 'Monsieur' would be comforted. Always he kept aloof and his air of dignity and childlike majesty kept the slaves in a state of constant awe and adoration. His wistful little face, together with his aristocratic, patrician

bearing appealed to them and to their kindly, simple minds he was a little king.

"So when I told them that I had managed to rescue the little king of France and bring him to America for safety, they believed me implicitly. Any fears concerning the child's behavior quickly vanished when I saw how philosophically and naturally he accepted the homage of the slaves. I no longer feared that my plan would fail for I knew that once I arrived in New Orleans amidst the French nobility, I would have no trouble reaping a rich harvest.

"In those days news spread quickly—almost as quickly as it does now—and by the time we neared the Creole city we were met by various small craft and escorted to our destination with great deference and joy.

"There was much thanksgiving evident among the French emigres for the safety of their 'King.' I was highly commended for my daring in rescuing him from the temple and substituting a hopelessly ill child in his stead.

"Immediately the Comte de Serain offered his home, which was barely completed, to the throneless little king. We were brought to this very estate in a closed carriage and the formal presentation was made to me as the child's guardian."

Sinking into a reverie of painful memories my visitant grew silent, his eyes overcast with sorrow. Then, after a short time, rousing himself he forced himself to resume his tale.

"How often I have slept in this room, in this very bed, with these selfsame curtains draped from the canopy!" Half wistfully and half distastefully he stroked the remarkably preserved velvet.

"Eh bien, Monsieur, thus my ambition became realized almost immediately. A large estate with more than sufficient slaves to care for it. And the money—in vast sums for all those nobles were wealthy, having foreseen the revolution and emigrated in time with all their treasures—came pouring in for little

Louis XVII as they innocently believed him to be.

"I had explained that my own little Raoul Louis had died in England from the indirect effects of his fall and that I had brought Adrienne and my royal charge, Louis Charles, to America only to lose my wife soon after. These explanations were necessary for here I encountered many whom I had known at Court. Yet so great was the resemblance of my own son to the son of Louis XVI that none suspected the truth.

"Entertaining lavishly, as was expected of me, I was at the height of my glory and to me that was happiness. But as the years passed I grew more and more extravagant and burned the candle at both ends.

"I made it quite plain that more money was necessary to keep up the regal manner of living becoming to our king, and, as before, the emigres in their generosity and loyalty gave from their hearts. I was not ashamed to ask—I had lost all pride, had sunk to the level of a common cheat, a parasite living on others.

"Raoul Louis suffered much in the midst of this glamor and false gaiety. He fully believed that he was what I claimed him to be for he knew nothing else. But it irked him and he struggled to break loose. He detested society and display and longed to be alone with nature and his wild animals.

"When he was about twenty, he became melancholy and turned more and more from people. One day he disappeared and though we searched everywhere we could find no trace of our 'King.'

"Later, I received a scribbled note brought by a messenger, saying that he had entered the monastery of the Franciscan Friars and would devote the remainder of his life to meditation and prayer for the souls of his parents. But little did he dream how greatly in need of prayer his father was! He also stated that it would be useless to try to turn him from his resolution as he had al-

ready taken the vows. He now called himself 'Brother Andre.'

"Of course this was a terrible shock to me for was he not my own son? And aside from that, my only source of income was taken from me.

"I soon ran through the remainder of my fortune and, prematurely old from dissipation and excessive carousing, was left without friends and income. Many of the emigres had returned to France after these many years and others had settled elsewhere. Yet I tried for a time to keep up a pretense of wealth and plenty. But with the on-coming years came sober thoughts and finally, with all its horror, came the realization of what I had done, and been.

"It may seem strange to you that I so suddenly realized the enormity of what I had done and repented. Of course I knew all along that it was wrong, but human beings do not as a rule change greatly in a single life. Usually if they start out badly as did I, so they continue to the end. But as I look back now I can see that my wife was continually trying to help me from the other side and that finally her desire permeated my being and I changed. Yet I was still a coward at heart and would not acknowledge and confess my wrongdoing. So I lived on this vast estate alone with two slaves in solitary desolation for what seemed an endless eternity, dreading the end. For I was sure that after death there would be life. And I feared it—yet the thought fascinated me, tortured me. Thus I lived, without hearing once from my son, for nearly thirty years.

"The succeeding generations that grew up around me forgot the story of Louis XVII and regarded me with awe as an old miser living alone on his large estate. 'The Mansion of old M'sieu' they called this place. I doubt whether they even knew my name.

"One day two monks with brown cowls over their faces came to me saying that Brother Andre was dying and had begged to see me. The monastery was

two days distant and I was an old man, but my son—dying—I had to go!

"Too late I arrived with the monks. 'Brother Andre' had slipped out of this life. And over his grave was a plain wooden cross with the inscription,

'LOUIS CHARLES OF FRANCE'
for the monks knew his story.

"I was exhausted by the long journey up the bayou and grief-stricken by the death of my son. For I had always loved him, even in the height of my ambition.

"Yet I walked out to the grave with difficulty, and with feeble efforts of my trembling fingers endeavored to scratch out the 'Louis Charles' and substitute 'Raoul Louis.'

"The kind monks brought me in to their cloister where I tried to confess my sins and make known the truth. But they would not believe me and laid the explanation on my age saying that doubtless my strength had been taxed by the journey and by the shock of Louis Charles' death so that my brain was clouded.

"After I rested at the monastery a few days the brothers brought me back here, where I had lived in such pleasurable grandeur. And here I died, alone, repentant yet unbelieving when I cried out, '*Peccavi!*' "

There was a long pause during which my noble visitor gazed at me with a whimsical look in his unfathomable eyes where now a certain relieved joy was evident in their profound inscrutability.

He threw out his hands in a gesture expressive of casting off a weighty burden and smiled for the first time in an almost gay manner.

"You see, Monsieur," he observed, "I have told my story and but little remains to be said. I have learned my lessons and thank God for the opportunity. Only I wish I might tell others so they could profit by my experience and need not learn through bitter suffering. Always remember, *mon ami*—for that you truly are—that as thou hast sown, so shalt thou reap—and none knows this

better than I. You, I thank for your help, for you have done more for me than you may ever dream.

"A few words now and all is told. I sought my son on this side of the grave as soon as I could and, finding him, beseeched his pardon for my wrongs toward him. All the others I had harmed or deceived had also to be found and begged for forgiveness.

"Adrienne I have never been permitted to see." Here his head bowed with grief and his shoulders, which had straightened as if from a lifted load, sagged again in despair. Presently he completely covered his face with his hands. I longed to say or do something to comfort him but what could I do?

"If only I could see her once—for but a moment!" His voice came indistinctly from between his fingers, "Then I could go on knowing that I had done all in my power to expiate my wrongs for I know that when I shall have done that, I shall be forgiven and shall have her with me.

"Sometimes I think I smell the scent of orange blossoms that she loved so well and I hope that at last the time has come. Yet I am always disappointed.

"But some day she will come, I know! And till that day I wait, and hope, and pray—Adrienne, oh, my dear!"

I thought for a moment that I had caught the faint fragrance of orange blossoms wafted on a gentle breeze and I looked around in wonder. There was only the man with his head in his hands sitting on the foot of my bed.

The incense grew stronger and I heard a faint rustle as of silk nearby. And there appeared by the man another figure—a woman of flawlessly ethereal loveliness and radiance, gowned in the same luxurious beauty as the man, her hair a mass of towering, powdered curls. All the joy of the universe was expressed on her countenance as she gently and lovingly placed her small, white hand on the head of the bowed figure before her.

The man sprang up with a startled

word. As if unable to believe his eyes, he stood stupefied, gazing at the apparition. Without a word he dropped to his knees hiding his face in the rich satin folds of her gown.

Very tenderly she raised him and placed her lips to his. Dumbly his eyes questioned hers and she whispered, "All is forgiven and forgotten, beloved, and you are free!"

Simultaneously they turned to me with beatific smiles and bowed low. Then, with their arms protectingly around each other they were gone, and I was left alone with the mingling fragrances of *muguet* and orange blossoms.

(*The End.*)

I Thank Thee, Lord

BY ANITA OLIN

I thank Thee, Lord, that Thou hast
known

My need to serve, whereby my soul
Hath grown to fill another's need.

I thank Thee, Lord, that Thou hast
shown

The better Way that I might heed
The voice of silent suffering,
The whole deep quietude of pain.

I thank Thee, Lord, that Thou hast
known

My own true talent; small I count
The sacrifice of pleasure, love,
Of life itself, in serving Thee.
This sacrifice is all I have;
And all I give at Thy decree.

I thank Thee, Lord, that Thou hast
shown

The Way to serve; thereby my soul
Hath grown to fill another's need,
And Thou, O Lord, hast made me whole!

Preach by practice. You must become a servant of men yourself if you would have them believe in you. *Say little, serve much.*—*Max Heindel.*

Realizing Life

BY ARLIE C. HOUSER

JUST WHAT does the word "realization" mean? Webster says that "realize" means, in one sense, to bring into concrete existence or being, to make real. There are many ways of attaining realization, however. A man may have a desire to own an automobile and after a time save enough money to buy one. We may then say that his desire has been realized. Every human being is capable of attaining such realizations as these. Every one can realize certain aspirations to a certain degree, but to just what degree is determined not merely by the amount of experience each one has had, but also by the use he has made of it.

A little thought will convince us that one's spiritual status is determined by the *realization* of knowledge gained and service performed. That is, we learn things intellectually but they are not ours until we realize them. Thus we may read of many spiritual truths from books written by men of greater spiritual attainment than ourselves, but before these truths are of any real value to us we must realize them. True realization is not only a mental conception of truth, it is a feeling of truth.

A wave of occult knowledge is sweeping the earth. People in every part of the world are studying the occult sciences. They are learning many wonderful truths, but putting few of them into practice. Of what use is our knowledge unless we apply it? To realize truth is to feel it as well as to know it; and if we feel it, if we send it surging through our hearts, then we are sure to live it.

We who have studied the Rosicrucian Philosophy have the power to help make the world a better place for the future evolution of humanity—but how are we to do this? Is it an easy matter? No. We cannot help unless we realize the

Philosophy by feeling it, by living it every waking hour. We must make it a part of our very souls. We must make it foremost in our hearts and minds. We must see it, feel it, during every experience that we pass through. It should be a light to guide us along the dark highway of life. Philosophy realized develops wisdom. But wisdom can only be gained when the heart and intellect work in harmony.

Therefore, to gain the deepest realization of truth, our minds must know it and our hearts must feel it. However, it often happens that we *feel* a truth, yet do not *know* it. We are led into doing certain things by an inner feeling, the still small voice within, and if we listen to the voice, everything works out for the best. The reason for this is that the voice within expresses the past realizations of the ego. But many times it happens that the inner man has not had as deep a realization of a certain experience as he should have had. In such cases, the lower man overrules the dictates of the inner voice, and the individual again goes through the same type of experience. This overruling of the higher self will occur again and again until we have fully realized the lesson of that particular experience; but when we have once realized it, it is a part of us. Then at some future time when we see others going through a similar experience we can give them advice—advice that is truly wise, because it is born of *feeling* and *knowing*.

Now let us consider realization in another light. Is it possible for us to realize an experience without going through it ourselves? Yes, in several ways this is possible. If we are in harmony with another person, if we feel, think, and understand as he does, if we are so much in harmony with him that we can enter sympathetically into his state of being,

we can gain a realization of his experiences.

Why do Max Heindel's writings make such an impression upon us? Because he realized so keenly the things he wrote about. His realization of truth was, and is, far greater than we know, and it is because of this fact that his writings are of such value, and mean so much to us as individuals. If we, then, have a deep realization of the wonderful truths which Max Heindel has given us, we can give them to the men and women of the world in such a way that they, too, will know and feel them, and strive to live them. But if we just "know" them, and do not *feel* them, then we make a very weak impression, which is soon forgotten.

Max Heindel tells us that the purpose of the *Rosicrucian Cosmo-Conception* is to give us an understanding of life and being that will touch both head and heart, thereby giving us a true realization of our existence. But we cannot gain that understanding unless we put forth every effort during the day to realize the significance of our relationship with those about us.

Are we striving for universal brotherhood? How are we going to realize this great dream unless we "start at home" and try to realize that every man and woman we meet has come from the same divine source that we have? We know this, but do we feel it? If we do, we will consider others in the same light in which we now look upon ourselves.

