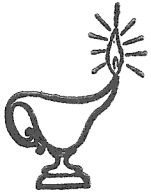


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A Space Expert Speaks

A key man behind America's Moon trip, Dr. Wernher von Braun, sees space travel not only as man's new physical frontier, but also as the gateway to keener spiritual awareness of God's sovereignty in the universe.

It signals the start of the "Cosmic Age", he says, a second phase in mankind's long development, an era in which the Earth will be seen in truer perspective as a "planet among planets," and in which the magnificence of divine creation and power will become increasingly evident.

"Through a closer look at creation, we ought to gain a better knowledge of the Creator, and a greater sense of man's responsibility to God will come into focus," he says. "We must learn to consider God as Creator of the universe and master of everything," he says. "We need a greater Lord than we have had in the past . . . Our religion, our environment, and our outlook have been earthbound."

"Astronomy and space explorations are teaching us that the good Lord is a much greater Lord, and master of a greater kingdom." He says he now finds it as difficult "to understand a scientist who does not acknowledge the presence of a superior rationality behind the existence of the universe as it is to comprehend a theologian who would deny the advances of science."

"I find it best through faith to accept God as an intelligent will, perfect in goodness, revealing Himself in the world of experience more fully down through the ages as man's capacity for understanding grows."

Von Braun says the fact that Christ carried out His mission on Earth "does not limit His validity for a greater environment." Christ's "appearance in our world was local, in one small place," he notes, yet of universal significance.

—*Seattle Post-Intelligencer*, 7-19-69

"I think science has a real surprise for the skeptics. Science, for instance, tells us that nothing in nature, not even the tiniest particle, can disappear without a trace.

"Think about that for a moment. Once you do, your thoughts about life will never be the same.

"Science has found that nothing can disappear without a trace. Nature does not know extinction. All it knows is *transformation!*

"Benjamin Franklin, a scientist, put it well: 'I believe . . . that the soul of Man is immortal and will be treated with justice in another life respecting its conduct in this.'

"Now, if God applies this fundamental principle to the most minute and insignificant parts of His universe, doesn't it take sense to assume that He applies it also to the masterpiece of His creation — *the human soul?* I think it does. And everything that science has taught me — and continues to teach me — strengthens my belief in the continuity of our spiritual existence after death . . . I think science is basically an attempt better to understand *creation*. Since I cannot contemplate a *creation* without a *Creator* or a *Divine Intent* I believe science has the same motivation as religion — communion with the *Creator.*" — C. M. Ward's account of his interview with Dr. von Braun: *The Farther We Probe into Space the Greater My Faith* (p. 6).

THE Mystic ... LIGHT



Clairvoyance

ADAPTED FROM MAX HEINDEL'S WRITINGS

THE word *clairvoyance* means "clear-sighted", or the ability to see in the invisible (to physical vision) worlds. It is a faculty latent in all and will eventually be possessed by every human being in the course of his or her spiritual unfoldment. Having acquired this spiritual sight, one may then investigate for himself such matters as the state of the human Spirit before birth and after death, and life in the invisible worlds.

Although each of us inherently has this faculty, a persistent effort is required to unfold it in a positive manner, and this seems to be a powerful deterrent. If it could be bought, many people would pay a high price for it. Few people, however, seem willing to live the life that is required to awaken it. That awakening comes only by patient, persistent effort. It cannot be purchased: there is no royal road to its acquisition.

There are two types of clairvoyance. Positive, voluntary clairvoyance is that in which the individual is able, at will, to see in and investigate the inner worlds, and is the master of himself and what he is doing. This type of clairvoyance is developed through pure, helpful living, and the individual must be carefully trained in its use, in order that it may be completely effective and useful. Negative, involuntary clairvoyance exists when the sights of the inner worlds are presented to an individual

quite independently of his will; he sees what is given him to see and can in no way control this sight. This type of clairvoyance is dangerous, laying the individual open to possession by discarnate entities and, if permitted to go far enough, presenting the possibility that his life, in this world and the next, will quite literally not be his own.

In the brain are two small organs called the pituitary body and the pineal gland. Medical science knows but little about them, and calls the pineal gland "the atrophied third eye," yet neither it nor the pituitary body is atrophying. This is very perplexing to scientists for Nature retains nothing useless. All over the body we find organs which are either atrophying or developing.

The pituitary body and the pineal gland belong to still another class of organs, however, which at the present time are neither evolving nor degenerating, but are dormant. In the far past, when man was in touch with the inner worlds, these organs were his means of ingress thereto, and they will again serve that purpose at a later stage. They were connected with the involuntary or sympathetic nervous system. In earlier times (during the Moon Period and the latter part of the Lemurian and early Atlantean Epochs) man saw the inner worlds; pictures presented themselves quite independently of his will. The

sense centers of his desire body were spinning around counter-clockwise (following negatively the motion of the Earth, which revolves on its axis in that direction) as the sense centers of "mediums" do to this day. In most people these sense centers are inactive, but true development will set them spinning clockwise. That is the difficult feature in the development of positive clairvoyance.

The development of negative clairvoyance, or mediumship, is much easier, because it is merely a revival of the mirror-like function possessed by man in the far past, by which the outside world was involuntarily reflected in him. This function was afterward retained by inbreeding. With present-day mediums this power is intermittent, which explains why they can sometimes "see" and at other times, for no apparent reason, fail utterly to do so.

In the desire body of the properly trained voluntary clairvoyant, the desire currents turn clockwise, glowing with exceeding splendor, far surpassing the brilliant luminosity of the ordinary desire body. The centers of perception in the desire body around which these currents swirl furnish the voluntary clairvoyant with the means of perception of things in the Desire World, and he sees and investigates at will. The person whose centers turn counter-clockwise is like a mirror, reflecting only what passes before it. Such a person is incapable of reaching out for information.

This is one of the fundamental differences between a medium and a properly trained clairvoyant. It is impossible for most people to distinguish between the two; yet there is one infallible rule that can be followed by anyone: No genuinely developed seer will ever exercise this faculty for money or its equivalent; nor will he use it to gratify curiosity, but only to help humanity.

The great danger to society which would result from the indiscriminate use by an unworthy individual of the

voluntary clairvoyant's power to investigate and "see" at will can easily be understood. He would be able to read the most secret thought. Therefore, the aspirant to true spiritual sight and insight must first of all give proof of unselfishness. The Initiate is bound by the most solemn vows never to use this power to serve his individual interest in the slightest degree.

Trained clairvoyance is the kind used for investigating occult facts, and it is the only kind that is of any use for that purpose. Therefore the aspirant must feel, not a wish to gratify an idle curiosity, but a holy and unselfish desire to help humanity. Until such a desire exists, no progress can be made in the attainment of positive clairvoyance.

To regain contact with the inner worlds, it is necessary to establish the connection of the pineal gland and the pituitary body with the cerebro-spinal nervous system, and to reawaken the pituitary body and the pineal gland. When that is accomplished, man will again possess the faculty of perception in the higher worlds, but on a grander scale than it was in the distant past, because it will be in connection with the voluntary nervous system and therefore under the control of his Will. Through this inner perceptive faculty all avenues of knowledge will be opened to him and he will have at his service a means of acquiring information compared with which all other methods of investigation are but child's play.

The awakening of these organs is accomplished by esoteric training, as follows: In the majority of people, the greater part of the sex force which may legitimately be used through the creative organs is expended for sense-gratification. When the aspirant to the higher life begins to curb these excesses and to devote his attention to spiritual thoughts and efforts, the unused sex force commences to ascend. It surges upward in stronger and stronger volume, traversing the heart and the larynx, or the spinal cord and the larynx, or both,

and then passing directly between the pituitary body and the pineal gland toward the point at the root of the nose where the Spirit has its seat.

This current, however, no matter how great, must be cultivated to some extent before the real esoteric training can begin. It is not only a necessary accompaniment, but also a pre-requisite, to selfconscious work in the inner worlds. Thus, a moral life devoted to spiritual thought must be lived by the aspirant for a certain length of time before it is possible to commence the work that will give him first hand knowledge of the super-physical realms and enable him to become, in the truest sense, a helper of humanity.

When the candidate has lived such a life for a time sufficient to establish the current of spiritual force, and is found worthy and qualified to receive esoteric instruction, he is taught certain exercises to set the pituitary body in vibration. This vibration causes the pituitary body to impinge upon and slightly deflect the nearest line of force which, in turn, impinges upon the line next to it, and so the process continues until the force of the vibration has been spent.

When these lines of force have been deflected sufficiently to reach the pineal gland, the object has been accomplished: the gap between the two organs has been bridged. This is the bridge between the World of Sense and the World of Desire. From the time it is built, man becomes clairvoyant and able to direct his gaze where he will. Solid objects are seen both inside and out. Space and solidity, as hindrances to observation, have ceased to exist.

He is not yet a *trained* clairvoyant, but he is a clairvoyant *at will*, a voluntary clairvoyant. His is a very different faculty from that possessed by the medium. The person in whom this bridge is once built is always in sure touch with the inner worlds, the connection being made and broken at his will. By degrees, the observer learns to control the vibration of the pituitary body in a manner

enabling him to get in touch with any of the regions of the inner worlds which he desires to visit. The faculty is completely under the control of his will. It is not necessary for him to go into a trance or do anything abnormal to raise his consciousness to the Desire World. He simply wills to see, and he sees.

Having attained this faculty, however, the neophyte must now learn to understand what he sees in the Desire World. Many people seem to think that once a person is clairvoyant, all truth is at once open to him, and that when he can "see," he at once "knows all about" the higher worlds. This is a great mistake. We know that those of us who have been able to see things about us in the Physical World all our lives are far from having a universal knowledge of them. It requires much study and application to know about even that infinitesimal part of physical things which we handle in our daily lives.

In the Physical World, objects at least are dense, solid, and do not change in the twinkling of an eye. In the Desire World they change in the most erratic manner. This is a source of endless confusion to the negative, involuntary clairvoyant, and even to the neophyte who enters under the guidance of a teacher. The teaching the neophyte receives, however, soon brings him to a point where he can perceive the Life that causes the change in Form, and knows it for what it is, despite all possible and puzzling changes.

Thus clairvoyants must first be trained before their observations are of any real value, and the more proficient they become, the more modest they are about telling of what they see; the more do they defer to the versions of others, knowing how much there is to learn and realizing how little the single investigator can grasp of all the detail incident to his investigations.

This also accounts for the varied versions of the higher worlds, which are,

(Continued on page 56)

Service by Example

CHRISTINE LINDEMAN

WE serve most by the example we set. Our cheerfulness, our faith, our devotion, our compassion, our general demeanor, are constantly on view to the world, and no matter what we may say or even do, it is this demeanor — in the context of which our words are spoken and our deeds done — which in the long run most influences people with whom we come in contact.

We have all had the experience of being swayed by the enthusiasm, exultation, joy, and good will of an optimistic person, and have found ourselves, at least during the period of time immediately following our contact with such a person, cheered or even elevated and able to perform our tasks with greater success than usual. We have also had the experience of being depressed, deflated, or irritated by a pessimist, or by one who refused to pull his share of the load. The negative vibrations sent out by such people are quickly intensified and multiplied, and our reactions to them range all the way from resentment and annoyance to a despondent "what's the use?" attitude. In consequence, our morose states of mind impede our work and prove detrimental to our general well-being and that of others.

When, in the light of these illustrations, we think about how strongly we can influence other people for good or ill, the extent of the responsibility we have in this regard becomes obvious, if not awesome. It is so very true that "no man is an island," and there is a continuing strong possibility that the way in which we perform even our most mundane duties will be an example to someone.

Perhaps this is most clearly shown by the way in which children are influenced by our every act. Children, of course, are eminently teachable and open

to suggestion and example. This is probably where our greatest responsibility lies, and if we would perform all our acts as though children were present and we wished them to profit from our behavior, we might all be the better for it. Parents, teachers, and others in close contact with children need be especially aware of the fact that they are "on display." The slightest defection from the "accepted mode" of behavior—whether an improvement over or an impairment of that mode — is likely to be pounced upon by children as worthy of imitation. One may be sure that, when children are around, even the most commonplace reactions, attitudes, and acts are being carefully scrutinized by youngsters ready and willing to believe that this is how it should be done.

Adults, of course, are not so teachable as children, and most adults are not quite so easily influenced. But the analogy with children still holds true up to a point, and there are certainly some adults — surprisingly many, in fact — who are weak-willed or "insecure" enough to allow themselves to be swayed by the slightest external change, pressure, or example. We never know when such a person may be nearby, and so again it is important that we be on our "best behavior" at all times.

Even when we do not *feel* cheerful, ebullient, or serene, we owe it to those around us to make every effort to raise our spirits or at least to put on a front of optimism, calmness, or enthusiasm, as required. Such an endeavor will benefit our companions, and in addition we may be surprised to find that by making the effort to appear positive before others we will actually begin to feel more optimistic and hopeful within ourselves.

This is naturally especially true in moments of crisis, but it is important

at all other times, too. During crises it is imperative that we all retain our calmest demeanors and most optimistic fronts — looking for, and proclaiming, the good in whatever might be confronting us, and doing everything possible to keep our friends and companions from succumbing to the negative aspects of the confrontation. No matter how discouraged we personally may be, it is our responsibility to try to divert those others who might be depressed and, by example and suggestion, get them to do everything possible to help themselves overcome whatever the problem or misfortune might be. The more we busy ourselves in this way, the more we indeed serve by example and the less time we will have to think about negative matters of any sort.

The importance of serving by example is seen in even the most apparently trivial matters. The simple act of a man on a bus rising to give his seat to a woman might be the catalyst to induce others to do the same thing. Certainly it will imbed itself in the consciences of all men watching to the point where, perhaps, on some future trip, they might similarly offer their seats.

Even just the act of entering a room or walking down the street *smiling*, instead of wearing the blank, or depressed, or distracted expressions common to so many people encountered daily, can have a surprisingly enlivening effect on those who see the smile or expression of happiness. It is sure to brighten their outlook at least momentarily, and the effect is very likely to be more lasting than that. Who has not, sometime, somewhere, encountered in passing the radiant face of a happy person, and been uplifted by that expression? It did not matter that he did not know the cause of the person's joy — it mattered only that he saw, and felt, the sensation of joy in someone else and transferred it, in his own way, to himself. It strengthened him fleetingly, perhaps, or, having observed and felt it, he was able to contribute something from within him-

self to it also and thus to retain its benefit for a longer period of time. Because of this, a few moments — and very possibly many — in that person's day were lightened, and he was able to perform better, even if only for a brief period of time.

