

# The Rosicrucian Fellowship Magazine

## Rays from the Rose Cross

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# Character Building and Humane Education

**T**O teachers and parents comes the supreme opportunity to influence the lives of all children in a community, at a time when it counts tremendously, for the plastic years of childhood respond to habit formation and character building as no other period of life does.

It is my belief that there is nothing that is brought into the elementary school and home life so vital to the development of the child's character as Humane Education. "Do unto others as you would like others to do unto you." That is Humane Education, but it must be applied in our relations with the animal world, just as it must be applied in our relations with our fellow men and women. In other words, it must be applied to every form of life capable of suffering.

Humane Education awakens and fosters in the heart and mind of the child the spirit of love, sympathy and fair-play towards the weak and defenceless, both among human beings and animals. It develops in the child a sense of kinship with their fellow beings. Thus, fundamentally, the greatest value of Humane Education is the building of character.

The world's greatest need today is steadfast character and a greater spiritual development of its people. The world needs more culture of the heart, more reverence, more of the humane spirit, more thought and consideration for others. The truly great people of the world have always been loved and respected because of their capacity to put themselves in the place of other living beings and to feel their joys and sorrows.

Kindliness, in its best sense, has always been the distinguishing mark of thoughtful and practical people. Educators now realize that training of the heart along with training of the mind, sends the child out into the world a self-respecting, desirable citizen with broad sympathy and understanding, thus making for the happiness of the individual and for the welfare of society.

What good is all the education of the world if it lacks the sympathetic mind, the kind heart to accompany it? In the practice of kindness lies the happiness of the world. You remember it was Abraham Lincoln, noblest of all Americans, who said, "After all, the one great meaning of life is to be kind."

Character building is one supreme educational task, and because Humane Education builds noble character, parents and teachers readily accept it. We must never allow ourselves to forget that girls and boys in our homes and schools today are the homemakers and citizens of tomorrow; that matters of the soul are immeasurably important. The new motive in education is to exalt humanity in the child and in the nation.

Modern education is not primarily concerned with, "How much did this child learn today?" as it is concerned with "What kind of human being is this child becoming?" "Are his sympathies with other people being constantly deepened?" "Is he learning to work co-operatively with his fellows?" "Is his physical development satisfactory?" "Has he a sense of right relationship toward other creatures?" In short, the school is concerned with the *whole* child, with the all-round development of the child's individuality.

Humane Education may be taught most effectively in schools by encouraging the practice of kindness to animals. Boys and girls the world over have one characteristic dominant in them. It is their love for dogs, cats, horses, birds, and other creatures. One of the most urgent needs of childhood is for something to care for and something to love. Let us rejoice that there is a natural instinct in children for the forming of friendships with others.

Children who have never been taught to realize the claims that animals and birds have upon us for kindness and protection, often grow up to be thoughtless, perhaps cruel. Cruelty will go on until human beings are taught to recognize it as a shameful kind of cowardice and aggression.

Teachers agree that through Humane Education children learn many things that are important to them as individuals and as members of society. Ultimately this sympathetic, protective attitude towards animals, which should be aroused in every child, will be carried over to a genuine fellowship for playmates and later for their fellow beings.

—*Living Tissue*, January, 1956. (Published by New England Anti-Vivisection Society, 22A Beacon Street, Boston 8, Mass.)

Abridged from an article by Miss E. E. Smith, now or formerly Principal of the Frank McCoppin School, San Francisco, California.

# THE Mystic



## L I G H T

## The Challenge of the Mystery Schools

V. S.

**W**HAT is a Mystery School? To the average man it is something dimly connected with the culture of ancient Greece; to the newcomer to occult circles it is a vague term denoting something glamorously esoteric; but to the student of the deeper teaching it is a tremendous and exciting challenge.

To understand the structure of this school system let us think of it in terms of the numbers seven, five, and one, totalling the mystic thirteen. There are seven schools of the Lesser Mysteries, often called the Lunar Mysteries; and there are five of the Greater or Solar Mysteries, making twelve in all; and the whole is grouped under one Head, who is called the Liberator. Every school of the Lesser Mysteries consists of twelve Brothers, plus a thirteenth who is the head. This hidden one works only with the Brothers of his School, and with the heads of the other schools.

Each of the Lesser Mysteries gives a course consisting of nine initiations, and the Greater Mystery Schools give a course of four initiations, so that the candidate who completes the entire curriculum has taken thirteen initiations or grades. An initiation is in one sense like passing an examination, but it is much more than that, being an extension of consciousness, an opening of the eyes on a new world.

The heads of the various Mystery

Schools gather together to form a council which is known as the Great White Lodge, under the leadership of the Christ, the great Archangel who was Himself initiated into the mysteries of handling the power that forms the second aspect of Godhood. Through this Lodge the various schools keep in touch with one another and collaborate in working out the destiny of mankind, for the Great White Lodge now has full charge of all work done on the earth plane. It will therefore be seen that theirs is a most grave responsibility, and it will be realized how important is the work of the schools which direct these operations. In addition to this work with humanity en masse, the Lesser Mysteries operate as preparatory institutions and the Greater Ones as universities, to train individuals for leadership work. As yet, of course, comparatively few have completed the entire course, but a number of Egos are working with the Lesser Mystery Schools according to their individual rays or vibrations.

It is sometimes supposed that these schools have dealt exclusively with religious and metaphysical instruction. As a matter of fact, their work has covered everything that was necessary for the evolving mind and soul of man. In Greece the subjects were scientific, artistic, and religious. In Wales there ex-

isted the Knights of King Arthur; in Europe, state development was dealt with as late as the Elizabethan Period (late 16th and 17th century). In Spain the teaching was given out in purely mystic form as the Grail Mystery. All differ in outward expression but are founded on the same cosmic lines: 7-5-1. Among others, we hear of the rites of Serapis in Egypt and of Mithras in Persia, which latter were carried to continental Europe by the Roman legions. Christianity itself was celebrated as one of the mysteries during the first three centuries of its existence.

Originating in Atlantis when the mind of man began to develop, these schools continue to this day to answer the age-old questions of man: What am I? Whence came I? Whither am I going? The science of living in every phase was given in a form that could be assimilated by the best minds of the times, but the essence of the work was expressed in early times in the study of Theurgy, which the dictionary defines as "the working of divine or supernatural agency in human affairs; working or producing effects by spiritual means." The study of the laws of the super-normal made possible a clearer understanding of the physical-world laws.

As humanity progresses, knowledge is given to the nucleus of advanced ones who are to develop and present it for the use of the less evolved. Of course, what is occult today may be common knowledge tomorrow, and much that we take for granted today was known only to the chosen few in bygone times—chosen, that is, not in any arbitrary sense but because they showed themselves worthy to be disciples or students.

As an example of the operation of these schools, let us take the subject of astronomy, one which occupied them to a great extent, particularly in Egypt and China. First came the collection of facts, involving thousands upon thousands of observations. Then they had to reduce it all to a system, deducing the

movements and speeds of planets and stars, and of course the astrological significance, since astronomy in those days was simply part of the larger science of astrology. Finally, all had to be placed on record, books made which would last for centuries, and students instructed to carry on the teaching.

The same thing was done in other fields which opened out as humanity developed. For instance the Eleusinian Mysteries of Greece applied chiefly to the arts, and man's appreciation of the beautiful was greatly developed. Under teachers like Pythagoras and Plato, Aristotle and Socrates, tremendous strides were made in logic and philosophy and science. What these advanced souls were able to bring through they gave out to selected pupils—men who were capable of absorbing a fair amount of what was taught, and of expanding and developing it. Laws and rules were set up for the various subjects which were to be a guide to those who followed. The pupils in turn taught others, and those with a talent for scribing made records, partial at least, of the wisdom that came to light, so that it became a legacy to future ages. (Madame Blavatsky has stated that when the great library at Alexandria was destroyed, many of the volumes were carried by the librarians to their own homes to be preserved, and that these books may turn up some day to startle our present-day scholars with the information possessed in earlier times by the pupils of the mystery schools.)

The method of teaching differed at various times with various peoples. There was always inner and outer work, and different grades of pupils. In Greek schools we find discourses or lectures much as we understand them today, and we also find still existing the custom of entrancing the candidate who was ready for advanced work, in order that he might be shown things upon the inner planes, and how to function there; or while in that condition pictures might

be presented to him by a Master. However, when the Christ came, His work at the Crucifixion opened the way of initiation to "whomsoever will," and the method changed so that in the Western School the state of trance is no longer used, controlled clairvoyance being the method. Increasing use is made of the rational powers and developing intuitive faculties.

The standards of the schools were extremely high. The candidates had first of all to be earnest seekers after light, and then they had to be of good character. Those ancient teachers knew that without the foundation of character the pupil could not assimilate knowledge properly nor use it correctly. Students were therefore subjected to severe tests to determine their fitness.

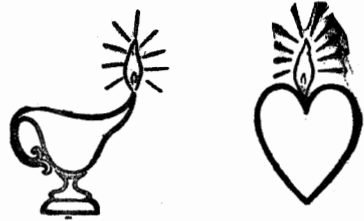
There was a deliberate training of a selected few for the purpose of leadership, and in time it aroused the jealousy of the uneducated and finally brought forth persecutions that drove the wise ones underground. Yet the priceless heritage of wisdom was not lost. It remained in the custody of selected guardians, and has been made available again today for all who are willing to pay the price. The entrance fees to the Mystery School are still "sincerity" and "discipline."

Instructors in the ancient academies of learning—men, for instance, such as Plato, Pythagoras, and many others—expected their students to come humbly, earnestly, realizing the privilege that was theirs and determined to be worthy of it. What a difference in the attitude of student bodies today, both secular and sacred! Even so sublime a teaching as the Rosicrucian Philosophy sometimes meets with carelessness, indifference, and half-hearted efforts, which shows that many people do not realize the privilege that is theirs in contacting a Mystery School.

But there are always the genuine students who come in true humility, realizing their ignorance, admitting their un-

worthiness—yet infinitely wiser and infinitely more worthy than many of the more pretentious—men and women who accept the teachings, gratefully and intelligently, and really try to live the life. There is no need to awaken in these an appreciation of their privileges. To them our heritage of wisdom is not a neglected one, but their most prized possession, for they know it is the fruitage of evolution, the purpose for which the entire scheme of things was instituted.

How can we awaken a like appreciation among the unthinking masses? Will war and suffering be the only teachers to bring the world to an understanding of what its sacred mysteries have to offer? There is some evidence today



that the cultural tide is beginning to turn. Plato spoke of cycles in philosophical thought. It may be that the dawn of one such might be dimly perceived. We have with us on Earth a number of people who may be in the process of forming a nucleus of another group such as the older mysteries knew. In addition to metaphysical thought, there is, in many different fields of science and art, a growing comprehension of the inner meaning of life. Among our most brilliant scientists are men capable of understanding cosmic interpretations. Presently that knowledge is going to sift down to those who educate our youth. Of course, under our present system, where a man's living depends on his being orthodox, much is suppressed, but some day it will blossom out in a renaissance of true learning. **Once again**

the advanced ones will stand in the temples of wisdom and draw to them the ardent disciples who want the whole truth about the whole of life.

The basis of that truth is the potential godhead within man, and the underlying teaching of all true Mystery Schools, no matter in what form it is given, is the balancing of the masculine and feminine poles within man. These twin currents of spiritual force, as taught in *The Rosicrucian Cosmo-Conception*, divide humanity into two fundamental classes: those in whom the feminine currents are stronger, developing the feelings, and those in whom greater strength of the masculine currents emphasizes the mental faculties. The first class is the mystic, designated as negative, and the second is the occultist, designated as positive. Neither is complete without the other; in order to manifest with power on our environment, we have to use a strong force of both currents, and bring them into balance or harmony.

In the first initiation of the Lesser Mysteries, these two powers meet, and the initiate is then called a Lay Brother or Lay Sister as the case may be. As the nine initiations of the lesser school progress, he works constantly toward harmonizing the two forces. In the first initiation of the Greater Mysteries the positive and negative poles are united in perfect balance. He is now an Adept, freed from the wheel of rebirth, being able to make a physical body when he wills. (Jesus took this initiation at the time of the Baptism, being the first of our life wave to do so; Lazarus was next when raised by Christ.) When all four initiations of the Greater Mysteries have been completed, he is given the choice of entering another evolution as a Helper or staying to help his less evolved brothers on Earth.

The locations of the Mystery Schools change from time to time according to the needs of the people, just as their programs do, but their temples at this

time are etheric. That of the Rosicrucian Order is in Europe, with its physical-world organization or preparatory school, the Rosicrucian Fellowship, in North America—this because its teaching is designed for the bodies and mentalities of those in white race bodies. The teaching is therefore called the Western Wisdom Teaching.

Those who are attending Rosicrucian Centers throughout the world, or studying the Teachings in their homes, are doing so because they are ready for more advanced work than the mass of the people. They are drawn to this school because it has something vital for their needs, and they in turn have something vital to give to it. Our thoughts, feelings, aspirations, and prayers form the living entity from which it is our sacred privilege to draw enlightenment, and to which it is our sacred privilege to give support, that it may in turn benefit others. The teacher gives out the initial impulse; the student and disciple give back a response which enables the teacher to make further and greater efforts. Thus there is a great "massing of coals," as Max Heindel puts it, by which there is built a blazing fire of spiritual warmth and light.

Truly, we have as our heritage today the work done in the Mystery Schools throughout all time. Always it has challenged the best minds, the hardest Spirits, and today as never before. The advanced work being done by science and art, the religious hunger of the world, the emotional dangers confronting it—all challenge us to produce that understanding of the higher laws that will at once synthesize and transform our present knowledge into radiant wisdom.

Integrity, discrimination, courage, and will! Can we but prove our fitness to pass these tests, the Elder Brothers of the Western Wisdom School are eagerly awaiting the opportunity to aid us in attaining greater measures of light and a wider scope of service.