Why do we look at others and unkindly criticize them for their shortcomings? Because we do not fully realize the law of unity. If we have established this law in our hearts we know that the things we see in others are also within ourselves. This does not mean we have all the faults that we see in others, but it does mean that the same causes that produce the faults in others are also working within us. If this were not true we would not see our neighbor's shortcomings so clearly. If when we start to criticize the fault of another we

would stop and ponder awhile, trying to see how we are affected by the same thing, then we would truly begin to realize the law of unity. If we are honest with ourselves we shall find the same fault somewhere within our own being which we perceive in others though perhaps not manifested in the same way, nor in the same degree. Until everyone realizes the law of unity we cannot have universal brotherhood. Until we attain perfect realization of the cosmic laws that guide us we cannot be at peace with the world.

In the past we have been guided by beings far above us in evolution—beings who, in Rosicrucian parlance, have the laws of nature within themselves. But it is now time for us also to realize these laws within our own natures. If we will not, or cannot, realize them through meditation and concentration by an act of the will, then we must learn them through actual experience, by the hard knocks nature gives us when we break her laws. It is useless when we do wrong to try to excuse ourselves by saying that something or somebody caused us to do it. Such statements prove that we are trying to shift the blame and thus do not fully realize the purpose of life.

Let us stop for a moment and see if we cannot gain some conception of what our objective consciousness is. The thinking, reasoning part of the ego is, in a certain sense, a vast number of experiences grouped together in a body. In other words, our real self is strengthened by the essence of the experiences that we have gone through and by our realization of others' experiences which we have gained through observation, reading, and our associations. Reasoning from this we can see that everything that happens to us adds a tiny bit to our state of consciousness.

Looking at life from this angle alone gives us the realization that all things work together for good, for without a vast number of experiences we could not have complete consciousness. If we can-

not see the good in all things by any other means than this alone will help us to realize that all things have a purpose. Further meditation upon the subject will help us overcome our tendency to criticize others, for we shall see the ultimate good they gain because of experiences attracted by certain habits they possess. It is due to a lack of realization on our part that others seem to have such obvious faults. If we felt, thought, saw, believed, and lived as they do then their so-called shortcomings would not appear the same. Many of them would vanish from our consciousness entirely, because we would have a greater understanding of their underlying causes.

When we meet a person who is kind, gentle, wise, and well poised, he is an inspiration to us, and when we become acquainted with him we are sure to find that such a one has a wonderful understanding of life. We shall also find that he has attained that true realization which is born of feeling and knowing.

To each one of us, as a separate individual, the thing that matters most is "living the life" according to his true light: in our case, living it according to the Rosicrucian teachings. Living up to the principles inculcated by the Rosicrucian Philosophy will in time bring us into a true realization of the laws that govern life.

Knowing this we should try to develop our powers of realization, so that we can take the message of the Rosicrucian Philosophy to others in the same way that Max Heindel gave it to us. Unless we do this we shall have but little success in trying to help others. Realization is understanding. In the words of Kipling:

"If we knew the cares and trials,
Knew the efforts all in vain,
And the bitter disappointment,
Understood the loss and gain—
Would the grim, eternal roughness
Seem—I wonder—just the same?
Should we help where now we hinder?
Should we pity where we blame?"

"Ah! We judge each other harshly,
Knowing not life's hidden force—
Knowing not the fount of action
Is less turbid at its source!
Seeing not amid the evil
All the golden grains of good;
And we'd love each other better
If we only understood."

The Spinal Spirit Fire

BY MAX HEINDEL

It is an anatomical fact of common knowledge that the spinal cord is divided into three sections, from which the motor, sensory, and sympathetic nerves are controlled. Astrologically these are ruled by the moon, Mars, and Mercury, which are divine Hierarchies that have played a great role in human evolution through the nervous systems indicated. Among the ancient alchemists these are designated by the three alchemical elements, salt, sulphur, and mercury. Between them and upon them played the spinal Spirit Fire, Neptune. It rose in a serpentine column through the spinal cord to the ventricles of the brain. In the great majority of mankind the Spirit Fire is still exceedingly weak, but whenever a spiritual awakening occurs in anyone such as that which takes place in a genuine conversion or, better still, at the baptism of the Christian Mystic, then the downpouring of the Spirit, *which is an actual fact*, augments the spinal Spirit Fire to an almost unbelievable extent. Forthwith a process of regeneration begins whereby the gross substances of the threefold body of man are gradually thrown out, rendering the vehicles more permeable and quickly responsive to the spiritual impulses. The farther the process is carried, the more efficient servant one becomes in the vineyard of the Master.

Do the duty which lies nearest thee,
which thou knowest to be a duty.—
Carlyle.

The Play Is the Thing

BY GRACE A. FENDLER

(Continued from March)

“**N**O MARA, HE tells her sadly, “You are wrong. He did not die. Have I not always done as you wanted? I saved him for you—at the foot of the gallows. He was banished for three years to the galleys, and his time is up today. He will return for you: go with him if you want to.”

Mara at first is inclined to utter disbelief; then she grows joyous; then redoubles her resentment toward Josef. Not content with trying to make a saint out of her, he has allowed her to grieve for Kristan these three long years. (This suffering through ignorance or seeming realities for three years is also interesting.)

And now enters Kristan, the Wolf, seeking Mara as always. He is strangely chastened and subdued but he vividly details his experiences. He tells how he was chained to the galley oars; shows the welts on his skin where he has been flogged; speaks of thirst, starvation, continuous lashings, and tortures; describes how at the command of the captain and at the point of spears all the galley slaves were repeatedly forced to take part in endless battles, bloodshed, and scenes of rapine and cruelest ravage until their very souls sickened within them.

He, Kristan, has returned with one all-consuming desire. Even more than he wants Mara he wants to turn his back upon his lawless life and become that which he originally was—an honest man, who can take up a regenerate life within the fold of the city walls. As proof of his changed nature his first act, even before seeking Mara, has been to return all the sacred relics and treasures to the neighborhood shrines from which he had stolen them. Here as portrayed on the stage, is an almost unrecognizable prodigal son: here has been actually rendered to Caesar the things that were Caesar's and to God that which is God's. It is at once the death of the lower nature at the foot of the Cross, the Hanged Man of the Odinic Mysteries, and a tremendous argument against capital punishment.

Mara has eagerly departed to remove the gray clothes, and now returns in her three year old bridal finery. Josef, broken-hearted, is true to his word, and steps aside. Kristan eagerly opens his arms and Mara fairly runs into his hungry embrace. But there is only the briefest, most fleeting instant of contact. Mara is rigid—totally unresponsive. Chilled at her sudden iciness of demeanor Kristan releases her. “What is the matter, Mara?” he stammers.

Mara looks him over with the detachment of a total stranger. “You are nothing to me,” she calmly announces.

“But my wounds, my welts, my suffering, my slavery, all endured and patiently submitted to just for you?”

Her impersonal answer is the most remarkable line in this remarkable play: “You needed that to grow up,” she calmly tells him.

Kristan pleads with her but to no purpose. She barely heeds him, and so the Wolf again leaves her and disappears. This time his disappearance is permanent.

Josef, in his sudden relief and rapture at her passing the test, attempts to kiss her hand, drawing her close to him the while. But now it is she who with infinite gentleness, repulses him. “No, for then you might not be able to make a saint out of me,” she reminds him tenderly, and her white bridal robes and white veil become marvelously significant.

In the center of the stage she takes her

stand alone, and speaks, wonderingly, wistfully: "They say—you grow to like it—in time. Queer thing, this saint business!" The curtain falls: the play is over.

The drama of course has a subplot and many fine subsidiary thoughts and characters. Nadja, as the blind little sister or Conscience, who takes Josef's part, expostulates with Mara, goes insane with shock, and then regains her own strength and sight and faculties even as Mara herself approaches the Light, is a beautiful concept. Another is the Counsellor who, broken-hearted at the failure of his bill to abolish capital punishment, says, "They have put the clock of civilization back a thousand years."

Still another outstanding concept is the town Magdalene, whom Mara persists in treating as a guest, saying, "We have much in common." Then there is Vasco, a self-styled "holy man," who takes a Judaslike part. Mara has always accused him of hiding within his own soul all those sins of which he is so eager to accuse others. It ultimately develops that she is right, and then with rare fitness, Vasco also becomes an outward leper and one whom all men shun.

Except for its biting, cynical diatribes and needless crudities "The Devil's Plum Tree" would be one of the most powerful personal progressions ever staged. Rewritten, it still might become such. But even as it is, it is emphatically the old parable of the slow emergence of the butterfly or spirit from the chrysalis of matter.

The opera "Turandot" on the contrary, deals with self-awareness, the ancient Mysteries, and the offering of one's self as a candidate for Initiation. It is billed as "a phantasy," and "a Chinese Fairy Tale," and was first offered to serious public attention as the last and posthumously produced work of Puccini. It is as exquisite as a rare perfume, as fine as a mellowed violin played by a master's hand, as breath-taking as the famous jewel within the lotus. It was chosen for the opening performance of

the recent Metropolitan Grand Opera season in New York City, and was twice produced in a ten-day season in Los Angeles.

With the rising of the curtain, we are transported to the Violet City of the Celestial Empire, which for libretto purposes is called Pekin. All is color, movement—sound-flowing, billowy, plastic. The costumes are richly oriental with raying lights playing aslant on purples and oranges, greens and reds. The chorus, as usual, both indicates and reflects the emotions of the principals—emotions that are in turn rising, surging, falling; murmurous, menacing, cruel, compassionate, sorrowful, rejoicing. Slowly the opening music and movement subside; slowly the color effects are dimmed. Greyness like mist descends. Bodies are slowly prostrated. White arms alone stand out, motionless, uplifted, entreating, and from out these weird shadow shapes and the orchestral monotonous, the story weaves itself into the foreground.

In the Celestial City, the beautiful Princess Turandot, daughter of the Emperor, the Son of Heaven, awaits the coming of that prince who can successfully answer her three riddles. Many noble youths have gazed upon her in rapture, essayed the test, and failing, passed on to the blade of the executioner. We see this enormous blade being sharpened upon a huge circular grindstone. Sparks of fire and crackling flame shoot forth as tempered steel meets grinding, revolving wheel. And we know it for the wheel of life, and the grinding, sharpening process as that by which the fires of illumination are drawn forth from the blade of steeled purpose.

This story of the beautiful princess, the three riddles, and the suitors staking their lives on the hazard of the correct answers is found in the fairy tales and folk lore of all nations. Even the Bible records the visit of the Queen of Sheba to King Solomon for a similar purpose. So universal a legend must of necessity conceal a cosmic truth. Seeking for it,

one becomes aware that it is probably a veiled and beautiful allusion to those ancient days when emperors were priest-kings and Initiates. Their virgin daughters were usually high priestesses of the sun, moon, or planets, and in *serving the light* which these heavenly bodies represented, they were themselves invested with certain illumination. So when wooers journeyed from distant lands to seek the hand of a lady so exalted, it would have been only a natural requirement that they first prove themselves worthy: i.e. possessed of the *same degree of understanding*. Impostors would be immediately detected and forced to suffer their just due for the impiety of presenting themselves without being worthy, namely death, which was also the ancient penalty for all who failed in the Mystery tests. One of equal advancement, however would have no difficulty in answering questions or passing the tests. Such a union then could be consecrated both by divine right and divine rite, and from it, hopefully, would be born another priest-king, heir of the wisdom of the ages.

And if all this applied to the daughters of earthly kings, how much more so to that Divine One who was daughter of the Son of Heaven. The Princess Turandot is called "The Pure," "The Chaste," "Divine Beauty," "Dream," "Miracle." "If she descends the flowers will bloom again, resplendent the sun will shine"; "Night absorbs her perfume sweet." Here we have both the attributes of illumination and the veritable "odor of sanctity," which latter is further confirmed in the words, "The air and the soul absorb her perfume."

The prince, poor and an "exile from his fatherland" has already learned and stated: "This world has nothing for us." Neither has he any interest in Turandot, who, owing to the fate of her other wooers, he believes to be cold and heartless. But one glimpse of her as she appears on her balcony above the city street, and he, too, is ready to court death in her behalf. Alarmed for him, his old father

and the loving little slave girl, Liu, attempt to awaken him to a sense of his danger. "There is no safety here Let us go far away Life is yonder!" But the prince refuses to leave. In seeming ecstasy he insists, "Life is *here!*"

There now make entrance Ping, Pang, and Pong, the three ministers of the King of Heaven. Ping is the grand chancellor, Pang the purveyor general, and Pong the chief cook. The functions of the last two seem most peculiar until we recall that in the legend of the Holy Grail Sir Kay was somewhat similarly designated as the seneschal or chief steward of King Arthur's court. So it may well be that what the steward *purveyed* and the cook *prepared* refers to that mystic "food of soul" which is the transubstantiated wafer and wine of the eucharist. Then the Holy Three who make the necessary arrangements and offer up such presentations would naturally serve as "Ministers of the King."

Except this be borne in mind, the parts played by these three, Ping, Pang, and Pong, are most confusing. They act alternately as mountebanks and fools, and do their utmost to discourage and even prevent the prince from enlisting as a suitor of the princess.

