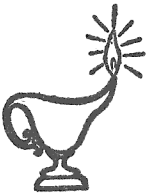


THE
ROSICRUCIAN FELLOWSHIP
MAGAZINE

RAYS FROM THE ROSE CROSS



FEATURES

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*The Esoteric Thought
of Maeterlinck*

Planetary Octaves

A Pox on Vaccines?

Effects of Taking Drugs

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Table of Contents

Faust—Divine Discord—Sorrow of the Seeking Soul—
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terpiece in which the music and characters are bound
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C o n t e n t s

<p>Thoughts on Happiness 194</p> <p><i>THE MYSTIC LIGHT</i> —</p> <p>The Esoteric Thought of Maeterlinck (Part 1)....Shirleyann O'Neill .. 195</p> <p>What Generation Gap?..A. J. Howie... 200</p> <p>The Power of Thought (poem) Cora C. Graves 199</p> <p>Esoteric Symbolism in Sacred Art Janice Lorimer 202</p> <p>Magnetism, Mesmerism, and Odyle (Part 6)....Mary Ford 203</p> <p>MAX HEINDEL'S MESSAGE:</p> <p>The Desire Body (Sixteenth Installment)) 207</p> <p>STUDIES IN THE COSMO-CONCEPTION:</p> <p>The Effect of Feeling 209</p> <p>WESTERN WISDOM BIBLE STUDY:</p> <p>Christian Initiatory Teachings (Cont.)...Corinne Heline 210</p> <p><i>ASTROLOGY DEPARTMENT</i> —</p> <p>Planetary Octaves...A.L. 212</p> <p>The Children of Taurus, 1970..... 217</p> <p>Readings for Subscribers' Children: James A. B., Steven R. R..... 219</p>	<p>Vocational Guidance Advice: Victor B., Serafin D. T., Roselda M. 221</p> <p>Daily Thought and Guide 222</p> <p><i>MONTHLY NEWS INTERPRETED</i> —</p> <p>A Pox on Vaccines? 224</p> <p>Seeing-Eye Backpack 226</p> <p>Chandler's Wobble and Moon's Origins 225</p> <p><i>BOOK REVIEWS</i> —</p> <p>"Mustang, the Forbidden Kingdom" D. F. 227</p> <p><i>READERS' QUESTIONS</i> —</p> <p>Effects of Taking Drugs 229</p> <p>More Than One Life on Earth?..... 230</p> <p><i>NUTRITION AND HEALTH</i> —</p> <p>The Science of Nutrition (Part I) Max Heindel 231</p> <p><i>HEALING DEPARTMENT</i> —</p> <p>Our Spiritual Healing Work..... 235</p> <p><i>CHILDREN'S DEPARTMENT</i> —</p> <p>Cucumber Seeds..Dagmar Frahme ... 236</p>
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Thoughts on Happiness

Happiness is the natural flower of duty.—*Phillips Brooks*.

Happiness is not perfected until it is shared.—*J. Porter*.

Man is the artificer of his own happiness.—*Henry D. Thoreau*.

There is in man a higher than love of happiness; he can do without happiness, and instead thereof find blessedness.—*Carlyle*.

Those who seek for something more than happiness in this world must not complain if happiness is not their portion.—*Froude*.

Beware what earth calls happiness; beware all joys but joys that never can expire.—*Young*.

The happiness or unhappiness of men depends no less upon their disposition than their fortunes.—*La Rochefoucauld*.

It is no happiness to live long, nor unhappiness to die soon; happy is he that lived long enough to die well.—*Quarles*.

Happiness is neither within us nor without us; it is the union of ourselves with God.—*Pascal*.

If we cannot live so as to be happy, let us at least live so as to deserve happiness.—*Fichte*.

He that upon a true principle lives, without any disquiet of thought, may be said to be happy.—*L'Estrange*.

The happiness of the tender heart is increased by what it can take away from the wretchedness of others.—*J. Petit-Senn*.

Happiness and virtue react upon each other — the best are not only the happiest, but the happiest are usually the best.—*Lytton*.

A sound mind in a sound body is a short but full description of a happy state in this world.—*Locke*.

Happiness is that single and glorious thing which is the very light and sun of the whole animated universe; and where she is not it were better that nothing should be.—*Colton*.

From the viewpoint of the Spirit, happiness and a sheltered environment are generally unfortunate circumstances . . . The purpose of life is not happiness, but experience.—*Max Heindel*.



THE Mystic ... LIGHT

The Esoteric Thought of Maeterlinck

Shirleyann O'Neill

Part I

THE closing half of the nineteenth century was a period of flux and reflux, of ebb and flow, of mutation and transmutation. About 1850 Ghent was slowly emerging from the torpor into which it had been sunk since the Middle Ages, when its glory had departed. Its sluggish river, dreaming canals, cloistered convents, and gabled medieval streets were at last reawakened by the strident factory whistle and the clangor of the railway. Thus the later nineteenth century was an age of transition where for a time the old and the new lived easily together. Poets then young suffered under the impact of modernity, experiencing a new "mal du siècle," a melancholy, wistful longing for a golden, legendary past. Ghent has been called the true capitol of the Flemish lands and was destined to become a center of the French literary renaissance in Belgium.

Into this background in 1862 was born Maurice Maeterlinck, who was later to become the leader of the literary revival of this period. Maurice Maeterlinck, who at the very crest of the wave of reaction against Naturalism, marks the return from the coarse and the artificial to the spiritual and the true. He turns from the realism of Hauptmann and Sidermann to the mysticism of Marcus

Aurelius, Ruysbroeck, Novalis, and Thomas à Kempis; from the naturalism of Zola to the supernaturalism of Guy de Maupassant and Edgar Allan Poe. He stands as an apostle of regeneration, the spiritual regeneration of the individual.

Maeterlinck, poet, mystic, transcendentalist, comes with gentle words of wise and aspiring sincerity to impress upon the world the belief that the development and disclosure of the human Spirit is the ultimate reaction from the bestiality of Zolaism; he seeks to realize the Infinite, to know the unknowable, to express the inexpressible. "Oh, that this too, too solid flesh would melt," is his eternal prayer. He is individualistic in the sense that he is unique and essentially modern, not explainable as a product of the age, but rather as a reactionary, hostile to all its materialistic tendencies. He heralds the dawn of a spiritual renaissance.

From the beginning Maeterlinck was bilingual and his background was that of the Catholic-professing, conservative, rich, French-speaking bourgeoisie of Flanders. He was reared at Ghent and spent his summers at the family summer residence at Oastacker. This country estate, with its broad expanse of water bounding its western limits, became identified in his imagination with the sinister, crumbling manors depicted by Edgar

Allan Poe. The flat, monotonous, and marshy countryside created within him a sense of isolation which was to persist into his adult life. Yet there was also the longing for remote lands engendered by the not far distant sea and the prospect of great ships moving in a stately fashion along the waterway. Such an environment awakened corresponding echoes in his soul and inspired the atmosphere of his early poems and symbolist dramas.

It was in his early childhood that he first developed a fondness for solitude, and there was a traditional belief among the neighbors that he possessed the gift of psychic sight. Nature did much to develop him, for, with a flower in his hand, he was ever among divine laws, laws as common, if not as conscious, to the ordinary garden bloom as to man. It is the quiet, the spacious silence, the shadowy woods, the flowers amidst cloisters that form the background for a portrait of Maeterlinck.

Undoubtedly, in the presence of Maeterlinck, there is a feeling of special dedication, which Wordsworth's line, "His soul was like a star and dwelt apart," very fitly describes. But he was most active when most quiet. Believing as he did in the Soul's life, he gives that life ample opportunity to unfold in silence. And once more we accord with Wordsworth in the belief that there are "thoughts who do often lie too deep for tears."*

Maeterlinck was educated by the Jesuits but grew to resent the stern discipline.

An atmosphere of gloom and melancholy was present outside as well as inside the school. The grim Chateau des Comtes des Flandris, the brooding, stagnant canals spanned by innumerable bridges, the gaunt outline of the prison, the forbidding asylums for the deaf and dumb; such were the familiar landmarks of the school boy who later used them as a background for some of his Symbolist plays. Moreover, the frequent evocation of death by the good Jesuits reinforced a pessimistic disposition latent already in Maeterlinck and apparent, save for one brief period, throughout his life.**

**Maurice Maeterlinck* by Montrose Moses, p. 54. Duffield and Co., N. Y.

***Maurice Maeterlinck* by W. D. Halls, p. 9. London, Oxford Press.

From an early age he displayed a great talent for writing and produced one essay depicting a visit to his grandmother's estate where the animals were endowed with human, supernatural, and even symbolic qualities, perhaps the first expression of an artistry later more fully accomplished in *The Blue Bird*. Literature was his chief interest but a literary career for their eldest son was unthinkable to Maeterlinck's parents, so upon leaving school he entered as a law student at Ghent University.

He retained his passion for literature and about this time there was a revival of literary interest in Belgium. This reflowing of literature coincides with Maeterlinck's formative years and runs parallel with far-reaching political and social changes in Belgium. The next decade saw a fierce struggle towards democracy, crystallizing in the fight for universal suffrage. The rapid industrialization of the kingdom, an independent state for only half a century, created social problems and tensions. Maeterlinck felt acutely the passing of the old order and his interest in medievalism and his passion for the English Pre-Raphaelites is symptomatic of his yearning to escape from reality.

He began writing poems and essays while still busy with his law studies. He dealt in law only for a short while after his graduation and then moved to Paris where he could pursue his literary interests more fully. However, these early literary efforts bore little fruit.

About this time he experienced a desire to explore the mystic aspects of life. He had forsaken structured orthodox religion although his poems expressed his aspirations toward God. Beginning with the medieval Flemish monk, Ruysbroeck, the mystical sense latent in his nature was awakened. This led him on to a study of the mystics: Plato, Plotinus, Novalis, Jacob Boehme, and Emerson. Revealed religion had been weighed and found wanting but the mystical way of direct communication with God still lay open.

Maeterlinck is in no way ascetic; he is thoroughly human, his life being a kind of paradox. For he lives in the open in order that he may live within himself; he is a man in contact with earth that he may better dwell among the stars. As an offset to the mystical quality in his nature, one is able to mention some tangible activity that keeps him alive to the sense of growing things. There is no dead weight to Maeterlinck's learning; there is no preceptorial attitude to his style. He is a man of the world who has climbed to the heights.*

These writers of the mystical school made their influence evident in Maeterlinck's writings. These philosophers, with their keen spiritual insight and their mystic touch upon the unseen world gradually had their effect upon the young, imaginative writer, with his longing for a philosophy that would satisfy his restless, craving Spirit, and his own tendency towards mysticism developed more and more under the influence of these seers.

The naturally mystic tendency of Maeterlinck's mind was increased by his studies, and for some time his works show the dominating influence of the mysterious in its various forms, especially the mysterious that underlies the silent. The inarticulate, the unexpressed, the suggestive possess a fascination for him that the clear, the explained and the explicable lack in his eyes.*

Maeterlinck returned to Belgium in 1886 during which time literature occupied more and more of his leisure and the plays, the form his genius was to take, now began to emerge. His early writings now began to enjoy some measure of success and as he grew to despise the legal career his literary efforts occupied more and more his field of endeavor. He continued to live at home but dreamed of eventual rural retirement where he could work undisturbed. His contemplations made him seek silence and solitude, not as a hater of society, but as a philosopher better able than others to observe those actions and reactions of outward life which are moved by the hidden law of things. As

Carlyle declared: "Speech is of Time, Silence is of Eternity."

He sent a copy of one of his early plays to Mellarme in Paris and as a result the literary world began to take notice of the young author. Encouraged by the success which accompanied this play, Maeterlinck began the pursuit of his literary endeavor in earnest. His genius now turned in the direction of essays and shortly thereafter *The Treasure of the Humble* was published, a collection of beautiful essays many of which pertain to death. More plays and essays followed and several of the plays were now performed publicly, meeting with a great deal of encouragement. His early plays emphasized the incomprehensible, disquieting movements in Nature, the dark forebodings of dumb, shadowy events and the perpetual presence of Death in everything. He made his reader aware of the ultimate presence of the mysterious forces of Fate and Death. But a time came in Maeterlinck's career when he recognized the morbidness and unhealthiness of such a view of life and turned his art to more optimistic views.

Such a somberness is in direct contrast with his later philosophy. These early works may be said to represent his blind gropings, gropings which were to find Light through his great quality of an open Soul wanting Light.*

A study of Maeterlinck's philosophy is a study of the progression of the Spirit from darkness into Light, and Maeterlinck himself advances in style from behind the cloak of a poet to the open position of a philosopher. In his earlier works Maeterlinck writes of terror and fear, and it has been wrongly stated that he was obsessed with pessimism and despair. This is not the case; the love of terror is not final with him; it is simply the common terror that surrounds all those who have not attained complete wisdom.

Maeterlinck has been reproached for

**Maurice Maeterlinck* by Macdonald Clark, p. 17. Frederick Stokes Co., New York.

**Maurice Maeterlinck* by Montrose Moses, p. 82. Duffield & Co., N.Y.

the gloom and tragedy of his earlier works; but who, that understands anything of human nature, does not know that it is the very youth and immaturity of the highly imaginative mind that turn, in pensive temperaments, to gloom at the very image of the smallness of man in the vastness and mystery of the universe, while in other natures, more militant, the youthful exuberance rushes into battle and only stops to long for more fields to conquer? The very action keeps the Spirit bold, hoping ever for triumph, without thinking of the almost insurmountable obstacles. Maeterlinck's mind is rather of the first, that is, the less impulsive, more keenly sensitive type. The facts of life, and the great mystery lying around these facts, seem,



in those early years, to beat in heavily on that sensitive mind and every stroke leaves a strong impression.

Gloom and tragedy, then, mark the early works, the sadness of the imperfect and underdeveloped, of the partial that seeks the complete, baffled by the universal mystery. But the very Spirit that is sorrowful because it is baffled, that is tragic because it is overwhelmed with the mysterious terror of the universe, that knows itself imperfect because it has enough of spiritual vision to have imagined the great whole, that very Spirit will have the power to struggle forward to a nobler, more steadfast conception of Being, toward some solution to the problem that will, if it does no more, at least act as a calming, and it may be, guiding, influence. The sen-

sitive, imaginative Spirit it is that, having felt keenly the weight of the unsolved mystery and tragedy, will have the strongest motive for struggling to victory and peace.

Maeterlinck's philosophy always points toward the highest pinnacles: man is struggling perpetually toward the highest, because in the highest is the only possible realization of himself. But it is by no external agency that this striving is imposed upon him; the tendency is there, inherent. The Spirit can live only in beauty, and truth and justice. He says in *The Silence*:

They alone know, it may be, on what deep soundless water floats the frail bark of daily life; they have drawn nearer to God, and the steps that they have taken in the direction of Light are steps never taken in vain; for the Soul is a thing that perchance may not mount, but that can never descend.

More and more Maeterlinck became interested in the mysteries of telepathy and the occult, avenues which he carefully explored in his writings. Soon orthodox critics began to attack him, but he continued to write in the mood which interested him and presented works with allegorical and symbolical meaning. His work is predominately on an allegorical level and he was known to assert: "If I listen it is the universe and the Eternal Order which thinks in my place, and without fatigue I shall go beyond myself. If I resist one might say I am struggling against God." The influence of the other mystics was evident in Maeterlinck's writings but by this time there gradually emerged a style all his own.

