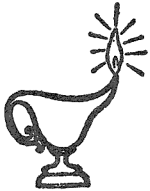


THE ROSICRUCIAN FELLOWSHIP MAGAZINE

RAYS FROM THE ROSE CROSS



FEATURES

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A New Covenant (Part I)
Selflessness and the Search
for God

Signs of the Zodiac

Natural Foods and Natural
Medicines

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JULY, 1970

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THE ROSICRUCIAN FELLOWSHIP

Mt. Ecclesia, Oceanside, California, U. S. A.

The Rosicrucian Fellowship Magazine

Rays from the Rose Cross

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Aquarian Manifestations

In the middle of the last century the Sun came within orb of influence of the scientific sign Aquarius, and although it will take about six hundred years before the Aquarian Age commences, it is instructive to note what changes the mere touch has wrought in the world.

Aquarius has an intellectual influence which is original, inventive, mystic, scientific, altruistic, and religious. If we apply the biblical standard: "By their fruits ye shall know them," to this problem, we would expect the Aquarian Age to be ushered in by original endeavors along all lines connected with science, religion, mysticism, and altruism. We can now look back upon a period of about seventy years in which the Sun by precession has travelled one degree in the orb toward Aquarius, and we find that during that time there has been a very marked change in all lines of thought and endeavor from that which history records throughout the past two millennia.

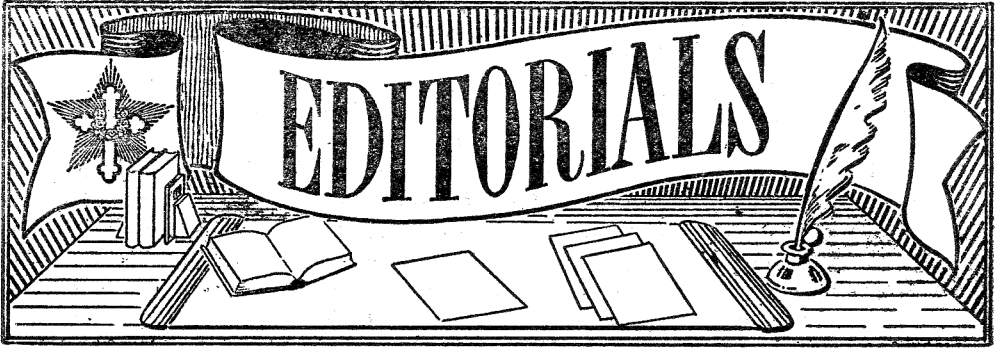
Science, invention, and resultant industry have completely changed the whole world, its social life, and economic conditions. The great strides made in means of communication have done much to break down barriers of race prejudice and prepare us for conditions of Universal Brotherhood. Inventions too numerous to mention are marking the Aquarian progress in the Physical World.

We also note the rapid rate at which all the movements of liberal thought in religious matters are superseding the old creed bound conditions and the increased number of those who have developed spiritual sight and are investigating the trend of evolution into the higher planes. Observe, too, the rapidity with which the science of astrology is gaining ground.

All these things give an inkling of what may be expected to happen during the Aquarian Age, for when so great strides have been made during the seventy years while the Sun is just beginning to transmit the influence from the outskirts of Aquarius, what then may be expected when it enters the sign itself? Both the possibilities and the probabilities are beyond the range of the imagination, and this applies both to the physical and the psychical side of life. It is the opinion of the writer that at least the etheric sight will then be developed in the majority of mankind, if not by all, so that the sting of death will be partly removed by the companionship that will exist after our friends and relatives have passed out of the body.

When this point of evolution is reached, mankind will also be so much more enlightened that it will avoid many of the pitfalls which cause trouble today, and it therefore favors a much happier existence than has been the rule up to the present stage.

—Max Heindel.



A New Covenant

Part I

IN the Old Testament of our Christian Bible we read of numerous instances in which the Lord God Jehovah made covenants or agreements with the leaders of the Israelites. In Genesis 6:18 it is stated that Jehovah said to Noah: "But with thee will I establish my covenant: and thou shalt come into the ark; thou, and thy sons, and thy wife, and thy sons' wives, with thee." This covenant was made because those who "found grace in the eyes of the Lord," as had Noah, were to be saved from the floods that were to come to destroy those responsible for the fact that: "The earth was corrupt . . . and . . . filled with violence."

In succeeding books of the Old Testament, covenants were made with Abraham, Joshua, and other leaders of the people, agreements in which the Lord God promised to do certain things for those who would follow His injunctions and obey Him.

This Jehovistic regime, or period of time during which Jehovah was in general charge of humanity's evolution, was thus an age of commandments, laws, fear, and retribution. When the people failed to keep their part of the agreement — and we read that this occurred many, many times — they were punished by famine, plagues, loss of possessions, etc. Thus fear came to play a vital part in keeping humanity on the path of spiritual progress. Strict obedience to the many, specific laws was required and dire punishment meted out for disobedience.

In the Book of Jeremiah, who was one of the major prophets through whom Jehovah spoke to the people, we find mention made of a New Covenant that was to be made in the future. "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah." — Jeremiah 31:31. Here we have a definite promise that a new order of things would come about, and other prophets of this period give indications of the identity of the founder of the new order and the nature of conditions which would then prevail. Perhaps the best known, and the most quoted, is Isaiah, who in the 9th Chapter of the book attributed to him tells of a child to be born whose "name shall be called Counsellor, The Mighty God, the everlasting Father, the Prince of Peace." At the end of the Old Testament, Malachi

promises: "Unto you that fear my name shall the Sun of righteousness arise with healing in his wings."

Passing on to the New Testament, we find one book in particular that gives most enlightening information concerning the New Covenant to those who have the key. This is the Epistle to the Hebrews.

Dr. Charles Potter, an eminent theologian, in his stimulating little volume titled, *The Lost Years of Jesus Revealed*, writes that "the Epistle to the Hebrews, long attributed to St. Paul, has by many been assigned to Apollos, and by others to some unknown woman. Lately, however (referring to the early 1960's — after the discovery of the *Dead Sea Scrolls* at Qumran), according to the *London Unitarian Inquirer*, there has been quite a stir raised in England by some who have maintained that the 'Hebrews' to whom the Letter was written, were the Jewish Essenes of Qumran! That would be rather difficult to prove, but there are several arguments in favor of the supposition, such as the emphasis on the priesthood of Melchisedec, King of Salem, priest of the Most High God, 'King of Righteousness, and after that also King of Salem, which is, King of Peace'."

Dr. Potter goes on to add: "The entire epistle is full of phrases and ideas that we are constantly meeting in the Essene literature; and since it is written in the best literary style and most nearly correct Greek of the entire New Testament, it may well have been written not to the Qumran Essenes necessarily but very possibly *by* one who had been trained among them by their great rhetoricians."

Be the authorship of the Letter to the Hebrews what it may have been, there is evident in this Epistle a heroic effort to relate and bridge the teachings of the Old and the New Testaments, or of the passing Jehovistic regime with the New Order that was being ushered in. The author obviously seems to be trying to lead those thoroughly imbued with the ideals and thinking processes of the passing period under Jehovah into the broader, more comprehensive thinking which would characterize the new order being ushered in under the New Covenant. It was not easy for those established in the old beliefs and customs to accept new tenets which, no doubt, seemed rather revolutionary as compared with those to which they were accustomed, and the eloquent writer, familiar as he was with the thinking of those whom he is addressing, carefully selects suitable and appealing analogies to show the wisdom of such acceptance.

The Epistle opens with this statement: "From of old God spoke to our fathers by the prophets in every manner and in all ways; and in these latter days, he has spoken to us by His Son, Whom he has appointed heir of all things, and by whom also he made the worlds." The contrast between "the prophets" (who although revered as messengers from God, were yet human) and One no less than the Son of God, is certainly well calculated to impress any listener.

Perhaps the need for a new covenant was the first thing of which the Hebrews had to be convinced. Most of them had not yet responded to the changing vibrations which heralded a step up for humanity in the inexorable march of evolution, so the writer admonished them: "From henceforth, O my holy brethren, called by a call from heaven, look to this Apostle and High Priest of our faith, Christ Jesus: Who was faithful to him who appointed him, as also Moses was faithful to

all his house. The glory of Jesus is much greater than that of Moses, just as the honor of the builder of the house is greater than the house." "For the law made nothing perfect, but there has come in its place a better hope, by which we draw near to God" (7:19). Also: "For the law appoints imperfect men priests; but the word of the oath which came after the law appoints the Son who is perfect forevermore." (7:28).

Perfection is held up as the ideal toward which all should strive, and an imperfect priest, appointed by men, has given way to a perfect priest of divine nature. "For if the first covenant had been faultless, then there would have been no need for the second. For he found fault with them, and said, Behold, the day is coming, saith the Lord, when I will perfect a new covenant with the house of Israel and with the house of Judah: Not according to the covenant that I made with their fathers in the day when I took them by the hand and led them out of Egypt; but because they abode not in my covenant, I rejected them. For this shall be the covenant that I will make with the house of Israel . . . I will put my law into their minds, and I will write it on their hearts . . . and no man shall teach his neighbor, neither his brother, saying, Know the Lord: for all shall know me, from the youngest to the oldest . . . and their iniquities and sins will I remember no more. For where there is forgiveness of sins, there is no need for offering for sins."

In describing the Mediator of the New Covenant, the writer of the Epistle compares Him, as mentioned by Dr. Potter, with Melchisedec, a rather mysterious being, saying: "And he said also in another place, Thou art a priest for ever after the order of Melchisedec. Now concerning this very Melchisedec, we have much to say . . . We are told that even Abraham set aside for him a tenth part of the choice things he had . . . Neither his father nor his mother is recorded in the genealogies; and neither the beginning of his days nor the end of his life; but, like the Son of God, his priesthood abides for ever." Max Heindel describes Melchisedec in his book, *Freemasonry and Catholicism*, as follows:

"Melchisedec was the symbolical name of the divine Hierarchs who filled the dual office of king and priest; in the guidance of their double-sexed charges and while they reigned there was peace on earth, but as soon as the offices of king and priest were divorced and the sexes divided . . . the peaceful reign of Melchisedec has been followed by an age of war and strife, such strife as has been experienced during the present dispensation. Formerly the unifying factors of a dual office in the ruler and the double sex of his people precluded the clashing of interest which now obtains, and which will continue until another divine ruler shall present himself to embody within his own person the qualifications of the dual office of king and priest after the order of Melchisedec, and until sex generation be abolished."

Thus we see that the new Covenant points toward some of the conditions which prevailed in that long ago time of Hyperborea and early Lemuria when man was not yet individualized and was still directly guided by the Higher Beings who had charge of his evolution. But the future cycle would be on a higher spiral, as are all future periods in evolution, and the Mediator of the New Covenant would set the pattern for humanity to use in evolving hitherto latent faculties into wonderful powers which would make them Supermen.

(Continued)

THE *Mystic* ... LIGHT



Selflessness and the Search for God

CHRISTINE LINDEMAN

AT some far-off date in evolution, we shall all merge consciously with the universal Whole, of which we are now only semi-consciously, or even unconsciously, a part. We will then be truly one with God, truly selfless, truly aware of the unity of all that exists, to a point which at present is incomprehensible to the finite human mind. Then, and only then, will we be completely aware of the true nature of the Deity which encompasses us all.

Until a man becomes selfless, however, he cannot completely find or comprehend God. Presently, we are being distracted and misled by our involvement with the illusions of separateness. "Me" and "mine," and "you" and "yours," compose the context in which almost all of our thoughts, activities, hopes, wishes, and dreams are carried on. On the material plane, our possessions, our jobs, our entertainment, our food, and our times of rest — as distinguished from those of all other people — are our main concerns.

Even on the higher plane, it seems that every one of us is most concerned with his own spiritual growth and progress. Even the most sincere spiritual aspirant, devoting his time and thoughts to the service of humanity, is engaged in the process of building his own Soul Body, although his motives for service are, of course, altruistic and compas-

sionate rather than personal and selfish. Even the most "selfless" of aspirants are still to some extent bound by the considerations of separateness characterizing our existence at this point of our evolution.

We are told, however, that separatism is an illusion, that all things are One, that we ourselves are cells in the great Body of God, and that apart from this Source we could have no existence. The full significance of this truth is, as said, incomprehensible to our finite minds. Nevertheless, until we do comprehend it with our hearts as well as our minds, we will not fully understand the nature of God. Theoretical explanations and learned writings about universal unity, including even the Western Wisdom Teachings concerning this matter, are not of themselves sufficient if we understand them only in theory. We must *feel* the truth of universal unity as well as understand it in the abstract before we can "find God."

In both its mental and emotional aspects, complete conscious unity with God depends on total selflessness. Once that state has been achieved, personal aspirations, desires, and wants will be completely unknown, even in the most minute degree. The individual's entire consciousness will concern itself continuously with the universal good. He will know of a certainty the truth of the

axiom that what affects one affects all, and that personal well being or advantage really does not exist unless it is available to all; and he will act accordingly. Needless to say, humanity — even the most altruistic among us — is still far from that pinnacle of achievement.

It will no doubt be a long time before self-interest has been entirely ousted from the members of our lifewave. Yet the process of trying to oust it and supplant it with altruism, which has made slow beginnings in recent centuries and is gaining momentum as we now prepare to enter the Aquarian Age, must and will be continued. Gradually more and more people are becoming actively — not merely passively — aware of human suffering and human needs throughout the world, and are devoting various amounts of time, energy, good-will, and material donations to the alleviation of the sufferings of their brothers. To some, their contributions truly indicate self-sacrifice and selfless service, and these are the people who might be considered as being in the forefront of spiritual evolution, understanding, to some degree at least, and acting on, the principles of brotherly love and compassion taught by the Christ.

These people have made an excellent start, and the sooner the rest of us learn to emulate them and carry on with their pioneering work, the better for the entire life wave. Self-interest, however, is a tenacious and pernicious characteristic, and even with the loftiest intentions of which we are capable we will find it dominating our actions over and over again, in ever more subtle ways as we consciously increase our strivings on the Path. In one disguise or another, self-interest rears its head daily, and in its subtler forms it is not always recognized. Only as we become more proficient in the evening exercise of Retrospection do we learn to regard some of our seemingly unselfish acts as having been prompted by a stirring of latent self-interest and not really by the compassionate considerations we thought

were motivating us at the time. It is an unceasing battle, and it can be very discouraging to the aspirant who becomes ever more aware of the insidious nature of selfishness to find that, no sooner does he believe that he has improved in conquering it, than he finds that he has allowed it to take the upper hand in some other, perhaps completely unexpected, direction.

It has been said that the only way in which self-interest can be completely blotted out is through an excess of love. Through love one gains higher inspiration and light and, conversely, the more such inspiration and light is received, the more will love be strengthened in the individual's heart. Selfless love negates self-interest; all energies are devoted to the well-being of the object of that selfless love, and personal concerns which might interfere no longer are of significance. Those among us who are fortunate enough to have enjoyed such a relationship with another person can begin to imagine, albeit inadequately, the glory, joy, wonder and, perhaps most of all, the profound sense of gratitude and thanksgiving that will abound when this kind of love will be given by everyone everywhere to everyone everywhere. For such a state, truly, will obtain in the New Jerusalem, when the Christ will have returned and humanity will be clad in the Golden Wedding Garments that cast their own light.

It is, then, within the context of love that we must increase our efforts at selfless service and at doing away with self-interest. Service motivated by anything but love will at best be only an approximation of the beneficial act that it might have been. Furthermore, *selfless* service, by its very nature, can only be performed as a result of love. No other consideration can induce an individual so to work for another that he will completely set aside his own personal interests and advantages for that purpose. Only perfect love of another will cause a person entirely to forget love of self.

(Continued on page 304)

The Esoteric Thought of Maeterlinck

SHIRLEYANN O'NEILL

Part 3 — Conclusion

IN all of Maeterlinck's writings perhaps there is no better example of his esoteric thought than that which is embodied in his fairy play, *The Blue Bird*. The persistent vision and presentment of the supra-physical planes of mortal being gives to this example of Maeterlinck's genius its most distinctive dramatic inspiration.