Their role of fools becomes clarified when it is remembered that the court fools of the Middle Ages always had the ear of the king, and have been accredited with being members of a secret organization, thus exemplifying in their own persons that "things are not what they seem." A court fool was usually in close attendance upon the king, and often the queen brought her own favorite "jester" with her from her own country at her marriage. Being fools they were privileged to say what they pleased, and often either gave unasked for advice in critical political situations, or by some adroit quip or pleasantry changed the mood or purpose of the monarch. As court jesters, they were treated with mock dignity, and enjoyed a general immunity.

Legal papers until very recently were

written on *foolscap* paper, so called because originally stamped with the fool's cap and bells. Formidable state documents were usually in Latin and hence were considered intelligible only to those of vast learning. So the part the fool really played is self-explanatory.

If the reason that ministers of the king should seek to dissuade the prince from embarking on the holy quest or answering the questions seems too obscure, one need only turn to the Bible and ponder carefully over the similar parts played by the three friends of Job. Further, the ministers' real character is later shown by remarks such as, "We wrack our brains on sacred books and volumes holy," and, "Existence only has the Tao." (Tao is the Chinese *sacred path* or Way of Attainment). Later still, in the magnificent court scene, they alone are privileged to sit on a rung of the throne, dressed in gorgeous yellow robes.

These three ministers exhaust themselves in efforts to intimidate and frighten the prince, but he is equally unmoved both by their jeers and their terrifying word pictures.

"Idiot! This is the door leading to the butchery where the choking is done, the throat cutting, the spiking, the skinning, the slicing, the beheading. Get thee away and return to the country whence thou camest."

"And all for a princess—what is she after all?" they declaim; and later: "Turandot is non-existent. Nothingness alone exists in which thou shalt be annihilated."

This failing to deter him, the prince is then subjected to a vision of the company of ghosts who have been his predecessors on the same path he would tread. But he remains firm in his resolve. Neither is he swerved when the bleeding head of the last victim is carried before him on a pole. (This is a gruesome and seemingly needless bit of horror, until we find in the writings of a commentator on the Mysteries, "The carrying in of the *dismembered head is essential*, since it

signifies the completion of the sacrificial rite.")

Next the prince is subjected to the renewed and now agonized entreaties of his father and the devoted bond maiden in her dun, earth-colored robes. Although sorely shaken by their pleas, he will not yield to even these claims on his affection, pity, and seeming duty.

Then comes the last of these efforts at diversion, which are the preliminary tests of that strength which mystically indicates both persistence and resistance. The three ministers, the father, and Liu combine their efforts. They join hands around him and attempt by sheer physical coercion to prevent the prince from advancing to strike the shing gong—the act which would irrevocably proclaim him as the newest *candidate*. At a similar crisis, Sir Galahad said, "My strength is as the strength of ten because my heart is pure."

The unknown prince, as he wrests himself free, declares, "No human strength, no force divine can restrain me. I hasten to my fate."

"That is—Death!" The living, together with the dead, wail it in a chorus of ghostly voices.

"No—life!" boldly avers the dauntless prince. He strikes the gong "with martyrlike ferocity" and three times loudly calls upon Turandot.

So he becomes a seeker, a quaestor, and must find the answers to the three riddles, questions, enigmas—or perish!

What were these famous questions or riddles, the record of which have come down through the ages, but the riddles themselves never? A poet of the Epicurean school gives us our first hint of their nature when he speaks of Why, Whence, and Whither? Expanding this into Whence have we come, why are we here, and whither are we going? we contact not only the ultimate in the religious and mystery teachings of all peoples, but touch the famous riddle of the Sphinx and with the correct answer cross that rainbow bridge which

is the span from everlasting to everlasting.

The first scene of the second act of Turandot shows an antechamber of Turandot's palace wherein the three ministers wait, beset by hopes and fears for the outcome of the impending test. Despite past experiences they are hoping against hope for a successful issue for the prince.

When the curtain rises on the great second scene of the same act, the audience is totally unprepared for what is presented to its astounded vision, and hence is correspondingly thrilled and awed. It is nothing less than the great assembly of the court of the king of the Celestial City. The stage is set in three "lifts" or sections, each succeeding one being higher than the others. Here, massed according to their degrees of service, are the servants, courtiers, soldiers, counsellors and ministers of the king—earthly counterparts of the great heavenly Hierarchies. Over all is a blaze of almost fluidic light and color, and to the rear, floating mists of incense.

Slowly the incense clouds dispel, and then it is that we see, seated on his remote throne on the very highest and furthest point of all, the Person of the Divine One, called "The Son of Heaven." (The libretto says, "Like a god appearing through the clouds.") Very aged, very white and of infinite purity he appears, while a strangely angular, almost geometric outline is achieved by the peculiar placing of head, arms, and limbs. Flowing white hair and shining silver robes both reveal and conceal this amazing form, so that the outline is only slowly cognized.

To the unknown prince, standing humbly at the foot of the great staircase, the Divine One, the Ancient of Days, now speaks in a voice as delicate, as thin, as remote as the tinkling of fairy bells. Three times he beseeches the prince not to risk his young life; three times the prince replies, "Son of Heaven, I crave to be put to the test."

Now enters the princess Turandot,

with her train of attendant maidens. These range themselves upon one of the lower lifts, while she ascends to the throne. The prince quivers with joy at her mere passing. Turandot recites an ancient legend, telling how thousands of years before, an ancestress of her own, serene and pure, was dragged from her high estate and ruthlessly despoiled by an invader, a man. She says, "Reincarnated in me is the pride of so much purity," and that because of the ancient degradation suffered, she, Turandot, takes vengeance on all men today. It takes a moment of concentration to recall that Turandot as daughter of the Son of Heaven is the second emanation of the logos or divine love, and that love was early degraded from its high estate and has ever since taken heavy toll of men.

When Turandot in this manner has plainly declared who and what she is, she turns menacingly to the prince. "Stranger, do not tempt Fate! The enigmas are three—death is but one!"

The prince answers, "No! princess, no! the enigmas are three—*Life* is one!"

The entire assemblage cries, "Accept the challenge bold, O Turandot!"

So the princess propounds the first enigma, and the Prince answers, "Hope!" Eight wise men, presumably the famous eight immortals of Taoism, now step forward from their places at the head of the stairs to the foot of the throne. They unroll and scan their ancient scrolls and announce that the answer is correct.

(To be concluded next month)

HATRED IS OUT OF DATE

When you hear a man say, "I hate," adding the name of some race, nation, religion, or social class, you are dealing with a belated mind. That man may dress like a modern, ride in an automobile, listen over the radio, but his mind is properly dated about 1000 B. C.

—*Harry Emerson Fosdick.*

Worth-While News

In this Department we give up-to-date news of an interesting character on scientific and sociological subjects, together with brief comments.

Witchcraft in Pennsylvania

Recently people have been reading the truly amazing details of the trial of Nelson Rehmyer, of York, Pa., "a witch doctor," convicted of killing another "witch doctor" named John Blymyer, who was said to have put a curse or "hex," as it is called in Pennsylvania, on the Hess family. Some of the Hess family had engaged the prisoner to dispel the spell of his rival practitioner.

The most benighted beliefs in witchcraft and black magic were revealed in the Pennsylvania case. The prisoner testified that he had to secure a lock of the rival witch's hair and bury it eight feet under ground in order to dispel the curse. This was a manifestation of fetichism, the belief that a person's life can be attacked through some article closely connected with him.

What is most impressive in the York case is that one finds a belief in witchcraft, as degrading as anything that existed in medieval times, flourishing within three hours of New York, in a respectable farming community. . . .

The belief in witchcraft was impressed on the human mind long before the teachings of modern science, and so it is constantly coming to surface from the depths of inherited tendencies.—*Los Angeles Examiner.*

The above clipping shows us that witchcraft is not entirely a thing of the past. There are still relics of it in these United States as well as many other parts of the world. Newspaper comment generally is to the effect that it is pure superstition. The occultist knows, however, that it is not entirely a delusion. Max Heindel states as follows: "Black magic is practiced both consciously and unconsciously to an extent that is almost unbelievable. 'Malicious animal magnetism,' which is only another name for the Black Force, is responsible for more failures in business, loss of health, and unhappiness in homes than most people are aware of. . . . The black magicians are despoilers, accentuated by hatred and malice. They need a nucleus for their

nefarious operations, and this they obtain easily from the vital body at spiritualistic or hypnotic seances, where the sitters relax and put themselves into a negative frame of mind. Even people who do not frequent such places are not immune, for there are certain products of the vital body which are ignorantly scattered by all. Chief in this category are the hair and fingernails. The negroes in their voodoo magic use the placenta for similar evil purposes. . . . When we live lives of purity, however, when our days are filled with service to God and to our fellow men, and with thoughts and actions of the highest nobility, we create for ourselves the Golden Wedding Garment. . . . No evil is able to penetrate this armor, for the evil acts as a boomerang and recoils on the one who sent it, bringing to him the evil he wished us."

Capital Punishment Again

"Fridays are hanging days in California. With biting satire the convicts at San Quentin call these gruesome occasions 'Christian holidays.'

"The prisoners stand about in somber little groups, in hushed silence. One of their fellows is about to 'swing.' Society has decreed another 'legal murder.'

"Everyone's nerves are tense. A living soul is soon to be plunged into the abyss of eternity. Repression, stagnation, Death, chill the air.

"There were seventeen of these medieval holidays during my three years at San Quentin.

"Capital punishment is not a crime deterrent. It is merely civilization's *cancer of revengeful retaliation*—a stupid application of the Mosaic law, 'an eye for an eye, a tooth for a tooth.'

"The terrible possibility of the execution of an innocent man has always chilled the blood in my veins. This fear was made all the more acute because several innocent men were sent to San Quentin for various offenses during my time by overzealous prosecuting attorneys who sought 'conviction' instead of 'justice.'

"These innocent victims were subsequently pardoned. What if these men had been hanged?

"Suppose Tom Mooney, whose execution was stayed by President Wilson, had been

hanged; California would now be responsible for the 'legal murder' of an innocent man. Twelve years of Mooney's life have been taken, toll by stern Fate, but Providence spared his life, and some day his innocence will be proclaimed. I know Tom Mooney, and I believe in his innocence.

"Capital punishment a deterrent! Nothing could be more absurd. Penologists agree that when a man commits murder it is either because of a twisted mind or else something suddenly breaks loose in a brain cell. No threatened penalty would deter a man from an impulsive act when his mind is not normal.

"Fear is the master of a normal, rational mind. You cannot instill fear in a mind temporarily thrown out of normalcy."—*San Francisco Call*.

Warden Lewis Lawes of Sing Sing Prison recently published a book entitled "Life and Death in Sing Sing," in which he hits at capital punishment, stating that it doesn't accomplish what most people think it does. Warden Lawes has had a notable reinforcement of his position recently in a public statement by Frank J. Smith, former warden of San Quentin Prison, California, from which we have quoted the above. Mr. Smith puts the matter in such a way that it should convince the doubters that capital punishment is a relic of barbarism and a primitive delusion handed down to us from the barbarous infancy of the race. An attempt is now being made to introduce in the legislature of California a bill abolishing capital punishment in that state.

The Narcotic Drug Habit

The President of the Narcotic Rehabilitation Association stated to the Philadelphia World Conference on Narcotic Education that in the prisons of New York City he had treated more than 25,000 drug addicts, most of them heroin addicts, and had never known a single case he could call a permanent cure.

It would be accurate and psychologically useful as a warning to youth to portray narcotic drug addiction in its true colors, that of an incurable living death.

The effect of featuring rehabilitation in publicity diverts attention of the public away from the fundamental questions of prevention through Narcotic Education, so vital for the safety of the youth and the awakening of the public, and diverts atten-

tion of the public also from processes of law aimed at the criminal narcotic drug traffic. The *isolation* of the drug addict so that he cannot follow his urge for recruiting others into drug addiction is more important to society than his rehabilitation, which in nearly all cases, as pointed out, proves only temporary at best. Saving youth and older citizens from becoming drug addicts is incalculably more important than expending efforts in the vain hope of rehabilitating them permanently, after they become addicts.—*Narcotic Education*.

The extract above from the bulletin of the International Narcotic Education Association calls attention to the fact that people should not get the delusion that the narcotic drug habit can be easily cured or that it is permissible to relax their vigilance in the matter of not contracting it. The drug habit is practically incurable, and it is a living death. The only safety consists in not acquiring it.

Remembering Past Incarnations

"In 1880 a young woman, as the result of a confused dream, felt that she must go to an old churchyard in Dorset. The place seemed familiar, and as she wandered restlessly about among the bramble-covered and mossed tombstones she suddenly halted and stared. On a stone, barely legible, was her own name, with "Dyed in Ye 21st Yeare of Hr Age. An. Dom. 1726."

