

THE ROSICRUCIAN FELLOWSHIP MAGAZINE

RAYS FROM THE ROSE CROSS



FEATURES

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New Age Ecology

*Vegetarianism: A Way
of Life*

The Bible Story in the Stars

The New Zoos

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A Prayer for Animals

O HEAVENLY Father, maker of Heaven and Earth, and all that in them is, help us to feel more strongly the tie of our common brotherhood with all nations of men. Open Thou our minds and our hearts to perceive our common kinship with all that live and move and have their being, with the beasts of the Earth and the birds of the air. Thy hand and Thy will fashioned them. They are our brothers.

Help us, O God, to know our debt to them. Inspire us to be grateful for the joyous songs of the birds, for the companionship of our dumb friends.

O God, many and great are the wrongs that the helpless creatures of the lesser realm of life have suffered at the hands of man. Hunger, thirst, torture — the heavy burden and the cruel lash have been the portion dealt out to them by those who should have been their friends. For all the great sin of cruelty and neglect of these, Thy creatures, we ask Thy pardon, Lord.

We thank Thee for those brave souls who have dared to stand in defence of the helpless, against all odds and ridicule, who have given their lives in the service of dumb creatures, to wrest for them from careless, cruel, or indifferent human beings some poor measure of justice, humanity, and inner peace.

Grant, O Lord, that the gracious spirit of kindness and justice and humanity toward all living creatures may grow and strengthen in our hearts and shine forth in our lives, to the glory of Thy Holy Name.

—IDA KENNISTON, in *Health and Vision*, No. 10, 1969.

A DOG'S PRAYER

Treat me kindly, my beloved master, for no heart in all the world is more grateful for kindness than the loving heart of me.

Do not break my spirit with a stick, for though I should lick your hand between blows, your patience and understanding will more quickly teach me the things you would have me learn.

Speak to me often, for your voice is the world's sweetest music, as you must know by the fierce wagging of my tail when your footstep falls upon my waiting ear.

Please take me inside when it is cold and wet, for I am a domesticated animal no longer used to bitter elements, and I ask no greater glory than the privilege of sitting at your feet beside the hearth.

Keep my pan filled with fresh water, for I cannot tell you when I suffer thirst.

Feed me clean food, that I may stay well, to romp and play and do your bidding, to walk by your side, and stand ready, willing and able to protect you with my life, should your life be in danger.

And, master, when I am very old, if the Great Master sees fit to deprive me of my health and sight, do not turn me away from you. Rather, see that my trusting life is taken gently, and I shall leave you knowing with the last breath I draw that my fate was always safest in your hands.—BETH NORMAN.



New Age Ecology

RATHER suddenly, *ecology* seems to have become the most popular word in our vocabulary. In practically every news media we see or hear these days may be found some reference to "ecological balance," based largely upon descriptions of air, water, and earth pollution, as well as upon the vanishing of numerous species of the animal kingdom. Obviously, and very encouragingly the occult student, the general public, as well as scholars, are now showing an interest in ecology.

Our dictionary defines the word *ecology* as: "the branch of biology dealing with the relations between organisms and their environment." From the enormous amount of various types of evidence it is only too plain that in most parts of the world these relations are becoming more and more out of balance, as man zealously paves and urbanizes his environment.

Headlines in newspapers and magazines have been informing us for years past of the trend toward extinction of many species of wild life in every continent on the globe. In spite of repeated anxious warnings from ecologists that the inter-relatedness among all animal and plant life is a basic factor in keeping a wholesome balance in the world about us, and of the efforts of humanitarians everywhere to prevent the murder of animals for sport, profit, and research, the trend has continued. Many species have already become extinct and numerous others are on the verge of it.

A survey of the present situation is appalling and heart-rending. In the June 8 issue of *Time* magazine we are told that in India the number of tigers has been reduced from 40,000 in 1930 to 2,500 in 1970; the blackbuck antelope, snow leopard, and sloth bear are also vanishing in that country. In Australia the emus, the giant green sea turtles, the kangaroos, and the koala "bears" are rapidly being exterminated. In Eastern Europe and the U.S.S.R. cranes, geese, and quail are being decimated noticeably by water pollution and land reclamation. In the United States the Eastern elk and passenger pigeon are already extinct, and now about to join them are the American alligator, Southern bald eagle, Columbian white-tailed deer, Utah prairie dog, and ivory-billed woodpecker. Hawaii, to quote from *Time*: "... has destroyed more native plants and animals in the 192 years since Captain Cook's arrival than has all the rest of America in the same period ... all the fresh water fish, all the mammals, one-half the insects, one-half the land mollusks, and 36% of the birds (another 36% are already extinct)."

The Los Angeles Times (June 7) tells us that during the last five years 2.3 million fish, animals, and birds have been killed by pesticides and pollution in the State of California. The tremendous toll taken of birds and sea animals in the waters off the coast of Santa Barbara, California, during the past year when oil wells in that area became uncontrolled has been too well publicized to need any further mention here.

In the June-July issue of *Natural History* a most interesting and beautifully illustrated article about the cheetah, entitled *This Gentle and Elegant Cat*, by George B. Schaller ends with these lines: "Yet in 1966 seventy-five cheetah coats were sold in New York alone to satisfy the vanity of a few women. A total of 3,168 cheetah skins were imported into the United States in 1968-69, as many as would normally be found in 98,525 square miles of Africa, given the densities in Kruger and Serengeti national parks. Unless the cheetah is more strictly protected, this gentle and elegant cat will surely follow its Indian cousin into extinction over much of Africa."

To add to these dismaying reports, and many more of a similar nature, there is the fact that thousands of monkeys, cats, dogs, and other animals are constantly being tortured and killed in the research chambers of the medical scientists. Also, in some areas even cock fighting and other such inhumane practices involving our younger brothers, the animals, are still being countenanced.

Fortunately, this dark cloud of human callousness and cruelty is beginning to show a silver lining. An increasing number of individuals, as well as groups, are devoting their time, ingenuity, and money to cleaning up waterways and highways, to the elimination of poisonous sprays and insecticides, to the practice of organic farming, and to providing "farms" where animals are protected and allowed to live in as natural habitats as possible. The huge sums spent annually for prepared dog and cat food, as well as for their medical attention, is a noteworthy testimony to the general improvement in our attitude toward animals. Movie and TV programs continue to help in educating both children and adults toward a more understanding and compassionate attitude toward our younger brothers.

Certainly there is a great deal yet to do, but as it is obvious that people everywhere are responding more and more to the vibrations of the Aquarian Hierarchy, it is now simply a matter of "keeping the ball rolling." The consciousness of humanity is undergoing a gradual change — perhaps too gradual — but both the altruistic urge and the intuitive impulse of the heart are increasing in power. Consciously or unconsciously, humanity is realizing more fully the truth voiced by the poet who declared that there is a golden thread which runs through all creation and does all unite. Selfishness will gradually give way to the needs of others, and these others will include animals as well as human beings.

Along with the strengthening of the altruistic urge and the intuitive impulse in the heart of mankind will come — and is already evident in many — the refinement of the physical senses as well as of the body itself. By the time, some six hundred years hence, the Sun (by precession) enters the humanitarian sign Aquarius, man will have faculties which will enable him to *see* and *know* things which are now only imagined. Perhaps most important among these faculties will be etheric vision.

Etheric vision is the ability to see objects made of the ethers, which

are all about us. This faculty is developed by the sensitization of the optic nerve, for the ethers, particularly the two lower ones (chemical and life), are actually made of physical substance. This type of vision enables its possessor to see right through all objects, rendering everything physical as transparent as glass, for all dense, physical atoms are interpenetrated by etheric atoms.

Thus one who possesses etheric vision can no longer doubt that the so-called "dead" are quite alive and among us. It will be possible to see them as long as they are functioning in their etheric bodies after release from the dense, physical vehicle. The fear of death that has tormented most human beings for so long will disappear, and a whole new concept of life and the relation of the forms embodying life will permeate the consciousness.

The New Age man will also be able to see the Angels (whose lowest bodies are composed of ether) and become acquainted with the wonderful work they do in directing the embodiment, growth, assimilation, and propagation of the plants and animals. His etheric vision will not enable him to see the Groups Spirits of the animals, who are members of the archangelic kingdom and whose lowest vehicle is made of desire stuff, but he will be sensitive to their presence and until he has developed Desire World vision can use logic as a means of accepting the actuality of their existence and work.

It will be commonly accepted knowledge among the humanity of the Aquarian Age, as it already is among students of the occult, that animals are evolving Spirits just as human beings are, though one "step" in evolution behind humankind. The Archangels, being two steps ahead of humanity, the Angels one step, are able to give valuable aid to the less evolved kingdoms of life.

Since the animals are not yet individualized as humans are, they are not amenable to the Law of Causation; they have no will of their own but follow desire blindly. Some of them think, but these are the highest domesticated ones which have come into close touch with man for generations and have thus had "induced" in them a similar activity of a lower order. Our younger brothers are greatly aided in their evolution by domestication; therefore people who have pets and care for them with consideration and love are doing them a great service. They have what may be called an internal picture consciousness, seeing things in the Desire World which are invisible to most people. This accounts for their behavior at times which seems strange to their owners. They live after death of the physical body, just as humans do, though not for as long a time before being reborn.

Thus we can see that the word *ecology* is destined to take on a broader, more comprehensive meaning as we advance into the approaching Aquarian Age. The relations between organisms and their environment will be viewed with truer perspective and will therefore be improved in every way. It will be acknowledged without doubt that there is an inter-relatedness among all living things, regardless of the form, and that the environment has been wisely created for all organisms for their benefit. There will be not only a brotherhood of man, but a brotherhood of all living creatures. A new facet of the Christian religion will be fulfilled — a fuller realization of the message of unity, selflessness, and love brought to humanity by the greatest of all Teachers, Christ Jesus.

THE *Mystic* ... LIGHT



Vegetarianism: A Way of Life

DIANA DUPRE

WHEN a person who has eaten flesh food all his life begins to partake of a vegetarian diet, he experiences a number of basic changes, both in his state of being, and in his living habits.

It is likely, for instance, that, at the outset, he will miss the feeling of satisfaction or temporary "fullness" once provided by a hefty serving of steak or other meat, and he might, in consequence, seek to obtain that same satisfaction from sizeable portions of starchy foods or even sweets. What he may not realize, however, is the fact that the feeling of "fullness" supplied by meat was really an illusion. As Max Heindel has told us, since animals have desire bodies, giving them passionnal natures, it is harder for us to overcome animal cells when we eat meat than to overcome the cells of plants, which as yet have acquired no such nature. The cells of flesh foods will not stay long in subjection after we have eaten them; thus it is that a meat diet requires large quantities and more frequent meals than the vegetarian diet. If the neophyte vegetarian continues patiently with his diet, however, he will soon find that the craving for the "fullness" once supplied by meat will disappear, and he will be perfectly satisfied with a vegetarian meal containing reasonable proportions of the necessary nutriment.

Our friend is also very likely to be sensitive to the curiosity and snide re-

marks contributed by those of his acquaintances who think that, by refusing to eat meat, he has suddenly lost his mind. In our society the vegetarian is still that relatively "rare bird" to be classed with hermits, bearded ascetics, and other characters living, at best, on the fringes of normalcy. On the other hand, however, the "cult" of vegetarianism is growing, slowly but steadily, and will continue to grow as we approach the Aquarian Age. Our friend will probably not have to look too far to find a kindred soul — particularly if he happens to live on the west coast of the United States. Not that it will be easy for him, at first, to withstand the teasing of his friends. Nevertheless, as his convictions become ever firmer, and as he becomes gradually aware of the improvement in his health and general well-being, he will find himself caring less and less about what people say. In time, he will most likely even find himself loudly advocating his cause and, instead of wincing at the taunts of others, he will turn the tables and begin to propagandize vegetarianism to them.

Another sensation strange to him will be the impression of better health, increasing energy, and readiness to undertake new tasks which he experiences within himself. The change may be barely perceptible at first, but he will in time realize that, in many respects, things seem to be "picking up." Physical effort

that once was difficult becomes easier; he does not get tired so quickly as before; and he may even be surprised to note the eagerness with which he begins to regard his daily duties and the fact that he comes to look upon hard work as a challenge rather than a chore. The reason for this, of course, is that, since he has ceased to consume the noxious waste products present in all flesh food, his body is no longer being poisoned by them and is becoming purified. It is, in addition, being strengthened by the nutrient properties of the increasing amounts of fruits and vegetables that it is receiving. The more his body is strengthened and purified, the better the man feels, the more energy he has, and the more he can — and wants to — accomplish.

Another experience, which will perhaps not be shared to an equal extent by everyone who becomes a vegetarian but which has been noted by some who have abandoned the practice of meat-eating, is what might be called the re-discovery of the delicious natural taste of foods. Meat is almost invariably eaten only after it has been seasoned, or covered with or accompanied by ketchup, mustard, or another condiment, sauce, or flavoring substance. For some individuals, at least, exposure to this type of seasoning leads to the desire for having similar "disguises" of other foods, and to many palates the natural flavor of fruit and, particularly, vegetables, is almost unknown. This is not by any means to disparage occasional flavoring of foods; certainly to vary the diet by providing different "taste-sensations" is to present more interesting meals. Nevertheless, fruit and vegetables (particularly those eaten raw) often possess their own delicious and delicate flavors, very pleasing to the palate, which are lost when covered by stronger artificial or other seasonings. Some "newly-emerging" vegetarians, having to a large extent eliminated condiments and similar seasonings from their diets along with the meat, find that the natural taste of the fruits and vegetables which they now consume in greater amounts than formerly needs

no further flavoring to enhance their already delectable quality. Some individuals even go so far as to refuse to eat fruits and vegetables that are seasoned, maintaining that their natural delicious flavor needs no further refinements. In any case, taste buds that are no longer "suffocated" by the overwhelmingly strong essence of mustard, ketchup, and the like, become more "alert," and the detection of the fine, delicate tastes of many natural foods comes as a pleasant surprise to their owners. Furthermore, since excessive use of seasonings such as salt, and even minimal use of edibles such as mustard, is of dubious nutritional value, the individual who eliminates them from his diet, or reduces their intake, is doing himself a favor from the standpoint of health as well as from the standpoint of gastro-nomic enjoyment.

A less pleasant change is that of the inconveniences vegetarianism presents to those who have, or like, to eat out. Our friend could formerly dine at the nearest hamburger stand or the most elegant restaurant. Now, he is often hard put to find a place that will serve the meals he wants. Vegetarian restaurants are becoming more plentiful, it is true — but they still do not exist in every shopping center. If our friend is convinced of the worth of his vegetarian diet, he will take these inconveniences in stride and make the best of them. He may in all probability fix more meals at home, whether he wants to or not. There are compensations even here, however, for he will surely save money in so doing. It is well known that worthwhile innovations, in our conformist society, are not easy. The vegetarian's courage of his convictions, however, and determination and persistence in following them through, will gradually cause him to look upon these, initially, major annoyances as petty matters hardly worth further thought.