Quoting again from MacDonald Clark's *Maurice Maeterlinck*:

The *Blue Bird* has had so much said about it that it seems superfluous to say more than that it is a wonderful and beautiful allegory of human search for the wisdom that means happiness, because it enables humanity to guide its life to the ends for which it exists. The children encountered many and varied difficulties on the way, through which Light is always their guide and helper. After going in search of extraordinary adventures, they come to realize that man, though he never attains complete wisdom, learns the truest wisdom attainable from the life that lies around them and that it is the ordinary, and not the exceptional, that will have the last word.

This Wisdom is Initiation, the point when the aspiring Soul (Spirit) comes to the realization of Its divine origin, and when the Ego on the path of attainment is taught to use all of the Soul force it has accumulated in its present as well as past lives. In *The Blue Bird* Maeterlinck embodies this truth in an allegorical structure of such transparent beauty that a whole spiritual philosophy can be seen through it. Not all who read, however, have the faculty of observation requisite to such seeing, and it therefore becomes the concern of individuals more blessed in that respect to direct man's vision in a world where the air moves swiftly under the blue wings of spirit. This Maeterlinck does. He shows how all Initiation is a matter of the expansion of consciousness, so that we seem to pass through many worlds, finding at last that the bliss of the Eternal is nowhere

but here and now; that our Universe spiritually perceived is a garden of light with living suns and planets, and shining creatures to move among them: that the Gardener is the Spirit of Childhood, called the Christ Child, in whose image every child is made.

In his brochure on *The Blue Bird*, Theodore Heline writes:

It is evident that in *The Blue Bird*, Maeterlinck has successfully introduced to a vast international audience a philosophy hitherto largely unfamiliar to it. He has done this with such charm and originality that a favored hearing is almost sure to be given it even by those strongly prejudiced against the truths it aims to set forth. It is in such a manner that all great truths are first presented to the multitudes. Revelation is progressive. It is measured to the increasing understanding of the people.

Hence it is that it first appears in the form of the parable and allegory, in symbol, poetry, and art. Thus in time is the way prepared for a more explicit presentation of these same truths.

* * * * *

The Blue Bird is of such a preparatory nature. Whether man realizes it or not, it is planting into the race consciousness dynamic concepts with regard to immortality, rebirth, the interrelation of the several kingdoms of nature, the presence and interpenetration of a divine life and consciousness in all things, and the power latent within our own selves awaiting recognition and unfoldment. It enforces the supreme truth that it is love and service to God and man and beast that marks the method of attainment, and that it is these alone which can bring us true lasting happiness.

The Blue Bird is like the kingdom of heaven, its land of wonder and magic is entered only by those who become like the little child, open and receptive in mind, sincere and guileless of heart. So it is fortunate that such a play as this is addressed primarily to the younger generations, to the builders of the world of tomorrow. By their plastic minds and active imagination they lay hold of the essential truth of the allegory. To them it is real and true. The influence of these youthful convictions on the future

thought and behavior of those fortunate enough to see the play in their earlier, impressionable years, is incalculable. As the years pass, these convictions deepen through being clarified by reason and corroborated by experience until in time they become articulate with the speech of the new day, a speech commensurate with its increased knowledge and deepened experience. All should attempt to enjoy *The Blue Bird* with a child's abandon, and accept the essential truth of its serious, lofty enchantment.

The story of *The Blue Bird* has to do with the dream adventures of two little children, Tytyl and Mytyl, who set out in search of the bird that is to bring them true happiness. They are sent by the Fairy Berylune, who tells them that possession of the bird will enable them to know Nature's secrets and to see the Souls of animals and things. She endows the children with a magic diamond which, on being turned, can give insight into the inner workings of Nature. They are accompanied on their journey by the Dog, the Cat, Bread, Sugar, Milk, Fire, and Water, all under the guidance of Light. With these companions the children pass through many strange experiences. They visit the Land of Memory, the Palace of Night, the Forest, the Palace of Happiness, the Graveyard, and the Kingdom of the Future, after which they return to their own home, and only then did they find the Blue Bird of their search.

This simple story is rich in philosophical and esoteric truths. In the very beginning of the play when the children fall asleep, on Christmas Eve, it is deeply symbolical. It is during sleep that the higher vehicles withdraw from the dense body so that the Ego may gain experience in the superphysical worlds. Some of these experiences are later recalled in what we call dreams but most of them do not penetrate the physical mind. Thus the children's outer senses are stilled, yet consciousness remains. It merely shifts from the objective to the subjective, from the physical to the

psychical. The transition from one phase of activity to the other is here conveyed in a manner possible only to one possessing a poet's imagination and a mystic's understanding.

When the Fairy Berylune gives Tytyl the hat with the diamond it is also deeply significant. The diamond symbolizes mastery and power as it has reached perfection in the mineral kingdom. This diamond is the Philosopher's Stone, symbol of that knowledge and power by which one can see in all things the translucent gold of the Spirit. It is the third eye, the inner eye, the bump of wisdom. It signifies the awakening of the inner centers of perception which, when active, gives insight into the spiritual worlds. To the clairvoyant it is seen as a whirling vortex of force.

The Philosopher's Stone also signifies the blending of the masculine and feminine forces, since the power it symbolizes is not acquired until such a balanced state has been achieved. One of the results of such a balancing of the dual forces is a quickened activity of the pituitary and pineal glands. It is their union which brings to birth a new faculty: the inner sight.

The awakened, seeing children are representative of the neophyte on the path when a blending of the masculine and feminine forces within results in the attainment of added abilities and heightened powers.

When the diamond is turned a miraculous change comes over everything in the room, and the children view all in a different light. Thus Maeterlinck has portrayed the liberation of the neophyte's consciousness from the three-dimensional world of time and space. If the children are representative of the neophyte on the Path, then similarly their companions symbolize qualities within the aspirant himself. There are the love and loyalty of the Dog, the stealthy deceitfulness of the Cat, the turbulence of Fire, the emotionalism of Water, and the sentimentality of Sugar. These various and contrary elements in man's nature find graphic expression

in the frequent clash between the Dog and the Cat, and in the sizzling and sputtering that take place whenever Fire meets Water. They are the inner discords that have yet to be harmonized, the rebellious elements that remain to be conquered.

The first adventures encountered by the children occur in the Land of Memory. Everything is shrouded in a thick, white mist. Thus we are screened from the higher worlds by the mists of matter. Now and again we penetrate the cloud, and there is a moment of clear seeing. We are on a mount of vision. We are not yet able always to remain on the mount, but it is possible for us to live in terms of the vision we are permitted to behold from such heights.

The land where the children see as the mists clear is the Desire World.

Here they visit their departed relatives, whom they find surviving in conditions not differing greatly from those they left behind on earth. They are in the desire or astral world wherein man creates conditions and circumstances according to his own thinking. In the subtle substance of this world the departed kinsfolks have brought their own world into being by their own creative powers of the mind. So the children find their departed relatives in an environment much the same as when they saw them on earth. Their outlook and way of life appear to have changed but little. Thus they come to realize that character and consciousness experience no radical alteration by mere change of residence, whether it be geographical or from one plane of existence to the other. The grandparents have grown no older since coming over. In the desire world the very old grow younger and the very young older, all arriving at approximately middle age.

Induction into the mysteries of being introduces the Initiate into secrets of the past, present, and future. The consciousness is first turned to the past, then to the present, and lastly to the future. This order is observed in *The Blue Bird*. The adventure begins in the Land of Memory; it finishes in the Kingdom of the Future. Many experiences lie between the two.

On the way to Initiation the Ego must come face to face with his inner self. He must spiritually see its lights and shadows, its virtues and its weaknesses. Within him-

self are the two contending powers of man's dual nature. Each seeks to gain supremacy over the other. When the forces of darkness threaten to overcome the powers of light in the earlier stages of development, assistance is given the aspirant in his battle to achieve. But the time comes when the laws and powers which gave automatic protection and assistance are withdrawn and the seeking Ego stands alone. He is now born to a higher condition of being, but to the aspirant it may not seem so. It may seem rather that his devotion to the right and good has been rewarded by a desertion of the very forces of Light which he sought, and that he has been left a helpless prey to the powers of evil.

The time dawns, then, when the aspirant must confront the evil of his past alone. He must muster from within himself the necessary strength to slay the Dragon lurking in the caverns of his own unregenerate nature. This done, he arises in a new found power. A master of self, he becomes a master of men.

Such power and self knowledge cannot come until a certain degree of development has been attained, until the Ego is able successfully to pass certain tests. These are not tests of an arbitrary nature; they are in accordance with the self-generated destiny of the past. The Guardian of the Threshold which first must be passed, is none other than his own accumulated destiny. Can he face the Guardian, overcome it, and take its burdens upon himself? Can he dissolve this evil elemental? If so, he goes on and on to successively higher planes of unfoldment, becoming at length a "Master", and liberator of the race.

The children's visit to the Palace of Night and later into the Forest, are suggestive of such tests that face the aspirant.

The Forest scene makes it clear to man how thoughtless and self-centered, how cruel and tyrannical he has been in his dealings with plants and animals, and how far he has failed to treat them in terms appropriate to his true dignity. As God's image on earth it is required of man that he reflect the righteousness and goodness of God, who, in the words of the Psalmist, "is good to all, and His tender mercies are over all His works." But instead of this, man has ruthlessly destroyed forests and flowers, birds and beasts, even when he had little or no reason to interfere with their existence and their normal unfoldment. He has trampled on the rights of helpless animals, sacrificing them to his appetites and vanities, and slaughtering them for mere sport.

The children quit the Forest without having found the Blue Bird. Happiness could not thrive in the midst of so much discord and suffering. Not until man adopts the harmless life will concord prevail in the lesser kingdoms. The antagonism and viciousness which the young adventurers encountered in the Forest were the product of the destructive elements in the kingdom to which they belonged. Man was given dominion over the lesser creatures. His status is the highest of the four kingdoms on this planet. What man generates is absorbed by the less developed, younger life waves which are negative to the positive forces of the more advanced human kingdom. Such being man's status, his responsibility is that of protector, not destroyer.

In terms of a neophyte's experience the Forest incident portrays the expansion of consciousness which is capable of identifying itself with that of the less developed kingdoms. Out of this there follows not only a deepened sympathy for animals and growing things, but an understanding that makes possible a more wise and efficient cooperation with these kingdoms as they, too, struggle forward on their upward way. Moreover, such contact as the aspirant now makes with other life waves enhances his realization of the ultimate unity of all things and the essential sacredness of all life. No more will such a one commit the wrong against life by unnecessarily denying its expression in even the smallest, simplest form of field or forest. All are embodiments of the Divine Energy that animates the whole of creation.

The graveyard scene in the play is perhaps the embodiment of Maeterlinck's philosophy that there "are no dead." When Tytyl turns the diamond the graveyard is suddenly transformed. Then from all the gaping tombs, there rises gradually an efflorescence at first frail and timid like steam, then white and virginal and more and more tufty, more and more tall and plentiful and marvellous. Little by little, irresistibly, invading all things, it transforms the graveyard into a sort of fairy-like and nuptial garden over which rise the first rays of the dawn.

In the Kingdom of the Future the children learn many things about human

life and destiny. Among other things they learn that every Ego departs for Earth life only when the time appointed for it by the Lords of Destiny has arrived. Many are eagerly awaiting that time; others shrink from coming for they know the stress and struggle of the earth life ahead. "One wants to go; another refuses. When the hour comes it comes. You will start at the proper hour, at your proper time," says Father Time to the incarnating Egos. For the majority, incarnation means not only limitation of freedom and awareness but perplexing problems to be solved, heavy burdens to be borne, deep sorrows to be met, great suffering to be endured. Yet they know that such are the means by which the Spirit grows, and that love underlies every painful step of the way. Also they know that earth life is like a day in school, difficult at times, but profitable. They come to realize that earth life is a very brief span in the total cycle of the Spirit from one incarnation to the next. So, knowing all this, the great majority of Egos, while sad to go, are really sorry to be left behind whenever the portals open for entrance to the earth plane.

Quoting finally from Theodore Heline:

From this it becomes clear to the hitherto uninitiated into the mysteries of life that the future is a product of the past, and that the different fate awaiting the unborn is of their own making and not due to preference or prejudices on the part of a loving Father. Deity is no respecter of persons, but the embodiment of a law that is love and that works with exact justice in bringing all beings to a state of ultimate perfection. Man is what he makes himself; his character becomes his destiny.

Here in the Kingdom of the Future the children find the Blue Bird, but it is in Light's keeping. It is not found as an object external to themselves; it had been found as a realized truth at the inmost center of their being. The neophyte has found the Blue Bird of truth and happiness for which mankind has been seeking from the beginning of time. The neophyte recognizes the value of earth life and the necessity for it. He now returns to it willingly and understandingly in order to help both himself and others. He gladly undertakes the toil and struggle it involves in order that more of his inherent divinity may be

(Continued on page 322)

Magnetism, Mesmerism, and Odyle

MARY FORD

PART VIII — OD-EXPERIMENTS IN THE UNITED STATES: DR. EDWIN D. BABBITT AND OTHERS

I

MUCH of the experimentation with this Od or odic force remained within the confines of Germany so that, as we have said, the years elapsing between Mesmer's death in 1815 and von Reichenbach's death in 1869 were those in which this aspect of occult science was chiefly developed.

Following the von Reichenbach era came the rise of Mme. Blavatsky's Theosophical Society, which, like Spiritualism, appeared first in the United States. Spiritualism arose in 1847, swept over America, and then was carried to new heights in Europe by the renowned medium D. D. Home. Both Henry Olcott and Mme. Blavatsky were attracted by the amazing phenomena of the spiritualist movement, which was the means through which they were led to their later world-wide mission.

They were interested in von Reichenbach's experiments also, and in the experiments conducted in America by followers of the von Reichenbach method — notably Dr. Edwin D. Babbitt.

In America the emphasis on odic vision was accompanied by renewed emphasis on the healing powers of colors, apart from the odic force. Dr. Babbitt, like Mesmer and Paracelsus, was a healer, and this was the field that appealed to him most.

Dr. Babbitt and his friends soon demonstrated the value of sunlight in healing various sicknesses which were rampant in the nineteenth century, such as the "green sickness" from which so many young ladies suffered due to heavy cumbersome clothing and lack of sunshine and fresh air and exercise. He

described experiments in healing with light and color, as well as magnetic healing and mesmerism or odylism.

This book has recently been reissued and is now available, though in a condensed edition. Those who have the original book will do well to hold on to it, since the newly published version does not contain all of the material. It is still a valuable collector's item.

The Principles of Light and Color, by Edwin D. Babbitt, was republished by University Books, New York in 1967, edited, condensed, and annotated by Faber Birren. Like the works of Mesmer and von Reichenbach, Babbitt's writings are also in the public domain, and while specific editions and translations may be copyrighted, the original material can be taken and used by anyone who wants to republish it in whole or in part.

Babbitt showed many charts of psychic lights and colors, as found in the human aura — especially the brain aura — and also the lines of force of the etheric double, i.e., the electromagnetic forces which science is now exploring in the electrodynamic theory of life. Acting on Dr. von Reichenbach's instructions to psychics or sensitives, Dr. Babbitt entered a "dark chamber" and remained there for hours at repeated intervals, and he developed clairvoyant powers which, however, were later partially lost when he became active in healing and his attention was diverted to other things.

Like von Reichenbach, Babbitt described odic light (including the rays of odic color) as a cosmic force, having properties like those of ordinary light, and he did not do anything with Goethe's theory of color which was by that time looked upon as outmoded in the scientific world.

Dr. von Reichenbach had discovered through his sensitives that moonlight differs from sunlight in odic properties — a fact which seemed connected with the known physical fact that moonlight is polarized light; for that matter, however, all reflected light is polarized light, so that much of the light we see is polarized light. The odic influences of moonlight were found to be in some respects opposite to those of sunlight. Sunshine infuses an odic force into transmitters or conductors such as glass rods or wires, and sensitives could then see this odic force streaming out of the rod or wire into the darkness of the laboratory.

