

THE ROSIKRUCIAN FELLOWSHIP MAGAZINE

RAYS FROM THE ROSE CROSS



FEATURES

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Playing with Fire

Rising Planets

*Closing Gap between Man
and Chimp*

"The Edge of the Unknown"

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... Give me that man that is not
passion's slave, and I will wear him
in my heart's core, ay, in my heart
of heart.*

—*Hamlet.*



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Precepts for the Rosicrucian Student

Christ Jesus will be his ideal.

Remembering the admonition of the Christ: "He who would be the greatest among you, let him be the servant of all," he will endeavor each day to serve his fellow men with love, modesty, and humility, in whatever capacity may be offered.

Having a firm faith in the wisdom and goodness of God, he will work with the trend of evolution by endeavoring to speak, act, and see only the good in his daily associations with others.

Truth, honesty, and justice being fundamental qualities of the Divinity within, he will strive to express them in all his thoughts, words, and deeds.

Knowing that his present conditions are a result of past actions, and that he may determine future conditions by present actions, he will waste no time in envying others, but devote himself to exercising his divine prerogative of free will in sowing good seeds for the morrow.

Realizing that silence is one of the greatest helps in soul growth, he will ever seek environments of peace, poise, and quietness.

Self-reliance being a cardinal virtue of the spiritual aspirant, he will strive to practice this virtue in thought as well as in deed.

Knowing the Within to be the only worthy tribunal of truth, he will endeavor to establish this tribunal and refer all matters to it for final jurisdiction.

Each day he will devote a certain period of time to meditation and prayer, endeavoring to lift himself on the wings of love and aspiration to the very throne of the Father.

Knowing that failure lies only in ceasing to try, he will, in the face of all obstacles, continue patiently and persistently to strive for the high ideals taught by the Christ.

THE Mystic LIGHT



Playing with Fire

CHRISTINE LINDEMAN

FOR some time past students of the Western Wisdom Teachings have been observing with satisfaction the growing acceptance among Western peoples of such deeper Christian teachings as the Laws of Rebirth and Consequence. Along with this there has been a wildfire growth of interest in astrology, hypnotism, ESP, and other "magical" arts. However, more recently, after much reading of newspaper and magazine articles, watching TV programs, etc., there comes a growing uneasiness that many of the people manifesting an interest in these superphysical matters are allowing themselves to be led into dangerous beliefs and practices. A recent issue of a popular monthly magazine, filled with articles describing current interest and practices in astrology, Magic, Tarot, Satan Worship, and Seances, leaves one with a chilling feeling that many of the general public are "playing with fire."

The general attitude described, having been formed largely in ignorance of the spiritual laws involved, certainly does not embody the noble ideals of the Aquarian Age toward which we are moving, and there is great danger ahead if the selfish, power-motivated reasons for studying and practising occult teachings are continued. Could everyone only know that Lemuria was destroyed by fire and Atlantis by water primarily

because of the use of black magic by many of their inhabitants, there would surely be a better realization of the importance of understanding the true nature of the "magical" arts and the terrible consequences of misusing them.

The practice of magic is older than recorded history, and is a far more significant skill than is now commonly believed. It is a process whereby an individual may accomplish certain results not achieved by means of laws ordinarily known. Some people have investigated hidden laws of Nature and have become adept in manipulating the finer forces they involve. One who understands how to work with these laws may use his knowledge either for good, to help his fellow men, or for evil, selfish purposes. The former is known as white magic; the latter, as black magic. The practice of black magic not only may harm another, but it is self-destructive.

The occultist knows that all things have come from the cosmic root substance, the infinite essence of chaos, which is everywhere, has always existed, and was used by God for the building of our solar system. Given the nucleus of anything, the accomplished magician can draw upon this same essence for a further supply. Christ Jesus, for instance, had a few loaves and fishes which He used as a nucleus to draw from the primordial essence of Chaos for the rest

needed in feeding the multitude. A human magician, whose power is not so great, can more easily draw upon things that have already materialized out of chaos. He may take flowers or fruit belonging to someone else, even miles away, disintegrate them into their atomic constituents, transport them through the air, and cause them to assume their regular physical shape in his presence. Such magic is *grey* at best; if he fails to compensate the original owners of the flowers or fruit, it becomes black, because it is actually theft.

Magic, to be white, must always be used unselfishly, *and* for a noble purpose, such as to save a fellow human being from suffering. Magic performed solely for the entertainment or amazement of others does not have a noble purpose, nor is it entirely unselfish, even if no fee is charged to view the entertainment, since the magician naturally basks in the adulation of those who are astounded at his power. The "miracle" of the loaves and fishes (John 6) illustrates a noble, unselfish purpose. Christ Jesus said that He fed the multitude because they had been with Him for several days and would suffer if they had to make their way homeward without nourishment.

The highest type of magic always takes place in a spiritual context and often involves the transmutation of that which is evil into that which is good. It is performed by individuals of rare spiritual purity and altruism, such as the Elder Brothers of the Rosicrucian Order, who are White Magicians of the most lofty character. By living lives of purity and service they have attained an exalted state of consciousness. They do not pass out of the world in death as we do, but are able consciously to build and inhabit new physical bodies whenever this becomes necessary. They are working unceasingly in the world today for the upliftment of humanity.

Every midnight, in the etheric Temple which is their Headquarters, the Brothers of the Rose Cross, assisted by

those lay brothers who are capable, bare their breasts to all the vibrations of hatred, malice, sensuality, selfishness, materialism, and every evil that has been launched during the past twenty-four hours. They do this in order to transmute evil into good as well as to deprive the black forces of the substance with which to work. Just as plants gather the carbon dioxide exhaled by mankind and build their bodies therefrom, so, also, do the Brothers transmute evil in their Temple. Just as plants send out purified oxygen, so necessary to human life, so, too, do the Brothers return to mankind the transmuted essence of evil as qualms of conscience along with the good, in order that the world may grow better every day. They replace the evil generated by mankind with pure love, benevolence, altruism, and spiritual aspirations. Were it not for this powerful source of spiritual vibration, materialism would long ago have squelched all spiritual effort.

White magic is also practised each night by members of the White Schools who work as Invisible Helpers while out of their physical bodies during sleep. These Invisible Helpers, whose duty it is to help restore and heal the sick, require a nucleus from the patient's vital body for their work. This nucleus is given to them in the effluvia from the hand, which impregnates the paper when the patient makes application for healing. With this nucleus of the patient's etheric body, the Invisible Helpers are able to draw upon virgin matter for whatever they need to restore health by building up and strengthening the organism.

Black magic is an unpleasant subject at best, but enough about it must be said to forewarn the student of its dangers and enable him to protect himself. Unfortunately, black magic is practised consciously and unconsciously to an extent that is almost unbelievable. Black magicians are despoilers, actuated by hatred and malice. They also need a nucleus for their operations, and this

they obtain most easily from the vital body of their victim at spiritualistic or hypnotic seances, where sitters put themselves into a negative frame of mind. The required nucleus may also be obtained from hair or fingernails, or even a piece of the person's clothing.

Perhaps the most common form of black magic practised today is hypnotism, along with varying degrees of mind control. Anyone who tries to control the mind of another is tampering with black magic, but the real hypnotist is already a black magician. He gains control of his subject when the latter puts himself into a passive, negative state. The hypnotist taps the line of communication between the Spirit and the body of his subject by imposing a part of himself in the line. He then gains control of the subject and can force him (or her) to perform whatever acts he wishes, including murder.

It is true that not all hypnotists work with malicious intent, for many nowadays use it in attempts to cure alcoholism and other ailments. Nevertheless, whatever the intent may be, hypnotism for *any* purpose is evil, because it deprives the subject of his own free will, independence, and judgment. This is the worst crime that can be perpetrated against a human being.

The present cult, widely advertised, of "Satan worshippers" is appalling to note. This is indeed "playing with fire." Similarly, the publicity and seeming approval being given to books by a notorious black magician leaves one sick at heart when he thinks of the harm that may be done to unsuspecting people.

However, there is no need to fear inimical influences if we know how to protect ourselves from them. When we live clean lives, when our days are filled with service to God and our fellow men, when our thoughts and deeds are high and noble, then we are practising white magic in our own right. Through spiritual alchemy we learn to transmute the dross in our lower natures into pure gold, or the light that shines from

within. This radiant force, the soul body, is an armor which no evil is able to penetrate. When we are equipped with this armor, evil forces directed against us simply boomerang and return to the one who sent them bringing to him the evil he wished us.

A continually positive, cheerful attitude also helps establish a protective shield. Fear and worry are negative states which leave the individual open to and defenceless against evil influences that might be trying to reach him. Voodoo curses are often successful because the people against whom they are directed are the very ones who believe in this form of black magic, fear its power, and thus make themselves magnets for the effects of that power.

The battle between the good and evil forces is being waged with an intensity which no one not engaged in the actual combat can comprehend. It thus behooves every person concerned with the progress of humanity on the ladder of evolution, whether he be of a so-called religious nature or not, to be alert to the dangers of participating in the black arts, and to contribute consciously and forcefully to the thoughts and deeds of love and service which constitute the substance which the Elder Brothers gather and utilize in their beneficent work for mankind.

The Elder Brothers of the Rosierucian Order, a Lesser Mystery School, and kindred schools, in their totality, represent the Holy Grail. They live on the love and essence of unselfish service, wherever performed, which they gather from all who are striving to live the Christ-like life. Thus they add to the luster of the Holy Grail which in turn grows more radiant and exerts a stronger influence upon all who are spiritually inclined, imbuing them with greater ardor and zeal in their continuing work for good. In this way, the more good that is done, the more will be done, and the more nucleus the White Magicians will have to draw upon for their beneficent work on behalf of humanity.

The Esoteric Thought of Maeterlinck

SHIRLEYANN O'NEILL

Part 2

THE years from 1895 to 1897 mark a period of transition in Maeterlinck's career. A new inspiration was needed to open up to him fresh creative vistas. Such a renewal of spirit was brought about by certain favorable circumstances, a leaven of work which gradually transformed the author's habits, modes of thought and environment. At this time Maeterlinck began to experience the wakening of the mystical development of the Spirit and found within himself hidden depths of goodness and a capacity for happiness. This expansion of consciousness gradually became apparent in his writings and he abandoned the Symbolist style as he began work on *Wisdom and Destiny*.

The period from 1897 to 1911 was destined to be the most fruitful period of Maeterlinck's career. His essay, *Wisdom and Destiny*, was published and met with immediate success. W. D. Halls wrote of it (in *Maurice Maeterlinck*, p. 82, London, Oxford Press):

Wisdom and Destiny, finally published in 1898, indicates in a lucid but poetic style the development of Maeterlinck's character. The book is a meditation upon the connection between wisdom and destiny, between the sage and his fate. The essential elements for happiness, the joys of love, the place of death, the role of sacrifice and suffering, the paramount importance of the Soul, each of these themes is examined and for the first time there is elucidated a hopeful, practical, everyday philosophy, the chief tenet of which is that wisdom can conquer Destiny or at least protect the Soul against its blows.

The book marks the close of the moral crisis which had begun over a decade before, and it is mystic in the belief in a power beyond reason.

This same year marks the real beginning of Maeterlinck's international reputation; as few writers have done in

their lifetime he enjoyed an audience composed of many nations. So great was his popularity abroad that London, New York, or Berlin would often publish his books before they appeared in France or Belgium.

Maeterlinck finally achieved his dream of a sylvan retreat in the form of a holiday house near Lumarary. The surroundings were idyllic: encircled by beech trees, the house was approached by a farm-track that lead through an orchard. Nearby nestled a tiny garden which enclosed the white-walled house. This remained the country residence of Maeterlinck for about a decade and it was here that he produced his finest work, *The Blue Bird*, the most brilliant moment of his inspiration and which touched the peak of his optimism.

This work was followed by an essay on *The Intelligence of the Flowers*, in this he expresses his belief in Universal Intelligence in which he finds a particular intelligence in fixed as well as movable forms of life. One discerns in this work a renewed interest in the esoteric tradition. From the East Maeterlinck drew his attention to theosophy; from the West his passion for such phenomena as spiritualism. Villiers and Huysmans are his predecessors, but the study of the occult had found realization in Schure, whose salon in 1891 had been the center of Rosicrucianism.

In *The Intelligence of the Flowers* Maeterlinck affirms:

But there are mysteries which it were somewhat idle to question, seeing that we do not yet possess the organ that could gather their reply. Let us be satisfied with having observed certain manifestations of this intelligence outside ourselves. All that we observe within ourselves is rightly open to suspicion; we are at once judge and suitor and we have too great an interest in peopling our world with magnificent illusions and hopes. But let the slightest external indication be dear and precious to us.

Those which the flowers have offered are probably quite infinitesimal compared with what the mountains, the sea, and the stars would tell us, could we surmise the secrets of their life. Nevertheless, they allow us to presume with greater confidence that the Spirit which animates all things or emanates from them is of the same essence as that which animates our bodies. If this Spirit resembles us, if we thus resemble It, if all that It contains is contained also within ourselves, if It employs our methods, if It has our habits, our preoccupations, our tendencies, our desires for better things, is it illogical for us to hope all that we do hope, instinctively, invincibly, seeing that it is almost certain that It hopes the same? Is it probable, when we find scattered through life so great a sum total of intelligence, that this life should make no work of intelligence, that is to say, should not pursue an aim of happiness, perfection, of victory over that which we call evil, death, darkness, annihilation, but which is probably only the shadow of Its face or Its own sleep?

Throughout his writings Maeterlinck uses occultism in his increasing attempts to probe the mystery of life. W. D. Halls in his book, *Maurice Maeterlinck*, wrote:

For Maeterlinck, the decline of Christianity signified a new dawn: a fresh basis had to be found for morality. Neither a moral code based on common sense utilitarian and egotistical, nor one founded on good sense likewise selfish, is sufficient. The third morality will be one of mystic reason partly intuitional: the solution, to formulate a moral ideal of justice and love within oneself. Whereas the older mystics were content to seek God in God, or God in Nature, Maeterlinck sought God in man.

By 1910, when his dramatic career was touching the highest pinnacle of fame, Maeterlinck's mind was already deeply occupied with philosophical matters. Perhaps, with the final flickering out of the immediate incentive to write for the stage, his thought had caused him to turn back to the fundamental problem of death, whose solution he saw as the key to all existence. He began *La Mort* as an essay but it lengthened into a volume and was later published as such. This work represents the author's inevitable attempt to analyze and explain this greatest enigma of life. It is significant because it marks the point of departure for the grand inquiry concerning man and the universe, an inves-

tigation that was to occupy Maeterlinck until the end of his life and whose provisional conclusions were to be embodied in many books. One conclusion concerning death remains apparent to Maeterlinck: survival of the individual consciousness. Death, for him, is the great physical deception. It is the triumphant emancipation, not the subjugation of life; it is the gallant exit of the Spirit from its long earthly life. As he stated in *Our Eternity*: "All that dies falls into life." His mystic optimism was epitomized in one brief faith. Life is good, life is desirable, and death is life. As Tytlyl states in *The Blue Bird*: "There is no death."

MacDonald Clark in his treatise, *Maurice Maeterlinck*, wrote:

He has founded no system, he is not a Kant nor a Spinoza, not a philosopher for philosophers but a philosopher for those of the people who are willing to think. Nor does he aim at popularity; he is too great a lover of truth for that; he writes straight and simply because he has a straight and simple message to give to his generation. He, beginning in his early works by placing Death upon the throne of the Infinite, has ended, not only by stripping Death of all the funeral pomp and gloomy pageantry with which successive ages have adorned her, but by proving her a kindly and philosophic friend, to be welcomed because of the gifts of wider knowledge and nobler consciousness that she brings.

In *The Treasure of the Humble* Maeterlinck speaks on death thusly:

It is death that is the guide of our life, and our life has no goal but death. Our death is the mold into which our life flows; it is death that has shaped our features. Of the dead alone should portraits be painted, for it is only they who are truly themselves, and who, for one instant, stand revealed even as they are. What life is there but becomes radiant when the pure, cold, simple light falls on it at the last hour? It is perhaps the same light that floats around children's faces when they smile at us, and the silence that steals over us which is akin to that of the chamber where there will be peace for evermore.