Another change will take place if our friend happens to have been fond of alcoholic beverages. As he pursues his vegetarian diet, it is more than likely that his desire for alcohol will begin to disappear.

Meat creates a craving for stimulants, and meals of meat, bread, and potatoes cause excessive thirst. Conversely, an often-effective cure for alcoholism is to place the patient on a rigorous fruit and vegetable diet. When the disappearance of meat from an individual's meals also contributes to the disappearance of alcohol, the physical, mental, and emotional improvement is great indeed.

The greatest change in our vegetarian's life is that he is likely to become ever more sensitive — both spiritually and with regard to his material surroundings. This change, however, will take place so slowly that he may not realize for years what has happened. There is no question but that the eating of meat fosters ferociousness. As Mr. Heindel has pointed out, and as is obvious, beasts of prey are notoriously fierce, while horses, cattle, and other animals living on an herbivorous diet are more gentle and docile. The same is true among human beings, and although it would be unjust to say that all meat-eaters are brutal, hard, and cruel, it is certain that no one who eats meat can attain to that degree of sensitivity and compassion possible to a vegetarian. Naturally, vegetarianism *alone*, without the sincere effort to live a selfless, spiritual life, also will not bring about this change to the fullest possible extent. Vegetarianism, however, does give the foundation of a purified physical body which is an indispensable prerequisite.

Even if the vegetarian has undertaken his new diet solely for reasons of health, and without simultaneous consideration of the fact that it is morally and spiritually wrong to kill animals, his growing sensitivity may well awaken in him a love of animals and sense of responsibility toward our younger brothers, and a new insight into the purpose of vegetarianism, which has already made such beneficent alterations in his life.

If our friend faithfully follows his new eating habits for a reasonable period of time — perhaps a year, perhaps a little longer — he will discover that he has

become quite comfortable in his new role as vegetarian, and that vegetarianism is now, truly, a way of life to which he heartily subscribes. He still realizes that, in one respect at least, he is "different" from many of his fellows, but this no longer bothers him, and he does not feel unduly conspicuous in their midst. He has become fully convinced of the value — certainly in physical, and perhaps also in spiritual, terms—of what he is doing, and he would not have it any other way.

He feels better and looks better; he is accomplishing more and is happier doing it; he has a new lease on life and an unexpected abundance of energy. If he is spiritually responsive — and the chances are that he is becoming so — he is relieved, and even thankful, that he is no longer one who, through his appetite and desire, contributes to the slaughter of animals. He would not think of returning to his old carnivorous diet; meat no longer tempts him. Vegetarianism, in fact, now "comes naturally."

It is not always easy to make the effort of will required to commence a vegetarian diet. It is also not always easy to maintain that effort. The end results, however, both physical and spiritual, are well worth any initial inconveniences or, seeming, "deprivations." Once the beginner has persisted to the point where the practice of vegetarianism is natural to him, he will be gratefully aware of the consequences. He will rejoice, and thrive, in his new way of life.

* * *

"The human race, which now abuses the animals, will (in future aeons) have to act as their servitors, aiding them to attain the very utmost from the school of evolution as it will be carried on in that day. The animal spirits whose bodies we now torture and destroy will in that day become our pupils, and it will be our duty as their guardians to help them grow and propagate the life we now deprive them of."—*Max Heindel*.

Kingfisher Repays Her Debt

L. F. ADDINGTON

EDITOR'S NOTE: The following appealing true "story" is reprinted in our RAYS by permission of the editor of NATIONAL WILDLIFE. It appeared in the December-January issue of that splendid magazine.

WE were sitting on a rock at the upper edge of a deep pool in Stony Creek when a kingfisher lighted on a bough of a service tree overhanging the water and looked wistfully down at us. How beautiful, I thought, with its blue-gray back, its tousled blue topknot and its banded breast! But it puzzled me just why it would light so close to where a friend, Damron Dean, and I were taking apart our fishing rods.

"Must be hungry," guessed Damron. "It knows as well as we do there's not a fish left in this stream."

We had come to fish for rock bass and blue gills that teemed here a few years ago. But now the water carried coal dust and a yellowish color from sulfuric acid, coming from a coal strip mine operation upstream.

"Luke," Damron said, "our minnows are nearly all dead, and we're not going to another stream this late in the day. Suppose I throw out a minnow and see what the bird does?"

So Damron tossed out a dead minnow which slowly began to sink. The kingfisher looked down, made his loud, high rattling call and dropped over the surface of the pool, fluttering its wings in the manner of a humming-bird before a deep-throated morning glory. Then it dived, beak down. The water splashed and roiled as the bird rose, and flapped up to its old perch. It deftly tossed the minnow into the air, caught it by the head and swallowed it.

Damron laughed. "Never saw one so tame," he said. He was silent a moment. "Well," he went on, "I handed out the

biggest one we have. Suppose I toss out a small one?"

The bird watched hungrily as he rummaged in the minnow bucket, then tossed a tiny minnow into the pool. The kingfisher made another dive, picked up the lifeless minnow even before it sank, and flew up over our heads.

As we watched it sail away upstream, Damron observed, "Must have a nest of young'uns up that way."

We sat there listening to the murmur of the water which spilled through the rocks into the pool. Minutes later, the bird surprised us by returning to perch on the same bough. Damron could not resist tossing out another minnow. The bird plummeted, caught the tiny fish in its bill and flew upstream.

"It's a hen," Damron said. "See those two brownish bands around its breast? The male has only one."

We decided to follow to see if we could locate her nest. Damron carried the minnow bucket. We had gone no more than twenty-five yards when the kingfisher came swooping back over our heads. We stopped wading and watched. Presently she turned, flew over us again, and lighted in a dogwood bush ahead of us. She dipped her tail, fluttered her wings, and made a sort of guttural sound. Damron tossed in another minnow. In a flash the bird dived, picked up the little fish, and once more winged away up the hollow.

Another twenty-five yards upstream the kingfisher met us and again lighted just ahead of us.

Laughing, my partner tossed out another minnow. Quickly the bird snatched it and flew upstream.

We started walking faster. Rounding a bend in the stream, we came within sight of a cabin perched against the cliffy hill, a battered pickup truck out front.

Before we reached the cabin the kingfisher was back, fluttering over our heads. We ignored her and walked on to see if she would follow. She did.

Near the cabin, we found a bridge, built of two locust poles and hewn cross pieces. Beyond the cabin rose a sandstone cliff to which scrawny mountain laurel bushes clung.

The kingfisher began to circle above us. Then she lighted on the edge of the little bridge. Pausing, Damron tossed a lifeless minnow into the pool just below the bridge. In an instant the kingfisher had it and flew off to a crevice in the cliff and disappeared.

"There's where the nest is," Damron said. "Let's see who lives here and tell them about the bird."

A man's voice answered Damron's



knock, "Come in."

We went in, Damron still carrying his minnow bucket. On a couch in a poorly furnished living room lay a man propped up on a pile of pillows. His face was covered by a gray beard and white hair fell over his ears. We introduced ourselves.

"My name's John Nottingham," the man replied. "Drag up chairs and sit down." We sat down as the man continued in a weak voice. "Mighty glad you came. I've been sick now three, four days. Can't drive my truck to the hospital and I don't have a phone. You are the first to come along. Nobody stirs much up this way."

We told him about the kingfisher we followed up the creek.

"Ah, yes," the man said, smiling. "My pet bird. Last summer after I quit coal mining I was fishing down the creek and found a baby bird fluttering near the water, with its right leg broken. Reckon

a snake was after it.

"I brought the bird home and bandaged its leg and fed her tiny bits of minnows. Her leg got well so I turned her loose. But she hung around all winter and spring. Then I noticed a male kingfisher flying around with her one day.

"Later in the spring the strip mining people let acid seep into the water and all the fish in the stream died."

"How did you keep the birds alive?" Damron asked.

"Well, sir," he said, "I hopped in my truck and went across the mountain to another stream where I dip-seined minnows. I made a little fresh water pond in my yard and put the minnows in it. And I made a point to drop some when the kingfisher could see. Sure enough, my bird dropped down and helped herself, and she's been doing it ever since. The male bird, too — that is, until I fell sick."

He tried to sit up. "I get so dizzy," he said. He was silent a moment and then added, "Just got to get to the hospital."

"I'll be glad to take you," Damron said.

"Thanks," he said, brightening up. "I'll be okay in a few days. It's just one of my spells."

Then he squinted as he looked outside.

"My kingfishers," he said. "They'll starve."

"No, they won't," I promised, as Damron left to go after his car parked down the road. "I'll bring them minnows."

"Thank you," he said. "The kingfishers are all the company I have here." He noticed the minnow bucket. "Now since there aren't any fish to catch," he added, "if you'll pour out the rest of your bait in the little pool outside, the birds will be mighty happy."

I did as he suggested, and in a moment both the female and a male plummeted down and splashed into the pool.

For the next three days Damron and I took minnows to the kingfishers. On the fourth day we found Mr. Nottingham home from the hospital and able to feed his kingfisher friends by himself.



The Canticle of the Sun

O Most High, Almighty, good Lord God, to Thee belong praise, glory, honor, and all blessing!

Praise be my Lord God with all His creatures, and especially our brother the Sun, who brings us the day, and who brings us the light; fair is he, and shining with a very great splendor: O Lord, he signifies to us Thee!

Praise be my Lord for our sister the Moon, and for the stars, the which He has set clear and lovely in heaven.

Praised be my Lord for our brother the wind, and for air and cloud, calms and all weather, by the which Thou upholdest in life all creatures.

Praised be my Lord for our sister water, who is very serviceable unto us, and humble, and precious, and clean.

Praised be my Lord for our brother fire, through whom Thou givest us light in the darkness; and he is bright, and pleasant, and very mighty, and strong.

Praised be my Lord for our mother the Earth, the which doth sustain us and keep us, and bringeth forth divers fruits, and flowers of many colors, and grass.

Praised be my Lord for all those who pardon one another for His love's sake, and who endure weakness and tribulation: blessed are they who peaceably endure, for Thou, O Most Highest, shall give them a crown!

Praised be my Lord for our sister, the death of the body; from whom no man escapeth. Woe to him who dieth in mortal sin! Blessed are they who are found walking by Thy most holy will, for the second death shall have no power to do them harm.

Praise ye, and bless ye the Lord, and give thanks unto Him, and serve Him with great humility.—*St. Francis of Assisi.*

PEDIE — THE ROCK 'N ROLL SPARROW

VIRGINIA BOSWORTH WOOD

WHEN the neighborhood children brought the baby sparrow to me I looked at the small, almost featherless body with dismay, for I didn't think I could save its life. But I assured the anxious children that I would do what I could for the little bird.

After the children left I had laid the sparrow in a shoe box lined with tissue paper and prepared a formula of warm milk, raw egg yolk and fine breadcrumbs, the consistency of thick cream. Filling a plastic eye-dropper half full of the formula, I gently pried open the bird's beak and slowly inserted the eye-dropper down its throat into its gullet.

I went on feeding the baby bird this way every two hours for three days and three nights, using an alarm clock to wake me for the night feedings. On the fourth day I no longer had to watch the clock as faint cheeps and a wide open mouth let me know that it was feeding time.

It was four months before the baby sparrow was fully feathered, and I learned from bird books it was a male. Hence the name Pedie. In the meantime he had slowly graduated from boxes to a large bird cage, and from the liquid diet to solid food. But even after he grew used to the cage and was able to grasp the perches he insisted on being hand-fed.

By this time his diet was whole-wheat bread pellets dipped in the milk-egg mixture and fed with my fingers. Also I kept his seed dish full, just in case, and a small treat-cup filled with parakeet gravel. To this day he ignores fresh greens and fruits.

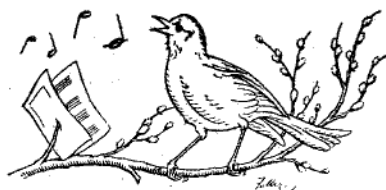
After Pedie started eating seeds he still hopped to the front of his cage to be hand-fed. I gradually added to his diet bits of hard-cooked egg yolk, cooked poultry and beef, which he relishes. I put these tid-bits into his large seed dish but

he promptly removes them to his gravel dish before eating them. Don't ask me why.

When I clean Pedie's cage I let him fly around the room. Now and then he will light on my head, shoulder or hand, pull at my hair, peck at my ear and scold me. When his cage is clean he flies back into it with seeming relief.

Strangers and strange noises frighten Pedie. This is the only difference in disposition I notice between him and the parakeets and canaries I have owned. Also bright colors such as red, orange and deep pinks throw him into a panic. He accepts without a "flicker of a feather" green, yellow and all shades of blue.

Pedie also had his preference in music, of which I don't approve, but tolerate.



When he was about a year old, quite by accident one day I turned my TV dial to a station that features rock and roll bands. Much to my surprise and, I might add, dismay Pedie raised his voice in loud, melodious song, punctuated with a shrill "girl watcher" whistle. This was the first time he had uttered a sound other than faint chirps.

Pedie will soon celebrate his fourteenth birthday. On that day I shall turn the dial of my TV set to all the rock'n'roll programs I can find and let my little sparrow sing and whistle to his heart's content. I can always plug my ears with cotton.

—*Our Animals*, March-April, 1970.

STORY OF THE TAIL-LESS CAT

R. T.

My son, a far-from-rich antique dealer, had spent the morning at Christie's, the famous auctioneers. Prices had been astronomical and he had been able to buy nothing. He left, reflecting on life's inequality.

Passing an alleyway, he heard a sound and turned to see, peering out from behind a dustbin, a cat. He extended a hand and called. She emerged purring, and rubbed her face against his fingers. That in itself was a miracle. She had little reason to trust human beings. At some stage of her life, someone had cut off her tail and the points of her ears.

She was filthy and bedraggled. Her only glories were her great amber eyes and her imperious white wire whiskers of magnificent proportions. "Talk about inequality . . ." said my son. And he scooped her up and hailed a cab. That night I returned to my flat, where pets are strictly forbidden, to find we had Christie.

Alarmed at finding herself indoors, she retreated under a divan. She must have been starving but she rejected food. The earth box she ignored, but she made no mess. The greater part of the next two days we spent lying on the floor, uttering reassurances and offering her best, raw, minced steak.

Then we found her saucer empty. The earth box was modestly shrouded with a covering of torn-up newspaper. We threw a ping-pong ball and Christie chased after it. That was the beginning.

Meanwhile, at the office, I had begun to canvass for a home for her. There was only one I did not approach. Her name is Sue. She had long been in mourning for a very special kitten and the subject of cats was something one avoided.

On the fourth day, she came to see me. "I hear," she said, very offhand, "that you have an earless, tail-less cat. I think I'd better have it." "Hadh'n't you better see her first?" I asked. Christie was sitting on the windowsill at their first

meeting. "She's beautiful," Sue said.

I was not, thank heaven, on the car journey which followed. Christie hated the basket. Sut let her out and she stared amazed at London's traffic. At Hyde Park Corner, she suddenly sprang on to the driver and then upon the steering wheel, to which she clung until she fell off into the pocket on the door. After that, she sat on Sue's lap, her eyes tightly closed.