Service by example, also, has possibilities of cyclic growth. The person whose smile cheered a passer-by probably had no way of knowing that the passer-by's resultant gladness, in turn, communicated itself to someone else, and so on and on. (The same quality of proliferation, of course, also occurs in the transfer of negative emotions and feelings from one person to another.) This is true of any form of behavior or deed done: if one person is persuaded to emulate it, that person in turn may well serve as an "influencer" of someone else, and so on and on, until perhaps countless men and women are behaving, or trying to behave, as did the first individual in the cycle. In other words, we never know how far-reaching the effects of anything we convey emotionally, verbally, or through action, may be.

Many of us, especially, perhaps, when we were young, have had the experience of hearing someone making derogatory remarks about another person—whether in his presence or not — and noticed almost everyone within earshot agreeing with the speaker or at least remaining passively still. Then someone spoke up in defense of the maligned individual, saying or indicating strongly that the first speaker was unfair in his appraisal or, more kindly, "misinformed." He pointed out the good qualities of the individual concerned, and, gradually, those who had been vehement in their agreement with the first speaker began to agree, often rather shamefacedly, with the second speaker instead. The example of the second speaker, appearing in what seemed to be the nick of time, served to direct the thoughts of all the people into better channels, and the vibrations being sent out by that particular group were much better than

they had been while the previous speaker was talking. His example — and his forthrightness in defending the maligned individual — greatly improved, for all concerned, a situation which had become unpleasant because of the example set by the first speaker. The first speaker swayed the people into a negative direction, thus causing them to harm themselves and the person being talked about. The second speaker turned the situation completely around and caused all concerned to better themselves by stressing the good instead of the bad in the subject of their thoughts. Thus, by his example of courageous refutation of comments defaming another person, the second speaker served both the slandered individual and the bystanders who had been only too ready to agree with negative sentiments until their better natures and, most likely, their consciences, were appealed to. In addition, the benefits accruing to the speaker himself as a result of his action are, of course, obvious.

And so we see that true service, by its very nature, almost always takes the form of example to others. Naturally, many specific acts of service themselves can, and should, be performed quietly or even anonymously. Ostentatious behavior or the flaunting of one's "altruistic" deeds immediately alters the nature of the activity and it becomes, not true service, but an exercise designed to show off the "generous" or "helpful" characteristics of the doer.

The person who quietly leads a life of sincere spiritual service to others, however, cannot help but be a constantly inspiring example to his fellow men. They may be completely unaware of the details of what he does, and for whom. Because his spirituality and the goodness within which prompts him to compassion and service quite literally permeate the air around him, however, those with whom he comes in contact sense his fine qualities and react, each in his own way, to them. His very aura will "rub off" on others, with the result

that they, even if only momentarily, will be strengthened and elevated by it and, often, become themselves more compassionate and helpful.

CLAIRVOYANCE

(Continued from page 53)

for superficial people, an argument against the existence of these worlds. They contend that if these worlds exist, investigators must necessarily bring back identical descriptions. But just as, in the Physical World, if twenty people set out to describe a city, there would be twenty different versions, so too is it true of accounts made by investigators of the higher worlds. Each has his own peculiar way of looking at things and can describe what he sees only from his particular point of view. The account he gives may differ from those of others, yet all may be equally truthful from each individual observer's viewpoint.

There is also another and most important distinction to be made. The power which enables one to perceive the objects in a world is not identical with the power of entering that world and functioning there. The voluntary clairvoyant, though he may have received some training and is able to distinguish the true from the false in the Desire World, is in practically the same relation to its as is a prisoner behind a barred window to the outside world — he can see it, but cannot function therein. Therefore, at the proper time, further exercises are given the aspirant to furnish him with a vehicle in which he can function in the inner worlds in a perfectly self-conscious manner.

The faculty of clairvoyance indicates a loose connection between the vital body and dense body. During the epochs of our Earth's history in which all men were involuntarily clairvoyant, it was looseness of this connection that made them so. Since those times, the vital

(Continued on page 61)

Tales of a Hidden Mind

Running free. In love with Nature. Alive and able to enjoy and commune with and in Nature. Colorful plants. Trees. Bushes. Flowers. Exploring. Bein' whar' ya' never been befo'. Lovely landscape.

Natural. Nothing man-made. Man-cared-for, sure. Man-planted, man-planned, no. Natural resources. In a field of wild flowers, running. A cold autumn breeze chilling you in your tee shirt. Running toward the mountains in the distance. Winded. Today the sun is cold. Over the mountains hang dark, threatening clouds. Above you, whisps of white cotton. A meadowlark brightens the scene with its song.

What time to be home by? No time. Late for work if I stay a little longer, if I stay all day? What work? Glad to be alive, glad I can see, glad I can hear, glad I can yell and no one cares or hears, glad I can touch and my fingers feel, glad I can walk, glad I can run. But, a tear.

Some cannot. I feel deep, very deeply for them.

Now I want to share this day. Share it with another who loves as I do, whose eyes are unknown to these fields and hills.

But, no one. Alone.

So, I enjoy and one day, will share.

Oh, God, I appreciate and love Your works, creations. But You know that.

Oh, God. You are here. Share it with me as I will share it with You.

What time is it? Look at your watch. What is a watch? Who cares? It's daytime, and who needs a watch?

My stomach grabs. I spot a stream. Cold, running under shade, through trees. Is it polluted? Is it safe to drink? What's polluted? I drink. So cool. So cold. A bush with dark red berries....mmm. Sweet, juicy. No more hunger.

Back in the sun. But....the sun hides. Now the dark clouds are here, over me. Gentle rain. Returning sun. Still rain. I sit and cross legs. Face the mountains. Sun at my back. Wind has left. A rainbow pours golden arrays of colour out of the clouds and falls on the earth.

Run toward the rainbow. Wet, cold, beginning to shiver. Worrying? What's worrying?

To hold a rainbow in my hand. Or is that how you do it? To stand at the foot of a rainbow and let the colors splash all over as I stick in my open palms.

Rainbow in my hands.

Taste the rainbow.

How?

Taste.

I taste. I taste the rainbow.

Not the end

Never the end

Never

—TOM BISHOW (age 17)

Magnetism, Mesmerism, and Odyle

MARY FORD

Part IV—THE PROPOSITIONS OF MESMER AS RELATED TO THE OD FORCE

THE occult scientist is no longer under the compulsion to prove that mysterious forces exist both in the cosmos and in the human body. Mesmer, of course, believed that his "magnetic force" pervaded the universe and that, among other things, it was the basis of astrological influence. Today's science shows us that ions — electrified particles — called atmospheric ions exist in the air of our planet and that, apart from the ions which are shot to us from the Sun, we live normally, from day to day, in those ions which are normally present in Earth's atmosphere. The body is definitely influenced by these atmospheric ions. The negative ions induce a feeling of comfort and well being; the positive ions tend to produce a feeling of stuffiness and discomfort. The atmospheric ions come from several sources besides the Sun: from space, from radioactive material in the Earth's crust, from electrical storms, and even from the friction of blowing dust and sand.

According to von Reichenbach, the odic force is everywhere and in everything, and there are laws which govern its activities which Dr. von Reichenbach attempted to elucidate on the basis of data collected from sensitive subjects or, as we say today, from "extrasensory perception."

"Od," said Dr. von Reichenbach, "is a cosmic force that radiates from star to star, and has the whole universe for its field, just like light and heat."

The science is still new, and there are still many questions being asked, as Karl von Reichenbach asked, concerning his Od or Odyle: Is it, in fact, electromagnetism which influences the human nervous system and psychic and emo-

tional states, or is it some concomitant phenomena?

Let us consider Dr. von Reichenbach's work with the Od force, and its relationship to Mesmer's "magnetism," and see how these relate to modern findings in this field.

Dr. von Reichenbach, like Mesmer before him, incurred the hostility of both the conventional science and conventional religion of his day. Yet he was not without friends of high repute in science. Among others, Dr. Bezelius of Sweden, chemist and mineralogist, supported him loyally. Bezelius is the discoverer of the electrochemical sequence of elementary substances. Baron von Liebig, "father of modern scientific hygiene and agriculture," also supported von Reichenbach.

Von Reichenbach himself observed: "I have condensed in the term odyle the ultimate cause of all the phenomena described by me, in so far, namely, as they are not reconcilable with our previous knowledge of the essence of magnetism and the other imponderables, and in particular are transferable from the magnet to what are called unmagnetic bodies. Diamagnetism was indeed recognized and made known between 1820 and 1830 by Seebeck, Munke, Buchner, and Becquerel, which was also not known to Dr. Faraday. In my researches I did not meet with the fact that unmagnetic bodies place themselves, when suspended, *across* the magnetic current, and there remains between my observations and those of Dr. Faraday a chasm for the present not filled up. Yet it seems to me not impossible that we may be, as I may say, drawing the same vehicle but by different traces. If I do not deceive myself, Dr. Faraday

has laid hold of one of the numerous odylie threads, a singularly promising one, and with the force of his fertile genius he will promote the discovery of truth in this department. This can only redound to the advantage of science. Whether magnetism, diamagnetism, and odyle may one day be reduced to a common origin, or whether they will continue to be separated by essential differences — these are questions the solution of which appear to me to be distant. But at all events these influences include entirely new properties, both of dead and living matter, and are, on account of their universality and their all-embracing diffusion through the universe, of the highest physical importance." (Gregory's translation.)

The above comment evidently refers to the fact that Faraday, like Galvani before him, did recognize that electromagnetic forces exist in the human organism, for he said that the human body is, in fact, diamagnetic. That is, if suspended between the two poles of a giant magnet, the human body would not turn with its head to one foot of the magnet and the feet to the other (the meridian position), but would, instead, assume an equatorial magnetic position between the two poles. Von Reichenbach, and later Dr. Edwin D. Babbitt, found this statement not entirely in harmony with what their sensitives observed, according to which one side of the body was positive and the other negative.

Neither of the two men seem to have paid much attention to Goethe's theory of colors, or tried to equate them with the magnetic spectrum described by sensitives and seen by Dr. Babbitt himself. Goethe's spectrum is found by looking through a prism, a means by which he found a spectrum different from the Newtonian spectrum. Where green lies in the Newtonian, or rainbow, spectrum, Goethe saw the "magenta," or "peach-blossom" color, which, however, is also approximated on the circle of magnetic colors as drawn under von Reichenbach's and Babbitt's directions. The so-called

"etheric colors" are shown on this circle. Goethe's spectrum is nevertheless of interest to the modern occultist in another context.

Franz Anton Mesmer had drawn up a series of "propositions" in which he summarized his science of magnetism, and von Reichenbach started his work from this basis, though he later took new views. We quote a few of these propositions to show how Mesmer did actually anticipate modern science, not by means of experiments with physical instruments, but by means of the "extrasensory perception" of himself as an operator and various of his patients and friends. There were no machines in the nineteenth century which could measure the electrodynamic activities of the human body. This had to wait for the twentieth century for, as we have seen, Dr. Burr and others proposed the electrodynamic theory of life in 1935. Mesmer, however, had already done that more than a century earlier. It has been said, however, that the term "animal magnetism" was actually first used by Galvani when he discovered that an electric current could make a frog's legs jump.

In Mesmer's "propositions" we discern an intuition for which modern science has provided the evidence. Not only in the matter of the electric currents in the nervous system of humans, animals, and plants, but also in the magnetic fields of planets and the Sun, the stars, and even in space itself, where the magnetic field holds the arms of the galaxies in place as they rotate through countless aeons of time. Not all celestial bodies have magnetic fields, however, or if they have them, they are insignificant. The Moon and Mars are thought to have none.

An interesting point in the propositions of Mesmer is the existence of an "anti-magnetism," as shown in propositions 18 and 19: "I have said that all animated bodies are not equally susceptible; in a few instances they have such an opposite property that their presence

is enough to destroy all the effects of magnetism upon other bodies. This opposite virtue also penetrates all bodies; it may be communicated, spread, accumulated, concentrated, and transported, reflected by mirrors, and spread by sound. This does not constitute merely a negative, but a *positive opposite virtue*. This parallels the known action of magnetic fields.

Mesmer, of course, was aware of the scientific theories of his time, and some of his arguments, now obscure to us, were aimed at refuting some of the popular concepts of his day. Many new discoveries had been made by the time von Reichenbach took up the work where Mesmer had left off, and, in his turn, tried to correlate — but not identify — his “Odyle” with the electromagnetism and electrochemistry of later nineteenth century science.

The Introductory Propositions of Mesmer

1. A responsive influence exists between the heavenly bodies, the earth, and all animated bodies.

2. A fluid universally diffused, so continuous as to admit no vacuum, incomparably subtle, and naturally susceptible of receiving, spreading, and communicating all motor disturbances, is the means of this influence.

3. This reciprocal action is subject to mechanical laws with which we are not as yet familiar.

4. Alternative effects result from this action, which may be considered to be a flux and reflux.

5. This reflux is more or less general, more or less special, more or less compound, according to the nature of the causes behind it.

6. It is by this action, the most universal which occurs in nature, that the exercise of active relations takes place between the heavenly bodies, the earth, and its constituent parts.

7. The properties of matter and of organic substance depend on this action.

8. The animal body experiences the alternative effects of this agent, and is directly affected by its insinuation into the substance of the nerves.

9. Properties are displayed, analogous to those of the magnet, particularly in the human body, in which diverse and opposite poles are likewise to be distinguished, and these may be communicated, altered, destroyed, and reinforced. Even the phenomenon of declination may be observed.

10. This property of the human body which renders it susceptible to the influence of the heavenly bodies, and of the reciprocal action of those which environ it, manifests its analogy with the magnet, and this has decided me to adopt the term of *animal magnetism*.

11. The action and virtue of animal magnetism thus characterized may be communicated to other animate or inanimate bodies. Both these types of bodies, however, vary in their susceptibility.