In *Our Eternity* Maeterlinck speaks on the continuity of consciousness in this way:

How shall we explain that, in the consciousness which ought to survive us, the

infinity that precedes our birth has left no trace? Had we no consciousness in that infinity or did we perchance lose it on coming into the world? If you maintain that you will always exist, you are bound to admit that you have always existed; we cannot imagine the one without having to imagine the other. If nothing ends, nothing begins, for any such beginning will be the end of some thing. Now, although I have existed since all time, I have no consciousness whatever of my previous existence, whereas I shall have to carry to the boundless horizon of the endless ages the tiny consciousness acquired during the instant that elapses between my birth and my death. Can my true ego, then, which is about to become eternal, date only from my short sojourn on this earth? And all the preceding eternity, which is of exactly the same value as that which follows, since it is all the same, shall it not count? Will it be flung into nihility? Why is a strange privilege accorded to a few meaningless days spent on an unimportant planet? Is it because in that previous eternity we had no consciousness? It seems very unlikely.

Why should the acquisition of consciousness be a phenomenon unrepeated in an eternity that had at its disposal innumerable billions of chances among which, unless we set a limit to the infinity of the ages, it is impossible to conceive that the thousands of coincidences which went to form my present consciousness did not occur over and over again? The moment we turn our gaze upon the mysteries of that eternity wherein all that happens must already have happened, it seems much more credible that we have had consciousness upon consciousness which our life of today hides from our view. If they have existed and if, at our death, one consciousness must survive, the others must survive as well, for there is no reason to bestow so disproportionate a favour upon that consciousness which we have acquired here below. Not by diminishing our thoughts shall we diminish the distance that separates from the ultimate truth; but by enlarging them as much as possible we are sure of deceiving ourselves as little as possible. And the loftier our idea of the Infinite the more buoyant and the purer becomes the spiritual atmosphere wherein we live.

For Maeterlinck the year 1911 ended in a paean of glory. He had been awarded the Nobel Prize and with mind and spirit renewed, his life was to flow along fresh channels. He was more and more interested in psychic phenomena and supernatural manifestations. He was also intrigued by the problem of animal intelligence, for he held that it could be proved that if one single creature apart from man was intelligent then man's

long isolation in the universe would be ended and vast new vistas of knowledge would be possible. He had a great affection for the animal kingdom and his passion for animals was such that rarely during his life was he without a dog. He became a patron of the International Anti-Vivisection League founded in Brussels and he journeyed to Germany personally to investigate the intelligent horses of Elberfeld. The conclusions reached from this investigation and other more strictly psychical research were embodied in *The Unknown Guest*. This book is a study of the smaller inexplicable phenomena of life rather than the greater mysteries. In it the author states:

In the obscure realm of metaphysics as one progresses thus with slow and circumspect steps one is forced to recognize somewhere, in this world or in others, a place where all is known, where all is possible, whither all goes, whence all comes, which belongs to all, to which all have free access, but whose ways, too long forgotten, we have to learn again, like lost children.

In his later years, Maeterlinck devoted much of his time to work on *The Great Secret*, intended as a historical study of occultism and esoteric doctrine since the dawn of history. He asserts in this volume the immortality of the Soul when he explores the fact that existing everywhere, God is in man, thus at death the Divine Essence must continue to exist, which gives mankind cause for hope.

The essence of Maeterlinck's esoteric thought lies in the fact that for him the hidden God, the Divine Principle, is to be sought in man, "il y a sur cette terre autant de Dieux cachés que de coeurs qui palpitent." That is to say he is seeking union with the Divine Within as did Emerson and Tennyson. This esoteric thought is embodied in Maeterlinck's volume on *The Buried Temple*, meaning the Divine Essence hidden in man. According to him the Buried Temple is within us and is the kingdom of the Soul, and the finding of It is the final destination of the pilgrim march of humanity.

From time immemorial those seekers for the Divine Presence have trodden roads which might appear rather to circle round the labyrinth of a maze than to advance upon any given path. The Unknown is still hidden in the known, the Unseen still veiled in the seen, the Uncreated is still shrouded under the envelopment of the created. Nevertheless, mankind has not abandoned the search. The quest is so persistent, and the finding in any real sense for the great majority of the seekers is so far removed from success that we are almost converted to the belief that man in the searching, not in the finding, fulfills what up to this present is the purpose of his spiritual existence — that the quest, and not the attainment of the quest, is the condition of development for that Inner Principle of self we name the Soul. Thus Maeterlinck's philosophy closes the ring of the mystic search — the search for God in God — by a path arduous and sublime of worship and adoration; the search for God in Nature, by a path of humility and love; the search for God in man, under whose beggar rags Maeterlinck describes the gleaming of the Divine raiment.

Maeterlinck forces us to think on subjects as old as the ages, and he possesses the art of reviving the ancient arguments by attaching the old philosophy to new and timely subjects. He translates all character into delicate symbols of spiritual principles. He should be seen not as the creator of a new philosophy, but as the re-creator of an old one. In many of his essays, as well as in his plays, Maeterlinck makes frequent reference to the twin doctrines of Rebirth and Consequence.

In his essay, *Our Eternity*, he affirms:

After death the Spirit recovers Itself by degrees. It resumes consciousness slowly. This consciousness is subsequently purified, exalted and extended, gradually and indefinitely, until, reaching other spheres, the Principle of Life which animates it ceases to reincarnate and loses all contact with the earth plane. Man, in his successive incarnations, will make atonement by suffering, will be purified, in order that he may

ascend from sphere to sphere until he returns to the Divine Essence whence he sprang.

In his essay, *Mountain Paths*, Maeterlinck continues:

The doctrine of successive lives and the expiatory and purifying reincarnation is the noblest and, up to now, the only acceptable explanation of nature's injustices that has been discovered. In the present state of our knowledge, it can be only a magnificent theory or a statement impossible of proof. Let us not forsake the indisputable ground on which heredity and pre-existence have their being. Heredity is an acquired fact, an experimental truth; pre-existence is a logical necessity. It is not indeed possible to conceive that what will be born of us does not already exist within us in fact, in principle, in the germ, in essence or in potentiality; and from the moment of its existence in a fashion probably more spiritual than material, it is far less surprising that it should be more or less responsible for thoughts and actions to which it could not be wholly a stranger.

In any case, heredity, which is incontestable, and pre-existence, which is necessary, remind us yet once again that each of us is not a single being, isolated, permanent, hermetically sealed, independent of others and separated from all things in time and space, but a porous vase dipping into the Infinite; a sort of cross-roads where all the paths of the past, the present, and the future meet; an inn beside the eternal highways, where all the lives which make up our own foregather for a few days' sojourn. We believe ourselves dead when they leave the inn; and we fancy that they too have perished. It is more likely that this is not so at all. They are merely quitting the ruined hostel to install themselves in a new and more habitable house. They carry with them their debts and their obligations; they remove to their new abode their instincts, their habits, their ideals, their passions also, and their merits and their faults, their acquisitions and their memories. The house is different, but the guests are the same, and the old life will resume its course in the new dwelling and will perhaps be a little nobler, perhaps a little fairer, perhaps with a little brighter light.

In the doctrine of Karma it is believed that man must make atonement for all his wrongdoing either in the present life or in successive ones. In the volume, *Mountain Paths*, Maeterlinck speaks of the Law of Cause and Effect in this manner:

The doctrine of reincarnation is magnificent, and is the most ancient reply, the

only decisive, and, no doubt, the most plausible reply, to all the problems of justice and injustice, and its corollary, the law of Karma, which is the most wonderful of ethical discoveries. It represents abstract liberty and is enough to enfranchise the human will. The individual must be reborn to reap what he has sowed; and this certainly of rebirth is enough to neutralize the fear of death.

In the law of Karma each being undergoes in his successive lives the consequences of his actions and gradually purifies himself. This is truly the loftiest, justest and most unassailable, the most fertile, consoling, and hopeful moral principle that could ever be proposed to man. Because of all this it appears worthy of investigation, respect and admiration.

Maeterlinck is definite in his belief that man is the master of his own destiny and not solely the blind product of genes and chromosomes as modern scientific thought would have us believe. He states this clearly in *The Treasure of the Humble*.

It is well that men should be reminded that the very humblest of them has the power to fashion, after a Divine Model, a great moral personality, composed in equal parts of himself and the Ideal; and that if everything lives in fullest reality of a surety it is that.

Each man has to seek out his own special aptitudes for a higher life in the midst of the humble and inevitable reality of daily existence. Than this there can be no nobler aim in life. It is only by the communications we have with the Infinite that we are to be distinguished from each other. If it is true that Creation does not stop at man and that we are surrounded by invisible Beings who are superior to us, their superiority can only consist in that they have with the Infinite communications whose nature we cannot even imagine.

Maeterlinck does not, like certain schools of modern writers, shirk responsibility for mankind; his altruism is wider. Those who advocate most strongly the doctrine of heredity, and try to press home the tremendous force of circumstances, of environment generally, would have us believe that man is a mere tool, as it were, in the hands of his ancestors, his contemporaries, and contemporaneous facts: his particular cast of mind he owes to his forefathers, the development of it to attendant circumstances. For his acts he is not respon-

sible: his ancestors generated the tendency to act along certain lines, his environment encouraged the tendency and gave him opportunity. Even for his will, that subtle, vital essence, and the directing of it, according to this theory, he has no responsibility: the seed of will he owes to those who gave him life, and the ample or poor growth of the plant to the sunshine, or lack of it, in his surroundings. In short, whatever tendencies are present in him are the gift of a long line, known or unknown, of ancestors, while the development of these into good or evil acts is directly due to the situation in which he finds himself.

This theory really robs man of all spiritual power, of all responsibility for his own deeds and character, allows him no free will, no choice between good and bad (everything having been decreed beforehand, according to his ancestry), and strips him of every shred of dignity. He becomes nothing but a curious and ingenious piece of mechanism, unpossessed of, and unworthy of, a Soul.

Such a materialistic theory is essentially a modern production, the outcome of the practical, scientific, and skeptical spirit of the age. To this Maeterlinck's spiritual outlook, and essentially ethical philosophy, are strongly opposed. He claims for man that he has, before everything, a soul, nobility, dignity, and all the responsibility that comes with dignity and honor. He gives man will-power that, actuated by the spiritual force that is in him, links him to the great spiritual force in the universe.

When examining the esoteric thought of Maeterlinck it may be said that he is essentially an artist and philosopher of the inner life. For him this inner life has its soft and gentle beauty and this quality is delicately expressed in essays like *Silence*, *The Inner Beauty*, *The Deeper Life*, and *The Awakening of the Soul*. He places great emphasis upon light in all its aspects spiritual and physical.

In his *Artists and Thinkers*, Louis
(Continued on page 279)

Time with God

PAUL G. BOISE

A FEW Sundays ago I heard a sermon, the theme of which stressed the fact that man spends very little time "with God," primarily only when he wants something, is ill, troubled, or in some difficulty; and that if he spent as much time "with God" as he does reading the newspapers, magazines, etc., then life for him would radically change.

This thought stayed with me; I could not shake it. Was it for my special attention? The more I meditated upon this sermon, the more it seemed there *was* a message in it for me. Was I trying hard enough? Did my life express "a living sacrifice" by daily efforts to serve?

Those of us who seek the higher life can hardly help remembering the message of our Lord Christ Jesus as written in the Gospel of St. Matthew (7:14): "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

To be a Christian was never meant to be easy. It is hard, but we have the promise of Christ Jesus that we can overcome (the world) as He did. Think of it — even little you and I can overcome! To me, to be a Christian means a way of life, and sacrifice and discipline are a part of that life. It is a continuing process, changing from day to day; we must work at it each day. Acts of kindness, helpfulness, and compassion to others are but a part of this.

We seek, but we do not always find. Why? We hear the Christ knocking at the door of our hearts, but we do not answer. Perhaps we do not even pull the latchstring so the door can open to His knock.

The more I meditated upon this sermon, the more I pondered the thought that Man is always blaming someone else for the troubles in his life and in his world. When Adam ate the forbid-

den fruit (the Tree of Knowledge) in the Garden of Eden, he blamed Eve as the cause of it all. Ever since man has taken the easiest way out of his problems and the Earth's difficulties by blaming someone else. Does Man ever realize that he himself is wrong? Oh, that he would — how different then our world!

The outer man seeks expression and in so doing loses sight of his spiritual goal. Man should first seek the Kingdom of God, for of himself he can accomplish nothing. With God's help all things are possible to him. If our world leaders would but forget their personal ambitions, their selfishness, their power plays, and really leave their problems in God's hands! Then a great deal of our present-day stress and strife would fade into the shadows because we would be "with God."

Just what do we mean by being *with God*? Man is a part of God, of course, but because of having been given free will, he does not always act his oneness with his Creator. Man is a God-in-the-making. He must within himself decide between right and wrong, as only in that way can he put himself through the refiner's fire and cleanse himself of evil thoughts and deeds. He must learn to do good for the sake of goodness only. God will show the way, but man must do the choosing; he must exercise his creative abilities given him along with free will. Man must "open the door" and "invite Christ in." When he does, his life changes; God's love takes over from there. Christ has the power to *bring life*, but He does not do for us what we can do for ourselves.

This will take time, you say. Yes, that is true. God's way man does not understand, but if we are patient and persist in our efforts to live the life of service to others, without thought of reward,

(Continued on page 279)

Magnetism, Mesmerism, and Odyle

MARY FORD

PART VII — POLARITY AND ODYLE, THE OD FORCE

JUST as there is polarity in magnets, so also is there an Odic Polarity — positive and negative poles. Iron has its own peculiar odic polarity. Strangely enough, von Reichenbach found from his sensitives that the velocity of odic conduction could be measured, and that it was about 30 seconds per one hundred feet of iron wire, which comes to three-tenths of a second per foot. Its passage through iron is, therefore, by no means instantaneous, but, on the contrary, fairly slow. This odic force does not glide along the surface like electricity, he found, but permeates the substance of the conductor. He stressed the fact that his sensitives saw only this odic polarity, NOT the magnetic polarity as known to physics.

The poles of a magnet are assumed to be points of greatest magnetic intensity. Yet every part of a magnet is in a state of polarity, as if each molecule were a tiny magnet. (Nowadays even atoms and parts of atoms are said to be tiny magnets.) Break a magnet into pieces, each piece will also be a magnet with poles. Near to, but not right at, the ends of the bar magnet, there is the general result of all the polarities of the whole bar. Here the resultant force of the magnet is seen, and it is this which is termed the pole. Intermediate points are sometimes clearly discernible as poles and are called "consequent poles," as distinguished from the "resultant" pole of the whole magnet. Von Reichenbach said that odic currents emanate *only* from the *resultant* poles of the metal magnet. At any rate, his sensitives did not seem able to feel the odic currents at the intermediate poles, for some reason.

When the psychic views the human

body as a whole he finds that the entire right half of the body has a bluish, while the left half has a yellowish-red, tinge, just as the crystal, the magnet, and sunshine show these differences with regard to the polarities. That is, said von Reichenbach, man is polarized from right to left, with the right, or blue, side being cooler than the left, or warm, side. From this it follows that the human body, too, like the crystal and the magnet, is capable of emitting the Od-force and Od-light or flames, and this was in fact verified by the observations of the psychics in von Reichenbach's laboratory — including a blind man. Plants and animals also emit the Od-force and, in fact, all living organisms do.

Speaking of the colors and light which are seen by the odic senses at the magnetic poles, Dr. von Reichenbach observed in his *Letters*:

"Your heart has been uplifted many a time by the glory of the rainbow, in the full light of day. I am going to introduce you now to a rainbow in the darkness of the night.

"When seated with a crystal in the dark, a weak-sensitive sees nothing more at its two poles than a greyish, ill-defined cloud, a dull luminosity in the midst of the general night. A medium-sensitive draws a distinction: to *him* the brightness at one of the poles is bluish grey and blue, and at the other yellow and yellowish-red, corresponding with his own right and left hands. Finally a sensitive of higher degree recognizes that neither the blue or the yellow is a simple colour, but that within it in each case other tints of all sorts — green, red, orange, violet — dart in and out of each other, and that each of the polar flames, when more narrowly observed, presents a polychrome appearance, always understanding this, however, in the sense that what we have just referred to are secondary shades, subordinate flecks of colour, in the general blue of the one pole and the general red of the other.

"It was a sensitive naval pensioner, Frederick Weidlich, who first drew my at-

tion, in February, 1846, to the fact that these colours did not always play in and out of each other in this restless way, but that they lay over each other in repose, and took up a regular order, when not disturbed and mingled together by the current of air caused by my movements and breathing. And when I enquired as to the order they took up, I learnt that red, clouded by a deal of smoke, always took up the lowest place, and that over it first reddish-yellow, then saffron-yellow, then pale-yellow, on that finch-yellow, and then green appeared, that the latter shaded into blue, first a light-blue and then a dark, and that on top of all appeared a violet-red, which finally lost itself in smoky vapour, and that the whole was intermingled with a great number of tiny, brightly luminous sparks or little stars.