A very curious phenomenon occurred: sometimes, when a stick or glass rod was held out in sunlight by a sensitive who was himself in shadow, he received the odic (psychic) sensation, not of warmth as one might expect, but of coolness. When he drew the rod back into the shade, away from the light and warmth of the sun, he felt warmth emanating from it. Sunlight transmitted by a wire into a dark chamber produced the self-same effects upon the sensitive there, who viewed the odic force emanating from the inner end of the wire. According to the sensitives, the odic force which issued from the wire into the dark chamber took shape as a flame-like emanation the size of a finger.

Similarly, the sensitive could touch with a glass rod the prismatic colors projected upon a wall and he would receive a sensation, as it were, of coolness in the blue-violets and warmth in the red-yellows. The same response was obtained when the sensitive touched the colors in the wall with his fingertips; furthermore, all the sensitives reported that certain specific flavors, or tastes, accompanied the colors. In all cases, moonlight produced an effect opposite to that of sunlight. Moonlight in general felt warm instead of cold, especially at the Full Moon; and it was observed that the Full Moon tended to produce excitement, even fevers.

We must say, however, that Dr. Babbitt differed from Dr. von Reichenbach on this point: that sunlight produced sensations of coolness while moonlight produced sensations of warmth in the odic light. He believed that this was merely the result of the sensitives having drawn the solar forces or lunar forces through an instrument — the glass or wire — and that without these intermediaries the result would have been otherwise, with sunlight registering warmth as one would expect. Yet von Reichenbach's sensitives did touch with their bare fingertips the colors projected from the prism upon the wall, and said that they received the same impressions as with the rod or wire. Modern hypnotists, however, know how susceptible to suggestion the hypnotized subject is likely to be, saying what he thinks the hypnotist wants him to say while imagining that he is thinking and speaking of his own free will. So it is possible that, as Dr. Babbitt said, the experiments with sunlight and moonlight were, in this one aspect at least, not reliable in von Reichenbach's laboratory.

One of the commonly recognized properties of etheric sight is that it penetrates through opaque material objects as if they were transparent, like glass. Dr. von Reichenbach ascribed this power to the illuminative rays of Odyle. Some of his sensitives saw through steel as if it were transparent glass or similar to glass; a magnet was seen by a sensitive as transparent and luminous with white light; and Dr. Babbitt related that a gentleman whom he knew could see through the human body as if it were made of glass. Max Heindel has mentioned similar facts in relation to his own experiments with etheric sight.

The research done by the nineteenth century clairvoyants and sensitives naturally reflected the trends of the day's science, but in 1847 spiritualism entered the picture.

Dr. von Reichenbach undoubtedly was familiar with the literature in German on alchemy and the etheric double, "the

Doeppelgaenger," and unquestionably he performed some experiments which were concerned not with physical science in its subtler aspects but with what was known as "spiritualism." The science of psychology arose in the latter part of the nineteenth century, but even into the twentieth century it was definitely an orphan of the scientific world. Today parapsychology occupies a place in the sun, though its seat is none too secure and it has many opponents; still, when the great universities have taken up this subject for research in their wonderfully equipped laboratories we have reason to feel hopeful. As yet, of course, this work remains in the psychology sections of the universities; but physics and chemistry, physiology and medicine, are being drawn into the act too.

Many psychologists still refuse to admit that there is anything superphysical involved in extrasensory perception, for "supersensory" need not be "superphysical" but merely "supernormal," and therefore linked with matter in the new forms of force now familiar to physical science — the bioelectric and bio-magnetic forces of the human organism.

The spectroscope was invented in 1814, only about a year before Messmer's death, so that he had no opportunity to correlate spectroscopic analysis of light with his magnetic theories. Goethe, von Reichenbach, Babbitt, and others had this advantage, but they lacked knowledge of certain vital factors known to later science which are involved in the electromagnetic spectrum and the constitution of matter. Faber Birren commented that with the spectroscope it became possible to ascribe color to various substances, for metals and gases "were found to produce characteristic lines when their emissions were passed through a prism. The spectrum of magnesium, for example, was chiefly green; that of hydrogen, red; that of calcium, violet; that of common table salt, yellow."

It ought to be pointed out, however, that although spectroscopy was not known before this time, there were other ways in which colors could be associated with metals. In glassmaking, which is very ancient, going back many centuries B.C. in Egypt and the Near East and perhaps still farther back in China and India, it was known that metals added to the basic glass recipe imparted color.

In the extracting and purifying of metal ores, also, the relationship of metals to color was discovered early. The metal workers knew that flames of certain colors meant that certain metals were present. This fact is mentioned in an Indian text going back to the twelfth century A.D., so it is not a question of mere hearsay or tradition. Yet it is true that the spectroscope conferred far greater accuracy in determining the colors associated with metals and added a whole new field of investigation in that the analysis of starlight could be read to indicate the composition of cosmic bodies.

Dr. Babbitt had this knowledge in his background, and when his psychic powers had blossomed in the dark chamber he turned his sight upon the structure of atoms, and drew up a complicated spiral diagram, roughly heart-shaped, with seven sets of spirals, each set smaller than the other and riding "piggy-back" upon the one before it. Other clairvoyants took up this diagram and adapted it to a cosmic scheme, showing each set of spirillae as corresponding to a cosmic plane, so that on the Seventh Cosmic Plane all of the seven sets of spirillae were fully activated. This diagram is found in its original form in the newly reissued version of *Principles of Light and Color*, and may be studied further in books on "occult chemistry" by various occult writers.

One of the surprising things that Dr. Babbitt said was that, in effect, his atom was potentially so expansive that, if released, its energy could wipe out of existence a city the size of New York.

Physicists have always known that there is a problem in the wave theory of light, as contrasted with the corpuscular theory; again, this was not resolved until our own era, with the postulating of the existence of the photon as the quantum or basic unit of the electromagnetic spectrum of radiant energy. Light is not merely waves in an ether; light consists of particles (corpuscles in the old definition) which constitute a wave. There is no separate light ether for the light to travel through, according to modern scientific thought. Physicists use both aspects of light, thinking of light as particles when it interacts with matter and taking it as waves when it is concerned with radiation.

Dr. Babbitt, however, took light very practically as real particles, which he termed "luminelles" and refused to be bound to the wave theory of light although that was the authoritative theory in the science of his time.

Following von Reichenbach, Dr. Babbitt lists the properties of odic light and color:

1. *Odic Light* exhibits the same laws and phenomena as visible light. It appears in five forms: incandescence, flame, threads-streaks-nebulæ, smoke, and sparks. Blown upon by the breath, the flames wavered as if they were physical. (Dr. von Reichenbach had observed that the breath was especially charged with odic force.) The Od force can be felt instantaneously through a long suite of rooms, yet its passage through metals is not instantaneous. Odic light can be refracted as well as reflected. A distinction is made between the Od force and Od-radiation, just as one may distinguish between chemical action producing heat and the radiation of heat.

2. An *Odic Atmosphere* (or ether) must exist. In this atmosphere odic electricity, odic magnetism, odic heat, and odic light all are seen to act.

3. The *Odic Light* may appear in connection with all known objects, but more especially when these are under

the action of the fine forces. The forces of a magnet are not felt by everyone, but sensitives do both see and feel their emanations, although there remains a question as to whether this is really magnetic force or a parallel cosmic force, which von Reichenbach termed Odyle.

Nature presents an infinite number of cases in which this vital force is manifest; the earth's own magnetism, which sensitives feel and see; crystals; electricity; light; solar and lunar rays; stellar rays; even the whole material universe. "The cause of these phenomena is a peculiar force, existing in nature and embracing the universe, distinct from all known forces, and here called ODYL."

4. *Odic Flames* are of various shapes, sizes, and lengths. The flames exhibit all possible hues of color and may be delicate or brilliant, clear or smoky. Miss Sturman, the sensitive who while in a dark room perceived a flame-like light over the large rock crystal, said that it was "remarkably different from the magnetic light."

5. *Odic Polarization*. Odic force can polarize objects through which it passes as electricity can polarize an iron bar converting it to a magnet, or as light may be polarized when it passes through certain substances. "It was discovered that every crystal presented two such points in which the force peculiarly resided. And these points lay diametrically opposite each other in every crystal; they were the poles of a primary axis of the crystal. Both acted in the same way but one much more strongly than the other." Dr. Babbitt did not follow von Reichenbach in everything, but developed his own theories of this odic force, odic light and color, and odic polarity. He spoke of a positive and a negative "thermal" effect and also a positive and negative "electric" effect. He associated electricity with the color blue and with cold, and of course it is well known that there is more electricity in the air when humidity is low; in addition to this we

now have a new science of cryogenics, in which it is found that matter undergoes curious electrical changes at or near absolute zero. At low enough temperatures, substances ordinarily not electrically conductive become so. Hence it would seem that Dr. Babbitt did have some sort of intuition in this matter.

Dr. Babbitt pointed out that Dr. von Reichenbach could not at first determine which of his odic poles was negative and which positive. He finally decided to call the warm or red end positive and the cold or blue end negative, apparently on the assumption that heat is positive and cold, negative. Dr. Babbitt took exception to this reasoning, pointing out that in his opinion the blue end is positive in an electrical connotation, with the red end positive in a thermal connotation; thus one would assume that there is both a positive and negative in electricity and also a positive and negative in the thermal states.

Von Reichenbach found that Od-warm and Od-cold did not necessarily agree with physical cold and warmth, as we have seen; but all esotericists of the last century said that there was a cold etheric current as well as a warm one, and that it was the cold current that was invoked in the healing of fevers, etc.

Virtually all of the properties of the Od force of von Reichenbach or the magnetic forces of Mesmer parallel the forces known to physical science; yet they differ. Modern laboratory techniques and super-sensitive instruments have brought proof to many of the statements made by these pioneers. We have perhaps come to the place where occultism must give the field over to trained scientists, who on their part must develop the etheric sight known to the parapsychology of the eighteenth and nineteenth centuries. More scientists have come to this than the public knows, but they are still reluctant to be too frank and free in telling about their experiences for fear of persecution.

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SELFLESSNESS AND THE SEARCH FOR GOD

(Continued from page 295)

We can devote ourselves to helping others because we may pity them, be horrified at conditions in which they find themselves, or be touched in some other way by their predicaments, and all service so motivated works toward the good and can be of great benefit. But in the last analysis, all such service will be restricted to some degree by considerations of self-interest on the part of the server, and, even though perhaps considerable in accomplishment, will not be expanded to the fullest extent possible.

Only when feelings of pity, horrified concern, sadness, or other similar emotions directed toward our fellow men — emotions which certainly constitute some of the elements of love — have been expanded and transmuted into perfect love — will our work for humanity accomplish the greatest good and our own self-interest be negated. This is the perfect love which the Christ has admonished us to develop, and which He Himself feels for all humanity so deeply. It is this perfect love which causes the Christ Ray to return each year to the confines of this planet — for our benefit.

And it is the development of this perfect love — and the consequent complete negation of self-interest — which will bring us ever closer to the comprehension of universal unity and the knowledge of God. "God is Love, and he that dwelleth in love dwelleth in God and God in him." And he who does dwell consciously in love — and so in God — will become continually more aware of God dwelling in him, and will achieve an ever-increasing understanding of God, in his heart as well as in his mind, until one day he will, completely and perfectly, be one with God.



MAX HEINDEL'S MESSAGE

Taken from His Writings

THE DESIRE BODY

(EIGHTEENTH INSTALLMENT)



Man's Desire Body in the Invisible World

Purgatory (Cont.)

THE desire body of man is composed of matter from all the seven regions of the Desire World, as a dense body is built of the solids, liquids, and gases of this world. But the quantity of matter from each region in the desire body of a man depends upon the nature of the desires which he cherishes. Coarse desires are built of the coarsest desire stuff, which belongs to the lowest region of the Desire World. If a man has such, he is building a coarse desire body where the matter from the lowest regions predominates. If he persistently puts coarse desires away from himself, yielding only to the pure and the good, his desire body will be formed of the materials of the higher regions.

At present no man is wholly evil, and none wholly good; we are all mixtures of both; but there may be and is a difference in our makeup. In the desire bodies of some there is a preponderance of coarse and in others of fine desire stuff. That makes all the difference in the environment and status of the man when he enters the Desire World after death, for then the matter of his desire body, while taking on the likeness of the discarded dense body, at the same time arranges itself so that the subtlest matter which belongs to the higher regions of the Desire World forms the center of the vehicle, and the matter from the three densest regions is on the outside.

When the Ego's Earth life is ended

it exerts centrifugal force to free itself from its vehicles. Following out the same law which causes a planet to throw that part of itself which is most dense and crystallized out into space, it first discards its dense body. When it enters the Desire World this centrifugal force also acts so as to throw the coarsest matter in the desire body outwards, and thus man is forced to stay in the lower regions until he has been purged of the coarser desires which were embodied in the densest desire matter. The coarsest desire matter is therefore always on the outside of his desire body while he is passing through Purgatory, and is gradually eliminated by the purging centrifugal force, the force of Repulsion, which tears the evil out of man and then allows him to pass upwards into the First Heaven in the upper part of the Desire World, where the force of Attraction holds sway and builds the good of the past life into the Ego as soul power. The discarded part of the desire body is left as an empty "shell."

When the Ego has left its dense body, that dies *quickly*. Physical matter becomes inert the moment it is deprived of the quickening, life-giving energy; it dissolves as a form. Not so with the matter of the Desire World; once life has been communicated to it, that energy will subsist for a considerable time after the influx of life has ceased, varying as to the strength of the impulse. The result is that after the Ego has left them these "shells" subsist for a longer

or a shorter time. They live an independent life, and if that Ego to which they belonged was very much given to worldly desires, perhaps cut off in the prime of life, with strong and unsatisfied ambitions, this soul-less shell will often make the most desperate efforts to get back to the Physical World, and much of the phenomena of spiritualistic seances is due to the actions of these shells.

The fact that the communications received from many of these so-called "Spirits" are utterly devoid of sense is easily accounted for when we realize that they are not Spirits at all, but only a soul-less part of the garment of the departed Spirit and therefore without intelligence. They have a memory of the past life, owing to the panorama which was etched after death, which often enables them to impose upon relatives by stating incidents not known to others, but the fact remains that they are but the cast-off garment of the Ego, endowed with an independent life for the time being.

It is not always, however, that these shells remain soul-less, for there are different classes of beings in the Desire World, whose evolution naturally belongs there. They are good and bad, as are human beings. Generally they are classed under one heading as "elementals," although differing vastly in appearance, intelligence, and characteristics. We will deal with them only so far as their influence touches the post-mortem state of man.

It sometimes happens, especially where a man has been in the habit of invoking Spirits, that these beings take possession of his dense body in earth life and make him an irresponsible medium. They generally lure him at first with seemingly high teachings, but by degrees lead to gross immorality, and, worst of all, they may take possession of his desire body after he has left it and ascended into heaven. As the impulses contained in the desire body are the basis of the life in heaven, and also the springs of action which cause man to reincar-

nate for renewed growth, this is indeed a very serious matter, for the whole evolution of a man may be stopped for ages, before the elemental releases his desire body.

When a man wakes up in the Desire World he is with one exception the very same man in every respect as before death. Anyone seeing him there would know him if he had known him here. There is no transforming power in death; the man's character has not changed, the vicious man and the drunkard are vicious and dissipated still, the miser is a miser still, the thief is as dishonest as ever, but there is one great and important change in them all — they have all lost their dense body, and *that makes all the difference in regard to the gratification of their various desires.*

The drunkard cannot drink; he lacks the stomach, and though he may and at first often does, get into the whiskey casks of the saloons, it is no satisfaction to him, since whiskey in a cask does not give out fumes as it does during chemical combustion in the alimentary canal. He then tries the effect of getting into the dense body of drunkards on Earth. He succeeds easily for the desire body is so constituted that it is no inconvenience to occupy the same space with another person. "Dead" people, at first, are often annoyed when their friends sit down in the chair they are occupying, but after a while they learn that it is not necessary to hurry out of their seat because a friend yet in earth life is approaching to sit down. It does not hurt the desire body "to be sat on"; both persons can occupy the same chair without inconveniencing each other's movements. So the drunkard enters into the body of people who are drinking, but even there he receives no real satisfaction, and in consequence he suffers the tortures of Tantalus, until at last the desire burns itself out for want of gratification, as all desires do, even in physical life.