Her first action in her new home was to dive up the chimney. Sue's husband, Jasper, was just in time to see a non-tail disappearing from view. He pulled her down in a flurry of soot. Deeply offended, she rushed into the lavatory and stationed herself behind the pedestal.

There she stayed for two days, looking out balefully at all who entered. Had it lasted longer, who knows what effect the restraining influence of her presence might have had on human health? At last she emerged, creeping low on her stomach, like a snake. Then she accepted food, and then she accepted love and, gradually, she assumed the aura of a cat fulfilled.

Christie was fulfilled indeed. She was expecting. Sue said she had become so beautiful with pregnancy that she'd begun to think that cats with ears and tails looked quite deformed.

Then something dreadful happened. One night, Sue and Jasper were awakened by blood-curdling shrieks. They rushed upstairs to find vases upturned and furniture in disarray. Christie has been mauled and violated and a tom cat was in the room.

It took Christie some time to recover, but she seemed to forget. Her snow-white tummy swelled and when she sat up on her haunches to wash herself she toppled over.

It was, we calculated, just about kitten-day when Sue telephoned. The vet had said Christie would miscarry — but there

was no need to worry. Cats take care of that kind of thing.

We were not ashamed that tears were shed. Someone lit a candle at our local church. Flying in the face of veterinary science and several days late, Christine produced two kittens. They were exact replicas of herself. It was as if, Sue said, she had matched with a tail and a pair of ears.

And Christie? She let us touch the kittens from the moment they were born. And that was another miracle. Earless, tail-less, victim of a wicked world, she was unafraid to offer total trust. Christie had come home.

—Grace, Winter, 1969.

* *

A TRUE SNAKE STORY

Some years ago we spent a vacation at Allegheny State Park, where a professor from the Museum of Science at Buffalo told of the harmlessness of snakes in the New York State area — with the exception of the rattler, which always rattles to warn first.

He, himself, had a pet snake which slept in a basket by the fireplace and went up and down stairs at will for years. The professor said he would prefer children to have a snake for a pet than an ordinary house cat. Furthermore, he promised that no one who touched a snake would be any longer afraid of one.

Consequently, we were urged to touch a snake and thereby be properly initiated into camp life. We were spending three weeks' vacation there, and in a matter of days, after this interesting and enlightening discourse before the camp fire, I petted my first snake.

To my great surprise, I found they were not clammy nor unpleasant to the touch — rather more like touching chiffon velvet. Besides, a snake likes to be petted and will press his head up much as a kitten will do.

My eight-year-old daughter, fearless because she watched her mother pet a

snake, soon followed suit, and as a result collected a half dozen snakes of different, beautiful colors which were boxed and taken home at the end of our stay. Naturally, she became quite a wonder among her neighborhood friends who came and watched her pick them up behind the head, at what would be called the neck, as the professor had taught us.

Gradually, as with all children, the pet snakes became an old story, and one by one they got out and away to return to Nature and freedom.

Years later I was in Erie, Pennsylvania, at a park where a "barker" was inviting a crowd into a sideshow to see some large snakes handled by a snake charmer. I noticed they were not rattlers, and at the end of his spiel, stepped up and petted the biggest one. My early experience had made me unafraid of snakes for life.—G.M.G.

* * *

AIRLIFT FOR A BUTTERFLY

Somewhere on the sunny Monterey Peninsula, a monarch butterfly is winging along, a refugee from the Maryland cold, thanks to a second-grade class and an airline.

Last week, Jane Chapman brought a chrysalis to show to her second grade class at George Cromwell Elementary School. When the butterfly emerged the next day, Mrs. Chapman's reading hour was completely disrupted.

The pupils decided that the October chill of Maryland would be too much for the late-winging monarch, so they called on United Airlines. UAL agreed to take it to California.

A small delegation of the second graders took the butterfly, in a decorated shoe box, to Friendship International Airport and turned it over to a stewardess.

When the flight reached San Francisco, it was raining, so the stewardess sent the monarch by another flight to Monterey.

—Newspaper Source unknown.

UNSELFISHNESS AMONG ANIMALS

After my father died in 1962, I was left with his golden cocker spaniel, as well as with my son's Afghan hound. The deprivation of one income from the household budget was a bit difficult to sort out, so I gave the smaller dog less meat and made it up to him with extra dog meal and biscuit. Almost immediately the Afghan hound began leaving some of his meat and would sit and watch the Golden Cocker Spaniel eat it. Such unselfishness is not always equalled by humans.—*A Student.*

* * *

PORPOISE TO THE RESCUE

Several hundred feet beneath the sea, an aquanaut is investigating the terrain for the possible erection of an underwater installation. Near him swim two large porpoises. Suddenly a large shark glides into view: The porpoises swim close to the aquanaut, facing the intruder. The shark retreats.

A scene like this might take place someday if porpoises can be trained to protect aquanauts and divers from dangerous sharks, says Forrest G. Wood of the Marine Bioscience Facility at Point Mugu, California. Porpoises sometimes attack sharks, and some porpoises, especially the Atlantic bottlenoses, have already been trained to work untethered in the open sea with men. The animals carry small packages and lines and locate and mark sites.

"Insofar as porpoises are concerned," Mr. Wood told the 1969 Underwater Technology Conference in Coronado, Calif., "the available evidence indicates that sharks will sometimes attack them, sometimes porpoises will attack sharks, and sometimes each will tolerate the presence of each other." Available evidence suggests, however, that sharks are more likely to be the aggressors. Porpoise re-

mains are frequently found in the stomachs of large sharks. "This is not to say," he pointed out, "that a porpoise could not be trained to exhibit greater aggressiveness and provide some degree of protection to a diver."

—*Selected News*

* * *

THE EAGLE

Whoever conceived the idea of naming the Lunar Module which landed the first men on the Moon, the "Eagle", displayed, consciously or unconsciously, a remarkable sense of history. For, man being carried into outer space by an eagle, or man ascending to the astral regions in the form of an eagle, was widespread human fancy in the pre-scientific age.

.....

But why did the ancients imagine that the eagle would be able to carry man into outer space? To the people, who lived, worked, and had their being in and through symbols, the eagle was the sky-bird *par excellence*. Dwelling at inaccessible heights and soaring higher, perhaps, than any other bird, the eagle was flying, so it seemed to their lively imagination, toward the Sun and merging itself with the sky. It thus became to them a fit attribute and vehicle of their sky and solar deities, such as Zeus of the Greeks, Jupiter of the Romans, and Vishnu of the Hindus.

.....

Verily, the "Eagle", while it has enabled man to realize one dream, has shattered another. It has completed the process of stripping the Moon of all the romance with which, from times immemorial, man had draped it, and thus exposed it for what it really is — an ugly, pock-marked planet, devoid of vegetation, unfit for normal human habitation, without the faintest resemblance to its personification as the beautiful Selene by the ancient Greeks.

—*The UNESCO Courier*, June, 1970.

MAX HEINDEL'S MESSAGE

Taken from His Writings

THE DESIRE BODY

(TWENTY-FIRST INSTALLMENT)



Man's Desire Body in the Invisible World

Purgatory (Cont.)

LET us take as an illustration a drunkard who makes a beast of himself and at the same time abuses his children, depriving them of the necessities of life and the education which they ought to have, who beats his wife, setting the children an example they may follow, and generally lowering their moral standards.

After death that man will feel in Purgatory, first, the tortures of a craving for drink, which he is not able to satisfy, and second, he will feel all the suffering he inflicted upon his family. He has then paid for his wrong-doing, and it is true that he comes back to rebirth with a perfectly clean slate so far as the actual suffering which he caused them is concerned. But he took a vow to love and cherish the woman who became his wife, and by the performance of the creative act and furnishing the nucleus for a body he assumed the responsibilities of fatherhood toward the children which came to him for help and a suitable environment. The parental responsibilities he also neglected to fulfill, and there is consequently a tie between him and the members of his family. He still owes them a debt of love and service which must be rendered at some future time and therefore in a later life these Egos will be brought together and so placed that he may have an opportunity for doing good toward them. If he does not then take the op-

portunity, he may in a still later life render an adequate service to someone else. It is for his sake that service must be rendered so that the love nature may be evolved and expanded to become universal and all inclusive.

The same rule holds good in all other cases and as the extreme conditions make the best illustrations, we may take as another instance the relationship between a murderer and his victim. After death he suffered in Purgatory and the actual debt is there wiped out. But a tie has been established between these two Egos, and in a future life they will again meet so that the murderer may have the opportunity of serving his erstwhile victim, that they may become reconciled as friends. Fellow feeling must become universal, since it is the basic principle in the Kingdom of God.

When the break occurs between the desire body and the mind, the desire body (of an insane person who dies) is, at a matter of course, still rampant, and often causes the Ego much trouble during its existence in the Desire World; for the Ego, of course, is at no time insane. What appears as insanity arises from the fact that the Ego has no control over its vehicles; the worst of all, obviously, is where the mind itself has become affected and the Ego is tied to the personality for a long time until these vehicles are worn away.

In the beginning of the war the desire bodies of the combatants whirled at an

awful rate, and it was noted that while people passing over from sickness, old age, or ordinary accidents regain consciousness in a short time, varying from a few minutes to a few days, those killed in war were in a great many cases unconscious for several weeks, and strange to say, those who were almost torn to pieces seemed to wake up much quicker than thousands that had only insignificant wounds. This puzzle was not solved for many months. Before we study the causes underlying this phenomenon, we must first record that when the people who had thus died in intense anger during the first part of the war awoke in the invisible world, they usually started to fight their enemies anew, and until the great educational work started by the Elder Brothers and their Invisible Helpers bore fruit, these people went about with maimed bodies and in great anguish because of their dear ones left behind. Now such occurrences are extremely rare and soon settled, for all have been taught that thought will create a new arm, limb, or face; the patriotic hatred is gone, and "enemies" able to speak each other's language often fraternize with benefit to both.

Purgatory is far from being a place of *punishment*; it is perhaps the most beneficent realm in Nature, for *because of purgation we are born innocent* life after life. The tendencies to commit the same evil for which we suffered remain with us and temptations to commit the same wrongs will be placed in our path until we have consciously overcome the evil here; temptation is not sin, however, the sin is in yielding.

Thus we see that it is not an avenging Deity that makes Purgatory or hell for us, but our own individual evil habits and acts. According to the intensity of our desires will be the time of our suffering entailed in their expurgation. In the cases mentioned it would have been no suffering to the drunkard to lose his worldly possessions. If he had any, he did not cling to them. Neither would it have caused the miser any pain to have been

deprived of intoxicants. It is safe to say that he would not have cared had there not been a drop of liquor in the world. But he did care about his gold, and the drunkard cared about his drink, and so the unerring law gave to each that which was needed to purge him of his unhallowed desires and evil habits.

This is the law that is symbolized in the scythe of the reaper, Death; the law that says, "whatsoever a man soweth, that shall he also reap." It is the law of Cause and Effect, which rules all things in the three worlds, in every realm of Nature—physical, moral, and mental. Everywhere it works inexorably, adjusting all things, restoring the equilibrium, wherever even the slightest action has brought about a disturbance, as all action must. The result may be manifested immediately or it may be delayed for years or for lives, but sometime, somewhere, just and equal retribution will be made. The student should particularly note that its work is absolutely impersonal. There is in the universe neither reward nor punishment. All is the result of invariable law.

To sum up then we may say that all our debts are paid in Purgatory, so far as the commission of wrong is concerned; our debts of love, friendship, and service remain for liquidation in later lives.

(Continued)

* * *

The animal, which is symbolized by the horizontal limb of the cross, is between the plant and the man. Its spine is in a horizontal position and through it play the currents of the animal Group Spirit which encircle the Earth . . . The Group Spirit always aims to preserve the integrity of its domain in the blood of the species under its charge. Like the human Race God, it resents the marriage of its subjects into other species and visits the sins of the fathers upon the children, as we see in the case of hybrids. —*Cosmo-Conception*, pps. 86 & 356.

Studies in the Cosmo-Conception

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

Animal Consciousness

Q. When do animal Group Spirits withdraw their influence?

A. When the animals become human the Group Spirit still influences them (although in decreasing degree) as race, tribe, community, or family spirit, until each individual has become capable of acting in full harmony with cosmic law.

Q. What change then occurs?

A. Not until that time will the Ego be entirely free and independent of the Group Spirit, which will then enter a higher phase of evolution.

Q. What is the animal consciousness like?

A. The position occupied by the Group Spirit in the Desire World gives to the animal a consciousness different from that of man, who has a clear, definite, waking consciousness.

Q. How do the two compare?

A. Man sees things *outside* of himself in sharp, distinct outlines. Owing to the spiral path of evolution, the higher domestic animals, particularly the dog, horse, cat, and elephant see objects in somewhat the same way, though perhaps not so clearly defined.

Q. What is the consciousness of other animals?

A. All the other animals have an internal "picture consciousness" similar to the dream-state in man. When such an animal is confronted by an object, a picture is immediately perceived *within*, accompanied by a strong impression that the object is inimical or beneficial to its welfare.

Q. How does this affect the animal?

A. If the feeling is one of fear, it is associated with a suggestion from the Group Spirit how to escape the threatened danger. This negative state of consciousness renders it easy for the Group Spirit to guide the dense bodies of its charges by suggestion, as the animals have no will of their own.

Q. Is man so easily managed from without?

A. No, neither with nor without his consent. As evolution progresses and man's will develops more and more, he will become non-amenable to outside suggestion and free to do as he pleases regardless of suggestions from others. This is the chief difference between man and the other kingdoms.

Q. What evidence do we have of this fact?

A. We do not ask the mineral whether or not it will crystallize, nor the flower whether it will bloom, nor the lion whether it will or will not cease to prey. They are all under the absolute domination of the Group Spirit, being without free will and the initiative which, in some degree, are possessed by every human being.

Q. Why do all animals of the same species look nearly alike?

A. Because they emanate from the same Group Spirit. Among the fifteen hundred millions of human beings however, who people the Earth, no two look exactly alike, not even twins when adolescent, because the stamp that is put upon each by the indwelling individual Ego makes the difference in appearance as well as in character.

—Ref., *Cosmo-Conception*, pp. 82-84.

WESTERN WISDOM BIBLE STUDY

Christian Initiatory Teachings

Miracle of Loaves and Fishes (Con.)

In those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him and saith to them,

I have compassion on the multitude, because they have now been with me three days, and have nothing to eat;

And if I send them away fasting to their own homes, they will faint by the way; for divers of them came from afar.

And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness?

And he asked them, How many loaves have ye? And they said, seven.

And he commanded the people to sit down on the ground. And he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people.

And they had a few small fishes, and he blessed, and commanded to set them also before them.

So they did eat and were filled; and they took up of the broken meat that was left seven baskets.

And they that had eaten were about four thousand.—*Mark 8:1-9.*

To wield the great creative power here described one must be tested and proved entirely selfless, else there would be havoc in the world. This test the Master passed at the time of the Temptation. The occult power by which the loaves and fishes were multiplied is the same as that by which gold is produced from baser substances, a work understood only by the most advanced.