Maeterlinck took from Emerson and a long line of mystics, but Emerson was his greatest influence. He transmuted the transcendentalism of the New England school into an even finer and more abstract and more universal philosophy, one that possessed no note of democracy in it, though open to all who had awakened Souls. Maeterlinck acknowledged the individual, the scholar, the citizen of self-trust, but he placed the inner life of man above the democratic expression of the individual; he believed that "the inner life begins when the Soul becomes good and not when the intellect ripens." Therefore, he does more

than proclaim that the Soul is master. He shows wherein the Soul may develop its fullest powers.*

Maeterlinck not only used allegory extensively but in all his plays there breathes an atmosphere of the most profound symbolism. Even the simplest acts, the merest words of all the characters are charged with symbolic meaning. The faintest movements of Nature cooperate with the thoughts and deeds of the characters to suggest the overshadowing of that Divinity which shapes our ends. By the use of symbolism Maeterlinck clothes mystical concepts in concrete forms. His plays were occupied with the spiritual adventures of Spirits, and ordinary facts of time and space have no effect upon the characters. There is nothing concrete about them, their life is intense and consistent but it is wholly of a spiritual character and they are mysterious with the mystery of the movements of a Spirit. In speaking of the use of symbology Maeterlinck affirmed:

The symbol suffices in representing provisionally an accepted truth or a truth that one cannot or will not yet gaze upon; but as the moment comes when one wishes to see truth itself, it is good for the symbol to disappear.

In her book, *Maurice Maeterlinck*, p. 40 (Kennikat Press, New York), Una Taylor says:

For the mystic, from time immemorial, the symbol has served two distinct purposes. It has been the language of the secret-keeper; it has also, and in modern days more frequently than of old, been the language of the secret-teller. As a veil by religious reverence to the sanctuaries of thought. As an exposition, a disclosure, as the withdrawal of the veil, it has served as the only vocabulary available for the utterance of those mysteries, for the conveyance to human intelligence of truths which are untranslatable into the speech of common usage. Revelation, or the attempt at revelation, has insistently clothed itself in apocalyptic allegory and metaphor.

Maeterlinck has employed the symbol

with both intentions. In his lyrics pictorial symbolism is almost exclusively the medium and method of exposition while in the drama it serves other ends no less essential to his purpose. With regard to these things pertaining to the region of transcendental vision, his imagery is, or would seem to be, a continued attempt to withdraw the screens, to raise the curtain, which holds the unseen realm of the Spirit from view. Maeterlinck joins the company of secret-tellers in so far as the symbol in his hands is the only possible language into which he can translate the unknown tongue of the "unseen." It is a method he employs to indicate facts and suggest occurrences passing upon spiritual planes which are incapable of direct verbal transcription.

(To be continued)



THE POWER OF THOUGHT

*What are you thinking of, day by day,
As the flowers wither and pass away?
What are you thinking of, hour by hour,
Through life's brief sunshine and
life's hard shower?
Do you know that your thoughts
determine your way?
Do you know the power that a thought
can convey?*

*Nothing that lives on this earth below,
E'en the earth itself in its circling
course,
Or the mighty sea, or the stars above,
But lived first as a thought of the God
of Love.
By thought He made in His own great
way
The waves of life evolving today.*

*We too create on a smaller scale
By the thoughts we are thinking,
day by day;
And that which is good or is ill we shall
find
We've builded ourselves by the power
of our mind —
The things that free or the things that
bind,
Are all creations of our mind.*

—Cora Cochrane Graves

**Maurice Maeterlinck* by Montrose Moses, p. 203. Duffield & Co., N.Y.

What Generation Gap?

A. J. Howie

POPULAR language is enriched with new words and apt phrases that continue in use until they lose their impact with overwork. Currently conferences are described as "meaningful." Leaders suddenly have "charisma." And the "generation gap" is being invoked to explain the problem of youth protests and the bewilderment of older people faced with changing attitudes and mores of the times. But while we try to keep pace with the popular vocabulary and word usage, sometimes these expressions appeal to the imagination rather than explain anything. The "generation gap" is one phrase that really explains nothing, is misleading, and in the larger perspective of cycles of rebirth seems concerned only with the phenomena of an ephemeral time span that is insignificant within the infinity of evolution.

It would seem shortsighted for a student of philosophy and religion to seek an explanation for total social upheaval in a lack of communication between groups of individuals separated in age by a few brief years when the millions of Egos of humanity have been evolving during countless re-embodiments in a life wave sweeping through vast cycles during eons of time. The swarms of individuals rushing into a population explosion testify that the present environment is fertile soil for experience necessary to growth for large numbers of Egos. The present social motions are not the result of infinitesimal individual urges, but involve archetypal patterns for races and nations. The times are congenial for certain collective evolution that submerges any so-called "generation gap" that conceivably might be measured within the span of a single lifetime. The Law of Cause and Effect is operating on a massive scale with un-

limited opportunities to resolve debts of past failures on every level of being.

Anything we might say to explain modern upheaval usually has been expressed by philosophers thousands of years ago. Almost two thousand years ago in Asia Asvegosha observed: "It is not age of years which is the criterion; different persons win pre-eminence in the world at different places; these mighty exploits worthy of kings and sages, when left undone by the ancestors, have been done by the sons." This states rather concisely what the student of the phenomena of rebirth is likely to conclude from his own experience and observation.

Princes in their teens have ascended thrones and governed wisely. Military geniuses who have changed the course of history frequently have been young and uninhibited by tradition. Inventions have sprung from the minds of young experimenters. Great creative music, art, craftsmanship have been the product of young artists and artisans. Youthful genius cannot be explained alone by heredity or training within a single lifetime. Also there have been the counsels of the elderly who have tempered the actions of their times and wisely guided social motions for the benefit of posterity. Examples of the hand and genius of the young as well as the old can be found in every great period of history and in every field of human activity.

The above mentioned author noted that youth is the enemy of religion and wealth, ready to take pleasure in seizing them from those who would hold them. Old age is prone to reflection and intent on remaining quiet. Having passed through the deceptive period of youth that is fickle, intent on external objects, heedless, impatient, not looking at the

distance, they are ready to take breath like men who have escaped through a forest. It is necessary for the fickle time of youth to pass, reckless and giddy, when pleasure is the goal that cannot be kept from the power of the senses. Old men know that these pleasures which are gained and kept only with great effort, after deceiving for a time, leave their possessor and return whence they came. These pleasures are but borrowed for a time. What man of self-control, if he be wise, would delight in them?

This is not evidence of a "generation gap", but rather the result of a disparity of maturity. The youth of today will be the senior citizen of tomorrow. The great cycles of experience ushered in by the great planetary Spirits projecting their impulses as they move according to some vast, universal order, activate the evolving hordes of humanity, determine the trends of the times. The impulses are harmonious and in-harmonious at the same time that they impinge impartially on the complex individuality of men. The reactions are individual, social, national, racial. But what is one man's food is another's poison. The response and reactions are infinitely complex. One man when hurt strikes out blindly against his neighbor while another, inspired by compassion, turns to comfort.

No simple phrase is likely to characterize the age and times. Swept into currents of cause and effect, we are so busy with the phenomena of experience that even in the exercise of retrospection we are unable to extract the essence of the lessons to be learned. Reasoning from the publicized protests and expressions regarding the futility of war, peace, education, politics, all projecting the errors and failures to outside causes, few seem to realize that as individuals each best serves first within the sphere of his immediate environment. There is ample opportunity for each of us to apply the admonitions of his spiritual mentors or personal ideals to the rela-

tively uncomplicated affairs of individual daily life. The teachings of Max Heindel were not intended as theory alone. We can test and apply them constantly. We can observe the effect of what he taught regarding the importance of noting and affirming the good in everything about us.

If we bemoan and restate the problems that are the grist for news in every media, we only compound present evils until the Laws of Attraction and Repulsion resolve them—often in catastrophe. But if each dedicated aspirant will look for the constructive elements in personal, national, and world events of the present upon which to build, we shall then be doing something positive toward improving the opportunities of the times. We do not need to be leaders. As every drop of water is part of the vast ocean, every Ego that builds for the good of all will contribute to the welfare of humanity. As one ancient noted: "It is a miserable thing that mankind, though themselves powerless and subject to sickness, old age, and death, blinded by passion and ignorance, look with disgust on another who is afflicted by old age, or is diseased or dead."

The disciplines taught by Max Heindel can operate for the benefit of mankind only as they are put into practice by each individual student. There are no miracles of improvement from without except by the labors and integrity of those faithful to the laws of life in the measure as they have been revealed to them. We change the times only as we change and improve ourselves. The "generation gap" is in our minds. The progress of mankind transcends the turbulence of a troubled age. The Spirit of man is ageless even while it fleetingly ensouls a newborn babe that soon is a youth who merges into senility all too often before the lessons of life have been learned. The challenge of events should spur every student on to greater personal effort for self-improvement.

Esoteric Symbolism in Sacred Art

Janice Lorimer

WHEN we examine the sacred art of all times and peoples we find much symbology; yet seers know that this seemingly arbitrary symbolism has a very real spiritual meaning, even, it may be said a real existence, in the higher planes of Nature.

It is taught in esotericism that the aureoles, halos, nimbuses, wings, wands, flames, and draperies shown in sacred art are not merely symbolic of spiritual qualities as Church writers believe, but represent an objective spiritual reality — i.e. as thought forms — in addition to the symbolism.

Modern as well as ancient mystics see much the same phenomena in the spiritual world. Clara Clemens Gabilowitz, Mark Twain's daughter, has written that she held mental conversations with the Angels Gabriel and Michael; and she comments that she saw small fluttering wings of light near the head of the Angel Gabriel, rainbow colored, bright and luminescent. A century ago Dr. Babbitt, and others who were investigating body magnetism, developed a degree of clairvoyant vision, and with this vision, and also by means of experiments in the laboratory, were aware of lines of force in and about the body, attended by changing spectra of colors. Some of these colorful magnetic formations belong almost wholly to the physical organism; others pertain almost wholly to the mental and emotional aura.

These are not, therefore, mere artistic conventions, or an intellectual code. Christian occultists recognize among the various halos painted and described by mystics one which is termed the "Golden Wedding Garment" — it belongs to the human Spirit and goes with it from life to life, changing from glory to glory with each succeeding reincarnation. Among Christian artists it is specifically termed "The Glory", and it is

said to signify the Presence of the Holy Spirit of God.

The aureole of light was known to the ancient Babylonians and most ancient peoples as a sign that a seemingly human being was really a god; the Christian takes this as the sign of sanctity. Again, Babylonians and Persians alike showed wings attached to all Spirits, to indicate their non-material being and ethereal functions. The Egyptians put wings on good Spirits only, which is reasonable in as much as the higher Spirits have powerful and brilliant auric emanations, while those of lower beings are small and stunted or missing altogether. Since the higher Spirits not only have more powerful emanations but also more of them, there are more wings attached to Angels the higher they are placed in the celestial Hierarchies. In a medieval painting the Christ is pictured with twelve wings, which may be taken as symbolical of the twelve Apostles, or the twelve tribes of Israel, or the twelve zodiacal constellations around the Solar Logos; but we know that the great Archangel in the Sun is truly ablaze with emanations of cosmic power.

Among the Greeks two messenger gods received special attention: Hermes, the messenger of Zeus, and Iris, the messenger of Juno, Queen of Heaven. Iris was the goddess (Angel) of the rainbow and she is shown in Greek art speeding through space bearing a child in her arms while her wings stream out behind her. Hermes, too, is a winged god, who is commonly shown with winged helmet or cap, winged sandals, and winged staff entwined by serpents. They may be taken as symbols, indeed, but the clairvoyant knows that their equivalent is present in mental space and in esoteric development.

(Continued on page 211)

Magnetism, Mesmerism, and Odyle

MARY FORD

PART VI — THE OD FORCE AND THE DEATH PROCESSES

BUT even more fascinating than these phenomena observed in the laboratory in darkness were the experiments made with regard to the chemical processes which occur after death. According to Max Heindel's investigations, and also those of other occult scientists, there is an etheric matrix into which the atoms are marshalled by the sound of a control-atom in the apex of the heart, which gives off a characteristic sound harmonizing with the "Sounding Flame" visible to etheric sight in the medulla oblongata. This etheric matrix and etheric sound pre-exist the body as it forms in the uterus, and they continue to recreate the body during life. After death, the matrix, which consists of Life and Chemical Ethers, separates from the corpse but is still attached by the lower part of the Silver Cord, and thus remains floating above the grave, disintegrating as the body disintegrates below ground. For this reason, Mr. Heindel says, a graveyard is a nauseous sight to the clairvoyant.

The Chemical Ether is, as its name implies, the channel for all chemical forces, and governs the activities of the atoms of the body in all their diverse forms and functions. The Life Ether is the channel for magnetic and electrical life forces. The atoms and molecules could not adhere in a living, or organic, structure without the Life Ether. Occult science differs from physical science in that it declares that the etheric matrix is, actually, the mold of the dense physical body; it takes form prior to the physical body and exists independently of it after death. It is not wholly the product of the body — the freed atoms of gases of decomposition and the like

— although Max Heindel does speak of the "fumes of the body."

Von Reichenbach demonstrated in his laboratory that chemical processes did release all of the characteristic colors of the Od-force as described by his sensitives. "Chemical decomposition," he wrote, "is a vigorous developer of Od in abundance." He then described the experiments from which he drew this knowledge.

"All chemical activity consequently develops Od; chemical reaction is an odic source which comes vigorously and suddenly into play, but which ceases on the spot so soon as the interaction of the affinities comes to an end."

"Evaporation and steaming . . . and consequently distillation take place with a constant development of Od."

This odic force is neither visible nor tangible to ordinary sensibilities, nor was it susceptible to any laboratory machine of von Reichenbach's day. It was not until 1935 that Drs. H. S. Burr and E. K. Hunt, Drs. C. T. Lane and L. F. Nims, perfected an "ultra-sensitive meter sensitive enough to render possible the exploration of the electrical properties of living things without disturbing the things being measured." It could measure an electric current down to a millionth of a volt. They found by this means that in many vertebrates, invertebrates, and plants, there were relatively steady voltage differences between any two points. These potentials existed in a sort of pattern, or patterns, characteristic of the separate species. They found that in man his right side was positive and his left negative. That these electrical fields and potentials relate to the Life Ether seems clear to the

occultist, for the negative matrix must precede the development of the body. It was found that in frogs' eggs the head end of the embryo developed at the point of greatest potential difference and that this electrical symmetry was present before the egg was fertilized and did not change after. The occult teaching is that the matrix is placed first and the seed-atom of the dense body introduced afterward, and for this reason there is, to clairvoyant vision, evidence of the coming conception even before the physical conjunction of the parents has taken place, as exemplified in such legends as that of the miraculous conception of Jesus by the Virgin Mary. She was virgin, indeed, at the time of the Angel's coming, when the matrix of the coming child was implanted in her womb; the fertilizing seed atom was then deposited later by Joseph, the father, through whom his descent in the line of David, as Messiah, must be established.

The Life Ether, Max Heindel says, is the "cement" which holds the atoms and molecules in place in the body. The electrical and chemical forces of the Chemical Ether, however, always work hand in hand with the magnetic Life Ether.

They observe further that the "physical system undergoing chemical reactions produces ions which pass through body membranes with different mobilities. This results in an electric field whose force determines the behavior and orientation of those components." They concluded that man's body is electrical in nature and possesses an electrical field. They included in the latter term both electromagnetic and electrostatic fields.