# Albert Payson Terhune's Phantom Dog

ART CROCKETT

**A**LTHOUGH he devoted a chapter in one of his books to exploding the mysteries behind famous ghost dog stories, Albert Payson Terhune could offer no satisfactory explanation for the strange story of Rex, one of the many dogs that lived with him at Sunnybank in Pompton Lakes, New Jersey.

Larger and more awkward than the collies Terhune owned and loved, the fawn-colored crossbreed was also the unfortunate bearer of an odd-shaped scar that slashed wickedly across his forehead, adding further ugliness to his already unattractive features. But one thing was certain: no dog at Sunnybank was more slavishly devoted to his master.

While the collies romped in the yard, Rex preferred to post himself on a hallway rug at the door of Terhune's study and listen closely to every sound that came from within. During the writer's moments of relaxation Rex loved to sit at his feet and gaze up in fascinated rapture.

Rex's self-imposed vigil over his master couldn't be discouraged even when he was barred from the dining room at meal time. He'd simply dash to the veranda and stare in at Terhune's back through a French window. Such unselfish devotion deeply touched the great dog-story writer, and when Rex was killed in March, 1916, Terhune satisfied a compelling force within him to record the manner and reason for Rex's death in a story titled, "Lad: A Dog."

Then, more than eighteen months later, a startling incident led him to believe that Rex had not really left him at all.

It happened during the closing moments of a visit from Henry A. Healy, a serious-minded financier who was not given to flippancies and practical jokes.

The man had been well acquainted with Terhune's dogs and had known Rex for years.

As the two men walked toward the waiting car, Healy astounded Terhune when he said, "Bert, I wish there were someone or some thing on earth that adored me as Rex worships you. I watched him all evening. He lay there at your feet the whole time looking up at you as a devotee might look up to its god. I wish—"

"Good Lord, man!" Terhune interrupted. "Rex has been dead for more than a year and a half. You know that. I told you all about it at the time."

Healy paled. "Why, yes! I remember now. But just the same," he continued stubbornly, "I can swear he was lying at your feet all evening. Just as I've seen him do since he was a puppy."

Terhune was confused. There had been no dog in the living room that evening, and even if there had been he knew that Healy could not have mistaken a collie for a short-haired crossbreed. Nor was that the end of it. He was to be even more perplexed by another incident that occurred in the summer of 1918, when he was visited by Reverend Appleton Grannis, a life-long friend.

Grannis did not know Healy nor of Healy's vision. In fact, having spent many years in the West, Grannis had never known about Rex.

The two old friends spent the afternoon talking of old times. Upon leaving Grannis said, "I thought all your dogs were collies."

"They are," Terhune told him.

"Then what dog was it that has been standing all afternoon on the porch looking in through the French window at you? He's a big dog with a peculiar scar on his forehead."

Dazedly, Terhune answered, "I don't know."

Although the writer rarely committed himself concerning his own visions of Rex, he often told the story of Bruce, one of his most beautiful collies at Sunnysbank, and of how immediately after Rex's death Bruce would always give wide berth to the hallway rug outside Terhune's study.

In his own words Terhune said: "Always to the end of his life Bruce would not step on that rug, but skirt it carefully, as though he were walking around some dog or some object lying there."

—Source: *A Book of Famous Dogs*  
by Albert Payson Terhune. Publishers: Doubleday, Doran and Company, Inc., 1937.



### SHAMEFUL THING

There are two bills pending in the Congress that remind us that the veneer of civilization is still thin in some pretty vital places.

They would provide, if approved, that cruel and inhumane practices in the slaughter of food animals be abandoned—and the necessary approval should be a matter of present rather than future action.

If it offends some people to talk about brutality in this field of callous indifference to creature suffering, then let their sensibilities be hurt.

The fact is that we are medieval and even barbaric in our slaughtering practices, and if we should give them up today we would still be among the last of the civilized nations to do so—and we are still only thinking about it.

The American Humane Association and the Society for the Prevention of Cruelty to Animals in San Francisco are leading the campaign for approval of these important measures, and they are to be commended for trying to end this shameful thing.—*San Francisco Call-Bulletin*, July 23, 1956.

### TEMPERANCE

One of the cardinal virtues inculcated in Freemasonry is temperance, and it is an attribute to be attained and cherished. The word *temperance* is of Latin derivation, meaning moderation or self-control in all things appealing to human desire. This is also the meaning in a Masonic sense, and there are many applications other than the one referring to the use of alcoholic beverages.

In a general sense, temperance is said to be lost to an individual if his desire for a thing is greater than his will power or self-restraint. Thus, many may be intemperate in many ways. He may have a lust for alcohol which he allows to rule him. He may have a desire for food which he cannot control. He may have an appetite for power which he nurtures. And there are many other examples of intemperance, but fundamentally they are the same, whether concerned with private or public life.

It is rather ironic to observe how we human beings react in our own weaknesses. We excuse a habit in ourselves and pardon that same habit in others because we have it in common, while at the same time we bemoan a different but similar habit in others. For example, some people will use tobacco or caffeine inordinately while condemning others for being addicted to alcohol. All of which serves to remind us of the "mote" spoken of by the Scriptures—it is much easier to cast out of a brother's eye than it is thine own.

Temperance is a virtue which will enable us to live and enjoy long, fruitful lives. If you have a habit or desire that rules your will, you need to be temperate—a man who cannot keep his wants within bounds is a slave to intemperance.  
—*Park Avenue Cable Tow*.



# The Proud Aristocrat of Birdland

ANNA V. DORRIS in *New-Outlook*, July-August, 1956

ONE of the most unusual of all bird life is the beautiful *Menura*, commonly known as the Lyre Bird, which is found only in shaded fern gullies of the jungle-like areas of the cool mountain districts of the Sherbrooke forests in the Dandenongs of southeastern Australia.

As is often the case, the female is just an ordinary drab-colored hen not unlike a guinea fowl or female pheasant, while the male bird is gorgeous to behold—the proud aristocrat of the forest. He possesses a handsome crest; a collar of coppery hue encircles the upper portion of his breast, and a magnificent tail (nearly twice as long as its body) of delicately curved feathers which when spread fan-shape over his back, resembles a beautiful Grecian lyre, and in the sunlight radiates tints of ebony, bronze, and purple.

But this is not the most remarkable thing about the Lyre Bird. He is almost uncanny in his display of intelligence. He is a rare artist and a superb actor, performing on a stage of his own making. In the quiet recesses of the forest, the male *Menura* will construct a circular "playground" or stage upon which the little performer—with its shimmering tail plumes spread like a lovely screen over its graceful body—sings and dances in perfect rhythm, while the female—being enticed from the thicket—looks on with rapt admiration.

This wonder bird, often called "The miracle of the Dandenongs," is extremely and incredibly elusive. Thousands of Australians have heard his singing and amazing mimicry in the forests, but few have been able to catch even a glimpse of this timid creature—and so ornithologists have found it impossible to study the habits and char-

acteristics or even to photograph this shy bird until as late as 1930 and 1932.

This opportunity came about in a most interesting manner, "through friendship between a wild *Menura* and a lady who lived hermit-fashion, in the Dandenong Ranges, on the fringe of a strip of virgin jungle—the haunt of these wonder birds."

The story of this friendship is told most beautifully by Ambrose Pratt in his charming little book, "The Lore of the Lyre Bird," an American publication.

Just a few years ago a lone woman, an ardent nature-lover, retreated to the thickly wooded slopes of the Dandenong hills. There she found peace and made friends with all the wild creatures of the jungle forest which encircled her hermit cottage.

Often had she heard the singing and calling of the elusive Lyre Bird as it would flit about in the shadowy gullies, but never had one revealed itself in the open until one day in 1930 as she walked down a woodland path, behold—right in the middle of the path stood a handsome *Menura*, erect, statue-like. Each eyed the other long, and interestingly and thereupon the two became friends.

The "hermit lady" relates that her feathered friend, whom she came to call "James," thereafter visited her almost daily, feasting on the grubs and centipedes that wiggled over the freshly up-turned earth of her flower beds.

Often "James" would enter the garden at his accustomed hour and stand motionless for long intervals, watching his newly found human friend work silently. Gradually a trusting understanding developed and the hermit woman ventured one day to speak gently to the Lyre Bird but the unusual sound

so startled her newly found friend, he fled to his jungle-covered gully and did not venture to return for some time.

The Menura finally did return and became quite accustomed to the human voice and greatly attached to his lone dweller of the mountain top.

"Throughout the whole of that mating season, the male bird continued to sing and dance twice daily on the ledge of the verandah. Early in September he began to moult his splendid tail plumes. As the depletion of his feathered glory advanced, he ceased singing and assumed a dejected and rather melancholy air. One morning the hermit-woman found one of his two large lyre-shaped



plumes on her doorstep. It had evidently been deposited there by the bird some hours earlier (it was wet with dew) as a farewell offering to his friend, for she saw him no more that day—nor for almost two months to come. He had parental duties to discharge, perhaps, or it might be that he felt ashamed to display himself minus his beautiful tail, of which he was immeasurably proud."

"On the fifth of December (mid-summer in this south land), the lone dweller of the Dandenong hills was awakened just after dawn by a loud and persistent tapping on the window pane. Hurriedly arising, she ran into her sitting-room and opened the window. Her old friend, the Menura, was standing on the little platform she had

built for him. Presently she greeted him in a low and tremulous voice. 'Hullo, Boy!' she said. 'Hullo, Boy!' replied the bird, and for some moments the reunited friends stared at one another steadily—separated by no more than three feet of space. . . . She noted that he had grown a little larger during his absence. His tail plumage had been renewed. . . .

"The bird of a sudden spread his tail fan-wise above his head, advanced a little closer and burst forth into joyous song. For half an hour he entertained the enraptured lady, with a wealth of bushland melody, imitating all the sweetest warblers of the forest and often rendering, too, the exquisite love calls of his tribe. To her deep amazement, she discovered that he had notably enlarged his repertoire and was now able to reproduce with absolute fidelity the voices of several birds which he had never before attempted to mimic—more particularly the whip-bird, the bell-minah and the mountain thrush. Evidently his vacation had been spent in study! . . .

"Tiring at length of mimicry, he began to dance to a weird lilting music of his very own. Advancing and retreating (always facing his audience), with regular steps and rhythmic swaying movements of the body, he wove a strange pattern on the platform with his feet, which he crossed at periodic intervals in the manner of human dancers, until the climax of the 'pas seul'—three swift steps accomplished within the space of two clanging beats of his tune, then a sudden dramatic pause of silence, and a slow lowering of his splendid tail. Three times he thus danced for her, not once varying the performance one iota or altering a note of his elfin music. Then he regarded her for a few seconds with a perky sidelong look, yawned widely in her face and hopped down on the verandah.

The Lyre Bird is remarkable for its intelligence and its almost human

habits and characteristics. It is said to be a "family bird," being amazingly affectionate to its mate and little ones. It matures and mates when four years old. The male woos and wins his mate through his joyous love song and dance. A pair of Lyre Birds, once mated, promptly select a nesting site which becomes a permanent home, for matchood means life companionship.

The mother bird builds the nest and attends to the incubation of the one purplish-grey egg which she deposits in a "cozy rain-proof chamber warmly lined with down." When hatched, the fluffy little chick seldom moves far from the nest until it is a year old, and does not leave its mother's care until adulthood, when it wanders forth to find a mate and a home for itself.

"The male bird's responsibility seems to be to provide the food and 'entertain and amuse the hen bird while she is sitting on the egg.' Within sight of every nest several mounds are always to be found; and on these the male bird sings and displays at frequent intervals throughout the period of incubation . . . his powers of mimicry which indicate the possession of auditory and vocal organs. He seems to be able at will to isolate a single sound from a tempest of harmony and to reproduce it faithfully and to reproduce simultaneously an entire concert of sounds without blurring the individuality of any constituent note. When he sings, his beak is opened wide and the music pours forth with liquid and effortless ease. Most of his songs are beautiful; all of them are gay and, by some magic of which he is master he communicates gaiety to the hearts of those who listen."

"The musical repertoire of the male Lyre Bird improves and expands with age. He is a student as well as an exponent of song." Mr. Pratt also states that the longevity of the Menura is shrouded in mystery—the study of this amazing bird is still so new and limited.

Scientists and the world in general are deeply indebted to the "hermit lady" of the Dandenongs whose nature loving soul moved and won the friendship of this hitherto shy and elusive Lyre Bird so that his life habits could be studied somewhat.

It is also interesting to note that phonograph records have been taken of the lovely songs and artistic mimicry of this wonder bird. Sound motion pictures have also been filmed and reproduced in many theaters throughout the world; and when I was in Australia a few years ago, a radio microphone was skillfully secreted within the shade of a fern glade in Sherbrooke forest near Melbourne and the sweet notes of a male bird were broadcast over the air with a fair degree of clearness. This required great patience but the result charmed the thousands in Melbourne district who were listening in.

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The Westerner who can live upon a clean, sweet, wholesome diet of vegetables, cereals, and fruits, does not become drowsy from his food; he needs no stimulant. *There are no vegetarian drunkards.* The soothing effects of vegetable food manifest as finer feelings, which replace the ferocity fostered by flesh food.

—Max Heindel.

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In a great many places where the Bible speaks of "meat," it is very plain that flesh food is not meant. The chapter in Genesis where man's food is first allotted to him says that he should eat of every tree and herb bearing seed, "and to you it shall be for *meat*." The most evolved people at all times have abstained from flesh foods.

—Max Heindel.

## Techniques of Nature

**I**N ALL Earth's millions of years of history, written or guessed-at, there was never a more marvellous time than now! Man's vision is being extended beyond the stars by imagination and invention, and narrowed down, on the other hand, to delve into and examine the smallest atom. And one of the strange things about man's soaring flight into the blue infinite is that he has had perforce to turn from these vast and as yet uncharted spaces to try and discover the techniques by which the birds find their way through space over thousands of miles in their periodic migrations, and how the salmon after three to five years of time can unerringly return to their birthplace hundreds of miles away in their tumultuous rush to spawn.

There is no surer sign of the advent of the New Age that is approaching than this overwhelming urge to wrest from "Nature" the secrets which have been guarded so carefully until man was ready to receive them, humbly and gratefully. This does not apply only to lonely scientists working in quiet laboratories, but has actually been accorded official recognition on one of the highest government levels, known as the Office of Naval Research.