12. This action and virtue may be strengthened and diffused by such bodies.

13. Experiments show that there is a diffusion of matter, subtle enough to penetrate all bodies without any considerable loss of energy.

14. Its action takes place at a remote distance without the aid of any intermediary substance.

15. It is, like light, increased and reflected by mirrors.

16. It is communicated, spread, and increased by sound.

17. This magnetic virtue may be accumulated, concentrated, and transported.

18. I have said that animated bodies are not all equally susceptible; in a few instances they have such an opposite property that their presence is enough to destroy all the effects of magnetism upon other bodies.

19. This opposite virtue likewise penetrates all bodies; it also may be communicated, spread, accumulated, concentrated, and transported, reflected

by mirrors, and spread by sound. This does not merely constitute a negative, but a positive opposite virtue.

20. The magnet, whether natural or artificial, is, like other bodies, susceptible of animal magnetism, and even of the opposite virtue: in neither case does its action on fire and on the needle suffer any change, and this shows that *the principle of animal magnetism differs fundamentally from that of mineral magnetism.*

21. This system sheds new light upon the nature of fire and of light, as well as on the theory of attraction, of flux and reflux, of the magnet, and of electricity.

22. It teaches us that the magnet and artificial electricity have, with respect to diseases, properties common to many other agents presented to us by nature, and that if the use of these has achieved some useful results, they are due to animal magnetism.

23. These facts show, in accordance with the practical rules I am about to establish, that this principle will cure nervous diseases directly, and other diseases indirectly.

24. By its aid the physician is enlightened as to the use of medicine, and may render its action more perfect, and he can provoke and direct salutary crises so as to control them completely.

25. In communicating my method, I shall, by a new theory of matter, demonstrate the universal usefulness of the principle I seek to establish.

26. With this knowledge, the physician may judge with certainty the origin, nature, and progress of diseases, however complicated they may be: he may hinder their progress and accomplish their cure without exposing the patient to dangerous and troublesome consequences, irrespective of age, temperament, and sex. Even women in a state of pregnancy, and during parturition, may reap the same advantage.

27. This doctrine will, finally, enable the physician to decide upon the health of every individual, and upon the pres-

ence of the diseases to which he may be exposed. In this way the art of healing may be brought to absolute perfection.

CLAIRVOYANCE

(Continued from page 56)

body has become much more firmly interwoven with the dense body in the majority of people, but in all sensitives it is loose. That looseness constitutes the difference between the psychic and the ordinary person who is unconscious of all but the vibrations contacted by means of the five senses. All human beings have to pass through this period of close connection of the vehicles and experience the consequent limitation of consciousness.

There are, therefore, two classes of sensitives: those who have not become firmly enmeshed in matter (such as the less evolved races and those that have practiced endogamy) and those who are in the vanguard of evolution. The latter are emerging from the acme of materiality and are again divisible into two kinds: voluntary and involuntary.

When the connection between the vital body and the dense body of a man is somewhat lax, the individual will be sensitive to spiritual vibrations, and if positive he will *by his own will* develop his spiritual faculties, live a spiritual life, and in time receive the teaching necessary to become a trained clairvoyant and a master of his faculty at any and all times, free to exercise it or not, as he pleases.

If a person has this slight laxity between the vital and dense bodies, and is of a negative temperament, he is likely to become the prey of discarnate Spirits, as a medium.

When the connection between the vital and dense bodies is very lax, so that it may be withdrawn, and the man is positive, he may become an Invisible Helper,

(Continued on page 69)

MAX HEINDEL'S MESSAGE

Taken from His Writings

THE DESIRE BODY

(THIRTEENTH INSTALLMENT)

Man's Desire Body in the Physical World



During Sleep (Cont.)

WHEN the trance is very light, the Spirit is usually present in the room where its body lies all the time, and upon its return to the body it will be able to recount to relatives all they said and did while its body lay unconscious. Where the trance is deeper, the returning Spirit will usually be unconscious of what happened around its body, but may recount experiences from the invisible world.

In ordinary life most people live to eat. They drink, gratify the sex-passion in an unrestrained manner, and lose their tempers on the slightest provocation. Though outwardly these people may be very "respectable," they are, nearly every day of their lives, causing almost utter confusion in their organization. The entire period of sleep is spent by the desire and the vital bodies in repairing the damage done in the day time, leaving no time for outside work of any kind. But as the individual begins to feel the needs of the higher life, controls sex-force and temper, and cultivates a serene disposition, there is less disturbance caused in the vehicles during waking hours. Consequently, less time is required to repair the damage during sleep. Thus it becomes possible to leave the dense body for long periods during the sleeping hours, and function in the inner worlds in the higher vehicles. As the desire body and the mind are not yet organ-

ized, they are of no use as separate vehicles of consciousness. Neither can the vital body leave the dense body, as that would cause death, so measures must be taken to provide an organized vehicle which is fluidic and so constructed that it will meet the needs of the Ego in the inner worlds as does the dense body in the Physical World.

The silver cord which has grown from the seed atom of the dense body (located in the heart) since conception, is welded to the part (located in the liver) that has sprouted from the central vortex of the desire body, and when the silver cord is tied by the seed atom of the vital body (located in the solar plexus), the Spirit *dies* to life in the supersensible world, and quickens the body it is to use in its coming earth life. This life on Earth lasts until the course of events foreshadowed in the wheel of life, the horoscope, has been run; and when the Spirit again reaches the realm of Samael, the Angel of Death, the mystic eighth house, the silver cord is loosed, and the Spirit returns to God who gave it, until the dawn of another life-day in the School of Earth beckons it to a new birth that it may acquire more skill in the arts and crafts of temple-building.

The serpent said: "Ye shall not surely die, for the God doth know that in the day ye eat thereof *your eyes shall be opened*, and ye shall be as the gods, knowing good *and evil*." The latter was then unknown to man.

Acting upon this advice, the woman

MAX HEINDEL'S MESSAGE

secured the cooperation of man and by the power of will they freed their desire bodies. That faculty was then much greater than now, for it is a law that each new faculty is always bought at the cost of weakening some previous power, as when the faculty of thought was bought at the price of half the creative force. Then the man's will power was such that the anxiety of the God "lest man eat also of 'the tree of life' and become immortal" was well founded, for had he secured possession of the secret of renewing the vital body as well as the dense body, he would have been able to create a body and vitalize it forever. Then there would truly have been no death, but neither would there have been any evolution. As man did not then, and does not yet, know how to build a perfect body, that would have been the greatest possible calamity. Death is not a curse, but a friend when it comes naturally, for it releases us from an environment we have outgrown, and from a body that ties us, in order that we may get a new chance in a new and better body to learn new lessons.

When the moment arrives which marks the completion of life in the Physical World, the usefulness of the dense body has ended, and the Ego withdraws from it by way of the head, taking with it the mind and the desire body, as it does every night during sleep, but now the vital body is useless, so that, too, is withdrawn, and when the "silver cord" which united the higher to the lower vehicles snaps, it can never be repaired.

The higher vehicles — vital body, desire body, and mind — are seen to leave the dense body with a spiral movement, taking with them the *soul* of one dense atom — not the atom itself, but *the forces* that played through it.

Cremation should be particularly avoided in the first three days after death, because it tends to disintegrate the vital body, which should be kept intact until the panorama of the past life has been etched into the desire body.

During life and in the waking state

of consciousness, the vehicles of the Ego are all together and concentric, but at death the Ego, clothed in the mind and desire body, withdraws from the dense body. As the vital functions are at an end, the vital body also is taken out of the dense body, leaving it inanimate upon the bed. One little atom in the heart is taken out and the rest of the body disintegrates in due course. But at that time there is an extremely important process going on, and those who attend the passing Spirit in the death chamber should be very careful that the utmost quiet reigns there and in the whole house.

The pictures of the whole past life which have been stored in the vital body are passing before the eye of the Spirit in a slow and orderly progression, *in reverse order* — from death and back to birth. This panorama of the past life lasts from a few hours to three and one-half days. The time is dependent upon the strength of the vital body, which determines how long a man could keep awake under the most severe stress. Some persons can work for fifty, sixty, or seventy hours before they fall down exhausted, while others are capable of keeping awake only a few hours. The reason why it is important that there should be quiet in the house of death during the three and one-half days immediately following death is this: During that time the panorama of the past life is being etched upon the desire body which will be the man's vehicle while he stays in Purgatory and the First Heaven, where he is reaping the good or ill that he has sown, according to the deeds done in the body.

(Continued)

Ideal conditions of the Aquarian Age: A blending of religion and science, forming a religious science and a scientific religion, which will promote the health, happiness, and enjoyment of life in abundant measure.—*Max Heindel.*

Studies in the Cosmo-Conception

Neophyte in the Desire World

Q. What contrast do we find between the Physical World and the Desire World?

A. The law of matter of the Chemical Region is inertia — the tendency to remain in *statu quo*. It takes a certain amount of force to overcome this inertia and cause a body which is at rest to move, or to stop a body in motion.

Q. Is this also true in the Desire World?

A. It is not so with the matter of the Desire World. That matter itself is almost living, and is in unceasing motion, fluidic.

Q. Does it have form?

A. It takes all imaginable and unimaginable forms with inconceivable facility and rapidity, at the same time coruscating and scintillating in a thousand ever-changing shades of color, incomparable with anything we know in this physical state of consciousness.

Q. Is light also a prominent factor?

A. That is what the Desire World is — ever-changing light and color — in which the forces of animal and man intermingle with the forces of innumerable Hierarchies of spiritual Beings which do not appear in our Physical World but are as active in the Desire World as we are here.

Q. What is their influence in the Desire World?

A. The forces sent out by this vast and varied host of Beings mold the ever-changing matter of the Desire World into innumerable and differing forms of more or less durability, according to the kinetic energy of the impulse which gave them birth.

Q. Would not these conditions confuse a neophyte?

A. From this slight description it may be understood how difficult it is for a neophyte who has just had his inner eyes opened to find his balance in the World of Desire. The trained clairvoyant soon ceases to wonder at the impossible descriptions sometimes brought through by mediums.

Q. Are these people honest in their descriptions?

A. They may be perfectly honest, but the possibilities of parallax and of getting out of focus are legion and of the subtlest nature. The real wonder is that they ever communicate anything correctly.

Q. How does this compare with the physical plane?

A. All of us had to learn to see in our infancy on the physical plane, on the other side of the room or street, as a young babe will reach for objects or for the Moon. He is entirely unable to gauge distances.

Q. Is this knowledge of use in the inner world?

A. At first the neophyte will try to apply to the Desire World the knowledge derived from his experience in the Physical World, because he had not yet learned the laws of the world into which he is entering.

Q. Is this helpful?

A. No. It is the source of a vast amount of trouble and perplexity.

Q. What course must he follow?

A. Before he can understand he must become as a little child which imbibed knowledge without reference to any previous experience.

—Ref. : *Cosmo-Conception*, pps. 41-42

WESTERN WISDOM BIBLE STUDY

Christian Initiatory Teachings

The Calling of the Twelve (Cont.)

And he ordained twelve that they should be with him, and that he might send them forth to preach.

And to have power to heal sicknesses and to cast out devils:

And Simon he surnamed Peter.

And James the son of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder.

And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddaeus, and Simon the Canaanite,

And Judas Iscariot who also betrayed him; and they went into an house.

—*Mark 3:14-19*

The name Peter in the Egyptian language meant "the opened eye." In Greek, Peter (petra) means rock. One of the utterances of the Master was, "Upon this rock I will build my church." A stone is universally used as a symbol of the Initiate. Initiation is the foundation of religion and is in that sense the rock upon which the Church is established — a fact to be generally recognized in the coming age.

Jerome states that the Jude of Luke, Lebbeus of Matthew, and Thaddeus of Mark, all refer to the same Disciple. This Disciple did not become prominent until after the Ascension.

Simon, Zelotes, belonged to the nationalist, patriotic sect of the Zealots, whose aim was to throw off the Roman yoke, restore the freedom of the Jewish State and then conquer the world under the banner of the Messiah, with fire and sword. Simon "the Zealot" was to learn, however, that the most effective weapon of all is the power of the Christ love and that it is the only weapon with which to achieve world conquest.

Information relative to Thomas is

found chiefly in the Gospel of John and in certain apocryphal documents. Thomas was slow to believe. He was pessimistic and despondent. Yet so intense was his devotion to the Master that he was willing to die for Him. He was a skeptic, yet he was filled with earnestness and aspiration, and later became one of the most glorious of the Disciples. He was particularly revered by the philosophically trained Gnostics.

Judas Iscariot was the man of mystery, the betrayer of the Christ. He came from Kerioth, which belonged to the tribe of Judah. This tribe is governed by Leo, the heart sign, and symbolizes one in whom the love nature is linked with the sense life. Judas portrays the state of the average man who daily betrays the Christ, the Higher Self, within.

Each of the twelve Disciples represents a specific faculty or attribute of man himself: Judas, therefore, will play his role in human evolution until such time as the lower nature of the race shall be redeemed. He destroyed himself, as all evil ultimately destroys itself, and was replaced by Matthias, the symbol of the redeemed man of the New Age and the new race.

(Continued)

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The Lenten Season is a time of soul work preparatory to receiving the inflow of the Easter Mysteries, just as the Advent Season is a preparatory time for the reception of the Christmas Mysteries. The Lenten Season is a period of forty days preceding Easter. While this is according to the calendar, the mystic Christian understands that there is a deeper significance in the numerical value of this period.—Corinne Heline, in *Mystery of the Christos*.



Astrology and Natural Law

A. D. C.

"**G**OD is Light. If we walk in the Light as He is in the Light, we have fellowship one with another." This is the motto of The Rosierucian Fellowship. The teaching of the Fellowship endeavors to inspire a true fellowship among all scientists and all disciples of religion.

We recognize astronomy as the study of the anatomy of the heavens. We accept astrology as the physiology of the heavens. Each and every natural law is revealed as a specialized activity of a Creator with a definite purpose affecting all creation. These laws are in harmony with a Divine Plan. Their radiant energy impinges upon the Spiritual Man and calls forth a response of the latent power inherent in his being. Spiritual Man is an image and likeness of Almighty God; he is a creator; he is a center of being, consciousness, and power ever becoming more God-conscious through the exercise of his powers in the field of evolution which has been created for him by those great Celestial Comrades who have preceded him in manifestation for aeons of time beyond all present human comprehension.