"What I learnt for the first time from this man I was told subsequently by numerous sensitives in thousands of experiments made by night. Now, what else is this than the colour arrangement of the prismatic spectrum? The phenomenon of a rainbow of light in absolute darkness — what a marvellous sight! All high-sensitives described it to me as the most beautiful they had ever looked upon in their lives.

"I set up a strong rod-magnet vertically on end, with its southward pole uppermost; a reddish tint dominated all the rainbow colours that layered themselves over it in repose. I reversed it, setting its northward pole uppermost, and a bluish colouration lay upon the dulled-off bow. The section of the rod at the poles was a square inch. In order to narrow this surface, I put a pointed iron cap upon it; the emanation of light became thinner, more luminous and longer, but the rainbow order of the colours remained constant."

Von Reichenbach concluded from this that the "illuminating rays" of sunlight could act through the glass where the "chemically acting rays" of sunshine could not; similarly in sea water, sunlight penetrates only to a certain depth, below which the waters are in darkness.

From all of his experimental data, von Reichenbach concluded that "magnetism has for its collaterals certain odic forces; but *Od is not magnetism.*"

Sensitives were able to observe a phenomenon related to the Earth's north and south poles which paralleled their observations of magnets. Yet what they see is not the magnetism of the physicist after all, but *Od* or *Odyle*, he declared,

Von Reichenbach has shown how

flames could be seen ascending from the ends of a magnet set upright, yellow-red predominating for the south pole, blue for the north. The colors also aroused different flavors in water placed near them: cool and antiseptic at the blue or North pole; warm and brackish at the red or South pole. As viewed by the sensitive, even the tabletop on which the rod stands is lit up, and the flame reaching the ceiling of the room traces out a circle of light in which the sensitive can see the pattern on the ceiling. Put a hand before the light and, to the vision of the sensitive, it will throw a shadow. Apropos of this, a student has observed many times that the lines of force which stream out in the vital body cast a shadow also, to the etheric sight.

Sometimes the odic light is seen to be filled with a multitude of small points of white light.

The odic flame will seem to turn and bend when the magnetic rod is moved about, like a torch in the wind; again one is reminded of the flames so often seen by clairvoyants and mystics which they think indicate the presence of invisible beings who are, in reality, carrying the flame, or which emanate from part of their body, usually the head.

Curiously enough, the sensitives said that a burning-glass will bring these rays of odic light to a focus and transmit them like ordinary sunlight.

All of these things are reminiscent of statements found in alchemical literature, showing that the alchemists were experimenting not only with chemistry and physics but also with the "magnetism" of which Mesmer and von Reichenbach wrote.

The *Od* flame does have its own peculiar qualities, however, which differ clearly from common flame. If two magnet flames are brought together — again this is described by sensitives — each goes on its way undisturbed by the other, *although they interpenetrate*. When one flame is much stronger than the other, however, it tends to divide the weaker

flame, but both flames continue "burning" as before, regardless of this. The flame which is divided by the stronger flame simply goes on around it, as butter is cleft by a knife. If a magnetic rod is held against a magnetic flame, again it is split in two, but the parts rejoin beyond the rod. The steel of the magnet is penetrated throughout with a whitish glow. This is true of all kinds of magnets, even electromagnets, von Reichenbach's sensitives declared.

Again he said that electricity and magnetism truly appeared always together, and so also light and heat, but their common point he did not know. And similarly with Od. It flows through all things, but the common point is not known. Today physicists speak of the photon as the carrier of electromagnetic forces, which include light and heat; possibly this might correspond to the "common point" von Reichenbach mentions. Physicists, however, also speak of the pion, nuclear particle, as the possible carrier of the strong force which binds the nucleus together. For many years they have been seeking the w-particle as possible carrier of the weak forces, and some have tried to see in the neutrino the carrier of kinetic energy. But the w-particle and the magnetic monopole remain invisible and undiscoverable, and the hypothetical "quark" even more so, so that physicists are a bit discouraged with these things.

There are numerous "common points," then, to be investigated by sensitives today, but most of them would need the guidance and direction of qualified scientists who, if lacking clairvoyant faculties themselves, might still be able to make use of the borrowed vision of the sensitives.

Many magnetic experimenters had found that magnetic or Od-vision had some peculiar properties which differed radically from normal vision. Paracelsus had, centuries before, spoken of the "sidereal vision" which saw through matter as if it were glass, and the nineteenth century experimenters succeeded

in finding a number of individuals who had this power. Von Reichenbach, however, found that some of his subjects ran into difficulties when they tried to look through glass itself with odic vision. He was as puzzled by this development as were his subjects, and he concluded that there is a difference between the "illuminating" ray of Odyle and the force itself. Thus he says that the odic force cannot penetrate glass, but that the odic illuminating ray can. This would seem to mean that Od gives off a light peculiar to itself, yet it is still a light which belongs to the physical world.

In Berlin, where he found comparatively few good sensitives — unlike those of Vienna — von Reichenbach prepared four short essays on "The Laws of Odic Light." Photographs were taken by odic



light alone, in intense darkness, under scientifically controlled conditions. The odic light came from "crystals, magnets, fingertips, chemical reactions, friction, sound, heat, masses of metal, and amorphous substances charged with Od."

Von Reichenbach found that glass could divert or check some of the odylic rays, for photos taken through glass were not so well defined, but he found that this is not a condition peculiar to Od-light alone. It is also true of sunlight. Working with the court photographer Gunther, von Reichenbach found that "thirty-one plates of three-quarters white Nuremburg glass to a total of six and a half inches in thickness could prevent ordinary daylight from producing the faintest trace of an image on a sensitized photographic plate, although the eye could still see through this thickness fairly well."

MAX HEINDEL'S MESSAGE

Taken from His Writings

THE DESIRE BODY

(SEVENTEENTH INSTALLMENT)



Man's Desire Body in the Invisible World

Purgatory (Cont.)

BUT this amenability of desire stuff to the moulding power of thought is also used in other directions. Generally speaking, when a person leaves the present world in consequence of an accident, he thinks of himself as being disfigured by that accident in a certain manner, perhaps minus a leg or arm or with a hole in the head. This does not inconvenience him at all; he can move about there of course just as easily without arms or legs as with them; but it shows the tendency of thought to shape the desire body. At the beginning of the war (World War I) when great numbers of soldiers passed over into the Desire World with lesions of the most horrible nature, the Elder Brothers and their pupils taught these men that by merely holding the thought that they were sound of limb and body, they would at once be healed of their disfiguring wounds. This they immediately did. Now all newcomers, when they are able to understand matters over there, are at once healed of their wounds and amputations in this manner, so that to look at them nobody would think they had passed over in consequence of an accident in the Physical World.

As a result this knowledge has become so general that many people who have passed over since have availed themselves of this property of desire stuff and have molded it by thought in case they wanted to change their bodily

appearance. Sometimes those who are very corpulent want to appear more slim and vice versa, those who are very thin want to appear as if they had more flesh. This change or transformation is not permanently successful, however, on account of the archetype. The extra flesh put on a thin person or the quantity taken off one who is corpulent does not stay on or off permanently, but after a while the man who was originally thin returns to his original stature, while the person who tries to take off flesh finds himself putting it back on by degrees, and then has to go through the process anew. It is similar with people who attempt to mold their features and change them to an appearance that suits them better than their original one. However, changes affecting the features are less permanent because the facial expression there as here is an indication of the nature of the soul; therefore, whatever is sham is quickly dispersed by the habitual thought of the person.

During physical life the desire body is shaped more or less like an ovoid cloud surrounding the dense body. But as soon as the person gains consciousness in the Desire World and begins to think of himself as having the shape of the dense body, then the desire body begins to assume that form. This transformation is facilitated by the fact that the soul body, composed of the two higher ethers, the light and reflecting ethers, is still with the man, the Ego. To put it more clearly and bring in a

helpful comparison, we may remember that at the time when the Ego is coming down to rebirth the two lower ethers gathered around the seed atom of the vital body are molded into a matrix by the Lords of Destiny — the Recording Angels and their agents. This matrix is placed in the womb of the mother, where the physical particles are embedded in it so that they gradually form the body of the child, which is then born. At that time the child has no soul body. Whatever there may be of the two higher ethers is not assimilated until later in life and is built upon by deeds that are good and true. When the soul body has reached a certain density, it is possible for the person to function in it as an Invisible Helper, and during his soul flights the desire body molds itself readily into this prepared matrix. When he returns to the physical body, the effort of will whereby he enters it automatically dissolves the intimate connection between the desire body and the soul body. Later on when the life in the Physical World has been finished and the two lower ethers discarded with the dense body, the luminous soul body or "Golden Wedding Garment" still remains with the higher vehicles, and into this matrix the desire body is molded at its birth into the invisible world. So as the body of the child was made in conformity to the matrix of the two lower ethers before coming to physical birth, similarly the birth into the invisible world which follows death in the physical region is attended by an impregnation with desire stuff of the matrix formed of the two higher ethers to form the vehicle that will be used in that world.

But the so-called dead are not the only ones who have the power thus to mold desire stuff into any shape they please. This power is shared by all the other denizens of the Desire World even down to the elementals, and they very often use this faculty of transformation to frighten or mislead the newcomer, as many a neophyte has found out to his

consternation when he first entered that realm. For these little imps are quick to know when a person is a stranger and not conversant with the nature of things there, and they seem to take a special delight in annoying newcomers by transforming themselves into the most grotesque and terrifying monsters. Then they may feign atrocious attacks upon him, and it seems to give them the keenest delight if they are able to chase him into a corner and make him cringe with fear while they stand gnashing their teeth as if ready to devour him. But the moment the neophyte learns that in reality there is nothing that can hurt him, that in his finer vehicles he is immune from all danger of being torn to pieces or devoured, and that a quiet laugh at the harmless creatures and a stern command to take themselves off is all that is needed to cause them to turn their attention elsewhere, they soon learn to leave him alone. Thus he learns to force them to do his will, for in that world all creatures which have not been individualized are compelled to do the bidding of higher intelligences, and man is among the latter.

It is a curious fact that subhuman elementals sometimes attach themselves to certain persons, to a family, or even to a religious society; but in such cases it was always found that their vehicle did not consist of the hardened sin body composed of an interlocking desire and vital body, but that the vehicle had been obtained through mediumship practiced by a person of ordinarily good character, and that the ether of this vehicle was in a state of disintegration. To offset this and to prolong their hold on such a vehicle, they demand of those whom they serve, regular offerings of food and the burning of incense. Though they cannot of course assimilate the physical food, they can and do live upon the ether fumes and odors which arise from it, also upon the fumes of incense.

When the Ego has freed itself from the vital body, its last tie with the Phys-

(Continued on page 279)

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.

How the Worlds Interpenetrate

Q. Are the seven Worlds which are the sphere of our development placed one above the other?

A. No. They all interpenetrate.

Q. What illustration might make this clearer?

A. Let us use a spherical sponge to represent the dense Earth — the Chemical Region. Imagine that sand permeates every part of the sponge and also forms a layer outside the sponge. Let the sand represent the Etheric Region, which in a similar manner permeates the dense Earth and extends beyond its atmosphere.

Q. How does this apply to the Desire World?

A. Let us further imagine this sponge and sand immersed in a spherical glass vessel filled with clear water, and a little larger than the sponge and sand. We place the sponge and sand in the center of the vessel as the yolk is placed in the center of an egg. We now have a space of clear water between the sand and the vessel.

Q. What part of this represents the Desire World?

A. The water as a whole will represent the Desire World, for just as the water percolates between the grains of sand, through every pore of the sponge, and forms that clear layer, so the Desire World permeates both the dense Earth and the ether and extends beyond both these substances.

Q. How may we picture the World of Thought?

A. We know there is air in water, and if we think of the air in the water (in our illustration) as representing the World of Thought, we shall have a fair mental picture in which the World of Thought, being finer and more subtle, interpenetrates the two denser worlds.

Q. Is this the full extent of the World of Thought?

A. No. Finally, imagine that the vessel containing the sponge, sand, and water is placed in the center of a large spherical vessel; then the air in the space between the two vessels would represent that part of the World of Thought which extends beyond the Desire World.

Q. How does this illustration apply to the other planets?

A. Each of the planets in our solar system has three such interpenetrating Worlds, and if we think of each of the planets consisting of three Worlds as being individual sponges, and of the fourth World, the World of Life Spirit, as being the water in a large vessel where these threefold separate sponges swim, we shall understand that as the water in the vessel fills the space between the sponges and percolates through them, so the World of Life Spirit pervades interplanetary space and interpenetrates each planet.

Q. Do all the planets swim in the common World of Life Spirit?

A. Yes, it forms a common bond between them, so that as it is necessary to have a boat and be able to control it if we wish to sail from America to Africa, so it is necessary to have a vehicle correlated to the World of Life Spirit under our conscious control in order to be able to travel from one planet to another.

Q. Are we also correlated to other solar systems?

A. In a manner similar to that in which the World of Life Spirit correlates us to the other planets in our own solar system does the World of Divine Spirit correlates us to the other solar systems.

—Ref.: *Cosmo-Conception*, pps. 51-55.

WESTERN WISDOM BIBLE STUDY

Christian Initiatory Teachings

The Mystery of the Summer Solstice

THERE is a planetary entity which is built by the thoughts and deeds of humanity. As man finds the path of redemption through chastity, the body of Earth is correspondingly purified and refined. The Earth's ultimate destiny is to become a ball of light floating in a sea of golden ether. The "redemption" of the Earth, its future status, position, and function, constitutes part of the work belonging to the exalted ninth degree of the Lesser Mysteries. This degree is celebrated on Midwinter and Midsummer nights; in fact, it is not possible to observe the celebration at any other time. The solstice marks the time when the Earth's vibration is highest and when the cosmic rays of the Christ Life are either entering or being withdrawn from it — the former occurring at the Winter Solstice and the latter at the Summer Solstice.

Christ, the Grand Hierophant of these Mysteries, after having called the Twelve, gave His Mysteries on Midsummer Day as the foundation work of the New Age religion, the fragments of which were gathered together in the Sermon on the Mount. The Great Work was permeated with the spirit of love, unity, and harmony which emanates from the home world of the Christ. Consequently to such as have not touched the Christ world of unified consciousness the Sermon on the Mount seems illogical, sentimental, and impractical. But to such as have contacted the Christ realm it strikes the very keynote of the true Christian dispensation.

And seeing the multitude, he went up into a mountain; and when he was set, his disciples came unto him; and he opened his mouth and taught them. — *Matthew* 5:1-2.

"He went up into a mountain." This was the mountain of spiritual conscious-

ness, the inner planes where are located all the Mystery Temples. Churches, schools, study groups — organizations of any kind on the physical plane — are but preparatory agencies which aim to fit disciples for entry into the deeper spiritual work. The spiritual work itself, however, lies beyond their scope. No man becomes an Initiate by merely joining this or that body; but when he has prepared himself properly an esoteric teacher or emissary from a Mystery Temple approaches him. At this point he may be said to have "graduated" from the preparatory agency.

He is not yet an Initiate though he has been *called* out by his esoteric teacher; he has, so to speak, matriculated in the University of Spirit where the course of work occupies thousands of years and uncounted lifetimes. Through continued work he eventually qualifies for Initiation.

In the Christ story this is the time when the disciple follows the Master *up into the mountain*. The body is no longer a prison house. He is free to work with the Christ on the inner planes, as a younger brother may work with an elder one who instructs him and supervises his labors.

Such inner-plane work given to pioneers of one age becomes the established religion for the masses of the succeeding age. Thus, through spiritual evolution or progression, God is constantly revealing wider and larger vistas of His plan for the ultimate destiny of man.

All of the most important works of the Master bear both an inner and an outer significance. The masses were not ready for the inner meanings of the Sermon on the Mount; they are not even now able to receive it *with the heart*. Only intellectually does the twentieth century man accede to its precepts.

(Continued)



Rising Planets

M. H.

MUCH has been written about the rising sign, or ASC, in a birth horoscope, and the influence it exerts in the person's character and disposition. However, also important are the planets that occupy the ASC at the time of birth, for they help to modify the characteristics indicated by the ASC. Indeed, it is seldom that a person is the true reflection of his rising sign because of the various ASC modifications that are bound to be present in practically every chart.