It seems redundant to know all the principles of flight unless the way "to get there" is understood. A ship's course can be calculated by means of the sextant in reference to the Sun's position, but a jet flyer operating at supersonic speeds cannot stop to make any intricate computations of different factors when split seconds mean miles of motion and displacement. So back we come to Earth again! How does the cat give off electric sparks from her fur? Why does an electric eel have to be handled with rubber gloves, as many an ichthyologist has learned to his cost, or fish in the depths of the ocean emit a faint

light to guide them on their way? Watch the flying fish over the bow of the ship give the water a flick with their tail and take off into the air! How does the bat, with a very limited range of sight, pounce on its prey in the darkness? And the homing pigeons, loosed from railroad stations hundreds of miles from their own loft—how does the mechanism function that enables them to take off in a direct line to that faraway spot that means "home" to them? These questions are all germane to the subject of navigational problems, and the answers will have to be pried loose from Nature's storehouse of secrets before any additional headway can be made in supersonic flight.

Out of all the mass of speculation and research, the fact has emerged that polarized light has a distinct bearing on the ability of flying insects to find their way, and that humble coadjutor with man, the honeybee, is now the center of experimentation and study. Ordinarily, rays of light travel in a straight line, and this radiation normally spreads out in all directions at right angles to the ray, but these radiations are polarized, or bent, when they pass through certain substances which contain crystals of silica, calcium, and certain other minerals. The honeybee, it has been deduced, can somehow navigate by the use of polarized light, so that the logical conclusion is that somewhere in its tiny body, there is a mechanism that has been sensitized by some natural introduction of calcium or silicate crystals. If the honeybee can find its way not only by the Sun, but also by this polarized light when the Sun is invisible, can man avail himself of the knowledge hidden in this fact to equip himself either within by extra-sensory perception, or without by some mechanical contrivance, to navigate through space

*(Continued on page 458)*

# Dog Poisoning

TED BROWNLEE

**I** HOPE you have never witnessed the suffering of a dog going through the agonies of internal poisoning. The dog suffers intensely, writhes, and his throat swells and his eyes almost push out of the sockets.

Deliberate dog poisoning is done by the fiend who has a morbid hatred for all dogs or by a person who has been annoyed by a barking dog or by other dog nuisances. The poison is placed in food, such as ground meat, and thrown in the yard or where the dog is accustomed to running loose.

Dog owners can eliminate the motive of deliberate poisoning if they would keep their dogs under control, keep them from being nuisances and disturbing the peace.

People who work all day or all night and leave their dogs unattended are the ones most likely to have dogs who disturb the neighbors by barking. The dogs become lonesome and bark at the least little noise. It is natural for a dog to bark in most cases, and if there is no one home to quiet the annoying barking, it is likely to go on for hours.

Then, too, there are the dog owners who let their dogs run all the time, and those who turn their dogs out for the morning and evening runs to mess on the neighbors' yards or to dig up lawns and flowers.

Do not subject your dog to the possibility of poisoning. If you have to go away and leave your dog at home for a reasonably short time, try to have your next door neighbor, one who is friendly to you and your dog, look after him. Or at least check with your neighbors from time to time to assure yourself that your dog has not caused a disturbance during your absence.

It is not a good idea to go away overnight or on a vacation and leave your

dog in the back yard, expecting a friend to care for it. For your own peace of mind and the welfare of the dog, take it to a boarding kennel.

Next is the *accidental* dog or cat poisoning. A dog or cat's curiosity may lead him into poisoning. Keep him away from sprays used for insect controls on flowers and fruit trees, also chemical fertilizer used on lawns and around flowers, trees and shrubs. They may be poisonous and should be well watered into the ground before your pet is turned into the yard where they have been used.

If you see your pet chewing or eating something, other than what you have given it, check at once. Be careful where you use disinfectants and germicides. A cat is always washing itself, and if it happens to walk through disinfectants or germicides, it could be disastrous. Read the ingredients contained in these products or check with your nursery man. A first aid remedy for almost all forms of poisoning is to cause the patient to vomit, by giving him two eggs beaten up in a glass of milk. Get the animal to a veterinarian as soon as possible.

How can you identify the deliberate pet poisoners? Merely be on the lookout for any person throwing any object into yards or over fences. If this should be seen, the object should be called to the attention of the owner of the yard at once, or better still, the object should be picked up and the party who did the throwing of the object should be identified. Make an announcement at the neighborhood school that pet poisoning is going on and for all school children to be on the lookout for possible poisoners. You may secure reward notices from our office. The SPCA has a standing reward of \$100.00 for the ar-

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# King Arthur and His Knights of the Round Table

STEWART HARING

It is not our desire for spiritual power, or our eagerness to attain it, in which we err, but the methods we use are often responsible for our delays and failures.

## PART IV

### ADVENTURES OF SIR GAWAIN AND SIR PERCEVAL

In the tales of adventure surrounding each knight of the Round Table is to be found some inner meaning that sheds light upon the disciple's problems upon the path of spiritual attainment. With this thought in mind we can profit by turning to some of those adventures.

Sir Gawain was nephew to King Arthur and one of the most famous knights of the Round Table. The romance writers always refer to him as the courteous and sage Gawain. One day King Arthur was badly in need of a piece of information and as he rode through a forest he met a particularly hideous looking old crone who offered to help him if he would grant her a wish. This he gave her his word to do, and she, disclosing the secret to him which he sought, proceeded to demand her reward. Her desire was to have for a husband any one of his fair young knights. The king returned to his court grieved, but when Sir Gawain heard the cause of his sadness he gallantly offered to wed the loathly lady and thus redeem the king's promise. The hag was brought to court and the marriage duly solemnized, but without the usual festivities. Chaucer tells us:

*... There was no joye ne feste at alle;  
There 'n as but hevynesse and mochel  
sorwe,*

*For prively he wed her on the morwe  
And all day after hid him as an owle,  
So wo was him his wife looked so  
foule!*

When night came and they were alone

together, Sir Gawain could not conceal his aversion for her, and the lady asked why he sighed so heavily and turned away his face. He candidly confessed that it was for three reasons: her age, her ugliness, and her low degree. The lady was not at all offended, but answered all his objections with excellent arguments. With age, she said, comes discretion; ugliness guarantees security from rivals; and true gentility depends upon character rather than accident of birth. Gawain answered not a word, but when he looked upon her again he was amazed to see that she no longer wore the unseemly aspect that had so distressed him. She then explained that the form she had worn was not her true one, but a disguise which an enchanter had made her wear until some young and gallant knight should wed her. This would remove one-half the enchantment so that she would now be beautiful twelve hours a day and ugly the other twelve. She bade him choose whether he would have her fair by day and hideous by night, or the reverse. Sir Gawain would have liked to have her appear of repulsive visage to others by day, and be attractive when only he would see her by night, but she wished rather to appear beautiful among the many knights and ladies of the court by day, and he acceded to her wish. His submission was all that was necessary completely to break the charm, whereupon his bride could now appear beautiful by night as well as by day.

Among the knights of the Round Table Arthur held the position of leader and philosopher-king. It was part of his work to guide his knights into adventures that would serve for the edification of their souls. In this particular

myth, Sir Gawain represents the principle of Will and the seemingly loathsome lady is Wisdom. To the average undisciplined mind spiritual wisdom appears as a highly impractical, undesirable object of attainment. The things of God appear as foolishness to men. Even though Sir Gawain had from an early age been taught to respect and honor womanhood, it had heretofore been only an impersonal, distant ideal. That ideal had been sufficiently inculcated, however, to make him willing to subjugate his personal feelings to it when the time of testing arrived. After the Will surrenders and becomes amenable to Wisdom, she no longer seems to bear her former forbidding aspect, but becomes a thing of beauty. The problem then presented before the disciple is: should he appear wise to himself and a fool to the world, or should he hypocritically appear worldly to the world and secretly wise to himself? But there is a third course—if he submits his Will unreservedly to Dame Wisdom he will be delighted to find that he can remain true to his own inner light and still retain the respect of his friends. By forsaking all, he has found he has gained all.

The story of Perceval is an outstanding tale of innocence as it progresses through temptation until it finally achieves victory in virtue, and is synonymous with the legend of Parsifal, which was immortalized by Wagner in his opera by that name.

Perceval's father and two elder brothers had been slain in battle or tournaments, and as the last hope of the family, he was taken by his mother to live in a solitary wilderness where he could be reared without knowledge of arms or chivalry. The only weapon he knew was a small spear which he was expert in using to obtain meat for the table.

One day as Perceval roamed the forest he came upon five knights, the first he had ever seen. He eagerly questioned them to learn the use of the

various weapons and pieces of armor. He returned home with a determination to become a knight. When his mother learned of his experience she swooned away, but on finding him firm in his new-found desire, she became reconciled to fate, gave him her blessings, and instructed him to go to King Arthur's court. Perceval mounted a bony old horse which he had used to gather firewood in the forest, and with a pointed stick in hand he sallied forth. He made many mistakes, and his efforts to impress those he met as being a nobleman were pathetic.

Today, after many centuries, we still find parents who unduly try to shield their children from the battle of life by holding them in isolated ignorance. Such procedure does more harm than



good to a child, and to send one out in life ill-equipped in experience is a strange way to reward one we love. Innocence should never be confused with virtue, for the latter is acquired only after one has been confronted with temptation and has successfully withstood it. On an assembly line one article might to all outward appearances look identical to the thousands which have gone before and follow it, but inspection and testing will sometimes uncover defects or weaknesses which its fellows do not possess. Virtue is a positive quality which is attained by squarely facing all the world has to offer and passing through unblemished. This does not mean that a parent is to relinquish all responsibility and to push the child out into the world, like a fledgling, to fend for himself, but, as in all things, there is a middle course

which is the ideal between the two extremes.

When Perceval finally arrived at King Arthur's court he came upon a situation wherein an uncourteous knight had just offered a gross insult to Queen Guenever. The knight was waiting in the meadow below the castle for anyone to come and avenge the insult, but all were reluctant to go. When Perceval presented his request for knighthood, Kay the Seneschal, challenged him first to go to the meadow, defeat the uncourteous knight, and take his horse and armor so that he would be better equipped. In all innocence Perceval went forth to meet the knight. At first the knight refused to believe that such a one as this really wanted to joust with him, but upon learning Perceval was serious, he hur-



tled at him with fixed spear. The knight knocked Perceval to the ground, but his skill with the pointed stick now stood him in good stead, for with it he found a vulnerable spot and slew the knight.

How like the world it is to use innocent youth to pull one's chestnuts out of the fire! Through ignorance and lack of experience we often allow ourselves to be talked into doing things which a person of more mature judgment would fear to do. Impetuous youth, however, is not so easily discouraged, and, as the old proverb says, fools rush in where angels fear to tread. Perceval, the pure fool, charged forth to encounter the cunning, battle-wise man of the world. His mother had allowed him at least to become proficient in one crude weapon—the pointed stick—and if it had not been for that his career would have come to an early

end. As it was his skill in just this one means of defense was what enabled him to come victorious out of his first encounter with evil. From this he gained the steed and armor to carry him onward to greater accomplishments.

Perceval journeyed on until he came to a castle where lived an old man who became his Teacher. From him he was to learn all the knightly qualities and become proficient in the use of them, but in return he was to give unquestioned obedience. This is in strict conformity with esoteric tradition, for when the Teacher appears he will give to the student indubitable proof of his authenticity, and in return the pupil must give his undivided faith. If he should ever falter to question or doubt, his opportunity of again contacting the Teacher in this lifetime will be lost.

While at the castle, Perceval became aware of the presence of a peculiar Cup and Spear. These were the sacred Spear which the centurion Longinus had used to pierce the side of Jesus, and the Sangrael (cup), but at his present stage of development Perceval was still ignorant as to what these were. There is nothing unusual about this, for the Grail is the same as the Philosopher's Stone, and "It is also true that most people have handled and do often handle this wonderful 'stone'." But they are unaware of its true beauty and worth.

It now remained for Sir Perceval to prove himself through testing, so he rode forth into a valley where he met twenty men of arms. When they learned of his allegiance to King Arthur they attacked him and would have slain him, except that Sir Galahad appeared upon the scene and drove them off. When the aspirant has definitely dedicated himself to the service of the Elder Brothers and of humanity, troubles often seem to attack him with greater force, because his accumulated destiny is presenting itself with greater intensity in order to be the sooner expiated.



Of Sir Galahad we shall have more to say later, but suffice it to say now that he represents the perfectly Christed Man. With His help the disciple is able to overcome insurmountable odds.

Sir Galahad was last seen pursuing the remainder of the twenty men through a forest, and Sir Perceval was left without a horse. A woman appeared before him and offered him a mount on condition that he would fulfill her will at any time she would summon him. This he agreed to do, whereupon she presented him with an inky black steed. This horse was so fast and powerful that he covered a four days' journey in less than an hour. They came to some rough, roaring water and the horse would have carried him in, but Perceval made the sign of the cross on his forehead and the horse feeling this, shook him off and disappeared with a cry in the torrent. Only then did Perceval realize he had entrusted himself to a fiend bent upon his destruction. He then commended himself to God and gave thanks for his deliverance.

Like many aspirants, Perceval had made the mistake of being impatient at his progress and sought a more rapid means of reaching his goal. After the student has fulfilled all his obligations to the best of his ability, and still no spiritual powers develop, he should not grow impatient and seek some negative means of bringing his psychic abilities into manifestation, for often the greatest spiritual growth might be taking place, invisible to the physical senses. The black steed represents the negative modes of attaining one's purpose, and are such as mediumship, crystal gazing, hypnotism, and the like, which, though speedy methods of travel, are filled with exceeding danger. Perceval was about to be destroyed by his black horse when he still had presence of mind enough to remember the cross of Christ and call upon it, whereupon he was shaken free of his would-be captor. His sin was not so much his desire, or his eagerness to

attain it, for both these were pure, but his mistake lay in surrendering his will to the owner of the horse. The will is the Ego's means of controlling its vehicle, and is one of our most sacred possessions. To surrender it to another is to attempt to have another do something for us which it is our responsibility to do ourselves. Self-reliance is the keynote of the Rosicrucian Teachings, and for this reason its students are not to sit in developing classes or depend upon others, whether in or out of the body, to help develop spiritual powers, but rather to work for that inward perfection which bestows positive control. A faculty thus gained is under the perfect control of the will at any place and at any time.