Analogy is the master-key to all spiritual mysteries. The macrocosm reflects itself in the microcosm, man.

As above, so below.

Adam, the spiritual man, is a son of God. Adam, the physical man, created out of the elements of the Earth, is a

living temple for his God. He is but a vehicle of expression, to survive for a moment in eternity, birth to death, until the Divine Plan is fulfilled. All earthly activities are reaped unto the individualized Spirit as Soul, which appears as radiance emanating from the source of Being. This radiance which is invisible to normal sight at present, registers the status in manifestation of the individualized Spirit.

Know Thyself is an admonition of fundamental importance and necessity to the astrologer. All knowledge begins with the conviction of this truth: *I know that I am*. It is followed by the necessity of identifying the Self in its nature from that which it creates, as thoughts, emotions, and activities in relation to environment.

"As a Man thinketh in his heart, so is he." This is a truth revealing that the individuality reflects itself in and through the personality by the power of various *convictions* that give incentive to actions, right or wrong, according to the attitude of the one who judges.

Man as *the thinker* is the latest sequence in the orderly evolution of the infinite resources of the Spirit. In preceding phases of his activities on Earth, the Spirit focused its energies upon achieving consciousness and control of a physical vehicle of expression. By means of the senses, instincts, and emo-

tions, awareness of environment was attained.

Through many earthly lives the emotional nature of man became amplified into the possibility of moral concepts as a guide to action. Religions gave the stimulation to a perception of the law of good and evil.

The records of these experiences are imperishably retained in the superconscious mind, which is the storehouse of a memory reaching back in time far beyond the present life. These records are accessible to every human being who will take the proper training. There is nothing hidden that shall not be revealed when we are truly qualified to profit by the revelation.

The power to think is a direct spiritual activity. Man is immortal and divine. Man is not an automaton of God's will, he is an Eternal Chooser. The Earth is his field of experimentation with his own awakened powers. The awakening of man's latent powers is achieved by the impelling influence of the interplay of planetary forces. The guidance of his evolution to the fulfillment of the Divine Plan comes from the great Spiritual Hierarchies who have been in manifestation since long before the human life wave was launched into individual creative expression.

Time is but the measure of the sequences of events. What is created in time is destroyed in time, but the creator remains immortal and divine ever enriched by his creation. God saw the end in the beginning, and saw that it was good. Man may wander far from the divine ideal in his activities, but he will ultimately fulfill the nature of his own divinity — because he is essentially a Son of God.

With the above background of understanding, the Rosicrucian Fellowship astrologer studies with reverence the birth chart of a human Spirit functioning in Earth life. The chart is a record of the progress of a human Spirit. It is a miniature solar system; each sign, planet, house, and aspect reveals the

degree and manner in which the human being has operated those forces called forth by the Song of the Spheres.

We are born into an earthly body at a time and in a place selected by the Recording Angels, who are above mistakes. They see the exact status of each human Spirit. We are born into environments that we individually deserve because of past action upon our environments. God's law is perfect.

We may build or destroy in any department of human expression, but it is inevitable that we reap as we sow. God is not mocked.

There are three great spiritual fire centers in man related to the three fire signs. Aries symbolizes the intellectual fire; Leo represents the functional or vital fire, and Sagittarius depicts (or symbolizes) the reproductive fire. In a chart, the placement of these signs, the planets in the sign, and the aspects, indicate the way the human being has developed those powers.

The airy signs relate to the evolution of the human mind by means of the impacts of environment and the impelling influence of the planetary radiations. Gemini and its ruler Mercury indicate the rational mind and faculty of reason. Libra and its ruler Venus indicate the evolution of the mind of righteous judgment and the faculty of synthesis. Aquarius and its ruler Uranus relate to the evolution of the mind of creative genius and intuition.

The water signs show the evolution of the emotional nature. Primitive instincts and urges are indicated by Cancer and the Moon. Scorpio and Mars represent the type of the development of the desire nature. Pisces and Jupiter reveal the nature and degree of the awakening of the moral impulses, and sensing of the spiritual unity of humanity, and our individual responses to the ideas of law and religion.

The earthy signs, as placed in a chart, indicate the application of three spiritual powers to the problems of Earth life, and thereby the evolution of the

Conscious Soul as it masters environment and uses the gifts of God in accordance with the Divine Plan. Taurus and Venus show the agricultural and farming phases of human progress; Virgo and Mercury reveal the development of the commercial or business aspects of human achievements; whereas Capricorn and Saturn symbolize the human creative urge as it attacks the mountains and rocks, bringing forth and shaping to human needs the values hidden therein.

Humanity is learning the *laws of fire*, air, water, and earth in nature and in his own being. Mastering these laws, humanity uses them in ever new applications to need.

The horoscope reveals how a human Spirit has used its solar power within the body and upon environment; the aspects show the harmonies and inharmonies developed.

The Moon indicates the use and abuse of the lunar forces of instincts, imagination, and fecundation.

Man uses the Mercury radiations in all planes of his consciousness from

nerves in the body to reason in the mind.

Venus indicates, in the chart, the operation of the law of attraction and centripetal force, from the physical application as personal magnetism to the yearning for beauty that exists in all people.

Mars symbolizes the law of repulsion, or centrifugal force, and we develop our Mars forces as action, impulse, desire, and as the faculty of analysis on the mental plane.

Life after life we respond to the Jupiter appeal, promoting physical rotundity, expansion, increase and, in the mental plane, awakening the perception of abstract principles as the source of power for all expressions through the personality.

Saturn represents the law of contraction, a balance and foil for the Jupiterian law of expansion. Involved in the manifestation of contraction are the processes of slowing of motion, cooling of heat, and drying, resulting in precipitation of matter, and crystallization.

We use our Saturn power, *as we choose*, under the impulsion of the planetary influences. We learn by doing, and reap from action the treasures of experience.

The Uranian Rays impinge upon us and stir to response the genius of the individualized Spirit, our own dormant Uranian power. Originality, invention, and scientific research are the fruits of this awakening. We look forward to the fulfillment of the Aquarian Age in which an enlightened humanity shall apply *genius* to the ways and means of making this world a happier sphere of human progress.

In the Rosicrucian Philosophy Neptune is identified as the Divine Awakener. Throughout the ages he has called to the divine Spirit in man, and stimulated the God-consciousness to manifest those ideals of perfection that prompt us all to strive for betterment. The Neptune Ray reveals man unto *himself*.

We recognize astrology as the Divine Science, embracing all sciences and all

Your Child's Horoscope

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Data required are name, sex, birth-place, 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.

religions, the purpose of life, and the plan of the orderly evolution of the I AM as an individual Spirit into conscious unity with the Father. This consummation will be followed by glorious works in perfect harmony with the Divine Plan and God's will, as the Christ taught.

The astrologer is the custodian of a divine science, the heritage of ages of investigation by the great Seers of the past, the Elder Brothers of humanity. We see the need that astrologers have some elementary knowledge of all sciences and religions in order to give enlightened interpretation to the symbols with which we labor to discover truth. Astrology, to us, is the study of natural laws and their spiritual purposes.

"The heavens declare the glory of God and the firmament showeth His handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard." The lines of the planets go out through all the earth, and their words to the end of the world.

CLAIRVOYANCE

(Continued from page 61)

capable of taking the two higher ethers away from his dense body at will and using them as a vehicle for sense perception and memory. He can then function consciously in the Spiritual World and bring back a recollection of everything he has done there, so that, for instance, when he leaves his body at night he takes up the life in the Invisible Worlds in a fully conscious manner, as we do here when we wake up in the morning after sleep and perform our worldly duties.

When a person has this lax connection between the vital body and the dense body and is of a negative temperament, entities which are earthbound and seek to manifest here may withdraw his vital body by way of the spleen and temporarily use the ether of which

it is composed to materialize spirit forms, returning the ether to the medium after the seance is over.

Since the vital body is the vehicle whereby the solar currents which give us vitality are specialized, the body of the medium at the time of materialization sometimes shrinks to almost one-half its usual size because it has been deprived of the vitalizing principle. His flesh becomes flabby and the spark of life burns very low. When the seance is over, the medium is awakened to normal consciousness and experiences a feeling of the most terrible exhaustion.

The full danger of mediumship has been dealt with in detail in other Rosicrucian Fellowship literature. Suffice it to say here that it is extremely harmful to any individual to permit himself to become so negative that his vehicles and faculties can be taken over by a discarnate entity, which is what occurs when a medium is "working." The entity can exert his control over the individual to the point where the individual can no longer exercise choice in any matter, but must live only as the entity wishes him to live. This control can continue in the individual's life after death, when his desire body can be appropriated by the entity. It is extremely difficult to break away from the entity once this has happened.

In addition to these various types of clairvoyants, all children are clairvoyant, at least during the first year of life. How long the child will keep its faculty depends upon its spirituality and also upon its environment, because most children communicate all they see to their elders and the faculty of clairvoyance is affected by their attitude. Often children are ridiculed for telling of things that, their elders believe, can only be the result of "imagination," and they soon learn to shut out scenes which engender such ridicule, or at least to keep these things to themselves.

Thus we see that, although both positive and negative clairvoyance exist, it

(Continued on page 87)



The Children of Aquarius, 1970

Birthdays: January 20 to February 19

IN *The Message of the Stars* Max Hein-
del states: "The typical Aquarian
is the highest grade of humanity; but
therefore, also exceedingly rare, for the
variants produced in each sign from
the typical, by the interposition of one
or more planets are so different that
the type is often unrecognizable in the
majority of its features."

Aquarius is the fixed-air sign, intel-
lectual, and its children usually have a
good mentality with an inclination to-
wards science, literature, and philos-
ophy. They are remarkably persistent
in whatever they undertake and there-
fore usually succeed in the long run.
Often having a quiet, unassuming man-
ner, they yet are apt to assert their own
opinions as being unassailably correct.

Ruled by both Uranus and Saturn,
children of Aquarius can be quite intu-
itive as well as deep thinkers. They are
usually very progressive in their think-
ing, and are frequently to be found
among the pioneers in all phases of hu-
man society.

As Aquarius is the eleventh sign, it
partakes of the qualities ruled by the
eleventh house (friends, hopes, and
wishes), and therefore these natives

usually attract many friends. Friend-
ship is apt to be of considerable import-
ance in their lives, and they can be warm
and constant in their affections.

A number of stellar patterns are in
effect during the whole of this solar
month: Sun conjunct Venus, Sun sex-
tile Mars, Saturn square Jupiter, Saturn
opposite Neptune, Jupiter conjunct
Neptune. All the children born during
this time will have in common such
traits as a fondness for music, art, and
poetry; courage, determination, and ex-
ecutive ability, distrust, vacillation, neg-
ative psychism. However, each horo-
scope should be read in the light of in-
ter-related aspects, so that there may be
sizable differences in the ultimate result.

From January 20 to 30, the Sun
squares Saturn, indicating an abun-
dance of experience from which there
may be much soul growth. Delays and
obstacles are apt to thwart the native's
desires; his marriage often is unhappy
and likely to end in divorce or early
death of the partner; difficulty may be
experienced in finding and keeping em-
ployment; and there may be trouble
with employers and authorities.

The Sun also squares Jupiter during

this same period and lasts a day longer. This configuration suggests that the native is far too fond of the so-called "good things of life," and apt to be very selfish in supplying his own comforts. Consequently, these children should be taught from early years to exercise properly, to control temper, to form habits of clean living and thinking, to practice self-restraint, thrift, and honesty.

Also beginning January 20, and lasting until February 5, the Sun trines Uranus, pointing toward intuitiveness, originality, inventiveness, and independence. These natives are progressive in their thinking and interested in all pursuits that make for the improvement of humanity. Idealistic, high-strung, and friendly, they nevertheless usually keep themselves well under control.

Another fine solar aspect is the sextile to Neptune from January 20 to 28. This stellar pattern favors the possibility of developing the spiritual faculties, for it intensifies the spiritual vibrations of the aura. Many people with this aspect hear the harmony of the spheres, and if Mercury gives the requisite dexterity, they become musicians of a high inspirational nature.

Also from January 20 to 28, Venus and Saturn are in square aspect. These children should have generosity and purity of the affections emphasized in their training.

Venus squares Jupiter from January 20 to 30, giving luxurious likings, but limiting the ability to satisfy them. Honesty, dependability, and control of the appetites should be stressed in training these children.

From January 20 to 26 Venus sextiles Neptune, pointing toward the inspirational musician. The imagination is fertile, the emotions deep, the nature pure and chaste.

Mercury squares Uranus from January 21 to 26, warning parents of these children to train their mentalities into calm, constructive thinking.

From January 23 to February 1 Ve-

nus trines Uranus, making the native mentally alert, of quick intuitive perception, and exceedingly magnetic. There is a love for music, art, and poetry.

Mars and Uranus are in opposition from January 28 to February 13, pointing toward the need of emphasis on self-control, kindness, and obedience in training these children.

From February 9 to 19 Mercury sextiles Neptune, giving a mind peculiarly adapted to the occult art.

Venus squares Neptune from February 10 to 19, suggesting experiences to teach the native faithfulness and honesty, especially in relation to those he loves.

From February 11 to 17 Mercury squares Saturn, showing the need to cultivate kindness, truthfulness, and unselfishness.

Venus sextiles Saturn from February 12 to 16, making the native faithful and true, just and methodical, honest and highly moral.

From February 13 to 19 Venus trines Jupiter, while Mercury squares the Great Benefic. The native is jovial, optimistic, generous, and tolerant, but also has a tendency to be vacillating at times. This is a case where the *feelings* rather than the mind should be obeyed.

Mercury trines Uranus from February 15 to 19, an excellent mental aspect giving originality, inventiveness, and intuitiveness. The ideas and ideals are exceedingly lofty and progressive, and many friends are attracted. Success in literature and science is favored.



There is no higher religion than human service. To work for the common good is the greatest creed.—A. Einstein.

Readings for Subscribers' Children

POPPY L. D.

Born July 30, 1959

Latitude 34 N., Longitude 118 W.