"Later she found that her ancestors had lived in the parish. Her surname was as theirs, and her Christian name—the unusual one of Chloe—had always been used for the eldest daughter. Was she looking at the stone which, 150 years previously, had been erected to her memory?"

The above tells of an English girl who found evidence that seemed to indicate a former incarnation that occurred a hundred and fifty years previously. This is within the bounds of possibility. The average time between incarnations throughout the ages is about one thousand years. Toward the end of every age, however, the time is decreased, and in the case of advanced egos it is possible that there may be only a few years between two succeeding incarnations. As to whether the supposition mentioned in the clipping is based on fact or only fancy we of course cannot say; we merely know that it might be the former.

Question Department

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

BY KITTIE S. COWEN

The Revealing Aura

Question:

Generally speaking, is the aura of all spiritually minded people similar in color, and does the same rule apply to the aura of those who live more in the physical senses?

Answer:

The aura is composed of that part of the vital, desire, and mental bodies which extends into space beyond the periphery of the dense body. In the ordinary individual the vital body extends out in all directions about an inch and one-half beyond the physical body and is the color of a new-blown peach blossom. The vital body of a spiritual man or woman changes from this color and becomes blue and gold, the gold predominating.

The desire body permeates and extends beyond the physical body about eighteen inches in every direction and exhibits every color, shade, and hue in existence, all of which vary continually in every individual according to his temperament, moods, and emotions. There is, however, in each person's aura a certain basic color dependent upon the planet ruling at the moment of birth. For instance, if Jupiter is the ruling planet the prevailing color of the individual's aura will be bluish in tint. If Mars is the ruler, then crimson will prevail; or if it is Venus, then we may expect to find a predomi-

nance of yellow, et cetera. When the desire bodies of the people of the United States are not stirred up by any particular emotion, a great deal of deep orange is always in evidence.

Fear tinges the aura with gray; anger fills it with scarlet, extreme anger with a dark murky red. Jealousy manifests itself in green tinged with brown and blackish red. Greed is evidenced by muddy green. Malice and hate always introduce black into the aura. Bright gray indicates selfishness, livid gray, fear—even terror—and dark, drab gray signifies melancholy.

Bright shades of green indicate tact, politeness, diplomacy—even to a degree of deceit—while the murky, muddy shades indicate cunning, falsehood, trickery, et cetera, of a low order. Clear, pure, light green indicates sympathy.

Red is always associated with the emotions and ranges in color, shades, and tints from a beautiful spiritual rose to the dark, dull, smoky red of bestiality.

Yellow always represents intellectual power in some form and ranges from wisdom, judgment, reason, and discrimination, to intellectuality directed toward all sorts of schemes intended to promote self-advancement.

Blue is always associated with religious devotion. Its shades vary from a bright, beautiful violet to a dull indigo. Clear, luminous, translucent light blue represents the highest grade of spirituality, while darker shades indicate a low order of religious emotions, the na-

ture of the emotions being indicated by the particular color introduced by them.

White represents pure spirit. Black opposes white in every way and represents the negative principle in nature.

The color of the mental body is a bright, transparent yellow and appears in the aura about the head and shoulders as a luminous unformed cloud.

Auric colors are never clearly outlined as to contour but seem to melt into one another, forming cloudlike effects that change in varying shades and hues with lightninglike rapidity.

There is no sight in the whole world more repugnant and terrifying than a seething, swirling, reddish black aura, intershot with exploding, jagged, rapier-like daggers of scarlet hue; and there is no sight more exquisitely beautiful than the interblended blue, rose, and gold aura of a spiritual man or woman, showered from above with dazzling sparks of scintillating light—miniature illuminants which float through the aura like brilliant falling stars.

ments of the planets and other heavenly bodies. Astrology is dependent on it because we cannot make predictions from aspects of planets unless we know where those planets are at a certain time. Astronomers observe the planetary motions of the stars and calculate their exact movements day by day, and this knowledge gives the astrologer the data from which he works. The astrologer takes the positions of the planets and then forms a judgment as to their influence upon people by virtue of his knowledge of the spiritual characteristics of the planets and the spiritual influences that emanate from them and which affect humanity.

All astrologers should have a fair working knowledge of astronomy in order to do really good work. Therefore both sciences are important to the student. However, it is possible for the astrologer to take the information given by the astronomer and do fairly good work without having an understanding of the laws upon which this information is based.

Astrological Influence Based on Astronomical Data

Question:

The Rosicrucian Fellowship seems to lay a great deal of stress on the study of astrology, but what about astronomy? Is not a study of this great science equally important?

Answer:

Astrology bears about the same relation to astronomy that physiology does to anatomy. Physiology deals with the functions of the human body, and anatomy with its structure. A knowledge of one science necessitates some knowledge of the other.

Astrology treats of the influence of the stars on humanity and human affairs, basing its deductions and drawing its conclusions from their positions and aspects. Astronomy is the science that deals with the constitution and move-

Arousing the Pituitary Body and the Pineal Gland

Question:

In what manner are the pituitary body and the pineal gland awakened?

Answer:

At the present time the creative force in each individual is divided. One-half of it is turned upward and used in the brain for the purpose of creating thoughts; the other half is used in the reproductive organs to perpetuate the race. In the very distant past mankind was hermaphrodite and each individual was able to create a new body without the assistance of another. Humanity is destined to again become hermaphrodite when the two poles of the creative force have once more become united in the same individual. Before this can be accomplished that part of the creative force now used in the organs of reproduction must be lifted to the brain. This part

of the creative force is called the spinal spirit fire. When this fire reaches the brain it arouses into activity the pineal gland and the pituitary body. When these two organs attain a certain rate of vibration they open up the spiritual sight and the individual is able to see and communicate with spiritual beings. Any attempt to raise the spinal spirit fire without individual instruction from an accredited teacher of an authentic Mystery School is dangerous in the extreme.

Spiritual Sight vs. Physical Blindness

Question:

Does blindness in any way interfere with spiritual sight?

Answer:

No, it does not. Spiritual sight depends upon the vibration of the pituitary body and the pineal gland. Physical sight depends on the normal development and functioning of the physical eye and the optic nerve. The two are entirely independent of each other. On the other hand the loss of physical sight sometimes promotes the development of spiritual sight by forcing the person, so to speak, to turn his thoughts inward, in which process he very often develops spiritual power.

The Descent of the Ego

Question:

Will you please tell me how long it takes the reincarnating spirit to make the trip from the Third Heaven to the earth plane?

Answer:

There are seven primary planets belonging to our solar system and each one emits a tone peculiar to itself and varying from that of every other planet. Each time the spirit incarnates the seed atom of its dense body vibrates in particular harmony with the tone of one of these seven planets. The tone of this

planet then becomes dominant in the building of the incarnating spirit's archetype, which work is done in the Second Heaven; and, although the tones of all the other planets are necessary in building it, each tone is so modified that it conforms to the keynote, or basic tone, given out by the most harmonious planet.

In celestial as well as terrestrial music there are both harmony and discord; and as the various tones impinge on the vibrating seed atom of the ego they in turn aid the spirit in building its archetype. The vibrating lines of force thus established later attract and arrange the physical particles of the dense body into the desired shape or form.

The time spent in the Second Heaven is much longer than the actual period of gestation and varies greatly according to the complexity of structure required by the incarnating ego.

The process of archetypal construction is not continuous for the reason that the planets at times form certain aspects that produce tones to which the powers of the vibrating seed atom of the ego cannot respond. At such times the ego simply hums over the tones that it has already learned and while thus engaged waits until a note is struck which it can use in building the archetype of the new structure in which it is to express itself. The harmony and inharmony expressed in the tones of the seven primary planets later manifest themselves in our dense organism in the form of health or disease as the case may be.

After the ego completes its period of gestation in the Desire World and gathers the needed ether from the etheric plane, it travels in an elliptic orbit around the earth until it is necessary for it to enter the body of the mother.

In the light of the foregoing you will readily see that there is no set time required for the spirit to make its descent from the Third Heaven to the physical plane; also that the length of time needed to make the descent varies according to the complexity of the structure of the spirit's new organism.

The Astral Ray

The Rosicrucian Conception of Astrology

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

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

To the medical man astrology is invaluable in diagnosing disease and prescribing a remedy, for it reveals the hidden cause of all ailments.

If you are a parent, the horoscope will aid you in detecting the evil latent in your child and teach you how to apply the ounce of prevention. It will show you the good points also, that you may assist the soul entrusted to your care in becoming a better man or woman.

The message of the marching orbs is so important that you cannot afford to remain in ignorance of it.

An Astrological Gambler

BY MAX HEINDEL

SOMETIMES astrology appeals to the strangest people, and is used for the most extraordinary purposes. Once I was introduced to a gentleman who looked very tough, to use the mildest expression possible. I was told that he was a competent astrologer, and was interested to find out how the outward appearance of the man could harmonize with the study of this divine science. It developed that this gentleman was a mathematical prodigy, who scorned to set up a figure in the ordinary manner. He used trigonometry for every Ascendant, the Placidian system of directing, and logarithms to the "steenth" place.

He conversed about sines, cosines, tangents, and cotangents with the same easy familiarity that we use when ordering grapefruit for breakfast. We were soon informed that his library contained everything from Ptolemy or Placidus to the latest modern astrology magazines, and we were quite curious to find out what use he made of all this profound knowledge. We therefore eagerly ac-

cepted an invitation to accompany him to his room and there beheld his treasures.

He lived in a very cheap lodging house in the lower part of the town and his room contained only a bed, a chair, and a table, besides a book shelf; but on that book shelf he had, as he boasted, one of the finest astrological libraries it has ever been our pleasure to see. It was very evident that he was not a professional astrologer who cast horoscopes for other people, and though his clothing was rough, his hands were soft, showing he did not do physical work. It was quite evident that he was a drinking man, and between every few sentences he would expectorate an enormous volume of tobacco juice. What could be the use of the sacred science to a man of this stamp, we wondered, for he seemed to speak of it in a manner which indicated that it was of some definite value to him, not merely a hobby.

We waited patiently for the explanation, and presently it came. A series of articles had been running in an astrological magazine on the subject of horse

racing and how it was possible to pick the winner. He brought out this magazine and asked whether we had studied the matter. We replied in the negative. When we tried to show him how contrary this was to the higher side of astrology, he looked at us in blank amazement as if we were speaking a foreign language of which he could not understand a single word.

Although our ideals and the standards of this man were thus as far apart as the poles, we cultivated his acquaintance for awhile in order to obtain his point of view. He was a gambler, as he frankly admitted, and it was his practice to go to the various gambling houses and endeavor to ascertain the date when they had been started, and the hour if possible. He would then cast horoscopes for these houses and watch for the time when each one of them came under evil directions. *Then he knew that they were doomed to lose*, and he thought that it would therefore be his chance to win, not realizing that although the house might lose, he would not necessarily be the winner, but that the winnings might go to some one else. It seemed also that no amount of experience could convince him of this. There was always some little thing, some hitch or other why he had not won, but he was sure that his system was the right one.

He also had another supplementary system which he used to win in the gambling houses. This we found out when one day he appeared at our apartment requesting, yes, begging, pleading, that I accompany him to a certain gambling house; when I refused he offered to pay the stakes and give me one-half of the winnings, and when told there were more chances of losing than of winning, he scornfully said, "No, you could not lose today, especially in that place." I was naturally surprised at this answer and pressed him for an explanation. He was very slow, always, to give explanations, but finally he admitted that in looking over my horoscope book he had seen my birth data and made a mental

note thereof. He had then forthwith erected my horoscope.

He had horoscopes of all his friends. (Needless to say I was not flattered to be numbered among them.) That was part of the system. He not only watched the gambling houses for bad directions, but he also watched his friends' horoscopes for good directions. Then he would get friends who had good directions to go with him to a gambling house under bad directions, and watching their play he would follow their lead and thus endeavor to win. He was so disappointed at my polite but steadfast refusal to accompany him, that he never came near me afterwards, nor was I sorry that the acquaintance was terminated, for I found that it was absolutely impossible to influence him toward anything higher than just the level upon which he already walked.