*(To be continued)*

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#### SIR GALAHAD

*A maiden knight—to me is given  
Such hope, I know not fear;  
I yearn to breathe the airs of heaven  
That often meet me here.  
I muse on joy that will not cease,  
Pure spaces clothed in living beams,  
Pure lilies of eternal peace,  
Whose odors haunt my dreams;  
And, stricken by an angel's hand,  
This mortal armor that I wear,  
This weight and size, this heart and eyes,  
Are touch'd, are turn'd to finest air.*

*The clouds are broken in the sky,  
And thro' the mountain-walls  
A rolling organ-harmony  
Swells up, and shakes and falls.  
Then move the trees, the copses nod,  
Wings flutter, voices hover clear:  
"O just and faithful knight of God!  
Ride on! the prize is near."  
So pass I hostel, hall, and grange;  
By bridge and ford, by park and pale,  
All-arm'd I ride, whate'er betide,  
Until I find the Holy Grail.*

—Alfred Tennyson.

# MAX HEINDEL'S MESSAGE

*Taken From His Writings*

## Teachings of an Initiate

TWENTY-FIFTH INSTALLMENT

### The Heavens Declare the Glory of God

*(Continued)*

**I**T IS significant to read in the Bible that the wise men in their search for the Christ (OUR GREAT SPIRITUAL TEACHER) also followed a star that led them to this great spiritual Light. What would we think of the captain of a ship who lashed the wheel and let his ship drift with the tide, leaving it to the change of wind or fate? Would it surprise us if he were eventually shipwrecked and lost his life upon the rocks? Surely not. The marvel would be if he should reach the shore.

A great and wonderful allegory is written in cosmic characters in the sky. It is also written in our own lives, and warns us to forsake the fleeting life of the material and to seek the eternal life of God.

We are not left without a guide, even though the veil of flesh, the pride of life, and the lusts blind us for a time. For as the mariner's magnetic compass points to the guiding star, so the Spirit draws us to its source with a longing and a yearning that cannot be entirely quenched no matter how deep we may sink into materialism. Many are at pres-



ent groping, seeking, trying to solve that inner unrest; something seems to urge them on though they do not understand it; something ever draws them forward to seek the spiritual and to reach up for something higher—our Father in Heaven.

David said, "If I ascend up into heaven thou art there; if I make my bed in hell, behold, thou art there. . . . thy right hand shall guide and hold me." In the 8th Psalm, he says, "When I consider thy heavens, the work of thy fingers; the moon and the stars, which thou hast ordained; What is man that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands: thou hast put all things under his feet."

This is nothing new to those who are seeking the Light, who have been doing their very best to live the life; but the danger lies in that they may become indifferent, may become spiritually common-place. Therefore as the steersman at the helm of the ship is constantly wakeful and watching the guiding compass, so it is of the greatest importance that we continually shake ourselves lest we go to sleep and the ship of our life go off its course. Let us all set our faces firmly toward this star

of hope, this great spiritual light, the real and only thing worth while—the life of God.

## RELIGION AND HEALING

At various times and in different ways humanity has been given religions suited to spur them onward upon the path of evolution. In each the ideal was made just high enough to arouse the aspirations of the class of people to whom it was given, but not so high as to be beyond their appreciation, for then it would not have appealed to them at all. The savage, for instance, must have a strong God, one who wields the flaming sword of lightning with mighty hand. He can look up to such a God in fear, but would despise a God who would show love and mercy.

Therefore religions have also changed as man has evolved; the ideal has been slowly raised until it has reached the highest stage in our Christian teaching. The flower of religions is always given to the flower of humanity. In a future age a higher religion will of course be given to a more advanced race. There can be no end to evolution, but we maintain that the invisible leaders of humanity give to each nation the teaching best suited to their condition. Hinduism helps our younger brothers in the East, but Christianity is the Western teaching, particularly suited to Western people.

Thus we see that the mass of humanity is taken care of by the religion publicly taught in the country of their birth; but there are always pioneers whose precocity demands a higher teaching, and to them a deeper doctrine is given through the agency of the Mystery School belonging to their country. When only a few are ready for such preparatory schooling they are taught privately, but as they increase in number the teaching is given more publicly.

The latter is the case in the Western world at present. Therefore the Brothers of the Rose Cross gave to the writer a philosophy such as published in our various works, and sanctioned the launching of *The Rosicrucian Fellowship* to promulgate this teaching. The purpose is to bring aspiring souls into contact with the Teacher when by service *here*, in the physical world, they have shown their sincerity and given reasonable assurance that they will use their spiritual powers for service in the other world when they shall have been initiated therein.

The higher teachings are never given for a monetary consideration. Peter in olden days rebuked Simon the sorcerer, who wanted to buy spiritual power that he might prostitute it for material gain. The Elder Brothers also refuse to open the door to those who prostitute the spiritual sciences by casting horoscopes, reading palms, or giving clairvoyant readings professionally for money. The Rosicrucian Fellowship advocates the study of astrology and palmistry by all its members, and furnishes simple teachings on the former in text books at merely nominal cost so that all may acquire ability in this science instead of remaining the dupes of professionals, who are often mere pretenders.

During the past few years since we first commenced to disseminate the Rosicrucian Teachings they have spread like wildfire over the civilized world. They are studied with avidity from the Cape of Good Hope to the Arctic Circle and beyond. They have found response in the hearts of all classes of people—in the snow-clad huts of Alaskan miners, in government houses where a tropical wind unfurls the British Lion, and in the capitals of Turkish autocracy and American democracy alike. Our adherents may be found in government institutions as well as in the humblest walks of life, all in lively correspondence and close touch with our movement.

(To be continued)

## Studies in the Cosmo-Conception

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

### Groupings in the Rosicrucian Order

Q. Is the grouping of 12 and 1 the only numerical division followed by the Rosicrucian Order?

A. There are other divisions to be noted. We have seen that of the Heavenly Host of twelve Creative Hierarchies who were active in our scheme of evolution, five have withdrawn to liberation, leaving only seven to busy themselves with our further progress.

Q. In what way is this grouping significant?

A. It is in harmony with this fact that the man of today, the indwelling Ego, the microcosm, works outwards through seven visible orifices in his body: 2 eyes, 2 ears, 2 nostrils, and a mouth, while five more orifices are wholly or partially closed: the mammæ, the umbilicus, and the two excretory organs.

Q. How is this grouping indicated in the Rose Cross?

A. The seven roses which garnish our beautiful Emblem and the five pointed radiating star behind, are emblematical of the twelve Great Creative Hierarchies which have assisted the evolving human Spirit through the previous conditions as mineral, plant, and animal, when it was devoid of self-consciousness and unable to care for itself in the slightest degree.

Q. Were these Beings obliged to do this service for man?

A. Of these twelve hosts of Great Beings, three classes worked upon and with man of their own free will and without any obligation whatever.

Q. Are these symbolized in the Emblem?

A. They are symbolized by the three points in the star upon our Emblem which point upward. Two more of the

Great Hierarchies are upon the point of withdrawal, and these are pictured in the two points of the star which radiate downward from the center. The seven roses reveal the fact that there are still seven Great Creative Hierarchies active in the development of the beings upon Earth, and as all of these various classes from the smallest to the greatest are but parts of One Great Whole whom we call God, the whole Emblem is a symbol of God in manifestation.

Q. Why do these Orders follow cosmic groupings?

A. The Hermetic axiom says: "As above, so below," and the lesser teachers of mankind are also grouped upon the same cosmic lines of 7, 5, and 1.

Q. How are the respective groups classified?

A. There are upon Earth seven schools of the Lesser Mysteries, five of the Greater Mysteries, and the whole is grouped under one Central Head who is called the Liberator.

Q. How does the group of seven operate?

A. In the Order of Rosicrucians seven Brothers go out into the world whenever occasion requires, appearing as men among other men or working in their invisible vehicles with or upon others as needed; yet it must be strictly kept in mind that they never influence people against their will or contrary to their desires but only strengthen good wherever found.

Q. What are the duties of the group of five?

A. The remaining five Brothers never leave the temple; and though they do

*(Continued on page 467)*

# WESTERN WISDOM BIBLE STUDY

## Parable of the Drag-net

Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:



Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just;

And shall cast them into the furnace of fire:

there shall be wailing and gnashing of teeth.

Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.

Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven, is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.

—Matthew 13:47-52.

The word "net," used frequently in the Gospels as a means of catching "fish," may be said to symbolize the higher bodies (chiefly the desire body) which form the unseen though extremely important part of man's complex make-up, and which conduct to the Ego (the indwelling Spirit) the experiences ("fish") which are transmuted into soul, or food for the Spirit. As stated in *The Rosicrucian Cosmo-Conception*, "Man is a threefold Spirit, possessing a mind by means of which he governs a threefold body, which he emanated from himself to gather experience. The threefold body he transmutes into a three-fold soul, upon which he nourishes himself from impotence to omnipotence." The "sea" represents the Desire World, which interpenetrates the Earth and extends out beyond it, and with which each person has contact by means of his own individual desire body.

When the "net" becomes full, or when at the end of an earth life the desire body has been filled with experiences, the physical body is released. Then begins a period of gathering "the good into vessels" and casting "the bad away." First comes the purgatorial experience, concerning which Max Heindel tells us:

"There are two distinct activities in Purgatory. First, there is the eradication of bad habits. For instance the drunkard craves drink just as much as he did before death, but now he has no stomach and alimentary canal wherein to contain the liquor, so that, although he may go around to the various saloons, although he may even get inside the whiskey casks and steep himself in the liquor, he obtains no satisfaction. There are no fumes as when chemical combustion takes place in a stomach. Thus he suffers all the tortures of Tantalus.

"But, as desire in this world burns out when we realize that it cannot be gratified, so in time the drunkard is cured of his desire for drink, because he can obtain no liquor, and he is born innocent of evil so far as that particular vice is concerned. However, he must overcome that vice *consciously*, and so at a certain time temptation will come in his way . . . Then it depends upon whether he yields or not. If he does, he sins anew and must be purged anew, till at last the cumulative pains of repeated purgatorial existence will cause him to have a disgust for drink. Then he will have consciously overcome temptation and there will be no more suffering from that source."

In the subsequent experiences in the heaven worlds the good desires and unselfish acts are the basis of the feelings

(Continued on page 474)

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# TODAY'S SCIENCE

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## Physical Regeneration

**T**HE power of Life to regenerate the physical form through which it expresses is a truly remarkable feat.

In an article condensed from *The Technology Review* (January, 1956), *Science Digest* informs us: "The ability to regenerate parts amputated or broken off is stronger in plants than in animals." The "regenerative ability" of lawn grass is too well known to question, but "woody perennial plants . . . hedges," and "even the stumps of huge old trees" "regenerate vigorously."

This process, as "first reported scientifically in 1744," also takes place in the lower animals, "and to a limited degree in mammals—including man." In hydra, which are "small, fresh-water animals, . . . if a single organism is cut into numerous parts, each part will regenerate an entire animal." Missing parts of the earthworm or flatworm are often replaced, and from only "one of the five arms" of a starfish "with a bit of the central disk" "a complete animal" may be brought into being. Crayfish and salamanders, as most country youngsters know, "are able to regenerate severed limbs or tails."

Among the mammals it is found that "certain tissues, such as skin, hair, nails, bone, nerve, and muscle," can be regenerated. It is interesting to note that "in the human being, the hair has more vigorous regenerative powers than any other tissue." Similarly, "the nails of mammals are constantly replenished . . . Animals . . . which are relatively inactive . . . must often have their nails trimmed lest the nails grow to ungainly lengths."

"Regeneration of skin" takes place "whenever a cut heals"; "regeneration of bone . . . when a fracture mends. The front . . . teeth of rodents continuously regenerate from the roots," since the constant gnawing of these animals wears away the teeth "at the cutting edge."

Although as a rule "entire organs of mammals cannot be regrown, because tissue regeneration is not sufficiently coordinated," the blood vessels are an exception to the rule. As a result of President Eisenhower's heart attack in the fall of 1955, most people have "learned that when a major blood vessel is interrupted by blockage or by being cut, 'collateral circulation' may be established by new vessels growing around the defect. This is tantamount to regeneration of a whole organ."

Students of the Rosicrucian Philosophy realize that, as yet, most material scientists do not recognize the existence of the vital (etheric) body, nor of the nature forces which work through it to bring about assimilation and growth. The occultist knows that this remarkable and extremely important vehicle is composed of four ethers in man, three in the animal, and two in the plant, and that "the forces of assimilation working through the chemical ether are principally the Egos in the heaven world, our 'dead,' who have entered 'heaven' and are learning there to build bodies to use here." Since the chemical ether is possessed by all three of these kingdoms as an individual body, it is possible for the process of regeneration

(Continued on page 474)



## The Influence of Uranus in Leo

KATHERINE BREID HOLBROOK

ON August 25, 1955, Uranus entered the zodiacal sign Leo. After five months it retrograded into Cancer, then re-entered Leo on June 9, 1956, where it will remain until August, 1962. During this period there will, undoubtedly, be sudden, Uranian changes in the lives of many of us. Such changes, of course, will occur according to the time and manner in which Uranus aspects each individual's natal chart while it transits Leo.

While transits generally are not considered as important and as strong in an individual's natal chart as progressions, those of Jupiter, Uranus, Neptune and Pluto have an importance, and as they transit a natal position often act as time indicators of a progression thereto, the same as the progressed Moon or a lunation. Uranus often remains within one or two degrees of exact orb to a natal position for several months, and this steady radiation can have a powerful effect. A planet remaining in the same sign for seven years, as does Uranus, has ample opportunity to aspect many sensitive points in a chart. In a mundane sense it has much power in its general radiation.