Signs on cusps of houses:

ASC, Aries .11.42	4th, Cancer ..7.00
2nd, Taurus .18.00	5th, Leo0.00
3rd, Gemini .14.00	6th, Virgo ...0.00

Positions of planets:

Moon17.08	Gemini3rd
Sun7.17	Leo5th
Uranus16.06	Leo5th
Mercury ...16.33R	Leo5th
Pluto2.54	Virgo6th
Mars6.43	Virgo6th
Venus14.04	Virgo6th
Dragon's H. .6.51	Libra6th
Neptune4.16	Scorpio7th
Jupiter22.18	Scorpio8th
Saturn1.25	Capricorn ...10th
Part of F. ..21.33	Aquarius11th
Dragon's T. .6.51	Aries12th

With the Sun in the sign it rules, Leo, in the fifth house, trine the ASC, and a well-aspected Mars in the 6th, this child should be blessed with a strong physical body, good health, tremendous recuperative powers, and considerable energy and vitality — despite some tendency toward digestive trouble and poor circulation.

The position of the Sun also augurs a large measure of self-control and a keen sense of honor and integrity. Mercury in Leo adds high ideals and a kindly, sympathetic nature. Poppy should have a usually sunny, jovial disposition. Jupiter square Mercury brings a proclivity toward procrastination and vacillation, but Neptune sextile Saturn indicates a counter-tendency toward self-reliance. The well-placed and aspected Saturn (essentially dignified in the 9th, sextile Neptune and trine Mars and Pluto) provides determination and persistence with which irresolution and

a volatile nature could be overcome, and the endurance necessary for sustained action along positive, constructive lines.

The Moon in Gemini in the third house, sextile Mercury, signifies a receptive mind and retentive memory. Moon sextile Uranus enhances the imaginative and inventive faculties. Poppy has endurance and executive and organizing ability, and is capable of intensive, sustained action. She would enjoy mental, mercurial occupations involving change and travel — particularly newspaper or other literary work. Saturn's position indicates seriousness and thoughtfulness, and attraction to law, science, philosophy, physics, and metaphysics. With Venus in Virgo, she could also serve as a competent, compassionate nurse, a chemist, or a dietitian concerned with healthful foods.

This child can form deep, lasting friendships, enhanced by mutual understanding, affection, and regard, but should watch a propensity toward bluntness, outspokenness, and quick temper. There will be some tendency to be fickle and inconstant in her affections, and she should be taught the importance of curbing sensual desires.

Saturn and Mars sextile Neptune, and Moon sextile Uranus, favor the study and practice of occultism and mysticism. Because both the Sun and Jupiter square Neptune, however, it is particularly important that this child be taught early in life the wisdom of following the positive spiritual path of service and independence, and the importance of avoiding all negative psychic phenomena. She should also be warned against the dangers of drugs and alcohol.

Poppy will be given many opportunities for service, and has the energy and perseverance necessary to be of great help to her fellow men, provided she learns to channel them along positive spiritual lines.

TALBOT S. J. S.

Born August 17, 1964, 7:35 P.M.

Latitude 39 N., Longitude 77 W.

Signs on cusps of houses:

ASC, Pisces 10.11	4th, Gemini .19.00
2nd, Aries .26.00	5th Cancer .10.00
3rd, Taurus .26.00	6th, Leo5.00

Positions of planets:

Jupiter24.56	Taurus2nd
Dragon's H. .0.04	Cancer4th
Venus9.52	Cancer4th
Part of F. ..11.38	Cancer5th
Mars12.04	Cancer5th
Sun25.05	Leo6th
Uranus9.27	Virgo6th
Pluto13.12	Virgo7th
Mercury17.36	Virgo7th
Neptune15.07	Scorpio8th
Moon26.32	Sagittarius ..10th
Saturn2.09R	Pisces12th

With the Moon and four planets in common signs, and common signs on all the angles, this chart shows considerable versatility and changeability—which can be used to advantage if not overdone. Practice in the use of the will is of paramount importance for this child.

However, he has the Sun in the fixed, fiery sign Leo, in the 6th house, trine to the MC and elevated Moon in the fiery sign Sagittarius, so that he does have considerable will power, and also an inner harmony and strength which will be invaluable in attaining success in life through his own ability. The solar orb squares Jupiter and opposes Saturn though, warning Talbot's parents to teach him to practice self-restraint, thrift, optimism, and unselfishness. Wise eating habits are essential, too, if he is to avoid heart and liver difficulties.

The Moon in Sagittarius in the 10th house points toward an alert and active personality, a roving disposition, fond of travel in foreign countries, and an

inclination toward the study of religion, law, and occultism. Talbot is apt to be prominently before the public, from whom he will receive favor — especially from women. Besides the trine to the Sun, the lunar orb sextiles Saturn in Pisces in the 12th, imparting such fine traits as self-reliance, thriftiness, system, and diplomacy. Eminently trustworthy and responsible, as well as patient and persistent, this native will merit and gain the esteem of his community.

Mercury in Virgo in the 7th is quite powerful, and since it conjuncts Pluto and sextiles Neptune in Scorpio in the 8th, as well as Mars in Cancer in the 5th, Talbot has an excellent mentality: clear, logical, and scientific. He has unusual ability to learn languages and express himself both verbally and in writing, but is withal discriminating and practical in his outlook. He likes argument and debate, has a good fund of wit and good humor, and is possessed of a remarkable dexterity in doing whatever task may be allotted to him.

Saturn in Pisces is retrograde, in the 12th house eight degrees from the ASC, pointing toward an official position in public institutions, hospitals, or prisons. However, Saturn makes a seven-degree opposition to Uranus in the 6th, suggesting that Talbot should guard against intestinal ailments and irritability. Proper food will of course be a very important factor in maintaining normal digestion and assimilation. Since the aspect is not a strong one, it should not be difficult to handle, especially as Uranus makes some splendid aspects otherwise.

The trine of Neptune in Scorpio to Venus and Mars, along with its sextile to Uranus, Pluto, and Mercury, indicates much spiritual understanding which this child can use in furthering his progress on the Way in this life. The eighth house position of Neptune favors occult investigation, obtaining first hand information.

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.

Realtor, Builder

RAMONA M. G.—Born April 22, 1954, Latitude 33 N., Longitude 117 W. The scattered planets in this chart indicate versatility and adaptability, but the Sun, Venus, Saturn, and Pluto in fixed signs insure enough stability. The solar orb and Venus are in Taurus, the former in the 3rd house, sextile Jupiter, trine Mars, but opposition Saturn and Neptune. Since Saturn conjuncts the MC, although in the 9th house, its opposition to the Sun warns this native to cultivate strict honesty and unselfishness, especially in vocational activities. The sextile of Saturn to Mars, ruler of the Scorpio MC, can be of great help in sustaining determination in reaching high goals. Venus is in the 4th, sextile Uranus, trine the ASC, square Pluto, favoring gain through real estate.

Mercury trine the Moon signifies a retentive memory, but the square of Mercury to Uranus calls for practice in poise, and constructive thinking. This native could give excellent service selling real estate, as well as in contracting and building. Government work in connection with agriculture is another suitable field for her talents.

Surveyor, Travel Agent

THOMAS M. F. — Born April 16, 1955, 8 P.M. Latitude 42 N., Longitude 71 W. Here we find the material sign Scorpio on the ASC, with Saturn conjuncting it in the 1st house, trine Uranus, Jupiter, and Venus, square Moon and Pluto. This native has a tremendous capacity for work, along with considerable self-control and confidence in himself, so that he is apt to succeed in whatever he undertakes. The Sun and Mercury are

in conjunction in the enterprising sign Aries, the former in the 6th, trine the MC and Pluto, but square Uranus and Jupiter. Mercury sextiles the Moon in Aquarius in the 3rd, giving a retentive memory and a vivid imagination. Jupiter, Uranus, and Pluto are all in the 9th house of travel, strongly aspected, so that this native is apt to travel considerably. He needs to cultivate judgment and discrimination in his travels, though, to insure profit and pleasure from them. As an electrician, travel agent, surveyor, or promoter this native could use his talents to good advantage.

Secretary, Librarian

LINDA N. — Born September 7, 1953, 1:14 P.M. Latitude 38 N., Longitude 122 W. All of the planets in this chart are above the horizon, and in the segments between the 7th and 11th cusps, indicating a life that is much more objective than subjective. The Sun, Moon, and Mercury are all in conjunction in Virgo, intercepted in the 9th house, sextile Uranus in Cancer in the 8th, indicating a very progressive individual with a keen, discriminating, mind. The intuition is quite strong, too, and there is originality and inventiveness. Neptune and Saturn are in conjunction in Libra in the 10th, sextile Mars and Pluto in Leo in the 8th, trine Jupiter in Gemini in the 7th, but square Uranus. The Jupiter-ruled Sagittarius is on the ASC. This native should be able to do well in most any mental or literary vocation. She would make an excellent secretary or librarian, as well as teacher, and since she is quite spiritually inclined could be a leader, at least locally, in metaphysical or occult pursuits.

Daily Thought and Guide

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

SUNDAY—FEBRUARY 1

Both the aspirational urge and the intuitive voice are energized on this Day of the Lord. A wonderful opportunity for lifting the consciousness heavenward in spiritual service.

MONDAY—FEBRUARY 2

“How poor are they that have not patience!” said Shakespeare. Let us cultivate this jewel of the character.

TUESDAY—FEBRUARY 3

It is always wise to heed the inner urge to benevolence, but today it will be well also to keep poised and deliberate in action.

WEDNESDAY—FEBRUARY 4

Mental activity is favored today, especially in the early hours. Write, lecture, make plans.

THURSDAY—FEBRUARY 5

The morning hours may bring inspiring intuitive messages, with Aquarian Age ideals and ideas to the fore. We reach only the heights to which we sincerely aspire.

FRIDAY—FEBRUARY 6

Harmonious vibrations from Venus are ours for use this morning; music and art of an advanced type may be contacted. These enrich the soul qualities that nourish the Spirit.

SATURDAY—FEBRUARY 7

“If you realize an incentive to do a good thing, an act of benevolence, do it at once; do not put it off until tomorrow.”—*Horne.*

SUNDAY—FEBRUARY 8

“True religion consists in obedience to the will of the Sovereign of the world, in a confidence in His declarations, and in imitation of His perfections.” — *Burke.*

MONDAY—FEBRUARY 9

Much can be accomplished this first day of the week if we carefully maintain a deliberate pace. “Haste makes waste,” but spiritual awareness insures accomplishment.

TUESDAY—FEBRUARY 10

Harmonious vibrations are being liberated from the Sun and Venus today, making it a time for vigorously “swimming with the tide.” Avoid mental confusion in the later hours.

WEDNESDAY—FEBRUARY 11

A restraining hand may be felt from Saturn today, but it may be just what is needed to avoid over-indulgence. “Be sure you’re right, then go ahead.”

THURSDAY—FEBRUARY 12

“Conscience is the root of all true courage. If a man would be brave, let him learn to obey his conscience.”

—*J. F. Clarke*

FRIDAY—FEBRUARY 13

This day begins with helpful mental vibrations, so that it is well to remember that “Well begun is half done.” Late evening brings intuitive whispers.

SATURDAY—FEBRUARY 14

Aid in accomplishment today comes from favorable vibrations from Mars. Relations with brothers, sisters, and neighbors may bring satisfaction.

SUNDAY—FEBRUARY 15

The worship hour at church on this Sabbath can be unusually beneficial and expansive of consciousness. Let praise and aspiration give wings to the soul powers.

MONDAY—FEBRUARY 16

Early hours today are conducive to emotional realization and benevolence toward all, an effective preparation for possible unexpected occurrences later in the day.

TUESDAY—FEBRUARY 17

“A soft answer turneth away wrath,” is an excellent thought for beginning this Mars-ruled day. Poise and an inner realization of the unity of each with all are in order.

WEDNESDAY—FEBRUARY 18

An inner knowing may be felt this morning, but Saturn’s restraining hand may also be felt. “Patient persistence in well-doing” will help to make the most of the day’s opportunities.

THURSDAY—FEBRUARY 19

Constructive vibrations from Mars are being released today, especially in the later hours. To be used for the benefit of humanity they should come from a compassionate heart.

FRIDAY—FEBRUARY 20

The early morning hours carry some of the Mars energy of the previous day, so that we can begin this Friday on a strong, constructive note. “All life needs for life is possible to will.”—*Tennyson*.

SATURDAY—FEBRUARY 21

On this day of the Full Moon, we find various stellar radiations in effect — most of them stabilizing and beneficent. We can serve efficiently and to good purpose.

SUNDAY—FEBRUARY 22

“Profound meditation in solitude and silence frequently exalts the mind above its natural tone, fires the imagination, and produces the most refined and sublime conception.”—*Zimmermann*.

MONDAY—FEBRUARY 23

By using our wills today we can bring into beneficial activity latent stellar forces: stability, persistence, benevolence, optimism. Our will is ours — a divine power.

TUESDAY—FEBRUARY 24

Early hours may bring unexpected opportunities, in both mental and artistic fields. Retire in the evening with the mind calm and the heart filled with faith.

WEDNESDAY—FEBRUARY 25

A day to concentrate on the wonder and power of brotherly love. “Riches take wings, comforts vanish, hope withers away, but love stays with us. Love is God.”—*L. Wallace*.

THURSDAY—FEBRUARY 26

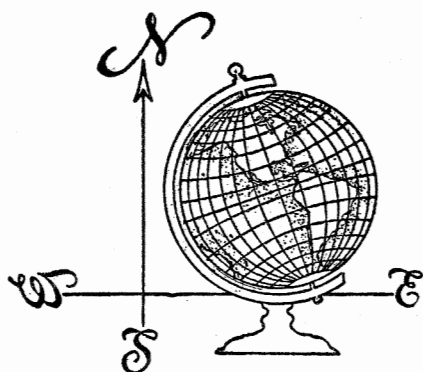
On this Jupiter-ruled day the vibrations of the “Great Benefic” are strong, and the spiritual powers of the Ego may be expressed with gracious benefit to others.

FRIDAY—FEBRUARY 27

By being extra careful to think, speak, and act helpfully today we can make the day one to remember with pleasure and satisfaction. “Kind words are benedictions.”

SATURDAY—FEBRUARY 28

The day begins with strong vibrations from the planet of spirituality, Neptune, and as the hours pass the intuitive urge of Uranus is added. Thus February can end on a high spiritual note for those who go within and listen.