(Continued)

Studies in the Cosmo-Conception

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

Differences in the Kingdoms

Q. What evolutionary types do we find on the three worlds of our planet?

A. The three worlds of our planet are at present the fields of evolution for a number of different kingdoms of life, at various stages of development. Only four of these need concern us at present, viz., the mineral, plant, animal, and human kingdoms.

Q. How are these related to the three worlds?

A. These four kingdoms are related to the three worlds in different ways, according to the progress these groups of evolving life have made in the school of experience.

Q. Are the bodies of these groups composed of the same material?

A. So far as form is concerned the dense bodies of all the kingdoms are composed of the same chemical substances — the solids, liquids, and gases of the Chemical Region. The dense body of a man is as truly a chemical compound as is the stone, although the latter is ensouled by mineral life only.

Q. How is man different from the mineral?

A. Man moves, grows, and propagates the species. The mineral, in its native state, does none of these things.

Q. How does man compare with the plant kingdom?

A. Both plant and man have a dense body, capable of growth and propagation, but man has faculties not possessed by the plant. He feels, has the power of motion, and the faculty of perceiving things exterior to himself.

Q. How does man differ from the animal?

A. When we compare man with the animal we see that both have the faculty

of feeling, motion, growth, propagation and sense-perception. In addition, man has the faculty of speech, a superior structure of the brain, and also hands.

Q. Is not the development of the thumb a special advantage?

A. Yes. This makes the hand much more valuable than even that of the anthropoid. Man has also evolved a definite language in which to express his feelings and thoughts, all of which places the dense body of the human being in a class by itself, beyond the three lower kingdoms.

Q. How do we account for these differences?

A. To account for these differences in the four kingdoms we must go to the invisible worlds and seek the causes which give one kingdom that which is denied to another.

Q. What do we find there?

A. To function in any world and express the qualities peculiar to it, we must first possess a vehicle made of its material. In order to function in the dense Physical World it is necessary to have a dense body adapted to our environment. And we must have a vital body before we can express life, grow, or externalize the other qualities peculiar to the Etheric Region.

Q. How does this relate to the mineral kingdom?

A. We find that the mineral does not possess a separate vital body and at once we see the reason why it cannot grow, propagate, or show sentient life. It is this absence of one or more of the higher vehicles in the various kingdoms that accounts for the differences between them.

—Ref.: *Cosmo-Conception*, pp. 56-57.

WESTERN WISDOM BIBLE STUDY

Christian Initiatory Teachings

The Beatitudes — Matt. 5:3-12

1. *Blessed are the poor in spirit: for theirs is the kingdom of heaven.*

Keynote: *Humility*, signifying the Christ power to control all manifestations and phenomena of the Earth.

2. *Blessed are they that mourn: for they shall be comforted.*

Keynote: *Comfort*. Mourning pertains only to the present stage of manifestation. Man's eventual elevation to the Christ consciousness will bring "peace which passeth all understanding."

3. *Blessed are the meek: for they shall inherit the earth.*

Keynote: *Meekness or Impersonality*, that complete renunciation of self which is won through *Gethsemane* and which later lifts one to the consciousness of the *Ascension*.

4. *Blessed are they which do hunger and thirst after righteousness: for they shall be filled.*

Keynote: *Putting God first*, the power of the superman or the adept.

5. *Blessed are the merciful: for they shall obtain mercy.*

Keynote: *Mercy*, a divine compassion which manifests on all planes in a unity or oneness of all life.

6. *Blessed are the pure in heart: for they shall see God.*

Keynote: *Purity through transmutation*, the Christ within awakened in order to contact the Christ without.

7. *Blessed are the peacemakers, for they shall be called the children of God.*

Keynote: *Harmony*, which is the underlying law of all constructive works of adeptship.

8. *Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven.*

Keynote: *Persecution*. Most subtle of all tests, and one passed so gloriously by all the Disciples except Judas.

9. *Blessed are ye, when men shall revile you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad, for great is your reward in heaven: for so persecuted they the prophets which were before you.*

Keynote: *Self-mastery*. Self-control is the keyword given to every disciple of the Christian Mysteries. In the words of Solomon: "Better . . . (is) he that ruleth his spirit than he that taketh a city."

The Beatitudes and Their Planetary Correlations:

1. *Blessed are the poor in spirit for theirs is the kingdom of heaven.*

Mercury. *Humility* through the Christed mind.

2. *Blessed are they that mourn; for they shall be comforted.*

Venus. Love is the great antidote for evil. "Perfect love casteth out fear." Faith and Hope are combined in Love.

3. *Blessed are the meek: for they shall inherit the earth.*

Moon. Attracts and increases. The meek are impersonal. "He who loses his life for my sake shall find it."

4. *Blessed are they which do hunger and thirst after righteousness: for they shall be filled.*

Uranus. A divine yearning for the highest. Passion becomes compassion; self-love becomes altruism; the goal is all for one and one for all. The sole object of life is to make the ideal real.

5. *Blessed are the merciful: for they shall obtain mercy.*

Jupiter. Knows only mercy, charity, beneficence. "Whatsoever a man soweth, that shall he also reap." The Jupiterian Ray of mercy and compassion attracts to itself benefits of like nature.

6. *Blessed are the pure in heart: for they shall see God.*

(Continued on page 312)



Signs of the Zodiac

E. D. P.

Part I

IN describing the method of study suggested in this article, it will be helpful to the reader to understand the nature of the Deity as given in the Western Wisdom Teaching and to get a correct understanding of the God of our solar universe. We must start with what in Rosicrucian Fellowship terminology is termed the Absolute — the Root of Existence — which, according to the Rosicrucian Teaching, is an expression of the negative pole of Universal Spirit. What the positive pole may be has not yet been made known to the uninitiated. However, we do know that if there is a negative pole of Universal Spirit, there must be a positive pole also, for everywhere in Nature this polarity exists.

It is taught that at the dawn or beginning of manifestation (activity), from the Absolute emanated the Supreme Being. This great Spiritual Intelligence possesses three forces or energies, which manifest as Power, the Word, and Motion. The first aspect, Power, contains within itself the ability to create something original and entirely new. The second aspect, the Word, receives the original germ created by the first aspect, images its form of development, evolves and nurtures, or feeds it. The third aspect, Motion, gives it the power of growth. Through this process

seven great Logoi came into existence, and the seventh one of these Beings differentiated within Himself the God of our particular solar system; He has within Himself three primary powers which correspond to those of the Supreme Being. These powers are designated as Will, Wisdom, and Activity, and they manifest in exactly the same way (though on a smaller scale) as do the three great powers possessed by the Supreme Being.

Incidentally, the Spirit of each individual man, the real I, was differentiated by this great Being within Himself and, like unto Him, each of us is endowed potentially with His three great primary powers, which we designate as Divine Spirit (power, will), Life Spirit (the word, wisdom), and the Human Spirit (motion, activity). These three primary powers of Deity are the forces working through the twelve signs of the zodiac, each expressing through four signs in a definite relationship, which will now be described.

The first or Power aspect of Deity expresses itself on the emotional plane through the four fixed signs. The second or Wisdom aspect expresses itself on the mental plane through the common signs, and the third or Activity aspect expresses itself on the physical plane through the cardinal signs. Therefore, each of these aspects expresses itself through four signs which are placed in the zodiac

in the form of a cross, known to astrological students as "quadruplicities."

The forces at work in each quadruplicity may be said to be the same as those observed in electrical phenomena. Each quadruplicity is an electromagnetic unit, and it is the manifestation of electromagnetic laws in these quadruplicities we now call to the attention of the student.

By the term "electro-magnetic unit" we mean: if an electric current is passed through a wire, the resistance offered to the current by the metal of the wire sets up magnetic lines of force flowing at *right angles* to the direction of the electric current. These magnetic lines of force, like the electric from which they are derived, manifest a positive and a negative pole, or a pole of attraction and a pole of repulsion. The two poles of the electric current and the two poles of the magnetic current form what we have called an "electro-magnetic unit." The signs of each quadruplicity will be found to manifest forces which can be compared to those of an electro-magnetic unit.

With this explanation in mind, let us look first at our fixed sign quadruplicity which is an expression of the Power or Will aspect of Deity, for it is here that the analogy between the forces at work in an electro-magnetic unit and those of a quadruplicity can be seen most plainly, especially when the ruling planets of signs are considered.

It has been taught that the planets are the driving forces of the horoscope, while the signs color or modify the influence of the planets. However, we have three signs which display what we may call a driving or *creative* force. These three signs are the fiery signs, and the force or power of these signs is analogous to that of an electric current, which is a driving or flowing force.

Leo is the fiery sign of the fixed quadruplicity and represents the source or generator of our electric current. It is ruled by the Sun, whose keyword is *Life*. It is the generator or power house

of our analogy. It gives out a flowing or driving force. The opposite pole or sign is Aquarius, which represents the channel of flow, the conductor, the conditions necessary, or ways and means of expression, conduction, or manifestation of the electric current. From the character of the material at hand, it selects and determines the path of least resistance, the channel of flow. This is a *selective* force. The rulers of Aquarius are Saturn, whose keyword is *obstruction*, and Uranus, whose keyword is *intuition*. Intuition is a selective or discriminative faculty and aptly describes the character of the force at work. We know that it is the obstruction or resistance of the conductor that selects and cuts out certain vibrations of the current to form the magnetic lines of force which always flow at *right angles* to that of the electric.

Looking at the signs which are situated at *right angles* to the line from Leo to Aquarius, we find at one point Taurus, and at the opposite point Scorpio. Taurus, the earthy sign, is ruled by Venus, a planet of *attraction*. At the other pole, Scorpio, a watery sign, is ruled by Mars, a planet of *repulsion*. These two latter signs represent the two poles of the magnetic line of force. All four signs taken together represent what we have called an "electro-magnetic unit."

The four common signs and the four cardinal signs may be looked at in a similar manner. In each quadruplicity, the fiery sign represents the power or source of electric current, the airy sign opposite is the channel or means of expression (wire or conductor) or the factor necessary to the manifestation of the fiery sign (electrical current). The creative energy of these two signs, Leo and Aquarius, is related to the first aspect of Deity, giving the ability to create something new and original. Leo supplies the power, and the intuition of Aquarius supplies the *means* of creating original ideas.

It will be found that a propelling or

driving force is the chief characteristic of all the fiery signs, while a selective or discriminative force is at work in the airy signs. The earthy and watery signs represent the *magnetic* field in each instance. This analogy between the forces of the signs and the laws of electrical phenomena is not commonly considered, but by using this analogy in our study of the signs and knowing the position of the sign in relation to the unit, and the unit to which it belongs, it can be seen that something of the characteristics of the sign can be easily foretold. Each quadruplicity of signs will, of course, manifest on the plane of being to which it is related. The first, or Power aspect, working through the fixed signs, will manifest on the emotional plane. The second aspect, the Word, working through the common signs, will manifest on the mental plane, while the third aspect, Motion, working through the cardinal signs, will manifest on the physical plane.

Let us examine further this fixed sign unit. The fixed quadruplicity is an expression of the Power aspect of Deity and manifests chiefly upon the emotional plane of life. The fiery sign of this group is Leo; we may, therefore, expect this creative, electric force to manifest as a driving force on the emotional plane. The emotional plane is the realm of *motives*, the realm of the vital life-giving *first cause*.

The result is that whatever characteristics the Leo native displays they will be largely due to this driving force, whether he shows them in their true character or in a perverted manner. A short description of each sign will show how the force manifests. The true Leo shows a strong emotional or love nature, his motives are advanced and lofty, and he feels an abounding faith in God. He naturally feels impelled to inspire others with this faith and he gives generously of his time and knowledge to this end. He feels capable of leading others and has great confidence in his own powers. He extends this faith and trust to hu-

manity and is convinced that those who are working for him will always do their best. His faith in human nature often results in misplaced affections and heartaches. His faults are all due to this same faith in himself, which leads him to assume airs of self-importance, to lord it over his inferiors, or to seek positions of authority which he may be incapable of filling with any degree of success. The true Leo is a power of uplift in his community, full of vitality and will power. As his power is expressed on the emotional plane, his great love of God and humanity often results in his becoming a healer or preacher, or he may express his emotions as an entertainer or actor. He finds success in any sphere where he leads or shines in the eyes of others.

Many traits of character are common to all the fiery signs because all feel this driving force behind them. All manifest a driving force, but as each fiery sign belongs to a different unit, so each one manifests on a different plane — mental, emotional, or physical — but courage, self-confidence, aggressiveness, foresight,

Horoscopes for Subscribers' Children

Should you wish to avail yourself of a possible opportunity to have your child's HOROSCOPE delineated in this department, subscribe to this magazine for one year, and accompany your subscription with an application for a reading. **RENEWALS** count the same as a subscription. Readings are given for children up to 14 years of age. They include a general character, health, and vocational analysis.

TWO names only are usually drawn each month, but unless there is an unusually large number of applications, you may have more than one opportunity for a drawing.

BE SURE to give: Name, Sex, Birth-place, and Year, Month, Day (of month), and minute of birth, as nearly as possible. Also please be sure to state if Daylight Saving Time was in effect.

NOTE: We give horoscope readings **ONLY** in this magazine.

prophecy, idealism, are common to all. They have much dignity, are good talkers, being frank and outspoken.

In Aquarius, the opposite pole or sign, we have a power also manifesting on the emotional plane, but instead of a driving force, we now see a selective, discriminating force. Whereas the native Leo is driven by *motives*, the Aquarian conducts, observes, compares, judges, and controls motives. The advanced Aquarian is the keenest of all natives of the signs as a judge of human nature. He has a craving for enlightenment and knowledge of motives and "First Causes," or fundamental principles underlying the mystery of manifestation, which, in the advanced type often leads him into the field of astrology and occultism. He is a keen judge of the truth or falsity of a religious doctrine; he feels intuitively what is fact and what is fiction. In any case, the Aquarian's religion shows his discriminative tendencies. His interest in forms and ceremonies is to examine and compare them with others. The scriptures and teachings of the great founders of religious thought are treated in the same way — he accepts nothing that has not been subjected to his discriminating judgment. He sees both sides of any controversy; he feels the oneness of all humanity, and understands the heart of all. He is the truth seeker.

Comparing the Aquarian to the Leo native shows something of the character of the forces at work. The Leo native is a good talker, even eloquent, whereas the Aquarian is of few words or silent. The Leo native takes his fellowmen on trust, while the Aquarian questions their motives, scrutinizes their actions, words, and thoughts. Both are affectionate and kind, and their home life quite ideal, but whereas the Leo gets on well with his family because of his goodness of heart, he is, nevertheless, always the head of the family, Aquarius is more apt to defer to the opinion of a loved one and yield a point for the sake of harmony. Leo is bold and confident; Aquarius is

apt to be retiring and unassuming.

These two signs, together with Taurus and Scorpio, are the source of the *motive* power back of all human endeavor, the mainspring of action in mankind — the love and affection of Leo, the Aquarian's desire for knowledge and friendship, the physical hunger of Taurus, and the sex urge of Scorpio. Much philosophical ink has been spilled in discussing these forces which are so basic in human behavior.

The ancient Egyptians tried to picture the forces of the quadruplicity by the Sphinx, which has the body of a bull (Taurus), the wings of an eagle (Scorpio), the paws of a lion (Leo), and the head of a man (Aquarius).

The Cherubim as described in the vision of Ezekiel (1:5-10) are descriptive of these four signs: "As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side; and they four had the face of an ox on the left side; they four also had the face of an eagle."

John's vision of God's throne, given in Revelation 4:7 also describes them: "And the first beast was like a lion, and the second beast was like a calf, and the third beast had a face as man, and the fourth beast was like a flying eagle."