When in the sign Leo, Uranus is in opposition to the sign it rules: Aquarius, and thus forms a polarity, or balance, when the reaction is in a positive

sense, or the aspect of a conflict when the reaction is negative. Which is effective is the result of our own reaction to the basic radiation sent to us from this planet, whether as individuals, groups, or nations.

Radiating through Leo, Uranus gives a tremendous power for spiritual and mental creation through high inspiration, as well as for procreation on the physical. There is also power for dynamic self-expression and strong display of will-power. The positive motives will be involved with the responses of the heart's impulses in a constructive manner, while the negative responses to this planet's radiation will be imbued with arrogance, along with defiance to conventions.

Uranus is commonly classified as a malefic. However, it is really a benefic in disguise, for it always brings change into the life, without which there would be no progress—no spiral of epigenesis, only round after round of the same circle, getting nowhere. Even when it is uprooting one in some manner, making the most drastic changes imaginable with the most unpredictable methods, it is being helpful, in fact, *very helpful* to the individual. It may be difficult to realize this at the time it is transpiring. Indeed, often it is impossible to understand its working at that time, but ultimately, the good results show.

When they do, the person realizes he has started on a completely new cycle of development that can, if he responds constructively, raise him a step higher in his evolutionary journey. Uranus has been well termed "The Awakener," for if the person responds constructively, truly he will be awakened in some manner that will bring a spiritual unfoldment.

Uranus dares, for it is independent, self-reliant, and broad in concepts. Even when not in accord with accepted conventions, its concepts never err because they are narrow in vision. Quite the reverse: they are often too broad for the average mind to grasp, and are, therefore, labelled revolutionary and unconventional. Yet, not a forward movement in world development was ever initiated that was at its inception considered other than revolutionary, unconventional, or extraordinary in some manner, and, in each and every such movement, the Uranian influence was strong in the chart of the person or persons fostering it. Whether it evolves in a positive manner in line with constructive principles, or a negative manner that leads ultimately to some form of destruction, will be determined by the manner in which the person or persons involved respond to the Uranian influence radiated, which is fundamentally the desire for freedom.

If constructive thinking and action are used, then the high basic Uranian radiation of altruism, universal love, and understanding, will be absorbed into the manifestation, whatever it may be, and this will act as a basic principle throughout the movement. Perhaps the outstanding demonstration of this is evidenced in the strong Uranian influence that acts as a basic principle for our own United States Government. True it is that from time to time acts other than those due to its influence are witnessed in our government's administration, but we see that these acts are some individual's expression and, there-

fore, transitory in a sense. Underneath all our governmental errors, as they transpire, there always shines the clear, bright flame of the high principles of Uranus to which we were dedicated when our nation was born. Especially is this apparent in our expression of universal love of humanity, when we give so liberally to the world at large without any demands on those nations to reciprocate other than to aid us in our endeavors to bring about universal peace, thereby aiding themselves as well.

When the motivation to change by unconventional or revolutionary ideas is constructive the person or movement progresses in a peaceful, and often quiet manner, devoid of any display of defiance to authority that is grievously offensive. Then Uranus carries on smoothly, ignoring entirely aspersions, hindrances, and obstacles intended to retard the movement's progress. It is only when the motive is a destructive one because the person or persons involved respond negatively to Uranus that he, or they, resort to violence, cruelty, fanaticism, complete defiance of law and order, and anarchistic actions. When such movements employ underhanded, deceptive measures to bring about the results desired then there is also a negative response to Neptune involved.

While Uranus transits the creative sign of Leo there can be brought to fruition very highly advanced ideas in inventions. Certainly we should see many original ideas in aviation, and the use of electricity can be augmented to a great extent. Also there can be new, highly original ideas introduced in our educational system, as well as in the entertainment field, that will seem quite revolutionary.

There can be universal upheavals while Uranus transits the first decanate of Leo (1st to 10th degrees) caused by the negative response on the part of those who are determined to rule. Here the negative response fosters a strong



desire to rule regardless of consequences to others, and any cruel inclination on the part of such persons will be used unscrupulously. However, those who respond positively will be motivated by a strong desire to express universal love, and there will be a tremendous release of vital energy to them, which, no doubt, will be needed to combat and overcome the negative reactions of others. Much so-called evil must be overcome and transmuted into positive channels while Uranus transits this first decanate, and if this is accomplished we will be able to respond to the high Jupiterian radiation of the second decanate (11th to 20th degrees) when Uranus transits there. Then we can accomplish reformations through a leader, or leaders, who will have the clear vision and strength of character to be undaunted in their constructive efforts. The strength of the cosmic radiation focused through the Sun-ruled sign Leo is tremendous and if used rightly is, perhaps, the strongest manifestation for good in our lives. But there is always the danger that this strong power will be used negatively, and it is this we must be constantly on guard against while Uranus is in this sign.

When Uranus transits the third decanate (21 to 30 degrees) of Leo the Martian influence will strengthen the rebellious tendency that is due to negative reaction to this sign's radiation. This force, the combination of Sun, Uranus, and Mars, will require strong endeavors to keep it from causing destruction. It can be utterly ruthless when uncurbed, for ambition will be very strong, with much determination to succeed regardless of consequences. Negative reaction to this influence will strengthen the lower passional desire nature, and in this sign children can be greatly affected thereby. The present laxity on the part of parents in regard to the sex conduct of their children will need to be overcome, and replaced by instruction in the higher morals, if we

are to avert the destructive consequences of allowing the children who will arrive at puberty then to grow up without the proper moral teaching and family background. Without the proper guidance they can, and most likely will, react negatively to this strong radiation. The constructive reaction to this radiation can be channeled, by proper parental guidance, into use in creative or recreational activities, also participation in and furtherance of entertainment and amusement projects. Under the influence of this radiation no child will remain inactive; thus they will express this power either constructively or negatively as their inclinations are guided.

One of the greatest lessons students of The Rosicrucian Fellowship have to learn is to become self-reliant. Max Heindel tells us: "The Rosicrucian method of attainment differs from other systems in one especial particular: It aims, even at the start, to emancipate the pupil from dependence upon others, to make him *self-reliant* in the very

## 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.

ONE name only is 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, Birthplace, 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 reading ONLY in this magazine.

highest degree, so that he may be able to stand alone under all circumstances and cope with all conditions." Indeed, he states that this self-reliance is to be developed to such a degree that we do not need to lean on either the Fellowship or the Elder Brother—that living the life develops the student spiritually, and of course, this requires more and more self-reliance as we evolve. This quality is a Uranian radiation, and in the Sun-ruled fire sign Leo it can be developed in a spiritual sense to great advantage, as indicated by Max Heindel, for here determination is very strong.

In following The Rosicrucian Fellowship teachings we learn that as students of this philosophy we are preparing ourselves to be leaders of the Aquarian religion of the Christ, when by precession of the equinox the Sun enters the sign Aquarius, and the Aquarian Age is established. This Max Heindel tells us will be about 2600 A.D., and by the end of this Age, about 4700 A.D., "a new race will have been definitely born."

The preparation for this Aquarian Age is strongly radiated to us who are followers of the Aquarian philosophy given to Max Heindel by the Elder Brothers, while the planetary ruler of this Age is in the sign Leo, for there it forms a polarity to its own sign. It gives us a splendid opportunity to balance the heart impulses of Leo with the mental concepts of Aquarius, in our endeavor to stabilize the functioning of the will-wisdom polarity. This we know is necessary for us to possess if we are to be the vanguard of that period.

The sign Leo is invariably referred to as governing rulership. However, this quality can be applied to self-rulership as well, and should be so applied by us who eagerly seek spiritual advancement. Uranus in this sign gives us a splendid opportunity to acquire this.

In our endeavors to acquire the self-reliance and self-rulership necessary to

achieve this evolutionary preparation for the Aquarian Age, the Archangel Ithuriel, Ambassador from Uranus to Earth, is ever ready to assist us.

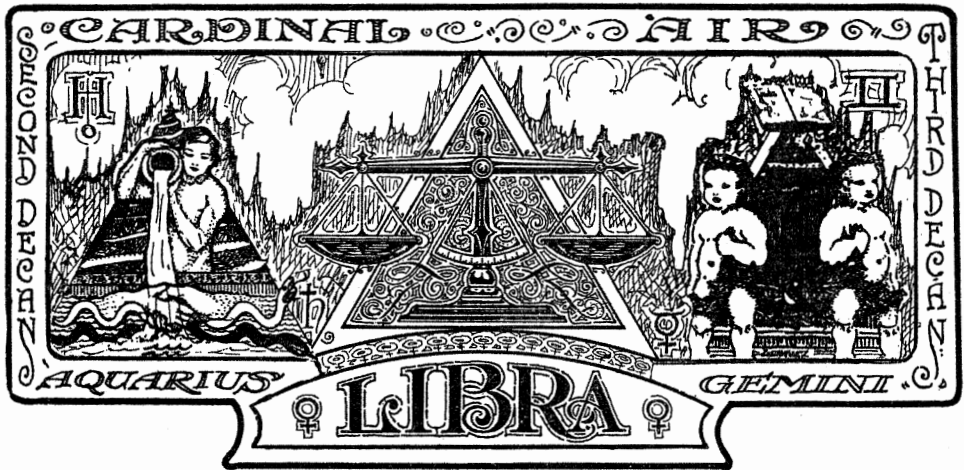
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## TECHNIQUES OF NATURE

*(Continued from page 444)*

to a given destination by the medium of this selfsame polarized light? This is the question to which the Office of Naval Research is endeavoring to find an answer!

One can't help wondering at this stage if there shouldn't be a complete overhaul—from a scientific standpoint—of the food which we ordinarily accept as normal and natural. If the night-flyers are regularly served with carrot-juice to improve their vision in the darkness, is there a possibility that the calcium or silicate crystals associated with polarized light could be introduced into the human physical system by either food or liquid? In a recent ably-written magazine article entitled, "Why I Quit Smoking," a veteran flyer states that his bodily resistance to physical exhaustion after prolonged and arduous flight was greatly increased by his action in giving up smoking. We take so many things for granted in our daily life that it's time we began to question the "normalcy" of many of our actions and habits. Everyone who has adjusted his eating habits to a meatless diet knows what a difference this makes to his feeling of well-being and greater ability to think clearly. The body can be sensitized to such a degree—in fact must be—that the extra-sensory perception known as intuition is not only possible but inevitable. It may therefore perhaps be that some equally revolutionary change in diet or action may bring about a transformation in our complex being so that we will possess a faculty equal or even superior to that evidenced in the intelligently-guided flight and motion of the birds and the bees.—H. E. H.



## The Children of Libra, 1956

*September 23 to October 23*

**L**IBRA is the sign of balance, the cardinal-air sign, the sign of active mentality. It is also the seventh house sign, which rules partnerships, and is ruled by the Lady Venus, the planet of personal love. Thus we find the Libran natives concerned more with marriage and family than with any other phase of life. They are, in fact, often so wrapped up in the marriage partner that their world is apt to be limited because of it. One of their chief lessons in life is learning impersonal affection.

The natives of Libra are aptly described by the symbol of this sign, the scales, for they are apt to be either up in the clouds of enthusiasm and joy, or down in the depths of melancholy and woe. Another of their lessons is that of learning stability and balance, but their naturally sensitive nature usually makes this difficult to accomplish.

Being ruled by Venus, the Librans usually radiate a harmonious vibration, attract friends readily, and shine in social life. Art and music appeal to them, and they are often talented in

these fields. Since Libra is the exaltation sign of Saturn, and the latter gives a constructive element to the art of Venus, the natives of this sign frequently excel in architecture and the finer branches of decorative construction. One of their chief characteristics is a fastidiousness in dress, with especial attention being given to pleasing color combinations—usually of the pastel shades.

As the solar month of Libra opens, and extending through the 29th, the Sun is sextiling Saturn, endowing those born during these days with some very fine characteristics: method, foresight, and organizing, executive, and diplomatic ability, along with the moral stamina to overcome delays and obstacles in accomplishing purposes. There is a high sense of honor and justice, kindness, sincerity, and determination. Success in political, judicial, mining, and agricultural pursuits is favored.

From September 23 to 30, the Sun conjuncts Mercury, favoring the mentality and memory on the days when the orb of aspect is 3 degrees or more.

The Sun sextiles Uranus from September 23 to October 7, indicating an

original, intuitive, independent, and inventive nature. The ideals are high, and many helpful friends are attracted.

From September 23 to 30, and from October 11 to 20, Mercury sextiles Uranus, giving an original, independent, and intuitive mind. The native is impatient of the fetters of fashion, tradition, and convention—a pioneer in thought and invention. His ideals are lofty and progressive, his nature kindly and sympathetic. Many friends are attracted, and literary and scientific pursuits are favored.

Jupiter opposes Mars from September 23 to October 10, suggesting that these children be taught honesty, sincerity, poise, and control of the appetites. Unless a wholesome diet is followed, blood and liver complaints may come in middle or later life.

Venus squares Saturn from September 29 to October 11, indicating a need for training in frankness, generosity, and general unselfishness. Particularly in relations with the opposite sex should the native strive to be honest, faithful, and trustworthy.

From September 25 to October 16, Mercury sextiles Saturn, giving the mind seriousness, depth, and the power of concentration. There is forethought, good reasoning ability, patience, and persistence—all of which aid in success in life. Prominent connection with secret societies, religious institutions, or the government is favored.

From September 30 to October 10, Venus sextiles Neptune, indicating the inspirational musician. The imagination is fertile, the emotions deep, and the nature pure and chaste.

Saturn trines Uranus from October 10 to 23, favoring a public career in an official capacity, for it gives ambition, determination, and the ability to concentrate on large problems. The intuition is strengthened, the mind is mechanical and ingenious, and the native may become a successful inventor.

From October 12 to 23, Venus op-

poses Mars, suggesting to parents that they emphasize self-control, thrift, and high moral standards in bringing up these children.

The Sun conjuncts Neptune from October 14 to 23, intensifying the vibrations of the aura, but giving a tendency toward attracting the undesirable element in the invisible worlds. Positive thinking and acting, along with purity of living should be stressed in rearing these children.