And the passover, a feast of the Jews, was nigh.

When Jesus then lifted up his eyes and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? And this he said to prove him, for he himself knew what he would do.

Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here which hath five barley loaves, and two small fishes; but what are they among so many?

And Jesus said, Make the men sit down. Now there was much grass in the place,

so the men sat down, in number about five thousand.

And Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.

When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained.

Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.—*John 6:4-14.*

Although the food produced was used to feed the multitudes, the Master's primary object was to instruct the Disciples in the workings of the Law of Multiplication. John's account of this incident varies slightly from the record given in the synoptic Gospels. In the latter the miracle is performed by Christ Jesus Himself; in John's account the Master endeavored to have the Disciples do the work. He tests both Philip and Peter, but neither is yet capable of using this law. To do so necessitates the *power of faith* and the understanding of the creative mind power, which neither Philip nor Peter possessed as yet, although these two Disciples symbolize these faculties in man.

The symbolism of the loaves and fishes was used to designate the work belonging to the Piscean Dispensation with its inner teachings under Virgo, whose symbol is the Madonna, the glorified one, with the sheaf of wheat or manifested powers over the physical earth.

The numbers 2, 7, and 12 are significant in that they are the principal divisions used in the science of the stars when considered astrologically. Their numerical value is also significant in relation to the different steps or degrees of attainment outlined in the four Gospels.

(Continued)



The Bible Story in the Stars

Z. L. M.

To help answer questions concerning the relation of astrology to our Bible, this series of articles is being reprinted from 1940-41 issues of the RAYS. The author gleaned her material from two books even then out of print: THE GOSPEL IN THE STARS by J. A. Seiss, and THE WITNESS OF THE STARS by E. W. Bullinger. Both authors state that their books were based on a book of notes, MAZZAROTH (also out of print) by Frances Rolleston of England.—EDITOR.

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

"The heavens declare the glory of God; and the firmament sheweth his handiwork".

THE celestial orbs perpetuate the great promise and prophecy of Genesis (3:15), that all hope for Man, all hope for Creation, was bound up in a coming Redeemer; One who should be born of a woman, who should first suffer and afterwards gloriously triumph; One who should first be wounded by that great enemy who was the cause of all sin and sorrow and death, but who should finally crush the head of "that old Serpent, the Devil." The ancient star-pictures reveal this Coming One and set forth the sufferings of Christ and the glory that should follow.

The Scriptures testify of Him; the stars tell of His coming, His going away and His coming again. These prophetic signs portray Christ, His atonement, the conflict He endured, the blessings He secured and His victory and triumph. The light bearers in the sky join with the light bearers in the Church in great testimony of

God and His dearly beloved Son. Man-kind may ever read the revelations of divine import through the constellations.

The twelve signs of the zodiac and accompanying constellations epitomize the biblical portraiture of Christ's history.

The Constellation Virgo

"Behold, a virgin shall conceive and bear a son."

"We have seen His star, and are come to worship Him." (Matt. 2:2.) We enter the grand gallery of the ancient constellation at Virgo, the Virgin, and see the figure of a young woman lying prostrate, with an ear of wheat in one hand and a branch in the other: thus find twofold testimony of the Coming One. It is a doctrine of the Christian religion that without Christ and the redemption wrought by Him, all humanity is fallen and helpless in sin. This woman of the

zodiac lies prostrate. She is fallen and cannot of herself stand upright. Christ alone can lift up to spiritual life and standing. This woman accordingly holds forth the goodly Seed, the illustrious Branch, as the great embodiment of hope and trust, the only adequate hope and trust of prostrate and fallen humanity. The ear of wheat, the best of seed, is called *Spica* and is indicated by the brightest star in the constellation. He who was to bruise the Serpent's head was to be peculiarly "the Seed of the woman," involving virgin-motherhood, and hence one born of miracle, one begotten of divine power, the Son of God. That seed of wheat Christ appropriated as a symbol of Himself. When certain Greeks came to Philip wishing to see Jesus, He referred to Himself as the corn, or seed, of wheat, which needed to fall and die to bring its proper fruitfulness. (John 12:24.). Thus according to the starry sign, as according to the Gospel, out of the seed of wheat, the good seed of the Virgin, the blessed harvest of salvation comes.

A very significant figure of Christ, much employed by the prophets, was the branch, bough, or sprout of a plant or root. Hence He is described as the Branch of Righteousness, the Branch of the Lord, God's servant The Branch. (Isa. 4:2; Jer. 23:5; Zech. 3:8; 6:12.) The ancient names of the stars in this constellation emphasize this showing, along with that of the Seed. *Al Zimach*, *Al Azal*, and *Subilon*, mean the shoot, the branch, the ear of wheat. The language of the prophecies is thus identical with the symbols of this sign. Some other stars in this picture and their meanings are: *Zavijaveh*, the gloriously beautiful, as in Isaiah 4:2. The star in the arm bearing the branch is *Al Mured-din*, who shall come down, as in Psalms 72:8, or "who shall have dominion."

At the precise hour of midnight at the winter solstice (when the nights are the darkest and longest) in the period in which Christ was born, the sign of Virgo, everywhere and always regarded as the sign of the virgin-mother from whom the divine-human Redeemer King was to be

born, was just rising on the eastern horizon. At the spring equinox of the same period, just nine months earlier, this sign of the Virgin at midnight was on the meridian with the line running across her bosom. The stars of the little constellation of Coma, the special sign of the infant Seed of the woman, the "Desire of Nations," was likewise, along with the Virgin, directly on the meridian.

What is thus vividly signified in the sign Virgo is still further expressed and defined in accompanying constellations.

COMA

Modern star maps name this group of stars Coma Berenices, but the ancient Egyptian name for the accompanying figure was Shes-nu, *the Desired Son!* The oldest Zodiacs pictured this constellation as a woman holding in her arms an infant boy, by some nations called *Ihesu*, with the signification *Ieza*, which in Greek is called *Christos*. In Titus Andronicus, Shakespeare speaks of the shooting of an arrow up "to the good boy in Virgo's lap." The promise of Haggai 2:7 is, "The desire of all nations shall come." Thus is revealed that the coming "Seed of the woman" was to be a child born, a son given. But He was to be more: He was to be God and man, two natures in one person.

CENTAURUS

This is one of the lowest of the constellations, the farthest south from the northern center. It is situated immediately over the Cross which bespeaks the death of the only-begotten Son. Christ, the Son of God and the Son of man, had two natures in one person; and likewise the figure of the Centaur, half man, half horse. The centaurs are said to have been heaven-begotten, born of the clouds, sons of God but hated and abhorred by both gods and men. Fable represents them as the great bull-killers. They were combatted, driven to the mountains and finally exterminated.

The only outstanding centaur was named Cheiron, who was most noted. He

was renowned for his skill in medicine, music, gymnastics, and the art of prophecy. Distinguished heroes, like Hercules and Achilles, were his pupils. He was the friend of the Argonauts on their voyage — marking out the constellations for them — their way-shower. He was immortal but voluntarily agreed to die for the bound and suffering Prometheus, and so transferred his immortality, whereupon he was placed among the stars.

This myth sets forth the nature and earthly career of the divine Seed of the woman, as narrated in the Scriptures. Christ came to destroy the works of the Devil and spent his energies in relieving men's ills, combatting the powers of evil, teaching the ways of truth and righteousness, and driving away afflictions, as the centaurs hunted and destroyed the wild boars and bulls, and as Cheiron helped and taught the Grecian heroes and sages. Nevertheless, He was despised and rejected of men, persecuted and deemed unfit to live, just as fabled of the centaurs. Cheiron was painfully wounded while engaged in his good work and chose to die from that wound that another might live. And so it was with Christ in His conflict with the Destroyer.

The Greek name for the figure Cheiron means *the pierced*. The Arabic and Chaldaic name of this constellation means *the despised*. (Isaiah 50:3) "He is despised and rejected of men." The brightest star in the group bears the ancient name *Toliman*, which means *the heretofore and hereafter*, marking Him as the one "which is, and which was, and which is to come, the Almighty." (Rev. 1:8.) Herschel observed that this star is growing brighter (one of the variable stars); brighter once, and to be brighter again, as the divine glory of Christ Jesus was much hidden at first when He made Himself of no reputation, even lower than the angels, for the suffering of death, but was again glorified with the glory which He had with the Father before the world was.

Thus this constellation and the traditions and names connected with it ac-

cord with the facts of Christ's earthly life and that as a man having two natures He should suffer and die. We learn of His second coming in glory in the next explanatory side-piece.

BOOTES

One of the most expressive figures under which Christ is presented in the Scriptures is that of the shepherd. Isaiah fore-announced Him as He who "shall feed His flock like a shepherd." He says of Himself, "I am the good Shepherd that giveth His life for the sheep." "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."

Bootes is pictured as a man walking rapidly with a spear in his right hand and a sickle in his left hand. The name of the brightest star in the constellation is *Arcturus*, which means *He cometh*. Other stars in the group are: *Mirac*, or *Mizar*, or *Izar*—*Mirac* meaning *the coming forth as an arrow*, *Mizar* meaning *the preserver, guarding*; *Mulphride*, who separates. The sickle Bootes bears shows us He is the great Harvester and the harvesting of souls is the gathering and keeping of the Lord's flock. *Al Katurops*, the star on the right side or arm of Bootes, which means the *Branch* or *Rod*, is often connected with the figure of a staff, the shepherd's crook, the traditional emblem of pastoral office. The sickle and the crook thus show Bootes is not the keeper of dogs and hunter of bears, but that promised Savior who was to come to gather in the harvest of souls and "feed His flock like a shepherd."

This concludes the first chapter. We have seen the woman whose Seed is to bruise the serpent's head, the Virgin-Born, the Branch of Jehovah, perfect man and perfect God, Immanuel, "God with us," yet despised and rejected of men, and yielding up His life that others may have life forevermore. But we see Him coming afterwards in triumphant power to judge the earth. Like the Book

of Genesis, this chapter is the seed-plot which contains the whole, the rest amplifying and developing the Bible story till all the sublime wonders of redemption stand revealed upon the sky.

Part Two

The Constellation Libra

"And they sang a new song, saying, Thou art worthy . . . for Thou wast slain, and hast redeemed us to God by Thy blood." (Revelation 5-9.)

In the first chapter we saw that the Seed of the woman, the divine Son of the Virgin, who was promised and appointed to lift up the fallen and bring men to the pasturages on the heavenly hillsides, was to give up His life for others. The second chapter unfolds the manner and object of this death, and brings us face to face with eternal justice. This sign and its three neighboring constellations foreshadow the Sacrifice of Christ. Here it was that the price which covered was paid and outweighed the price which was deficient.

The figure of the Scales or Balances is found in most ancient Zodiacs, the down side invariably toward the deadly Scorpion. In some instances the bowl on the low side was held by the Scorpion's claws; whence in some old planispheres, *Chelae*, the Claws, occasionally occupied the place of the Scales—the Scorpion thus monopolizing two signs, its body one and its claws the other. The Akkadian name for the month when the sun was in the sign now called Libra was *Tul-ku* which means *the sacred mound or altar*. The Akkadian name for this Sign was *Bir*, which means the *Light*, hence in some ancient Zodiacs was pictured the Lamp with its light or the Altar with its fire. Its most ancient form was a circular altar. The Circle or other representation of an Altar disappeared as the use of the sign advanced westward.

In place of the woman and her Seed we have now a pair of balances suspended in the sky, in which is signalled to us the

inexorable justice of the Almighty, and in which the deficiency and condemnation on the part of man and the all-sufficiency of the ransom paid on the part of his Redeemer, are alike indicated. One of the scales is up, which says to universal man, "Thou art weighed in the balances and art found wanting." The star which marks it and records the verdict is *Zuben al Genubi*, the price deficient. But the other side of the scales is borne down and with it the star *Zuben al Shemali*, the price which convers. Other star names in the figure are: *Al Gubi*, heaped up high; *Zuben Akrabi*, the price of the conflict. Of what that accepted price was to consist and what was to be the result in the Person of the Redeemer is told more fully in the accompanying celestial frescoes of *The Cross* endured, *The Victim* slain, and *The Crown* bestowed.

THE SOUTHERN CROSS

In the latitude of Jerusalem at the time of the first coming of our Lord to die, the Southern Cross was just visible. Since then, through the gradual recession of the Polar Star, or the precession of the equinoxes, it has not been seen in northern latitudes. It gradually disappeared and became invisible at Jerusalem when the Real Sacrifice was offered there. In earliest times the sign of the cross was the symbol of *life*. Today it is the symbol of *death*. But its real meaning is *life*—natural life given up, and eternal life procured; atonement, finished, perfect and complete. "It is finished." All who partake of its benefits in Christ, in grace, by faith, "are made nigh by the blood of Christ" (Eph. 2:13), and of them Jesus says, "He that heareth my voice and believeth on Him that sent me hath everlasting life, and shall not come into condemnation; but is passed from death unto life." (John 5:24.) Ever since Christ Jesus "suffered for our sins" the cross has been a sacred and most significant emblem to all Christian believers.

It was a sacred symbol long before Christ was born. We find it in the most sacred connections, edifices, feasts, and

signs of the ancient Egyptians, Persians, Assyrians, Hindoos, Chinese, Mexicans, Peruvians, Gauls, and Celts. The mystic *Tau* and the wonder-working Caduceus, in the form of a cross, had their fabled virtues. It is easy to believe its primeval meaning had reference to the Seed of the woman, the divine Son who was to suffer on it, to conquer by it, and to give eternal life through it. The Hebrew names of this constellation — *Adom* and *Tau* — rebuke the Pharisaic spirit, the relic and essence of all false religions, and point to the blessed fact that the Sacrifice was offered "once for all," and the atoning work of Redemption completely finished on Calvary.

LUPUS

Christ was not only "crucified," but He was also "dead and buried." Hence we have in one of Libra's neighboring constellations a slain victim, pierced with a dart barbed in the form of the cross, from the Centaur himself. The modern name of this figure is *Lupus* (a wolf). It may be any animal. The point is that the animal has been slain, and is in the act of falling down dead. Its Greek name is *Thera*, a beast. Its Latin name is *Victima*, or *Bestia* (Vulg. Gen. 8:17), which indicates the great lesson. This is confirmed by its ancient Hebrew name, *Asedah*, and Arabic *Asedaton*, which both mean *to be slain*.

He is slain here by the arrow of the Centaur, i.e., by Himself! To make it clear that it was His own act (without which His death would lose all merit), He uttered those solemn words: "I lay down my life for the sheep . . . No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." (John 10:15-18.) "He put away sin by the sacrifice of Himself." (Heb. 9:11, 26.)