(Continued)

BIBLE STUDY

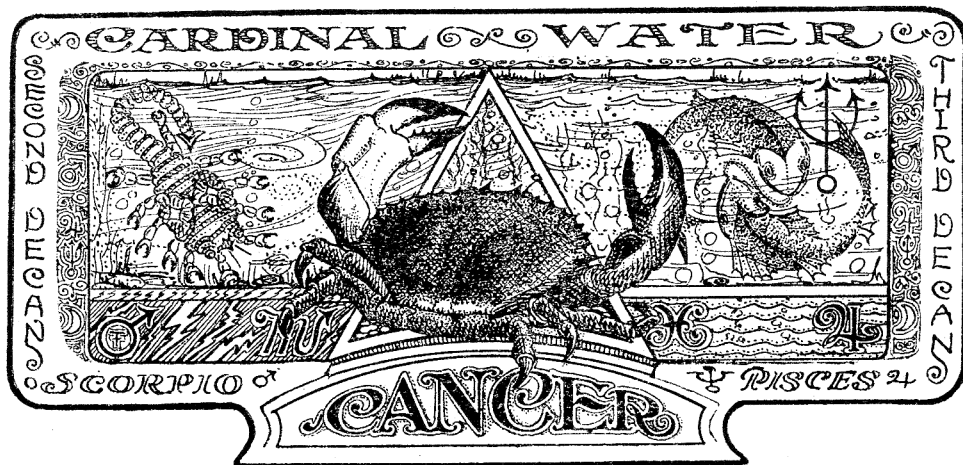
(Continued from page 308)

Mars. The principal work of Mars is transmutation. The red of the lower nature becomes the pure gold of the higher. The only key to heaven is purity, chastity. Only a life of purity makes it possible for the spiritual centers to flower upon the cross of the body.

7. *Blessed are the peacemakers: for they shall be called the children of God.*

Sun. The Sun is the Christ vibration upon the earth: only as the Sun or Christ is awakened within ourselves will we come into perfect peace.

(Continued on page 335)



The Children of Cancer, 1970

Birthdays: June 22 to July 23

As the Sun enters the sign Cancer at the Summer Solstice, it reaches a climax in its cycle of experience. It has attained its maximum northern declination; the first quarter of its annual journey has been completed.

Continuing the analogy of the Sun as an individual who began as a pioneer in Aries, he may be said to have arrived in Cancer at a time when he is no longer satisfied to live more or less irresponsibly and solely for the sake of self. Age old biological urges stirring restlessly within, strongly impel him to seek emotional satisfaction through the responsibilities and privileges of parenthood. Under the influence of the sign Cancer, the native becomes a family man.

The restless Moon, ruler of tides, organic functions, and the stomach, has its home in Cancer. And, like the stomach, the natives of Cancer are ever aware of recurring hunger not only for nourishment, of which they are generally most inordinately fond, but also for sympathy, and intense emotional experience. Vivid awareness of their feelings results in definite personal opinions and reactions, which tend to be strongly qualified by subjective standards so that

it is not easy to arrive at impersonal, objective views. The "Moon children" cling tenaciously to "rights," needs, possessions, and habits as being correct and distinctively their own.

Cancer is the sign of the mother. Those born with the Sun in this sign are so sympathetic and sensitive that they readily become absorbed in the conditions and basic needs of others, making them adept hosts, nurses, homemakers, and fine cooks. Caring for children, the aged, and all in need, instinctively interest them, as do the weak or afflicted. A motherlike approach to life explains why, though inherently timid and retiring, the native of Cancer can be exacting and autocratic in ordering the lives of others. This sign is indicative of the "home" of the individual in a psychological as well as in a physical sense. From it come the biological urges, instincts, and ancestral characteristics that form the basis of action. Culture, provincialism, racial traits, traditions, and taboos stem from the sign Cancer.

Although seldom as strong and large physically as some, these people can enjoy a healthful, active life, particularly if by self-control they regulate the feelings and appetites, thus preventing the creation of inharmony within which is

so often the cause of functional and digestive disorders. A moderate, rational diet, and optimism are necessary.

As the solar month begins, and lasting until June 26, the Sun and Jupiter are in trine aspect, a splendid indication of health, wealth and happiness. The native is of a jovial, optimistic, and sunny disposition, always ready to cheer and sympathize with others. He has a clear head, good judgment, and executive ability, is religiously conservative, and shines in government work.

From June 22 to July 4 the Sun squares Uranus, a stellar pattern calling for much practice in poise, self-control, reliability, and patience.

Venus sextiles Uranus from June 22 to 25, pointing toward mental alertness, quick intuitive perception, and personal magnetism. Talent for music and art, and a happy marriage are favored.

Also beginning June 22, and lasting until July 12, Saturn and Mars are in sextile aspect, indicating a capable, determined, and energetic nature. There is remarkable executive ability, forcefulness, and endurance, so that the native can usually accomplish what others cannot achieve. A strong physique and good health are also favored.

Mercury trines Jupiter from June 25 to July 1, a very fine asset in life. It insures a cheerful, optimistic disposition, as well as a broad, versatile, and reasoning mind. Success in law and literature is probable.

From June 27 to July 8, Venus squares Saturn, pointing to the need for giving these children special training in frankness, unselfishness, and generosity. The unhappy results of such traits as jealousy and suspicion should be made plain to them from early years.

Mercury squares Uranus from June 29 to July 5, a stellar vibration which will require steady practice in moderation, kindness, and consideration for others for its transmutation.

From June 30 to July 13, the Sun and Mercury are in conjunction, favoring the memory and mentality on the

days when the orb of aspect is three degrees or more.

The Sun sextiles Saturn from July 3 to 21, indicating method, foresight, and organizing, executive, and diplomatic ability, along with much moral stamina. Kind, considerate, sincere, and just, these natives succeed in political, judicial, and agricultural positions.

From July 4 to 14, Venus sextiles Jupiter, one of the best signs of general good fortune and success. The native is jovial, optimistic, generous, and ready to help others. A happy marriage is favored, and there is a love for pleasure, traveling, and music.

Venus squares Neptune from July 4 to 16, calling for the native to learn dependability, reliability, and trustworthiness, especially in partnerships.

From July 6 to 23, Mars and Neptune are in trine aspect, intensifying the emotions and giving an interest in occultism. Ability to penetrate into the invisible worlds is accentuated.

The Sun and Jupiter are square from July 11 to 23, pointing to the need to give these children special training in self-restraint, thrift, and honesty. An inordinate love for display and a false pride should be sublimated.

From July 6 to 23, the Sun and Mars are in conjunction, giving a superabundance of energy, dauntless courage, and strong determination. Perhaps too blunt at times, the natives are people of action and accomplish much.

Mercury and Mars are in conjunction from July 8 to 15, giving a keen, ingenious mentality. The native is practical, an indefatigable worker, and has remarkable dexterity.

From July 13 to 20, Mercury sextiles Uranus, bespeaking an original, independent, intuitive, and inventive mind, as well as lofty ideas and ideals. A scientific or literary career is favored.

The Sun and Neptune are in trine aspect from July 13 to 23, favoring interest in the occult and development of the spiritual faculties. There is also ability as an inspirational musician.

Readings for Subscribers' Children

LEORA S. C.

Born June 27, 1964, 4:33 A.M.

Latitude 39 N., Longitude 77 W.

Signs on Cusps of Houses:

ASC, Gemini 17.22	4th, Leo24.00
2nd, Cancer ..9.00	5th, Virgo ..26.00
3rd, Leo0.00	6th, Scorpio ..6.00
Libra intercepted in 5th	

Positions of Planets:

Venus24.21	Gemini1st
Dragon's H. ..1.55	Cancer1st
Sun5.42	Cancer1st
Mercury5.46	Cancer1st
Uranus6.48	Virgo4th
Pluto11.49	Virgo4th
Neptune ...15.24R	Scorpio6th
Part of F. ..12.46	Capricorn8th
Moon1.06	Aquarius9th
Saturn4.56R	Pisces10th
Jupiter17.19	Taurus12th
Mars7.00	Gemini12th

This little girl has a rather complex personality, with the airy sign Gemini on the ASC, Venus in conjunction with the ASC in the 1st, and the Sun and Mercury in the watery sign Cancer in the 1st.

Venus trines the MC but makes no other aspects, so that Leora is no doubt a cheerful, lovable child, ready to make friends with everyone. Quick, alert, and with many interests, she learns readily and should not be difficult to control.

The Sun and Mercury are combust, which lessens the power of Mercury, but they sextile Uranus and Pluto in Virgo in the 4th, and trine Saturn in Pisces in the 10th. These configurations indicate a progressive, pioneering attitude with the ability to think profoundly and concentrate well. The trine of the Sun to Saturn points toward method, foresight, and organizing, executive, and diplomatic ability, along with consider-

able moral stamina. Sincere and just, Leora will not be easily swerved from any procedure she thinks is right. However, since Saturn opposes Uranus and squares Mars, this child should have self-control, unselfishness, and kindness stressed in her training. Under no circumstances should she be allowed to have her own way because of her tantrums and quicktempered actions.

The Moon in the first degree of Aquarius, in the 9th house, points toward a vivid imagination, a strong intuition, a kindly, sociable nature that attracts many friends. The trine of the lunar orb to Mars in Gemini bespeaks wonderful vitality, both physical and mental, and also augurs a courageous, ambitious, and resourceful mind of an eminently constructive nature. Decisions are quickly made, and they are usually accurate. Leora has excellent earning power, but should be taught to spend wisely what she earns. Distant travel, involving both pleasure and profit, is very probable for this little girl, and she is apt to have prophetic dreams and visions.

Jupiter in Taurus in the 12th trines Pluto but opposes Neptune, indicating warmth and generosity of nature, as well as material wealth. However the opposition to Neptune sounds a warning against participating in or attending anything of a low psychic nature. Constant control of the emotions is a requisite to avoidance of possible disorders attendant upon negative psychism, and all partnership relations should be kept open and above board.

This is a rather "gifted" (though there are actually no "gifts" when it comes to soul qualities — we earn all we have) little girl, and she can use her numerous fine, positive qualities to overcome the less desirable ones at the same time that she serves humanity in capacities that will aid them upward on the Way. Both writing and teaching are

fields in which she could attain worthwhile goals; home, diet, and the meta-physical are subjects closest to her heart.

* * *

KATON C.

Born December 31, 1968, 9:14 A.M.

Latitude 36 N., Longitude 106 W.

Signs on Cusps of Houses:

ASC, Aqua. 12.27	4th, Gemini ..0.00
2nd, Pisces ..27.00	5th, Gemini ..22.00
Aries intercepted in 2nd	
3rd, Taurus ..3.00	6th, Cancer ..15.00

Positions of Planets:

Venus25.18	Aquarius1st
Dragon's H. ..4.40	Aries2nd
Saturn18.45	Aries2nd
Moon6.29	Gemini4th
Part of F. ...9.18	Cancer5th
Pluto25.03	Virgo7th
Uranus3.55	Libra8th
Jupiter5.22	Libra8th
Mars0.58	Scorpio8th
Neptune27.44	Scorpio9th
Sun9.38	Capricorn ...11th
Mercury24.05	Capricorn ...12th

Here is pictured a very affectionate, adorable little boy, since Venus is in the 1st house, sextile Saturn, trine Mars, but square Neptune and the MC. Venus in Aquarius, which is rising, points toward a loving, sincere nature that attracts many friends who will aid the native in realizing his hopes, wishes, and aspirations. There is a tendency toward disregard for convention and impatience of restraint, however, which should be curbed. The sextile of Venus to Saturn will be a help in this respect, for it gives honesty, sincerity, faithfulness, and a high sense of morals. Through this aspect, also, the square of Venus to Neptune may be sublimated or transmuted.

The Sun in the ambitious, persistent sign Capricorn in the 11th, squares Ura-

nus and Jupiter in Libra in the 8th, so that this child will need to be given special training in control of his emotions, reliability, thrift, honesty, and proper respect for the conventions. This high-strung side to his nature can be conquered by the influence of the Venus-sextile-Saturn aspect in Aquarius in the 1st if he is given training from early years.

Uranus and Jupiter both trine the Moon in Gemini in the 4th, indicating fortunate home conditions, especially toward the end of life, but probably many changes of residence. There is a wide-awake intellect, a fondness for literature and science, resourcefulness, and the ability to cope with emergencies. The mentality is broad, too, liberal, and alert for progressive ideas which are taken up with avidity. A love for travel and literary work of all kinds is present. Katon's reasoning faculties are good, he has lofty ideals, a fruitful imagination, the power to acquire wealth, and considerable personal magnetism which will attract people to him. General success in life, both physically and spiritually, is favored. In addition to all this, this little boy is original, independent, intuitive, and inventive. He will probably take a keen interest in anything that involves electricity, and may pursue it as a vocation or avocation.

Mercury in Capricorn in the 12th points toward a critical and penetrating mind, peculiarly adapted to delving into the mysterious or secret things. This child will be interested in chemistry and able to deal with the minute details required in such a study. He is also attracted by the occult arts, but he needs to cultivate the unselfishness, truthfulness and trustfulness which are indicated by other aspects in his chart.

Since Jupiter rules the Sagittarian 10th house cusp, is in Libra and trine the Moon, it seems that the fields of music, art, and literature would provide the best vocations for Katon. He could also easily fit in as secretarial helper, librarian, or dealer in music, art, etc.

VOCATIONAL GUIDANCE ADVICE

This page is a free service for readers. Since advice is based on the horoscope, we can give a reading ONLY if supplied with the following information: full name, sex,

place of birth, year, day of month, hour. No reading given except in this Magazine and ONLY FOR PERSONS 14 to 40 YEARS OF AGE.—EDITOR.

Musician, Artist

RONALD J. R. — Born May 6, 1951, 4:47 P.M. Latitude 39 N., Longitude 115 W. With Libra rising and Neptune in the 1st in conjunction with the ASC, this young man is quite sensitive to the higher vibrations and inclined toward music and the other arts. The Sun and Mars are in conjunction in the Venus-ruled sign Taurus, adding to his musical and artistic talents. This conjunction squares Pluto, but sextiles the MC and distantly trines Saturn in Virgo in the 12th, indicating an interior strength to help this native in attaining his objectives. Mercury in Aries in the 7th suggests a rather argumentative tendency, quick at repartee, fond of disputes. This tendency is considerably modified by the sextile of Mercury to Venus in Gemini in the 9th, which also adds to the musical and artistic inclinations. The Moon, ruler of the 10th, the house of vocation, is also in Taurus, and besides its conjunction with Mars, it sextiles Jupiter and trines Saturn, making rather definite a vocation in the fields of music and art for this native.

Accountant, P. O. Official

CAROL A. L. — Born January 13, 1942, 7:02 A.M. Latitude 40 N., Longitude 80 W. The Sun in the 1st house in Capricorn, with Capricorn on the ASC, marks this native rather strongly with the Capricornian ambition and the liking for government work. The solar orb trines Neptune in Virgo in the 8th, as well as Saturn and Uranus in Taurus in the 4th, indicating method, foresight, executive, and diplomatic ability, as well as considerable spiritual understanding. Mercury in Aquarius in the 1st sextiles

the Moon in Sagittarius in the 11th, trines Jupiter and Neptune, pointing toward a progressive, broad intellect, along with a retentive memory. It also accentuates the interest in government work. Jupiter in Gemini adds to the mental qualities. However, Mars, ruler, of the Scorpio MC, squares Sun, Mercury, and Pluto, and opposes the MC, so that this native will need to be very careful to always tell the truth, as well as to control her temper. She is quite capable, though, and can give fine service, particularly in government work.

Reporter, Merchant

CHARLES L.—Born November 9, 1939, 1:18 A.M. Latitude 43 N., Longitude 86 W. Here we find the Sun in the fixed-water sign Scorpio, in the 3rd house, square Mars in Aquarius and opposing Uranus, suggesting that this native needs above all else to learn self-control — in all phases of his life, including vocation. Virgo rising and Neptune in the first, trine Uranus, points toward interest in the spiritual side of life, a very strong intuition, a tendency toward prophetic dreams and visions, and a love for travel. The Moon in Libra trine Mars is further help in giving a kindly, sociable side to the disposition to offset the strong martial urges, and also inclines the native toward music and art. Mercury and Venus are in conjunction in Sagittarius in the 4th, trine Pluto, pointing toward a religious, philosophical, independent type of mind, cheerful and good-natured. Since Venus and Mercury rule the 10th house, it seems that this native could do best in merchandizing, as a travel bureau operator, newspaper man, or possibly in later life as a clergyman or minister.