From October 19 to 23, Venus conjuncts Jupiter, favoring health, wealth, and happiness. The nature is jovial and generous, tolerant and hospitable, and there is a love for travel and pleasure. A talent for music and a happy marriage are favored.

The Sun squares Uranus on October 22nd and 23rd, a warning to cultivate calmness and self control. The value of proper conventions, patience, and tolerance should also be taught these children.

All during the solar month Pluto sextiles Neptune but squares Saturn. There is much spiritual power in the former but the latter suggests obstacles in attaining the highest spiritual goals.

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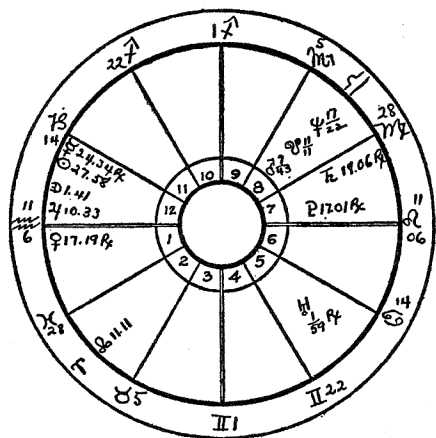
THE ROSICRUCIAN FELLOWSHIP  
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# Reading for a Subscriber's Child

JOHN B. W.

Born January 18, 1950, 8:07 A.M.

Latitude 40 N., Longitude 105 W.



In this child's chart we find the Sun in the cardinal-earth sign Capricorn in the 12th house, in conjunction with Mercury in Capricorn (a few minutes more than 3 degrees or combust), and also in conjunction with the Moon in the 2nd degree of Aquarius in the 12th. Although the Sun is not quite within orb of an 8-degree trine to Mars in Libra in the 8th house, its conjunction with the Moon would bring some influence of this trine. The Sun-Mercury conjunction is also trine to Saturn in Virgo in the 7th.

The 12th house position of Mercury and the two Lights indicates some limitation in the life, but since they are in Capricorn, well aspected to both Mars and Saturn, and are not adversely configured, this child should have much persistence, practicality, and determination in handling the problems of his life. He will possess other fine traits of character, also: dependability, trustworthiness, thrift, diplomacy, tact, etc. The trine of Mercury to Saturn indicates a serious mind capable of profound

thought, good reasoning ability, and a faculty for investigating the mysterious, secret things of life with minute detail. Secret research work in chemistry or similar lines would appeal to this boy.

Jupiter is also in Aquarius in the 12th, closely conjunct the Ascendant, and making a 7-degree conjunction with Venus in Aquarius in the 1st, as well as a 7-degree trine to Neptune in Libra in the 8th, and a close trine to Mars. This child should have a very sunny, attractive, and gregarious disposition, along with considerable spiritual understanding. He also has musical and artistic talent and should have training along those lines. He is likely to be attracted to the law, too, and since Jupiter rules his Sagittarian Midheaven, he could give fine service as a researcher in law, some field of religion, or the government. Research in the uses of atomic power would likely appeal to him.

Uranus in the emotional sign Cancer in the 5th squares Mars in Libra, suggesting that the parents of this child would do well to take particular pains in training him to control his temper and regulate his diet according to the rules of good health. Especially should he be careful to eat only when he is calm and unhurried. This configuration also suggests a sensitiveness to psychic vibrations, so that John should be taught to avoid all negative phenomena and stress the cultivation of the positive spiritual faculties.

The Sun and four planets in cardinal signs, the Moon and three planets in fixed signs, one planet in a common sign, and fixed and common signs on the angles, combine to give this child a slight preponderance of influence from the fixed and cardinal forces in his nature. This is a favorable indication for success in accomplishment of his life goals—both material and spiritual.

# 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.*

## Artist, Librarian

MICHAEL M.—Born September 21, 1939, 12:23 P.M., Latitude 34 N., Longitude 118 W. Here we find the sign Libra on the Midheaven, with its ruler, Venus, in its own sign in the 9th, in conjunction with the MC, the Sun and Mercury in Virgo, trine Mars in Capricorn in the 2nd, opposing Jupiter in Aries in the 3rd, and square the Moon in Capricorn in the 1st. The Sun in Virgo in the 9th, conjuncts Mercury, Neptune, and Venus, and trines Mars and Uranus (the latter in Taurus), opposes Jupiter, and squares the Moon. The Moon also trines Saturn in Taurus in the 4th, and squares Jupiter, the Sun, Mercury, and Venus. This young man could do well as a commercial artist, an interior decorator, or as a secretary or librarian.

## Contractor, Builder

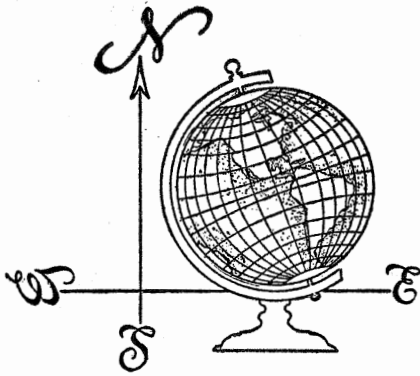
ROBERT E. O.—Born January 12, 1918, 2:00 A.M., Latitude 32 N., Longitude 86 W. This man has Leo on the 10th house, and its ruler, the Sun, is in Capricorn in the 3rd, in conjunction with the Moon. It makes no other aspects except a semi-sextile to Venus and Uranus, and a nine-degree trine to Mars in Libra in the 11th. Mercury is also in Capricorn, in the 2nd, sextile Venus in Aquarius in the 4th, and square Mars in Libra in the 11th. Jupiter in Gemini in the 7th sextiles Neptune in Leo in the 9th, and trines Mars. Scorpio is on the Ascendant. This native has a practical mind which could be used to advantage in contracting, building, and business counseling. There is artistic talent which would be advantageous for a builder.

## Secretary, Reporter

DOROTHY A. M.—Born December 13, 1939, 10:15 A.M., Latitude 42 N., Longitude 123 W. In this chart Mercury is in Scorpio in the 10th house, trine Jupiter in Pisces in the 2nd, and sextile Neptune in Virgo in the 8th. Mars, ruler of Scorpio, is in Pisces in the 1st, sextile the Moon and Venus in Capricorn in the 12th, sextile Uranus in Taurus in the 3rd, and square the Sun in Sagittarius in the 11th. The Sun trines Saturn in Aries in the 2nd, and squares Neptune in the 8th. Aquarius is on the Ascendant. This young lady has a keen mind and could use her mental talents admirably in secretarial work, reporting, radio work, etc. She also has musical talent, and this might be used in connection with entertainment or education.

## Surveyor, Travel Agent

DON A. W.—Born February 15, 1940, 4:04 A.M., Latitude 38 N., Longitude 122 W. This native has the artistic and musical sign Libra on the Midheaven, with Venus, its ruler, posited in Aries in the 3rd, unaspecting save for its conjunction with Jupiter. The Sun is in the progressive sign Aquarius in the 2nd, sextile Saturn and Mars in Aries in the 4th, square Uranus in Taurus in the 4th. The Moon is in Taurus in the 4th, in conjunction with Uranus, sextile Mercury in Pisces in the 2nd. Mercury also makes an eight-degree sextile to Mars. The practical Capricorn is on the Ascendant. This boy could do well in several professions: surveying, haberdashery, and architecture. He would also probably enjoy serving as a travel agent or guide for short tours.



MONTHLY

# News

INTERPRETED

## Clue to Earliest Man

To date, scientists have found no conclusive evidence of what they long suspected: that man did not descend from an ape, but from a primeval creature neither quite ape nor quite man. Two scientists, however, think they have a telling clue.

Dr. Helmut de Terra, a Columbia University geologist and a veteran digger for prehistoric man, had been deeply impressed by the work of Dr. Johannes Hurzeler, a Swiss paleontologist who has studied the bones of an extinct Italian mountain ape for twenty years. Four months ago, Hurzeler announced his enthusiastic belief that the "mountain ape," *Oreopithecus*, actually is the 10-million-year-old ancestor of both man and ape.

His theory, based on only 26 *Oreo* bone fragments, was exciting enough to send de Terra hurrying off to *Oreo's* homeland to look for a skull or a limb bone to fill out the prehistoric jigsaw puzzle. Last month, he found what he was after at Baccinello, a mining village near the mountainous northern coast of Italy. In the town's coal mine de Terra turned up the larger part of an *Oreo* jawbone, a piece of a hand or foot, and a number of rodent bones which can be accurately dated to establish *Oreo's* age. There was promise of even richer finds.

—*Newsweek*, July 23, 1956.

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is everyone that is born of the Spirit." These words from St. John's Gospel come to mind in relation to the efforts of the paleontologists to find out from a few ancient bones, just how man originated on the

Earth. They can see the evidence of the workings of the Spirit, because all forms have a spiritual origin, but the bodies of which the skeletal remains formed part, were never "man"—only the habitations which the divine Principle had built for its expression. Actually, the Spirits which now dwell in human bodies were always present upon Earth, expressing through various forms, in various states of consciousness, according to their evolutionary development. The story of man upon the Earth can only be properly understood through a knowledge of the Involution of Spirit as well as of the Evolution of Form.

The great difference between man and ape is that man is an *indwelling* Spirit. He has learned to build bodies into which the Divine Essence can enter, to improve them still further from within. The "primeval creature" for which science hunts, became a human being when, to use the biblical description, "The Lord breathed into his nostrils the breath of life; and man became a living soul." Man never inhabited a body just like that of the apes, "but he has inhabited forms similar to but *higher* than those of the present anthropoids."

The tragedy of the apes is that, although they are part of the human life wave, they are laggards in evolution, and their forms are degenerating. To illustrate this process of degeneration: In almost any large city there are areas

which, originally well kept and attractive, are rapidly degenerating into slums for lack of proper care. The handsome houses, built and once occupied by prosperous and progressive citizens, have been taken over by careless people, and the buildings are decaying. In like manner do the forms that house Life deteriorate when the tenants become unprogressive.

We can never understand fully either ourselves or our relationship with life as a whole, whether it expresses through the form of a diamond, a tree, a horse, or an ape, unless we recognize that the Spirit builds the form for its use and expression, to gain experience, and when the form becomes inadequate, discards it for other and better expressions. In the course of its long journey through time and space, the Spirit leaves behind along the trail many of these outgrown, discarded forms. Traces of some of them remain. They are interesting and instructive, but man's history cannot be learned from them alone, because the progressive Spirit eludes detection as it moves ever onward toward its goal of reunion with God.

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## Crisis in Suez Canal

Secretary of State John Foster Dulles promised American support to Britain and France today for any "firm measures" they may take in the Suez Canal dispute. But he stopped short of approving the use of force.

Earlier, authoritative sources said Prime Minister Anthony Eden told Dulles that London and Paris were ready to go ahead on their own, using force if necessary, to put the canal under international control.

To implement that possibility, Britain already has alerted some of its military and naval forces for possible air and sea landings in the Suez Canal Zone "as an extreme measure."

Dulles flew to London from Washington this morning at President Eisenhower's direction to present the American viewpoint. At his first meeting with Eden, Dulles was quoted by informed sources as saying that

the President agreed that "firm measures" would be justified in maintaining freedom of passage through the canal.

But they said Dulles stressed the use of diplomatic and economic action—moves such as the partial freezing of Egyptian assets ordered by the United States Tuesday.

In any case, he said, Egypt should be dealt with fairly in any ultimate internationalization of the canal.

Authoritative sources said that while the possibility of actual troop landings in Egypt could not be rejected as an "extreme measure," they emphasized that this would be an action of last resort.

—*Oceanside Blade-Tribune*, August 1, 1956.

In an article on "Egypt's Nasser: Hope or Menace?" in *Reader's Digest*, August, 1956, Edwin Muller makes this statement: "What does Nasser plan for the future? As to Egypt, his declared intention is to make the country what it has never been: a free, constitutional democracy." "In the last fifty centuries," Muller writes, "Egyptians have almost never been free. They have been ruled successively by Persians, Greeks, Romans, Byzantines, Turks, French, British.

Now, change is coming in the Middle East, to those areas often called "The Cradle of Modern Civilization." The people, poor and ill-educated, are beginning to crave a better way of life, and leaders are coming to the fore to help them gain freedom and independence. In the struggle for freedom, an intense nationalism is often evidenced. The present Suez Canal disturbance is one of a series of upheavals in the Mediterranean area which are causing misgivings, and drawing opposition from the governments of those countries which have become used to having more or less of a free hand to pursue their own policies and interests in the ancient lands so long dormant and unprogressive.

The Suez Canal, these governments say, is vital to world trade, and an uninterrupted flow of oil is necessary for the industrialized regions. Quite true, no doubt, but there is an even



more vital consideration, and that is the interests and need for freedom of the *peoples* of the Middle East. In the past, trade, material values, and conquest have been placed first, but a new scale of measurement of values is gaining acceptance, in which the worth of human beings ranks foremost, and oil and commerce must take lower places. The big powers receive many shocks as the smaller units rise up to assert their independence, but these changes, in the long run, will benefit large as well as small nations. A world "half-slave and half-free" would remain always divided. It is only among free and self-governing peoples, whether they come from a great or small land, that it will be possible to build lasting and effective international cooperation and good will.

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## Universal Masonry at Work

The Seventh International Conference of Supreme Councils convened in Havana, Cuba, on Monday April 9, 1956, and adjourned Friday evening, April 13th, to meet again in Washington, D. C., in 1961, with the Supreme Council for the Dominion of Canada and the Northern and Southern Supreme Councils of the United States as joint hosts. Twenty-three of the thirty-odd regular Supreme Councils of the world were represented in Havana. There were fifty-two delegates seated around a U-shaped table equipped with headpieces and microphones so that each delegate could speak and hear every other one and, with several translators sitting in booths in the balcony, each could hear in his own language what was being said, whether the speaker was talking in English, Spanish, French or German.