To illustrate: The native may have the last degrees of Sagittarius rising, with Saturn in Capricorn in the first house. Saturn in its own sign, Capricorn, would of course greatly modify the Sagittarius influence, which makes a person generous and candid as well as good humored and jovial. Sagittarians are very independent, with a strong desire for liberty and freedom. On the other hand, a person with Saturn rising will tend to be discreet, prudent, diligent, and economical. He will often have many obstacles to contend with, and his success in life will depend more upon his own efforts than upon any help he may receive from the outside. The Capricorn influence makes him a deep thinker, grave in demeanor, with an inclination to be serious, cautious, suspicious, and sometimes discontented; quite different from the vibrations exerted by Sagittarius. If Saturn is unaf-

flicted, he has a determination to work to the desired goal, no matter how long it may take or how many handicaps may beset him. If Saturn is afflicted, it will cause him to be gloomy and see life from a biased point of view, with a general sense of dissatisfaction.

Thus we see that the Saturnian influences greatly overshadowed the Sagittarian Ascendant, which is ruled by Jupiter, the great benefic. This is further accentuated in a case where the ruling planet is posited in an inharmonious sign; that is, where it is weak, or in the sign of its detriment, or fall. For instance, Jupiter is in its detriment in Gemini. Should it be placed in that sign, in direct opposition to the ASC, the benefits of Jupiter would be weakened from more than one standpoint, since at the same time it would also be in opposition to Saturn. All of this would have a very restricting influence upon the ASC and its ruler. The situation would be aggravated in the case of Jupiter in Capricorn, since that is the sign of its fall; furthermore, this would bring it into conjunction with Saturn.

A person with Saturn rising in Leo, with Leo's ruler, the Sun, in Aries, its sign of exaltation, would have the Leo build, with wide shoulders and narrow hips, but dark hair instead of the light hair of Leo, due to the presence of Saturn in the first house. This person

also would be more reserved and quiet than would the pure Leo type, but with added fire when aroused, as the Sun is in Aries and both Aries and Leo are fiery signs.

Another point to be considered is when the first or the last five degrees of a sign are rising: then the person is a mixture of two signs, physically and mentally. If there are planets rising in either sign, the traits of this sign will predominate. If there are planets rising in both signs, the one having the most planets therein will predominate.

The Sun rising at the time of birth gives the native an independent, combative, defensive ambition that is coupled with a love of power and authority. This position of the Sun is an indication of the possibility that the person will rise above the sphere of life into which he is born, into positions of trust, influence, and responsibility. Unless badly afflicted, it also has a tendency to bring honor, the good will of superiors, and general success in life. The Sun placed here, especially if posited in its own sign Leo, adds a certain appearance of dignity and strength that impresses others.

Should the Sun rise in Aries, which is ruled by the dynamic planet Mars, this would make the person quick-tempered and fiery in disposition, quick to resent imposition. Nevertheless, he would have the faculty of forgiving and forgetting quickly, since he is a lover of justice and freedom. He may have a tendency to be somewhat headstrong, impulsive, and determined. This position of the Sun adds to the vitality and augments the recuperative powers.

If the Sun rises in an earthy sign, it tends to make one proud and haughty, opinionated, and headstrong. In an airy sign, he is inclined to be noble, aspiring, and given to the study of science and art; in a watery sign, the emotional nature is strong, and if in Scorpio, it favors the possibility of being an excellent doctor or chemist.

Unafflicted, the Sun rising or in the

first house promises financial prosperity and the love of power and authority.

If the Sun is afflicted here, it lowers the vitality, indicates a lack of courage and ambition, and therefore lessens the chances of a successful life, unless there are many other aspects that are good enough to overbalance the affliction.

The Moon rising at the time of birth points toward a love of change and novelty, a temperament remarkable for its phases — at one moment dark and gloomy, in another, bright and optimistic. Since the native's mind is easily influenced, it is very important that he exercise great care in the selection of his companions and acquaintances; he is very receptive to the vibrations of others as well as those of his surroundings. This position of the Moon tends to elevate one in life, bringing benefits and advantages from the public through social contacts in which domestic interests are foremost. This is especially so if the Moon is posited in Cancer, which it rules.

The Moon rising in Capricorn, the sign of its detriment, bespeaks one cautious and careful in money matters, with a tendency to be somewhat too cold and calculating; he is likely to have a disregard for other persons' feelings even though he himself may be quite sensitive to real or fancied slights. He also has a strong tendency to melancholy. If the Moon is afflicted here, it will have a detrimental effect upon the digestion; such a person will also experience difficulty in attaining success in occupation or financial affairs, often because of slander, merited or not.

If the Moon rises in a fixed sign, especially in Taurus, where it is exalted, the native has more stability than would otherwise be the case, but nevertheless he will have a strong desire to spend at least a part of his time roving about. He has a receptive, intuitive, sensitive mind, with an inclination to public life, and therefore should achieve success in an occupation that brings him close to

the public, especially one catering to their fancies or needs.

Mercury rising at the time of birth indicates a fine mentality with an inquiring mind, rapid comprehension, and fertility of resource. It indicates one quick in speech, thought, and action. Shrewd and diplomatic, he is able to argue successfully for or against anything according to his inclination. He is fond of literature, writing or speaking, causing him to be always alert for new information. He also has excellent imitative talent.

The best positions for Mercury are Gemini, which it rules, and Virgo, wherein it is exalted. In the first instance the native is always ready to investigate new subjects and, in fact, everything new appeals to him. If Mercury is beneficially aspected here, it indicates a fluent mind that is quick, ingenious, resourceful, unbiased, penetrating and shrewd. This gives the ability to become successful in business or law, since the native is never prejudiced by preconceived or set ideas and opinions. He may also gain some degree of success as a speaker, entertainer or traveling sales person.

Posited in Virgo, Mercury is at the zenith of its power, and indicates a comprehensive, discriminating, active mind, with the ability for studying and memorizing. Having these qualities, the Mercury-in-Virgo native can become a good scholar, with a particular liking for languages, mathematics, and literature. He is quite capable in any undertaking requiring ability and dexterity; therefore, he could make an excellent chemist or dietitian. These folks are usually quiet, rather serious, and require a thorough understanding of a subject before being convinced and accepting. An afflicted Mercury indicates selfishness and irritability, always on the lookout for flaws in everything contacted.

Venus rising at the time of birth indicates a pleasant, agreeable, and cheerful disposition. This is what may be

called a fortunate position for Venus as it is an indication of good health. The native is attractive to all whom he may contact, and he should achieve marked success in matters which give pleasure to others; therefore, he should follow pursuits that minister to their happiness, not only for his personal success but because of the fact that his sunny influence is beneficial to others. He is a lover of art and everything beautiful and refined, having some musical ability, either voice or instrumental.

A person having Venus in Taurus as a rising planet, and no other planet in the first house would, of course, very strongly reflect the physical appearance and disposition of Taurus but with more beauty of face than Taurus usually gives. As Venus is the ruler of Taurus, this of course strengthens the Taurus traits. Here we have a person who is almost a pure Taurus type.

Venus rising in Libra, another sign ruled by this planet, portrays a kind, sympathetic disposition, with a rich,

Your Child's Horoscope

THIS IS AN OPPORTUNITY FOR A READING

Each full year's subscription to this magazine, either new or renewal, entitles the subscriber to a chance for a reading of a child's horoscope in this department. Character and vocational delineations are made for applicants of any age up to 14. The names are drawn by lot each month, but unless there is an unusually large number of applications you may have more than one opportunity for a drawing. Application for reading should be sent in when the subscription is made or renewed.

Data required are name, sex, birthplace, and year, month, and date of birth, also hour and minute as nearly as possible. If *Daylight Saving Time* was in effect this should be stated.

We do not read horoscopes for money and we give astrological readings only in this magazine.

refined love nature. It also gives musical and artistic ability, with the possibility of popularity in public life. If Venus is well aspected, happiness and gain through marriage and partnership are favored. Public speaking or singing is harmonious to this position, and the native will be assured of an appreciative audience at all times.

Venus is in its detriment in Aries and Scorpio. In the first instance, Venus on the ASC indicates an ardent, affectionate, and demonstrative disposition, along with attraction for the opposite sex. There is a tendency to impulsiveness, as well as extravagance.

Venus rising in Scorpio blends the love ray of Venus with the martial fire of Scorpio, and this combination increases the passions and emotions. These natives are ardent in love and passionate in affection, readily attracted to the opposite sex; but such attraction often brings trouble, disappointment, and delay in courtship and marriage. Venus well aspected here points toward a deep sense of religious devotion that serves as an outlet for the ardent, passionate feelings, while an afflicted Venus indicates a person of rather low morals.

Mars rising at the time of birth indicates good practical executive ability, with a fiery disposition that can be rash, headstrong, and impatient at times. The native is generally an enterprising, practical person who will shun no effort in order to succeed. He can push himself forward when occasion demands and rise in life through his own efforts, being endowed with a considerable amount of pluck. This position of Mars strengthens the constitution, giving much muscular power and endurance. Mars adversely aspected here shows danger of cuts, burns, falls, bruises, or other accidents.

Mars rising in Capricorn, where it is exalted, tends to tone down the fiery quality of Mars, making the person quietly ambitious, enterprising, and industrious, giving him executive, organizing, and business ability. Being wil-

ling to take responsibility upon his shoulders, he is naturally fitted to succeed in positions of authority. The wider the scope of action, the better he will be satisfied, as he is decidedly efficient in everything he does.

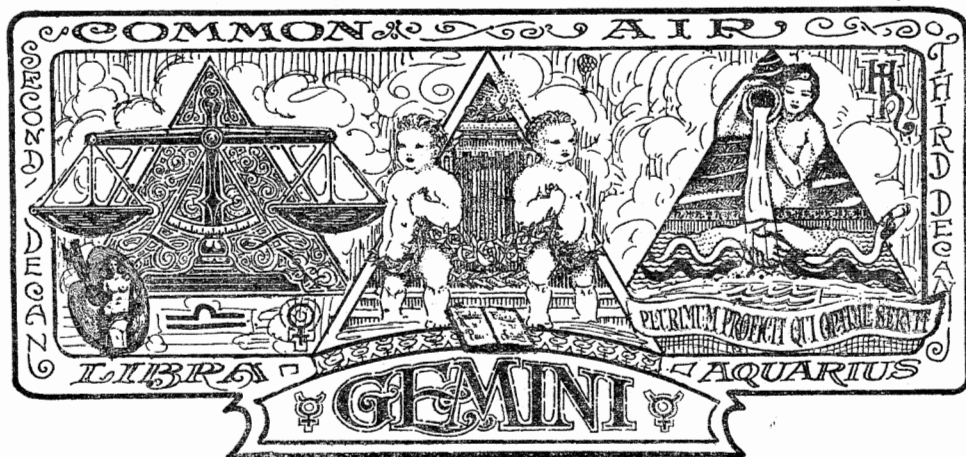
Mars rising in Cancer, the sign of its fall, indicates the domestic tyrant, since Cancer is the sign ruling the home. Mars placed here gives the native the desire to rule completely over everyone, and everything in the home, with no tolerance for any other authority there. When offended, there is a tendency for the native to nurse his ill feelings for a long time, and he does not readily forget an injury. Where Mars is beneficially aspected, the native is home-loving and ambitious for a comfortable, luxurious residence; an adversely aspected Mars suggests domestic trouble, quarrels in the home.

Jupiter rising at birth is very favorable for success in life, unless afflicted. It indicates the ability of the native to create for himself a splendid future. Having dignity, executive ability, and a powerful personality, which are all necessary for success as a leader in social and business circles, he has little difficulty in reaching a position of prominence. As a rule, he is good-natured, kindly, honorable, and upright. Having the ability to view all problems in their most general aspect he can overcome opposition with a force of sound but impersonal logic.

Jupiter rising in Sagittarius, the sign which it rules, has a tendency to bring fortune and general success; this position is favorable for matters connected with sports, and with scientific, literary, or religious societies. The native is courteous, affable, polite, generous, and loyal. If Jupiter is beneficially aspected, the person can gain through speculation or by legacy; however, if afflicted, troublesome social affairs are likely, also difficulty through sports, and loss through speculation or gambling.

Uranus rising in a birth horoscope

(Continued on page 279)



The Children of Gemini, 1970

Birthdays: May 21 to June 22

AMONG the most interesting and easily guided of children are the natives of the sign Gemini. Blessed with an active mind and a good memory, they usually acquire with but little effort a wealth of information upon almost every subject under the Sun. A love of books and general knowledge is their forte. Although they tend to be tolerant and broad rather than profound, they are generally very active mentally, and often grow up to be among those who shape the thought of their times. They are fond of revealing the relationship between things, and in establishing correlations between things and people. Thus they are often drawn to public speaking or writing, or they may become salesmen or agents.

There is a neighborliness and a willingness to accept others as they are, as well as a light, kindly disposition which makes these children easy to get along with. They feel the need of mixing freely with others, and it is often difficult for them to remain still or alone for long. But in spite of their large stock of nervous energy, they may become irritable and restless as a result of overstudy or too much restraint. Moderate outdoor exercise should be a

part of their daily routine, so that plenty of oxygen will be taken into their blood. They should also be taught the sacredness of speech so that they will not become inveterate chatterboxes, heedless of the real art of conversation.

When the solar month opens and lasts until June 3, the Sun and Uranus are in trine aspect, so that children born during this period will be intuitive, original, independent, and inventive. These natives are the media for attracting and interpreting for us methods of using Nature's finer forces, especially now that the Aquarian vibrations (ruled by Uranus) are becoming more powerful. Idealistic and high-strung, they usually are self-controlled and seldom show anger.

Venus and Jupiter are also in trine aspect as the solar month opens, and this beneficent vibration lasts until May 25. It is one of the best signs of success and general good fortune, favoring the accumulation of wealth and the enjoyment of the luxuries of life. A happy marriage and social prestige are both favored. The nature is jovial, optimistic, generous, and big-hearted, and there is a love for pleasure and travel. There is also talent for music.

From May 21 to June 7 Mercury and

Saturn are in conjunction, giving depth to the mind and forethought, as well as power of concentration. However, there may be a tendency toward melancholy, and if the conjunction occurs near the ASC it interferes with the dexterity.

Jupiter and Mars are in trine aspect from May 21 to June 5, pointing toward a nature that is noble, sincere, and honest, along with the ability to influence others and imbue them with enthusiasm. Good earning ability and financial prosperity are both favored, and there is much ingenuity and constructive ability. Gain and pleasure come from travel, and there is an abundance of vitality, energy, and endurance.

All during the solar month the two spiritual planets, Uranus and Neptune, are in sextile aspect, giving an inclination toward the occult or mystical side of life. If either is placed in the tenth house the native is likely to become a leader, at least locally, in these fields. Dreams and visions of a prophetic nature are favored and the intuitive powers are very strong. These natives not only dream dreams, but also bring them into manifestation.

Venus sextiles Mercury from May 30 to June 19, denoting one who is cheerful, companionable, and good-natured. There is ability for music and poetry and the personality is apt to be affable and persuasive.

Also beginning May 30, and lasting until June 10, Venus sextiles Saturn, suggesting such qualities as method, justice, and faithfulness. Honest and trustworthy, these natives have simple tastes and very high moral standards.

Mars squares Uranus from May 31 to June 17, tending toward a disposition that is erratic and explosive. These children will need careful training in learning to overcome a violent temper — in cultivating poise and consideration for others. A tricky mentality will also need re-direction into less selfish channels.

From June 8 to 18 Venus squares Jupiter, giving luxurious likings but limiting the ability to satisfy them. High

moral standards, self-control, and faithfulness in partnerships will need to be cultivated.

Mercury opposes Neptune from June 8 to 16, suggesting the need for mental training — in memory and clear, consecutive thinking. Constructive activity should always be provided for these children, and they should be taught to fit in acceptably wherever they are.

From June 11 to 22 the Sun and Jupiter are in trine aspect, giving an abundance of vitality, good health, and a cheerful, optimistic disposition. Trustworthy, having good judgment and executive ability, and honest, these natives are well fitted to help others. They do particularly well in government work.

Mercury trines Uranus from June 12 to 20, giving an original, independent, and intuitive mind. This is the hallmark of the pioneer, and these natives are apt to be found at the front in all altruistic and progressive movements. Having high ideas and ideals, and of a kindly, sympathetic nature, they attract many friends of a similar nature. Success in scientific and literary lines is especially favored.