Daily Thought and Guide

These daily meditations are based partly on the planetary hours of the day, daily aspects and vibrations.

WEDNESDAY — JULY 1

Harmonious rays from the Lady Venus help to make this a pleasant day for affairs of the heart and short journeys.

THURSDAY — JULY 2

A journey begun early this morning should be pleasant and profitable. In the afternoon mental pursuits and intuitive messages are favored.

FRIDAY — JULY 3

The New Moon today conjuncts Mercury in the home sign, Cancer. The afternoon could be well spent in home affairs, as well as in planting shrubs, etc.

SATURDAY — JULY 4

For those on holiday pleasure bent, it would be well to be careful with fire and firearms during the early hours. The later hours offer spiritual inspiration for those who seek it.

SUNDAY — JULY 5

Morning worship from the sincere heart can bring inspiring intuitive messages today. The urge to share one's blessings generously, both material and spiritual, comes strongly.

MONDAY — JULY 6

Mixed vibrations make this a day to exercise one's discrimination and will power in directing activities constructively. There is surely a power in "positive thinking."

TUESDAY — JULY 7

Early morning hours carry harmonious, benevolent vibrations which can be used to make this a day of happy accomplishment. "Strong reasons make strong actions."—*Shakespeare*.

WEDNESDAY — JULY 8

Mental activities can receive stimula-

tion today, particularly in the later hours. "All our dignity lies in our thoughts," said Pascal.

THURSDAY — JULY 9

Jupiter's benevolent vibrations are activated today, favoring matters of partnership. Later the spiritual vibrations of Neptune may bring inspiration.

FRIDAY — JULY 10

The combined lunar-uranian vibrations this morning are auspicious for intuitive messages, as well as for unexpected occurrences — perhaps in regard to partnerships, art, or music.

SATURDAY — JULY 11

"I find the doing of the will of God leaves me no time for disputing about His plans."—*G. MacDonald*.

SUNDAY — JULY 12

The combination of the venusian-lunar-jupiterian rays during the early morning hours is a fitting beginning for a spiritually rewarding Sabbath. "The act of divine worship is the inestimable privilege of man."—*Ballou*.

MONDAY — JULY 13

"Begin; to begin is half the work. Let half still remain; again begin this, and thou wilt have finished."

—*Ausonius*.

TUESDAY — JULY 14

Martial vibrations encourage us to action today. "Energy will do anything that can be done in this world."

—*Goethe*.

WEDNESDAY — JULY 15

Mixed vibrations today may challenge us to decisive planning and action. A day to exercise our will power.

THURSDAY — JULY 16

A trip today under the benevolent rays of Jupiter should be pleasant and spiritually rewarding. Sharing with others lifts the Spirit into its home world.

FRIDAY — JULY 17

Venus sheds her harmony-encouraging rays on the early hours of today, but Uranus warns us to be ready for the unexpected. Inner poise can always prepare us for whatever comes.

SATURDAY — JULY 18

The Full Moon brings the fruition of that which was begun in the New. "Whatsoever a man soweth, that shall he also reap," applies on all planes of being.

SUNDAY — JULY 19

The intuitive voice may be easily heard this morning. It can bring "divine whispers" which will inspire and lift as one seeks inner communion.

MONDAY — JULY 20

Saturn's restraining hand may be felt during the early hours, but patience and forbearance can bring the reward of Jupiter's benevolence in later hours.

TUESDAY — JULY 21

"True humility — the basis of the Christian system — is the low but deep and firm foundation of all virtues."—*Burke*.

WEDNESDAY — JULY 22

Positive rays from Saturn encourage persistence and stability this morning; the evening brings favorable solar-lunar vibrations to encourage success through individual effort.

THURSDAY — JULY 23

Stellar patterns from the fiery signs today encourage energetic action toward accomplishment. A good day to "make

hay while the Sun shines."

FRIDAY — JULY 24

Writing, teaching, and decisive thinking are favored today. Late hours bring Jupiter's benevolent ray to brighten and expand one's vision.

SATURDAY — JULY 25

"In this thing one man is superior to another, that he is better able to bear adversity and prosperity."—*Philemon*. Equanimity is an excellent watchword for today.

SUNDAY — JULY 26

Profound thinking will pay off well today. Perhaps the text of your pastor's sermon will thus yield a new and richer meaning.

MONDAY — JULY 27

Begin the day with a prayer in your heart and a constructive attitude toward life in general. As the hours pass you will find your inner faith and determination being strengthened.

TUESDAY — JULY 28

Rejoice that "The choice is always ours." Should you be called upon to make important decisions today, be glad that God has given you this power and ask His guidance in deciding swiftly.

WEDNESDAY — JULY 29

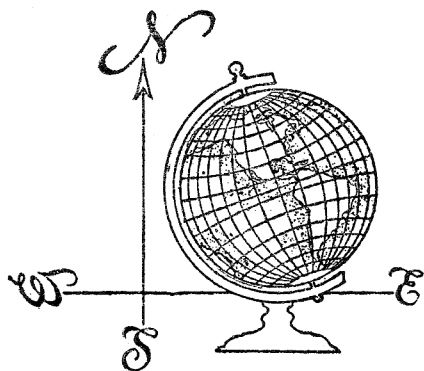
A fine day for mental activity of all kinds: writing, speaking, compiling. Travel, too, is favored.

THURSDAY — JULY 30

"Great effects come of industry and perseverance; for audacity doth almost bind and mate the weaker sort of minds."—*Bacon*.

FRIDAY — JULY 31

Health, home, and financial affairs seem favored today. Treated in the light of selfless service, all may yield a tenfold spiritual reward.



MONTHLY

News

INTERPRETED

The View from the Garden

Speak low to that philodendron. Don't raise your voice around those African violets. Scientific research now shows that noise is noxious. I used to scoff at the ladies who said they didn't dare talk harshly in the same room with a house-plant. And I doubted those photographs of plants that had been prayed over and so had grown inches taller than their unenlightened brethren. Now I've changed my mind.

The reason is a report to the Acoustical Society of America by three researchers at North Carolina State University: C. B. Woodlief, L. H. Royster and B. H. Huang. They took twelve tobacco plants and grew them in water baths in a sterile chamber for two weeks in virtual silence. Then, without changing any other conditions, they installed a loudspeaker, which for two weeks poured out a nondescript noise that was about the level — 100 decibels — of a jet plane passing overhead. What happened? The growth rate dropped by as much as 40 percent.

The researchers see problems ahead. A farm used to be so quiet you could hear the corn grow, or so some said. But now, these scientists fear, the noise of tractors and threshers, of low-flying aircraft and busy super-highways may combine to cut our agricultural production and raise food prices even more.

Actually, we are just beginning to understand what noise can do to us as well as to plants. And because of that, we haven't learned too much about how to cope with it. For example, a good deal of misinformation has been circulating on what plant materials can do to block out noise, especially alongside freeways. Plant a thick hedge, some say, and you will never know it's there. But it isn't that simple. It takes 50 feet or more of massed plantings between you and a freeway to deaden the sound appreciably. A hedge is useless. Obviously you don't have space to do that.

But the state can do that, by requiring all freeways to be planted with shrubs and trees to an optimum distance on each side.

Dr. F. O. Lanphear has researched this problem. He is a research associate at Washington University and the Missouri Botanical Garden. Plantings from 25 to 50 feet wide can reduce noise at higher frequencies — such as screeching brakes — by 10 to 20 decibels, or more than half. Lower frequencies — like the roar of a heavy truck — are less effectively reduced. The most efficient sound-stoppers are, of course, the evergreens, especially those that go to the ground.

What all this means is that there is no one cure-all when you deal with noise pollution. Yet the only measures are often the half-measures, so don't ignore them. Put them all together and they may make your home and garden tolerable for both you and your plants. Say you have an African violet that hasn't responded to all the usual remedies. Try a few Lawrence Welk records, walk softly in its presence and see if it doesn't get its color back.

Los Angeles Times Home Magazine,
March 22, 1970.

This article, although light-hearted in tone, is important. The sensitivity of plants to their surroundings, and to the thought vibrations of those around them, has been scientifically substantiated, and discussed, on occasion, in the *Rays*. Why should not this sensitivity extend to noise? Scientists are convinced that exposure to excessive, loud noise damages human growth, health, and emotional well-being; they are now beginning to realize the ill effects which noise also can have on plant growth.

Knowledge of the harm which our loud environment can inflict, not only upon us, but also upon production of those very foods — the fruits and vegetables — which are most important to our health, only re-emphasizes the need

for us to do all we can to decrease the noise levels in our homes, communities, and nation.

* * *

Conditions on the Moon

Astronauts will need sharp, clear, effective vision to explore the moon. But, says Dr. Ingeborg Schmidt, professor of the division of optometry at Indiana University in Bloomington, the moon has a unique optical environment that creates certain problems in vision.

According to Dr. Schmidt, the moon is illuminated by a number of sources, including direct sunlight, indirect sunlight, earthlight and moonlight.

The earth's atmosphere is gradually thinned by water vapor and haze that make contours less conspicuous and contrasts between color and brightness less distinct, says Dr. Schmidt. On the other hand, the moon lacks atmosphere to soften the clear contours of distant objects.

In addition, sunlight striking the moon is not changed in intensity or spectral composition. Thus, this lack of atmosphere may cause astronauts to misjudge distances. The actual forms of the moon's well-outlined contours against the immediate optical impression of the astronauts will need to be explored further.

Dr. Schmidt suggests that such capabilities as highglare resistance, rapid recovery from glare and high contrast sensitivity at any level of illumination are needed.

—*Science News*, March 7, 1970.

This article is interesting, not only from the point of view of the Moon-explorers, but also as a foretaste of what will probably eventually confront all humanity here on Earth. We already know how quickly eyes can be strained on dry, brilliantly sunny days of low humidity, when outlines of the landscape are sharply etched and the contrast of color not softened.

Max Heindel, describing the forthcoming Aquarian Age in *Teachings of an Initiate*, p. 57, tells us that: "Aquarius is an airy sign having special rule over the ether. The Flood partly dried the air by depositing most of the moisture it held in the sea. But when the Sun enters Aquarius by precession, the rest of the moisture will be eliminated and visual vibrations, which are most easily

transmitted by a dry, etheric atmosphere, will become more intense; thus conditions will be particularly conducive to production of the slight extension of our present sight necessary to open our eyes to the etheric region."

It is also pointed out that our eyes are gradually changing to meet the new conditions, and that much of the eye trouble prevalent at the present time is due to this fact. Thus, in the Aquarian Age, we will be aware as a matter of course of much in our environment that now escapes our vision entirely or is blurred. Not only will our physical surroundings be more distinct — as they presently are on the Moon, unclouded by haze and moisture — but also the denizens and events of the etheric world will become familiar to more and more people, and much that is now "mysterious" will become commonplace.

* * *

Foot Pain and Emotion

Neuromuscular and psychological conditions have been linked for some time. Dr. Rene Cailliet of the University of Southern California in Los Angeles says foot pain and emotional distress are common manifestations of one another.

The researcher observes that people stand and walk the way they feel. If they feel well, they move the body forward when walking, with a spring in the step. On the other hand, if a person is undergoing an emotional crisis, he tends to slouch and walk flat-footed with no spring. Pain, he contends, then occurs because of the stress and strain placed on certain parts of the foot.

Damage to these parts, such as fallen arches, flatfeet or bruised heels, could occur if the stress continues over a protracted period of time. Dr. Cailliet, who is clinical professor of physical medicine at USC's School of Medicine, says that the reverse can also be true. That is, if an individual's feet are constantly hurting from sheer physical causes, he can become depressed and walk sloppily again, creating a vicious cycle.

—*Science News*, March 7, 1970.

Here is another good example of the inter-relationship of the mental and the physical. As most of us well know from

experience, it is just as true that our emotions affect our physical health, as that our physical health operates upon the emotions. Our feet are among our most valuable instruments, as anyone who has been confined to a wheelchair or to the use of crutches can heartily testify, and it seems particularly unfortunate that these extremities, from which so much in the way of physical prowess is expected each day, must also be subject to the stresses and strains of our inner feelings.

Feet are also among the most mistreated of physical instruments, and many people could profit from a carefully followed program of foot care, including more careful selection of the type of shoes worn, as well as exercise and massage. A brisk "rub-down" of the feet, or a brief session with a "foot vibrator," will do much to stimulate circulation — not only in the feet but also throughout the body — and contribute a sensation of buoyancy and a renewal of energy. Added to this, however, for purposes of general health as well as for the sake of the feet, should be the cultivation of inner serenity, optimism, cheerfulness, and equipoise — traits which are most easily developed when living a life devoted to the higher ideals and to loving, self-forgetting service to humanity.

CORRECTION: On page 270 of the July *Rays* the first line of comment on the article should have been:

The Rosicrucian Fellowship Student

* * *

MAETERLINCK

(Continued from page 299)

brought into manifestation. He purposes to let the Light which he has glimpsed on high kindle a flame in his own soul which will give new luster to his life. But Light promises the children ere they return to the physical plane that they will always be under her protection. "I have not a voice like Water; I have only my brightness which

man does not yet understand. But I watch over him to the end of his days. Never forget that I am speaking to you in every spreading moonbeam, in every twinkling star, in every lamp that is lit, in every dawn that rises, in every good and bright thought of your Soul." Thus does the guiding light of spirit direct man in all his endeavors.

The Blue Bird is a journey into the realm of the Spirit and affords an entrancing medium for the presentation of profound truths pertaining to the inner life of the Spirit. It is rapturously delightful and transcendently beautiful. Touching as it does the whole range of occultism, it is a serious contribution to the spiritual philosophy of our time. It embodies the essential ideal of Initiation and the attainment of the joyous, abundant life by selfless service.

The significance of Maeterlinck lies in his belief that we are nearing a spiritual crisis, and that in our everyday existence it draws close to us. Maeterlinck is humble before the awakening of the Soul, and he stands with the lowliest expectant. For as he says: "The peasant, to whom the power of expressing that which lies in his Soul should suddenly be given, would at this moment pour forth ideas that were not yet in the Soul of Racine." Thus could we grasp our spiritual advance over any other age to which a revelation of relative truth has become manifest. With this awakening of the Soul we are being drawn closer together because of the disappearance of useless convention. We are dealing with the Spirit, which though intangible, is none the less alive, and subject to spiritual laws as our body is amenable to physical laws. Hence, there is a mystic morality as there is a social morality. We must study the sensibility of this Spirit of ours; we must strive to understand its expression. The Spirit soars high; it even soars above the inner life which Maeterlinck discusses, for there are three kingdoms: that of the human, that of the psychic, and that of the Divine. There are three degrees of spiritual consciousness and degrees of

(Continued on page 329)

BOOK REVIEWS

Literature Plays Motion Pictures Music

"The Unexpected Universe"

The Unexpected Universe, by Loren Eiseley. Harcourt, Brace & World, Inc., New York, 1969.

THIS is an unusual book, written by an unusual man. Dr. Eiseley, an internationally known anthropologist, maintains an interest in both science and humanistic studies. His writing — eloquent, lyrical, and curiously haunting — reflects both his scholarly grasp of all phases of modern scientific inquiry, and his deep concern for humanity. Science, for Dr. Eiseley, is not an end in itself; the *meaning* of life is the object of his search.

From the outset, it is obvious that Dr. Eiseley believes that there is more to the universe — and to life — than the modern material scientists posit. His is an almost childlike sense of wonder at the unexplained, the unexpected, the "miraculous," of which the universe, and the microcosmic universe in man himself, are compounded. Science searches, science "explains," but new problems, new mysteries, new vistas, inevitably appear, requiring new explanations. "... the wild reality always eludes our grasp," says Dr. Eiseley. There is a realm at the horizon of man's consciousness and experience where "predictability" can no longer be counted on — at least, the predictability thus far promulgated by scientific law and research. Although he neither says nor

consciously implies this, and might vigorously deny the allegation, Dr. Eiseley comes very near to recognizing the need for the union of science and religion which must come before the "mystery" of human origin and destiny can be satisfactorily "solved."