There, in that room, Universal Freemasonry was at work, a thrilling example of the Brotherhood of Man in action. For a week, we talked about Masonry in our respective countries, exchanged views, discussed problems and, best of all, *we got acquainted* with one another. Before we parted there was complete understanding among the delegates. Of course, there were divergent opinions, but they were freely expressed and heard in a fraternal atmosphere and harmony prevailed.

The closing ceremony of forming the Chain of Union was a scene long to be remembered. Gathered in the beautiful capital city of the Republic of Cuba (which achieved its independence with the aid of the armed forces of the United States), this group of Masonic leaders and eminent citizens of their respective countries, seeking nothing for themselves, dedicated these days to the glory of God and the enlightenment, liberty and happiness of their fellow men, which is the fruit and the whole aim and purpose of all Masonic meetings and conferences, whether local, national, or international. Long live the Spirit of Havana!

—*The New Age*, June, 1956.

A recent article on Masonry in the *Christian Science Monitor* reported that Freemasonry "is today in the midst of the greatest growth in its long history. The fraternity has outlived many attacks upon it and is now flourishing in English-speaking nations and the free countries of the world. Membership is expanding and benevolence is increasing." Under totalitarian rule, wherever freedom is curtailed, however, Masonry is not welcome.

Freemasonry was originally one of the early Mystery Schools, and although not now an occult order, it still retains many of the ancient symbols which hide the great truths of Life and Being. It is religious in character, but not theological. Founded on the Fatherhood of God and the Brotherhood of Man, it surmounts the barriers of religious and racial differences.

Masonry is practical. It stresses the ideals of service to others and to the community. It develops in its members a sense of personal responsibility. It seeks to free men's minds, and upholds the dignity of the individual. As one Mason puts it, "Its job is to take the material that comes to it and make better men out of that material." Freemasonry seeks to build character, and also better institutions and governments. With these constructive aims, Universal Freemasonry is a power for good in a world faced with the task of building wisely for a New Order of the Ages.



# BOOK REVIEWS

Literature-Plays  
Motion Pictures-Music

*THE ENGLISHMAN'S FLORA*, by  
Geoffrey Grigson, published by Phoenix  
House, Ltd., £4 15s.

While science has opened up to us the abilities of mineral drugs, serums and anti-biotics to overcome disease, this is, after all, only one method of cure. A diseased condition in the body may be cured by a number of methods, ranging from simple massage with the human hand, acts of faith, manipulation, diet, hydrotherapy, homeopathy, to other equally effective therapies in their own way. How mischievous it is for one school of thought to believe itself to be the sole repository of truth in the age-old practice of restoring the sick to normal health again.

Many old healing techniques have been lost in antiquity. One of these is doubtless the cure of human ills by means of herbs and wild flowers. Their power to heal is no less true because of any inability of the medical research worker to *define* their healing action, or to explain in scientific jargon the curative virtues locked up in plants.

*The Englishman's Flora*—Book Society's choice—is more than a pioneer work on an aspect of herbalism little understood; it is a comprehensive volume in which has been preserved all that is best in the old herbals. It is an epic work. As regards presentation, with its woodcuts from sixteenth-century herbals, it must be one of the most artistically-produced books of the year. Its compilation has been the work of years, by one who is a naturalist and a scholar.

For the student of English flora and herbs it is difficult to imagine a finer repository of facts. It is a new kind of book altogether, which, while conforming to scientific classification and nomenclature, provides us with all that knowledge and belief about trees, plants, their flowers and fruit, which has grown around their association with mankind. It will be irresistible to those who love wild flowers, and to the veteran herbalist.

Mr. Grigson is one of the few who can discern sense out of the darkness of superstition, and science out of the whimsicalities of folklore. For those in search of hidden things in herbal medication this book has much to offer. It is a magnificent contribution to the literature of plants, and can be studied with profit by men and women of all walks of life.—*Health from Herbs*, April, 1956. 44 Crown Hill, Rayleigh, Essex, England.

\* \* \*

*TREASURES OF THE EARTH*, by  
Fred Reinfeld, published by Sterling  
Publishing Co., 215 E. 37th Street,  
New York 16, N. Y.

This is an excellent book for young people and adults written in vivid language to give the highlights of geology and the associated sciences of mineralogy, petrology, oceanography, and paleontology. The book is written in easy, understandable style and is fully illustrated. Aside from the text matter it contains a chapter on how to collect minerals and rocks. Price \$2.95. It may

be obtained from the publishers or from *Mineral Bulletin*, Route 2, Box 1168, Vista, California. — *Mineral Bulletin*, July, 1956.

\* \* \*

*BACK TO EDEN*, by Jethro Kloss, published by Walter A. Kooistra, 242 W. Hazelwood Avenue, Rahway, New Jersey. \$9.00.

This is a very human story—yet more than a story. It is a summary of successful herbal and Nature cure practice by a prominent American practitioner. So comprehensive is its range that it is difficult to believe that Jethro Kloss has left out anything usually included in a Nature cure course, with the exception of manipulation.

Whilst part of this fat volume is devoted to hydrotherapy, high enemas, eliminating diet, fasting, cooking, utensils, the soil, exercise, the large part deals with restoration to health through the use of herbs, roots and barks. Laymen as well as practitioners will find much help in this book, with its wealth of home remedies.

Many recipes given therein are not to be found elsewhere, being inexpensive and capable of being used in the home. Such herbal combinations are the result of over forty years' experience in what has been referred to as one of the largest Nature cure practices in America.

It is some years since America produced a reliable, first-class herbal by doctors who practised herbal medicine after turning from the wide road of orthodox medicine—and this is where *Back to Eden* fills a need. A man of strong Christian conviction, it has been the intention of Jethro Kloss that the valuable knowledge gained from his busy practice should be made available to all. A herbalist of the old school, he concentrates on the blood, stating that if the bloodstream is clean and the corpuscles in good condition, health follows as a natural corollary.

There is a wonderful healing power and a science on its own in trees, herbs, roots and flowers, which man has not yet fathomed. After reading this book we cannot help feeling that Jethro Kloss has gone a long way in plumbing some of those depths which lie behind disease. He has done more. He has given a life's work within the compass of seven hundred pages.—*Health from Herbs*, July, 1956. 44 Crown Hill, Rayleigh, Essex, England.

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### STUDIES IN THE COSMO- CONCEPTION

(Continued from page 452)

possess physical bodies all their work is done from the inner worlds.

Q. What is the office of the remaining one?

A. The remaining one, or Thirteenth, is Head of the Order, the link with a higher Central Council composed of the Hierophants of the Greater Mysteries, who do not deal with ordinary humanity at all but only with graduates of the Lesser Mysteries. The Head of the Order is hidden from the outside world by the twelve Brothers.

—Reference: *Cosmo-Conception*, pp. 522-523.

\* \* \*

*The change ought to come from within*, and it should not be dictated by a consideration of healthfulness of vegetable food, nor by the spiritual acceleration to be gained from a diet prepared without flesh. The highest motive should be compassion for the poor victims which are slain to appease our appetites.

—Max Heindel.

\* \* \*

ERRATUM: In the August issue of the *RAYS* the time given for the birth of Lance D. M. on page 367 should have been 9:14 A.M. instead of 1:14 A.M.

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# Readers' QUESTIONS

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## Condition of Animals After Death

### Question:

A little dog of mine was killed by an auto some months ago. Was that an accident, or was it the way she was supposed to go? Do animals live on the astral plane after death, perhaps in their earthly home, as discarnate human Spirits do? Is it possible that my little pet is with my dear father, who passed on a short time ago? And do you think she might be reborn soon and come to me again?

### Answer:

When man domesticates animals he takes over to some extent the influence of the Group Spirits, and the animals become able to express a higher intelligence because of their association with human beings. Thus the animals may have their evolutionary progress considerably accelerated, and of course man profits by the service he has rendered.

However, unfortunately for the animals in many cases, man has free will and may determine the manner of death for his younger brothers with little regard for their suffering. The majority of people do not yet realize that "there is only one Life in the universe, which is God's life . . . . All that lives is thus a manifestation of God. We are in time to become creators, as He is a Creator, but so long as we brutally destroy the forms of other beings we are hindering ourselves," as well as those whose forms we destroy.

Yes, animals live in the Desire World after death until they are reabsorbed by the Group Spirits, their length of stay

there depending upon their stage of evolution. They are very apt to remain in their former surroundings as long as they can, and may associate with former friends who have passed into the Desire World.

It is possible that your little dog may be reborn in your lifetime and come to you again as a pet. The Law of Association would doubtless work in such a case, to the extent that the animal has evolved under your care. However, we do not think it wise to allow ourselves to become too attached to any one pet. It is our duty to cultivate the universal attitude, and the care and attention we give to one or more animals will affect all of that species for good during the reabsorption period.

---

## Regaining Health After Death

### Question:

When dogs or other animals pass away with a painful sickness, do they regain their health at once? Does it take three days for the silver cord to break? How can they be reborn soon if they pass back into the Group Spirit? Or can they leave it after entering?

### Answer:

As soon as the dense body is left behind the animal is in its higher vehicles, and, under the direction of the Group Spirit, is no longer subject to sickness or disfigurement. The Group Spirit is able to change the higher vehicles of its charges by thought, much as human beings may do for themselves when they have passed over.

No, we do not think it takes three days for the individual silver cord of the animal to break in most cases. The time would depend to a large extent upon the evolutionary stage of the animal. In the case of a beetle, it is only a few minutes; for the dog "or any of the higher animals, there is a correspondingly longer time and more consciousness in the Desire World than in the case of the lower forms."

"As a man has a body composed of many cells, each with an individual consciousness, so is a Group Spirit an entity functioning in the spiritual worlds possessing a spiritual body composed of many separate animal spirits. The Group Spirit itself cannot function in the spiritual world, but it evolves by sending the different animal spirits into a body which it creates, and which then forms a species or tribe of animals, and the Group Spirit guides all these animal bodies by means of suggestion which we call instinct." It can send the animal spirit back into earth life whenever it sees fit.

---

### Whence the Fierceness of the Lion?

*Question:*

Where does the lion get its fierce disposition? Does it come from an unevolved Ego, the desire body, or the Group Spirit? Compare it with the deer.

*Answer:*

There is no real enmity between animals or their Group Spirits, either on the visible or the invisible planes. For instance, the lion does not hate the deer it eats any more than a cow hates grass. It is simply a question of obtaining food wherewith to sustain life. The Group Spirit of one species of animal

is not the enemy of any other species. In relation to this subject Max Heindel makes the following statement: "The main object of existence is the evolution of consciousness, and the ingenuity displayed by one class of animals in capturing another, the patient concentration of the cat watching the mouse-hole, and the many varied schemes used by other animals to catch the unwary are easily counterbalanced by the vigilance displayed by the animals preyed upon in their wild state, when they are totally dependent upon the Group Spirit to save them from pursuers."

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### Recognition of Pets in the Desire World

*Question:*

I am desirous of knowing if the spirits of animals go to the Desire World between births. Also if they resemble their earth form after death. Could they be recognized by a former master in the spirit world? After their death do they ever stay near the ones they loved on this plane?

*Answer:*

Yes, the spirits of animals go to the Desire World between births. Here for a short time they lead an independent existence, but soon they become absorbed by the Group Spirit, and remain so until they are sent out again to reincarnate for another earth life. For a short time after death they can be seen and recognized by a trained clairvoyant. If a former master were conscious in the Desire World he would be able to recognize his animal pets there. Sometimes for a very short period they remain close to the earth plane near their masters. Animals reincarnate much oftener than human beings.



## The Psychology of Diet

DR. RANDOLPH STONE, in *American Vegetarian-Hygienist*, July, 1956.

**WE** EAT and drink to replace worn out tissues and fluids in the body. We breathe to replace the used and worn out vital energy found in the air—the life-giving energy which flows in the chemical oxygen of the air. The first is a gross physical and earthy replacement. The second is a watery exchange. The last is a gaseous re-charge of air and the energy in it which makes us tick.

Oxidation and digestion are complementary functions. Only the food and drink which we digest, absorb, and oxidize make the complete cycle which nourishes us before returning to Nature's storehouse of unorganized elements, like the electrons in their travel. This simple outline is the cycle of the process of digestion and the reason for nourishment to replace the used up elements from outside.

The chemistry of solid foods and liquids taken is the science of replacing kind for kind of what is needed by chemical check up. This is called "dietetics." The craving for certain foods and drinks is not based on any external statistics or chemistry. Living by a textbook does not satisfy the mind, the emotions and cravings. Even reason does not explain these obscure factors which are problems in our lives.

Why do we crave certain things which we know are not good for us when we

suffer after partaking of them? There is a finer, hidden energy in all materials which we crave and attract to ourselves. It is a metaphysical and psychological charge that we instinctively wish to replace or to revel in the feeling of stimulation in the process of absorption into the circulation. It is a form of "escape mechanism" from facing facts.

Alcohol in any form makes the person feel surcharged emotionally and physically but mentally almost a total blank. Mind and body have no share in this stimulation. They suffer because they are inactive and suppressed by the alcohol and its chemical effect on the nervous system and the brain. Alcohol, from the Arabic "alkuhl" meaning "something subtle" is a concentration of earthy carbon in a raw gaseous form and hydrogen, with loosely combined oxygen as a powerful stimulant ( $C_2H_5OH$ ). It seeks to escape in oxidation but the body mechanism is not geared to such a rate of explosions as an alcohol engine is.

The toxic effect of this gas and the internal chemical reaction, plus pressure, make up the symptoms of drunkenness and lack of coordination of the mental and physical muscles. Take a drunk on a good brisk walk in the cold air where oxidation is necessary, and he soon sobers up. I have made an in-

toxicated person vomit by washing out the stomach with two quarts of warm water. This sobers them quickly and brings the diaphragm into action. The characteristic "hic-hic" is a symptom of indigestion. In such cases it is indigestion of the alcohol present in the stomach and that reacts on the diaphragm in the form of spasms.

Desire or craving is a peculiar function of the sensory mechanism of the body. It has its roots in the mind as sensory indulgence without thought or moral responsibility. All stimulating and exciting foods and drinks come in this category. They become a means of expressing repressed desires and give them vent through sensory experience for good or ill. It is a means to an end. Suffering the consequences of our locked up impulses and then discovering ourselves through this suffering is the cycle of craving and desire.