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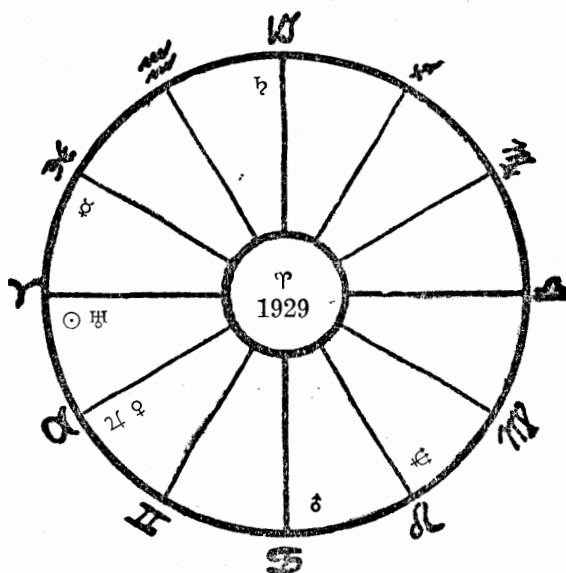
The Children of Aries, 1929



A Character Delineation of the Children Born between March 21st and April 20th, 1929, inclusive.

The temperament of the children born during the month when the sun is passing through the energetic, impulsive, and martial sign of Aries may be compared with the changes of the weather during that month, for this is the season of the equinoctial storms. These may blow up at any moment and blow terrifically hard. Nature at this time may shed tears (rain), great drops which sometimes freeze into hail, and the next moment the sun may shine warmly and the weather become lovely. The Arian children are so full of energy that they find it hard to sit still for any length of time. They must have something on which to expend their energy. They do not like to work, but they love to play hard and to put others to work. Their tempers are like the equinoctial storms, explosive but soon over with. They may be in tears one moment and the next moment singing and all sunshine.

The Arian lacks persistence. He is prone to take up a thing today and lose interest and drop it tomorrow. He is also apt to talk much about what he is going to do, but he frequently never finishes it. These children want to lead and are happy in so doing. They rebel and become unruly when dominated too much by the parents. You can love them into anything, but you cannot drive them. Ramlike, they will butt the one who tries it, for the ram is the symbol of the sign of Aries.



The children born this year during the time the sun is passing through this fiery and cardinal sign will be rather extraordinary. They will excel in whatever they may take up, for we find the tactful and persevering Saturn strong in its own sign of Capricorn and Saturn is in sextile to Mercury, the planet of reason. It is also trine to Venus and Jupiter. Venus is strong in its own sign and at home in Taurus. We find the construc-

(Continued on page 194)

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

Your Child's Horoscope

Delineations of the horoscopes of subscribers' children are given in this department each month to help parents in the training of their children. Vocational readings are also given to help young people find their place in the world. Readings for children are given up to the age of 15 years; vocational readings for those between 15 and 25.

To be eligible for a child's reading the parent or applicant must be a YEARLY SUBSCRIBER to this magazine. Vocational readings may be applied for by the subscriber for himself or for another. The names for delineation are drawn by lot. Each full year's subscription to this magazine, either a new subscription or a renewal, entitles the subscriber to an application for a reading. If you wish to apply for a delineation, please state so plainly at the time of subscribing or renewing your subscription. The number of applications each month is considerably in excess of the number of readings to be given, consequently we cannot promise a reading in any particular case.

We Neither Set Up nor Read Horoscopes for Money, for we consider this a prostitution of the divine science of astrology. We give astrological delineations only in this department of the magazine. Please do not make requests for other readings, for they cannot be complied with.

When applying for a reading, be sure to *give Name, Sex, Birthplace, and Year, Month, and Day of Birth*; also hour and minute of birth as nearly as known. If these data are not given, the reading cannot be made.

NOTICE: *When the time of birth given is DAYLIGHT SAVING TIME, applicants for readings should be very careful to so state it, otherwise the delineation will be in error.*

DOROTHY F. E.

Born February 4, 1922, 11:41 A. M.

Lat. 40 N., Long. 84 W.

Cusps of the Houses:

10th house, Aquarius 13; 11th house, Pisces 12; 12th house, Aries 23, Taurus intercepted; Ascendant, Gemini 6-32; 2nd house, Cancer 0; 3rd house, Cancer 20.

Positions of the Planets:

Neptune 14-32 Leo, retrograde; Saturn 7-18 Libra, retrograde; Jupiter 18-54 Libra, retrograde; Mars 22-44 Scorpio; Venus 14-4 Aquarius; Sun 15-9 Aquarius; Mercury 1-9 Pisces; Uranus 8-13 Pisces; Moon 9-49 Taurus.

Dorothy has the mercurial sign of Gemini on the Ascendant. Gemini is pliable, and the personality can therefore be molded according to the planets most strongly placed in the horoscope. We find the lady Venus in conjunction with the sun and the Midheaven. The sun and Venus are making the most aspects. We find them trine to Saturn and Jupiter, square the moon and Mars, and opposition Neptune. Dorothy's life will therefore particularly shape itself according to the workings of the sun and Venus.

Her ideals will be very high. With

the ruler of the Midheaven, the romantic and impulsive Uranus, in conjunction with the planet of reason, Mercury, and both in the 10th house this young girl will be apt to form strange and independent ideas as to conduct, morals, etc. She is likely to be one of those independent New Era souls who cannot, or rather will not, restrict themselves by customs that were good enough for their parents. She will want to set up a moral code of her own.

The moon is in Taurus, exalted, and in the 12th house. Mars is strong in its own sign of Scorpio in the 6th house but square the sun and Neptune. This affliction coming from a fixed sign and the fact that the sun, Venus, and Neptune are in angles indicate that the native will hold stubbornly to her own opinions. In this lurks a very great danger, for her love nature is very strong. With the moon exalted in Taurus in the 12th house, the house of self-undoing, square to Venus and Venus square to Mars, she will be very attractive to the opposite sex, and unless she receives the most careful training she will be apt to drift off the path.

There is, however, a lovely side to Dorothy which will be in evidence if it is developed. It may save her from much grief and unhappiness. She has a strong Saturn exalted in Libra in the 5th house. Jupiter is also in this same

sign and house, the latter of which rules schools and children. These two planets are sextile to Neptune, which is posited in the sign of Leo, the natural 5th house sign. Saturn and Jupiter are also trine to Venus and the sun. Here then are the planets which will lead her to express the higher nature if she is taught to love and care for children and if the mother and teacher instincts are developed in her. However, with Jupiter, Saturn, and Neptune retrograde during her entire life it may need the urging and the guiding hands of the parents to develop this side of the love nature. Never at any time should they encourage this girl to appear before the public, for therein lies her danger. From indications in the horoscope, however, this is what she will have a desire for.

With Venus square both the moon and Mars there may be some trouble with the circulation during puberty.

JEAN B.

Born, June 24, 1921, 5:15 P. M.
Lat. 37 N., Long. 122 W.

Cusps of the Houses:

10th house, Virgo 18; 11th house, Libra 19; 12th house, Scorpio 14; Ascendant, Sagittarius 4-9; 2nd house, Capricorn 6; 3rd house, Aquarius 12.

Positions of the Planets:

Moon 24-10 Aquarius; Uranus 9-36 Pisces; Venus 17-28 Taurus; Sun 2-56 Cancer; Mars 4-9 Cancer; Mercury 20-51 Cancer; Neptune 12-02 Leo; Jupiter 12-29 Virgo; Saturn 19-02 Virgo.

Jean has the common sign of Sagittarius on the Ascendant with common signs on all four angles. This will give her a genial and agreeable but passive and pliable personality. She will have a well balanced and scientific mind. She will be interested in the betterment of social conditions and in philanthropy, ready to serve the cause of the common people. The mind will be hungry, and the desire for the mysteries of religion will be strong. With Neptune in Leo in the 9th house occultism and mysticism

will be of interest to her; but with Saturn in Virgo sextile to Mercury, and with Jupiter in the 9th house in opposition to Uranus, she will want to know the why and wherefore of occult things. She has an analytical mind which would take very keenly to the study of law.

There will be two natures within this girl, both struggling for expression. One is the idealistic, artistic love for beautiful things and a desire to entertain lavishly; the other side is that of the scientific book lover and the metaphysical student. It will be up to the parents to develop either one or the other of these two sides of the nature.

With Jupiter and Saturn in Virgo sextile Mercury, dietetics and the science of healing would be attractive to the native. With Mars and the sun in conjunction in Cancer, trine to Uranus and sextile to Jupiter, she will need some training along the line of moderation in eating. She will be very fond of the table and will want food very rich and in large quantities, which might result in intestinal troubles in later life after the consequent strain upon the body was felt. This girl should be taught while young to leave the table before she has entirely satisfied her appetite. She will make a good cook, and love comfort and beauty in the home.

VOCATIONAL

MARJORIE I. E.

Born June 24th, 1913, 12:20 P. M.
Lat. 40 N., Long. 84 W.

Cusps of the Houses:

10th house, Cancer 12; 11th house, Leo 15; 12th house, Virgo 15; Ascendant, Libra 10-25; 2nd house, Scorpio 7; 3rd house, Sagittarius 8.

Positions of the Planets:

Jupiter 14-21 Capricorn, retrograde; Uranus 6-51 Aquarius, retrograde; Moon 11-9 Pisces; Mars 5-40 Taurus; Venus 17-18 Taurus; Saturn 10-52 Gemini; Sun 2-35 Cancer; Neptune 24-51 Cancer; Mercury 24-57 Cancer.

We are wondering if this young girl

will really be in need of a vocational reading, for the indications for marriage are strong at the time of writing. The progressed sun is in the Midheaven sextile to a very strong Venus in its own sign of Taurus, trine to Jupiter and sextile the moon at birth. This describes a girl who may have a beau at the end of each finger. Within the next six months the planet Mars will come into exact conjunction with Venus, reinforcing the indications of marriage. However, if she passes through this period without an engagement or marriage she will be very lucky.

The suave sign of Libra is on the Ascendant and the life ruler, Venus, is in its home sign of Taurus, sextile Mercury, Neptune, and the moon, and trine Jupiter. It is the strongest planet in the horoscope and makes the most aspects. This would indicate a vocation in which the native's artistic and musical ability could find an outlet. She should overcome the tendency to dream, to seek for the pleasant and soft places in life. This tendency may develop on account of things coming too easy to her, and therein lies the danger of drifting into a life of ease and allowing the mind to dream dreams which will never come to fruition.

As a public entertainer or as private secretary to a society woman or corporation executive she would succeed for she is endowed with the power to please, and she can win people to her opinion with great ease. She should by all means have the voice cultivated. She could use it to advantage in church singing.

THE CHILDREN OF ARIES, 1929.

(Continued from page 191)

tive Mars, the planet of dynamic energy, sextile to both Venus and Jupiter and trine to Mercury. These aspects between five of the most prominent planets will give these children a wide range in which to expend their energies.

Talent for music and art is present. These Arian children will have many opportunities for the expression of this talent. Venus and Jupiter in Taurus,

the natural second house sign, which rules finance, trine to Saturn, will attract to them the means necessary to perfect or bring out this talent. With Mars sextile Venus and Jupiter from Cancer to Taurus, they will be very fond of lovely things to wear, and they will want the best of everything. Naturally, they will spend all the money they can get unless they are taught the value of a dollar while young.

With Saturn strong in Capricorn in opposition to Mars in Cancer the weakest side of these children will be in evidence in the choice of food. They will want much food and the best and richest they can find. It would be well for their guardians to teach them moderation in everything, which will be conducive to good health.

Correspondence Courses

Rosicrucian Philosophy: The Preliminary Course consists of 12 lessons, using the *Cosmo-Conception* as textbook. This is followed by the Regular Student Course, conducted by Mrs. Max Heindel. *Astrology*: The Beginner's Course consists of 26 lessons. The advanced Course has 12 lessons.

These lessons are not sold; *the Rosicrucian teachings are free*. But the expenses incidental to their production and distribution are met by freewill offerings. For further information and application blanks address,

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Charts for the Student

We have two charts, a life-cycle chart showing the journey of the Ego from birth to rebirth, and a chart of the zodiac containing the keywords, elements, colors, and a star map of the twelve constellations. These are very helpful in the study of these subjects. Size, 8 x 11. The price of each of the two charts is 5 cents or 40 cents per dozen.

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"Cosmo" Studies

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

BY ALFRED ADAMS

(Continued from March)

Q. When does the occult teaching harmonize with the Bible?

A. When this alteration is made it harmonizes with the Bible and both agree with the teachings of modern science that man was bisexual at one time, before he developed one sex at the expense of the other.

Q. What may be stated in corroboration of this?

A. It may be pointed out that the foetus is bi-sexual up to a certain point; thereafter one sex predominates, while the other remains in abeyance, so that each person still has the opposite sex organs in a rudimentary form and therefore is really bisexual, as was primitive man.

Q. What additional information does the Bible narrator give in the second creation account that is not given in the first chapter of Genesis?

A. He tells us that man did not always breathe as he does now; that there was a time when he was not separated into sexes; and that it was Jehovah who effected the change, thus fixing the time of the occurrence.

GUARDIAN ANGELS

Q. During the earlier Epochs and Periods, what had the great creative Hierarchies worked upon?

A. They had worked upon humanity as it was unconsciously evolving. There was at that time only one common consciousness among all human beings; one group spirit for all mankind, as it were.