The Western Wisdom student will disagree with some of Dr. Eiseley's opinions. More important, however, his heart will reach out in sympathy and understanding as the author unfolds, through the narration of his own very intense personal experience, the series of events that caused him to arrive at his far-reaching, and even, occasionally, triumphant, conclusions.

Dr. Eiseley holds to the scientifically still respectable theory of man's descent from reptiles and primates. His reiteration of this belief, expressed in the context of man's abilities and behavior since earliest known times, is the phase of his writing which will probably make students of the Rosierueian Teachings most uncomfortable. Darwin is presented in a somewhat heroic light, although the author points out that a solely Darwinian view of the universe has its limitations.

A thread of fear runs through this book — fear of man's own power of destruction, fear of night and sleep as harboring memories of "the dark woods of the past," fear of our own uncertain

future. His is in some ways a tragic view of life, and it is at these moments that the urge to acquaint and comfort Dr. Eiseley with the Teachings, to which this obviously highly-developed Ego might well be receptive, is great.

Yet at other times the author himself brings out some of the most salient points in the Teachings. He is convinced, for instance, of the innate goodness of man. He refers to "Man's altruistic and innately co-operative character," and to "man's finer qualities — generosity, self-sacrifice, universe-searching wisdom," as the characteristics which have brought him this far in evolution. He still insists that man was descended from the lower mammals but concedes that now there is "no definition or description of man possible by reducing him to ape or tree shrew. Once...the shrew contained him but he is gone.... He is full of the lights and visions — yes, and the fearful darkness (again that thread of fear) of the next age of man." Yet truly Dr. Eiseley recognizes the existence of man's "higher self".

"Before act was, or substance existed, imagination grew in the dark," says Dr. Eiseley, speaking of the "ultimate Dreamer, who dreamed the light and the galaxies" and whose nature Science cannot yet begin to explain. Dr. Eiseley is mistaken about substance — primordial Cosmic-root substance, we are told, always was — but is not the imagination of which he speaks that first manifestation of Force which, Mr. Heindel tells us, conceived the Idea of the universe and determined the direction in which wisdom and motion should work to cause the existing substance to be molded?

In what is almost a parable, Dr. Eiseley underscores the limited horizons which still exist for many men by telling how, when he touched a spider's web with a pencil, the spider, who would instantly have known what to do with an insect entangled in the web, could not relate to the pencil, which had no place in the spider's "universe" and there-

fore had no meaning for the spider. In another context, but in the same connection, Dr. Eiseley says: "...the venture into space is meaningless unless it coincides with a certain interior expansion, an ever growing universe within, to correspond with the far flight of the galaxies our telescopes follow from without."

Concerning the tremendous climactic and geological upheavals which have now and again changed the shape of the world, Dr. Eiseley agrees with a brother scientist whom he quotes: "The association of unusual physical conditions with a crisis in evolution is not likely to be pure coincidence. Life and its environment are interdependent and evolve together." It is but another step from this assertion to the fact that life — that is, man — helps, in the Second Heaven, to create the Archetypes of some of that very environment in which he will continue his evolution.

In a startling disclosure, Dr. Eiseley tells of how, as the result of a severe facial injury, he suddenly was engulfed with compassion for the cells of his body that had been destroyed. "A great wave of passionate contrition, even of adoration, swept through my mind, a sensation of love on a cosmic scale, for mark that this experience was, in its way, as vast a catastrophe as would be that of a galaxy consciously suffering through the loss of its solar systems."

The thread of cosmic love which from this point on runs through the book counterbalances the thread of fear. Regarding another experience the author states: "It was here that I came to know the final phase of love in the mind of man — the phase beyond the evolutionists' meager concentration upon survival. Here I no longer cared about survival — I merely loved . . . We would win, I thought steadily, if not in human guise then in another, for love was something that life in its infinite prodigality could afford." And certainly it is love — Christian, brotherly, *cosmic* love — that will bring about our triumph.

Readers' QUESTIONS

Man's Vehicles

Question:

Is the dense, physical body man's only vehicle, or does he possess others?

Answer:

Man does indeed possess bodies other than his dense, physical one. The Rosicrucian Philosophy teaches that man is a complex being who possesses:

(1) *A Dense Body*, which is the visible instrument he uses here in this world to fetch and carry, the body we ordinarily think of as the whole man.

(2) *A Vital Body*, which is made of ether and pervades the visible body as ether permeates all other forms, except that human beings specialize a greater amount of the universal ether than other forms. That ethereal body is our instrument for specializing the vital energy of the Sun.

(3) *A Desire Body*, which is our emotional nature. This finer vehicle pervades both the vital and dense bodies. It is seen by clairvoyant vision to extend about sixteen inches outside our visible body, which is located in the center of this ovoid cloud as the yolk is in the center of an egg.

(4) *The Mind*, which is a mirror, reflecting the outer world and enabling the Ego to transmit its commands as thought and word, also to compel action.

The Ego is the *Spirit* which uses these vehicles to gather experience in the school of life.

An understanding of the existence and nature of these invisible bodies by people in general will enable them to account for many complexities of the

nature hitherto quite puzzling, and by physicians and psychiatrists who will in time bring about a much more efficient and wholesome method of handling the ills that beset human beings.

Does Man Have More Than One Life on Earth?

Question:

Does man have more than one life on Earth?

Answer:

Yes, he does.

Evolution may be likened to a school in which students advance from grade to grade, being promoted to second only after having mastered the material taught in first, and so on. Between grades there is a period of rest, or vacation. So, too, it is in evolution. Man is not born only once, and then consigned to an eternity of heaven or hell based on actions in one life. The purpose of life is not reward or punishment; the purpose of life is progress. It stands to reason that the progress which we are destined to achieve cannot be accomplished in one lifetime.

Man, therefore, has been, and will continue to be, reborn again and again. Each one of us has behind him lifetime after lifetime in which he learned lessons, underwent experiences, and developed, little by little, the physical and spiritual power which he has attained to date.

Each lifetime was terminated when

the individual Spirit which is Man left the physical body to embark upon a period of absorption and assimilation of the lessons of that lifetime, and preparation for the next incarnation. The time of so-called "death" is actually the time of liberation of the Spirit from the fetters of the physical body. The physical body "dies"; the Spirit never dies.

Immediately after "death," each Spirit views a panorama of the life just ended. Each experience, in reverse order from "grave to cradle," passes before him. After that, he enters the ethereal region of Purgatory, where he is made literally to feel the consequences of his unworthy acts in the past life. If he has been physically cruel, he feels the pain he has inflicted on others. If he has been guilty of mental cruelty, he, too, is now made to suffer in this way. The object of this suffering is not punishment, but the impression, upon the Spirit, of the results of misdeeds. The stay in Purgatory continues until the Ego feels sincere remorse and contrition for such acts, and has, thereby, been cleansed.

In subsequent incarnations, he will be tested by having the temptation to commit the same type of misdeed placed before him. If he has learned his lesson, he will not succumb to the temptation. If he has not, and does succumb, the purgatorial experience to follow will be intensified, and the cycle will be repeated until the Ego no longer falls prey to that particular temptation.

After Purgatory, the Ego advances to what is called the First Heaven, an ethereal realm where he reaps the rewards of good deeds, and pursues beneficent activities of particular interest to him such as scholarship, art, or humanitarian endeavors. He is caused to feel within himself the effects of joy, comfort, help, and whatever other acts of compassion or service he has performed during the past life. This feeling is then built into him as spiritual power for future use. It is the essence of the spir-

itual progress that he has made in the lifetime just ended.

After his stay in the First Heaven, the Spirit passes into yet another spiritual world, where he rests and prepares for his next incarnation on Earth.

The series of lives on Earth which each individual undergoes is not a group of disconnected, isolated, and completely separate events. They are bound together, in a sense, by the operation of a cosmic law — the Law of Consequence. Under the Law of Consequence, each misdeed ever performed by an individual must be expiated, and the suffering which he has caused another must, in every instance, be atoned for. Likewise, he will reap the reward of each good deed done. The maxim, "What ye sow, that shall ye also reap," holds true not only in a single incarnation, but carries over from lifetime to lifetime. People are often drawn together on Earth because of previous relationships. Enemies in one lifetime will come together as enemies again, until they learn to reconcile differences and become friends. One who has harmed another will be drawn to him in a subsequent lifetime and placed in a situation where he must make amends. All past misdeeds, enmities, and evils of any sort will, in this way, eventually be resolved into worthy acts, friendships, and the Good. Thus is progress achieved.

The fact that each Spirit has undergone a purgatorial experience in which he felt the consequences of his misdeeds does not do away with the need for expiation. It is one thing, and it is most important, to be cleansed of the residue of evil from each lifetime. It is another thing, however, and equally important, to atone for past wrongs. The two are different, although linked.

Beneficent ties also bind individuals from one incarnation to another. An instant feeling of affection between two people meeting for the first time, for instance, indicates a previous happy relationship between them.



Natural Foods and Natural Medicines

DIANA DUPRE

A gratifying revival of interest in the curative powers of herbs and other plants is becoming increasingly evident. More and more doctors seem to be turning to — or at least pondering the possibilities of — some of the very same natural remedies that were successful in early Greek and Egyptian times, and which our grandmothers kept in their medicine chests. New books and articles on the subject of herbal medicines are appearing frequently, and the number of health food stores and “herb stores,” although still much in the minority compared to the conventional drug stores, is increasing.

Numerous commonly known plants and herbs which have been used in the past for their curative powers are now receiving more attention and respect from doctors and medical scientists. The ordinary and often-maligned garlic, for instance, can serve a multitude of medical needs. It has been used successfully in the treatment of high blood pressure, intestinal disorders, colds, whooping cough, and tuberculosis. Experiments have also shown that garlic is efficacious against the formation of tumors, and it may be that this plant will some day be used in the treatment of cancer. Garlic extract is available in capsule form for those who might not wish to eat it in its natural state, and certain of these cap-

sules are advertised as being “odorless.”

Comfrey, an herb often consumed as tea, has, in its leaves and roots, what appears to be a “miraculous” healing agent known as allantoin, a cell proliferant. This has been successfully used, in various forms, in the treatment of internal and skin ulcers, burns, and asthma. The ancient and romanticized herb myrrh, too, has been used successfully against ulcers, and its strong antiseptic properties help heal fresh wounds, and sore throats and mouths, and protect against colds. Myrrh is also recognized as a powerful stimulant in cases of shock, collapse, or prostration.

Alfalfa, a legume most commonly used as food for cattle, contains good supplies of vitamins A, E, B6, D, and the less-well-known vitamin K and U. Vitamin K, found only in minute quantities in most other plants, helps clot the blood and protects against hemorrhages. In addition, alfalfa is a source of protein, iron, potassium, sodium, magnesium, and calcium. This plant also contains phosphorus, the importance of which Mr. Heindel stressed, saying, “. . . phosphorus is the particular element by means of which the Ego is able to express thought and influence the dense, physical body.” It is no wonder, then, that alfalfa herb tea is so highly regarded among herbalists. It can be given

to children with no ill effects, and, because of its nutritive effects and ease of assimilation, it is an ideal beverage for old people.

The use of large quantities of cherries, or cherry juice, in relieving the pain of gouty arthritis and similar ailments is another example of a natural treatment of a pernicious illness. More generally well-known, perhaps, is the efficacy of mint in the treatment of dyspepsia, diarrhea, colic, sick headaches and seasickness. Oil of peppermint, applied to burns, has been found to bring almost immediate relief. Tea made from cloves has also been used for the relief of gas, nausea, and vomiting.

Many seeds are excellent sources of nutritive and healing properties. Pumpkin seeds are extremely high in the vital element phosphorus, as well as in iron and the B vitamins. A native plant hormone in these seeds is said to affect human hormone production, partly by substitution and partly by direct proliferation; thus the seeds have important regenerative, invigorative, and vitalizing influences. For this reason, too, they are particularly useful in the treatment of prostate trouble, which to a greater or lesser degree affects a majority of older men in the United States.

Sunflower seeds also are a good source of phosphorus, as well as of calcium, the B vitamins, carotene, and protein. They are, therefore, valuable for building strong bones and teeth, and maintaining healthy eyes. Oil made from these seeds is useful in reducing the cholesterol level in the blood, and as a remedy for bronchitis.

Scientists in various countries have found that many vitamins, minerals, and other nutritive elements, as well as antibiotics, are contained in the different types of seeds with which they are experimenting, and it seems safe to assume that seeds of all sorts will become more generally used as sources of food and medicine in the future.

The exotic papaya, a tropical fruit slowly becoming better known in the

United States, comes from a tree almost every part of which is believed to contain medical properties. One of the most important of these is papain, a protein-digesting enzyme obtained from the unripe fruit as well as from other parts of the plant. This has been used as an aid to digestion, and papaya juice is known to soothe an upset stomach. Open wounds, carbuncles, and burns have also been treated successfully with the application of papain.

One of our most important, as well as most ephemeral, nutritive elements, is vitamin C. This vitamin is essential in healing wounds, in strengthening resistance to infection and disease, and in the maintenance of healthy body tissue. The "common cold," which medical men have for years been attempting to cure with drugs of one sort or another, is often quickly disposed of with sufficiently large and frequent doses of vitamin C. The body does not retain this vitamin, and its supply must be renewed daily for proper health. Parenthetically, it may be noted that smoking quickly destroys the vitamin C content in the body — one reason why smokers generally are more prone to disease and infection than non-smokers. Synthetic vitamin C products are on the market and are useful as dietary supplements. Natural vitamin C, however, is superior to the synthetic products, and the citrus fruits, of course, have long been known as excellent natural sources.

Even more valuable, although perhaps not so well known, sources are rose hips and acerola berries. Rose hips are the fruit of the rose, which forms after the flower has fallen off, and contain large quantities of vitamin C. They also contain vitamins A, E, B1 and B2, as well as niacin, calcium, phosphorus, and iron. Rose hips are widely used as a food in Europe, while rose hips tea and vitamin C tablets made from rose hips are becoming more common in the United States. Acerola berries, grown in the tropics, have the highest vitamin C content of any known food and also con-

tain other vitamins and nutritive elements. They are exported largely from Puerto Rico, in the form of concentrated juice and dehydrated juice in powdered form.

These foods are only a very few of the hundreds of herbs, fruits, and vegetables which contain nutritive as well as healing substances. As scientists become more aware of the healthful properties of one sort or another available in almost all plants, it is not too far-fetched to hope, and believe, that natural cures will be found for all diseases. It is well known that wild animals, when sick, "instinctively" seek out specific plants to eat, and are often cured by so doing. Likewise, our forefathers, who did not have access to synthetic "won-



der drugs" with their instant cures and, often, lasting side-effects, found in plants remedies for many ailments. It is said that even the dreaded plagues of the Middle Ages did not affect those who ate garlic daily, and scurvy, which once ravaged sailors on long voyages, was held in abeyance when lemon or lime juice was issued to the seamen.

The fact that modern medical men are becoming ever more convinced of the curative powers inherent in plants is yet another argument in favor of maintaining a diet rich in fruits, vegetables, and herbs. If these foods are useful in healing, it stands to reason that they are even more useful in the prevention of disease. It is a rare plant that does not contain nutriment of one sort or another, and the informed consumer can do herself, and her family, a great service by basing delicious, healthful meals around a judicious variety of these foods.

ROSICRUCIAN PRINCIPLES

The Rosicrucian Fellowship Teachings advocate a vegetarian diet as superior, physically and spiritually, to a diet containing meat. They regard alcohol, tobacco, and stimulants as injurious to the body and a detriment to the Spirit. They believe in the power of prayer and the creative power of thought through concentration in bringing about the healing of mind and body. They hold, however, that physical means can often be used to advantage to supplement spiritual and mental means.

MAETERLINCK

(Continued from page 322)

spiritual action. Mystic morality, therefore, deals with the action of the Spirit.

Montrose Moses says in his *Maeterlinck*:

In understanding Maeterlinck it is necessary to trace his progression from speculation upon death to glorification of life; from subservience before destiny to the recognition of a will transcending destiny. Maeterlinck's observations are of a different stratum; his men and women are many degrees removed from earth. He hears the roar of cities at the mountain's base and he cares only for humanity in the spiritual mass. His problem is to raise that mass to the heights from which he looks beyond. In his garden, among the flowers and bees, he is always fathoming the laws governing perfection.