From June 15 to 22 Venus and Uranus are in sextile aspect, making the person alert, of quick intuitive perception, and exceedingly magnetic. Many friends will be attracted, who will help him to attain his hopes and wishes. There is a love of art and music and poetry and a happy marriage is favored.

MAX HEINDEL'S MESSAGE

(Continued from page 156)

ical World is broken, and it enters the Desire World. The ovoid form of the desire body now changes its form, assuming the likeness of the discarded dense body. There is, however, a peculiar arrangement of the materials out of which it is formed, that has great significance in regard to the kind of life the departed will lead there.

(Continued)

Readings for Subscribers' Children

SEAN C. R.

Born August 15, 1966, 8:05 P.M.

Latitude 39 N., Longitude 77 W.

Signs on Cusps of Houses:

ASC, Aqua. .25.11	4th, Gemini .10.00
Pisces Intercepted in 1st	
2nd, Aries .12.00	5th, Cancer .1.00
3rd, Taurus .15.00	6th, Cancer .24.00

Positions of Planets:

Saturn28.41R	Pisces1st
Dragon's H. 20.36	Taurus3rd
Jupiter22.11	Cancer5th
Mars23.47	Cancer5th
Venus0.35	Leo6th
Mercury4.05	Leo6th
Moon15.47	Leo6th
Sun22.42	Leo6th
Pluto17.15	Virgo7th
Uranus18.15	Virgo7th
Neptune19.30	Scorpio9th
Part of F.18.16	Aquarius12th

The outstanding feature of this interesting chart is the stellium of planets — Venus, Mercury, Moon, and Sun — in the sign Leo in the 6th house. Fixed-fire with all its power, determination, warmth of feeling, and nobility of purpose, is the basis of this child's nature.

The Sun and Moon are in conjunction (7 degrees), so that both the personality and the individuality are strongly imbued with the kingly Leo traits. However, they square Neptune and oppose the ASC, so that their power is not strengthened by aspect, except slightly by the semi-sextile to Jupiter and Mars in Cancer.

Mercury and Venus are also in conjunction, and trine Saturn in Pisces in the 1st house. This indicates a cheerful, sociable nature with the ability to think profoundly and with clear judgment. There is ability for music and poetry, too, along with diplomacy and a patient persistence that insures accomplishment of purpose. Kindhearted, sympathetic,

and idealistic, this native can yet be rather blunt and outspoken at times.

Saturn trines not only Venus and Mercury in Leo, but also Jupiter and Mars in Cancer in the 5th. Such a favorably aspected Saturn in the first house is very fortunate, for it assures ultimate success through the patience, persistence, self-control, and restraint of the native. There is also a wonderful capacity for work, as well as infinite confidence in himself. Success in some quiet, peaceful line of work where Sean does not contact the public, such as laboratory or research work, is particularly favored. The rising Aquarius adds to the fixity of purpose.

The conjuncting Mars and Jupiter in Cancer in the 5th, sextile Pluto and Uranus in Virgo in the 7th, as well as trine to Saturn and Neptune, points toward a kindly, courteous, and imaginative person who is at the same time practical and a good disciplinarian. Gain by speculation is indicated, as well as success in educational work. Sean would make a fine teacher, and will likely have a number of children who will bring him profit and pleasure. He is fond of athletics, too, and could be a leader in this field of school work. He has a rather independent streak in his nature, and in his home, especially, will aim to exercise unrestricted authority.

Judging from the numerous aspects to the mystery planets: Uranus, Neptune, and Pluto, this child is an "old soul" and comes well equipped to use unfolded spiritual faculties in the service of humanity. Although Neptune squares the Sun and Moon, suggesting that he has some work to do in transmuting certain spiritual powers into their full positive potential, the planet of spirituality sextiles Uranus and Pluto, trines Mars and Jupiter. He could be of outstanding service in the educational field, improving methods and curricula to meet the needs of a New Age.

NIKOS D.

Born February 11, 1962, 8 A.M.

Latitude 34 N., Longitude 118 W.

Signs on Cusps of Houses:

ASC, Pisces 19.58	4th, Gemini 24.00
Aries intercepted in the 1st	
2nd, Taurus ..1.00	5th, Cancer .16.00
3rd, Gemini ..0.00	6th, Leo12.00

Positions of Planets:

Moon	22.34	Taurus	2nd
Part of F. ..	20.03	Gemini	3rd
Dragon's H. 17.41		Leo	6th
Uranus ...	28.49R	Leo	6th
Pluto	9.13R	Virgo	6th
Neptune	13.29	Scorpio	8th
Saturn	4.34	Aquarius ...	11th
Mars	7.33	Aquarius ...	11th
Mercury ...	10.16R	Aquarius ...	11th
Jupiter	20.08	Aquarius ...	12th
Sun	22.29	Aquarius ...	12th
Venus	26.10	Aquarius ...	12th

Here again we find a stellium of planets — this time in Aquarius in the 11th and 12th houses: Saturn, Mars, and Mercury in the 11th; Jupiter, Sun and Venus in the 12th.

The solar orb conjuncts Jupiter and Venus, sextiles the MC, but squares the Moon in Taurus in the 2nd, and opposes Uranus in Leo in the 6th. The conjunction of the benefics in the sign Aquarius indicates an intuitive perception of the inner nature of things and a touch with the forces and ideas of the spiritual realms so that Nikos will be inclined toward advanced thought in all fields. However, the opposition of these planets to Uranus tends toward an imbalance which will require considerable effort to normalize. Fortunately, the Aquarians do usually have considerable will power, since this is a fixed, mental sign, and also a good mentality. Remarkable persistence is generally present, too, so that Nikos can overcome a great deal if he is encouraged to do so.

Saturn, Mars, and Mercury are in conjunction, pointing toward a mentality that is not only active and energetic but also capable of a deep thought and concentration. Originality, independence, and idealism are additional mental traits which this child has gained for himself. However, Mercury squares Neptune in Scorpio in the 8th house, suggesting a need to discipline the mind and train the memory. All negative psychism, such as spiritualistic seances, should be carefully avoided by this little boy.

The Moon in Taurus is in its exaltation sign and its effect there can be powerful for good, toning down the changeability of the Moon and making the disposition, gentle, self-reliant, and determined. A love for music and art is also indicated. The lunar orb sextiles the ASC, favoring the personality, but its square to Jupiter, Sun, Venus, and Uranus points toward a need for Nikos to be trained carefully in his eating habits, proper breathing, and moderate exercise.

Pisces on the ASC, and common signs on all the other angles, helps to offset the extreme fixed nature given by all the planets being posited in fixed signs. Since Pisces is a very sensitive, psychic sign, Nikos has a physical body that is quite receptive to superphysical influences, as well as to his physical surroundings. It is said that one who finds himself with Pisces on the ASC is at the end of one cycle of progress and at the beginning of a new. He stands, as it were, upon the threshold of something higher. Therefore this child should be taught to make every effort of the will to follow his highest ideals, no matter how much self-sacrifice and Christ-like non-resistance it may require. By doing so he can make tremendous spiritual progress in this life.



VOCATIONAL GUIDANCE ADVICE

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

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

Musician, Telegrapher

DEAN C. R. — Born June 10, 1949, 5:48 A.M. Latitude 45 N., Longitude 64 W. This young man has Mars, Mercury, and the Sun intercepted in the sign Gemini in the 12th house, and Uranus and Venus in conjunction in Cancer in the 12th and in conjunction with the ASC. The solar orb and Mercury are combust, sextile Pluto in Leo, trine Neptune in Libra, but oppose Moon intercepted in Sagittarius in the 6th. Venus and Uranus sextile Saturn in Virgo in the 3rd, trine the MC. The Moon sextiles Neptune, co-ruler of the Piscean MC, so that we see a strongly aspected Neptune in Libra: sextile Moon and Pluto, trine Sun and Mercury. Jupiter, the other ruler of Pisces, is retrograde in Aquarius in the 8th, trine Mars. This native should have considerable musical talent, particularly with stringed instruments, and if trained could serve well in that capacity. He also has natural ability he could use as a telephone operator or telegrapher.

Stewardess, Realtor

CHRISTINE W.—Born March 10, 1949, 7:08 P.M. Latitude 47 N., Longitude 121 W. This chart shows Venus, Sun, and Mars in Pisces in the 6th, the last two in close conjunction, sextile Jupiter in Capricorn in the 4th, trine the Moon in the last degree of Cancer in the 10th, square Uranus intercepted in Gemini in the 9th. Libra covers the first house, which contains Neptune and the Dragon's Tail, the former sextiling Pluto in Leo in the 11th. This is a very sen-

sitive, emotional person, at times excitable, so that she will need to avoid unwholesome circumstances in vocational work as much as possible. She has a quick, alert mind, though perhaps inclined at times to be suspicious. She could give satisfying service as a stewardess, builder, or real estate agent, and her natural talents also include merchandising, hotel keeping, and curio and antique dealing.

Policeman, Salvager

LARRY M. — Born February 24, 1943, 5:43 A.M. Latitude 41 N., Longitude 122 W. Here we find the Sun and Venus in the sensitive, psychic sign Pisces in the 2nd house. The Sun squares Uranus and Saturn in Gemini in the 4th; Venus sextiles Uranus but opposes Neptune. With Capricorn rising and Mars in the 1st in close conjunction with the ASC, square the Moon and opposing Jupiter, this man will need to exercise considerable will power to keep his rather explosive personality under control. However, Mercury and the Dragon's Tail intercepted in Aquarius in the 1st, the former trine Saturn, will be of help in this, since it indicates ability to think clearly and deeply. The Moon in Libra in the 9th suggests an interest in the arts and in travel, but as it makes only the square to Mars, there will be the need to use equipoise in these fields. Since Scorpio is on the MC of this chart, and Mars is its ruler, it would seem that this native will be drawn to such vocational fields as law enforcement, wrecking, plumbing, salvaging, and engineering.

Daily Thought and Guide

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

MONDAY — JUNE 1

The month of June comes in under the joyous, harmonious, and affectionate influence of the Lady Venus; later hours bring the restraining influence of Saturn, followed by mental urges from Mercury. A rewarding day for those who "swim with the tide."

TUESDAY — JUNE 2

Mixed vibrations today, not so definitely directed, suggest that we do well to give careful attention to performing the duties before us. Anything worth doing is worth doing well.

WEDNESDAY — JUNE 3

Very early hours favor the voice of intuition. As the day progresses harmonious solar-lunar vibrations encourage mental effort and accomplishment.

THURSDAY — JUNE 4

On this Jupiter-ruled day benevolent vibrations may be used to good advantage. "While selfishness joins hands with no one of the virtues, benevolence is allied to them all."—*Goldsmith*.

FRIDAY — JUNE 5

Energizing rays from Mars are being liberated today, but care needs to be taken to keep them under control and constructively directed.

SATURDAY — JUNE 6

A fine day for activity in the outdoors — perhaps planting needed flowers about the home, enjoying a picnic in a wooded area, or a trip into scenic regions.

SUNDAY — JUNE 7

Favorable rays from Neptune and Pluto are being liberated today, making it a time for soul-satisfying worship.

"All mine are thine, and thine are mine."

MONDAY — JUNE 8

"To believe is to be happy; to doubt is to be wretched. To believe is to be strong. Doubt cramps energy. Belief is power."—*Robertson*.

TUESDAY — JUNE 9

Jupiterian rays impel us toward benevolence today, but we should be sure that our good intentions are carried out. "Men, like musical instruments, seem made to be played upon."—*Bovee*.

WEDNESDAY — JUNE 10

Both mental and emotional energy may be used to accomplish desired goals today. "Be true to your own highest convictions."—*Channing*.

THURSDAY — JUNE 11

The pace may seem slow today, but substantial accomplishment is favored. "Wisely, and slow; they stumble that run fast."—*Shakespeare*.

FRIDAY — JUNE 12

A splendid day for both literary and artistic endeavors, especially in connection with the home. "The strength of a nation is in the intelligent and well-ordered homes of the people."—*Sigourney*.

SATURDAY — JUNE 13

"The most valuable of all the Ego's possessions, equipoise, lifts the man who has it above the surging sea of emotions into the realm of eternal peace that passes all understanding."—*Max Heindel*.

SUNDAY — JUNE 14

A day to worship and seek to liberate from "that inmost center" the truth

that dwells there "in all its fullness."

MONDAY — JUNE 15

This can be a day of much worthwhile accomplishment if we do all in the knowledge of the thread of unity uniting all people. Brotherhood is an ideal to be practised.

TUESDAY — JUNE 16

Obstacles may appear today, but when used as opportunities to exert our highest and best energies they become blessings. "He can who thinks he can."

WEDNESDAY — JUNE 17

The harmonious vibrations of Venus grace the early hours of this Mercury-ruled day, followed by those of the intuitive Uranus. Love and friendship can blossom, but avoid carelessness in words.

THURSDAY — JUNE 18

This is a day to make special effort to use the will in accomplishing worthwhile objectives. "Be there a will, and wisdom finds a way."—*Crabbe*.

FRIDAY — JUNE 19

"There is nothing either good or bad, but thinking makes it so," said Shakespeare. We can control our thoughts.

SATURDAY — JUNE 20

Saturn lends his rays to help us be patient today, and we may well believe that "Patience is a necessary ingredient of genius."

SUNDAY — JUNE 21

"Be noble! and the nobleness that lies in other men, sleeping but never dead, will rise in majesty to meet thine own."—*James R. Lowell*.

MONDAY — JUNE 22

Mental pursuits are favored today, especially in the morning hours. Saturn's restraining hand may require patience later on.

TUESDAY — JUNE 23

By responding to Jupiter's urge toward cordiality, friendliness, and optimism we can make this a day both pleasant and spiritually beneficial.

WEDNESDAY — JUNE 24

Both physical and emotional energy may be put to good use in constructive endeavor today. "Nothing great was ever achieved without enthusiasm."

THURSDAY — JUNE 25

Whatever the activities today, they can be made to take on a higher aspect through aspiration. "No man can rise above that at which he aims."—*Hodge*.

FRIDAY — JUNE 26

Mixed vibrations indicate activity today but there is need for poise and inner direction. "Gentle in method, resolute in action."

SATURDAY — JUNE 27

Mental initiative is favored today. However, clear, concise thinking brings best results. Avoid extravagance and exaggeration. Short journeys should be pleasant.

SUNDAY — JUNE 28

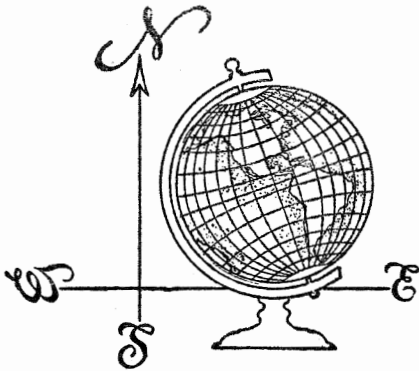
"Devotion to high ideals is a curb on the animal instincts, and generates and evolves the emotional soul. Cultivation of the faculty of devotion is very essential."—*Max Heindel*.

MONDAY — JUNE 29

The pace may be rather slow to begin the day, but quickens as the hours pass. Much constructive activity is possible for those who strive forward.

TUESDAY — JUNE 30

"Blessed is he who has found his work; let him ask no other blessedness. He has a work, a life purpose. Labor is life."—*Carlyle*.



MONTHLY

News

INTERPRETED

Closing Gap Between Man and Chimp

Man is much closer to chimpanzees than science has previously suspected, a UCSD biochemist and a graduate student announced yesterday.

Their research coupled with preliminary findings by two UC-Berkeley researchers may lead to the role of the chimpanzee as a medical twin to humans in studies of transplanting organs.

Tattletale fragments of protein in the blood have led to the belief that man and the chimpanzee broke away from one another into separate animals less than five million years ago.

Traditionally science has estimated that split at between 20 million and 30 million years.

"It is an area of research that is highly charged with emotionality," said Dr. Russell F. Doolittle, UCSD associate professor and biochemist who says evolution is an established fact, not a theory . . .

Chimpanzees are the closest living relatives of man, and some protein fragments in the blood are identical between the two, the researchers said.

There is considerable variance, however, between those same protein parts — called fibrinopeptides — in other primates such as other varieties of monkeys and apes known to exist in ancient time as well as in such animals as sheep, pigs, goats, llamas, camels and others.