In some of the Egyptian representations this victim is a naked youth, with his finger on his mouth. This youth is Horus, the beloved son of Osiris, who appears in various relations under different names, all more or less connected with

the bringing of life and blessedness through humiliation and death. In Phœnician this youth is called Harpocrates, under which name he became known to the Greeks and Romans. Harpocrates means justice, or the victim of justice, the vindication of the majesty of law. Among the Romans, Harpocrates was the god of silence, quiet submission and acquiescence. All of this relates the symbol as a sign of the promised One and prefigured Him as quietly and meekly submitting as a victim and sacrifice to justice and the law, even as Christ did actually lay down His life and submit Himself as our propitiation. "As a sheep before her shearers is dumb, so He opened not His mouth."

In some of the pictures of this youth he is represented with the horn of a goat on one side of his head, as well as with his finger on his lips. This again connects Him with sacrifice—willing, silent sacrifice. In some other pictures this horn is detached and held in his hand, filled with fruits and flowers — the original of the cornucopia, or horn of plenty; thus signifying that all good to man comes through that meek submission to stripping and sacrifice to satisfy the requirements of eternal righteousness.

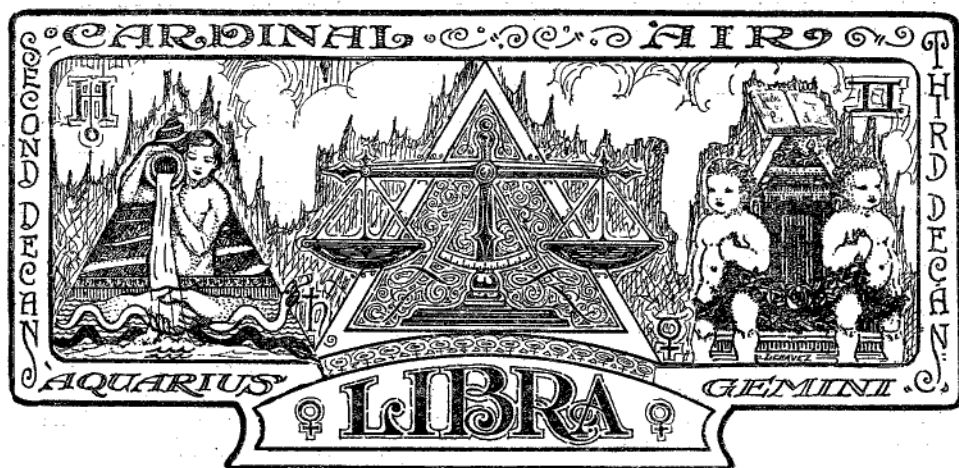
Hence, the constellation prefigures a silent, willing sacrifice — Christ Jesus, who "being found in fashion as a man, humbled Himself and became obedient unto death, even the death on the Cross."

THE NORTHERN CROWN

CORONA BOREALIS

The Greeks said that this was the bridal gift of Bacchus to Ariadne, who through her love for Theseus, another mortal, came to death. Or, according to another myth, Ariadne was so ill-treated in her affection for Theseus, to whom she gave a strong sword to slay the Minotaur and a long thread to extricate himself from the difficult windings of the dark labyrinth, only to be deserted by him shortly after, that she was sorrowing unto death when discovered and saved by Bacchus.

(Continued on page 466)



The Children of Libra--1970

Birthdays: September 23 to October 24

LIBRA is the sign of balance, symbolized by the scales, and is the cardinal-air sign. An outstanding trait of those born with the Sun in this sign is the tendency to fluctuate between the heights of extreme joy and enthusiasm and the depths of melancholy and despair. Bringing their active mentality into a stable condition for the work of the Spirit in transmuting the lower self into the Higher Self is the chief task of the Libra native.

This is the seventh house sign, which governs partnerships of all kinds, and we find those having the Sun in Libra possessed of great interest in and capacity for partnership, particularly marriage. In fact, the Libran is apt to allow affection for his (or her) mate to overshadow everything else, as well as everyone else, in life, and this personal love represents a real challenge to the spiritual aspirant until it is transmuted into the higher uranian vibration.

Venus, plant of beauty, harmony, attraction, music, and art, rules Libra, and consequently many artists and musicians are to be found among these natives. Highly sensitive to mental and physical

surroundings, they respond best to an atmosphere in which music and color are constructively used. Since Saturn, planet of form, is exalted in Libra, the natives of this sign often express a high degree of talent in architecture, draftsmanship, dress design, etc. They are also noted for their fastidiousness in dress and charm of personality.

A high degree of social consciousness is also usually present in the Librans, and they are frequently found as prominent members of clubs and other organizations for human uplift. Refined, affable, and persuasive in speech, these natives may excel in difficult diplomatic missions.

The sextile of Neptune in Scorpio to Pluto in Virgo is in effect all this solar month, so that all the children born during this time will have a basic "reservoir" of spiritual understanding to draw upon. Other aspects to these planets will help to determine the ultimate value of this sextile.

As the solar month begins, and lasting until October 11, the Sun and Uranus are in conjunction, tending toward a high-strung, nervous disposition. Reliability, patience, and regard for the conventions are all traits to be striven for.

The Sun sextiles Neptune from September 23 to 30, favoring the development of the spiritual faculties, for it intensifies the spiritual vibrations in the aura. Musical ability of an inspirational nature will be present if Mercury gives the requisite dexterity.

From September 23 to October 5 Mercury conjuncts Mars and sextiles Venus, pointing toward a keen, quick mind, a good natured disposition, and a desire for society. Ability in poetry and music is also apt to be present, and there is a flair for debate and argument.

Venus also sextiles Mars, from September 23 to October 22, giving an ambitious, aspiring, and adventurous nature, extremely demonstrative in the affections. The earning capacity is excellent but a tendency toward too free spending will need curbing.

From September 23 to 28 Saturn and Neptune are in opposition, suggesting a negative psychic tendency so that the native should carefully avoid seances, ouija boards, etc. Sincerity and dependability should be striven for in all personal dealings.

Venus and Saturn are in opposition from September 23 to October 4, pointing toward the need to stress frankness, honesty, and generosity in training these children. The detrimental effects of jealousy and selfishness upon both the physical body and the spiritual nature should be emphasized.

From September 27 to October 6 Mercury and Saturn are in trine aspect, acting as a brake upon the flighty mind and giving a seriousness, depth, and power of concentration that are of inestimable value in life. Patient persistence, good reasoning ability, and forethought are also indicated, and a connection with secret societies, the church, or politics favored.

Saturn trines Mars from September 29 to October 16, giving a capable, determined, and energetic nature, equipped for intense and sustained action. The executive ability, forcefulness, and endu-

rance of these natives insures their success, probably in some prominent position. The health is also favored.

From October 3 to 10 Mercury sextiles Neptune, denoting a mind that is peculiarly adapted to the occult arts. Ability as a magnetic healer is probable, particularly if the 3rd or 9th houses or watery signs are involved.

Venus and Neptune are in conjunction from October 8 to 24, suggesting the inspirational musician. The imagination tends to be fertile, the emotions deep, and the nature pure and chaste. However, other aspects to these planets will help to determine its ultimate effects.

From October 9 to 17 Mercury and Uranus are in conjunction, pointing toward an original, independent, and eccentric mind impatient of the fetters of fashion and tradition. The ideas and ideals tend to be lofty, progressive, and inspiring, but other aspects to Mercury will have a bearing on the direction in which this aspect manifests. Science, literature, and invention are all of interest to the native.

Mars sextiles Neptune from October 9 to 24, intensifying the emotional nature and giving a leaning toward the study and practice of occultism and mysticism. When other testimonies in the chart concur, the martial energy directed toward the psychic subjects denoted by Neptune often helps the person in his aim to penetrate into the invisible worlds in a conscious manner.

Beginning October 17 and lasting until the end of the solar month, the Sun and Mercury are in conjunction, favoring the memory and mentality on the days when the orb of aspect is three degrees or more. It is most fortunate to have Mercury rise *before* the Sun at birth, for he is then the Lightbearer who holds the torch of reason *before* the Spirit which in the horoscope is symbolized by the Sun. When he rises *after* the Sun, the mentality is not nearly so keen (but other favorable aspects may counteract this to a considerable degree).

Readings for Subscribers' Children

MARISA P.

Born February 17, 1960, 12:23 P.M.

Latitude 34 N., Longitude 118 W.

Signs on Cusps of Houses:

ASC, Gemini 21.32	4th, Virgo ...2.00
2nd, Cancer 14.00	5th, Libra ...5.00
3rd, Leo6.00	6th, Scorpio 14.00

Positions of Planets:

Uranus18.39R	Leo3rd
Pluto5.15R	Virgo4th
Dragon's H. 26.13	Virgo4th
Moon0.35	Scorpio5th
Neptune9.07R	Scorpio5th
Jupiter28.03	Sagittarius ...7th
Saturn14.44	Capricorn ...8th
Mars25.59	Capricorn ...8th
Venus26.30	Capricorn ...8th
Part of F ...23.55	Aquarius9th
Sun28.12	Aquarius9th
Mercury14.26	Pisces10th

The Sun in the fixed-mental sign Aquarius in the 9th house, conjunct the MC, sextile Jupiter in Sagittarius in the 7th, trine the Gemini ASC, as well as the Moon in the first degree of Scorpio in the 5th, in this little girl's chart is a splendid configuration. She has a humanitarian nature, with the intellect and intuition well combined, is sympathetic, friendly, trustworthy, cheerful, and possessed of good judgment and executive ability. Interested in science, literature, and philosophy, she is apt to rise in life because of her own innate ability and efforts and make a success of whatever she endeavors to do. Partnerships should be quite fortunate for her, with a well-aspected Jupiter strong in Sagittarius and the 7th house. She is sensitive to her surroundings, though, and should seek pleasant, uplifting conditions as much as may be possible.

Mercury in Pisces is said to endow the mind with a certain psychic faculty which is not so much intuition as imagination.

Marisa is apt to imagine that something is so and find that she is correct, but care should be taken that a positive attitude is maintained. Since Mercury sextiles Saturn and trines Neptune this child has an excellent mentality. She is able to concentrate and think deeply as well as comprehend matters of a superphysical nature. Chemistry and foods will likely be of especial interest to her, and she could have a successful career in either field. The position of Mercury in the 10th house indicates resourcefulness and adaptability, as well as ability as a lecturer and writer.

Gemini on the ASC accentuates the mental side of Marisa's nature, indicating an enquiring mind, an interest in many things, but particularly in all things literary. She may need to avoid too many interests, so that she can go more deeply into whatever she chooses as a vocation. Tactful and friendly, she is well liked but her own affections may not be deep. Since common signs are on all the angles, this child will need to assert the strength of will and independence which her Sun in Aquarius indicates she has.

Teaching ability is one of this little girl's talents, and whatever she may teach is apt to be permeated with an uplifting, spiritual tone. Lecturing on occult subjects will also come natural to her, and she can gain much soul growth by this type of service.

The Moon is in the first degree of Scorpio, so that it carries also some of the influence of the sign Libra. Besides its trine to the Sun, it widely (8 plus degrees) conjuncts Neptune in Scorpio in the 5th, sextiles Pluto in Virgo in the 5th, squares Venus and Mars, which are in conjunction in Capricorn in the 8th. This is a configuration which may manifest at times in quick temper, impulsiveness, or stubbornness, so that Marisa should be encouraged from early years to cultivate a calm, poised, and tolerant attitude.

MICHAEL O.

Born May 11, 1965, 8:12 A.M.

Latitude 39 N., Longitude 90 W.

This little boy's chart shows the Sun

Signs on Cusps of Houses:

ASC, Gemini 27.36	4th, Virgo ...0.05
2nd, Cancer .18.00	5th, Libra ...8.00
3rd, Leo9.00	6th, Scorpio .19.00

Positions of Planets:

Uranus10.44R	Virgo4th
Mars11.20	Virgo4th
Pluto13.40R	Virgo4th
Moon2.53	Libra4th
Part of F. ...9.51	Scorpio5th
Neptune ..18.37R	Scorpio5th
Dragon's T. .14.45	Sagitt6th
Saturn15.24	Pisces10th
Mercury24.59	Aries11th
Sun20.38	Taurus12th
Venus28.20	Taurus12th
Jupiter4.17	Gemini12th

This little boy's chart shows the Sun and Venus in conjunction (7 plus degrees) in the Venus-ruled, fixed-earth sign Taurus, in the 12th house. The solar orb sextiles Saturn in Pisces in the 10th, trines Pluto in Virgo in the 4th, opposes Neptune in Scorpio in the 5th. Michael has a basically kind and amicable disposition along with strong will power, but is prone to cling stubbornly to the ideas he espouses. He has method, foresight, and organizing, executive, and diplomatic ability with the moral stamina to carry projects to a successful conclusion. Sincere and just in dealing with others, honorable and considerate, he can succeed in political, judicial, mining, or agricultural positions.

Venus in Taurus is strongly placed, and in addition to its conjunction with the Sun and Jupiter, it trines the Moon in Libra in the 4th. Michael has a friendly, sociable disposition, with the ability to inspire reciprocal feelings in others; he also has musical and artistic tastes, and is likely to be successful in financial affairs.

Prone to follow correct form and decorum, generous but not extravagant, imaginative and expressive, this child should attract many friends. The study and practice of the occult, work in a chemical laboratory, as well as all partnerships, are favored.

Mercury in Aries in the 11th is un-aspected save for a sextile to the ASC. This position of the planet of the concrete mind suggests a person who is fond of disputes, quick at repartee, apt to exaggerate, though not necessarily by design. Michael is broad-minded and tolerant of the opinions of others, of a studious nature, quick to grasp situations and ideas, neat and orderly.

The Moon in Libra in the 4th trines Jupiter in Gemini in the 12th and Venus in Taurus in the 12th, as noted above, but squares the ASC. This child is kindly, sympathetic, agreeable, optimistic, fond of social pleasures, and very imaginative and idealistic. He has good reasoning power, and inherent ability as a musician. This configuration brings beauty and harmony into the home, too.

Uranus, Mars, and Pluto are in conjunction in Virgo in the 4th, a rather explosive combination, and they oppose Saturn and the MC. This configuration will undoubtedly bring opportunities for Michael to learn to weed from his nature tendencies toward temper, vindictiveness, and selfishness which may crop up at times, especially in his home and in his vocational endeavors. He has plenty of strength to handle these tendencies though, and traits of the opposite nature, so he can avoid expressing them. "Love your enemies, do good to them that persecute you," is an excellent motto for Michael to use throughout his life.

While the 12th house position of Sun, Venus and Jupiter suggests some limitation in the full accomplishment or expression of this child's innate longings, it also indicates opportunities to learn a greater degree of humility and renunciation to the will of the Father in heaven. Thus will soul growth be made.

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.

Beautician, Reporter

ANNETTE J. R. — Born April 7, 1955, 10 A.M. Latitude 33 N., Longitude 117 W. The Sun and Mercury in the fiery sign Aries, and the fiery sign Sagittarius rising, indicate for this native an abundance of energy and drive, along with a desire to pioneer and seek one's own path. The Sun trines Pluto in Leo in the 9th, but squares Jupiter and Uranus in Cancer in the 8th, so that there is a need to cultivate moderation and poise in vocational activities, as well as in those relating to the home. Mercury sextiles Mars in Taurus in the 6th, giving a sharp, quick, and resourceful mind. There is a practical side to the mentality, too, along with industriousness and dexterity. The trine of Saturn in Scorpio in the 12th to Uranus and Jupiter helps to give stability to the nature and strength to the character. Since Mercury rules the Virgo MC, and is posited in Aries, this native could use her talents well as a beautician or milliner. As a news reporter or as a saleswoman, too, she could serve well.