Q. What new step was taken in the Lemurian Epoch?

A. Bodies had been definitely formed, but they must have warm, red blood before they could be ensouled and become the abode of indwelling spirits. This was given in the Lemurian Epoch.

Q. What is said regarding the creative processes of nature?

A. In nature no process is sudden. We would get a wrong idea from the Bible story were we to imagine that air blown into the nostrils could put a soul into an image of clay and galvanize it into life as a sentient, thinking being.

Q. In what state was the individual at the beginning of the fourth revolution of the Earth Period?

A. The individual was very weak and impotent and quite unfitted for the task of guiding its dense vehicle. In that respect it is not yet very strong. To any qualified observer, it is evident that the desire body rules the personality more than does the spirit, even at our present stage of advancement.

(To be continued)

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*The Rosicrucian Fellowship,
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Children's Department

The Little Brown Ball

BY FLORENCE BARR

ONE NIGHT in the Garden of Delight, where the flower spirits shone like sparks of light, Mother Nature called her lily children to her and said, "Of all my flower children you seem to be the most beautiful. Your colors are so radiant and your fragrance so sweet it is hard to choose the fairest." This made the lilies happy and they swayed and bowed low.

Now the red lily, one of the brightest, was a bit forward and spoke out quite boldly. "I am much admired and find favor with the earth children. If you have a message for them I will take it."

Mother Nature smiling on the red field lily said: "Yes, I have a message and you may take it if you are willing to lose your beauty and be wrapped in a hard brown ball, to be tossed about and finally put deep in the earth, quite hidden from the eyes of admiring children."

The lily blushed a deeper red and said: "Oh no, I could not lose my beauty even for a little while. Why should I? The earth children love and flatter me and I like it."

Mother Nature softly answered: "Then, red lily, you cannot carry the message."

In the great stillness the flower lights floated up and down and in and out among the shadow forms in the Garden of Delight. Presently a dainty blue lily whispered: "Mother Nature, perhaps I could carry the message."

"Are you willing to lay aside your dainty dress and wear an ugly brown wrapper and sleep deep down in the earth, that the earth children may learn through your sacrifice the lesson of endless life?"

"But my dress is like the blue of the sky, and the earth children like it. No,

I cannot change my dainty blue dress for an ugly brown wrapper." And the blue lily hung her head.

Mother Nature's heart ached a bit, for she did not like to see her lily children selfish. She had been so pleased with them, yet there was not one willing to make a little sacrifice. Then Mother Nature gave them another chance. "Come, children, gather closer around me and I will tell you what the message is. Some of the earth children—old in years, but young in understanding—are filled with fear, a fear of death. So they must learn that all things sleep awhile and then take new bodies. Once more I ask, which of you will go to the earth children and show them that through sleep they enter into a life of greater beauty?"

How still it was, and then a soft voice murmured: "The earth children say that I am frail and white, Mother Nature. Perhaps I have no beauty to lose and I should not mind being shut in a tight brown ball."

"Dear, garden lily," said Mother Nature, "you are a brave flower child. Though you lose your beauty for a little while, this loving service will make you still more beautiful." So the life spark of the garden lily was tucked snugly into a little brown ball. And Mother Nature watched tenderly over her flower child until the earth children were ready for the message.

Dick and Rosalie were playing ball. Dick threw such a swift ball that Rosalie could not always catch it. Once when she missed it she ran after it as it rolled along the garden walk. Picking up what she thought was the ball she threw it back to Dick.

You should have heard his merry laugh as he called to her, "What kind of a ball

is this? I threw you a soft rubber ball and back came a little brown ball as hard as a stone."

"Let me see it," called Rosalie, and Dick tossed it to her. Then Rosalie laughed too. "It's not a ball at all—it's a bulb. Wait, I will put it in the ground and then look for our ball." So she stuck the little brown bulb in the earth and then found the rubber ball and they laughingly went on with their game.

The little brown ball felt lonesome in the dark underworld, shut off from the bright sunlight. By and by there was a buzzing and humming noise and the little brown ball wondered what was happening. A voice nearby said:

"Look, here is a newcomer. We will help it, for it can't stay buried in the earth like this."

Then the garden lily asked: "Who are you?"

"We are the little nature spirits that work with the flowers. You are a lily bulb, aren't you? You will need to stretch out your arms and legs and we will help you."

"But I haven't any arms and legs," said the little brown ball.

"No, not yet, but you will have quite soon, if you do as we tell you."

A strange feeling crept through the bulb. "Why, what is this?" said the lily to herself.

"Come," called the nature spirits, "you need not fear us."

Was this trembling, *fear*? Had she not come to teach the earth children not to fear? Yes, and she would do as the nature spirits told her. So she listened for another call.

"Come along now, and I will help you to come out of yourself," called Elf-kin. Snap! something cracked. "Give me your hand and stretch. That's right!"

"Oh," cried the lily all excited, "I never knew I had a hand."

"Well, if you will let us help you," said Elf-kin, "we will soon have you ready to give Mother Nature's message."

"You know about the message do you?" asked the lily.

"Of course," said Elf-kin, "Mother Nature's children are all in the secret."

A voice from deep down somewhere called, "Stretch out your foot, down this way. Never mind if it is dark, we have eyes and we will see for you. There, that's good, now try again."

Snap, crack! "Oh," cried the lily, "I have so many feet!" Then the nature spirits helped the lily to stretch until presently the little feet were all firmly planted in the earth, and the little hands were reaching up to the trail of the shining ones, the sunbeams. And each day the gentle showers, the dancing sunbeams, the whispering winds, and the little nature spirits helped the lily to come out of herself, until finally long green stalks stretched toward the sun. Then one day she opened her heart of gold to the sun—a beautiful white lily.

Soft footsteps were heard on the garden walk. The lily listened. Then there was an exclamation of joy: "Oh, you lovely white lily!" cried Rosalie. "How fair you are! Your soul must be very beautiful, for Elf-kin says the fragrance of a flower is its soul, and you smell so sweet."

And then she exclaimed, "Why, Elf-kin, what are you doing here?"

"Helping this lily to give Mother Nature's message of life to you earth children," answered Elf-kin. "For this beautiful lily is the little brown ball that you threw in play to Dick. She sacrificed her beauty for a while to do a noble deed."

Mother Nature often teaches lessons of life through her flower children. The outdoor children and the nature spirits remember what earth children sometimes forget, that each year the great Spirit of the Earth leaves His Kingdom of Happiness and gives His life that all nature may have life. Then in the beautiful springtime when His work is finished, He returns to the Kingdom of Happiness

(Continued on page 201)

Nutrition and Health

Rosicrucian Ideals

The Rosicrucian Fellowship teachings advocate a **SIMPLE, HARMLESS, and PURE LIFE**. We hold that a plain vegetarian diet is most conducive to health and purity; that meat of all kinds, including fish and fowl, also alcoholic drinks, tobacco, and stimulants are injurious to health and spirituality.

As **CHRISTIANS** we believe it to be our duty to refrain from sacrificing the lives of the animals and birds for food, and so far as lies in our power to refrain from the use of their skins and feathers for wearing apparel. We hold that vivisection is diabolical and inhuman.

We believe in the healing power of faith and prayer, but we sometimes advise the use of material means to accelerate recovery and bring relief, and to clear the channel for the inflow of higher forces.

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

So-Called Radium Poisoning

BY JULIAN R. HOVEY

IN VIEW of the publicity which was last year given the case of the five girls who were said to be dying of so-called radium poisoning, it is well to broadcast the truth in regard to radium. The circumstances of that case were these: In order to paint the figures on watch dials, it was necessary to point the brushes as finely as possible. The girls were paid for piece work and to make time pointed the brushes with their lips, thus conveying the radioactive luminous paint to their mouths. This paint was composed chiefly of mesothorium and zinc sulphide.

Mesothorium is not radium, but is found in the ore from which radium is extracted. It has been used for medical purposes for many years in Europe. This would prove that it is not in itself a poison. That leaves only the zinc sulphide as the poisonous substance from which these unfortunate girls suffered.

Radium on the other hand has gained for itself a place among the foremost body builders of the day. It would be more exact to say "radium emanations" have done this, for radium in its concentrated form, like sunlight, will burn when focused upon a given point. It is for this reason that both favorable and unfavorable results have been derived in treating cancer with it. But radium in its

diffused form, again like sunlight, promotes life and health in every living thing it contacts.

In America, radium's parent ore, uranium, is derived chiefly from carnotite. Carnotite is of carboniferous origin—often so markedly so as to be found in the form of petrified trees. This means that the sun's energies stored up in the trees of yesterday are preserved and concentrated in this vegetable-mineral called radium. A point of radium so small that the naked eye cannot see it will send off emanations for twenty-five hundred years before it is used up. Some of the rays of radium are gaseous, traveling at a speed of from eight to twelve thousand miles a second, while others are more etheric, attaining almost the speed of light.

Radium is of especial interest to the student of the occult as it is the only proved case of the transmutation of one element into another. It has been proved that uranium slowly changes into radium and radium rapidly produces helium. The activity of the life principle is here manifest.

In the human body radium emanations act directly on the blood by increasing its viscosity and by increasing the number of red corpuscles by hundreds of thousands or more in a few days. Radium

emanations also tend to dilate the blood vessels, and increase the power of elimination, especially in the kidneys. The result of their activities in the body then, are: increased circulation, increased elimination, and a blood constituency conducive to greater health and freedom.

In closing I wish to say that I know personally of many remarkable cures produced by radium emanations. I also know people who twenty years ago took radium internally and who have continued at their work ever since; their health is increasingly good as the years go by, proving conclusively that radium is not a poison.

A Prayer

BY JOE A. DEATHERAGE

GREAT Father of all living creatures, this is my prayer for the children of the fields and woods: my petition of compassion for the feathered friends that build nests and have homes in orchards and groves, and to their mates and children sing songs of love and joy.

They are thy children, loving Father, and with me they live and have their being in Thee. They are our younger brothers in the Cosmic Plan of unfoldment and before them stretch many weary leagues over which we have traveled.

It is with measureless gratitude to them for their friendship that I send up this my prayer. Without their presence and bright plumage the garden, the forest, and hills would be solitary places. For the bobwhite whistling in the wheat field, for the grey eagle flying in the face of the sun, for the tiny bat flitting in the twilight glow, for the great horned owl trumpeting his love note at midnight's holy hour I pour out my gracious prayer—for them and for their safety.

Thou knowest I love them all: the

humming bird, an opal with eyes and bill and wings; the robin piping his notes from the treetops; the red bird singing his sunrise song; the nightingale that trills his melodies under the moon and stars; the yellow breasted chat whose dreamy carol enchants lonely thickets. For each and all the winged denizens of vale and hill I offer this my prayer, that men may befriend them and contemplate the mystery of their beautiful lives.

When I have walked, faltering, the Pathway alone, my heart aching for companionship, their winged presence and voices have been my solace and healing. I pray not for these alone but for all the hunted people of the marsh, the fen, the brook, the lake, and river. For the dumb brothers of the cliff, the cave, and the hollow tree, that have no wings to carry them from the savagery and cruelty of my fellow men, I also pray. O great loving Spirit, I realize their wounds and their grief for murdered mates, their helpless innocence of crime or wrong!

May we soon come to know that they were not created for wanton sport and heartless play! May we understand that Thou wilt not hold him guiltless who spills their innocent blood, and that pain and sorrow and wailing battle fields are the price we pay for our lack of love and consideration for them. I have not always prayed thus, nor have my hands been stainless. It was long ago I mistreated them, but I have paid the price. When I have seen them fly and run from me as if I were an enemy though I wished to make them friends, I contemplated myself with shame and pity, and understood. But now I pray that they may know that I am a friend.

Give Thou to me the inspiration that I may tell their story and plead their cause, that I may speak in words as tender and pleading as is the mute misery of baby animals or wee birds waiting for the mother that never returns. Grant this and I shall ever be grateful that it is given me to make restitution for the wrong I did them in days gone by.

Vegetarian Menus

—BREAKFAST—

Stewed Rhubarb
Cracked Wheat and Raisins
with Cream
Bran Muffins
Orange Milk

—DINNER—

Vegetable Cocktail
Spaghetti Milanaise
Buttered Onions
Whole Wheat Bread
Custard
Cereal Coffee

—SUPPER—

Imitation Water Lily Salad
Celery
Pineapple Tea Muffins
Fruitade

Recipes

Orange Milk

Empty a glass of certified milk into a clean quart milk bottle and add another glass of pure orange juice. Put the top on the bottle and shake vigorously. This makes a pleasing drink. It is more easily digested than milk alone, as the slight acidity of the orange juice assists in breaking the milk up into small curds.