By feeding the results of blood particle studies into a computer, a new "evolution tree" showing the relationships of different types of animals is taking shape, Doolittle said . . .

The evolution tree shows the relationships of certain types of animals to one another from a blood protein fragment approach rather than a line of descent.

It shows, for example, that the ox, cape buffalo and bison are closely related in a biochemical sense. The llama and camel have an evolutionary connection but the studies have found confusion with the pronghorn antelope's relatives. The blood

protein link apparently falls somewhere between the deer family and the closely related sheep-goat families.

When enough studies are completed, the team expects to be able to set up an evolutionary timetable for at least hoofed creatures.

Chemical similarities in the blood of man and the chimpanzee leads to optimism that the chimpanzee may someday serve a major purpose in clinical studies into transplanting organs, vaccine trials, blood tests and other areas.

Although Doolittle said he believes science realizes there are "divine powers" in the world, the evolution of man from animal is an established fact and not a theory.

The belief in the creation of man by a deity fits "all of the criteria of a theory" but evolution does not, he said.

Evolution is "an unrefutable, observable fact, and perhaps our data will help the public at large to understand this," he said at yesterday's press conference . . .

—*San Diego Union*, March 10, 1970

The above article well illustrates both knows, as the average material scientist does not, that man did not descend from the anthropoid apes. Rather, it is the anthropoids who, as stragglers of the human lifeway, are inhabiting the most degenerated specimens of what was once the human form. The anthropoids have degenerated from man.

The above article well illustrates both the excellent physical research accomplished by an increasingly more penetrating and materially astute science, and the erroneous lines of thought which lead some scientists to give precedence over life and the material precedence over the spiritual. Evolution is, indeed, "an unrefutable, observable fact," as

stated by Dr. Doolittle, but the evolution of man from animal, although it may be "observable" on the surface to those who ignore or are unaware of spiritual considerations, is theory, rather than fact, and a mistaken one at that.

It is encouraging, at least, to note Dr. Doolittle's reference to a belief among scientists that "divine powers" do exist, even though those powers are not yet being given their due. Unfortunately, belief in the creation of man by an omnipotent God, and the evolution of that man ever upward from impotence to omnipotence, independently of other life waves, is still unacceptable to some.

It cannot be denied that the close link between man and chimpanzee, in the form of identical protein fragments in the blood of each, which has been established by Dr. Doolittle and his associates, is a valuable piece of evidence concerning the relationship of the two forms of life, although that evidence has, thus far, been misinterpreted. Hopefully, further research along these lines, coupled with more insight into the spiritual context in which man lives and moves, will lead to a proper understanding of evolution and of man's past as well as his ultimate destiny.

Another disturbing note in this article is struck by the indication that transplants of organs from the bodies of chimpanzees to those of human beings is under consideration. The occultist knows that each person, before birth, builds the archetype of his physical body as well as he can (with some help from higher beings). The health and strength of the body will correspond exactly to the degree to which he has lived in accordance with natural laws in this and previous lives. Each person, therefore, is responsible for the condition of his own body, and the wisdom of transplanting organs from one human vehicle to another is questionable, at best. Surely, transplanting organs from a degenerate human form into one which is more advanced cannot, in the long run, be advantageous, even though

on the surface it may appear that the immediate problems connected with the disease or malfunction of an organ in a particular person would be solved.

Body Odor Clue to Some Mental Illnesses

Odor given off by some schizophrenia patients led to the discovery of biochemical abnormalities associated with the mental illness, Dr. J. T. Perry, professor of pharmacology at the University of British Columbia said yesterday.

Dr. Perry told the Canadian Society for Clinical Investigation that it had been known for almost 100 years that some schizophrenic patients, the most numerous type in mental institutions, gave off an apparent odor. But this was only apparent to people with sensitive noses.

Although he wasn't sensitive to the smell himself, Dr. Perry decided to investigate the possibility that it was caused by some volatile fatty acids.

An analysis of patients who were pointed out as giving off the special odor revealed surprising chemical abnormalities.

Some excreted up to 100 times more acetic acid than normal people. And the amounts excreted increased at times when the patients were in their most excited states.

Another group excreted benzoic acid. This is present as a preservative in many foods people eat such as jams, jellies, canned fruits and candies.

Normal people do not excrete benzoic acid as such, but excrete hippuric acid which is a product of the metabolism of benzoic acid.

Dr. Perry was very cautious about his findings. He said they should tip off scientists and psychiatrists that there are chemical areas which should be studied in the investigation of *schizophrenia*.

There are two possibilities which may be linked in the benzoic acid excretion: Benzoic acid may be toxic to the growth of the brain if the body does not have the ability to combine it with some hypothetical compound, or benzoic acid itself may not be toxic, but the lack of the hypothetical compounds may be poisonous to the brain.

He said that it is essential to find out what are the chemical causes of schizophrenia and "I think we'll find that there are many chemical causes."

In another paper Dr. Perry described how phenylketonuria — the illness that causes mental retardation — had been found in two normal adults in British Columbia. Phenylketonuria, commonly designed PKU, is the failure of the body to make full use of phenylalanine — a chemical essential to brain growth.

In one case two adult brothers had the disease. One was mentally deficient while the other had a high I.Q. which permitted

him to graduate from university.

Subsequently an adult woman was found to have the disease, although she was intelligent enough to learn English as an adult after living her early life in Denmark.

The only biochemical difference discovered in the two brothers was that the retarded brother had a marked reduction of glutamine concentration in the blood.

He said that all mentally defective people with PKU had low plasma glutamine.

"It is a possibility that chronic, prolonged deficiency of glutamine in children may be responsible for mental deficiency."

Dr. Perry said that all new born children should have the benefit of a PKU screening test.

If discovered early they could be put on a special diet.

All expectant mothers with a family history of mental retardation should be tested to discover if they have the disease. If they have this would be a good indication for therapeutic abortion, Dr. Perry said.

This new and still perhaps somewhat tentative connection between certain mental illnesses and diet, assimilation, and metabolism, opens up an entirely new field of study into the physical causes and treatment of mental illness. The fact that poor nutrition can cause mental as well as physical retardation among otherwise "normal" individuals — particularly children — is generally accepted by medical authorities. The possibility that some evidently genetic mental illness might also actually be related to problems of food consumption and assimilation is an original hypothesis worthy of continued exploration. It may become possible, as a result of further study and research, to treat these illnesses with dietary remedies. Certainly this would be a significant step forward in our care of the mentally ill, particularly if the illness is discovered and the treatment begun early.

As in the case of all ailments, however, and long a member of the British not be lost sight of. Knowledge of the importance of "right living" to present and future mental and physical health remains the foremost of preventive — and curative — medicines.

The Case for Jogging

Jogging for less than 10 minutes a day can achieve maximum improvement in physical fitness in middle aged men, says Dr. Bernard Lewis. He found "unexpected and impressive" improvement in tests with 25 volunteer doctors, including himself, from the Palo Alto Medical Clinic in California.

The volunteers, with an average age of 43, were first screened to rule out any counter indications. They were asked not to alter their eating, drinking or smoking habits, but merely to jog a mile a day.

Dr. Lewis reports that physical fitness in general improved an average of 35 percent. Work output on a bicycle ergometer increased an average of 16 percent, with associated improvement in cardiovascular dynamics. The average time for jogging the mile dropped roughly from 12 to 9 minutes.

Although there was no change in weight, there were significant changes in body fat and muscle. Body fat decreased about 20 percent, and the girth decreased by 1.7 centimeters. Mean decrease in skin fold thickness was 7.1 millimeters. Serum uric acid and cholesterol remained unchanged.

—*Science News*, Feb. 21, 1970.

Increasing interest in physical fitness is a noteworthy development for the "television generation," and is certainly a trend that should be encouraged and continued. More and more people are recognizing the need for daily exercise, and jogging is becoming something of a national sport. Certainly Dr. Lewis' report is cheering: the men involved spent less than 10 minutes a day jogging, yet made impressive physical improvements. It is safe to assume that even more impressive physical changes would have ensued if the old "eating, drinking or smoking habits" had been altered, and if, along with increased exercise, the men had also initiated more healthful diets and, where applicable, discontinued smoking.

Of course, jogging is not for everyone, and exercise, as all else, must be undertaken in moderation and within existing physical limitations. Yet there are few people who would not profit from some form of exercise, and it is encouraging to note the growing public approval of, and participation in, this type of activity.



BOOK REVIEWS

Literature Plays
Motion Pictures Music

"The Edge of the Unknown"

The Edge of the Unknown by Sir Arthur Conan Doyle. G. P. Putnam's Sons, New York, 1930.

THIS is a reprint of a book originally published in 1930, when the entire question of the existence of "psychic phenomena" was greeted with far more skepticism and ridicule than it is now. The author, best known, of course, for his Sherlock Holmes series, was an early investigator of "supernatural" occurrences and long a member of the British Society for Psychical Research.

The book is a compilation of occult experiences reported by numerous individuals — private citizens and prominent professionals and civic leaders alike, including the author himself — and the author's own analysis of these occurrences. Such phenomena as ghosts, prophetic dreams, nature spirits, and dialogues — through mediums — with people who passed on anywhere from a few to several hundred years ago, are described in detail. In this respect, the book is similar to a number of more recent publications.

What is particularly interesting in the present work, however, is Sir Arthur's competent, calm, rational, and thoughtful analysis — novel for its time — of these incidents, and his acceptance of the fact that these phenomena are evidence of "the operation of law which has not yet been studied and defined." He continued: "Already we realize something of its possibilities and

of its limitations, which are as exact in their way as those of any purely physical power. We must hold the balance between those who would believe nothing and those who would believe too much."

As if to quiet skeptics, especially material scientists, who scoffed at psychic phenomena because they could not be explained by natural law, he reasoned: "When the needle first sprang up at the magnet it was not an infraction of the laws of gravity. It was that there had been the local intervention of another, stronger force. Such is the case, also, when psychic powers act upon the plane of matter . . . When Peter lost faith he sank into the waves. Across the centuries the same cause still produced the same effect. Spiritual power is ever with us if we do not avert our faces, and nothing has been vouchsafed to Judea which is withheld from England."

The author admitted that he began his investigations a skeptic who had long challenged the existence of psychic phenomena. Obviously, however, his research convinced him of their validity. He seems to have maintained a conscientious scientific attitude throughout, accepting evidence only when properly verified and authenticated, and to have retained an open mind in each individual instance, both before and after his psychic "conversion."

He concluded that the phenomena are being manifested to humanity for a specific purpose — to turn man's mind from material to spiritual considera-

tions: "I believe that all these varied experiences have been sent to us not to amuse us by tales to be told and then forgotten but as the essential warp and woof of a new spiritual garment which is to be woven for the modern world."

Again, he said: "It is easy to poke superficial fun at rising tables and quivering walls, but they were the nearest and most natural objects which could record in material terms that power which was beyond our human ken . . . (they shook) . . . the complaisance of those material men of science who were brought into actual contact with them. They are to be regarded not as ends in themselves, but as the elementary means by which the mind should be diverted into new channels of thought."

A number of specific accounts in the book convey information familiar to students of the Western Wisdom Teachings. The appearance of elves, fairies, and "little people" prompted one of the author's informants to question if, perhaps, "they might have something to do with Nature processes." Sir Arthur's own comments on what we know to be nature spirits are disappointing, in the context of his numerous other enlightened surmises about the origin and purpose of psychic phenomena. "The fairy question is infinitely small and unimportant compared to the question of our own fate and that of the whole human race." Perhaps this might be true of our ultimate destiny, but what would be our fate at present were it not for the activities of nature spirits?

The author described a number of beings who materialized during various seances as having deplored their materialistic bent during their Earth incarnations, and as warning those still alive to look toward spiritual things. Other entities, some still earthbound centuries after their passing, are pictured as still "chained" to earthy possessions and other material matters. A rather harrowing chapter describes "ectoplasm" being expelled or "oozing" from the bod-

ies of mediums and forming itself into human and other shapes. One wonders if what was seen might not have been the ethers of the medium's vital body being withdrawn by the spirit control.

Sir Arthur also questioned whether it might be possible that "the unseen part of a man is divisible into the higher, which passes on as spirit, and the lower which represents animal functions and mere unused vitality." How close he came to a description of the behavior of the four ethers which supply man's vital forces!

Other elements of the Teachings are also touched upon, and it is interesting to see how in tune with occultism much of Sir Arthur's thinking was.

A word of caution about negative clairvoyance must be inserted. Mediumship, upon which much of the material in this book is based, is a form of communication with the "other worlds" which, the Teachings tell us, should be avoided. The medium permits his body to be possessed by another entity and, in so doing, loses his own self-control, self-will, and self-direction. This is a most dangerous practice because it can enable unscrupulous entities to use the medium's body for their own nefarious purposes. Sir Arthur admitted what Max Heindel taught: that death does not change character and there are both good and evil beings on the ethereal just as on the physical plane.

The fact that this book, containing ideas which must have been regarded as revolutionary, or at least bizarre, when it was first published, has been re-issued now, is significant. More and more people are becoming favorably attracted to the idea, or at least dispassionately considering the possibility, of the existence of psychic phenomena, and a wealth of recent literature has been published concerning this field — now an area of respected scientific research. This book, with comprehensive observations and surmises by so eminent an early student of the subject, makes a valuable addition to the more recent writings.

Readers' QUESTIONS

A Basic Substance?

Question:

Is there one basic substance or element which underlies all else?

Answer:

The Root of all Existence is the Absolute, a boundless Being whose nature is beyond human comprehension. Within Him are contained not only our solar system and its Architect, the Solar Logos, who is generally known as God, but also all else that exists in space — which is limitless. Within Him is what is referred to as the primordial Cosmic Root Substance which is everywhere and from which all that exists is formed and shaped. "Nothing," or a "vacuum in space," does not exist. Cosmic Root Substance, or that which has been created from it, is everywhere.

Our Origin

Question:

Where did we come from and why are we here?

Answer:

There is a continuing cycle of activity and rest in the Universe, as well as in Nature as we know it on Earth. Summer is a time of growth and activity; winter is a time of dormancy and rest. In the Universe periods of manifestation, growth, experience, and light (Days of Manifestation) alternate with periods of reabsorption into the Source, rest, assimilation, and darkness (Cosmic Nights). This cyclic activity affects our Solar God as well as all lesser entities.

At the beginning of our present Day of Manifestation, the Being whom we

call God limited Himself to a certain portion of space, in which He elected to create a solar system for the evolution of added selfconsciousness. This Being, who emanates from the Absolute, has within Himself the three aspects of creativity: Power, the Word, and Motion. Power permitted Him to speak the Creative Word, which is actually a continuous note, or chord, of ever-changing pitch, timbre, and vibration — the Music of the Spheres. The Word then caused, and is continuing to cause, the Motion that molds the Cosmic Root Substance into the visible and invisible forms of life which comprise the Solar System. These forms were not all manifested at once; all is constantly evolving and changing — always for the better, albeit very slowly — and countless billions of years and innumerable changes have already taken place since the Dawn of Manifestation.

God differentiated *within* (not apart from) Himself glorious Beings of spiritual power and splendor — fruitage of His previous manifestations — as well as lesser entities of every grade of intelligence and stage of consciousness. These beings may be grouped into "life-waves" according to their degree of development, and include, among many others, the present archangelic life wave, the angelic life wave, the human life wave, the plant life wave, and the mineral life wave. All these beings are destined — after eons of time — to evolve from unconsciousness to the omnipotence, omniscience, and omnipresence which now is God's.

Our Solar System and all within it is quite literally the Body of God. Each human being is a divine spark of God, differentiated within Him at the beginning of manifestation. Our physical

bodies are merely vehicles through which we, as divine sparks or Spirits, work. We are each a part of the Whole which is God. The differentiation and diversification which we see around us is a necessary part of evolution, but will ultimately prove to be illusion.

During manifestation, all the grades of beings which God differentiated within Himself are working to acquire more experience than they possessed at the beginning of this period of existence. Those who, in previous periods of manifestation, attained greatest development, work on those who have not yet evolved consciousness. When humanity was in an unconscious stage at the very start of manifestation, we were worked upon and helped by more advanced beings, just as today we are helping the mineral life wave toward the attainment of consciousness by shaping it into forms, structures, and useful objects.

The purpose of our manifestation, then, is to gain self-consciousness, not as separate entities unto ourselves but as individual parts of the Whole, which is God. It is also to gain omniscience, and, by our own progress and self-realization as a part of God, to further His evolution; for God Himself is continually evolving beyond His already glorious state.