Chemist, Chef

JORGE F. P. — Born June 19, 1945, 7 A.M. Latitude 22 N., Longitude 79 W. With Mercury, Dragon's Head, and Saturn in Cancer on the ASC, this young man's personality is strongly marked with the Cancerian traits: sensitiveness, tenacity, and probably timidity, since Saturn squares the Moon. The Sun and Uranus are in the mental sign Gemini in the 12th house, though not in conjunction. The solar orb sextiles Mars in Taurus in the 11th, but squares Neptune in Libra in the 4th. Mercury conjuncts the ASC, the Dragon's Head (a Jupiterian influence),

sextiles Mars in Taurus, squares Neptune in Libra, so that the mentality is keen, practical, and somewhat argumentative. The memory is good, and there is considerable adaptability. Since Pisces is on the MC, we consider Jupiter and Neptune for vocational indications; and the twenty-seven degrees of Aries in the 10th suggest a consideration of Mars, also. As a chemist this young man could do well, but there are other professions, too, in which he could use his natural talents: as a printer or compositor, as a chef or baker, or as a candy manufacturer.

Secretary, Editor

SUZANNE M. S. — Born June 5, 1951, 4:18 P.M. Latitude 34 N., Longitude 118 W. This native has Mars, Sun, and Moon in the adaptable, mental sign Gemini — Mars in the 7th house, conjunct the Sun in the 8th, sextile Jupiter in Aries in the 5th, trine Neptune in Libra in the 11th; the Sun makes the same aspects and sextiles the MC. The Moon makes no aspect except a square to Saturn in Virgo in the 11th, suggesting the need to cultivate cheerfulness — which should not be difficult for a Gemini native with a well aspected Sun. Mercury, planet of the concrete mind, is in Taurus in the 7th house, sextile Venus in Cancer in the 9th, trine Saturn. There is ability to think deeply and logically, to concentrate, and to reason correctly, as well as to keep cheerful and optimistic. Jupiter in Aries in the 5th, sextiles Sun and Mars, but squares Uranus. This native could serve with efficiency and with satisfaction as a secretary, journalist, editor, or translator. She has considerable writing ability and should try to unfold this talent.

Daily Thought and Guide

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

THURSDAY — OCTOBER 1

The effects of the lunation in conjunction with Uranus may be still felt today. Poise and an humble attitude will bring best results.

FRIDAY — OCTOBER 2

As the lunar orb nears the beneficent Jupiter today the vibrations tend toward expressions of benevolence. Hawthorne reminded us that generosity is the flower of justice.

SATURDAY — OCTOBER 3

Numerous favorable vibrations today help to bring progress and accomplishment for those who take advantage of them. "Ours is the choice."

SUNDAY — OCTOBER 4

Today we are encouraged to "remember the Sabbath Day and keep it holy." Spiritual inspiration is available for those seeking it.

MONDAY — OCTOBER 5

Unexpected opportunities may come today. Our task is to see them and use them in a helpful, constructive way.

TUESDAY — OCTOBER 6

"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." — *Proverbs* 16:32.

WEDNESDAY — OCTOBER 7

Conflicting vibrations may cause one to feel pulled in opposite directions today. Through inner calmness we can respond more wholly to the higher calls.

THURSDAY — OCTOBER 8

This is a fine day for accomplishment

in one's chosen field. With "wagon hitched to a star" we can forge ahead to the heights.

FRIDAY — OCTOBER 9

Mental endeavor is favored during the early morning hours of today, and the intuitive voice may speak later to the listening ear. The "Divine whisper" is always to be heeded.

SATURDAY — OCTOBER 10

A fine day for relaxation and communion with Nature. To those who love her and commune with "her visible forms, she speaks a various language," as Bryant reminded us.

SUNDAY — OCTOBER 11

This Sabbath day invites us "to the noblest solitude and to the noblest society." May we accept the invitation with grateful hearts and minds.

MONDAY — OCTOBER 12

"All that seems most real about us is but the thinnest substance of a dream—till the heart be touched . . . Thereby we are beings of reality and inheritors of eternity."—*Hawthorne*.

TUESDAY — OCTOBER 13

Faith is the great bulwark in times of emergency: faith in the perfect wisdom of the Great Plan. Divine Intelligence permeates the Universe and all that occurs therein.

WEDNESDAY — OCTOBER 14

On this day of the Full Moon we may see results from the causes we set in motion two weeks earlier. As we sow, so shall we reap.

THURSDAY — OCTOBER 15 ,

Generosity is a fine trait, but prodigal-

ity tends to be the vice of a weak nature. "Extravagance is its own destroyer." — *Zeno*.

FRIDAY — OCTOBER 16

The pace may be slow today, but that can contribute to the sterling quality of whatever is accomplished. The best results do not always come through swift-ness.

SATURDAY — OCTOBER 17

This is a day to exercise our own initiative and purpose, making of the day whatever we choose. A change of activity, to include service to others, can make it a truly enjoyable time.

SUNDAY — OCTOBER 18

Art, religion, and science are to be united in the coming years; this is an excellent day to spend some time meditating upon this greatly-to-be-desired goal.

MONDAY — OCTOBER 19

The air of accomplishment is abroad today, so that much constructive work may be done. However, best results will come from a calm, tolerant attitude.

TUESDAY — OCTOBER 20

There is the urge to benevolence and altruism today, but care should be taken that sudden impulse does not interfere. "Impatience never commanded success." — *Chapin*.

WEDNESDAY — OCTOBER 21

Saturn lends a stabilizing element to the emotions today, so that they may be guided into poetical or musical expression to advantage. Keep the mental activities well directed.

THURSDAY — OCTOBER 22

New ideas may be invited by means of the intuition today. Sift them carefully and thoughtfully as to detail.

FRIDAY — OCTOBER 23

"The sensibility of man to trifles, and

his insensibility to great things, are the marks of a strange inversion." — *Pascal*.

SATURDAY — OCTOBER 24

All should go smoothly on the outer plane for a vacation trip today. However, venture not into negative psychic atmosphere.

SUNDAY — OCTOBER 25

"God is a shower to the heart burned up with grief; God is a sun to the face deluged with tears." — *Roux*. Devote the day to God.

MONDAY — OCTOBER 26

Splendid vibratory patterns aid us in making this day one to remember for unusual accomplishments. The power of the Spirit is without limit.

TUESDAY — OCTOBER 27

We are encouraged to extra exertion this morning, particularly mental. The latter part of the day may bring helpful intuitive "whispers."

WEDNESDAY — OCTOBER 28

"Is it not a thing divine to have a smile which, none know how, has the power to lighten the weight of that enormous chain which all the living in common drag behind them?" — *Victor Hugo*.

THURSDAY — OCTOBER 29

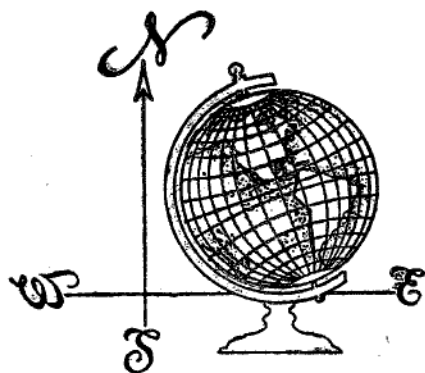
"Outward things don't give; they draw out. You find in them what you bring to them. A cathedral makes only the devotional feel devotional; scenery refines only the fine-minded." — *Buxton*.

FRIDAY — OCTOBER 30

This New Moon conjunct Mercury gives an urge to mental endeavor, and the beneficent influence of Jupiter later adds a spiritual inclination. Grasp opportunities!

SATURDAY — OCTOBER 31

Artistic and musical endeavor are favored today. Neptune brings a spiritual influence later on. Relaxation can be both physical and spiritual.



MONTHLY

News

INTERPRETED

The New Zoos

At one New York City zoo, vandals poured deadly lye down a hippopotamus's throat, killed two rare flamingos by hurling garbage cans into their exhibit and stoned to death more than 40 birds. At Boston's Franklin Park Zoo, which is supervised at night by one lone watchman, dogs ran seven antelope to death and a tiger, panicked by the explosion of a cherry bomb inside its cage, smashed its skull against the wall. In the Seattle zoo, three black leopards are penned in a cage that measures less than 6 feet by 6 feet; one of them recently went mad. In the Philadelphia zoo, medical examinations of the inmates have uncovered a high incidence of emphysema caused by air pollution.

There seems almost no end to such current horror stories and, as a result, zoological societies and conservationist groups in almost every major U.S. city are engaged in a hard-eye reappraisal of just how their zoos should be operated. In the process, the traditional image of the zoo—that dankly cheerless place of cage, smells, litter and lost children—is being recast into something decidedly more humane to the creatures on both sides of the bars. "We are witnessing a zoo renaissance whose end is nowhere in sight," says George Speidel, director of the new Milwaukee zoo.

Perhaps the most important feature of that renaissance is the presentation of animals in settings that simulate their native environments and at the same time protect them from *Homo sapiens*. Thus a visitor to Milwaukee's recently completed \$14 million zoo can observe an African veldt inhabited by lions, antelope, zebras and pelicans or a South American plain teeming with jaguars, llamas and Chilean flamingos (the predators and their nominal prey are separated by concealed dry moats). Other cities are adopting the ride-through technique employed in Africa game preserves. At the Busch Garden in Tampa, Fla., a

monorail system carries gawkers through 186 acres of man-made mountains and rivers—all inhabited by more than 550 free-roaming animals. Even larger preserves are on the drawing boards in San Diego, Dallas, Los Angeles and near Minneapolis. At Los Angeles, visitors will be able to paddle down a river that cuts through a veldt, observing the wildlife on shore as they circumnavigate hippos and alligators.

Nocturnal: Another aspect of the new-zoo movement is the adaptation of recent scientific research to methods of display. To give diurnal humans a rare glimpse of the activities of nocturnal species, for example, the designers of the Bronx zoo's new, \$600,000 "World of Darkness" building have employed special lighting to trick the resident sloths, aardvarks, bats and bush babies into reversing their life cycles. During the day, the interior lighting is blue, dim green and soft red—all of which the color-blind animals interpret as "darkness" and accordingly set about their nocturnal activities. At night, the building is suffused in bright light and the animals go peacefully to sleep.

Most cities, of course, are too financially strapped to put together anything so elaborate for their nonhuman populations. But as the new breed of creative young zookeepers is demonstrating, a little imagination can work wonders. Ken Dills, the 45-year-old exhibit director at the Philadelphia zoo, applied his talents to fashioning amazingly natural effects out of synthetic materials. After it was discovered that the zoo's elephants could find no way to scratch their backs, Dills spent a winter building a 9-foot-high, fiber-glass replica of an African termite mound—just the sort of back scratcher that elephants like to sidle up to back home. And to keep the often somnolent crocodiles moving around for visitors, Dills will stage fake tropical storms in the zoo's new reptile house. Every hour lightning, thunder and waves will send the crocs scurrying from their pools into a fiber-glass forest.

Breeding: Dills and his colleagues are

also convinced that the function of zoos must be enlarged to encompass the scientific breeding of vanishing species. They point out that one species of animals has disappeared every year for the past five decades. Practically every major zoo is working on at least one breeding project (e.g., the gold marmoset in Milwaukee, the maned wolf in Cincinnati), and some feel such activities may eventually overshadow the zoo's traditional exhibition role. In New York's Central Park Zoo, a polar bear couple named Scandy and Snowball were launched on a courtship last week, but so far the only love play officials have seen has been with a beer keg.

In the meantime, the more forward-looking zoos are emphasizing ecological education in the belief that the ultimate decision on conservation measure will be made by the mass of urban voters (and zoo-goers). Today, for example, the 2.5 million annual visitors to the Bronx zoo hear recorded messages about the perils to wildlife from 40 "talking boxes" activated by the turning of a key. The warnings are driven home in lectures and courses by zoo staffers before more than 300,000 New York students each year. In Chicago and elsewhere, bus-size "zoo mobiles" with animal exhibits and lecturers visit schools and playgrounds — perhaps the first instance in which the zoo goes to see the people.

No matter what the scope of their respective educational programs, practically every major zoo now has at least one ecologically oriented message displayed somewhere on the grounds. The message consists of a large mirror. Beneath it is a sign that reads: "The most dangerous animal in the world."

—*Newsweek*, June 1, 1970.

The need for more humane treatment of captive animals in zoos and circuses has long been a matter of concern among animal lovers, and it is good to witness the "zoo renaissance" currently taking place.

There are, of course, those who contend that keeping wild animals in any form of captivity is wrong. It seems, though, that if wild animals are housed in conditions as nearly approximating their native habitats as possible, if they have sufficient space for proper exercise and are properly fed, and, most of all, if they are treated with kindness and affection, there is a certain value in establishing the proximity between them and human beings that zoos afford. As evolution continues, humanity in general must learn to love, understand, and help our younger

brothers of the animal kingdom. One way of bringing this about is for members of the human race to learn about them by observation, to note their endearing, strange, often amusing and always interesting characteristics and mannerisms, and, through such observation, gradually also come to understand the marvelous intelligence of the Group Spirits in charge of the various species.

The free outdoor "enclosures" now becoming more prevalent and the "safari lands" where animals may roam safely and at will through huge acreage are perhaps the most humane forms of captivity yet devised. Those relatively few humans who seek, through depravity and a desire for vandalism, to harm captive animals will probably be among us for a long time, and it is, of course, the duty of zoo keepers to maintain effective precautions against their depredations. We believe, however, that most people are developing an ever-more sympathetic attitude toward animals and want to know more about them. The slow but steady increase in vegetarianism, the relatively new outcry from many quarters against those who attire themselves in, or decorate their homes with, fur, and the increasing number of books authored by those who have studied animals or have enjoyed the presence of unusual pets, all testify to this.

Let us hope that the "zoo renaissance" will grow and fulfill its potential of contributing to closer understanding and communication between the human and animal kingdoms.

Preservation of Animals

President Nixon has on his desk, and is expecting to sign next week, an act curtailing international and domestic traffic in endangered species (of animals). The act has passed both houses of Congress. Following executive approval it would go into effect in 180 days.

During the interim, the U.S. Fish and Wildlife Service researchers are working with international and U.S. state specialists to establish worldwide and domestic

lists of endangered species based on:

The destruction of a habitat.

The overutilization of the species for commercial and sporting purposes.

The effect on the species of disease or predation.

Other natural or man-made factors affecting its continued existence.

Under the provisions of the act, anyone importing an endangered species could be fined up to \$5,000 for each offense. Persons wilfully violating provisions of the act could be fined up to \$10,000 or face a prison term of up to a year.