In 1945 Dr. Gustav Stromberg proposed a theory of "autonomous living fields," which, he said, are "based on the assumption that the sources of the organizing electric fields cannot be located in the electrically charged particles of which matter is generally supposed to be built up, but should be regarded as singularities in a preexisting force field with topological or morpho-

logical properties, but with no metrical properties, such as size. Fields of this sort can be imagined as existing in an extremely contracted and dormant form in an egg cell or seed (i.e. the genetic pattern). Going one step farther, it may be postulated that the living field, when it is in its potential form, has no size at all, in which case it must be regarded as a non-physical potentiality.

Both Northrup and Burr advanced the idea, like Dr. Stromberg, that the organizing fields are primary properties of the universe and that they are, to a greater or lesser extent, modified by the presence of matter, the field and the particles being dependently related.

Speaking of death, Dr. Stromberg said: "When the immaterial force field in the brain contracts, as do other living fields in the absence of oxygen, the contraction proceeds so that this field has no size at all, although its essential qualities remain intact. When it has completely disappeared from the physical world it becomes what may be described as a 'living source'. In other words, it returns to the mental world from which it originally came. As evidenced from the death vision . . . all memories in their minutest details can be recalled in an instant. This indestructible memory complex forms an essential part of the indivisible entity we call a soul, which apparently does not have to be associated with matter. It seems that the eternity domain is our real home and from there we make short excursions to the physical world of space and time. During such a trip or trips we learn many lessons which may be helpful in our further development."

According to occult science, the seed-atom is situated in the left ventricle and in the apex of the heart; it contains the record of all past embodiments and the pattern for the current one. Without the magnetic matrix, however, it could not summon the atoms into their places. It marshals the atoms into place by a sound, or vibration. After death the etheric double of the physical vehicle rises up

and floats over the body and, as said, then decays synchronously with it.

What is this dissolution of the etheric double as viewed by sensitives? In the *Letters*, Dr. von Reichenbach's psychics have not described the double, but they have described the appearance of the forces which were visible to them.

"Putrefaction," he observed, "also is a process of fermentation, and for this reason all putrefying matter becomes luminous. That, of course, is a fact that has been known to us all for a long time, from the science of phosphorescence; but how closely connected it is with the odic light we have not yet discussed; in instances in which we non-sensitives cannot perceive a trace of phosphorescence in putrefying matter, such matter is shown up to sensitives in full luminosity.

"And as we are now touching on the subject of corruption, we find ourselves not far removed from the idea of the departed. Follow me for a moment into the realms of death, and you may rely upon my word that I shall guide you speedily back again, all the wiser for an instructive glimpse at the doings of the night. You are aware, I fancy, that the souls of the departed linger about their graves for a time in flames of fire, till they have purged and atoned for the earthly dross clinging to them from this side of the tomb and have acquired eternal rest? You are giving me a doubtful look? But I am quite in earnest; such ghosts are really seen; you have the evidence of sufficient witnesses on the point."

He then described how certain of his sensitives were taken to cemeteries near Vienna, and what they saw there. Lights, colors, and flames moved here and there over some of the graves. He said, "They moved in uniformity to and fro, almost like rows of dancers, or soldiers at drill. Some were large, almost the size of men, and others small, creeping on the ground like dwarfish Kobolds. But they were only to be seen among the more recent grave-rows; the old burial mounds had

no fiery guard on duty. Miss Reichel went timidly and slowly up to them. As she approached, the human-like figures melted away. She recognized that they were no more than luminous clouds such as she had seen in my dark chamber a thousand times. She now had the courage to go up to them, but only encountered a shining vapor; she walked without fear right into one of them; it reached as high as her neck, and she was able to whisk it about with movements of her skirt. The dancing and drilling was explained by movements of the wind."

On other occasions other sensitives made similar reports of observations in various burial grounds. A luminous atmosphere hung over the new graves. Dr. von Reichenbach said: "Well, what was that? . . . It is nothing else than the miasma of putrefaction breathed forth from the graves . . . and human terror pictures their movements to and fro in the wind as the dancing of living ghosts." He explained: "It is carbonate of ammonium, phosphoreted hydrogen, and other products of putrefaction, known and unknown, which liberate odic light in the process of evaporation. When the process of putrefaction comes to an end the lights are quenched."

Sometimes a green or bluish-green light is described and for this reason a legend has built up about a "death aura" seen around living persons, which portends death in the near future. We need not take such legends too seriously, for a similar legend has it that if one sees his "double", that too is a sign of death. Yet many people meet their doubles without dying before their normal time, but to emotionally unstable people it can be unnerving experience.

As for the idea that it was the wind which caused the phantoms to move and dance about over the graves, that may or may not be correct. Say rather that they have a motion of their own which has little or nothing to do with winds. These are material substances, however, even though very fine ones, and it is

possible for them to be influenced by denser material forces.

In the Rosicrucian Fellowship magazine, *Rays from the Rose Cross*, Volume XXIII, page 356, a writer gives an account of an experience of seeing a corpse candle of blue-green color:

"The night was a bitterly cold one, and there was a heavy blanket of snow on the ground which had fallen the preceding day. The sky, however, was clear, and the constellation scintillated brilliantly as I walked home from a neighbor's house about half past ten, passing a large suburban cemetery surrounded by an ornamental iron fence.

"As I went swiftly along, shrinking from the bite of the north wind, my attention was drawn to a weird but lovely spectacle: a light of a wonderful greenish-blue color which appeared at the foot of a tall headstone about one hundred yards distant from the iron railing through which I had stopped to peer. The light seemed to have a sort of bobbing motion. It rose and fell at intervals as though held by some threadlike attachment, though always in the self-same spot. Like a large star its blue-green rays glittered with intense and unearthly radiance in the clear frosty atmosphere. Midnight was approaching, but had the cemetery gates been unlocked I would certainly have gone inside without fear to observe at a closer range this mysterious light, to which I felt irresistibly attracted. I had looked all around to assure myself there was no street light making a reflection of that peculiar color on the polished surface of some gravestone. There were two ordinary electric lights and a red lantern at a street crossing, and that was all . . . On talking the matter over with my sister the following morning she told me the light was probably the etheric sheath, or envelope, in which the astral body is clothed, and that it had been suspended over the earth of some recently made grave. The vivid blue-green color and the tenuous attachment were identifying features . . . I felt sure

that I had seen a veritable corpse candle, as the eery light is often termed."

Note that von Reichenbach did not say that all of the colors are accounted for as related to known substances. He said, "known and unknown." None of the psychics, or at least none that he mentioned in this book, spoke of seeing the etheric double itself which Max Heindel describes as decaying synchronously with the dense physical body.

Yet Mr. Heindel did speak of the ethers as being "in a sense, fumes of the body," which surely agrees with the foregoing observations and indicates that it is the Chemical Ether which is meant.

The "odic" force, however, which is not visible or known to material science — that is, to physical chemistry — belongs to the vital body proper or Life Ether, as it is technically known. This is the remains of the body matrix, which originally held the atoms and molecules in place to form the image of a human being; now the bonds are dissolving which held them in a pattern, and as the bonds loosen, the **atomic forces melt** away in the characteristic lights and flames as described by the sensitives.

Von Reichenbach emphasized that only sensitives see such things as this, and even among sensitives the abilities vary over a wide range. He classified his sensitives roughly into three groups: low, medium, and high. But can this faculty be induced in non-sensitives? Dr. Mesmer tried to do this with partial success. He made mesmeric or magnetic passes over the eyes of a number of people who had no etheric vision, and all developed some degree of sight which lasted, for the most part, not more than six months. It was seldom, if ever, permanent. Von Reichenbach said that the odic forces can be intensified, and that the more odic force a person has, the more sensitive he is; it follows that by increasing the amount of Od, the sensitiveness can be increased and clairvoyance or etheric sight be built up.

(Continued on page 208)

MAX HEINDEL'S MESSAGE

Taken from His Writings

THE DESIRE BODY

(Sixteenth Installment)



Man's Desire Body in the Invisible World

Purgatory

THE Ego after death gradually ascends through the various spiritual realms to the Third Heaven, and at the time of rebirth it gradually descends through the Region of Concrete Thought, the Desire World, and the ether to the physical plane . . . The writer . . . feels certain that none of his acquaintances have ever mounted to the higher parts of the Desire World or the Region of Concrete Thought without first passing through the ether and the lower Desire World strata, the purgatorial region.

Purgatory occupies the three lower regions of the Desire World. The First Heaven is in the three upper regions. The central Region is a sort of borderland — neither heaven nor hell.

The mission of Purgatory is to eradicate the injurious habits by making their gratification impossible. The individual suffers exactly as he has made others suffer through his dishonesty, cruelty, intolerance, or what not. Because of this suffering he learns to act kindly, honestly, and with forbearance toward others in the future.

The law we are now considering is called the Law of Consequence. In the Desire World it operates in purging man of the baser desires and the correction of the weaknesses and vices which hinder his progress, by making him suffer in the manner best adapted to that purpose. If he has made others suffer, or has dealt unjustly with them, he will be made to suffer in that identical way.

Be it noted, however, that if a person has been subject to vices, and repented, and, as far as possible, made right the wrong done, such repentance, reform, and restitution have purged him of those special vices and evil acts. The equilibrium has been restored and the lesson learned during that embodiment, and therefore will not be a cause of suffering after death.

In the Desire World life is lived about three times as rapidly as in the Physical World. A man who has lived to be fifty years of age in the Physical World would live through the same life events in the Desire World in about sixteen years. This is, of course, only a general gauge. There are persons who remain in the Desire World much longer than their term of physical life. Others, again, who have led lives with few gross desires, pass through in a much shorter period, but the measure above given is very nearly correct for the average man of the present day.

It will be remembered that as the man leaves the dense body at death, his past life passes before him in pictures; but at that time he has no feeling concerning them.

During his life in the Desire World also, these life pictures roll backwards, as before; but now the man has all the feelings that it is possible for him to have as, one by one, the scenes pass before him. Every incident in his past life is now lived over again. When he comes to a point where he has injured

someone, he himself feels the pain as the injured person felt it. He lives through all the sorrow and suffering he has caused to others and learns just how painful is the hurt and how hard to bear is the sorrow he has caused. In addition there is the fact already mentioned that the suffering is much keener because he has no dense body to dull the pain. Perhaps that is why the speed of life there is tripled — that the suffering may lose in duration what it gains in sharpness. Nature's measures are wonderfully just and true.

There is another characteristic peculiar to this phase of postmortem existence which is intimately connected with the fact (already mentioned) that distance is almost annihilated in the Desire World. When a man dies, he at once seems to swell out in his vital body; he appears to himself to grow into immense proportions. This feeling is due to the fact, not that the body really grows, but that the perceptive faculties receive so many impressions from various sources, all seeming to be close at hand. The same is true of the desire body. The man seems to be present with all the people with whom on Earth he had relations of a nature which require correction. If he has injured one man in San Francisco and another in New York, he will feel as if part of him were in each place. This gives him a peculiar feeling of being cut to pieces.

The student will now understand the importance of the panorama of the past life during the purgative existence, where this panorama is realized in definite feelings. If it lasted long and the man were undisturbed, the full, deep, clear impression etched into the desire body would make life in the Desire World more vivid and conscious and the purgation more thorough than if, because of distress at the loud outbursts of grief on the part of his relatives, at the death bed and during the three-day period previously mentioned the man had only a vague impression of his past life. The Spirit which has etched a deep

clear record into its desire body will realize the mistakes of the past life so much more clearly and definitely than if the pictures were blurred on account of the individual's attention being diverted by the suffering and grief around him.

His feeling concerning the things which cause his present suffering in the Desire World will be much more definite if they are drawn from a distinct panoramic impression than if the process were short.

It is possible for the so-called dead to form by their thoughts any article of clothing they desire. They usually think of themselves as being clothed in the conventional garb of the country in which they lived prior to their passing into the Desire World, and therefore they appear so clothed without any particular effort of thought. But when they desire to obtain something new or an unusual article of clothing, naturally they have to use their will power to bring that thing into existence; and such an article of clothing will last as long as the person thinks of himself as being clad in that apparel.

(Continued)

MAGNETISM, MESMERISM, ODYLE

(Continued from page 206)

He made some experiments with the object of developing a sight that would reveal physical objects in their physical shape, such as certain modern seers have done; but he insisted that what was seen by odic vision was odic in nature.

In his writings von Reichenbach used the terms "glow" and "current," but the translator does not seem to use the word "aura," and we do not know whether von Reichenbach himself used an equivalent word in German. He said, however, that Od emanates from both organic and inorganic substances, though with special intensity from the bodies of sensitives. He spoke also of the Odic Principle in Nature.

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.

The Effect of Feeling

Q. What other forces besides Attraction and Repulsion operate in the Desire World?

A. The twin Feelings of Interest and Indifference.

Q. Where do these function?

A. The fourth Region of the Desire World is the "Region of Feeling." From it comes the feeling concerning the already described forms and upon the feeling engendered by them depends the life which they have for us and also their effect upon us.

Q. Does this apply to ideas good and bad?

A. Whether the objects and ideas presented are good or bad in themselves is not important at this stage. It is our feeling that is the determining factor as to the fate of the object or idea.

Q. What is the effect of Interest?

A. If the feeling with which we meet an impression of an object or an idea is Interest, it has the same effect upon that impression as sunlight and air have upon a plant. The idea will grow and flourish in our lives.

Q. What is the effect of Indifference?

A. If we meet an impression or idea with Indifference, it withers as does a plant when put in a dark cellar.

Q. How is this Region related to our physical life?

A. From this central Region of the Desire World comes the incentive to action, or the decision to refrain therefrom, for at our stage of development the twin feelings, Interest and Indifference, furnish the incentive to action and are the springs that move the world.

Q. How does Interest operate in the Desire World?

A. Interest starts the forces of At-

traction or Repulsion.

Q. What is its effect on Repulsion?

A. If our interest in an object or an idea generates Repulsion, that naturally causes us to expurgate from our lives any connection with the object or idea which is aroused.

Q. How does Interest affect the force of Attraction?

A. When the feeling of Interest arouses the force of Attraction and it is directed toward low objects and desire, these work themselves out in the lower Regions of the Desire World, where the counteracting force of Repulsion operates.

Q. How is the opposition related to our physical life?

A. From the battle of the twin forces — Attraction and Repulsion — results all the pain and suffering incident to wrongdoing or misdirected effort, whether intentional or otherwise.

Q. How can this knowledge profit us?

A. It should make us realize how very important is the Feeling we have concerning anything, for upon that depends the nature of the atmosphere we create for ourselves.

Q. What must be specifically kept in mind?

A. That if we love the good, we shall keep and nourish as guardian angels all that is good about us; if the reverse, we shall people our path with demons of our own breeding.

Q. Is this literally true?

A. Yes, because the Desire World, with its innumerable inhabitants, good and bad, permeates the Physical World, everywhere present and potent as the cause of everything in the Physical World.

Ref. *Cosmo*, pps. 45-48.

WESTERN WISDOM BIBLE STUDY

Christian Initiatory Teachings

The Sermon on the Mount

THE Sermon on the Mount holds a place in the New Testament corresponding to that of the Ten Commandments in the Old. The Ten Commandments are external laws imposed by external authority which man was taught to obey under the whiplash of fear. The Sermon on the Mount contains the Law of Love which man must inscribe within his heart and write upon his forehead, to use the familiar phrase of Paul. The general theme of the sublime message is *Love*, and the thoughts which the Master expressed in it formed the groundwork of His teachings and His living. Humanity has not begun to live these spiritual precepts because it has not yet learned that *the greatest of all powers is love*. Christ Jesus, the Lord of Love, demonstrated this power in His every word and deed while upon the Earth. We can follow in His steps only as we, too, learn to live the life of love.