Creation of Our Solar System

Question:

How was the solar system formed?

Answer:

At the beginning of this Day of Manifestation our solar system had not come into being. The Sun was the body on which all the members of the human life wave began their evolution. This is not the visible Sun, however, but the unseen Spiritual Sun behind the visible Sun. The spiritual Sun is the invisible Source of all that is in our solar system, and the visible Sun is merely an emanation from the spiritual Sun — a mirror in which are reflected the rays of energy

from the spiritual Sun.

The individual members of our human life wave, while still inhabiting the spiritual Sun, did not all progress at the same rate. The time came when various groups of them became unable to bear the degree of heat and the rate of vibration of the Sun. It then became necessary to provide for each group the degree of heat and vibration required for its particular needs.

This, then, is how the solar system came into being. One by one, at different times as needed, the various planets were thrown off from the Sun and placed in orbit at varying distances from it. Each planet bore with it the members of that particular group of the human life wave for whom its specific orbit and rate of rotation was intended. These bodies are now continuing their evolution, each one at the requisite distance from the Sun for his own rate of development.

Uranus was the first planet to be cast off from the Sun, and the life on this planet is of a backward strain and said to evolve very, very slowly. The other planets were also, in time, expelled from the Sun in the order of their distance from it — the last being Mercury. Life, then, does exist on the planets, not in physical human form as we know it, but in the form necessary for those particular beings at their present stage of development.

Just as the various beings originally evolving on the Sun could not keep pace with one another, so too did some of the entities on the various planets lag behind their contemporaries. On Earth, as on most other planets, some of the resident beings developed more slowly than their brothers and, in time, became a hindrance to those who progressed more rapidly. For this reason, moons were expelled from the Earth and other planets, carrying with them those Spirits which were not keeping pace with the general level of evolution on the parent planets.



The Science of Nutrition

MAX HEINDEL

Part 2

CONSIDERING the body from a purely physical standpoint, it is what we might call a chemical furnace, the food being the fuel. The more the body is exercised, the more fuel it requires. It would be foolish for a man to change an ordinary diet which for years had adequately nourished him, and take up a new method without due thought as to which would be best for serving his purpose. Simply to eliminate meats from the ordinary diet of meat-eaters would unquestionably undermine the health of most persons. The only safe way is to experiment and study the matter out first, using due discrimination. No fixed rules can be given, the matter of diet being as individual as any other characteristic. All that can be done is to describe the general influence of each chemical element, allowing the aspirant to work out his own method.

Neither must we allow the appearance of a person to influence our judgment as to the condition of his health. Certain general ideas of how a healthy person should look are commonly accepted, but there is no valid reason for so judging. Ruddy cheeks might be an indication of health in one individual and of **disease in another**. There is no particular rule by which good health can be

known except the feeling of comfort and well-being which is enjoyed by the individual himself, irrespective of appearances.

Water is the great solvent.

Nitrogen or protein is the essential builder of flesh, but contains some earthy matter.

Carbohydrates or sugars are the principal power-producers.

Fats are the producers of heat and the storers of reserve force.

Ash is mineral, earthy, and chokes the system. We need have no fear of not obtaining it in sufficient quantities to build the bones; on the contrary, we cannot be too careful to get as little as possible.

The calorie is the simple unit of heat. In a pound of Brazil nuts, for instance, when bought at the market, 49.6 per cent of the whole is waste (shells), but the remaining 50.4 per cent contain 1485 calories. That means that about one-half of what is bought is waste, but the remainder contains the number of calories named. That we may get the nearest amount of strength from our food we must pay attention to the number of calories it contains, for from them we **obtain the energy** required to perform our daily work.

Chocolate is the most nutritious food we have; also cocoa, in its powdered

state, is the most dangerous of all foods, containing three times as much ash as most of the others, and ten times as much as many. It is a powerful food and also a powerful poison, for it chokes the system more quickly than any other substance.

Of course, it will require some study at first to secure the best nourishment, but it pays in health and longevity and secures the free use of the body, making study and application to higher things possible. After a while one will become so familiar with the subject that he will need to give it no particular attention.

It must be remembered that not all of the chemical substances contained in each article of food are available for use in the system, because there are certain portions which the body refuses to assimilate.

Of vegetables we digest only about 83 per cent of the proteins, 90 percent of the fat, and 95 per cent of the carbohydrates.

Of fruits we assimilate about 85 per cent of the proteins, 90 per cent of the fat, and 90 per cent of the carbohydrates.

Phosphorus is the particular element by means of which the Ego is able to express thought and influence the dense physical body. It is also a fact that the proportion and variation of this substance is found to correspond to the state and stage of intelligence of the individual. Idiots have very little phosphorus; shrewd thinkers have much; and in the animal world, the degree of consciousness and intelligence is in proportion to the amount of phosphorus contained in the brain.

It is therefore of great importance that the aspirant who is to use his body for mental and spiritual work, should supply his brain with the substance necessary for that purpose. Most vegetables and fruits contain a certain amount of phosphorus, but it is a peculiar fact that the greater proportion is contained in the leaves, which are usually thrown away. It is found in consider-

able quantities in grapes, onions, sage, beans, cloves, pineapples, in the leaves and stalks of many vegetables, and also in sugar-cane juice, but not in refined sugar.

The following table shows the proportion of phosphoric acid in a few articles:

100,000 parts of:

Barley, dry, contains of phosphoric acid	210 parts
Beans	292 parts
Beets	167 parts
Beets, Leaves of	690 parts
Buckwheat	170 parts
Carrots, dry	395 parts
Carrots, Leaves of	963 parts
Linseed	880 parts
Linseed, Stalks of	118 parts
Parsnips	111 parts
Parsnips, Leaves of	1784 parts
Peas	190 parts

In conclusion, let the aspirant choose such food as is most easily digested, for the more easily the energy in food is extracted, the longer time will the system have for recuperation before it becomes necessary to replenish the supply. Milk should never be drunk as one may drink a glass of water. Taken in that way, it forms in the stomach a large cheese ball, quite impervious to the action of the gastric juices. It should be sipped for it will then form many small globules in the stomach, which are easily assimilated. Citrus fruits are powerful antiseptics, and cereals, particularly rice, are antitoxins of great efficiency.

* * *

ROSIERUCIAN PRINCIPLES

The Rosierucian Fellowship Teachings advocate a vegetarian diet as superior, physically and spiritually, to a diet containing meat. They regard alcohol, tobacco, and stimulants as injurious to the body and a detriment to the Spirit. They believe in the power of prayer and the creative power of thought through concentration in bringing about the healing of mind and body.

They hold, however, that physical means can often be used to advantage to supplement spiritual and mental means.

MAETERLINCK

(Continued from page 156)

Flaccus wrote the following:

Under the influence of the irradiating imagination even the twilight recesses of consciousness begin to glow; and thoughts and feelings, however slight, become pencillings of light in a mystic transcription of experience. It is strange how fond the mystic is of light; how he uses it again and again in his analogies. This is true of Plotinus, of Ruysbroeck, and to judge by passages translated by Maeterlinck, it is true of Maeterlinck himself. In Maeterlinck there is nothing but a flood of light and an inundating study of the Soul.

(Continued)

TIME WITH GOD

(Continued from page 251)

we will in time understand that the delays are all for our best interests.

For myself, this has been a most difficult fact to understand and accept, but time has proved that it is working. The change is taking place, though not as fast as I should like. This is living proof. If it has happened to one it can happen to all others who accept and live in the promise that: "all things work for good for those who trust and believe in Him."

Man is prone to remember the faults and sins of others rather than to look for the good and virtues, because he is sinful himself. St. Paul puts this so aptly in his letter to the Romans: "For I know that nothing good dwells within me, that is, in my flesh. I can will what is right, but I cannot do it. For I do not do the good I want, but the evil I do not want is what I do."

So — let us be more alert to listen and to have our hands on the latch-string so that the door of our hearts may promptly open to the voice of the Christ. The invitation must be ours; it is the only way.

If, along with this, we are faithful in

setting aside a part of each day to be "with God," we need have no fear but that a change definitely for our good will in time take place within us. This change will help us increase our activities in living the life and being a better "witness" — in being more friendly and helpful to others. Thus we will increase our opportunities to be of greater service to God, learning to accept His will and fashioning our daily lives upon His will.

RISING PLANETS

(Continued from page 262)

marks a person out of the ordinary, since Uranus is the planet of originality, invention, and often genius. He is very progressive, with ideas and ideals many years ahead of our present civilization. There is a natural attraction to all advanced subjects, such as occultism, astrology, psychic research, magnetic healing, electricity, inventions, radio, and aeronautics. These natives have a deep love for anything profound and wonderful. They tend to make many unexpected changes of residence and occupation.

Neptune rising in a birth chart tends to affect the life of the native in an uncommon manner, since Neptune is by nature occult, prophetic, and spiritual. This gives a particularly sensitive body, capable of feeling the finer vibrations in nature; whether they are good, bad, or indifferent depends upon the aspects Neptune receives. As the influence of this planet is always more or less psychic, the person will either consciously or unconsciously take on the conditions of his surroundings and of those whom he may contact. He has a mind that is romantic, emotional and visionary. The physical characteristics of Neptune rising are a very finely organized, slender body with a long head, sharp features, and an expression that is rather mysterious, and at times to a degree cruel. The eyes are very noticeable, having a somewhat hypnotic expression.

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The Rosicrucian Fellowship

Oceanside, California, U.S.A.

FROM OUR PATIENTS

California—Thanks for the help. Have noticed that I have had a calmer and more peaceful attitude and feeling, and am working on it more and more. Just to be able to correspond with you is a great help to me. Thanks again.

North Carolina—Your help and that of the Invisible Helpers is certainly bringing a host of changes in my physical body as well as spiritually. I am trying hard to work in harmony with the Divine Law of healing; we just have to make ourselves channels for it.

South Carolina—Good news! The shoulder is better; my attitudes are better. Thank you for your help.

California—Thank you for the improvement noticed in my condition last week. Was very active. This was the first time in a long time this has happened. I feel like my old self again.

Connecticut—Just a thank you note for the incredible help I have received.

Utah—A controlled diet, such as I have been following, has been, I believe, of considerable help in giving me a higher feeling and a desire for control of negative impulses and influences. Thanks to the Invisible Helpers for their continuing assistance.

England—Am keeping very well, living on vegetables and vegetable juices and fruit as much as possible. My liver and gall bladder have not bothered me for a very long time now, and this is truly a marvellous relief, as I used to be frequently laid up with pain.

Florida—I feel terrific! I know that your prayers, along with my growing awareness of the basic truths of life have helped me considerably. I have found inner peace and tranquility; no longer do I feel depressed and unhappy. Thank you for all you have done for me.

Colorado—Am very happy to announce that the soreness in my breast is all gone, and that my name can be removed from your healing list. Thank you very much for your help.



Factors in Spiritual Healing

UNTIL the Christ illumines us from within we do not comprehend, neither do we follow, the laws of Nature, and consequently we contract disease by our ignorant or conscious contravention of these laws.

Let us understand that the whole universe is pervaded with the power of the Father, always available to cure all ills of whatever nature; that is the *great certainty*.

Selfishness is the prime cause of most disease; selfishness is the supreme be-setting sin of ignorance.

A "cure" is a physical process. Healing is radically different; there the sufferer is always required to cooperate both *spiritually* and *physically* with the healer.

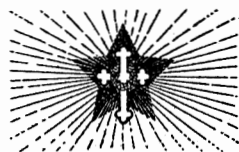
Faith without works is dead, and in every case where Christ Jesus healed anyone this person had to do something; he had to cooperate actively with the Great Healer before his healing could be accomplished.

Whatever good there may be in any system of healing, the effects upon a certain person will be beneficial or the reverse in exact proportion to his *faith in its healing power*.

It is a scientific fact that the state of the blood affects the mind and vice versa. A sound body is therefore indispensable to a sane mentality.

Each one expresses without exactly what his thoughts are within. In each

case the body is an accurate reproduction of the mind; each person suffers from the ailments peculiar to the trend of its mental activity.



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

HEALING DATES

May..... 2 — 9 — 16 — 23 — 29
June..... 5 — 12 — 19 — 26

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



The Good Reader

DAGMAR FRAHME

BETH was six years old, and her two upper front teeth were missing (just temporarily, of course). She had brown curly hair, a large dog named Daisy, a big brother and a baby sister. Her real name was Elizabeth but people were always trying to shorten it — to Liz, which her mother didn't like, and to Betty, which Beth didn't like. Finally her daddy suggested Beth, which *everybody* liked, and so from then on, she was Beth.

Beth was in first grade, and thought going to school was fun. She liked her teacher and the other children, she liked taking her lunch in a lunch box, she liked her pretty classroom with its bright pictures and many things to do, and most of all, she liked learning to read. She was already a very good reader, and her mother would often take her to the library and let her pick out a few books. She read some of them so well that her teacher asked her to read them for the other children.

And everybody was very happy about the way Beth could read — except for one thing: it was getting so that Beth would do almost nothing *except* read. Especially when there were dishes to be dried, wastebaskets to be emptied, or Daisy to be walked. Drying dishes,

emptying wastebaskets and walking Daisy were Beth's special chores, and no one had ever known a time before when Beth had not done them.

She had rather liked drying dishes because then she could talk to Mother and tell her all the things that had happened during the day; she didn't really mind emptying the wastebaskets because sometimes she found such interesting things in them that people had thrown away; and as for walking Daisy — well, that used to be just plain fun.

Used to be, because things were certainly different now. When Mother asked her to dry the dishes, Beth didn't even bother to raise her eyes from the book she was reading but just mumbled "In a minute." Often that "minute" turned into twenty minutes and still Beth hadn't come. When Daddy reminded her that the wastebaskets needed emptying she *did* raise her eyes from the book (because when Daddy said something in a stern voice you simply had to raise your eyes from whatever you were doing) and said, "I will, right away." But "right away" never seemed to come either. And when Daisy came up wagging her tail hopefully and holding the leash in her mouth Beth just said, "Later, Daisy, later," and poor Daisy

would lie down at Beth's feet and wait.

Sometimes Mother would come back in and remind Beth several times that the dishes were waiting to be dried, but just as often she simply sighed and dried them herself. Sometimes Daddy would very sternly mention the wastebaskets to Beth a second time, and then Beth *would* reluctantly get up and do them, but sometimes even Daddy just shrugged his shoulders and emptied them himself. And almost always Beth's big brother walked Daisy. He didn't mind at all, and he and Daisy usually had a good long run together, but Mother and Daddy kept remembering how Beth had begged to keep Daisy when she was just a puppy and had promised, "I'll take care of her, honest."

One evening, after Mother and Daddy and Beth's big brother and Daisy had all had a particularly hard time simply because Beth just refused to do her share of the work, Mother and Daddy sat up talking long after the children were in bed. When they finally locked the front door and turned off the light, Mother said, "It's going to be very hard on her."

"Yes, I suppose it is," said Daddy. "But it seems to be the only way to teach her."

The next day when Beth came home after school, she went up to her room to get the new book she had just taken out of the library. It was a book of fairy tales, with a big purple dragon on the cover, and it was rather hard to read, but Beth loved it and tried her best to read it. She couldn't find the book anywhere — not on her table, or bookshelf, or even in the corner of the floor where she sometimes put things when she was too lazy to put them away.

Beth looked all over the house — in Daddy's study, in the living room, and even in the kitchen, but couldn't find it. She started to ask Mother, but Mother was giving the baby her bath and had a rather funny look on her face besides, and Beth somehow had the feeling that maybe she'd better not bother her.

She went back to her room again, and took another look around. Then she realized that the other books she had just taken from the library weren't there either. There was a story about an imaginary zoo that seemed to be very funny, even though it was full of hard words, and another story about a balloon that she had been able to read perfectly the very first time. And her own big beautiful book of stories that Daddy had to read to her because it was still too hard was gone too, and so was her very favorite book about a family of kittens that she had had as long as she could remember.

Those books had been on her bookshelf yesterday — in fact, they had been there this morning. She might have misplaced *one* book, she thought, but certainly not all of them.

"I must be dreaming," said Beth aloud to herself. "Those books just have to be here." And she rubbed her eyes and looked again, but they weren't.

Beth looked in her closet and in her dresser drawers. She even looked under the bed — rather silly, but she could think of nothing else to do. Then she thought that her big brother was playing a trick on her. She tiptoed down the hall to his room and opened the door just a crack. He wasn't there.