Domestically, the new measure would expand the existing 1900 law to include any mammal, fish, wild bird, amphibian, mollusk, crustacean and reptile, without regard to the health question. It would also expand the Black Bass Act of 1926 to embrace all endangered domestic species of fish in interstate commerce.

In addition, Federal agents would oversee the taking of native species in the 50 states, ranging from the transport of state-forbidden alligator hides over the Florida state line to regulating the volume of lobster removal in the fishery industry under Maine jurisdiction.

An embargo placed on any species by a foreign Government would be enforced by the U.S. and the proposed bill will increase to \$2.50 million the allowable expenditure for the acquisition of any area earmarked for the protection of endangered species...

—*Science News*, December 6, 1969

It is gratifying to see such official interest in the preservation of rare species of wildlife. The world has already lost many types of animals as a result, in large part, of man's senseless extermination. We know, certainly, that the Higher Powers are withdrawing from manifestation those animals who have progressed as far as they can in the present evolutionary era, and it may be that some species have become extinct for this reason. If animals are to be withdrawn, however, they will be withdrawn by natural means, and it is not up to man to lend a hand in the process.

On the contrary, it seems reasonable to suppose that serious consequences would await those members of our lifewave who are responsible for the extermination of animals to the point where some cannot reincarnate because insufficient physical vehicles are available for their reincarnation.

Man should, indeed, make every effort to see to it that he is not responsible for

the destruction of any animal — whether of a "threatened" or a common species. The first step — that of protecting rare animals — it at last becoming a matter of popular, and legislative, concern. The next step — that of instituting protective measures for *all* animals — is a goal toward which those who understand the true meaning of the phrase, "the sacredness of all life," should work.



BIBLE STUDY IN THE STARS

(Continued from page 456)

He promised he would give her a place among the Gods, and suspended her wedding crown in the sky. *Al Phecca*, the brightest star in this constellation, means *the bright or shining one*, the pearl.

So with the Seed of the woman. It was through His great love to mortals that He came to grief, neglect, persecution and death. That death was the divinely-exacted price which had to be paid in bringing the object of His love out of the dark labyrinth of sin and condemnation; but it was at the same time by His own free will and choice. He was brought up again out of death in immortal beauty and glory and awarded an imperishable crown in heaven. The Cross was followed by the Crown. "Wherefore God also hath highly exalted Him, and given Him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth." (Phil. 2:9, 10.)

Thus ends this solemn chapter of Libra, which describes the work of redemption. The word of the heavens unites with the word in the Book to assure us of the certainty of our faith.

(To be continued)

BOOK REVIEWS

Literature · Plays · Motion Pictures · Music

"Talking to Animals"

Talking to Animals, by Barbara Woodhouse, W. W. Norton & Company, Inc., New York, 1955.

AN unusual book by an unusual woman, this is another true story of how communication with animals has been achieved. Mrs. Woodhouse writes her autobiography of a life devoted almost entirely to animals. From childhood on she was surrounded by them, thanks, evidently, to a mother whose love of them was as great as her own. The title of her first chapter, "I Should Have Been Born in a Stable," gives some idea of her first and all-consuming life-long interest.

Mrs. Woodhouse's career with animals has been varied. She studied veterinary medicine, broke in horses in the Argentine, boarded dogs for absentee owners (on one occasion sleeping with eleven dogs in her bedroom because they seemed too unhappy to leave alone), trained both horses and riders, farmed on a small scale and maintained herds of cows to whom almost unheard-of individual care and attention was given, and raised, among many other creatures, a Great Dane and a cow who pursued successful motion picture acting careers. Her husband, a doctor, and her three children share her love for animals and made it possible for her to continue devoting her life to them after her marriage.

The three qualities most essential in successful communication with animals, in the author's opinion, are love, absence of fear, and patience. Animals sense love

instantly and respond to it, just as they sense when outward kindness does not represent true affection, and, of course, as they sense dislike and outright hostility. Praise is an adjunct to love. Mrs. Woodhouse has no patience with the championship trials of, for instance, dogs, in which the handler is permitted no facial expression or word of encouragement to the animal. Animals, like children and even adults, crave recognition, and when they strive to please they should be rewarded with a smile (which they understand) and words in a tone of voice indicating that the trainer or owner is indeed pleased with their accomplishments.

Animals also sense fear from a great distance and "there is nothing so catching as fear." "They seem to me to pick up fear as a fear-thought enters the mind of the person dealing with them. That is why horses refuse jumps. The question as to whether they will do it or not has entered the rider's mind and been flashed to the horse's brain." Throughout the book Mrs. Woodhouse refers to the power that thought seems to have over animals — the trainer who is confident that his animals will respond obtains that response; the owner who "wills" his pet to do a certain thing will often find the pet doing it.

Patience is a vital quality in dealing with animals, just as it is in all human education and endeavor. To lose one's temper with an animal is to retrogress in whatever training has been accomplished,

and to waste time while mutual confidence and trust between human and animal is restored. Certainly, believes the author, animals should be spoken to sternly when necessary, and made to understand when they have done wrong. But, as parents and teachers must keep temper in check when reprimanding children if they will successfully raise them, so too must animal trainers remain patient in the face of whatever provocation might arise.

Communication with animals, then, in Mrs. Woodhouse's experience, takes the form of positive thought and tone of voice, and affection manifested as patience, kindness, and praise. Not everyone can train animals, and the author has found that, when an animal is regarded as "bad," "nine cases out of ten it is the human being who is at fault."

This book would be enjoyed by all animal lovers, and certainly should be read by anyone contemplating training an animal of his own.—D.F.

THE WORLD OF THE BEAVER

The World of The Beaver was filmed in the U.S. by an Australian wildlife photographer for an English TV network.

Photographer Ken Bartlett and his wife spent nearly two years on his assignment in order to show the beavers from infancy through parenthood. Most of the filming took place in the Rocky Mountains near Jackson Hole, Wyo.

"For the beavers, spring is a time of enjoyment, summer a time of plenty, and autumn a time for chopping down trees, storing food and doing the chores because if they don't work hard they won't survive the winter," said Bartlett.

"Beavers are marvelous creatures and we owe a lot to them. They're wonderful construction and drainage engineers who have the ability to change a habitat to suit themselves. They stop erosion by damming streams and many mountain meadows have grown on the site of old

beaver dams. I've tried to present something the average person never sees and this meant doing a lot of underwater filming.

"There was never anything hazardous about the assignment because the beavers are friendly creatures. Their only fear comes when they're on land. Underwater they sense no danger and I was able to get right along side of them. They took no notice of me so what you see on the screen is the beaver behaving absolutely naturally.

"They remain with their parents for two years and then leave to seek a single mate for the rest of their lives and build their home. We follow a new couple as they find a stream and build a dam to make their own pond. Soon they raise their own family and the pattern of life is repeated."

* * *

RABBIT HILL

"New Folks Coming" is the glad cry raised by the Animals when the old house on Rabbit Hill was at last again to be inhabited. Soon the gardens would once more be ripe for picking — hopefully unguarded by Dogs and Cats — and the unhappy period of semi-starvation would end.

Anticipation evinced by Father Rabbit, a southern gentleman raised in the Kentucky bluegrass, Mother Rabbit, who worried about *everything*, Little Georgie, **their irrepressible son**, Willie Fieldmouse, whose harrowing experience in the home of the New Folks had an unexpectedly gratifying ending, Phewie the Skunk, who looked forward to easily-accessible cans filled with select garbage, and the myriad other small creatures inhabiting Rabbit Hill, as well as the character and doings of the New Folks themselves, form the plot of this delightful Newbery Award Winner by Robert Lawson; issued in paperback by Dell Publishing Co., Inc., of New York.

Readers' QUESTIONS

A "Cat Problem"

Question:

A tiny kitten became lost in the automobile agency where I work, having come in a car and bolted out of it to hide. No one could catch her, and she had no food for two weeks. I didn't know of her existence until Thursday of last week when I found the men trying to get her out of the inside of the engine of a new car, where she had taken refuge. After a whole day of trying I finally got her out and took her to a vet for a 24-hour observation. She is skin and bones and absolutely terrified — naturally, but she is not harmed otherwise. I have her home now, but she hides all the time; I have not seen her since I brought her into my apartment on Friday night. She found a small aperture in the baseboard of the kitchen cupboards and hides under the floor of the cupboards, only coming out when I am asleep or out of the house. But she is eating and using her sand box. My problem is how to make contact with her. She is a Siamese, and I know these cats are not as friendly as others — and she has had such a terribly traumatic experience. Is there some special way I can communicate with her, or her Group Spirit, so she will know she doesn't need to hide for her life any more?

Answer:

You may be sure that both you and the kitten have our warm interest and sympathy! The poor little thing certainly has led a traumatic life thus far, and it will probably require a great deal of love and patience on your part before it will learn to trust you. Fortunately, it is par-taking of the food you put out, and per-

haps, as it becomes physically more nourished, it will lose some of its fear and become more amenable to your efforts to coax it to you.

Meanwhile, we are sure that if you concentrate on sending loving thoughts to the kitten, assuring it that you wish to befriend it, and that it has nothing to fear from you, it will become aware of your sympathetic attitude and will begin to come out where you are. Since Siamese cats are considered less friendly than other breeds, this may take some time — and patience. However, there are many, many documented instances of even wild animals responding to human kindness, and we feel sure the kitten will be no exception.

Also, as you suggest, you can talk with the Group Spirit, and this is often of remarkable help. Seat yourself, just as if you were talking to a human being, and assure the Group Spirit of your love for the kitten and ask that it become less fearful. As Max Heindel points out, these Group Spirits are very intelligent, and of course they are deeply interested in the welfare of their charges. We shall send our loving thoughts and prayers to help with the situation, and shall be most interested to hear of the outcome.

Animal "Prodigies"

Question:

Since the Group Spirits govern the actions of their charges, who lack minds of their own, how do you account for the ability of some animals, such as certain dogs and horses, to learn tricks, to "count," and to perform in other ways that seem to require innate individual intelligence?

Answer:

Although wild animals act entirely under the dictates of the Group Spirit, the most highly evolved domestic animals have developed a capability of "thought" entirely beyond their normal evolution at the present time. This has come about because of the close association, over centuries, between these animals and the human lifewave. When we take a wire highly charged with electricity and place another wire which is not charged close to it, the uncharged wire will become charged with electricity of a lower voltage. In a similar manner, the animal which comes in contact with human beings is not itself capable of thinking, but learns to do so, in a measure, by this contact. The highest domestic animals are almost on the point of individualization, and man's thought vibrations have induced in them a similar activity of a lower order.

Furthermore, we know that the vital and desire bodies of animals—particularly their heads—are not, as a rule, entirely situated within their dense bodies. When as sometimes, although rarely, happens, the etheric head of the horse, dog, or other animal draws into the head of the dense body, that animal can learn to "count," "spell," and perform similar feats.

Although all of these animals are highly evolved, none are entirely individualized, and they have no free will or initiative. They are still under the direction of the Group Spirit. Sometimes, in the case of the trained animal who performs under the direction of a certain human being, that individual to some extent takes the place of the Group Spirit because the animal is subject to his mental power. The animal remains dependent on an outside entity, however — either the Group Spirit or the human — for direction. It cannot yet make independent decisions no matter how evolved it may seem to be, because it is not yet individualized, and therefore lacks a mind of its own.

Future State of Animals

Question:

Can you give me any information as to the future state of animals after they pass out in death? Are they happy or the reverse?

Answer:

The animals possess a desire body, a vital body, and a physical body. After they pass out they proceed into the Desire World, where they live between births. They, of course, live in the lower portions of the Desire World in close proximity to the Earth, but since they have no free will and therefore no moral responsibilities they do not suffer in Purgatory. Their existence on the other side is not far different from what it is here, except that they are much more free to move about there than here.

After a time they are taken back into the body of the Group Spirit controlling them.

Excess of Animals

Question:

If the various animals were not killed off periodically, would they not in time become so numerous as to overrun the Earth completely and seriously obstruct human progress?

Answer:

No, for the reason that there are a certain definite number of virgin spirits in the animal lifewave, and that number was determined in the beginning as the one which could to advantage be taken care of on the Earth without prejudice to the evolution of the human life wave. The Group Spirits will see to it that the rate of rebirth among animals is adjusted to meet the physical conditions prevailing at any particular time. Therefore man need not engage in any indiscriminate killing of animals for fear they will overrun the Earth.



The Wonderful Earthworms

IN specializing or in general farming, fame for the quality of superior merchandise can most easily be achieved by the use of earthworms. This busily burrowing creature gives natural cultivation, surpassing any method, solution, or tool devised by man. Eating as it travels, everything it can swallow, the earthworm pulverizes what it eats, excreting mineral and chemical qualities into the soil that are instantly available to tender roots of plants as fine food, in the best form for satisfactory absorption.

The earthworm leaves nothing to chance. His work is a marvel of efficiency. Perfect air conditioning of the soil and ideal water routes are boons to be appreciated exceedingly, and constitute the normal, constant state as earthworms wind in and out, up and down. The tunnels made by these industrious creatures result in aerating the soil without the artificial cultivator often dangerous to tender roots, and a minimum output for irrigation. Large amounts of underneath dirt, which the earthworms bring up in a finely divided state, mingling with it half-decayed leaves and other organic matter, is highly nutritious and necessary to healthy plant growth, as well as valuable in creating conditions maintaining fertility of the soil. Rocks slowly sink below as this subsoil is gradually excavated from under them, and very stony fields have thus been converted into fine, smooth ground within as little time as the average human life span.

There is a crossbreed of the earthworm which is fittingly named *Soilution*. The *brandling* and *orchard* earthworms were selected as the parents for this new type. The *Soilution* earthworm cultivates deep, to the delight and profit of orchardists, who find that their trees growing in soil impregnated with the new type worms obtain valuable vitamins, greatly assisting resistance to disease.

Gardeners can depend upon thorough cultivation for a considerable depth by this new earthworm, as well as upon its adaptability to environment, its stay-at-home inclinations, and its prolific breeding. The saving in fertilizer, water, and labor costs is considerable when using the earthworms.

Care must be exercised in the use of insecticides. Anything laid on the surface of the soil to kill ants will also kill the the earthworms.—O.M.

B1, Flea Repellent

I had heard that thiamin (10 to 25 mgm.) will keep sucking insects off a human. I bought some but could only get them in 50 mgm. and they worked for me. My two cats, black and red, were infested with fleas, but I was in doubt about giving them thiamin. Since both thiamin and brewer's yeast are vitamin B, I decided it would not hurt to try it.

I gave the two cats six tablets of 7½ gr.

brewer's yeast and the black one would not eat it. The red one ate four tablets. They sleep together and it was not long until the red cat was not scratching at all but the black cat scratched constantly. It was clear that something had to be done about the black cat's fleas. So I gave him one of my 50 mgm. thiamin tablets. I was quite worried about side effects because his normal dose should be about ten mgm.