MONTHLY

News

INTERPRETED

Controlling Noise

Prolonged exposure to loud noise probably causes heart flutter, headaches and constriction of the blood vessels — not to mention partial deafness. But noise can also be an expression of exuberance, and there are no more exuberant people than the Brazilians. Citizens of Rio de Janeiro and Sao Paulo hold polite sidewalk conversations by shouting at each other above the city noises . . .

Most of the racket comes from automobiles, and most automobiles are small Volkswagens, assembled in Sao Paulo. The whine of their four-cylinder engines and the beep of their horns are, at least to Brazilian ears, disappointingly meek. As a result, manufacturers of install-if-yourself kits do a booming business in noisemakers . . . Thus cars that leave the factory merely muttering turn up on the roads making more noise than factory machinery.

"Sao Paulo may be uninhabitable by the year 2000," says Biologist Jacob Zugman. Along with the city's growing air-and-water-pollution problems, he says, "the city noises are assaulting our sanity." Studies show that children (and presumably adults as well) in Sao Paulo have already lost some acuity of hearing, because as noise increases the ability to hear decreases . . . Says Aimone Camardella, director of industrial physics at the National Institute of Technology: "Noise is increasing the number of neurotics in Rio, and the increased number of neurotics is increasing the noise level. It's a vicious cycle."

—*Time*, Sept. 12, 1969.

Although the level and type of noise in the Brazilian cities does not seem to have been equalled in major United States cities — in fact, this article tells of the astonishment of a Brazilian at his first visit to comparatively quiet Miami — the increasing noise level everywhere is one to which careful attention should be given. Many medical

authorities agree that the loud, dissonant, cacophonous and "ear-shattering" sounds of machinery, transportation, and the new, blaring electronic "music" that everywhere assaults our ears are having detrimental effects on our auditory nerves and our well-being in general. Max Heindel wrote at length of the deleterious effects of noise (*Gleanings of a Mystic*, p. 122-129) and taught that "silence is one of the greatest helps in soul growth."

Occult Philosophy also teaches us that we have no right to "retire from the world" in order to escape its unpleasantness, as long as we have worldly responsibilities. If our work in the world requires that we accomplish it amid noise and discord, it is our responsibility to do so. We can, however, make every effort to lessen the unnecessary noise around us — and few thoughtful people would not agree that much noise which exists *is* unnecessary — and when our work for the day is finished we certainly have every right (and as spiritual aspirants we even have the duty) to escape from it as best we can. Certainly we can maintain serenity and stillness within the privacy of our own homes, and the raucous blaring of our own television sets and our teenagers' record players *can* be turned off.

It is true that circumstances may force us to live on a busy thoroughfare or directly below the flight path to and from our local airport, and, unfortunately, as hard as we try, we cannot

escape all unpleasant earthly sounds as long as we remain in the world. In the interests of our own serenity, physical well-being, opportunities for meditation and contemplation, and resultant spiritual advancement, as well as those of our fellow-men, however, we as spiritual aspirants owe it to all concerned to do everything we can to diminish the noise around us. This includes, as said, maintaining quietness in our homes. It includes teaching our children to understand and appreciate the need for stillness and the need to curb and regulate their natural inclinations toward boisterousness and loudness of all sorts. It includes joining the ranks of those seeking the cooperation of civil authorities in issuing "antinoise" laws and regulations. And it includes providing acceptable and beneficial "sound alternatives" for ourselves and those around us. Taking our relatives for a country hike and having them listen consciously to the sounds of Nature would benefit them far more both aesthetically and spiritually than would a "window-shopping walk" down the noisy, busy, main street of town. Playing classical music instead of the latest "pop" records for guests certainly would lend more serene vibrations to the gathering and might even stir in some friends an increasing interest in the beauties of "good" music.

Certainly in this noise-creating and noise-conscious society all spiritual aspirants should join together in an endeavor to diminish the decibels in their own homes and communities.

Children's IQs Blossom with Love, Care

It takes no more than a handshake from Dr. Harold M. Skeels to know that this hand shakes trees.

He's testy despite an affectionate nickname, Storky, and a Steuben angel in his apartment in Newport, given him by the Joseph P. Kennedy Jr. Foundation. And he's in the habit of upsetting boats.

In 1939 he delivered a paper before the august American Assn. on Mental Deficiency. It was greeted in stony silence. He had

dared to question what everybody "knew" — that IQ is a constant a baby is born with, inherited and unchangeable by environment.

He and his co-partner, Dr. Marie Skodak, were not surprised; they left the meeting "with our throats cut, bleeding profusely," recalls the now retired doctor. "What we had discovered had shattered our own 'knowledge' of some years before."

It began with two little scrawny, miserable girls both born of mentally deficient mothers, obviously what they then called "feeble-minded" (IQ 35 and 46).

They were in an orphanage, and Dr. Skeels recommended they be transferred to Woodward State Hospital as mental cripples not eligible for adoption.

A year yater Dr. Skeels, making a routine visit to the hospital, saw two bright-eyed, happy little girls running around the wards. "Who" he bellowed, "was the idiot who put these children here?"

The "idiot" was the state psychologist for Iowa State Institutions — Dr. Harold M. Skeels.

"The little tots," he recalls, "had been placed in wards with older girls, with mental ages of perhaps 5 to 9, but they had all that mother love bottled up. Well, the babies got the full dose.

"Each one had been psychologically adopted by a substitute mother — and all the others were loving aunts. Because they had no preconceived concepts of what a baby should be doing at a given age, they encouraged every achievement.

"They spent their allowances to buy picture books and hair ribbons for their 'babies,' read to them, played with them and loved them."

Dr. Skeels and Marie Skodak tested the tots, found their IQs had gone up to 87 and 77. They decided to leave the girls there another year.

"We felt they weren't being done any harm. And we weren't sure what was happening," he said.

A year later the girls tested at 88 and 100, and Dr. Skeels transferred them out for adoption.

"When we followed up a year later, I had my song and dance all prepared," he says now. "We'd been told they would regress to the level of their natural parents; and I was prepared to tell their adoptive parents, 'Don't push this child too hard, she probably won't go beyond the 7th grade in school. It was the delight of my life to find out I was wrong.'"

Drs. Skeels and Skodak decided to try again this time with 13 children too retarded to place in adoptive homes.

"We had a hard time juggling this," recalls the doctor with a chuckle. "We finally listed them as 'houseguests,' so the diagnosis 'feeble-minded' would not be on their records.

"It sounded crazy, but it worked. The children blossomed — at different rates — but they blossomed. Love, play, stimulation

were catalysts. Overdoses of love and affection had without doubt raised IQ."

Drs. Skeels and Skodak delivered their paper — and "The Case of the Wandering IQ" was on in full swing.

The two doctors then began to survey what happened to another group of 12 children, who had been left in the orphanage but — for legal or other reasons — had not been adopted. Their original IQs had been higher than those of the 13 who went as "houseguests" to the home for feebleminded.

Life in orphanages, in those days, did not include personal attention: The children were fed with mechanical bottles, received little more than food and toileting. To the doctors' surprise, the group average IQ had sagged, sagged, sagged — from 87 to 66.

The child who had started with the highest IQ, 103, had plummeted 54 points!

At this point, the testy iconoclast knew what he was after: Proof that "environment" — training, love, nourishment of food — is the miracle worker. And that IQ, nurtured in a one-to-one relationship with a loving adult, can leap, skip and fly above its inheritance.

—*Los Angeles Times*, June 15, 1969

Here is yet more evidence of the power of love! Although the incidents related by Dr. Skeels occurred before 1939, they are no less timely today. Certainly in this age of "overpopulation" and resultant concern with the many "low I.Q." children entering and already in our public schools, it is well to remember that loving, affectionate treatment of these children is as important to their development as are the formal teaching methods now being used to educate them.

It is, of course, true that the treatment, at least in public and specialized institutions of learning, of children with low I.Q.'s, or specific learning problems of various kinds, has changed radically since Dr. Skeels first revealed the incidents set forth above. Personal attention to, and affection toward, these children on the part of their teachers has slowly become more the rule than the exception. Today, manuals of instruction dealing with the education of "slow learners" in many public school systems stress the importance of the "personal touch" and individual attention on the part of the teacher, and the importance of praise for, rather than rejection of, the childrens' work — in short, the im-

portance of giving these children a sense of worth, of belonging, and of being cared about.

The need for personal attention and affection in the education of *all* children, no matter how "bright," is shown in the instance of the child whose relatively high I.Q. dropped 54 points after his "mechanical" upbringing in an orphanage. A child's response to love does not depend on his mentality; rather, often, his mentality develops, within its own limits, in direct proportion to the amount of love that is given. Educators and other professional people who work with children seem more and more to be discovering that only in the most extreme cases of retardation can these limits be accurately gauged ahead of time. It is no longer acceptable to read a child's I.Q. once, determine that beyond such and such a level he can never advance, and leave him to struggle through life with an education and, later, an occupation, which may be far below his actual capabilities.

The rationale behind the Head Start program seems also to bear this out. Instructors who have worked with these young children who have been deprived, not only of material necessities, but also, very often, of even the most routine care, attention, and affection, report the progress that can be made, and the very visible "awakening" and "blossoming" of the children when they are given love and attention. Tragedy here, of course, lies in the fact that the good which is done when these children are in their Head Start classes is often diminished after they return home, or when they go on into overcrowded elementary grades where teachers simply have not the time to devote to individual children.

Here, certainly, is an area in which spiritual aspirants who respond warmly to children and who care for them can perform much-needed service. It is possible even for those who have not had the education courses or psychology required of teachers to devote time to

(Continued on page 87)



BOOK REVIEWS

Literature-Plays
Motion Pictures-Music

"Beyond the Reach of Sense"

Beyond the Reach of Sense by Rosalind Heywood. E. P. Dutton & Co., Inc., New York, 1959.

RECENT scientific inquiry into extra-sensory perception is discussed by the author in this excellent summary. Serious research into the subject of *psi* (the author's term for psychic in general) did not begin until less than a century ago, with the founding of the Society for Psychical Research in England in 1882. Since that time, much has been done in the way of experimentation and research to convince some advocates of material science that ESP amounts to more than superstition and nonsense. But much is yet to be done before the scientific community as a whole will be ready to accept ESP and the fact that a great deal exists which cannot be perceived by our five senses.

Skeptics have been reluctant to accept ESP for two main reasons, says the author. One, because it traditionally has been taken for granted that every event has a cause preceding it, and no event can have an effect before it takes place. Thus, claims for telepathy and precognition are considered foolishness. The other reason is simply that insufficient proof of psychic events has been presented; claims that a person has actually communicated with someone in "another world" or has known in advance of something that later occurred were dismissed as anecdotal or the products of imagination or mental derangement. Until the relatively recent con-

trolled tests and experiments under laboratory conditions were begun and perfected, nothing which could be considered acceptable evidence of psychic phenomena was available to scientists. As we will see, however, even with such evidence (and the process of obtaining it is being continually refined) many scientists still refuse to take it seriously. This is unfortunate for, as Miss Heywood indicates, ". . . new data have been made precise and science must in future take note of them in its attempts to explain the nature of the universe."

The term *psi* for the author covers "the whole family of apparent phenomena and experiences, real or alleged, for which no physical cause has as yet been discovered." This of course encompasses a vast area, including apparitions, dowsing, poltergeists, "other world" experiences, as well as extra-sensory communication. Psi has actually been going on throughout all of history in one form or another. In the days of the Oracles, divination was accepted without question, but of the ancient thinkers only Aristotle and Democritus wondered if, perhaps, it might not be of natural rather than "supernatural" origin. Then followed centuries during which the phenomenon was feared by many, condemned by church authorities, and, eventually, scoffed at by scientists. It was only in the 1850's that scientific interest again began to be seriously focussed on it. Only recently was the question asked by Aristotle and Democ-

ritus again posed: What if supernatural phenomena do occur and what if they are not supernatural after all, but normal and subject to natural law? This question was the seed from which modern psychical research has grown.

Much of the book is devoted to descriptions of experiments with automatic writing, cross correspondences, and mediumship, conducted by the most outstanding researchers in the field of *psi*. In an area this vast, of course, only highlights can be touched upon, and as the author indicates, thousands of pages would be required to describe meaningfully all of the data and its results. The reader is struck immediately, however, with the meticulous care used by the investigators to insure against any form of intended fraud or unconscious deception. Experiments were run, and re-run under altered conditions. Data was analyzed and re-analyzed in every conceivable light. It appeared as though the investigators — most of whom “believed” in ESP and were more than anxious to prove its existence — leaned over backwards to find holes in their work and to unearth obscure reasons for discrediting evidence which appeared, on the surface, conclusive. Extreme care in such matters is, of course, rightly a precaution taken in all serious scientific experimentation. It is evident, however, that, especially in the initial days of psychical research and even now, investigators must exercise far more caution than their contemporaries concerned with material physical science because of the doubt, skepticism, and scorn with which their endeavors are treated.

These investigators are, furthermore, burdened with unusual problems that do not occur in experiments in the more “conventional” sciences. One unique difficulty, for instance, is that psychic phenomena occur “at their own sweet will,” usually in circumstances which make the elimination of all but one explanation virtually impossible. Thus the element of chance, in spite of the most controlled conditions possible, can never

entirely be ruled out. Skeptics who do not wish to believe any other evidence, of course, eagerly grab at the possibility of chance in order to justify their own skepticism.

Another unique difficulty is that it is not uncommon for a testing agent’s subconscious rather than conscious thoughts to reach the person taking the test. The author describes an experiment in which the subject, attempting to draw the same picture that her agent had previously drawn, and of the nature of which she had not been informed, seemed quite unable to do so, although she did draw something else. Investigation later showed that the agent had copied his drawing from a newspaper, and the subject drew an illustration which had appeared on the opposite page of that newspaper. The author also describes myriad other dilemmas — expected and unexpected — and it is a tribute to the dedication of the researchers that they continued in the face of often seemingly overwhelming problems.