“Love thy neighbor as thyself”; “Seek ye first the kingdom of God”; “Be ye perfect, even as your Father which is in heaven is perfect”; “Blessed are the pure in heart for they shall see God.” All these admonitions require the cultivation of the transcendent “power of love” for their successful accomplishment. Christ explained to His Disciples that in order to attain unto this state of perfection they must learn to cultivate the active qualities of humility, sympathy, compassion, and purity, together with an intense desire for righteousness and courage even to suffer martyrdom. How well the Twelve chosen to be nearest Him followed the instruction given them on that Midsummer Day may be judged from the fact that, with the possible exception of John and Judas, each one went, after Him, to a

martyr’s death upon the cross. They learned the literal meaning of the words, “Greater love hath no man than this, that he lay down his life for his friends.”

“Do good to them that hate you, bless them that curse you, pray for them that despitefully use you.” This is an injunction of the Christ that has been called impossible of fulfillment. It requires an utter renunciation of self, a complete self-mastery, and the awakening and functioning of the power of love as the dominant keynote of the life: a lofty ideal which only those wholly consecrated to the spiritual life are able to achieve. We call ourselves Christian; the degree to which we are entitled to be so designated may be determined by measuring our Christianity against the standard given us by the Christ.

“But whosoever shall smite thee on thy right cheek, turn to him the other also.” Resist not evil; think not of the wrong suffered but of the course of action that will best help the wrongdoer. If punishment is necessary its motive must always be remedial and never tinged with revenge. Love must point the way and justice ever be tempered with mercy, else it ceases to be justice.

“And if any man take away thy coat, let him have thy cloak also.” This means helpfulness — the active expression of benevolence. “Give to him that asketh thee.” The gift need not necessarily be a material one; understanding, encouragement, or loving kindness may be the greater gift. Help a man to help himself. It has been said: “A beggar is a challenge to the highest that is within us.” It is for us to help the beggar to rise out of his beggary, and to teach him to find that divine power within himself with which to overcome poverty and all negative conditions that hamper the expression of the Spirit within. Such a

gift is of all the most priceless.

"Of him that taketh thy goods, ask them not again." There can be no quarrel if only one person is belligerent. All difficulties are to be settled out of court if possible; this done, let there be no bitterness to act as new causation for a debt to be liquidated in this or future lives. Bitterness creates a tie that binds man with man in future entanglements.

"All things whatsoever ye would that men should do unto you, do ye even so to them." This is the most precious of all the sayings in this sublime Sermon on the Mount; it sets the standard for living the Christ life. *We are true disciples of the Christ only when we really live the Golden Rule.*

"Give and it shall be given unto you." If our consciousness radiates only truth, beauty, love, and harmony, only such qualities will return to us. The vibratory power of spiritual qualities is built into the archetype in the heaven worlds, and operates to give back to us again exactly what we put into it. "God is love, yet God is law."

The Sermon on the Mount is found in its most complete form in the Gospel of St. Matthew, chapters five to seven inclusive. These chapters might well be used for the daily study and meditation of every esoteric aspirant regardless of affiliation or belief.

There are many speculations regarding the second coming of Christ. Esotericism teaches that the Christ will return only when humanity has learned to put into practical demonstration in daily life the great spiritual truths expressed in the Sermon on the Mount. Only then shall we be ready to "meet Him in the air," the place of attainment.

The raising of the daughter of Jairus, the healing of the demoniac boy, the stilling of the storm, and the multiplication of the loaves and fishes were among the most important works of the Master during the early part of His ministry. Aside from their interest as miracles, so-called, each one of these events

holds also an esoteric meaning pertaining to Initiation and to the awakening of a larger spiritual consciousness.

(Continued)

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ESOTERIC SYMBOLISM

(Continued from page 202)

Like the Angels in sacred art, human beings who have reached a certain development have a flame burning above the brow. It is the sign of the uplifted spinal spirit fire, also called the serpent fire, but it represents as well the Ego itself, which Max Heindel says is a Fire, with its throne in the head and its crown of rainbow light above the head, for this fiery presence is truly "God with Us", the awakened Ego, who, like the Angels, wields a sword or scepter of spiritual force which emanates from the hands, or from the mouth as speech, or from the eyes in beams of light from the clear-seeing Intelligence within.

The wings of Hermes represent the mental sheath of the developed Ego who is able to rise out of the body consciously in Initiation; a power unfolded by mankind under the direction of the Mercurians (*Cosmo*, p. 274). Again, Max Heindel says (p. 275): "Mercury, now being in obscuration, is exercising very little influence on us, but *it is emerging from a planetary rest* and as time goes on its influence will be more and more in evidence . . . the coming race will have much help from the Mercurians and the people of still later Epochs and Revolutions will have even more."

Note that Mercury *began* to emerge from its planetary rest in the Atlantean Epoch, about the time when the Mercurians first came to our planet to assist us in controlling the Luciferic influences. We read in *Questions and Answers*, Vol. 2, pages 385-386, that "During the first three and a half Revolutions of the Earth Period the influence of Mars had been paramount to galvanize

(Continued on page 216)



Planetary Octaves

A. L.

ASTROLOGICAL textbooks tell us that the divine science of astrology, the wisdom of the stars, deals with planetary vibrations and their observed effect upon the Earth and man. We are also told that the solar system is the kingdom of God, in which we "live and move, and have our being," and that all of the known planets in this solar system are regarded as the bodies of exalted spiritual intelligences, who are helping humanity in its evolution from protoplasm to God.

Up to the end of the eighteenth century only five planets, aside from the Earth, man's field of evolution, were recognized in our solar system: Mercury, Venus, Jupiter, Mars, and Saturn. Occult teachings state that when humanity is ready for a new step in its upward journey to perfection, a great spiritual impetus is given long before physical demonstration takes place. These demonstrations and changes in man's consciousness are usually coincident with discoveries in celestial phenomena.

The summit of achievement in modern astronomy was the official or recorded discovery of three major additions to the solar family: They were: Uranus, found in 1781 by Sir William Herschel, with his improved telescope. Sixty-five years later, in 1846, another far-away planet came within astronomical ken, Neptune, observed almost simultaneously by sev-

eral European astronomers. Then in 1930 the latest super-planet, Pluto, was discovered by the Lowell Observatory in Arizona.

All three planets had been noticed long before the actual announcement of the fact. Uranus, for instance, had been mapped over a hundred years earlier by John Flamsteed, then Astronomer Royal, who, however, had catalogued it as a fixed star. Similar instances were noted in regard to Neptune and Pluto. There is also a probability of still a fourth new planet beyond the orbit of Pluto, eventually to be discovered.

Through the tremendously high vibrations of these great celestial bodies mankind is impelled forward with ever changing world conditions, and the growing capacity for responding harmoniously to these powerful rays marks the pioneer in the "new dispensation."

At the time of the appearance of Uranus the advanced races were restive and eager to throw off the shackles of dominance and tyranny of age-old custom and convention, outworn laws and antiquated traditions in their economic and social life. The lightning ray of Uranus was the fuse, setting off the struggle for freedom and liberty, as exemplified in the outbreak of the French Revolution and the War of Independence in the American colonies.

Coincident with Neptune's entry on

the interstellar arena, the world experienced a wave of spiritual ideality, loosening the fetters of religious and academic dogma and intolerance. There arose a peculiar craving for sensational psychic phenomena; a stirring of latent subconscious faculties leading to a search for mental and spiritual satisfaction.

Pluto's arrival marked world conditions similar to that of Uranus — a further breaking up of materialistic bondage. "Death to the old; birth of the new." Through this agonizing travail humanity is now passing.

"In the crucible of pain, great souls are born!" Important elements in the growth of the Spirit are the mind and emotions, governed by Mercury and Venus, and the process of purifying, uplifting, and illuminating these is the mission of Neptune and Uranus.

Most textbooks of astrology give very little information regarding the affinities or octaves of the two planets closest to the Sun. Nor do the authors give any explanation of what constitutes a planetary octave; neither do they agree on which planet is the real octave of either Mercury or Venus. Nor is it mentioned why only these celestial bodies have octaves, and not the others. Consequently students and teachers are puzzled and unable to understand the diverging statements. Let us try to analyze this interesting question.

An octave means an eighth note as well as an interval on the diatonic (natural) scale, and must be a perfect concord, or double the pitch of the first note. Therefore in a planetary octave the complementary relationship must, on a higher scale or plane, not only reproduce the "tone" of the lower planet, but also strike a new "note" — an extension of spiritual harmony.

Pythagoras, we remember, expressed the idea that the heavenly bodies were separated from one another by intervals corresponding to the harmonic length of the strings on musical instruments. Also, he held that the movement of the planets

gave rise to a pleasing sound, which he called "the music of the spheres."

Some astrologers consider Neptune the octave of Venus, and Uranus the octave of Mercury. From the zodiacal point of view there seems to be something to support this idea. Taking it from the standpoint of agreement with signs and rulerships, we may say that Venus is exalted in Pisces, the sign ruled by Neptune, which latter is exalted in Cancer. Both signs are of the element water, denoting a harmonious blend on the emotional plane. Take Mercury, ruling Gemini, and Uranus, ruling Aquarius: both rule airy signs, which fuse on the mental plane. This may substantiate the supposition that Neptune is the octave of Venus and that Uranus is the octave of Mercury. However, this is based merely on the harmony of the signs. Astrologically the nature of the planets do not blend. This is an essential point. A little study and research reveal to us that Neptune is truly the higher octave of Mercury, and Uranus that of Venus. That conclusion is from all angles — astronomical, astrological, esoteric, and anatomic.

In the first place there is an eight-sign "interval" between Taurus ruled by Venus, and Aquarius ruled by Uranus, both fixed signs denoting past causation which, broadly speaking, results from the "fall into generation" through the misuse of the sacred creative force, as told in the first chapter of Genesis, the symbolic story of Adam and Eve yielding to temptation and eating of the forbidden fruit.

The fixed cross shows us progressively the evolution of human emotion or love, which is the unifying or cohesive principle in nature:

Scorpio, ruler Mars — evanescent primal passion.

Taurus, ruler Venus — personal and conjugal love.

Leo, ruler Sun—abiding love of spirit to spirit.

Aquarius, ruler Uranus — humanitarian or universal love. Christ love.

Venus, ruler of Taurus, is the planet signifying attraction, coalition, the possessive love, which must become selfless if it is to endure. Uranus as ruler of Aquarius awakens the altruistic principle, giving voice to the Brotherhood of Man, true love and friendship enduring for eternity.

In Greek mythology we find Uranus as the affinity of Venus, corroborated in the story of the Titans being the offspring of Uranus (heaven) and Gaia (the earth—Taurus). The Titans were giants in stature as well as in strength, and as such they were liberators of their brothers imprisoned in Tartarus (Hades) or Scorpio, the exaltation sign of Uranus, signifying death to the material, transmutation of sex, and transcendency of the regenerated soul.

A physiological relationship of Venus and Uranus is found in the functions of nutrition and growth, governed by the thymus gland, ruled by Venus, and the pituitary body ruled by Uranus. These endocrine glands stimulate physical growth and assimilation through the hormones or secretions poured into the blood. Emotional disturbances and abnormal growth may result when these glands are affected. The thymus gland is active in childhood, the pituitary becomes so at the period of adolescence.

Venus represents the social and artistic urge in man; Uranus fosters the community spirit, federative and co-operative unions, the creative urge of genius.

Mercury, the messenger of the gods, is called the planet of reason and intelligence. In space it is closest to the Sun, its distance never more than 28 degrees; therefore, wherever the Sun is placed in the zodiac Mercury is close by. Now, regarding Neptune as Mercury's higher octave astronomically, we find a striking similarity in Neptune's proximity to the Sun, *whenever Neptune enters a new sign*, that is, every fourteenth year. For instance, at its first "telescopic discovery" it was calculated to be in the last

degrees of Aquarius. It entered Pisces in February 1848, the Sun was passing from Aquarius to Pisces. It next entered Aries in April 1861, Sun in Aries; into Cancer in July 1901; into Virgo in September 1928. When changing into Taurus, Gemini, and Leo it was at most within 46 degrees of the Sun. As Neptune does not really belong to our solar system, might not these figures suggest that it is a "messenger" from the outer infinite space, or esoterically, the light-bearer of an invisible sun, the cosmic sun?

Max Heindel, the mystic, describes Neptune as the planet of the spiritual realms of the universe, representing sub- and super-intelligences as Mercury represents the human. Mercury rules the nervous system, conveying intelligence to the brain, while Neptune governs the spinal canal and the pineal gland, the organ of super-intelligence, the orientation faculty on the four-dimensional plane.

Furthermore, anatomically considered,

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.

Mercury rules the motor segment of the spinal cord, the sensory nerves, and the vital fluid which flows along the nerves. If we take a textbook of anatomy and study the description of the spinal column and cord, we see that the cord is composed of white and gray (brain) matter. The gray matter consists of nerve-cells, the white of nerve-fiber. On a transverse section the gray matter is found in the center, presenting the appearance of a double crescent, concave outwards, with a connecting band between the two sides; so that the whole resembles the symbol of Pisces, Neptune's domain. A piece of the backbone of a large fish, bass, salmon, etc., will readily illustrate this fact.

The influence of Mercury in the chart is mostly neutral, convertible; Mercury fosters knowledge and enlightenment through thinking and observation of visible facts, Neptune enlightens through the inner perception. It gives a direct knowledge of facts that are not visible nor tangible, going beyond the mere mental, yet it *knows the reason why*. Therefore, on the celestial scale Neptune does strike a true pitch, a harmonious concord, as the higher octave of Mercury.

The late Louis Berman, professor of biological chemistry at Columbia University, said: "The human personality is a body-mind complex, dominated by the internal secretions."

The chief "personality" endocrines are the thymus (Venus, previously mentioned), and the thyroid, which is governed by Mercury. This gland stimulates the brain (mind) and the nerves. Neptune governs the pineal gland which is entirely spiritual in its function, helping man to develop the inner faculty of perception. The degeneration of these two glands may lead to mental and cerebral disease, such as cretinism and myxedema, and to insanity.

The pituitary body, Uranus, and the pineal gland, Neptune, operate as the "overtones" of Venus and Mercury to bring about the evolution and spiritualization of the morals and mind of man.

Neptune's mission is to lighten, to make light, to "throw light upon." Its nature is penetrating, probing, aerating, almost like yeast in dough; gradually leavening the dark heavy mass of materialism both in humanity and in the earth. As yet the mass-mind chiefly responds to its negative side, which is disrupting, disorganizing, distorting, its witching light often throwing a glamour over the mind and emotions.

Neptune is the celestial enigma. Even its telescopic discovery brought on controversy and dissent. Its first and real discoverer, John Couch Adams, the English astronomer, presented his treatise on the subject to the astronomical royal months before any others; but it was neglected and unpublished; thus the credit and honor for the momentous event of September, 1846, was given to Dr. Galle of the Berlin Observatory, using the almost identical but independent computations of Leverrier published in August, 1846.

Neptune, wanderer on the outskirts of our solar system, whose distance and magnitude until so recently were beyond human measurements and observation, completes its cyclic journey through the zodiac in a little less than 165 years. Therefore its "high-frequency" rays are tremendously important, bringing about "radio-active" (transmutation) changes in the chemicalization of all matter, leading to highly scientific advances in the field of physics, which corroborates ancient occult facts, hitherto unrecognized or derided by material science.