As essayist, moral, transcendental, and philosophical, Maeterlinck has raised the standard of the Unseen; he has given to his image of the indwelling spiritual life of man a vitality, an actuality, beside which the sensual material body of humanity shrinks into mere nothingness. He has faithfully interpreted the mysteries of life — human, animal, and vegetable. He has championed the cause of the Ideal. Above all, he has vindicated the supremacy of the Invisible Wisdom from which those ideals spring.

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OUR PATIENTS WRITE

Puerto Rico—I want to tell you that I am feeling much better of all my ailments. Thank you very much for all your help.

New Jersey—I received your letter, and I cannot begin to tell you how it cleared my mind. You are so right about diet and rest. Thank you for your prayers and guidance.

New Zealand—Tonight I feel better than ever and feel capable of writing and using my arm more. After two or three months of a useless arm, you can imagine how grateful I am to the Invisible Helpers. God bless you.

California—I hope you do not get tired of my repetition in thanking you so much, but I can't find words enough to express my gratefulness. Thank you for all your prayers and help. Am on top of the world again, feeling good and my blood pressure is down.

The Netherlands—I can say that with the help of our unseen Friends and the prayers you have sent me, I feel wonderful. My grateful thanks to you. I now have more trust in the near future that all will be well, and I am sure you will help me to get better.

Arizona—Am very happy to report that I am still better and doing more all the time. My deep gratitude for all your help and prayers and I hope that you will continue to pray for me. I am now striving to get well and find a place where I may be of service to others and free of fear.

Arkansas—The report is good this week, and I am so very grateful. Am following your suggestions for diet as closely as possible, continuing the flaxseed and bran broth and the food supplements. If only everyone could have the wonderful help you have given me, how much suffering would be eliminated! The little finger on my right hand is still sore and swollen, but not as bad. The hemorrhoids are much improved. God bless you.



Healing through Work

SOMEONE has wisely said that there is nothing more *purifying* than unselfish work. Thus we may say that there is nothing more *healing* — for most people — than unselfish work, for purification and healing are to a great extent synonymous.

However, we note especially the word *unselfish*. This is the keynote to any activity that tends to improve permanently the health of an individual. One's work should be performed with a sense of sanctity, so that there is a spiritual enjoyment in the tasks performed — whatever they may be. "Do all unto the Lord."

Therefore, the first step in true healing is helping the patient to focus his attention outside himself, to re-direct his mind so that he becomes truly interested in accomplishing something worth while, something that will benefit either another individual or a group of people, rather than himself. The finest service we can render a person is to help him get beyond self-centeredness, to think in terms of the needs of others.

When one is immersed in work that is being performed with a sense of doing all unto the Lord he has no opportunity to become mired in resentment, self-pity, or discouragement. His vision has been so lifted that such disease-producing states of consciousness as selfish pride, envy, and jealousy are rooted out and forgotten.

Do you remember how the story of Robinson Crusoe fascinated you as a child? Was it not chiefly because he was constantly working to overcome the various obstacles that beset him? He was constantly meeting challenges, accomplishing tasks that at first seemed insurmountable. His Spirit was *reaching out* in work, but after he saved the life of the man Friday his life became even fuller and richer.

* * *

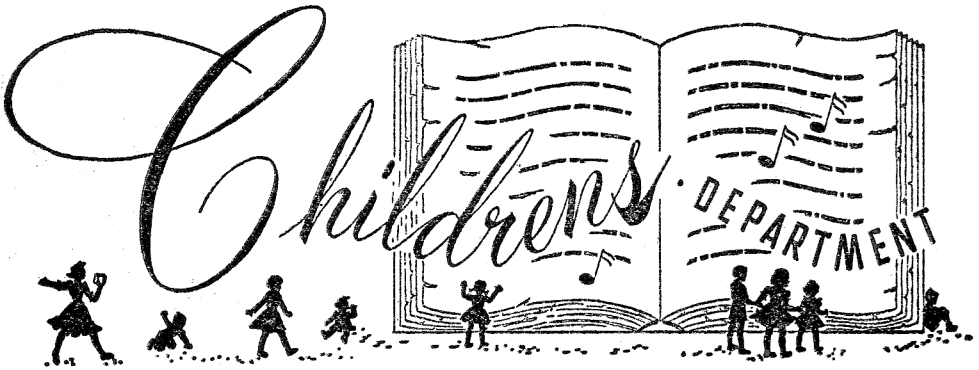
Visible helpers are just as necessary as Invisible Helpers, and our friends and patients may share in a high privilege, as well as add much to the power of liberated healing force, by joining us in prayer for the sick. Our Healing Service is held every evening in the Healing Temple at 6:30, and in the Pro-Ecclesia at 4:45 P. M. when the Moon is in a cardinal sign on the following dates:

HEALING DATES

June..... 5 — 12 — 19 — 26

July..... 2 — 10 — 17 — 23 — 29

Relax, close your eyes, and make a mental picture of the pure white rose in the center of the Rosicrucian Emblem on the west wall of our Pro-Ecclesia, and concentrate on *Divine Love and Healing*.



The Cord and the Nest

DAGMAR FRAHME

"**W**HATEVER is that?" Mrs. Cedar-Waxwing raised her head from the straw that she was trying to arrange in the side of her new nest, and looked at her husband quizzically.

"Fnuf nung gnunk," came the reply.

"Don't talk with your mouth full, dear. You know I can't understand you." Mrs. Cedar-Waxwing leaned against the side of the nest, glad of a chance to rest.

Mr. Cedar-Waxwing put down the piece of heavy, brown cord he was carrying, and opened and closed his beak several times. "Ugh, that fluff came off all over my mouth," he said. "That," he continued, pointing to the cord, "is a piece of Mrs. Barber's mop."

"Oh, Henry, you know I don't like dirty things in the nest. Certainly a piece of mop can't be sanitary!" Mrs. Cedar-Waxwing frowned at her husband, who smiled tolerantly at her.

"Well, this piece is. It came from a mop that had just been washed and was hanging on the clothesline."

"Oh," Mrs. Cedar-Waxwing regarded the cord with more interest. "It certainly is sturdy and thick. Wish we had more pieces like that."

"We will," said her husband. "The mop is still on the clothesline and I in-

tend to get lots more out of it before Mrs. Barber takes it in."

Mrs. Cedar-Waxwing looked at the cord longingly, and then down at the clothesline where she could see the mop hanging. "Do you really think you should, dear?" she asked finally. "I mean — of course, I want more of it, but Mrs. Barber is pretty nice to us birds, and it just doesn't seem fair to ruin her mop."

"It won't be ruined," Mr. Cedar-Waxwing assured her. "That mop is so thick she'll probably be glad to have part of it pulled out."

"All right, if you're sure — wait, I'll go with you," as Mr. Cedar-Waxwing started to fly off. "We might as well get all we can before she takes the mop in."

The CW's (which is what their friends called them and I guess we can call them from now on, too) hurried down to the mop and each began to tug away at a piece of cord.

"Goodness," said Mrs. CW after a minute, "it's not as easy as I thought. You can sure feel your neck muscles doing this."

"Ummmm," agreed Mr. CW, continuing to pull. "Oooooof," he said suddenly, falling backwards as the cord

gave way and spreading his wings to catch himself. "There, it's out. Here, dear, you're not doing it right. Take this and I'll show you."

Mrs. CW took the cord from her husband's beak, and watched as he pulled on the one she had been trying to yank out.

"See," he said, "you've got to brace yourself with your feet this way and then you can pull better."

He tugged hard a few times, and out came the cord. Mrs. CW watched him admiringly. "My, you're strong," she said.

The CW's flew off with the cords, inserted them into their nest, and flew back for more. They had gone back and forth several times, and the mop was starting to look rather scraggly, when Mrs. Barber happened to look out of her kitchen window.

"James, come here," she called to Mr. Barber, who was on a ladder hanging a picture.

"In a minute," he called back, "when I finish this."

"No, dear, come now — it's important."

Grumbling, Mr. Barber put down the picture, climbed down the ladder, and came into the kitchen.

"Well?" he asked.

"You must take a look at those birds on the clothesline. Aren't they clever?" enthused Mrs. Barber.

"Birds!" exclaimed Mr. Barber crossly. "You mean you dragged me down that ladder just to watch a bunch of — well, for pete's sake!"

Mr. Barber looked out just as Mr. CW managed to pull free a particularly thick piece of cord, causing the mop to rock back and forth on the clothesline. He stared in amazement.

"If that doesn't beat all," he said. "I didn't know birds had that much sense."

"Of course they have sense, dear," said his wife. "I've been telling you that all along. Remember the blue jay who pulled the lace out of your canvas

shoe that was drying outside?"

"Your mop is going to be ruined, though — it's just about ruined already," said Mr. Barber.

"Oh, I don't mind. I can always get a new one."

"Um," said Mr. Barber. He wondered how much mops cost, but decided there was really not much point in asking, and went back to his ladder.

Mrs. Barber watched the birds for a while, and thought they were starting to look tired. As, indeed, they were.

"Can't we rest for a bit, dear?" asked Mrs. CW. "My neck muscles hurt from pulling so hard, and I think my beak is getting sore, too."

"Well," said Mr. CW, consulting the sun, "I suppose we could knock off for lunch. Let's take those worm sandwiches you made down to the willow tree by the brook. I think we could use some shade *and* some water. Hope that mop is still here when we get back."

The CW's flew off, and Mrs. Barber was sorry to see them go. She had been enjoying their performance and was even thinking of calling her neighbor to tell her about it. Then she had an idea.

She went into her sewing room and opened a box of string and yarn. She took out several long pieces of heavy yarn, cut them up into shorter pieces, and carried them outside. One by one, she put several of them over her clothesline, and then ran back into the house as she heard her telephone ring. (She knew Mr. Barber wouldn't want to come down from the ladder again to answer it.)

All was quiet in the yard for a while, and then the CWs came back, Mr. CW eager to get at the mop again, but Mrs. CW not particularly happy about the prospect of more pulling and tugging. She landed on the clothesline not too near the mop, arched her neck a few times and rubbed the muscles with her wing.

"I'm going to have to put some liniment on my neck tonight or I won't be

able to move at all tomorrow," she moaned.

"Why don't you get some twigs then, dear, instead of doing this?" said Mr. CW kindly. "I can get all the rest of the cord that — will you look at that!"

Mrs. CW followed his gaze to the far end of the clothesline, and for the first time noticed the pieces of cord hung over it. "Those look just like the cords from the mop," she said, surprised. "You don't suppose Mrs. Barber put them out for us, do you?"

"Maybe," mused Mr. CW, stroking his beak with his claw. "And maybe she did it to keep us off the mop. In any case, let's grab them while the grabbing is good!"

Mrs. CW forgot all about her aching muscles, snatched up the first piece of cord and flew off with it, followed closely by her husband. They put the new cords in place in the wall of the nest, and stepped back to admire their work.

"This is already the sturdiest nest in the neighborhood," said Mr. CW with pride.

"And the best looking," beamed Mrs. CW. "Look how that cord sets off the green of the pine needles — and I especially like the cord design on the floor. Wait till that uppity Mrs. Mockingbird sees this — she won't be so ready to brag about her architect any more."

As the CW's flew back for more cord, they stopped short when they saw Mrs. Barber come out of her house. "Better stay here in the bushes till we see what she's up to," muttered Mr. CW. "We can't really grab that cord out from under her nose. She likes birds, but I don't know if she'd put up with *that* — particularly if the cord isn't for us after all."

"But what else could it be for, dear?" inquired Mrs. CW. "People don't just hang pieces of dry cord on clotheslines for themselves."

"People do lots of crazy things," retorted Mr. CW, "and I want to be sure before getting any closer."

They watched as Mrs. Barber began

to hang more pieces of cord on the clothesline, stopping now and then to scan the sky.

Finally Mrs. CW said, "Dear, I'm positive that cord is for us. She even seems to be watching for us to come back. I'm going down and get another piece." And off she flew.

"Brenda, come ba —" began Mr. CW, but his wife was already gone, and there was nothing for him to do but follow very dubiously.

Mrs. CW circled right over Mrs. Barber's head a few times, and Mrs. Barber looked up, smiling delightedly. Mrs. CW pounced on a piece of cord, yanked it off the line, and circled over Mrs. Barber's head again several times, hopping Mrs. Barber would understand that she was trying to say "thank you." Then she glided triumphantly past Mr. CW who was hovering nearby, grinned at him as best she could with her beak full, said "See?", and flew home.

Mr. CW watched the process in some amazement. His wife usually wasn't that brazen — it must be the fact that she suddenly had the most elegant home in the neighborhood that was making her so cocky. Finally he dived down after his own cord and zoomed home, not bothering to say "thank you."

The CW's flew back and forth for more cord, and soon they were grabbing it off the clothesline faster than Mrs. Barber could put it out. Then suddenly — carried away and obviously forgetting himself in his enthusiasm — Mr. CW dived low and snatched a piece of cord right out of Mrs. Barber's hand. Mrs. Barber was delighted, but Mrs. CW chirped angrily, scolding her husband.

"Have you no manners at all, Henry? People don't grab things out of each others hands — and don't tell me we're not people," as Mr. CW started to say something, "That makes no difference. You haven't tried to thank Mrs. Barber once, and she's going to think you're some kind of barbarian!"

Mr. CW flew off, shrugging his shoul-

ders. "Humph," he thought, "if it's manners my very elegant wife suddenly wants, she'll see what manners I've got!"

He flew home quickly, inserted the cord rather hastily in the nest, and flew to a large tree between Mrs. Barber's house and the clothesline, preening himself for a few minutes.

"Now what's he up to?" wondered Mrs. CW as she hurried back and forth getting more cord. "Oh well, he's worked pretty hard today. If he wants to fool around for a while, I guess it's all right. I can finish this."

Suddenly she stopped in mid-flight as she heard Mr. CW begin to sing. "My goodness," she said after listening a few minutes, "I've never heard him sing like that."

Mr. CW was indeed singing as he had never sung before — high notes and low notes, trills and chirps, and even one or two chords, which was *very* hard to do. He sang one song after another — sad ones, happy ones, and even a song that he had once composed in music school and that Mrs. CW had never heard before.

She listened delightedly. "Why that dear bird. He is thanking Mrs. Barber after all, and much better than I ever could."

She turned to watch Mrs. Barber and smiled at the look on Mrs. Barber's face. Mrs. Barber had turned toward Mr. CW and was staring at him in amazement. She knew quite a bit about birds and had watched and listened to them almost all her life, but had never heard a bird sing like this. It was simply beautiful.

Suddenly she felt a hand on her shoulder and turned to see Mr. Barber who, even inside the house, had finally heard Mr. CW and had come out to look.

"Magnificent," he whispered, and she smiled. She had a feeling that from now on Mr. Barber might even be persuaded to go on a few bird-watching walks with her — something he had always scoffed at before.

The Barbers listened until Mr. CW

was finished and then, arm-in-arm, walked back to their house.

Mrs. CW, who had been listening too, flew over to her husband.

"That was beautiful, Henry," she whispered. "You sounded almost like a nightingale."

"Well, now —" said Mr. CW modestly, but feeling quite proud of himself and very happy, "it really wasn't so much. I guess it was the least we could do to thank Mrs. Barber. After all, we don't want her to think we are barbarians, do we?"

"You silly bird," said Mrs. CW fondly, and together they flew home to enjoy their first night in their elegant new nest.

W. W. BIBLE STUDY

(Continued from page 312)

8. *Blessed are they who are persecuted for righteousness' sake: for theirs is the kingdom of heaven.*

Saturn. The place where the path becomes narrow like the church steeple. Saturn is the whirlpool of sorrow for the neophyte; the thorn-crown becomes the halo of radiance only through Initiation.

9. *Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely, for my sake.*

Neptune. Planet of divinity. The higher we aspire the more likely we are to be misunderstood by others.

10. *Rejoice and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you.*

The synthesis of the highest qualities of all planets. The attainment of man at the end of the present earth cycle. This path leads to the Great Lord of compassion. It is here we shall meet Him face to face.

(Continued)

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