The importance of the human factor in psychical testing is being brought more and more into consideration. Many of the tests — reading cards, for instance, or attempting to state the correct possibility in a monotonous chain of repeated activities — quickly become boring, and individuals who consistently make high scores early in such tests often score lower as the tests, and the monotony, continue. The success of one of the best known American investigators, Dr. J. B. Rhine of Duke University, has been attributed to his “human touch.” He combined the scientist’s devotion to truth with enormous enthusiasm and fired his participants to surprising achievements. Another scientist, commenting on Rhine’s accomplishments, said that although so great a percentage of Rhine’s subjects scored high for him, this does not imply that they would do so anywhere under any conditions. The experimenter’s task, he went on, is to remove the percipient’s inhibitions — to induce the faculty to

work — to get the extra-sensory material externalized. This needs personal influence.

Many of the subjects also appeared to become very tired, as if answering the type of question which involved use of their "psychic faculties" was a much greater strain than their "normal" activities.

A disturbing note was struck by the author's favorable reference to psychical testing with subjects under the influence of hallucinogenic drugs. These tests were made with the hope of finding a physical cure for schizophrenia. But for whatever purpose, individuals who claim glorious "other world" experiences while "high" on these drugs, although undoubtedly experiencing sensations of one sort or another, can, whether they realize it or not, only speak in terms of distorted images and visions. It is hard to believe that tests involving such a dangerous and unpredictable substance could be expected to result in a positive cure for anything.

In her concluding chapter, Miss Heywood stresses that research on ESP is still in its infancy, and no all-encompassing conclusions can yet be formed about the true nature of psi in general. She asks several thought-provoking questions which hit squarely on some of the principal tenets of the Western Wisdom Teachings. In discussing the future of research into psi she asks: "Can A's feelings or thoughts about B., even if unexpressed, even if repressed into his own subconscious, still affect B. at a distance for good or ill?" And, "Is it in a literal sense impossible to harm another without harming oneself?" And again, "Is it stark fact that all men, or even all living creatures, are members one of another?" The positive answers to each of these questions will in time be known to all men, and it may be that the present psychical research will help bring this about.

The battle between material scientists and proponents of the existence of psychic phenomena continues to rage

but, as the author points out, "Although it is still true to say that the majority among contemporary thinkers cannot bring themselves to accept the existence of psi, there seems little doubt that the majority is decreasing." She offers some quotations from scientists who, while acknowledging the fact that substantial evidence for the existence of ESP, obtained under carefully controlled laboratory conditions, has been presented, refuse to accept the phenomenon because it "does not make sense." A typical remark is, "One is forced to the conclusion that there is something about this problem that leads the people who are attracted to it to come to false positive conclusions."

This point of view, however, while still strongly entrenched, is diminishing, and in an enlightening Appendix to her book, Miss Heywood outlines briefly the theories of a few contemporary psychical researchers who have expressed some startling (to the material scientist) theories bound to be of interest to the Rosicrucian Fellowship student. One noted researcher, Whately Carington, came close to the idea of a Group Spirit when he posited what he called "group minds" within the common subconscious. He did so because he believed that "instinctive" behavior, such as the ability of a spider to spin webs, may come about through the individual's telepathic linkage with some larger system in which all spider web-spinning experience is stored up — the Spider Mind. Professor Sir Alister Hardy stated that the fact that individual organisms are in psychical connection with one another across space indicates a condition almost as fundamental as gravity, and believes that so-called "psychics" are conscious of something that is really a general unconscious property of all organisms. If this is true, "psychical research is of immense importance: it could revolutionise the outlook of biologists in a matter of twenty years or less and with it that of the world at large."—D.F.

Readers' QUESTIONS

Concerning the "Population Explosion"

Question:

Do you think it possible or probable that part of the present "population explosion" is due to anthropoids being reborn in the human races?

Answer:

We believe that many backward human Spirits have been and are being born during the past several decades, and possibly some of them have come from the anthropoids. Since the anthropoids do belong to the human life wave, it is possible for them to "catch up" enough to be re-born in a human body. Some of them may have done so, and there may be many more.

It is probable that many undeveloped Egos are now being given a last chance to make necessary progress in the physical body before the New Age comes in. Max Heindel states that the "lowest ebb" usually comes "at the end of an age," and during the six hundred years to come before the Piscean Age ends and the Aquarian Age begins there will very likely be a diminishing of the population from the "high point" it has now reached. In 1918 Mr. Heindel mentioned that the population was fifteen hundred million, and it has doubled since that time. That does not mean, of course, as some think, that such a rate of increase will continue, for as he pointed out: "The matter of population is not entirely governed by individuals, or by man-made laws. The divine Hierarchs who guide our evolution arrange the matter as required for the highest good for all concerned, and the number of the population is in their hands rather than in our own." To this we may add that

occult philosophy teaches that there are about six billion Spirits allotted to the Earth.

In Volume 2 of *Questions and Answers*, pages 110-111, we find the following additional pertinent statements: "We who are now in the body will be followed by groups of Spirits still more evolved than we, who will bring about great reforms, and by the time the people on Earth at the present time are reborn about four hundred years of the Aquarian Age will be passed, so that the world will be well started on the line of development peculiar to that time. The backward Spirits who are born into that atmosphere of great intellectual attainment will thereby gain an immense uplift on the same principle that an electric conductor which is brought into close proximity to a highly charged wire will automatically receive a charge of a lower voltage. Thus each class or group which rises helps also to raise those who are below it in the scale of evolution."

The Mother's Prenatal Influence

Question:

Is it possible for a pregnant woman to influence her child for good or evil by her daily life and thoughts and by using constructive autosuggestion?

Answer:

Emerson says: "In their hearts their mothers make them. When each one comes forth from his mother's womb, the gate of gifts closes behind him." In ancient times the sacrament of inviting an Ego to forsake the heavenly realms and come to abide upon the Earth was always performed within the sacred precincts of the temple. If this were

again to be practiced upon the Earth, how soon would we see a new race of men who might indeed be termed Lords of Creation among us again! After the one great sacrifice by Mary and Joseph, Mary went away into the hill country, where, surrounded by the holy calm and beauty of nature, she could prepare herself as a fit channel for the coming of the great master Jesus. The prospective mother should always be surrounded with beauty, harmony, peace, and tranquility, if possible hearing wonderful music, seeing beautiful flowers and pictures. If this is impossible, she should concentrate upon one picture or an inspiring poem. If she cannot have flowers, she can surely look to the sky, raising her consciousness to the sunsets, the stars, keeping herself uplifted in a constant state of prayer and peace.

Woman is the torch-bearer of the race, that is, the woman who understands and cooperates with the law. Eventually every mother will work consciously with an Ego in helping it to prepare its new physical body. This is the supreme ideal of motherhood. By attuning her thoughts and her life only to the good, the beautiful, and the true the mother holds them as a mystic crown above her, and in the clear reflection of their light she helps the incoming Ego to build anew upon foundation which embody these same attributes. On great wings the day is coming when every woman will kneel before this shrine of truth, realizing that the Immaculate Conception was not destined for Mary alone but for every woman who makes herself worthy to receive it, and who thus wins for her brow a crown of immortelles.

The Time of Death and the Horoscope

Question:

Our time of dying is given in our horoscopes. What if we alter our manner of living — can we make our time on Earth longer or shorter?

Answer:

The time of dying is *not* given in the horoscope. This is a common delusion. The horoscope merely indicates the periods during which a person will be under heavy physical or nervous strain, but it positively does not indicate whether or not he will succumb to it. There are numberless incidents in which the horoscope showed what appeared to be almost overwhelming influences brought to bear at a certain time apparently indicating death and through which the person lived quite comfortably. There are numberless other instances in which people died at periods where the horoscope, according to the ordinary rules, showed comparatively little strain. Of course, the fact is that only comparatively few of the rules of astrology have been given out by the Masters of evolution, because if full information were given out, it would put too much power into the hands of the masses which, in their present undeveloped moral state, they would use for destructive purposes.

As regards changing our tenure of life by altering our manner of living, this can be done only to a very small degree. The archetype at birth is wound up, so to speak, and set to terminate its vibration at a certain time, at which time death ordinarily occurs. If a person lives a very careful life and conserves the energy of the archetype, he may to a certain limited degree prolong his life. On the other hand, if he uses his energies up in a profligate manner, the archetype will be exhausted somewhat sooner than the allotted time. We are also told that in those cases where the Ego departs radically from the plan which was outlined for it and refuses to make the progress which it should, the Lords of Destiny terminate the life for the sake of the conservation of energy and stop the vibration of the archetype. Similarly, the Lords of Destiny can prolong the vibration of the archetype beyond the allotted time when a person is doing particularly important work.



Nature's "Green Magic"

MOST people who have learned the wisdom of using Nature's products for food and medicine in their natural state as much as possible are familiar with the admirable properties of chlorophyll.

This substance is the green coloring matter found in all leafy vegetables, spinach and alfalfa ranking high in its content. It is rich in enzymes, and is usable in the form of liquid, powder, or ointment.

We are told by no less an authority than the National Geographic Society that in photosynthesis the green chlorophyll in plants converts sunlight and chemicals into food, energy, and oxygen. All of the Earth's living things in the plant and animal kingdoms depend directly or indirectly on this process. Photosynthesis takes place in the chloroplasts or cell organs, which are extracted and placed in a special solution (derived from a plant rich in the green coloring matter) and exposed to the sunlight.

Exactly how chlorophyll works is still Nature's secret, but its action is gentle at the same time that it is powerful. It has been reported by reputable scientists that this water-soluble green coloring matter combats deep-lying infection, cleanses open wounds, relieves chronic sinus conditions, and banishes head colds. Its work is done speedily and effectively with no irritating effects.

Used in liquid form as a tonic chlorophyll has been found to improve the action of the heart, to aid in throwing off tuberculosis, and in raising the basic nitrogen exchange. It is also recommended for controlling anemia, reducing blood pressure, stimulating peristalsis, improving the intestinal condition, and in increasing the secretion and discharge of urine. Experiments in injecting chlorophyll into the gums have shown that pyorrhea and trench mouth cleared up in less than thirty days. This form of chlorophyll is water soluble, the natural oils having been removed.

Dr. Benjamin Gurskin, of Temple University at Philadelphia, in collaboration with ear, nose, and throat specialists, found that in treating more than a thousand patients suffering from such varied ailments as catarrhal inflammation, hay fever, sinus inflation, and head colds, commented: "It is interesting to note that there is not a single case recorded in which either improvement or cure has not taken place."

In ointment form, chlorophyll (or concentrated Sun power, someone has called it) has been found especially effective in treating several types of skin disease, as well as impetigo and chronic ulcers. It relieves itching and burning almost immediately.

It has also been found that chlorophyll, often referred to as "the blood of plant life", produces a stimulating

action on the part of the bone marrow, which produces hemoglobin. Having a direct action on the cells, it enables the body to digest and utilize food, thus increasing resistance to sickness and old age. The appetite and digestion improve; bowel movements become more regular; tissue growth is stimulated.

Another appreciated use of chlorophyll in its liquid, powder, or ointment form, lies in its ability to neutralize wound and other undesirable body odors — from eating foods (such as onions and garlic), from perspiration, from urine, from foot disease, etc.

It seems that this substance has been well named "Nature's Green Magic."

GROWING FOOD ON COASTAL DESERTS

Around the world about 20,000 miles of arid coastlines are today uninhabited, but experimenters here are proving that it might be economically feasible to grow life-sustaining foods on coastal deserts.

University of Arizona scientists — using hot-houses made of air-inflated plastic tents, generators and seawater — are growing vegetables both rapidly and inexpensively.

Carl N. Hodges, head of the laboratory, didn't start out to grow vegetables. He had a new method for distilling fresh water from the sea by using the sun's heat.

His idea appealed to both the U.S. Department of the Interior, which supplied some funds, and to the University of Sonora in Hermosillo, Mex., which joined the University of Arizona in building Hodge's facility.

Long, polyethylene tents were built on the beach. Vegetables were planted inside, and irrigated with seawater distilled by the heat of generators.

For every 15 gallons drawn from a seawater well, the process distills one gallon.

In the heat and intense light of the desert, Hodges found, vegetables mature rapidly. Bib lettuce matures in 35-40 days instead of the 58-60 days needed in open fields. He found too that crop yields were higher in the tents than for those grown in fields.

The polyethylene tents permit about 90 percent of the solar radiation to penetrate to the crops. There are both advantages and disadvantages to this.

"High intensity sun encourages plant growth," says Hodges. "But during warm desert months there's so much heat and light that plants could overheat."

To counteract this problem, Hodges' greenhouses are covered with white paint

or strips of white plastic, to deflect the sun's rays.

Hodges' idea has found favor in at least one other part of the world. Next year a "village" of greenhouses will go up in the Arabian Desert along the Persian Gulf.

—Los Angeles Times, 11-23-69

There are many areas throughout the world, chronically lacking in adequate supplies of nutritious food, where this type of food production might be tried to good advantage. It is interesting to note that an attempt will now be made to carry on these experiments on the Persian Gulf.

SPACE DEVICE AIDS DETECTION

Space engineers say a spin-off from the nation's space programs may point the way toward early detection of cancer.

Research with infrared measurements shows body tissue temperatures can be accurately recorded, said Lincoln H. Hudson, director of Space Flight Systems for Honeywell, Inc.

"Cancerous or diseased tissue is slightly warmer than surrounding tissue," Hudson said. "By scanning a person's body with infrared detectors similar to those developed for the space program, it is possible to determine the start of cancerous growth before it can be detected by other means."

"Disease, we may say, is really a fire, the *invisible fire* which is the *Father*, endeavoring to break up the crystallized conditions which we have gathered in our bodies. We recognize fever as a fire, but tumors, cancers, and all other diseases are really also the effect of that invisible fire which endeavors to purify the system and free it from conditions which we have brought about by breaking the laws of Nature." This quotation from the Rosicrucian Fellowship Healing Service shows why cancerous tissue is warmer than healthy tissue. Here, truly, the Father Fire is at work. We hope that, in time, scientists will understand and acknowledge the reason for the relationship between disease and heat. Then it will be possible to begin on the permanent cure for all disease — the cure which involves teaching all mankind the importance of adhering to the laws of Nature, and of God.

The Electric Dentist

Can't tolerate the dentist's needle when he injects novocaine? Try a little electricity.

Sedative effects are obtainable in anxious patients by running an alternating electric current of low milliamperage through the current is introduced via electrodes placed over the eyes and at the back of the head.