He had made it very clear that she was not to go in his room when he wasn't there — but this, she decided, was most definitely an emergency. She looked in his closet and his drawers and even the box where he kept his model cars, but the books weren't there. She did find a bird's nest, some sticks, and something that looked very much like mud on the floor of his closet and wondered if Mother knew about that, but was too worried about the books to think very hard about the mud.

Of course, just as she was closing the closet for the second time, her brother came in, and was he in a bad mood when he saw her there! She tried to explain that she was looking for her lost books and had thought that he might have

taken them, but this only put him in a worse mood. He said he didn't ever want her "snooping around" in his room again, and that he was going to tell Daddy, and poor Beth went back to her room in tears.

She wiped them away, sat down on her bed, and tried to think. *Where* could those books be? Maybe Mother had taken the library books back today, but why would she do that when Beth had just gotten them? Besides, Mother almost never went to the library any more without Beth. And anyhow, that didn't explain what had happened to the other books. Beth went over in her mind very carefully what she had done yesterday and this morning, and she was absolutely positive that she had not taken those other books off of her bookshelf.

She went slowly out of her room, mystified and worried and very unhappy. Mother had finished bathing the baby and was in the kitchen starting supper. Beth went into the kitchen and sat on a high stool. Mother smiled at her and asked her how school had been that day and if she wanted some milk and cookies. Beth wasn't hungry at all and said, "No, thank you."

Beth sat on the stool watching Mother, and didn't say very much. Mother didn't say very much either, and even though she was smiling and once gave Beth a big hug for what seemed to be no reason, Beth somehow had the feeling that she shouldn't ask Mother about the books.

Finally Mother said, "Will you set the table for me?"

Even though this wasn't one of Beth's regular chores, she slipped off the stool and got to work. When she finished, Daisy came in wagging her tail and dragging the leash along in her mouth, and Beth took her for a long, long walk. She didn't really feel like walking, but she didn't feel like doing much else, either. In fact, she felt rather numb.

She remembered that she hadn't walked Daisy for a long time and was very patient, letting Daisy sniff and investigate everything she wanted to,

instead of hurrying her along as she sometimes did. Then she remembered that she hadn't emptied the wastebaskets all week either, and maybe she'd better do it when she got home. She might as well — she had no books to read.

And so, after she had brought Daisy home and set out a big pan of water for her, Beth went around and emptied the wastebaskets. The one in Daddy's study was especially full, and Beth was glad that she emptied it before Daddy reminded her.

It wasn't very nice to be reminded of things all the time, she thought. When people started reminding you of something, you always knew what they were going to say — sometimes even the exact words they were going to use — and you knew they were irritated and you ended up feeling irritated too, and it was all very unpleasant. Really, it was much better to do the things you knew you had to do and get them finished; then the people around you were happy and you could forget about your chores and do the things you liked to without being interrupted.

Beth finished with the wastebaskets, and Daddy came home. She wanted to ask him if he had seen her books, but again didn't quite dare. There was something very funny going on, and Beth had more and more the feeling that if she did ask about her books, she wouldn't like the answer she got.

After supper Beth dried the dishes without being reminded, but again she didn't have too much to say to Mother. She noticed that Mother was watching her closely out of the corner of her eye — just, come to think of it, as Daddy had been watching her all during supper. She was positive that it all somehow had to do with her missing books, but still could not bring herself to ask.

Beth went to bed early that night — all by herself and without being told. She didn't even want to hear a bedtime story and didn't ask for one. She was tired and unhappy and felt rather lone-

some. She really didn't think she was going to sleep very much, but she fell asleep and slept soundly all night.

In the morning, before opening her eyes, Beth thought that maybe it was all a bad dream about her missing books. She would just keep her eyes shut tight, grope her way over to the bookshelf, open her eyes, and the books would be there. So she got out of bed, keeping her eyes as tightly closed as she could, and didn't open them till she was right in front of the bookshelf. But the books were still gone!

Beth turned away sadly, got dressed, ate breakfast very quietly, and went to school. School didn't seem to be much fun that day, and Beth's teacher started to worry about her because she looked so unhappy and when her turn came to read she made four silly mistakes which she had never made before.

She went slowly home from school, kicking a few little pebbles on the sidewalk and not stopping to look at the bunnies in the pet shop window, which she always did. When she got home she called Daisy and took her for a long walk. After that she emptied the wastebaskets which weren't very full because, after all, she had emptied them only yesterday. Then she went up to her room and sat looking out of the window until time for supper.

Mother, Daddy, and Beth's big brother talked about the camping trip that the boy scouts were going to take that weekend, and Beth didn't say one word. She didn't think about much of anything, either, but just ate supper automatically, not even making the ice cream last as long as possible.

After supper Beth again dried the dishes without being told and then went up to her room. She started to play with her dolls, but even that didn't seem like fun, so she took her favorite doll and cuddled it in her lap while she sat in her rocking chair. She wished and wished that she had just one book to read to the doll. She often did that — holding a doll in her lap, rocking back and forth,

and reading out loud.

What on *earth* had happened to those books? Who could have taken them? What was she going to do? She would have to tell Mother that they were lost soon because those library books would be due after a while. Oh, well, she might as well do it right now — no use waiting any longer.

Beth was just starting to get up when her door opened and Mother and Daddy came in. Mother was smiling and Daddy was carrying a pile of books. On top of the pile was a book with a big purple dragon on the cover!

Beth looked at the book, looked at Daddy, looked at Mother, and looked at the book again. "Did you have them all the time?" she asked.

Daddy put the books down and sat on the bed. "Yes, Beth, we did. They were in our room."

Beth looked at Daddy, who was serious, and Mother, who was smiling. "But — but why?" she finally asked.

"Beth," asked Daddy, "did anyone have to remind you to do your chores today — or yesterday?"

Beth thought for a minute. "No," she said.

"What about the day before, and the day before that, and the *weeks* before that?" continued Daddy.

Beth swallowed hard. "Yes," she whispered.

"And even then you didn't always do them, isn't that right?"

Beth nodded.

"Then why didn't anyone have to remind you yesterday and today?"

Beth thought for a long time. "I guess," she said finally in a very soft voice, "because I didn't have any books."

"That's right, Beth," said Daddy. "You didn't have anything around that you wanted to do enough to let your chores go, so you did your chores."

Beth looked at the books again. "Are you — are you going to hide them again?" she asked timidly.

"Are we going to have to?"

"No," whispered Beth. "At least —"

You Are Invited to Contact

OUR MEMBERS AND GROUPS AS INDICATED BELOW

- Ann Arbor, Mich.*—Tel. No. 971-7133.
Cincinnati, Ohio—Tel. 871-4763.
Cuba, New York—Tel. Rushford 5271.
Dallas, Texas—307 S. Marlborough.
Lombard, Ill.—MA. 9-0549.
Los Angeles, Calif.—1025 Rosemont Ave., 90026.
Moses Lake, Wash.—Tel. RO 5-8519.
Newark, N.J.—9 Whittier Pl.
New York (Bronx), N.Y.—400 E. 148th St., 10455 (Spanish Group)
Norwood 12, Ohio—Tel. 63-1-9748.
Philadelphia, Pa.—Tel. LO 7-4871.
Phoenix, Ariz.—Tel. AL-43079.
Portland, Oregon—Tel. 253-3650.
Rochester, N. Y.—140 Troup St. Tel. 544-4900.
Salt Lake City, Utah—Tel. EM 3-5037.
Seattle, Wash.—208 Fischer Studio Bldg. 98101.
Tacoma, Wash.—Tel. MA 7-0288.
Tucson, Arizona—Tel. 733-7383.

ISLANDS

- Caguas, Puerto Rico*—Laurel D-30, Villa Turabo.
Dehiwela, Ceylon—2 Windsor Ave., Vanderwert Place.
Havana, Cuba—Calle 9 y 2, Resid. Casino Deportivo.

AFRICA

- Accra, Ghana*—P. O. Box 2904.
Ho, Ghana—P. O. Box 71, Kpandu, Volta Region.
Koforidua, G. C.—P. O. Box 27.
Kumasi, Ash., Ghana—Box 1560.
Lagos, Nigeria—22 Wakeman St.
Sekondi, Ghana—P. O. Box 205.

World Headquarters

The Rosicrucian Fellowship

OCEANSIDE, CALIFORNIA, 92054, U.S.A.

I don't think so."

"I don't think so either," said Mother, picking up the books and putting them on the shelf. "You'll have plenty of time to read when the chores are finished. They didn't take so terribly long today, did they?"

"No, they didn't" said Beth, a little surprised and thinking of all the time she had spent just *wishing* she had had something to read. All of that time could have been spent reading, and most of that time came *after* the chores were finished.

Later, when Beth was in bed and Daddy was reading to her from the big beautiful book of stories, Beth reached up and played with his hair, trying to make it stand on end. She often did that while he read to her, and it didn't mean that she wasn't listening. No, indeed. In fact, Beth listened very well; and could usually repeat a story word for word after Daddy had read it just a few times.

But she could play with Daddy's hair and listen at the same time. Daddy finished the story and Beth kept on playing. Daddy smiled. "You'll be able to read that book yourself before long, young lady," he said.

"But if I do, will you read to me any more?" Beth asked.

Daddy smiled even more. "I'll tell you what," he said. "You read all the books you can, but as long as there's a book you want to read that's too hard for you, I'll read it to you."

"Fine," giggled Beth, snuggling down under the covers. As Daddy leaned over to give her a good-night kiss she tried to make his hair stand up one more time. "It won't stay up," she complained, still giggling.

"Good," laughed Daddy. "I'd hate to go around looking as though I were scared all the time."

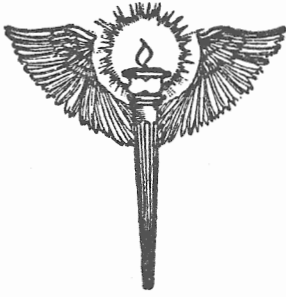
Just before she fell asleep Beth thought, "It's good when I get to read and it's good when Daddy reads to me, but it's best of all when I get my work done *and* read and Daddy reads, too."

Dealers Carrying The Rosicrucian Fellowship Publications

All Rosicrucian Fellowship Centers also Carry Fellowship Publications

- Albuquerque, New Mexico — Brotherhood of Life Bookstore & Records, 110 Dartmouth, S. E. 87106.
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- Asuncion, Paraguay — Libreria Universal, Dr. Carlos Henning, Casilla No. 432.
- Atlanta, Ga. — Kinsey Book Shop, 187 Spring St., N.W., 30303.
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- Bakersfield, Calif. — Pickwick Bookshops, Valley Plaza, 2701 Ming Ave., 93304.
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- Boulder, Colo. — Brillig Works Book Store, 1322 College Ave., 80302.
- Buenos Aires, Argentina — Nicholas B. Kier, Avenida Santa Fe 12-60.
- Cambridge, Mass. — The Sphinx, 948 Massachusetts Ave., 02139.
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- Canoga Park, Calif.—Pickwick Bookshops, Topanga Plaza, 91303.
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- Economy Bookstore, 171 W. Madison 60602.
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- Theosophical Society, 64 E. Van Buren St., 60605.
- Post Office News, 37 W. Monroe St., 60605.
- Occult Book Store, 651 N. State St., 60610.
- Cassadaga, Florida — DeLong, Sylvia, P. O. Box 125, 32706.
- Cleveland, Ohio — Kay's Book and Magazine Supermarket, 620 Prospect Ave. 44115.
- Colorado Springs, Colorado — Chinook Bookshop, 208½ North Tejon, 80902.
- Costa Mesa, Calif. — Pickwick Bookshop, S. Coast Plaza, 2383 Bristol St., 92626.
- Dallas, Texas—Owen, John D., 6434 Vickery Blvd., 75214.
- Denver, Colo. — Colorado News Agency, 625 W. 12th St., 80204.
- Detroit, Mich. — Velma Benham, 5237 Commonwealth Ave., 48208.
- Temple of Light, 140 Edison Ave., 48202.
- Dos Pinos, Rio Piedras, P. R. — Uranian Book Shop, 791 Casiopea St., 00923.
- El Paso, Texas — Book Gallery, 604 No. Oregon St., 79901.
- Encinitas, Calif. — Chimes, P. O. Box 818, 92024.
- Fontana, Calif. — Book Center, Olive Low, 8819 Citrus Ave., 92335.
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- Fullerton, Calif. — House of Aquarius, P. O. Box 3152, 92631.
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- First Temple of Astrology, Box 57282, 90057.
- Philosophical Research Soc., 3910 Los Feliz Blvd., 90027.
- Manila, P. I.—Occult Arts Book Center, 1644 Rizal Ave., Santa Cruz, D404.

- Menlo Park, Calif. — East-West Bookshop, 1170 El Camino Real, Menlo Park, 94025.
- Miami, Fla. — The Theosophical Society in Miami, 119 N. E. 62nd St., 33138.
- Milwaukee, Wis. — Des Forges & Co., 427 E. Wisconsin Ave., 53202.
- Montclair, Calif. — Pickwick Bookshops, Montclair Plaza, 91763.
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- Perry, Iowa — Hiawatha Book Co., Box 400 — 50220.
- Philadelphia, Pa. — Archway Book Store, 47 N. 9th St., 19107.
- Joseph Blumfeld, 13 So. 17th St., 19103.
- Hakim's Book Mart & Bazaar, 214 So. 60th St., 19139.
- Phoenix, Ariz. — Phoenix Metaphysical Center, 516 West Roma, 85013.
- Portland, Oregon — Portland Book Store, 820 S.W. 5th Ave., 97204.
- Theosophical Society, 2377 N. W. Kearney, 97210.
- Puerto Nuevo, P. R. — Melody Center, Ave de Diego, 00920.
- Racine, Wisc.—Fellowship Book Stall, 1812 College Ave., 53403.
- Richmond, Va. — Macoy Pub. & Masonic Supply, 3011 Dumbarton Rd., 23228.
- Ruidoso, New Mex. — The Philanthropic Library, 88345.
- Sacramento, Calif. — Beers Book Center, 1406 "J" St., 95814.
- Salt Lake City, Utah—Wilson's Book Store, 113 East 2nd South St., 84111.
- San Bernardino, Calif. — Pickwick Bookshop, 122 Inland Center, 92408.
- San Diego, Calif. — Technical Book Co., 816 Broadway, 92101.
- Wahrenbrock's Book House, 649 Broadway, 92101.
- Pickwick Bookshop, Mission Valley Center, 90028.
- San Francisco, Calif.—Metaphysical Town-Hall Bookshop, 345 Mason St., 94102
- Center for Metaphysical Studies, 420 Sutter St., Rd. 201, 94102.
- George Fields, 1419 Polk St., 94109.
- San Francisco Theosophical Soc., 414 Mason St., 94102.
- Solunar of San Francisco, 1805 Polk St., 94109.
- East of the Sun, 3850 23rd St., 94114.
- San Jose, Calif. — San Jose Book Shop, 119 East San Fernando St., 95113.
- San Luis Obispo — Kuan Yin Book Store, 940 Choro St., 93401.
- San Rafael, Calif. — Chan Metaphysical Santa Cruz, Ca. — Bookshop Santa Cruz, 1520 Pacific Avenue, 95060.
- Books, P. O. Box 706 — 94902.
- Santa Monica, Calif. — New Age Bible & Philosophy Center, 1139 Lincoln Bl. 90403.
- Santo Domingo, Dom. Rep.—El Rinconcito De Los Libros, Arz Merino 67.
- Sausalito, Calif. — The Tides, 749 Ridgeway, 94965.
- Seattle, Wash. — Astrological Bookshop, 4225 Roosevelt Way, N.E., 98105.
- Books, Hughs, Dorothy B., 1833 Queen Ave., 98109.
- The Pen & Quill, 17518 15th Ave., N.E., 98155.
- Uranian Bookshop, 605 39th Ave., E., 98102.
- Spokane, Washington — Clark's Old Book Store, 909 W. Riverside Ave., 99201.
- St. Paul, Minn. — Chester-Kent (Lewellyn Pub.), 100 So. Wabasha St., P.O. Box 3333, 55101.
- St. Petersburg, Fla. — Haslam's New & Used Books, 2025 Central Ave., 33713.
- Ste. Theresa de Blainville, Quebec, Canada — Libraire Scientifique Occulte Enr., 265 Rue Mainville-Cass, Postal 270.
- Sydney, Australia—Dymock's Book Arcade Ltd., 424-426 George St.
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