Emotional over-stimulation is the keynote of what is usually called "a good time." Over-indulgence in food slows down the body functions and oxidation and calls for more rest and sleep in order to repair and catch up again. It is also a physical escape mechanism of a negative type and works as long as there is sufficient energy in the body for digestion of the food and the time to do it in while resting or under excitement.

Liquor is a more powerful stimulant with less safety margin than foods. It nullifies mental inhibitions and gives the senses free play in indulgence. But it also brings with it punishment through lack of appreciation of the mind of the finer things which become coarse and gross because the finer sensory perception and ability to feel the more subtle things is gone in the grossness of the stimulus. That is why heavy eating and drinking make for coarseness of character and thoughtlessness of others as well as lack of emotional stability. It drags the person down as if by invisible chains, by which a strong Gulliver is bound to

earth. Food and liquor in excess have the same stages of sequences as stimulants through the desire principle.

Drugs as a habit have no safety margin. They wreck the entire mental, emotional, and physical mechanism.

A physical type person craves meats and strong physical food to build up a powerful physique, to satisfy an ideal of strength. But life is a great teacher through pain and experience. Man is a combination of a Divine Soul in a material body, where the desires and senses are dragging the mind and soul down so far that he has forgotten his Divine



Origin and the very purpose of life on this earth. So he must learn to overcome each animal tendency, even as the ancients sacrificed specific animals for each type of sin, in their offerings on the altar. We are not to sacrifice the poor animals, *but the animal tendencies within ourselves.*

Life is a school. Man must learn to overcome the lesser for the finer and the better spiritual life on earth. The earth is the real "Kindergarten" for experience in the human form. In no other form can we obtain true emancipation, because other forms have not the tools and elements to be tempted with nor the clarity of spiritual and mental perception and reactions to overcome these weaknesses of consciousness.

Consciousness is "soul" in essence. It must become brilliant and firm as a diamond is fashioned in the earth by heat and pressure. Man is molded into a valuable diamond soul through overcoming and transcending matter. A growth of consciousness through greater vision and an inner faith in the sublimity of our soul brings about the intelligence and understanding to transcend the lesser attachments in exchange for a greater happiness of Spiritual Awakening.

What the consciousness can conceive, man can achieve. Strength of will comes with understanding. As we get into the river of energy of the Natural Way of Life, all these abnormal stimulations or even the thought of them becomes obnoxious. A great conscious awareness makes for a better life and service to God and man!

\* \* \*

"There is a . . . class (of vegetarians) which realizes that all life is God's life and that to cause suffering to any sentient being is wrong, so out of pure compassion they abstain from the use of flesh foods. They are the true vegetarians, and *it is obvious that a world war could never be fought by people of this turn of mind.*"

—Max Heindel.

\* \* \*

#### ROSICRUCIAN PRINCIPLES

The Rosicrucians 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.

#### TO A GIANT SEQUOIA

KATHERINE B. HOLBROOK

*Wise old tree! In awe I stand before  
you*

*And contemplate your deep tranquillity,  
While you, for thrice a thousand years  
or more*

*Have learned how Man lacks your se-  
renity.*

*You have seen so much of this old world  
change,*

*While watching this race of blundering  
men*

*Trying to grow up; trying to be wise.  
Knowing us to be but simple children,  
You nod your head like a kind old  
mother,*

*Who sees her little ones' useless bother.*

*While races of men have known birth  
and death,*

*And nations have perished in futile  
strife,*

*Great prophets have appeared and gone  
their way,*

*Serene and untouched you have lived  
your life.*

*In garments new, you dress yourself  
each spring,*

*As appreciation of Nature's part  
In giving you the sunlight's warming  
rays*

*And the raindrops to feed your hungry  
heart—*

*Asking naught else. Unpretentious old  
tree!*

*Man should heed your simple philosophy.*

\* \* \*

#### WANTED!

A copy of the first edition of The Rosicrucian Cosmo-Conception in German. If you have a copy, or know someone who does, kindly communicate with:

THE ROSICRUCIAN FELLOWSHIP  
Editorial Dept.  
Mt. Ecclesia  
Oceanside, California





## One Life

**T**HERE is only One Life in the Universe, which is God's life. "In Him we live, and move and have our being." Not only we, but all that lives is thus a manifestation of God. We are in time to become creators, as He is a creator, full of love and compassion.

However, so long as we brutally destroy the forms of other beings we are hindering ourselves. The animals are our brothers, and if we would cultivate a harmless attitude toward them they would soon learn to trust us as they now fear us. If we had love we should have no fear, "for perfect love casteth out all fear." Therefore we should cultivate the attitude of love for everything that lives and breathes.

While of course the Group Spirit is responsible for its particular charges in the animal kingdom, the domestic animals have come more and more under the care of human beings and are at their mercy. Many times the younger brothers are subject to the self-created contagious diseases of their human masters with whom they associate so closely. Therefore people who have pets should realize their responsibility in giving them proper care when they are sick. To some extent the owner of the animal takes on the functions of the Group Spirit.

The love and care which we give the animals and birds about us naturally further them greatly in their evolution,

and when they are ill they respond to the same spiritual healing ministrations that human beings do. Prayer can of course be efficacious in relieving the suffering of a "younger brother," and there is no doubt that Probationers who are particularly interested in animals often work on the invisible planes as Invisible Helpers to aid wounded or sick pets.

The healing consciousness is the consciousness of unity and oneness. When possessed, it flows out from its possessor as perfume from a fragrant flower, soothing and re-vivifying the form encasing the differentiated One Life, whether it be man or animal.

\* \* \*

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:

September . . . . . 5—12—20—27

October . . . . . 3—10—17—24—30

November . . . . . 6—14—20—26

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**The Rosicrucian Fellowship**

Oceanside, California, U.S.A.

## DOG POISONING

(Continued from page 445)

rest and conviction of deliberate poisoners.

May I repeat it is much better that you protect your pets and spare them the agonizing pains of poisoning. This can be accomplished by not allowing them to become a nuisance. Don't let your dog run at large, but obey the leash law. Don't allow your dog to bark to the extent that it will annoy the neighbors. Eliminate the possibility of accidental poisoning by being sure your pets will not come into contact with any injurious insecticides. Make sure that you are a *responsible* pet owner.—*Newsletter*, Los Angeles S.P.C.A. and Southern California Humane Society.

## W. W. BIBLE STUDY

(Continued from page 453)

and desires "built into the Ego by the spiritual alchemical forces generated when they are being realized there, undergoing a transmutation into faculties usable in future incarnations."

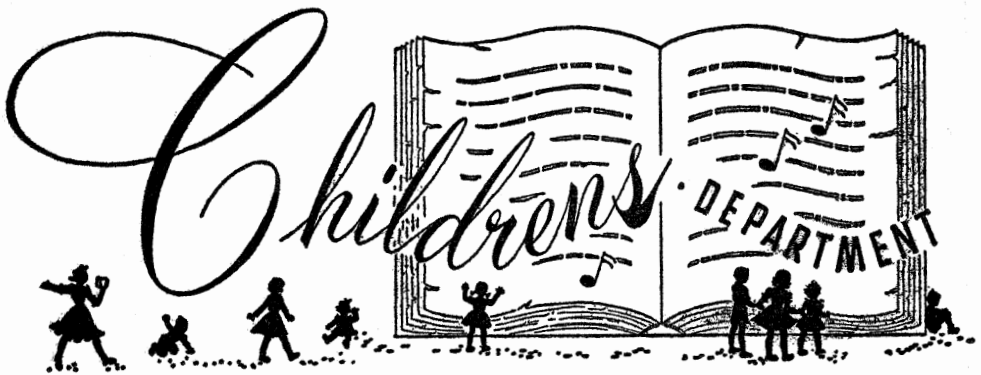
Thus does Christ Jesus describe the religion of the New Age, the religion which will aid man to become a new and higher being.

## TODAY'S SCIENCE

(Continued from page 454)

to take place in them in a somewhat similar manner.

However, since the plant has no separate desire body, which checks the tendency to growth inherent in the vital body, its growth and powers of regeneration are more vigorous than those of the animal and man.



## Secret of the Woods

B. COURSIN BLACK

**D**ALE walked softly through the woods. He thought of the Indians who once had trod upon the brown-leaf-carpeted ground, walking without a sound and carrying bows and arrows. He held his new rifle carefully, eager to try it out. Quiet he must be, like the butterflies that flitted through the sunlight, so as not to alarm the rabbit and the squirrel and the wise woodchuck.

He sat on a dead log, motionless, but his eyes watched intently and his ears were awake to the sounds of the forest. Finally he caught sight of a flash of brown, high in a nearby tree. A tiny head peered at him, beady black eyes curious. Slowly, very slowly, an inch at a time, Dale raised the rifle. His finger tightened on the trigger . . .

Then, from around the tree, a girl appeared. Dale stared at her in amazement, his finger relaxing. She wore a bright red jacket and green trousers. Her hair shone in the sunlight, brown hair that fell to her shoulders and turned red-gold where the light reflected. She stood there by the tree, not moving, her eyes watching him.

"Hi," he said, trying to sound casual, and not knowing whether to be angry or not. What was a strange girl

doing in these woods that belonged to his dad and himself?

She did not answer, and the boy got up and walked slowly toward her. He felt her eyes watching him, and now he could see they were grey, or was it green, with flecks of gold? Angry eyes they were, eyes that scolded him, that made him feel funny deep inside. He frowned and was about to speak again when all at once she backed around the tree.

Dale hurried after her, but saw no sign or trace of anyone. He walked around the tree, then looked in amazement in every direction. There was no place she could have hidden, yet she was gone. Of course, it was almost dark here, where the shadows were heavy, but that outfit she wore would stand out like a firefly.

Dale went home slowly, trying to figure it out. The whole thing didn't make sense.

The next afternoon the young hunter was back in the forest. Again he sat on the log, cradling the rifle in his arm. Squirrel or girl, this time he would find out what was going on. It was warm in the woods. He could hear the hum of insects, the muffled sounds of the deep woods. The little creek rippled

like a merry song. Dale's eyes grew heavy . . . .

A voice startled him. "Don't move," it commanded. A quiet voice, like a small bell, clear and high. "Drop the gun," it continued.

Dale felt a desire to laugh. However, he let the gun fall to the ground, and started to turn around.

"No," the voice said in a steely tone. "Get up. Walk ahead as I direct you."

For perhaps five minutes the boy moved through the woods, turning, taking faint trails that soon had him confused, but always obeying the sure, steady voice directing him. Finally he was told to stop. Ahead of him was a very giant of a tree. He did not recall



ever having seen it before.

"What are you doing in these woods?" The firm, silvery voice asked.

"These woods belong to me," Dale replied angrily. "I have a right here. What are you doing here?"

"These woods are not yours," contradicted the voice. "They belong to those who live in them. You came to murder those who belong here."

"There is nobody in these woods . . . just rabbits, squirrels, things like that. I have a hunting license. Now if . . ."

"Climb that tree," the voice commanded.

Dale stared at the tree again. The nearest branch was sixty feet from the ground. He whistled.

A flash of color went past him, to the far side of the tree. Almost instantly he heard the voice far above

him. Craning his neck, he saw the girl, perhaps a hundred feet above, looking down at him.

"Climb that small tree over there," she said. "Then you can reach the branch."

It took Dale ten or fifteen minutes of struggle to join the girl. He was quite out of breath, and when he looked down he felt sick. They were in a tree-home. Branches had been cleverly built into walls, a thick mat of leaves formed a roof. Dale wanted to study the way it had been done but the girl gave him no time. She pointed to the interior of the room, which was as large as his own bedroom at home.

Three rabbits sat along the wall; one had a broken leg. Several grinnies frolicked overhead. A skunk eyed him angrily. He almost fell out of the tree when he looked down and saw a large rattlesnake at his feet, head up, tongue lashing at him. The girl bent down, seemed to say something for a few seconds. The snake slowly relaxed and slithered away. Then the girl turned to Dale. Her eyes were not angry now. Even her voice had changed; it was warm and friendly.

"Did you ever try to make friends with animals?" she asked.

"I had a pet rabbit last year," he answered. "I've got a dog now."

"Have you ever seen the deer-mice dance in the snow under the winter moon? Or learned how otters live? Do you know anything of the way a mother raccoon watches her young as they learn how to be big raccoons? Have you ever seen four or five young red squirrels just after they were born in a hollow log?"

The girl walked over to the rabbit with a broken leg and touched it gently. For a few moments girl and rabbit looked at each other and Dale had the peculiar fancy that they were actually talking to each other. Then he was aware that she was looking at him, smiling.

"Of course we talk. Only you can't hear the words; they are too high for your ears. You see, I knew what you were thinking."

"But . . . but could I ever learn to talk to animals?"

"Yes. Maybe never in words, though there are a few humans who have done it. There is one way you can always talk to every living thing, and receive an answer."

Just then a owl shot down, seized a mouse in his talons and started to fly away. The mouse squeaked, the girl spoke sharply, her voice rising till it was beyond Dale's hearing; the owl dropped the mouse and perched solemnly on the branch.

"Birds, insects, animals kill only for food," she said to Dale. It is man who kills, for . . . sport. Mitzi, the Owl, was not doing wrong when he tried to carry away his dinner, but I do not allow it here."

"What was it that would allow me to talk to animals?" Dale asked.

"There are two secrets," she said. "One is understanding. All animals are quite as interesting as people, and different, too. Think of them as mysteries you must try to know. The other secret is love. If you truly know animals you will love them; if you love them they will know it. And you will be able to speak a language each of you will understand."

Dale never remembered getting down from the tree. In fact, he never was able to find the tree again, or the girl. He became almost sure the whole thing had been a sort of dream. He must have fallen asleep in the warm sunshine. There was no other way to explain the whole affair.

Yet *something* caused the boy to take a real interest in learning the lives and problems and dangers and fun of animals, and to put his rifle on a shelf in the attic and forget it.



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