Vegetable Cocktail

Cooked or canned asparagus tips, diced carrots, sliced celery, artichoke hearts, or any desired mixture of vegetables may be used. They should always be cut in dainty pieces. Fold one cup whipped cream into one can of tomato sauce. Chill the vegetables, arrange in cocktail glasses, and pour the sauce over them.

Spaghetti Milanaise (For four)

Cook one-half pound of spaghetti in boiling salted water until tender, and drain. Melt two tablespoons of butter in a sauce pan, add one large sliced onion and cook till light brown; then pour in two cans tomato sauce and boil for five minutes. Add spaghetti and when well mixed pour onto a hot platter. Sprinkle with one-half cup of grated cheese and garnish with parsley.

Imitation Water Lily Salad

Peel a small tomato for each salad without removing stem end. Cut in sixths toward the stem end, and press gently apart until like a water lily two-thirds open. Put tomatoes on lettuce leaves and fill centers with diced celery and nuts mixed with mayonnaise. Garnish with a small amount of mayonnaise and sprinkle with paprika.

Pineapple Tea Muffins (Eight muffins)

Cream one-fourth cup shortening with one-fourth cup sugar. Beat one egg, and add one cup milk. Sift two and one-half cups flour with four teaspoons baking powder and one teaspoon salt. Add alternately to this the milk, egg, and one cup drained crushed pineapple. Bake in well-greased muffin tins in hot oven twenty to twenty-five minutes.

Fruitade

One tablespoon lime juice, one tablespoon lemon juice, one tablespoon orange juice, two tablespoons grape juice. Add one tablespoon sugar and fill glass with water. Mix well, chill, and serve.

A Cure for the Smoking Habit

R. H. writes: "I have been smoking cigarettes for thirty years. Have tried to stop them but cannot. If there is anything to take, please let me know, as I cannot sleep at night."

Answer: Start in today eating only apples, whenever you are hungry. Do not take any other food—no soup, milk, crackers, or anything at all except an occasional apple. Keep this up until you have lost all desire for cigarettes. This apple cure usually takes only three or four days. If you attempt to smoke during that time, you will find the tobacco has a disagreeable flavor. You will soon find yourself cured of the craving for tobacco.

—Dr. Frank McCoy.
In Los Angeles Times.

The Rosy Cross Healing Circle

PATIENTS' LETTERS

San Jose, Calif., August 23, 1928.

Healing Department,
Dear Friends:

When you began treating me a few months ago I had a fistula which had been threatening to cause me to have an expensive operation, but thanks to God and you dear people—his instruments—the thing has disappeared. Please use this testimonial in any way you see fit. May God bless and give you understanding.

—H. S. H.

St. Paul, Minn., Jan. 6, 1929.

Healing Department,
Dear Friends:

About three weeks ago I fell down and hurt the end of my spine. It got worse and worse, lame and sore, so New Year's Day I could hardly walk or sit on chairs, and getting up and down was almost torture. Wednesday evening it was so bad I was worried. I went to bed with a hot water bottle and tried to ask for help from the Invisible Helpers. I woke up Thursday morning with lameness and soreness nearly all gone. It was marvelous. I do not know how to express my gratitude. If all sufferers only knew how near Help is!

Gratefully yours,

—M. N.

Orange, Calif., January 19, 1929.

Healing Department,
Dear Friends:

A child who lives here in Orange was effectively healed of asthma, through your kindness. This child asked for healing in November, 1928.

Sincerely yours,

—J. H. T.

THE LITTLE BROWN BALL

(Continued from page 197)

and the soft spring breezes, the swaying grain, the singing birds, the gay flowers, and the happy outdoor children all join in a song of praise to the Lord of Life, whose Love remains with them, giving hope and joy and happiness to all the earth children.

People Who Are Seeking Health

May be helped by our Healing Department. The healing is done entirely by the Invisible Helpers, who operate on the invisible plane, principally during the sleep of the patient. The connection with the Helpers is made by a weekly

letter to Headquarters. Helpful individual advice on diet, exercise, environment, and similar matters is given to each patient. This department is supported by freewill offerings. For further information and application blank, address,

Healing Department,
The Rosicrucian Fellowship,
Oceanside, California.

HEALING DATES

March 5—12—19—25

April 1— 8—15—21—29

May 6—12—19—26

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

1930 EPHEMERIS

Off the Press March 15th

Our Ephemeris for next year, 1930, will be off the press and ready for delivery on March 15th, *nine and one-half months* ahead of the year for which it is calculated. Send us the order for your copy of the Ephemeris, and it will be mailed promptly on March 15th.

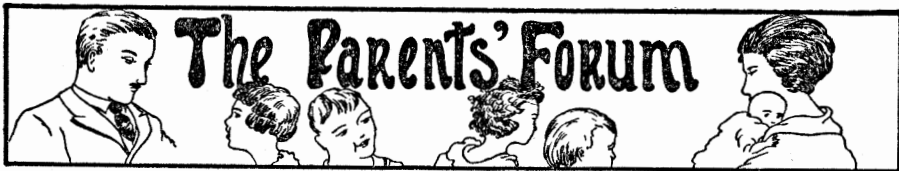
Price 25 Cents, Postpaid.

The Rosicrucian Fellowship,
Oceanside, California.

PRIZE COMPETITION

The articles received in our Prize Competition which closed on March 1st are being read and classified as rapidly as possible. We hope to complete the work so as to announce the prize winners in the next issue of the "Rays."

The Rosicrucian Fellowship,
Oceanside, California.



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

BY ELOIS JENSSSEN

End of Winter Care

Now that the Easter vacation will soon be over and the youngsters will return to school for the hardest part of the school term, mothers can help them "carry on" by paying special attention to their diet, and by insisting on plenty of sleep in well ventilated rooms, also exercise out of doors after school hours. As to the diet, see that it is well balanced. Have it contain plenty of iron, lime, and phosphorus. Nature has given us all of these in her green vegetables and fresh fruit. Above all the child should have plenty of good raw milk.

The terrible toll of cold and 'flu' victims that Death takes during the winter months is largely due to carelessness on the part of the individual. McLaughlin of the N. S. Public Health Service, says in his little book on "Personal Hygiene": "The first rule in the prevention of colds is to build up a healthy body. The fact that a person has frequent colds is a pretty good indication that he is not living hygienically. A person who is out of doors a great deal, who exercises, who breathes deeply, who avoids fatigue, dresses properly, and above all does not suffer from constipation, is much less liable to colds than a person who neglects these reasonable methods of living."

Cork Ships and How to Make Them

The above is the title of a new book by Peter Adams (E. P. Dutton & Co.—New York, \$1.25). It will come to the busy mother as a blessing for rainy day occupation for the children. Peter Adams has spent most of his life on the sea, and his knowledge of his subject is

therefore accurate when he describes his small models. He tells boys and girls just how to build perfect little ship models two inches high from bottle corks, matches, pins, and paper for sails. The ships actually float. The types include early Phoenician and viking vessels, also modern racing sloops. His account of the history of each will be found very instructive. The present popularity of visual education with its accompanying use of miniature reproductions of subject matter gives a book like Mr. Adam's a real usefulness in education.

Summer Camps

It is not too early to talk about the summer camp, which is one of the modern ways of providing the proper environment for your boy or girl during those long idle weeks between school periods. Educators all agree that the camp discipline is a great step forward in helping the child adjust himself to his studies upon his return to school in the fall. It also gives opportunities for social contacts not possible during the hurried winter months. Any one interested can write to the "Forum" for any information he may desire regarding camps, and we shall endeavor to help in any way we can. That is what the "Forum" is for—to serve its parent readers in any, or all, of the problems that may arise concerning their children.

Motion Pictures Suitable for Children

The following pictures have been reviewed and approved by the writer of "The Parents' Forum":

Chang, The Air Circus,
Freckles, Abie's Irish Rose,
Simba, Laugh, Clown, Laugh,
The High School Hero,
Steamboat Bill, Jr.
The Shepherd of the Hills (*)
The Arabian Knights. (*)
The Student Prince. (*)

(*) For adolescents.

Local Center News

From the Local Centers of the Rosicrucian Fellowship

SPECIAL NOTICE

We feel that the local Centers have not quite got the idea of the way that news intended for the "Rays" should be handled. The Editorial Department as a rule is unable to take the time to go through the regular monthly reports which the Centers send to the Center Department, to extract news which might be suitable for publication. There is no connection between these two Departments. We therefore request that the secretaries of the Centers send us on separate sheets of paper the news items which they would like to have published in the "Rays." These sheets should be entitled "For the Editorial Department." Unless this request is complied with we cannot guarantee publicity because we may not get time to sort the news items out of the monthly reports. We shall endeavor to give as much publicity as possible to all the Centers. If it happens at any time that any Center does not receive such notice as it desires, it may be certain that this is due either to its not having complied with the above conditions or else to an unintentional oversight on our part, in which latter case we extend our sincere apologies.

Barcelona, Spain.

From Senór Carlos Nieto of the Barcelona Study Center we have received an announcement of an International Rosicrucian Conference to be held in Barcelona, Sept. 9-14, 1929. This occurs at the same time as does the International Exposition of Electrical Industries, so that one may attend both if he desires. The following subjects will be covered in the Rosicrucian Conference: The Rosicrucian Message; The Human Aura; Cosmic Astrology and the Occult As-

pects of Anatomy; Scientific Spiritual Development; the Antiquity of Man in the Light of the Rosicrucian Teachings; the Holy Grail; Ancient Spanish Activities along Spiritual Lines.

The Barcelona Center invites all their friends to send them papers on the above mentioned subjects. These should not be longer than a regular magazine article, and will be received until June 30th, 1929. These papers may be written in Spanish, French, English, or German. They will be read before the Barcelona Rosicrucian Conference, after which the originals will be sent to the Rosicrucian Fellowship at Oceanside. They should be sent to Sr. Carlos Nieto, Calle Comercial, 3, 2o, 2a, Barcelona, Spain.

Boston, Massachusetts.

A typewritten bulletin from the Boston Center informs us that the following will be the speakers for the month of March: Mr. Carl Trapp, Mr. Steven Bistran, Mr. Richard E. Woodman, and Miss Anna C. Hoyt. We are pleased to note that a class in public speaking and one in dietetics have been organized at this Center under the direction of Mrs. Lambert, an experienced public speaker and dietitian.

Cleveland, Ohio.

We have interesting news from Cleveland. Mr. Edward L. Wagner writes us that this Study Center has instituted a Saturday afternoon forum or "Round Table," as it is called. At 2 P. M. those present gather around the study table for an hour's discussion. A topic is selected from the "Cosmo" and an effort is made to get as many different ideas from it as possible.

It has been decided at the request of the president, Miss Rita Del Mar, that the board meetings shall be open to all members. This has proved an aid in

maintaining harmony in the Center, as it helps to eliminate personalities and makes organization secondary in importance.

Mr. Roe Reidenbach, vice-president of the Center, has been doing good work in one of the Cleveland Missions. A class in expression for those who wish to train for lecturing has been formed by Mrs. Golden Barkey. Several members of the Center have taken up this work.

Detroit, Michigan.

Miss Madeline Stephenson, secretary of this Fellowship Center, writes us concerning an addition to their Sunday evening services. A Bible verse is read, which, serving as a text, is explained in the light of the Rosicrucian Philosophy.

Eugene, Oregon.

Headquarters must extend belated birthday greetings to this Study Center. February 15th is the first anniversary of its birth. To quote from the letter of Marjorie Speed, secretary: "On February 15th we were one year old as a class. We have finished the 'Cosmo-Conception' and are all ready to start over with new officers and new courage to face the uphill work of getting people interested."

Lisbon, Portugal.

Sr. Jose Migueis of Escadas do Monto writes us that he is beginning classes in his home in the Rosicrucian Philosophy and astrology. He has begun work on the translation of various of the Rosicrucian publications into Portuguese. Sr. Migueis is to be commended for his devotion to the work.

Los Angeles, California.

From the Los Angeles *Bulletin* we note that the following are the speakers for the month of March; Mr. John Wierz, Mrs. Mabel Woods, Mr. Joseph Burge, Mr. Andrew C. Lohr, and Mrs. Arline D. Cramer. This Center has been doing fine work. It is the largest and one of the oldest of our local Centers.

Mrs. Arline D. Cramer speaks every Thursday at the Studio of Philosophy, 5928 Hollywood Blvd., at 10:30 A. M. and at 2:30 and 8:00 P. M.

Long Beach, California.

This Center has not yet been officially organized, but Mr. John Wierz, who is conducting meetings there hopes to accomplish this soon. Mr. Wierz is to be congratulated on his devotion and ability to focus the energies of new students in the Philosophy. It is no mean task to give beginners a good start in a difficult and abstract study, but Mr. Wierz is making a success of it.