"Patients are conscious, in full control of their reflexes and able to respond verbally at all times," says Dr. Sylvan M. Shane of Boston. "They are mentally and emotionally relaxed to a degree attainable in the past only by use of sedative drugs administered intravenously or intramuscularly."

The electric method enables the patient to leave the dental office immediately after the current is switched off without having residual effects of drug sedatives he otherwise would have taken.

Electric currents through the human brain have been applied many times in the past for the purpose of inducing sleep, treating psychiatric patients and providing anesthesia for surgery.

The Russians have reported recently on their work with light "electrosleep," pointing out that one or two hours are equivalent to seven or eight hours of natural sleep.

The idea of using electricity for sedation occurred to Dr. Shane after a visit to the Neuropsychiatric Institute in Moscow, where electrosleep (not electroshock therapy) was used to treat patients with mental illness.

In his summer, 1969, News Letter, Gayelord Hauser writes: "I saw many strange vegetables in Tokyo, especially vegetables from the oceans: sea lettuce, sea tank, sea onions, sea herbs, sea greens.

They eat these daily. Their doctors say that 'the ocean is the mother of us all; . . . that sea vegetables are richer in nutrition than things growing on land which is depleted . . . More and more people are becoming aware that the sea contains riches of as yet unexplored nutrition.'"

ROSIERUCIAN PRINCIPLES

The Rosierucians 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.



CLAIRVOYANCE

(Continued from page 69)

is only with positive clairvoyance that an individual can accurately see and investigate the inner worlds and advance himself along the evolutionary path. Negative clairvoyance cannot be counted upon as a reliable tool of investigation, often brings about the highly undesirable situation of personal control from an outside source, and can, at least among peoples of the Western World, cause evolutionary regression of the individual concerned.

MONTHLY NEWS INTERPRETED

(Continued from page 79)

helping with children in orphanages or other institutions, or as teachers' assistants in public schools. Neither classroom teachers nor orphanage personnel, dealing, as they do, with large numbers of children, can be expected to have the time to give each of their charges the amount of personal attention and love he can — and should — have. Every loving pair of arms, every person willing to listen, sympathize, and advise, in "motherly" or "fatherly" fashion, and every lap into which some neglected, lonely child can climb and be comforted, will help.

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Oceanside, California, U.S.A.

OUR PATIENTS WRITE

New Zealand—I am making good progress in all ways. My general health is much better and the fears are becoming less and less, as I feel more and more the loving protection and presence of our Father-Mother God. I am taking plenty of kelp powder and the glands are working much better. I look and feel like a different person. Thank you for all your help.

California—Thanks so much for the beautiful healing letter and for answering my questions. Yes, it is so wonderful to have good health and feel great. I'm praising the Lord and thanking you dear people. So good to read your comforting letter regarding the rumors of impending doom. Now I am able to calm anxiety by quoting you, for the subject is brought up so much and I have wondered how to handle it.

California—Well, it appears as though I am being healed by you! We went to Disneyland and I walked all around and experienced no difficulty. It has been weeks since there were symptoms of trouble. Thank you so much. I think about you all and picture in my mind your beautiful Mt. Ecclesia. It's wonderful to know that on this earth there is such a lovely place and such beautiful, good people as you.

Illinois—With the deepest gratitude I am sending this letter. I can now go about my daily work free from the dizziness I have had for some time. God bless you and the Invisible Helpers for all the help and encouragement you have given me.

Illinois—Thank you so much for your help. The lump is much, much smaller. It is surprising and delightful to see it vanishing so quickly. Have started on your cleansing diet.

California—With all my heart and being I give you my love, as I strive to conquer the desires of the lower self. You are the immediate example I hold before me: that I may eventually become a conscious Invisible Helper.



Health via the Vital Body

MANY people do not know that they possess a vital or etheric body, but those who do, know that it is a most important factor in maintaining one's health.

This body, which interpenetrates the dense body and extends beyond its periphery about an inch and a half, is composed of four ethers: the chemical, life, light, and reflecting ethers. The first two of these form a matrix for the physical body. Each molecule of the physical body is embedded in a mesh-work of ether which permeates and infuses it with life. Through these ethers the bodily functions of assimilation, excretion, and respiration are carried on, and the density and consistency of these matrices of ether determine the state of health.

Those who have etheric vision can observe that disease manifests in the vital body before it does in the corresponding part of the physical body. Similarly, improvement in the condition of the ill person is observed to take place in the vital body before it does in the physical counterpart.

During health the vital body specializes a superabundance of solar force, which radiates in straight lines from the periphery of the dense body, carrying away germs inimical to health. When, because of poor nourishment, stimulants, lack of rest and sleep, etc., the vital body becomes attenuated and unable to

draw to itself sufficient solar energy, its radiations become crumpled and ill health results.

Immoral living also takes its toll, for it hardens the ethers of the vital body and thus prevents their functioning properly. Thus we see that an observance of the spiritual laws governing life and being is essential to health. The more we live according to the teachings of Christ Jesus, the more do we bring harmony and well-being into the vital body, and subsequently into its counterpart, the physical body.

* * *

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

January 6 — 12 — 19 — 27
February 3 — 9 — 16 — 23

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*.



Orville, the Singing Owl

DAGMAR FRAHME

Part I

MOTHER Owl looked at Father Owl and smiled. Father Owl closed his eyes, leaned back in his chair, and sighed.

Upstairs, little Orville Owl was getting ready for bed. He was, as a matter of fact, taking his bath, and doing a very good job, too. He carefully washed behind his ears and scrubbed his claws. He didn't splash water over the side of the tub any more, and he even remembered (most of the time, at least — except when he was just *too* sleepy) to wash out the tub when he was finished.

Then what was Father Owl sighing about? Well, if you had been listening closely you would have heard, mixed up with the sound of running water and the scrubbing of the claw-brush, the sound of Orville singing. It was a rather pretty song — something about flying a kite — and had a nice gay melody. Orville had learned that song one evening when he was having supper with the Oriole children and Mother Oriole was teaching it to her family. Orville's voice was quite pleasant — rather loud, but he could hold a note for a long time and could sing high notes and some low ones.

Then, you're still asking, what was

Father Owl sighing about? But don't you know? Owls aren't supposed to sing. Good gracious no! Owls hoot, and wh-o-o, and make scary sounds on dark, foggy nights and especially on Halloween. But no well-brought-up owl ever *sings!*

Orville, however, had been singing ever since he was two years old. At first his parents thought it was just a "phase." (You know what a phase is — something children do at a certain time because they're a certain age, and after a while they don't do it any more.) And so Mother and Father Owl thought this singing was just a "phase" and would stop when Orville got to be three. But when Orville was three he was old enough to remember the words of songs better, and so he sang more instead of less.

Then his parents thought that if they took him away from the other birds for a while he would forget all that singing nonsense and settle down to be a proper owl. So they took a vacation and went to the desert where there weren't any birds at all. But one night Orville heard a coyote howling, and from then on imitated the coyote every chance he got, morning, noon, and night, and finally his parents were only too happy to get

him back home where after a while he forgot about being a coyote and began to sing again.

When Orville was four his parents sent him to nursery school — which, his father had said ever since, was a big mistake. There were no other owls in nursery school, but there were robins, wrens, cardinals, orioles, bluebirds, and even a canary. And the teacher had sung in church choirs and even once in the chorus of an opera, and liked nothing better than to have the children sing all day long. And so of course Orville learned even *more* songs and sang oftener and liked the songs he learned so much that he sang them over and over again when he got home, even though Mother and Father Owl didn't like that a bit.

Orville started kindergarten when he was five, and in kindergarten the children sang even more than in nursery school. And by this time Orville had become a very experienced singer, and was often asked to lead the songs, and once even to sing a solo.

Mother and Father Owl simply didn't know what to do. They were embarrassed every time owl friends came to visit, because Orville was apt to burst out singing at almost any time. If the owl friends were not very polite, they would say things like, "Goodness, Louise, why are you letting your son ruin his voice making all that racket?" Or even, "That boy doesn't seem to know that he's an owl. You'd better do something about him before it's too late."

And if the owl friends were polite, they would simply look at Orville when he started to sing, then look at each other, lift their eyebrows, and shake their heads sadly. And Orville's mother and father felt even worse when the polite owls did that than when the impolite owls made their remarks, because they could tell exactly what the polite owls were thinking — and it was *not* complimentary.

And the worst thing of all was when Great Aunt Hortense came to visit.

Great-Aunt Hortense was a very proper owl indeed, and the first time she heard Orville sing she simply could not believe her ears. She was holding a cup of tea in one wing and nibbling daintily on a cookie she held with the other. Orville, who was upstairs doing something to his football, began to sing a loud song which echoed all over the house. "I didn't know Orville had any company up there," said Great-Aunt Hortense. "It certainly must be a raucous bird. I'm surprised you let him play with children like that."

Orville's father hid behind his newspaper, and Orville's mother swallowed her cookies and said nothing. Orville sang louder than ever. Great Aunt Hor-



tense put down her teacup. "Really, Louise, can't you do something about that noise? It can't possibly be good for Orville to have such a bad example, and right here in his own house, too."

Orville's mother looked at Orville's father, who seemed to be trying to cover himself completely with his newspaper. Then she whispered, "I — I'm afraid that *is* Orville."

"WHAT?" exploded Great-Aunt Hortense, completely forgetting, for the first time in many years, that she was a very refined lady. "THAT is ORVILLE? Really, Louise, I don't think that is very amusing."

"It wasn't meant to be amusing, Aunt Hortense. It is, I'm afraid, quite true that Orville sings. It's been a problem for years, and we have not been able to stop it."

"Well, I never —," began Great-Aunt Hortense, leaning back in her

chair as if she was completely exhausted. "Louise, I am *shocked*. Such a scandal in our family. We haven't had anything to ruin our reputation since that old reprobate Blackjack Owl became a buccaneer in 1620. Oh, dear, I don't even wish to *think* about that."

(If you don't understand some of the big words that Great-Aunt Hortense used, don't worry. Great-Aunt Hortense, knowing that she was a very refined lady, liked to use very refined words. I think you can get the idea that she was not at all pleased.)

Mother Owl sat very still, her face white and miserable, not saying a word. Father Owl coughed, muttered something about having a "business appointment," put down his newspaper, and went out.

For a few minutes, all that could be heard was the sound of Orville singing, happier and happier and louder and louder. Mother Owl's face was getting whiter and whiter, and Great-Aunt Hortense's face was getting redder and redder. Finally Great-Aunt Hortense stood up.

"Louise, I certainly don't want to interfere with the way in which you raise your child, but *this* situation cannot be allowed to continue. Since you and Henry have obviously been unable to cope with it, I shall have to take matters into my own hands and talk to the boy. His singing is a blot on the family honor which I simply cannot tolerate."

And after saying all those big words, Great-Aunt Hortense marched out of the room and started upstairs, leaving Mother Owl staring after her.

Orville looked up in surprise when Great-Aunt Hortense came into his room. She never had very much to say to him and, to tell the truth, he was just a bit afraid of her, although he couldn't have told you why. Maybe it was because Mother and Father Owl had both told him, many times before her visit, that he must be especially polite to her, that he must remember to

be quiet when she was around and let *her* do the talking, and that he should try not to annoy her. Just why he should be more polite to Great-Aunt Hortense than to any other visitor was something he hadn't figured out. But, anyhow, he certainly had been polite, he never spoke to her unless he had to to avoid being *impolite*, and he stayed out of her way as much as he could so that he would be sure not to annoy her. Mother and Father Owl certainly could not complain about the way Orville had behaved during Great-Aunt Hortense's visit — except, of course, about the singing.

Great-Aunt Hortense had never been in his room before, and Orville stood up as she walked in. "Would you like to see my football?" he asked, trying especially hard to be polite.

Great-Aunt Hortense sat down in a chair and said, "Orville, sit down. I want to talk to you."

She didn't even tell him if she wanted to see his football or not, and Orville didn't think that was very polite of *her*. But he said, "Yes, Ma'am," and sat down on the edge of the bed.

"Orville," Great-Aunt Hortense began, "your mother tells me that you were doing all that singing a few minutes ago. Is that true?"

"Yes, Ma'am," said Orville again, beginning to feel a little uncomfortable.

"Orville, don't you know that it is considered very bad form for an owl to sing? In fact, no owl who expects to make anything of himself ever sings. You never hear your father singing, or Uncle James who is a lawyer, or Lawrence Owl who is a doctor, do you?"

"No, Ma'am," said Orville.

"Surely your parents have explained all this to you, have they not?"

"Yes, Ma'am," muttered Orville.

"Then why do you do it?"

"Because I like to, and it makes me feel good, and we learn these wonderful songs at school and they're such fun that I want to sing them all the time."

(Continued on page 94)

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Cards of instruction for the care of one's body after death according to the Rosicrucian Fellowship method will be sent free of charge to those requesting them. Since some states have laws requiring embalming within a short time after death, it is safest to leave specific instructions for the desired care and disposal of one's body.

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ORVILLE, THE SINGING OWL

(Continued from page 92)

The moment Orville said all that, he knew he shouldn't have, because he could see right away that it certainly had annoyed Great-Aunt Hortense. But she had asked him, after all, and his Mother had told him always to tell the truth.

Great-Aunt Hortense took a deep breath. "Orville," she said, looking sternly at him, "your attitude is disgraceful. You have obviously not been taught to think about the family honor at all but only about yourself. I am quite ashamed to have such a person in the Owl family, and I certainly hope that you will develop a sense of responsibility as you get older. I shall assuredly urge your father to send you to an owl preparatory school while there is perhaps still some chance of instilling the proper attitude in your mind."

And with that, Great-Aunt Hortense strode out of the room, leaving Orville wondering what she had meant with all those big words and worrying about what Mother and Father were going to say when they found out that he had annoyed her.

Orville thought about the big words. He knew what "disgraceful" meant, although he wasn't sure about "attitude." He had a vague idea about "responsibility" — it had something to do with things you had to do whether you wanted to or not — and his cousin had gone to a "preparatory school" once and had not liked it a bit. But what in the world were "family honor" and "instilling"? And why was Great-Aunt Hortense "ashamed" to have him in the family? Orville didn't know what to make of all this, but he knew it meant trouble.

(Continued)

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