Many a newspaper item in recent decades informs the layman that this or that more or less famous scientist has discovered that "matter and light are fundamentally the same atoms, being merely a special condition of light-rays," and "the demonstration of the conversion of atoms of hydrogen into atoms of helium; its importance being the hope that it will yield a clue to atomic power." Quoting Dr. Robert A. Millikan: ". . . these (cosmic) rays are produced by the change of one atom over

another atom, or by the *creation of a new type of atom*. The conclusion is, that these still more penetrating rays, which we have studied, are produced similarly by *Nuclear Transformation* of some sort. But these transformations must be enormously more energetic than those taking place in any radio-active changes, which we know anything about. The frequency of any emitted ray is, according to our present knowledge, proportional to the energy of the sub-atomic change which gives birth to it."

What better description could we have of the subtle "atom-splitting" Neptune and the electro-magnetic "atom-smashing" Uranus?

All scientific revelations in the realms of physics are of intense interest to the definitely agreed that Scorpio is its natural house, and in perfect agreement understanding the apparent vagaries of Neptune and the explosive tendencies of Uranus in the charts of unusual people.

Modern astrologers have assigned Pluto as the octave of Mars. It is pretty definitely agreed that Scorpio is its natural house, and in perfect agreement with the Scorpio Mars. The strange, intense energy in this combination points the way to a reformation of the "substrata of the external," if we may use such an expression. Pluto is "the stranger at the gate," beckoning us to enter the temple of wisdom in the new-age civilization based on science, art, and religion, a threefold education teaching the beautiful life in harmony with the laws of nature. All this is embodied in astrology, the religion of the stars.

As Saturn or *Chronos* is the reaper, the time-keeper, the time-less, the Father-principle all-existent and eternal, it needs no octave, unless perhaps we may consider the Sun as such.

In the book of Micah, the prophet reveals a new state of human progress which may well be compared to the function and mission of the three super-planets, Uranus, Neptune, and Pluto. He says: "The breaker is come up before them: they have broken up and

have passed through the gate. But in the last days it shall come to pass . . . and they shall beat their swords into plowshares, and their spears into pruninghooks . . . They shall sit every man under his vine and under his fig tree, and none shall make them afraid."

* * *

The mystic message of man's evolution is marked in flaming characters upon the field of heaven, where he who runs may read; and when we study the revealed purpose of God, we shall in turn learn to conform intelligently to that design, thereby hastening the day of emancipation from our present cramped environment to the perfect liberty of free Spirits, risen superior to the Law of Sin and Death, through Christ, the Lord of Love and Life.—*Max Heindel*.



ESOTERIC SYMBOLISM IN ART

(Continued from page 211)

humanity into action, but since the middle of the Atlantean Epoch when mind had been given to (all the pioneers received the gift of mind in Lemuria), *evolution* and *epigenesis* are gradually bringing us Godward. While the influence of Mars was paramount as stated, the Mercurian influence was almost nil for the planet Mercury had been in obscurity, undergoing one of the periodical planetary rests from which it began to emerge during the Atlantean Epoch, when the Lords of Mercury were called upon by Jehovah to aid Him in counterbalancing the influence of the Lucifer Spirits upon humanity."



The Children of Taurus, 1970

Birthdays: April 20 to May 21

BETWEEN these days the Sun is passing through the zodiacal sign of the Bull, Taurus. Therefore children born at this time partake in a great measure of the characteristics of this sign. Taurus is ruled by Venus, the planet of love, and the children of Taurus have a basically amicable and kind disposition, but when they once have conceived an idea they cling to it with great stubbornness and can be very resentful of contradiction. They have a strong and determined will and they keep on working, with patience and persistence, until they have accomplished their desires.

Taurians have good executive ability and are able to take leading positions where they have others under their command. They are keen in their desires for material possessions and are usually very fortunate in acquiring them, for besides having good earning power themselves, they are often the recipients of inheritance.

It is not easy to become intimately acquainted with Taurus people, for though as a rule they are amiable and suave when talking about other subjects

(or verbose and argumentative in defense of their actions or opinions), they are generally as close as clams with respect to things that concern themselves.

Taurus natives are usually very fond of good things to eat, but the more sparing they can be in their mode of living, the better it will be for them, because there is a tendency to obesity in their later years, and this will make them very uncomfortable. Parents of these children, therefore, ought to teach them as simple a mode of living as possible in childhood days; then, when the habit has once been formed it is not so likely to be broken in later years.

The Sun in Taurus is a favorable position for the financial fortunes, but it also gives a tendency to extravagance, especially in dress. This sign rules the larynx and therefore the Sun in Taurus adds strength to the vocal organs and gives the person a strong, pleasant voice.

As the solar month begins and lasting until April 29, the Sun and Jupiter are in opposition, suggesting that the children born during this period should be given special training in self-restraint, thrift, and honesty. The memory of a devout mother might help to keep them from scorning or scoffing at religion.

Venus and Mercury are in conjunction in Taurus from April 20 to 25, indicating one who is cheerful, good-natured, and companionable. There is ability for music and poetry, and if the configuration is near the ASC, the native is an excellent salesman.

Also beginning April 20 and lasting through May 5, Mars and Uranus are in trine aspect, from Gemini to Libra. This stellar pattern bespeaks an energetic and ambitious disposition, an original, intuitive, alert, and ingenious mind, able to cope with great difficulties under trying circumstances. There is inventive genius, too, which is likely to express itself along electrical lines, aviation, or other pioneering lines. These natives are not only dreamers of dreams, but are practical enough to make their dreams come true in the material world.

The Sun and Saturn are in conjunction in Taurus from April 23 to May 12, suggesting that these children should have unselfishness stressed in their training. They are apt to be subject to delays and obstacles in attaining their desires; there may be difficulties in finding and keeping employment; and the marriage may be unhappy. As unselfishness and consideration for others are learned this aspect will be overcome.

From April 23 to May 3, Venus squares Neptune, an aspect demanding the acceptance with tolerance and compassion of sorrow, loss, and trouble in connection with loved ones. Speculation may attract these natives, but there is little likelihood that they will gain through such endeavor, especially when large companies or corporations are involved. Loyalty and dependability are traits to be cultivated.

Venus and Mars are in conjunction in Gemini from April 28 to May 21, tending to accentuate mental affability, ambition, and ardency of affections. However, just how this aspect will operate depends largely on other aspects to these planets.

From May 8 to 21, Mercury conjuncts Saturn in Taurus, pointing toward

depth of mind, forethought, and power of concentration. However, there may be a tendency toward melancholy and timidity, so that these children need to have stressed in their training the blessings of being optimistic, joyous, and full of faith.

The Sun and Neptune are in opposition from Taurus to Scorpio during the week covered by May 13 to 21. This configuration indicates a closeness with the denizens of the invisible world, but since undesirable beings are apt to be attracted, there is need to teach these children from early years the wisdom of the positive spiritual path. Independence and use of the will are essential.

From May 14 to 21, the two benefics (Venus and Jupiter) are in trine aspect from Gemini to Libra, one of the best signs of success and general good fortune. Accumulation of wealth, enjoyment of luxuries, a happy marriage, and social prestige are all strongly favored. The disposition is jovial, generous, optimistic, and hospitable, and the mind is liberal and tolerant. Talent for writing, art, and music is favored, too.

The Sun trines Uranus from May 18 to 21, showing that the native is intuitive, original, independent, and inventive. These are the people who bring to us methods of using Nature's finer forces. Though idealistic and high-strung, they have themselves well under control and seldom show anger.

On the last two days of the solar month, May 20-21, Jupiter and Mars are trining each other, pointing toward an enthusiastic nature with the ability to influence others and imbue them with the same feelings. The nature is noble, sincere, honest, and straightforward. Financial prosperity is favored, through both good earning capacity and the ability to accumulate. These natives have considerable ingenuity and constructive ability and are apt to succeed in their endeavors because of the wholehearted interest and energy they put into accomplishment. Good health, vitality, and endurance are all indicated.

Readings for Subscribers' Children

JAMES A. B.

Born March 26, 1969, 1:49 P.M.

Latitude 33 N., Longitude 97 W.

Signs on Cusps of Houses:

ASC, Leo4.45	4th, Libra . .26.00
2nd, Leo28.00	5th, Sagit. . .1.00
3rd, Virgo . .24.00	6th, Capr. . .5.00

Scorpio intercepted in 4th

Positions of Planets:

Pluto23.24	Virgo2nd
Dragon's T. . .0.22	Libra3rd
Jupiter0.33R	Libra3rd
Uranus1.48R	Libra3rd
Part of F. . .13.23	Scorpio4th
Neptune . .28.34R	Scorpio4th
Mars11.28	Sagitt5th
Mercury . . .23.22	Pisces8th
Sun5.59	Aries10th
Venus25.19R	Aries10th
Saturn25.40	Aries10th
Moon14.39	Cancer12th

This youngster is no doubt a very active baby, already giving evidence of the fiery energy basic to his nature. The Sun, Venus, Saturn and Mars are all in fiery signs, and fiery signs are on both the ASC and the MC.

The solar orb is in the cardinal, aggressive Aries in the 9th, in conjunction with the Dragon's Head, trine Mars in Sagittarius in the 5th, Neptune in Scorpio in the 4th, and the Leo ASC; but square the Moon in Cancer in the 12th. James is of the pioneer type, ready to forge ahead into new and unconquered fields. He has considerable physical strength and stamina, as well as unusual spiritual understanding and inclinations, so that he should be able to attain whatever goals he may decide upon in life. However, the square between the two lights suggests that this child will need to cultivate persistence

and continuity of purpose in order to succeed fully in his undertakings. He should also be taught to overcome a tendency to hyper-sensitiveness and readiness to take offence even when there is little or no provocation.

Venus and Saturn are in close conjunction with each other, as well as with the MC, but make no other aspects. This is an influence rather difficult to characterize, as the two planets have little harmony with each other and are not well placed in Aries. Nevertheless, since there is no adverse aspect to pull the combined influence toward such soul-destroying traits as jealousy, spitefulness, and impulsiveness, it is quite possible for James to call out the better traits of kindness, devotion, self-reliance, and mental stability and make them permanent.

The lunar orb is strong in Cancer, indicating a kind, sympathetic, and sociable side of the nature, but at times an aversion to effort, whether physical, moral, or mental. There is a strong sensitiveness to psychic conditions, so that this child should have independence of thought, use of the will, and service stressed in his education. The trine of the Moon to Mercury (in Pisces in the 8th) bespeaks a receptive mind and a retentive memory, fine indications of success in life. The imagination is extremely vivid, and there is apt to be considerable interest in chemistry and diet.

Neptune in Scorpio in the 4th not only trines the Sun and Mercury but sextiles Pluto, Jupiter, and Uranus, the last two in Libra in the 3rd. This is a very powerful spiritual configuration, showing that James has accomplished much in previous lives in spiritual endeavor. His intuition is exceptionally developed, and he is apt to have prophetic dreams and visions. He could give excellent service in teaching, writing, or lecturing along occult lines.

STEVEN R. R.

Born September 9, 1966, 10:32 A.M.

Latitude 42 N., Longitude 88 W.

Signs on Cusps of Houses:

ASC, Scorpio 3.53	4th, Aquarius 11.00
2nd, Sagitt ...2.00	5th, Pisces ..14.00
3rd, Capr5.00	6th, Aries ..12.00

Positions of Planets:

Dragon's T. 19.23	Scorpio1st
Neptune19.54	Scorpio1st
Saturn27.03R	Pisces5th
Moon5.43	Cancer9th
Jupiter27.00	Cancer9th
Mars9.34	Leo9th
Part of F. ..23.06	Leo10th
Venus0.49	Virgo10th
Mercury15.54	Virgo11th
Sun16.30	Virgo11th
Pluto18.06	Virgo11th
Uranus19.46	Virgo11th

A striking feature of this chart is the stellium of planets in the sign Virgo: Venus, Mercury, Sun, Pluto, and Uranus — Venus in the 10th house, the rest in the 11th sextile Neptune and the Dragon's Tail in conjunction in Scorpio in the 1st.

This is evidently an unusual child, an "old soul", who has labored diligently on the spiritual path during past lives. Although the Sun and Mercury are combust, which tends to lessen the mental powers, Mercury is very powerful in its "home" sign Virgo and makes a favorable aspect to its higher octave, Neptune, so that Steven is strongly mental. His intellect is penetrating and practical, but also quite spiritual. His intuitive powers are remarkably strong, too, so that his may be said to be a spiritualized mind. Progressive and inventive, he will bring a spiritual touch to whatever activities he may undertake.

The Mars-ruled fixed sign Scorpio on the ASC and fixed signs on all the other angles suggest a fortunate stability

which helps to balance the placement of so many planets in common signs. (Saturn is also in a common sign.) Scorpio and Mars have a very materialistic side, but in this case, with Neptune in Scorpio and in the first house (which has much to do with the personality and the mentality), the higher side of Scorpio is more apt to manifest. The Dragon's Tail there, although it is unaspected except for the conjunction with Neptune, suggests a "drop of bitterness" in regard to the personality and physical body. This could be the means of making tremendous spiritual progress in this life.

The Moon in Cancer indicates an emotional side to the nature, which is also a help in balancing the strongly mental influence of the Virgo planets. The sextile of the lunar orb to Venus and its trine to the ASC, from the 9th to the 10th house, suggest social prestige and the favor of the public, and women in particular. The nature is kindly, sociable, sympathetic, and psychic, and there is a love of home and the comforts to be obtained there.

Jupiter is also in the sign Cancer, in the 9th house, and trines Saturn in Pisces in the 5th. Here is indicated a strong character with a deep and profoundly philosophical mind, a fruitful imagination, and a benevolent disposition with a strong sense of justice and fair play. Steven is likely to merit and gain the honor and esteem of his community, where his sound financial judgment and other admirable qualities will tend to make him a "pillar of society." He is apt to travel a great deal, to distant countries by water and reap pleasure and profit thereby.

Mars in Leo in the 9th conjuncts the MC, squares the ASC, tending toward an active, industrious, and honest nature. This child is not likely to "beat about the bush," but may at times say what he means in an embarrassingly direct manner. Cultivation of tact and diplomacy is apt to be needed. He could be an excellent chemist, analyst, critic, or naturopath.

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.

Teacher, Musician

VICTOR B.—Born July 23, 1948, 10:30 P.M. Latitude 41 N., Longitude 74 W. The Sun, Pluto, and Saturn are in the fixed-fire sign Leo in this young man's chart, the Sun in the 4th house, Pluto and Saturn in the 5th. The Sun sextiles Mars in Libra in the 6th, and the fiery sign Aries is on the ASC, so that there are the ambition and energy necessary for accomplishment in life. Venus and Uranus are in conjunction, in Gemini in the 3rd house, sextile the Moon in Pisces, indicating musical ability as well as personal magnetism. Mercury in Cancer trines the Moon, giving a retentive memory. Since Saturn rules the Capricorn MC, is in Leo in the 5th, sextiles Venus and Uranus, and trines Jupiter (in Sagittarius in the 9th), the best vocational fields seem to be teaching, publishing (or editing), and entertainment. The musical ability shown would probably be best directed vocationally as a bandmaster or as an organist.

Nurse, Caterer

SERAFIN D. T. — Born March 17, 1943, 6:00 A.M. Latitude 14 N., Longitude 122 E. With Pisces on the ASC and the Sun and Mercury both in this sign, this native is strongly Piscean in nature: sensitive, changeable, and psychic. The Sun is in the 1st house trine Moon in Cancer in the 5th, sextile Uranus in Gemini in the 3rd, opposition Neptune in Libra in the 7th. This configuration indicates a progressive thinker, one who is ready to accept New Age

ideas and ideals. The Moon sextiles Uranus, Saturn, and Neptune, squares Venus, opposes Mars. Jupiter, ruler of the Sagittarian MC, is in Cancer in the 4th, trine Mercury. Pleasant in manner, kindly and sympathetic in nature, and rather versatile, this native can adapt herself to different situations and create harmony among her associates. As a children's nurse or governess, she should be able to give excellent service. She is also probably interested in catering, and could serve well in that field.