Mexico City, Mexico.

From Mexico City we received the following interesting report from Senór Alberto Baz y Dresch, the president of the Center: "The public lectures delivered by Sr. J. F. Nava have brought us six new members. We have gotten out five hundred mimeographed copies of 'Precepts for the Rosicrucian Student' in Spanish. We shall be glad to send some copies to other Spanish speaking Centers. Weekly study meetings for members only are held on Friday evenings; admittance is by password. Each member must give at some time during the month a short speech relative to the password. The chief object of these meetings is to make the members work by themselves and to get accustomed to speaking in public."

Pasadena, California.

Mr. John Wierz, field worker and organizer of the Fellowship, sends us good reports of the work being done in the Pasadena Study Center. New officers have been elected, and the classes in the Philosophy and astrology are well attended.

Philadelphia, Pennsylvania.

Mr. Arthur R. Eglit writes us that the attendance at this Center has been very satisfactory. The classes are being conducted by Mr. A. P. Norton, Dr. Zipperlein and Mr. Eglit. Dr. Ehrline gave a talk there recently on occultism in general. Mrs. Nellie De Min who teaches the astrology class has demonstrated excellent talent for teaching.

Mr. Theodore Heline attended the Philadelphia Center on the evenings of

March 2nd and 5th and the Washington, D. C., Center on March 3rd.

Portland, Oregon.

Mrs. Erma Kleinhans, secretary of the Portland Fellowship Center, reports that Mrs. Emma Deutschmann recently gave a fine talk there on the subject, "The Order of the Rosicrucians." Mrs. C. Noble, the president, is endeavoring to give the new students who have lately come into the Center an active part in the services so that they will feel at one with the older members. This is a truly Christian spirit, and it should create a greater feeling of friendship and more cooperation. Unfortunately it is too often true that newcomers in Fellowship groups are overlooked by the busy members and feel "left out in the cold." This is a condition which Centers should eradicate.

Portland, Oregon.

Mr. F. Schuyler Hilscher, secretary of the Portland Study Center, writes us that the new quarters of this Center at 404 Studio Building give promise of being an ideal location. They have eight speakers upon whom they can call for public work.

San Francisco, California.

We have received the following communication from this Center:

On February 12th Mr. S. R. Parchment, of the local Center, 420 Sutter Street, delivered at the invitation of the Master of Lebanon Lodge, No. 495, F. & A. M. of San Francisco, an enlightening lecture taking as his subject, "Astrology as Applied to Freemasonry." As far as we know this is the first astrological lecture to Master Masons, assembled as such, that has been delivered within this jurisdiction. Mr. Parchment has given unsparingly of his time to many brothers of the Craft, and to those Brothers of the Scottish Rite who have advanced as far as the 18°, which is known as the "Rose Croix Degree."

We are glad that Mr. Parchment is reaching the Masons with the Rosicrucian

message. Rosicrucianism is esoteric Masonry.

Seattle, Washington

Miss Lillian Fenton, secretary of the Fellowship Center at 515 Madison St., writes an encouraging report of the work being done there. At the last business meeting it was decided that Mrs. Viola Bryant should take charge of the Sunday School class, and that the older boys and girls should be put together in classes according to their ages.

St. Paul, Minnesota.

The following were the Sunday evening speakers during February: Mrs. Bertha Hager, Mr. D. J. Kunkleman, Mrs. Mary Schmidt, and Mr. Theo. Kriz.

The secretary, Mrs. Minnie G. Nelson, reports that the Sunday School is a very important department at the St. Paul Center—one more proof that this Center is by no means neglecting the heart side of its development.

Utica, New York.

Mr. Fred O. Schwender, secretary of this Fellowship Center, reports continued progress. The new class room recently acquired by the Center is proving a big success. It has been beautifully furnished, and is a pleasure to all the members. The attendance at classes is very satisfactory.

Vancouver, B. C.

Miss May Lembke, secretary of the Vancouver Fellowship Center, writes us that the activities there are increasing to a very appreciable extent. An interesting feature of the work done there is an astrological advisory bureau for the parents who belong to the Center. Mr. J. A. Johnston is giving service to the mothers in his astrology class by delineating charts of their children.

New Centers

WRITE THEM A WORD OF WELCOME

Georgetown, British Guiana.

Our students and members will be interested to know that a Rosicrucian Fellowship Study Center has been started

in Georgetown, British Guiana. The first meeting was held in January, and since then the Center has been duly organized. There are at present six men and one woman who are members of this Center. They meet on Sunday evenings for services and lectures. Later they expect to form a study class for the study of the "Cosmo." We are sure that all the older Centers will be heartily glad to welcome this new addition to the fold.

Friends, let's extend to them greetings, and make them feel that they are a very welcome addition to our family of Centers! A letter addressed to Mr. E. A. Marcus, Lot 67, Broad St., Georgetown, Demerara, B. G., will duly reach the members of the Center. Mr. Simon Moore and Mr. Marcus are the moving spirits in this Center, and they will be glad to pass on the greetings to their fellow workers.

San Jose, California.

A new study class has recently been formed at San Jose, which meets at the home of Mr. and Mrs. R. J. Dalessi, 1525 McKendrie Street. Headquarters is very happy to welcome into its family of Centers this fledgling, and we hope our older Centers will write them a word of greeting and fellowship.

Rosicrucian Field Lecturers

Dr. Franziska Lash, our veteran lecturer, continues her excellent work in the South. At the present time she is in Shreveport, La. All of this part of the country is new territory, but we know that Dr. Lash has both the devotion and the understanding to introduce our Philosophy properly there. Her work is being highly commended by our students in the South who have heard her lecture, and the good attendance at the lectures proves that the general public is also appreciative. Dr. Lash lectured in Fort Work, Texas, before going to Shreveport. Her next stop will be Birmingham, Ala.

Mr. Ortwin Schaumburg, who has re-

cently done outstanding work in the north central states, sailed for Europe on February 15th. He has given a number of lectures in Liverpool. After visiting the Centers in England, Mr. Schaumburg will sail for Germany to lecture there on the Rosicrucian Philosophy. He is rapidly proving himself to be a popular lecturer. The clear, concise manner of presentation of his subject matter enables his audiences to grasp his points easily and quickly. He is also an experienced executive in Fellowship affairs, having been president of the St. Paul Center, where he proved his ability as a leader.

Mr. Alfred Johnson is at the present time in New Orleans, La. He reports that his lectures there have been well attended. A class in the Philosophy is being organized, and class leaders trained. Mr. Johnson too as well as Dr. Lash is working in new territory, and his success there is to be commended. He left for a series of lectures in Memphis in the early part of March.

Miss Annella Smith has recently been in Columbus, Ohio, where she lectured and organized classes. Miss Smith is doing excellent work, and that her work is much appreciated is shown by the letters we receive from her students. At present she is in Cleveland, where she is delivering a series of lectures and training class leaders. From Cleveland she plans to go to Akron and Youngstown, and thence perhaps to Detroit. The attendance at Miss Smith's classes has been very encouraging, and we feel that her work with the Centers is of inestimable value.

Mr. Phillip Grell Sr. cables us from Duesseldorf that he is obtaining promising results from visiting the local Centers in Germany. He is now in Leipzig. He expects to accompany and assist Mr. Schaumburg on his German lecture tour.

The Fellowship is realizing one of its dreams in having the above corps of efficient lecturers and organizers in the field. They are doing much for the Rosicrucian cause.

Echoes From Mt. Ecclesia

Chats with the Editor

THE FOLLOWING letter received February 21st, reads as follows:

"I was sorry to hear you were having trouble over your receipts regarding the Children's School. That is too bad for as you know, that is one of the best branches of your society. If the children can be trained during the pre-school age, there is no living soul that can undo what you have done. That is what is helping England today in closing so many public houses—a campaign training the children to join the Temperance Society. Now the hours of keeping public houses open are shortened. There are thousands fewer cases of drunkenness, and about nine large jails have been closed or let for apartment houses, and one has been offered for sale.

"Then, too, see what 'Doc' Bernardo did! He used to buy many of his children from the women of the street at any price from one shilling each and up. We have many of them today in Canada who have made good business men. Now it would be a great misfortune if you were compelled to give up the Children's School, for we are looking ahead for those who are to come after us. With all the children in the United States with all its wealth, there is no reason why your home could not increase to the thousands. You have my very best wishes for the future and I am sending you a small sum. I can not make any promises, being only a working man."

The above letter expresses the sentiment of a number of letters which we have received at Headquarters since last month's "Echoes" went out.

Max Heindel while he lived often regretted that the work with the children could not be started sooner. He, too, realized that this third step of the work

would be the most lasting, for if the Rosicrucian Teachings are to become a lasting and permanent factor in the world, the children will have to become the backbone of this work. Upon them depends the future. When many of the present members will have passed on to the higher life, these children will have grown into manhood and womanhood and just think what a power they will have become! To have had these beautiful teachings built into their very beings, into their vital bodies! Can they help but live them? To most of us these teachings came after we had become set and unpliant with years of struggle in the material world, but what will the teachings do for the little ones who have become imbued with them from infancy? As our friend says in his letter, there is no living soul that can undo what the Mt. Ecclesia school has done for its little ones.

This New Era School started in September, 1926. It can only accommodate twenty children between the ages of four and seven, and since its inception we have had to turn away many children between the ages of seven and twelve. We tried at the beginning to take in older children but were compelled to discontinue this, especially as larger boys require special training. The older children would need a special dormitory and school room which we are not able to furnish, for this would require a large sum of money.

Our Sunday School is becoming one of the most popular meetings on Mt. Ecclesia and as many grown-ups attend as children. Really, you would enjoy hearing the bright little tots of four and five answering questions about the Bible and about the planetary spirits as well as other questions. They can tell you the

difference between Jesus and Christ as well as some of the older students.

Numbers of our friends in different parts of California are planning to attend the sunrise service at Headquarters on Easter morning. The paved roads from Los Angeles are excellent. From Los Angeles to Oceanside is but eighty-five miles by the new road, and from Oceanside to San Diego is only forty-five miles. The motorist who cannot remain longer, can come in the early morning and attend the sunrise service and the eleven o'clock service then return home the same day; so we are expecting a large attendance.

Mr. Gerald Bryan of the Los Angeles Center gave an instructive address at Mt. Ecclesia on February 17th.

The Sanitarium Project

At a recent meeting of the Board of Trustees of which Mrs. Max Heindel is the president, a committee was appointed to make preliminary investigations in regard to establishing a Health Home or sanitarium at Headquarters, which has been a project the Fellowship has had in mind ever since the days of Max Heindel, even from the time when Mt. Ecclesia was first established. Max Heindel wrote a great deal on the subject in the "Rays" and the lessons which he sent out during the latter years of his life. It was one of his dearest projects to start such an institution when conditions permitted. Up to date other projects have seemed to take precedence, but the time now appears to be in sight when an institution of this sort could be started if conditions and finances are found to justify it.

It is the function of the committee to investigate the matter thoroughly and make a report of the possibilities, also to determine what kind of an institution it would be advisable to start and what kind of therapies could advantageously be used in connection with our system of healing through the Invisible Helpers. The pres-

ent idea is to conduct the institution along nature cure lines, and to operate it more as a rest home than as a regular sanitarium, thus avoiding the necessity of providing a large amount of expensive equipment and a large technical staff. Helpful suggestions from our friends and members on any phase of the question will be welcomed. The outcome of the project will depend upon the report of the committee and the subsequent action of the Trustees.

Rosicrucian Publications

ON THE ROSICRUCIAN PHILOSOPHY:

The Rosicrucian Cosmo-Conception, \$2.00.
The Rosicrucian Mysteries, \$1.50.
The Rosicrucian Philosophy in Questions and Answers, \$2.00.

The Web of Destiny, \$2.00.
Freemasonry and Catholicism, \$1.00.
Mysteries of the Great Operas, \$2.00.

Gleanings of a Mystic, \$2.00.
Letters to Students, \$2.00.
Teachings of an Initiate, \$2.00.

The Mystical Interpretation of Christmas, 75 Cents.

Rosicrucian Principles of Child Training, 50 Cents.

Bound Volumes of *Rays from the Rose Cross*:

Vols. 13, 14, 15, 16, 18, 20, each \$3.00.
Vol. 17 (8 months), \$2.25.

Pamphlets

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

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

Earthbound, 10 Cents.

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Simplified Scientific Astrology, \$1.50.

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

Ephemeris Bound, 20 years, \$5.00.

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

In Braille, grade 1½: The Rosicrucian Cosmo-Conception in 12 volumes, the Rosicrucian Mysteries in 3 volumes, and the 20 Rosicrucian Christianity Lectures. Loaned free of charge to blind people.

*The Rosicrucian Fellowship,
Oceanside, California.*