However, all the side effects were good. He stopped scratching, they both gained weight and played like kittens, their coats improved in texture. The black one now takes his pills without too much fuss and I have reduced it to 25 mgm. Later I will reduce it again and see how small a dose he can take and still control his fleas.

—V. G. in *Prevention*, February, 1970.

Herbs for Your Dog

Canker of the ears is a common complaint in dogs, particularly the drop-eared breeds. Earache is a terrible pain, and many a poor dog suffers agony from it for a long time before his unobservant owner does anything about it. *So please, for your dog's sake, note the symptoms carefully.*

If both ears are affected, the dog will be constantly shaking his head. If only one, he will droop one ear, scratching it slowly and gently, or pressing it with his hind paw.

If the canker is deep-seated, nothing may be visible, but there will be a sickly smell. The ears may be full of dark, evil-smelling wax, or they may become inflamed, dry and scaly.

If there is wax, clean the ears gently. Swabs of cotton-wool should be wound round a pair of blunt-ended tweezers. A matchstick for a small dog, or a thin penholder for a big one, will do. If you have no suitable tweezers, be careful that the swab does not lodge in the ear. Dip swab in warm water and witch hazel (50-50), or neat witch hazel if the wax is bad.

When you have cleaned the ears, dry as much as you can, and again, *very gently*, with cotton-wool swabs. Insert a

few drops of warm, strong horehound infusion. To prepare: one dessert spoonful of horehound leaves covered with two or three tablespoonfuls of boiling water. Allow to stand for three hours before straining.

Do this night and morning. Use no oily or greasy dressings, nor any powder, unless the canker is the inflamed kind. After the witch hazel dressing and drying, a little powdered oatmeal can be dusted on the inflamed parts.

Give the dog a course of internal cleansing for a week or two. This will considerably facilitate recovery. — *Health from Herbs*, March, 1954, 44 Crown Hill, Rayleigh, Eng.



NEW AGE VEGETARIAN COOKBOOK

Contains not only recipes and menus but also much valuable information on Minerals, Vitamins, Food Values, How to Buy Food, High Altitude Cooking, Freezing, Canning, etc. Practically everything within the scope of cooking, preserving, etc., is included.

The herb section includes the use of many familiar and rare herbs as medicinal remedies and as aids to tasty preparation of meals; another section gives sources and uses of minerals and vitamins; another adds pertinent data concerning temperatures for high altitude cooking; food values are dealt with in a 65-page section.

492 Pages Clothbound \$5.50
(In California add 5% sales tax)

THE ROSICRUCIAN FELLOWSHIP

P. O. Box 713

Oceanside, California, 92054



Plants Respond to Love

SOMETHING goes out from Burbank that radiates and meets something akin that goes out from the plants and flowers. The auras of each meet and greet and blend, each enriching the other.

This vibrating color-fellowship can be seen by eyes so gifted as to see the finer color-vibrations. As a flower lives in the love and joy of the magnetic Sun and spreads out to the Sun, a flower can live in the atmosphere of a human magnet who loves it and, toward the color-vibrations of that human, will bloom out with an increase of life.

Roses climbing up to the window have been known to turn from the Sun toward the human one, who, standing in the window sent forth to them the vibrations of magnetism which we call *love*.

Unquestionably this takes place between Burbank and those plants he selects for the carrying out of his purposes. The aural glow from the growth of the plant responds to his magnetism. Love, intensifying that aural glow, goes deeper into the plant with the call of confidence to which it responds with an increase of vitality.

Magnetism responds to magnetism as love answers love and wherever it does there is an increase of life, for life lives for love; lives in love, and it lives by love, and so it is with magnetism, for it is constructive and sustaining.

From Luther Burbank magnetic love goes forth thoughtfully.

— *Light, Colors, Tones, and Nature's Finer Forces* by Ernest J. Stevens, M.Sc., Ph. D.

* * *

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

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Louisiana—Thanks to your guidance and prayers I am maintaining good health.

California—Another week of well being and improvement — not just physically, but also mentally and emotionally. The two-day orange fast is wonderful for the elimination. Am so thankful to have access to all the many fruits and vegetables. And also am so thankful to have come in contact with The Rosicrucian Fellowship. Thank you for all the help you have sent my way.

Holland—I thank God and the Invisible Helpers for the healing help, and also all of you for your prayers. My hip is better and better. All is now good with me. May God give you strength for your good work for the sick.

New York—After re-reading many of your letters my innermost thoughts are transcended by more kindly personal feelings and relationships—with strangers and with closely related loved ones. Your pamphlet, *The Power of Thought*, is tremendously stirring and provocative reading material. In fact, all things related to the Fellowship seem to nourish the mind, heart, and soul. Occasionally, while reading Fellowship letters or pamphlets when on the bus or train, total strangers have observed the reading material and we have come closer to God by our mutual communication. I am always happy in heart to open this new vista to seeking or floundering souls.

Florida—I have so much energy and positive thoughts of late that I am painting the house! Am continually grateful to God for giving me a sound, whole body so that I can work. I am even more grateful that I was shown the way to good health through your letters and the Invisible Helpers. My daughter's congested nose condition seems to be gone. Shall follow your suggestions for her diet, and I believe she will continue to enjoy good health.



The Thorn-Sharpener

DAGMAR FRAHME

Part 2

DON'T worry if no one comes around for a day or two," he said. "I promise that your thorns will be sharpened, but I just had an idea and it might take a few days. I'll be back then, though, and meantime you just concentrate on growing."

"I will," smiled the little bush. "And thank you very, very much."

Egbert took a last look at the little bush, and thought her pink blossoms looked especially pretty in the golden sunshine. Then he ran toward home, feeling much happier and more enthusiastic than he had for months. He found Nicholas untangling two long honeysuckle vines that had gotten all snarled up together.

"Nicholas, couldn't I please have a knife," said Egbert before Nicholas even knew he was there. "I promise to be careful with it."

"No, Egbert," said Nicholas softly. "I've already told you that we can't let you have a knife until we can trust you to be more responsible."

This was just the answer that Egbert expected, and it didn't bother him at all. But from then on, Egbert didn't give Nicholas any peace. Morning, noon, and

night he begged to be given a knife. He followed Nicholas everywhere — under the front porch of the Jones house where some little mushrooms were growing, up into the pine tree where Nicholas went to see if the pine cones were getting their seeds properly, and even to Mrs. Rabbit's house where Nicholas had to talk to Mrs. Rabbit about the way her children were eating the carrots in Mr. Jones' vegetable garden. Egbert waited outside the Rabbits' door while Mrs. Rabbit and Nicholas talked, but as soon as Nicholas came out he started in again about the knife. He whined and he pleaded and he cajoled, and he knew he was making a pest of himself. But that was all part of his BIG PLAN, and he certainly hoped it was going to work.

Finally, on the morning of the third day, Nicholas was counting the apples that were starting to get ripe on the apple tree. There should have been 275, but he could find only 269 and was quite disturbed. Egbert found him there and began again:

"Nicholas, won't you please, *please*, PLEASE let me have a knife?"

"Two-hundred-and-seventeen, two-hundred-and-eighteen, two-hundred-and —," mumbled Nicholas.

"PLEASE?" interrupted Egbert delib-

erately, knowing exactly what he was doing. "I promise to use it the right way. I won't cut anything I shouldn't."

"Two-hundred-and-fourteen, two-hundred-and — no, no, I already counted those. Oh, EGBERT! Look what you did! Now I have to start all over again. Can't you find something to do and leave me alone?" Nicholas sounded more than a little irritated.

"Oh, Nicholas, if you'll just please, please, PLEASE let me have a knife I won't bother you any more. I'll leave you alone and you can get all the apples counted and all your other work done too." Egbert smiled a big smile at Nicholas, who looked at him distrustfully.

"Oh, all right," he finally said. "But Egbert, if you get into any sort of trouble with that knife I will listen to no excuses. I will take it away from you and send you to live with the Gnomes and work in their mines until you have learned some responsibility. Do you understand?"

Egbert shuddered. He understood perfectly well. The Gnomes were nice enough people, but he certainly didn't like the idea of working underground away from the sunshine and fresh air. No — he would see to it that he didn't get into trouble.

"I understand," he told Nicholas, "and I promise."

Nicholas looked at him for a long minute. Then he reached into his pocket and without a word handed Egbert a jack-knife with sharp blades that glinted in the sun when Egbert opened them.

"Thank you, Nicholas, thank you. You won't be sorry." Egbert ran off toward the little rose bush by the brook.

"Ho," he said. "You've grown."

The little bush certainly *had* grown, and her blossoms were all turned up toward the sun. She was smiling and radiant, and seemed to be twice as pretty as when Egbert first saw her.

"Oh, Egbert, I'm so happy. It's been so wonderful these past few days just standing in the sun and feeling myself grow. I'll never be able to thank you enough," she said.

"Oh, fiddlesticks," said Egbert, blushing a little, "that's what Fairies are for, after all. I'm just glad I discovered you. And now I'm going to sharpen your thorns."

Egbert took out his knife and looked at it. But for the first time since making his BIG PLAN, he started to get worried. After all, what did he know about sharpening thorns? He'd certainly never done it before — he'd never even used a knife before.

"I think I'd better tell you something," he finally said to the little rose bush. "I don't really have any business trying to sharpen your thorns. I've never done it before. I should have told the other Fairies about you and let one of them do it. But I wanted to show them that I *could too* do something all by myself without messing it up, so I didn't tell them about you and now I don't think I can. Maybe I'd better go back and get someone else now."

The rose bush smiled. "No, Egbert, *you* do it," she said. "After all you've done for me already, I just know that you'll be able to do this too. Come on."

"But — but — I don't want to hurt you," faltered Egbert. "I've never done anything with a knife."

"Doesn't matter," said the rose bush. "You're going to do something with it now. And you won't hurt me — you're going to make me feel good."

"I don't *want* anyone else to do it," she went on, as Egbert still hesitated.

"Well — all right," he said doubtfully. "But you tell me if it hurts."

"I will, Egbert, I will," she said. "Now how about getting started?"

So Egbert opened up the biggest blade of the knife and began working on a large thorn near the bottom of the stem. He worked very slowly and timidly, and the thorn didn't seem to be getting any shaper at all.

"You'll have to cut more firmly than that," said the bush. "Stop worrying — it really doesn't hurt. In fact, the more you sharpen, the better it feels."

So Egbert tried again, this time using

his knife with more force. Gradually the thorn became very sharp and the rose bush said, "Egbert, you have no idea how good that feels. Keep on — you're doing a wonderful job."

Egbert went on, sharpening thorn after thorn and growing more sure of himself with each one. At last he was all finished, and tested a few of the thorns to make sure that they were really done well. "Ouch," he yelped, pulling his finger away from one. "They *are* sharp."

"Certainly they are," laughed the little bush. "I'll bet I have the sharpest thorns of any rose around, and I have you to thank for it. You're a wonderful worker."

No one had ever called him that before, and Egbert beamed.

"Are you going to let the other Fairies see me now?" asked the bush.

"Yes," answered Egbert. "I'll get them right away. They just have to see how pretty you are."

Then Egbert suddenly had another idea. "Would you mind," he asked, "if I planted some other flowers near you? Maybe if I show them that I can make a little garden, Nicholas will let me help him again."

"I don't mind at all," said the little bush happily. "I'd love to have some company here."

So Egbert quickly got to work. First he cleared the ground near the bush and put in some small rocks to keep the earth from washing downhill when it rained. Then he went off in search of other plants, and brought back violets, a big clump of daisies, some perky black-eyed Susans, and even a baby pussy willow whose mother agreed to let Egbert transplant her if he promised to take very good care of her. Egbert carefully planted all of them and gave them plenty of water from the brook.

The little rose bush stood right in the center of her garden, making friends with all the new plants. They had a wonderful time getting acquainted while Egbert finished his work, and he thought about how pretty all those colors looked together. He liked the garden, but some-

thing was missing. What was it?

"Of course!" he said after a minute and went running up the hill. In a little while he was back, carrying a fat, jolly Jack-in-the-pulpit. The other plants were delighted to see Jack, and he started telling jokes even before Egbert put him into the ground. The other plants soon were laughing so hard that Egbert could hardly get them to hold still while he watered them once more.

"Oh, Egbert," said the little rose bush. "This is just the happiest day of my life. All this wonderful company, *and* sharp thorns, and sunshine all the time now. How can I ever thank you?"

"You've already thanked me," said Egbert. "You gave me enough confidence to sharpen your thorns, and *that* gave me enough confidence to plant a garden, and now I know I can work just as well as the other Fairies. I'm going to bring them over to see you now. Be right back."

With a wave and one last happy look at his garden, Egbert ran home. Nicholas, who had finally found the six missing apples under some leaves, was in a much better mood than he had been in the morning.

"Well, Egbert," he asked, "what have you been up to?"

"You'll just have to come see, Nicholas," panted Egbert, all out of breath, as he ran up. "You wouldn't believe it if I told you. The others have to come too."

Egbert dashed off to find the other Fairies, leaving Nicholas wondering uneasily, "Now what has he done?"

Soon the rest of the Fairies came together, all wondering more or less the same thing as Nicholas. Egbert wouldn't answer any of their questions as he led the way to his garden. He only smiled and said, "You'll see, you'll see."

As they got to the brook, Nina was the first to see the garden. She stopped right in her tracks and stared. "How *pretty*," she cried out and pointed. "Look, everybody, look!"

Then there was a chorus of "Ooohs" and "aaahs" as the Fairies went closer. Egbert's smile grew bigger as he heard,

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"What lovely colors," and "Whoever would have thought of putting pussy willow next to a rose bush?" and "Someone certainly had a lot of sense, putting those stones there to keep the water where it belongs."

"But where did this garden come from?" Nicholas finally asked. "It wasn't here last week."

"It wasn't even here this morning," laughed Egbert, who couldn't keep his secret any longer. "I planted it."

All the oohing and aaahing stopped, and the Fairies turned to stare at Egbert.

"You what?" asked Nicholas.

"I PLANTED it," repeated Egbert, loudly and happily. "And I'd like you to meet the person who showed me that I could."

He introduced the rose bush and then the other plants, and began to tell the story of the garden. When he finished, the Fairies just went on staring at him. Finally Nicholas reached out and touched one of the thorns.

"Ouch," he yelled, louder than Egbert had done. "That is the sharpest thorn I've ever felt. Egbert, are you sure you sharpened it?"

"He most certainly *did* sharpen it," said the rose bush. "And every thorn is as sharp as that one."

"Well I never!" said Nicholas. "Egbert, I must admit I never thought you had it in you. Sharpening thorns like that, and planting a whole garden, and all in the same day. I guess we're going to have to make you a member of our hardest working brigade. And a permanent Sharpener. Congratulations!"

That night at supper the Fairies had a party for Egbert. Without telling him, Nina and some of her friends had baked a big cake with lots of white icing. They put it on the table in front of Egbert, who was very much surprised. Then a big grin spread all over his face as he looked more closely at the top of the cake. There, in delicious-looking pink and green icing, he saw a picture of the little rose bush, and the words: "Congratulations Egbert — Champion Thorn-Sharpener."

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