Governess, Hotel Worker

ROSELDA M. — Born July 27, 1955, 6:15 A.M. Latitude 27 W., Longitude 83 W. This chart shows Sun, Jupiter and Mars in Leo in the 12th house, Leo on the ASC, and Pluto in Leo in the 1st in conjunction with the ASC — an unusual focusing of planetary power through this fifth house sign. This girl is of a very fixed nature, since in addition to the stellium in Leo, and Leo rising, she has fixed signs on all the other angles and Moon and Saturn in the fixed-water sign, Scorpio. The Moon and Saturn are in close conjunction in Scorpio in the 3rd, squaring Mars and Jupiter, and, less strongly, the Sun. Mercury, Venus, and Uranus are in conjunction in Cancer in the 12th, squaring Neptune in Libra in the 3rd. Taurus on the MC calls for consideration of its ruler, Venus, in the vocational field. Work in a hotel or institution of some kind, in the entertainment field, or in teaching or caring for children should appeal to this native.

Daily Thought and Guide

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

FRIDAY — MAY 1

This is the day tradition bids us place baskets of flowers at the doors of those we know! An excellent way to encourage friendship, and enjoy the beauties of Nature, gain soul growth.

SATURDAY — MAY 2

Be ready for the unexpected today— with poise and confidence that God's will is being done. Enjoy art and music.

SUNDAY — MAY 3

A thought for meditation on this Sabbath: "For the word of God is quick and powerful . . . and is a discerner of the thoughts and intents of the heart."

MONDAY — MAY 4

Try to see clearly today, exactly and without exaggeration. "Moderation is the keynote of lasting enjoyment."—*Ballou*.

TUESDAY — MAY 5

Excellent mental accomplishments are favored on this day of the New Moon, especially those having to do with art, music, finances, and growing plants. Plan beautification projects with Nature's incomparable aids.

WEDNESDAY — MAY 6

Seek to carry forward plans made yesterday, as the planetary vibrations favor planting and gardening. "Sweet May hath come to love us; Flowers, trees, their blossoms don."—*Heine*.

THURSDAY — MAY 7

Mental energy, made poetic and beautiful by the rays of the Lady Venus, should be taken advantage of today. Write letters which need the diplomatic, tactful touch.

FRIDAY — MAY 8

High aspiration is encouraged on this day. Carlyle gave us a golden thought: "It is not to taste sweet things, but to do noble and true things . . . that the poorest son of Adam dimly longs."

SATURDAY — MAY 9

Unexpected occurrences may challenge our poise this morning, but as the hours pass the stabilizing effect of Saturn will be available, especially in the home.

SUNDAY — MAY 10

The early hours offer fine opportunities for both mental and spiritual endeavor; proper preparation for attendance at church service can bring rewarding results. Home affairs can be most enjoyable.

MONDAY — MAY 11

Begin the day on the high spiritual note offered by Neptune, seeking the loftiest ideals as a guide. The voice of intuition will speak more loudly in the afternoon; listen to its guidance.

TUESDAY — MAY 12

Duties requiring physical energy should go well today — with dispatch and harmony. Strive to keep the thought processes on an even keel.

WEDNESDAY — MAY 13

"So quickly sometimes has the wheel turned round, that many a man has lived to enjoy the benefit of that charity which his own piety projected."—*Sterne*.

THURSDAY — MAY 14

Practical thinking is favored today, especially in the later hours. "If you are not a thinking man, to what pur-

pose are you a man at all?"—*Coleridge*.

FRIDAY — MAY 15

Cultivate good will and tolerance today. "He that is slow to anger is better than he that taketh a city."

SATURDAY — MAY 16

A perfect day for relaxation after the week's work. "Relaxation does not mean simply a comfortable position"; it is necessary to calm the mind and the emotions.

SUNDAY — MAY 17

"The act of divine worship is the inestimable privilege of man, the only created being who bows in humility and adoration."—*Ballou*.

MONDAY — MAY 18

Some fine stellar influences urge us to express the highest benevolence and generosity in our activities today. Spiritual guidance comes to the seeker.

TUESDAY — MAY 19

Obstacles may seem to thwart our purposes today, but when we consider them as stepping stones to higher states of consciousness they become our friends.

WEDNESDAY — MAY 20

"We should act with as much energy as those who expect everything from themselves; and we should pray with as much earnestness as those who expect everything from God."—*Colton*.

THURSDAY — MAY 21

On this day of the Full Moon we may expect fruition from activities begun on the New. "As a man soweth, so shall he reap."

FRIDAY — MAY 22

Mercury goes direct today, so that all mental endeavors should profit therefrom. However, poise and calmness are essential to our best accomplishments.

SATURDAY — MAY 23

Unexpected events may change our plans for today. It is well to remember

that for every door that is closed another is opened — perhaps to greater goals.

SUNDAY — MAY 24

As a part of our prayer-worship this Sunday let us remember those in high government offices. They need our help and confidence.

MONDAY — MAY 25

Some fine solar-lunar-uranian influences make this a day for exceptional accomplishment on a high plane. Those of an inventive turn of mind, especially, should profit.

TUESDAY — MAY 26

"Go to your duty, every man, and trust yourself to Christ; for He will give you all supply just as fast as you need it. Be a Christian."—*Bushnell*.

WEDNESDAY — MAY 27

Mixed vibrations today call for the steady exercise of our will in seeking and maintaining harmony about us. "Blessed are the peacemakers . . ."

THURSDAY — MAY 28

Favorable mercurial-saturnian influences encourage us to deep thinking today. Cultivation of the mental faculties is one of man's greatest privileges.

FRIDAY — MAY 29

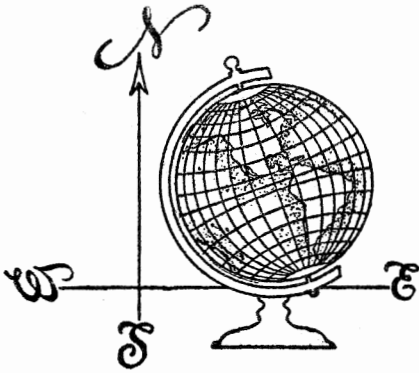
In the early hours of today one may hear the "divine whisper" if he seeks and listens. "To rule ourselves is the hallmark of Divinity."—*Max Heindel*.

SATURDAY — MAY 30

"Rest is a fine medicine. Let your stomachs rest, ye dyspeptics; let your brain rest, you wearied and worried men of business; let your limbs rest, ye children of toil."—*Carlyle*.

SUNDAY — MAY 31

So ends the "merrie month of May" — on a day when we do well to "take stock" of ourselves spiritually. As we lift our hearts and minds to our Creator in all humility, we will be comforted and strengthened.



MONTHLY

News INTERPRETED

A Pox on Vaccines?

The need for compulsory vaccination against smallpox is taken for granted, and hardly a single American reaches school age without receiving one. Indeed, the only qualm some parents might have about the procedure is whether the vaccination scar will fall below daughter's bikini line. But pediatricians and public-health experts are taking a more critical look at the need for routine vaccination of children and some have concluded that it is an idea whose time has passed.

Smallpox vaccine contains the virus of vaccinia, or cowpox, a disease of cattle that —when transmitted to a human—provides protective antibodies against small-pox. It is made from the lymph fluid of calves exposed to cowpox, a method of production that hasn't been changed substantially since the turn of the century. Unquestionably, the vaccine can be credited with the virtual elimination of smallpox in most of the world. What worries many physicians now is the fact that smallpox vaccine can produce side effects that are as dangerous as the disease it is meant to prevent.

Defenses: If a child with eczema is vaccinated, or gets close to someone who has received the vaccine, he may develop a severe, spreading skin eruption not unlike a bad burn. Youngsters whose immunity defenses have been lowered by such diseases as cancer, or by treatment with steroid hormones, may suffer a generalized vaccinia infection that spreads over the entire body. And some children develop encephalitis, an inflammation of the covering of the brain and spinal cord, as a result of vaccination. On an average, more than 500 persons develop such complications in the U.S. every year, and at least seven die. In the U.S., at least, the risk of dying from vaccination far exceeds the risk of dying from once-dreaded smallpox.

In view of this fact, public-health experts have long debated whether smallpox immunization for children should be discontinued. Last week the debate waxed hotter with publication in the *New England*

Journal of Medicine of a very critical report by two experts from the U.S. Public Health Service's National Communicable Disease Center. In their reports, Drs. J. Michael Lane and J. D. Millar calculated that at least 210 deaths will occur in the U.S. during the next 30 years because of smallpox-vaccine reactions. But if the use of the vaccine were limited only to high-risk groups — persons traveling to areas where smallpox is endemic (parts of Asia, Africa and South America), military recruits, and those entering health occupations — there would be only 60 vaccine deaths . . .

Policy: While the debate over the new study goes on, the official policy of the U.S. Public Health Service and the American Academy of Pediatrics remains unchanged — vaccination for pre-school children is recommended as a general rule. To a great extent, health experts point out, adverse reaction can be prevented if doctors carefully avoid vaccinating children with diseases such as eczema. In the future, side effects may be further curtailed by the development of a safer vaccine . . .

—*Newsweek*, December 15, 1969

Disease and all bodily ailments and deformities result from disobeying the laws of Nature, and it is only as we come around to perfect obedience to these laws that we attain perfection of character or health. Vaccines (and medications) may appear to help temporarily, but it is only through "repentance, restitution, and reform" that the Ego is able to transmute undesirable propensities into desirable ones. Even if an illness appears to be staved off, alleviated, or cured in this life as a result of artificial means, unless the cause of the disease is eradicated *within the individual* — that is, the defect in his character, attitude, or behavior which in-

duced the disease — it is very certain that in a forthcoming lifetime he will again have to contend with an ailment, perhaps even worse than the one which now has been artificially removed.

Vaccination, although possessing some merit in theory, actually results in poisoning the body and making it more difficult for the Ego to control. Sometimes, too — as doctors have discovered in the case of the smallpox vaccine — other illnesses or debilitating conditions result from, or are aggravated by, vaccinations.

From the point of view of the Rosicrucian Fellowship teachings, one of the worst things about vaccines is that they are so often made from animal matter, and that harm to, or death of, the animals result in the process of obtaining this matter. As the above article states, smallpox vaccine is made from lymph fluid of calves exposed to cowpox. In other words, the innocent animals are first exposed to disease, then done bodily harm, if not killed. This wrong done the animals can not be justified, no matter how great human "benefit."

Nature's method of immunizing the body from disease is by the solar vibrations which have entered through the spleen and which are radiated from the surface of the body. These radiations expel bacteria from the body and prevent their getting a foothold. When food of the proper kind is taken and overeating is not indulged in, and when other familiar means of promoting health, such as exercise and fresh air, are provided, these solar emanations are present in normal quantity and are capable of expelling disease germs. Nature's method is always to be preferred to man's artificial methods.

Since everyone has to take the consequences of his own actions, we believe that each person should decide for himself whether he will take vaccines or "shots." In the light of this, we naturally could not justify giving vaccinations to the newly-born, or to children. It is far more important to teach chil-

dren the rules of right living, and to instil, early in life, the understanding that disease initially results from internal attitudes and acts, rather than external causes.

Chandler's Wobble and Moon's Origins

One of the important matters which can be better studied from the Moon is "Chandler's Wobble" — the wobble of the Earth on its own axis. It has been found that earthquakes seem to be related to this wobble to some degree, at least, so it is suggested that knowledge on this point would enable scientists to predict earthquakes. The Moon would be used as a reference point. Actually there are other cosmic indicators of earthquakes also, which will enter the picture; the relationships of the various planets to Sun, Moon, and Earth — Uranus has been pinpointed as having something to do with earthquakes, for example, when occupying certain positions relative to Sun, Moon, and Earth.

As for the rocks and dirt brought back from the Moon's surface, it has been found that they are not as similar to Earth rock as had been supposed. If the substances are very different this would indicate that the Moon did not originate from Earth, nor even, perhaps, from the same part of the nebula, or from our own solar nebula at all. Astronomers have been arguing the matter of the Moon's origins for many decades, having begun to question the theory, inherited from the nineteenth century, that the Moon was flung away from the basin of the Pacific Ocean.

Counter-proposals include the following, as reported in *Science News*:

The moon is a light body compared to the planets that orbit near the sun, and it seems to lack a heavy core. On the whole its chemical composition is similar to that of the sun, unlike that of the terrestrial planets, which are heavy with metals.

One interpretation of the discrepancy, put forth by Dr. Harold C. Urey of the University of California, San Diego, is that

the moon is an older body, made of relatively unchanged solar material, while the terrestrial planets are younger and have somehow lost non-metallic material and been enriched in metals.

Now Dr. Egon Orowan of Massachusetts Institute of Technology argues that it might be the other way around. The planets would be older and would have condensed first out of a cloud of solar material surrounding the sun.

Heavy metals, he says, are likely to be first to condense out of such a cloud. He goes on to argue, in the May 31 NATURE, that the ductility of heavy metals, especially of iron, would cause particles of them to stick together by a kind of cold welding process. When a large enough lump of iron had been built up, other substances would begin to stick to it, and finally its gravitation would draw more and more material to it. Pressure would ultimately melt the metal core.

The moon in this theory would have condensed later out of matter left over after the earth had formed.

Seeing-Eye Backpack

"I see a triangular object," said Lawrence Scadden as he aimed a small television camera in front of him, "and it seems to be behind the telephone and to the left." What made this otherwise prosaic observation remarkable was the fact that Scadden, a 30-year-old psychologist, has been totally blind since the age of 4. He was seeing not with his eyes, but through the skin of his back in a demonstration last week of a "tactile vision substitution system" developed by graduate-school researchers of the University of the Pacific in San Francisco.

The device, admittedly a highly preliminary attempt toward the development of artificial vision, was described at a Beverly Hills seminar for science writers, sponsored by Research to Prevent Blindness. It was developed, largely out of castoff components, by Drs. Paul Bach-y-Rita, a neurophysiologist, and Carter C. Collins, a biophysicist. A small television camera transmits images to an electronic "commutator," which changes them into electrical impulses. These, in turn, go to a set of 400 plastic-tipped vibrators mounted in a 10- by 10-inch metal square on the back of a wheelchair. The patient presses his back against the square of vibrators and receives a buzzing sensation at various points, corresponding to the configuration of the images transmitted by the camera.

Lens: In effect, Bach-y-Rita said, the camera is a substitute for the lens of a blind person's eye and the skin of the back replaces the retina. Images, however, are not sent via the optic nerve to the brain's visual centers, but reach the brain through the sensory nerves of the skin. Even so, the California researcher notes, after about ten hours of practice, a blind subject forgets

that images are being spelled out on his back and actually thinks of objects as being before him, as a normal-sighted person would. "In other words," says Bach-y-Rita, "his brain learns to accept skin sensation as if it were visual information." . . .

But Bach-y-Rita emphasizes that the device is far too cumbersome and too crude for anything but laboratory experimentation at the present time. Indeed, there is considerable doubt in the researcher's mind whether any mechanical device will duplicate the visual sharpness of the human eye. In contrast to the 400 "points" of sensation offered by his present device, the human eye possesses at least 1 million points to receive images. What Bach-y-Rita and Collins hope to develop next is a 5-pound visual substitute incorporating a camera that could be worn on the head like a miner's lamp with an undershirt containing as many as 10,000 tiny electrodes to carry images to the skin. Beyond this, notes Bach-y-Rita, is the possibility of creating visual images directly in the brain with a camera sending signals to electrodes implanted in the visual centers.

—*Newsweek*, November 24, 1969

The results obtained by this remarkable invention bring to mind the following passage from *The Rosicrucian Cosmo-Conception* (p. 262):

"The extension of the sense of feeling since that time (the Polarian Epoch) indicates the manner in which the entire body will be improved, so that at some future time any part of it will be able to perceive all things. The senses of sight and hearing will be extended over the entire body, as the sense of feeling is now. Then man will be all eyes and ears. Specialized sense organs indicate limitation. Sense perception by the whole is comparative perfection."

Although, of course, the mechanism developed by the two doctors is an artificial means of inducing sight, it does demonstrate, within limits, the way in which the sense of sight eventually will be proliferated over the entire body. It is difficult for most of us to imagine the increased scope and ease of vision which will be ours after this perfection of our sight has been accomplished. Meantime, however, it is certainly encouraging to note the beginnings of progress in the development of artificial sight for the blind.



BOOK REVIEWS

Literature-Plays
Motion Pictures-Music

"Mustang, the Forbidden Kingdom"

Mustang, the Forbidden Kingdom by Michael Peissel, E. P. Dutton & Co., Inc., New York, 1967.

IMAGINE a country in the Himalayas, inaccessible except on foot, possessed of a majestic, barren, treeless landscape, whose inhabitants do not use the wheel, believe that the earth is flat, and know nothing of even the most commonplace artifacts of "civilization." Such a country is Mustang, which Mr. Peissel — as the first foreigner ever permitted to do so — visited extensively in 1964.

The account of this trip, enhanced with memorable details of the difficulties and rewards of the journey and of life and landscape in Mustang, and augmented by excellent photographs of the startlingly austere scenery and of the people themselves, will easily hold the attention of any actual or armchair traveler. So graphically does Mr. Peissel, a French explorer and anthropologist, present his adventure that the reader cannot help but live every moment of it.

In addition, however, this book contains much for the consideration of the thoughtful occult student.

The people of Mustang, even more so than the inhabitants of the neighboring similarly isolated countries of Tibet and Nepal, have maintained the original mores, customs, religion, mode of dress, and social practices instituted when the country was founded in the fourteenth century. "Isolated by more than two weeks journey on foot from any center

of Tibet or Nepal," writes the author, "Mustang lives on today like a small world of its own, governed by laws and customs that regulate a close-knit, self-supporting society."

Mr. Peissel draws many parallels between conditions in Mustang as he observed them and conditions obtaining in Europe during the Middle Ages. Castles and fortified towns, monasteries in which the monks live in even greater isolation than do their fellow countrymen, agricultural practices and many social customs, and the hierarchical social structure itself, as well as the inhabitants' general knowledge, beliefs, and superstitions about the world they live in, are all reminiscent of European medieval tradition and theory.

As it was when the country was in its infancy, so it still is some 600 years later, while much of the rest of the world has outgrown the medieval mode of living, progressed through the Renaissance and the machine age, and is entering the space age. Even primitive Africa has become aware of the forward march of advanced civilization and has begun its desperate struggle to "catch up." Mustang, almost alone, has no notion of the philosophical, technological, cultural, and social changes which have taken place outside its borders.

It seems evident, therefore, that the inhabitants of that country may well be among the more crystallized of the human life wave, stubbornly maintaining their old habits of life, resisting change,

and refusing — or not ready — to be born into locations and situations in which they would be exposed to new lessons and new experiences and receive the opportunity to make evolutionary progress. We are told that, during our stay in the Second Heaven between earthly incarnations, we work on the earth's archetype and help create the geographical and meteorological conditions into which we will later be born. It is certain, then, that the people now populating Mustang were themselves in large measure responsible for the majestic, rugged, arid, and almost impassable terrain which now assures their solitude and has prevented outsiders from intruding and causing changes in their mode of life. Obviously this state of affairs cannot continue, since nothing in evolution stands still, and these people must somehow be brought out of their crystallized state and learn to accept and even welcome change or face evolutionary degeneration far worse than that which they might already have suffered. Unfortunately, it seems reasonable to suppose, since the Spirits inhabiting these particular bodies have resisted change (progress) for so long and with such determination, that it will require something of a calamitous or catastrophic nature to "shock" them into the proper state of receptivity.

This is not to imply by any means that nothing good exists in the customs and character of these people. Far from it. Indeed, their extreme friendliness and their general joy of living, as described by Mr. Peissel, are particularly worthy of note. Everywhere he went in Mustang, Mr. Peissel was greeted graciously and hospitably, and he received every possible assistance in the pursuit of his work. It is of course true that, as a foreigner, he was the object of much curiosity, and thus given considerably more attention than might otherwise have been the case. Even so, however, he assures us that, "Of all relationships (in Mustang), friendship is . . . one of the most powerful. There even exists a

religious ceremony by which two men bind themselves as friends for life. Once this bond is made it is rarely broken, and I was frequently able to admire the solidarity and force of friendship among men."

The respect accorded to intelligence is also significant. Cleverness is one of the principal characteristics on which these people judge each other. Naturally, as would be the case in a society of this nature, the division of status between those engaging in mental and manual labor is greater here than in most places. A child who shows the slightest inclination toward scholarship is placed under the tutelage of a monk and, when grown up, is expected to live by his brains rather than by his hands. Naturally, too, the intelligent man in this society remains limited by the archaic traditions and thought of the land, since he has no access to the fruits of intellectual endeavor elsewhere. Nevertheless, the respect accorded intellectual ability, albeit within a limited frame of reference, is more to be desired than the situation in other less developed societies where brawn and belligerence are given primary acclaim.

Of interest also is the relatively high place which women have in Mustang. In many "undeveloped" areas women are the social inferiors, the burden-bearers, and even the "slaves" of men. In Mustang, however, they appear to enjoy many prerogatives in their own right and are treated well.

Much more information can be gleaned from the pages of this absorbing book, both from the narrative itself and by reading between the lines. This account of a people who have remained far behind the mainstream of evolution makes fascinating reading for the explorer, the historian, the anthropologist, the sociologist, and the student of the occult. Each will find in it much that deals with his particular subject, as well as, after thoughtful perusal, much that might invite him to further study outside his immediate field of interest.

Readers' QUESTIONS

Effects of Taking Drugs

Question:

What is wrong with taking hallucinogenic drugs? Do not the benefits offset the possible harm?

Answer:

First of all, be assured that the benefits, if any, do *not* offset the "possible harm."

Such drugs have a dreadfully destructive effect upon both body and soul — an effect which is not likely to end with the present life. One of these is the development of negative clairvoyance, which is harmful in any form. It can destroy the individual's independence and self-possession and leave him open to domination by entities of most questionable character and motive.

It is certainly true that those who take the so-called hallucinogenic drugs "see things" that are not of this Earth. These "visions," however, are not hallucinations at all. They are glimpses into the lower regions of the Desire World, a pulsing, roiling realm which is, quite literally, the world of all emotions — individual and collective. It is a world of ever-changing light and color, and most of those who have taken "trips" on drugs describe their experiences in terms of light and color and often beings different from anything seen in the Physical World.

This clairvoyance is negative — not under the person's control. Positive clairvoyance is quite the opposite and a greatly to be valued faculty. It is developed only as a result of clean living, service, and mental control through the use of the will — never by taking drugs

or any other stimulants. One who is positively clairvoyant can see what and when he will and is in command of himself at all times. Being thus in command of himself, he remains the master of what he brings upon himself. A negative clairvoyant, however, cannot control what he sees, and the sights that come before him are usually anything but pleasant and uplifting. It often happens that a malevolent entity, such as a discarnate human being who has not yet been purged of his evil desires by the purgatorial experience, attaches himself to such a negative individual and uses him as an unconscious or unwilling instrument in the fulfillment of his own nefarious desires and schemes. This accounts for much of the strange, "abnormal" behavior engaged in by people under the influence of drugs. It is quite possible, as a result of being so controlled, to commit a crime or perform some equally reprehensible act under the influence of drugs which the individual would never consider doing under "normal" conditions and which he would deeply regret and have to make restitution for the rest of his life. Thus it is quite possible to ruin one's life as a result of only one "trip" on drugs. Naturally, the more one indulges in them, the more he becomes subject to danger — to losing his own priceless identity.

Furthermore, when a discarnate entity has once found a human being whom he can control for his own wicked purposes, he does not release such a person easily. The entity's control can, and often does, extend long after the individual's death, and there are many Egos who have lost many years of time in their evolutionary progress because

they have been unable to break the hold of a controlling entity.

In addition, there are the purely physical dangers of drugs. Sufficient evidence exists to show that prolonged use — and even, in some cases, minimal use — does irreparable damage to various bodily organs, not the least of which is the brain. We must remember that we are here on Earth to evolve and progress. By inflicting physical harm upon himself by taking drugs, or in any other way, a person retards and hinders the very progress that he came here to make. If he does not learn what he should in one incarnation, he will have to in the next. There is every reason to believe that the lessons will be more difficult the second time around. In any case, he will have lost a lifetime during which he could have been progressing. In evolution there is no such thing as standing still; therefore, if he is not progressing he will be regressing. At the end of the present lifetime, then, he will find himself worse off than at the beginning.

More Than One Life on Earth?

Question:

Does man have more than one life on Earth? If so, where is he between lives?

Answer:

He does, indeed.

Evolution may be likened to a school in which students advance from grade to grade, being promoted only after having vacation. So, too, it is in evolution. 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 person 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 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 purgatorial region where he is made 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, a realm invisible to physical sight, where he reaps the rewards of good deeds, and pursues beneficent activities of particular interest to him such as writing, art, or humanitarian endeavors. He is ing mastered the required lessons. Between grades there is a period of rest, caused to feel within himself the effects of joy, comfort, help, and whatever other acts of compassion or service he

(Continued on page 233)



The Science of Nutrition

MAX HEINDEL

Part I

A SMALL, globulous, pulpy or jelly-like substance, similar to albumen, or the white of an egg, is the first visible state of a human embryo. In this pulpy globule various particles of more solid matter appear. These gradually increase in bulk and density until they come in contact with one another. The different points of contact are slowly modified into joints or hinges, and thus a distinct framework of solid matter, a skeleton, is gradually formed.

During the formation of this framework the surrounding pulpy matter accumulates and changes in form until at length that degree of organization develops which is known as a foetus. This becomes larger, firmer, and more fully organized up to the time of birth, when the stage of infancy begins.

The same process of consolidation which commenced with the first visible stage of existence, still continues. The being passes through the different stages of infancy, childhood, youth, manhood or womanhood, old age, and at last comes to the change that is called death.

Each of these stages is characterized by an increasing degree of hardness and solidity.

There is a gradual increase in density and firmness of the bones, tendons, car-

tilages, ligaments, tissues, membranes, the coverings and even the very substance of the stomach, liver, lungs, and other organs. The joints become rigid and dry. They begin to crack and grate when they are moved, because the synovial fluid, which oils and softens them, is diminished in quantity and rendered too thick and glutinous to serve that purpose.

The heart, the brain, and the entire muscular system, spinal cord, nerves, eyes, etc., partake of the same consolidating process, growing more and more rigid. Millions upon millions of the minute capillary vessels which ramify and spread like the branches of a tree throughout the entire body, gradually choke up and change into solid fiber, no longer pervious to the blood.

The larger blood vessels, both arteries and veins, indurate, lose their elasticity, grow smaller, and become incapable of carrying the required amount of blood. The fluids of the body thicken and become putrid, loaded with earthy matter. The skin withers and grows wrinkled and dry. The hair falls out for lack of oil. The teeth decay and drop out for lack of gelatine. The motor nerves begin to dry up and the movements of the body becomes awkward and slow. The senses fail; the circulation of the blood is retarded; it stagnates and congeals

in the vessels. More and more the body loses its former powers. Once elastic, healthy, alert, pliable, active, and sensitive, it becomes rigid, slow, and insensible. Finally, it dies of old age.

The question now arises, What is the cause of this gradual ossification of the body, bringing rigidity, decrepitude, and death?

From the purely physical viewpoint, chemists seem to be unanimous in the opinion that it is principally an increase of phosphate of lime (bone matter), carbonate of lime (common chalk), and sulphate of lime (plaster of paris), with occasionally a little magnesia and an insignificant amount of other earthy matters.

It seems to be axiomatic that the entire body is nourished by the blood and that everything contained in the body, of whatever nature, has first been in the blood. Analysis shows that the blood holds earthy substances of the same kind as the solidifying agents — and mark! — the arterial blood contains more earthy matter than the venous blood.

This is highly important. It shows that in every cycle the blood deposits earthy substances. It is therefore the common carrier and chokes up the system. But its supply of earthy matter must be replenished, otherwise it could not continue to do this. Where does it renew its deadly load? There can be but one answer to that question — from the food and drink; there is absolutely no other source.

The food and drink which nourish the body must be, at the same time, the primary source of the calcareous, earthy matter which is deposited by the blood all over the system, causing decrepitude and finally death. To sustain physical life it is necessary that we eat and drink, but as there are many kinds of food and drink, it behooves us in the light of the above facts, to ascertain, if possible, what kinds contain the smallest proportion of destructive matter. If we can find such food we can lengthen our lives and, from an occult standpoint, it is

desirable to live as long as possible in each dense body, particularly after a start has been made on the PATH. So many years are required to educate, through childhood and hot youth, each body inhabited, until the Spirit can obtain at least some control over it, that the longer we retain a body that has become amenable to the Spirit's promptings, the better. Therefore it is highly important that the pupil partake of such food and drink only as will deposit the least amount of hardening matter and at the same time keep the excretory organs active.

The skin and urinary system are the saviors of man from an early grave. Were it not that by their means, most of the earthy matter taken from our food is eliminated, no one would live ten years.

It has been estimated that ordinary, undistilled spring water contains carbonate and other compounds of lime to such an extent that the average quantity used each day by one person in the form of tea, coffee, soup, etc., would in forty years form a block of solid chalk or marble the size of a man. It is also a significant fact that although phosphate of lime is always found in the urine of adults, it is not found in the urine of children, because in them the rapid formation of bone requires that this salt be retained. During the period of gestation there is very little earthy matter in the urine of the mother, as it is used in the building of the foetus. In ordinary circumstances, however, earthy matter is very much in evidence in the urine of adults, and to this we owe the fact that physical life reaches even its present length.

Undistilled water, when taken internally, is man's worst enemy, but used externally, it becomes his best friend. It keeps the pores of the skin open, induces circulation of the blood and prevents the stagnation which affords the best opportunity for the depositing of the earthy, death-dealing phosphate of lime.

Harvey, who discovered the circulation of the blood, said that health denotes a free circulation and disease is the result of an obstructed circulation of the blood.

The bathtub is a great aid in keeping up the health of the body and should be freely used by the aspirant to the higher life. Perspiration, sensible and insensible, carries more earthy matter out of the body than any other agency.

As long as fuel is supplied and the fire kept free from ashes, it will burn. The kidneys are important in carrying away the ashes from the body, but despite the great amount of earthy matter carried away by urine, enough remains in many cases to form gravel and stone in the bladder, causing untold agony and often death.

Let no one be deceived into thinking that water contains less stone because it has been boiled. The stone that forms on the bottom of the teakettle has been left there by the evaporated water which escaped from the kettle as steam. If the steam were condensed, we should have distilled water, which is an important adjunct in keeping the body young.

There is absolutely no earthy matter in distilled water, nor in rain water, snow, or hail (except what may be gathered in contact with house-tops, etc.), but coffee, tea, or soup made with ordinary water, no matter how long boiled, is not purified of the earthy particles; on the contrary, the longer they are boiled, the more heavily charged with ash they become. Those suffering from urinary diseases should never drink any but distilled water.

It may be said generally of the solid foods we take into our system, that fresh vegetables and ripe fruits contain the greatest proportion of nutritious matter and the least of earthy substances.

Proper food given at the right time and under the right conditions will not only cure but prevent disease.

Fruits are an ideal diet. They are in fact evolved by the tree to induce animal and man to eat them, so that the seed

may be disseminated, as flowers entice bees for a similar purpose.

Fresh fruit contains water of the purest and best kind, capable of permeating the system in a marvelous manner. Grape juice is a particularly wonderful solvent. It thins and stimulates the blood, opening the way into capillaries already dried and choked up — if the process has not gone too far. By a course of unfermented grape juice treatment, people with sunken eyes, wrinkled skins, and poor complexions become plump, ruddy, and lively. The increased permeability enables the Spirit to manifest more freely and with renewed energy.

(Continued)

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.

READERS QUESTIONS

(Continued from page 230)

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 spiritual 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.

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The Rosicrucian Fellowship

Oceanside, California, U.S.A.

OUR PATIENTS WRITE

California—I can't tell you how much your help has meant to me. I'm now eating foods that I used to be allergic to — with no asthma! Have been sleeping well at night and take an afternoon nap every day. Thank you so much.

Utah—For the past week there has been no soreness in the general area of the stomach. This soreness has been lessening in intensity as the days have gone by.

California—This small check does not begin to express my thanks and appreciation for the wonderful help I have had and am receiving. I *know* how real and powerful healing ministrations are!

California—This is the best week I have had since I hurt my back — no pain. Am taking the food supplements with every meal and trying to follow the diet as best I can. So glad I followed my husband's suggestions to write to you for help. No one else had been able to do anything for me. Shall be forever grateful to you all.

California—I believe I am beginning to see a pattern of events falling into place. I have been like a lost child running here and there, calling for help frantically and thinking no one heard me! Now things seem to be working out as I quiet down. I still have much to learn, but as each problem is solved I feel the burden lifting.

Florida—Thank you for your great help received almost at once after my letter reached you. My strength and peace returned and harmony surrounds me. I am very grateful to you and the Invisible Helpers for this blessing.

Illinois—I wish to express my lasting gratitude to the blessed Invisible Helpers and to you. I wonder if you realize what a great blessing and help you have been to me. God bless you!

West Africa—I am very happy to inform you that due to your fervent prayers to me and all in general, I am spiritually free. No more evil spirits misleading me again.



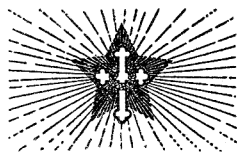
Our Spiritual Healing Work

CHRISt Jesus gave two commands to His messengers: *Preach the Gospel* (of the coming Age) and *Heal the Sick*.

Complying with the second commandment, The Rosicrucian Fellowship carries on its healing work under the direction of the Brothers of the Rosicrucian Order through a band of Invisible Helpers instructed by them. The Brothers are high spiritual human beings through whom the Christ is working for the benefit of humanity. The Invisible Helpers are those who live a worthy life of helpfulness during the daytime while in their physical bodies, and whose evolutionary development is such as to earn the privilege of serving as instruments of the Brothers at night while functioning in their etheric bodies. They are gathered together in bands according to their temperaments and abilities, and are under the instruction of the other Helpers who are physicians — all of them working under the guidance of the Brothers, who are the moving Spirits of the whole work.

All healing force comes from God, our Creator, the Great Physician of the universe. It is latent everywhere, and by prayer and concentration it is liberated and directed to the sufferer. Probationers of the Fellowship meeting daily in our Healing Temple liberate this force for healing and it is directed where most needed by the Illumined

Ones in charge of this beneficent work. It is not done in a miraculous manner but entirely in accordance with Nature's laws.



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

April..... 5 — 11 — 19 — 25
 May..... 2 — 9 — 16 — 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*.



Cucumber Seeds

DAGMAR FRAHME

MRS. ANDREWS sighed and looked at the only two empty rows in her otherwise green garden. "That must have been a bad batch of cucumber seeds," she said to herself. "Guess I'd better get some more seeds and try planting them again." She rubbed her back where it hurt from bending over, picked up her garden tools, and walked slowly to the garage.

Behind the lilac bush where he had been watching, little Chucky Chipmunk took his paw away from his mouth and laughed out loud. "Those weren't bad cucumber seeds," he said to his sister Cecily, who watched him with a slight frown on her pretty face. "In fact, they were mighty good."

Cecily looked at him in disbelief. "You mean — you mean you ate them?"

"Sure I ate them. What's wrong with that? You like cucumber seeds too, you know," said Chucky impatiently. Why did Cecily always have to be so good? Every time he did something that he knew deep down inside he probably shouldn't — even though it didn't seem too terribly wrong — and told Cecily about it, she made more fuss than Mother! He was just going to have to stop telling her things.

"Chucky, you know what's wrong

with that. Those weren't your seeds, they were Mrs. Andrews' seeds. And she works so hard in her garden, How could you do it?"

"Oh, poo," said Chucky. "They tasted good, and I wanted them, so I ate them. And I'm going to eat that next batch she plants too. And if you had any sense you'd come with me and enjoy them."

"Oh, Chucky, I think you're terrible," said Cecily sadly. "Poor Mrs. Andrews is going to be so unhappy when the new seeds don't grow either. And she'll probably never know that you did it, and will start blaming the man at the store for selling her bad seeds all the time." Cecily took another look at the empty row and walked away.

"Girls!" thought Chucky somewhat angrily. "They are so dumb. What difference does it make if I eat Mrs. Andrews' cucumber seeds? She's got so many other things in that garden it's not going to matter one bit. Boy, see if I tell Cecily anything else important."

Chucky kicked at a clump of earth and headed slowly for his friend Clarence's house. At least one thing was good; he knew that Cecily would never tell Mother about the cucumber seeds. No matter how bad he was, or how much Cecily bawled him out, she never told

Mother or Father on him. So he was going to keep careful watch on Mrs. Andrews for the next few days, to be sure he wouldn't miss her planting the seeds. If Cecily weren't such a goose he'd still like to ask her to have some, too, but now he was going to eat them when she wasn't around. For a minute he thought of asking Clarence to join him, but then he remembered how greedy Clarence was and how fast he ate. He'd have to gulp down the seeds whole if he didn't want Clarence to get them all, and then he couldn't enjoy them. Nope, he was going to eat them all by himself, in peace.

During the next few days Chucky spent a lot of time around the garden. He saw Mrs. Andrews come and go several times, but never with cucumber seeds, and he began to worry that maybe she had changed her mind and decided not to plant them after all.

But then, early one morning right after breakfast, he saw Mrs. Andrews bending over the cucumber row, planting seeds. She kept stopping to stand up and stretch, and to rub her back. It took her much longer than usual to plant a row of seeds, and Chucky could tell that her back was hurting her. But Chucky didn't care about that; he was just getting more and more impatient, waiting for her to get through. After she finally finished the first row, she stood up and said to herself, "Oh, dear, I guess that's all I can do today. I'll have to finish tomorrow." She picked up her trowel, watering can, and the package of seeds, and went home.

Chucky was so disappointed he almost threw a pebble. Here he had been waiting so long, and now she still wasn't going to finish today! He was tempted to go in and eat the first row of seeds right away anyhow, but realized that if he did, she would be sure to see his tracks tomorrow and not plant the second row at all. So he decided he'd just have to wait, and, oh — was that hard!

For the rest of that day, Chucky was in a bad mood. He argued with Cecily about several things, he sulked when

Mother asked him to go to the store, and when Father came home and asked him to help wash the car (something he usually liked to do) he grumbled and whined so much that Father finally sent him to bed an hour early.

Next morning, though, he was up bright and early, finished his breakfast in a hurry, and raced over to the lilac bush to hide behind it. Mrs. Andrews was just getting started, and her back didn't seem to be much better. Chucky soon felt impatient again, but he knew that sometime today, at least, he'd finally be able to get at those seeds. After a long while Mrs. Andrews *did* finish, and started toward her house. Chucky was all set to jump out from behind the lilac bush the minute Mrs. Andrews closed her door when suddenly — oh, no! — a car full of Mrs. Andrews' relatives drove into the driveway. Chucky knew those relatives — five small noisy children and a large, noisy dog, who, when they came, were always all over the yard and all over the meadows around Mrs. Andrews' house. Mother and Father had told Cecily and Chucky that whenever those relatives were around, they had better come home. It just didn't seem quite safe for little chipmunks, even though the children looked nice enough and the dog, who was constantly wagging his tail, probably didn't mean any harm.

But this was certainly no time for Chucky to eat cucumber seeds in the garden, and he went home, almost crying with disappointment. That afternoon he was even grumpier than the day before, and Father finally said that if he wasn't better in the morning, maybe Mother should take him to the doctor. Chucky didn't like the sound of that at all, and tried to behave himself a little more, but it wasn't easy!

In the morning Chucky greeted everyone cheerfully and ate a good breakfast and no one, to his relief, mentioned the doctor. Again he raced back to the lilac bush, and to his horror saw two of the children and the dog playing in the

yard. They must have stayed over night — they did that sometimes — but why *now*? Poor Chucky watched as the other children came out of the house. Were they going home, or how long would they stay? The children played around the yard but didn't come to the garden, and this time Chucky determined that he would not go home, no matter what Mother and Father said.

By the time they left, Chucky didn't even want to eat, but it was now or never, and into the garden he marched. He sat down at the beginning of the first row, and very carefully with his paw dug up seed after seed, eating them slowly and savoring them. Soon he forgot how worn out he had been, and thought only of how good the seeds tasted and of how many there were — all for him!

He ate and ate and ate, and by the time he moved up to the second row, he started feeling full. But he sure wasn't going to stop now. This is what he had been waiting for for days and days! Chucky was concentrating so hard on his seeds that he didn't notice the door of the house opening, and didn't see Mrs. Andrews as she came toward the garden, watering can in hand. He had completely forgotten that newly planted seeds need lots of water, and that Mrs. Andrews was likely to come along with the watering can at almost any time. Mrs. Andrews didn't see Chucky right away either, and was almost at the edge of the garden when she stopped and stared. "Ah-hah!" she said to herself. "So that's what happened to the seeds. I'll certainly have to tell Mr. Brown that the ones he sold me first weren't bad after all."

Mrs. Andrews watched Chucky for a few minutes, then quietly went back into her house. She called Mr. Brown at the hardware store and asked him to send out another package of cucumber seeds and something else that she had never used before.

Meantime, Chucky had eaten the cucumber seeds down to the last one and somehow was just not feeling as good

as he thought he would after such a fine feast. In fact, he had a definite pain in his stomach, and something he thought was probably a headache — although he had never had one before. He got up slowly and, holding one paw on his stomach and another, now and then, on his forehead, walked sadly home. He crept upstairs to his room without anyone seeing him, and when Cecily looked in much later that afternoon and found him lying on the bed, moaning and groaning, she knew exactly why.

"Were the cucumber seeds good?" she couldn't help asking.

"Oooooooh," responded Chucky.

"What's the matter?" she went on (although of course she knew perfectly well what was the matter).

"Oooooooh," repeated Chucky, "my stomach hurts — and my head hurts."

"Wonder why?" said Cecily.

"Please," begged Chucky, "call Mother."

Cecily looked at Chucky for a long minute, and then ran downstairs. She told Mother that Chucky was sick because he had eaten two rows of cucumber seeds. This was the first time she had ever told Mother about something bad that Chucky had done, but this time she knew she had to.

Mother sighed and stopped scrubbing the kitchen floor. "And Mrs. Andrews' seeds, besides!" she said. "She's such a nice person, never bothers us animals, and even puts food out for us in winter! How could he do such a thing? Oh dear."

She got up, fixed a cup of camomille tea, and took it upstairs. When she saw how sick Chucky was she didn't scold him, but Chucky could tell that she was very disappointed in him, and that made him feel even worse. Finally his stomach stopped hurting, and his head felt a little better, and he went to sleep.

He slept all the rest of that afternoon, and all night, and in the morning he felt much better — until he remembered what had happened the day before. He had just started thinking about that

again, when Mother and Father came into the room. When they saw that he was feeling better, Father asked, "Son, are you well enough to take a walk with me this morning? I want to show you something."

Chucky was surprised. He had expected a scolding, and here Father wanted to take him for a walk. "Sure," he said happily, bounding out of bed.

"Cecily discovered something this morning, and I think you ought to see it too," Father went on.

"Oh," said Chucky, stopping short. He wasn't sure he wanted to see anything Cecily had discovered — somehow he suddenly felt that it had something to do with yesterday. But he couldn't back out now. "Sure," he said again, less enthusiastically.

When they left home, Father turned in the direction of Mrs. Andrews' garden, and then Chucky was sure he didn't want to go any farther. But he tagged along slowly after Father anyhow, until they came to the lilac bush.

"Do you see what Mrs. Andrews is doing?" asked Father.

Chucky looked. Mrs. Andrews was bending over the cucumber bed again, but this time she didn't seem to be planting seeds. She was digging along the side of the bed, and putting in something strange looking that certainly did not look like any plant Chucky had ever seen.

"What is that stuff?" he asked.

"Chicken-wire," answered Father.

"What's chicken-wire?"

"That's something people use to keep chickens out of gardens," said Father.

"But Mrs. Andrews doesn't have any chickens. Why does she need that stuff?"

"Maybe there are other things she'd like to keep out of her garden," said Father quietly.

"What sort of — —" began Chucky, and suddenly stopped, turning very red. He looked up at Father for an instant and lowered his eyes again. "You mean chipmunks," he whispered.

"I don't mean all chipmunks," said Father, very sternly now. "I mean little boy chipmunks who don't know enough about who their friends are, and who eat the seeds Mrs. Andrews puts out for them in winter, and turn around and also eat the seeds she plants for herself in spring. All the animals around here know that Mrs. Andrews is their friend, and she has never had to use chicken-wire to keep them out of her garden before. Not even the rabbits."

Chucky was quiet for a long time, watching Mrs. Andrews put in more and more chicken wire. Then he turned to Father and said, "And I'm the first animal she had to keep out of her garden all because I had to have those cucumber seeds, and then I got sick from them."

"Um-hum," said Father. "You knew all along that was the wrong thing to do, didn't you?"

"Yes," whispered Chucky, "I knew. And Cecily told me besides. I guess you just can't ever get away with doing wrong things, can you?"

"No Chucky, you can't," said Father gently. "Sooner or later they always catch up with you, and then you feel worse than ever. Is it worth it?"

Chucky shook his head.

They watched Mrs. Andrews a little while longer and then Father said, "Well, I guess there's nothing more we can do here. Let's go." Chucky and Father turned toward home, and neither said a word on the way back.

Often, after that, Chucky, Cecily, and their friends played in the meadows around Mrs. Andrews' house, and near her garden. Chucky never went into the garden again, but it was a long time before he could look at that chicken wire without getting a very bad, sorry feeling inside. Whenever he was tempted to do something naughty, he only had to think of the chicken wire, and that helped him remember to do the right thing instead.

HOW YOU MAY STUDY WITH THE ROSICRUCIAN FELLOWSHIP

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