

THE ROSICRUCIAN FELLOWSHIP MAGAZINE

RAY'S FROM THE ROSE CROSS



FEATURES

.....

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Illumination*

Astrological Keys to the Bible

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.....

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Rays from the Rose Cross

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Music in Bible Times

The divine power of music was a well known and demonstrated fact among the ancients. The musicians who took part in Temple rites were Initiates who knew how to employ both rhythm and harmony to promote the highest spiritual good of all the assembly, both participants and spectators.

Legend states that one of the principal reasons for Sheba's visit to Solomon was her interest in the esoteric power attainable by the right use of the proper Temple music, in which Solomon was an adept. The Psalms which have come down to us include many sacred songs which were originally intoned in particular keynotes and particular rhythms and these were known to affect the mind and character of the worshippers and neophytes.

The early Christian Church forbade any interference with the recitative which was a revered part of Old Testament tradition.

David placed the singers in true esoteric order relative to their spiritual attainment, and appointed to them their parts and places in accordance with an esoteric design. He divided the singers into three groups, each accompanied by a certain type of music, which was keyed to one of the spiritual vehicles of man.

Cymbals (asaper) were used, and other percussion instruments, to punctuate and emphasize proclamations and the announcement of ordinances; these were attuned primarily to the desire body. Stringed instruments, harps (heman), accompanied meditative prayer and healing, and directly affected the etheric body. The third, lutes (jeduthur), esoterically the highest, affected the mental state.

In addition to the instruments mentioned above, the Hebrews possessed an instrument like our saxophone which, with the trumpet (formerly a ram's horn), was capable of sending out a thunderous blast of sound. The double flute was known, and among percussion instruments were drum and sistrum, or castanets.

The principal musical instruments used in the worship were the nevel, a large harp of twelve strings, and the kimors, a small harp of ten strings. All esoteric (public) Temple work demanded the use of two nevels and nine kimors.

The two kinds of wind instruments used in the Temple were the shofar and the shofaroth. The former was attuned to the masculine or fire rhythms of Spirit, whereas the latter was attuned to the feminine or water rhythms of Spirit.

In the use of these instruments the neophyte was instructed that the blowing of the shofar gave high and holy thoughts to man and reminded him at all times of the rightful performance of his duties.—*New Age Bible Interpretation*, Vol. II.

THE *Mystic* ... LIGHT



The Bible--Gateway to Illumination

LOUISE SAMMONS

THE keys to the deepest mysteries of the Bible have been lost to the Christian Church since the early centuries of our era. In this, our present cycle of power and illumination, they must be restored to the many seekers of divine truth. A new phase of Christianity is over-due for unfoldment. The leaders of organized religious movements cry out in one voice that the Church does not command the moral and spiritual leadership in the world which rightfully belongs to it, little realizing that that leadership cannot be restored until they recover the esoteric values that now lie buried under their antiquated dogmas, rituals, and ceremonies.

When these truths are restored and taught to a spiritually starved world, a change will be effected in the lives of numberless individuals which will transform the whole pattern of life. Occultism, too, is in need of this revitalizing interpretation of the Bible, no less than is the Church.

During the past century occultism introduced the Ancient Wisdom to the Western World. This has marked a major chapter in the spiritual history of our time; but the emphasis which occult science has placed on the purely scientific and intellectual side of life has made a deep impression on the materialistic thought of our day. Now it must yield to the equally important claims of the

heart side of life. This illumination will come through a scientific interpretation of the Bible.

The Bible is history; it is also prophecy. But it is neither so much of the past nor of the future as it is of the present. It is the book of the hour. The experiences it records are primarily those of the soul-life of humanity at large, and of every individual in particular. To read and interpret its passages intelligently, however, we must re-learn the lost language of symbols, for through it alone shall we be able to decipher the secrets of the life and come to know once more the truths pertaining to Initiation — that short and narrow path which every one must travel so as to at last stand free and triumphant among the liberated sons of God.

Initiation is not something to be acquired in the far distant future; it may be attained in the course of present life experience. The way is detailed in a manifold manner in the Supreme Text-book of life, the Christian Bible. We have but to read it understandingly.

During the current Piscean Age the majority of people have been able to receive only an external concept of Christ's life and mission. The New Age demands a truer understanding of His work and of the Bible. Exoteric Christianity has not been able to deliver us from chaos and confusion. The human race is no longer content to worship merely

an external Christ. In order to become Christlike we must develop the Christ within. This is the work of the New Age and the inner process involved was revealed to the few by Christ Jesus. This inner work and teaching is concealed within the recorded works and events of His life.

The four Gospels were written in a manner such that only those who have the right to know can unveil what is meant and understand the underlying facts. So likewise in the Old Testament we find great occult truths that become very plain when we can look behind the veil that blinds most of us. For the present, however, many must forego occult development in order to master the conditions of material evolution and thereby perfect themselves for the pursuits of the material world. But we of the Western World are now on the occult arc; we are on the shore of the spiritual sea, where we individually shall gather the pearls of knowledge that have been hidden by the matter that has blinded us. The body, mind, and Spirit of the people of the western world are becoming more and more sensitized.

The average individual little realizes the profound truth that man is fearfully and wonderfully made, nor that he is in reality an epitome of the universe and a god-in-the-making. Paracelsus, whose knowledge and understanding of the construction of the body-temple of man, together with the life processes connected therewith, still remains preeminent in the alchemical field. The central theme of his life and works is contained in these words: "Commune with Nature, God's signature, and go within to find the riches of the kingdom of heaven. This is the path of true wisdom." "I am content with three books from which I may learn great wisdom," Paracelsus told his disciples. "The first is the Book of Nature, written not with ink or stylus, but with the fingers of God; wherein are inscribed and registered Heaven, Earth, and all creation therein, through the sacred impress of the Three In One; which volume

is called the Macrocosmus. The second, a small book, which with all its leaves and pieces is taken from the larger work, and this is man himself; the same also is the Microcosmus.

"The third book is the Holy Bible, the Holy Writ of the Old and New Testaments, which explains to us the two preceding books. From these three books (Nature, Man, and the Bible) we can, by the Grace of God and Holy Spirit, learn that which will profit us in body and in soul for time and eternity, and avoid many deceitful books of which the world is full."

The Old Testament is the preparatory school for advancement into the New Age. The New Testament reveals the truth that the Christ came as the great Way-Shower for all mankind in preparation for the New Age; consequently, the events of His life embrace all the steps in the evolutionary progress of the masses, and also outline the definite stages of Initiation for the guidance of the few who choose to take the more direct path and to accomplish in a short time, as did the first disciples, that which humanity as a whole will not realize for perhaps ages. Christ Jesus was the Master-Teacher. The parables as He gave them have been termed the finest literary art of the world, combining, as they do, simplicity, profundity, human emotion, and spiritual intensity. Those who assert that there is no secret or inner meaning in the Christian Bible must surely not have read the parables with understanding. The Saviour said of these skeptics: "Seeing, they may not see and hearing, they may not understand."

His great wisdom is revealed in His emphasis on the necessity of embracing the pioneer truths of each new age inaugurated by the precession of the equinoxes from one zodiacal sign to another. This brings an ever-recurring conflict. The conservatives cling to the old. Those ready for advancement accept the new. That it is the part of wisdom to accept the new, Christ Jesus makes plain in the Parable of New Wine and Old Wine found

in the three Gospels—Matthew, Mark, and Luke — and accentuated in the Parable of Treasures New and Old recorded in Matt. 13:52. The Parable of the New Patch on the Old Garment found in the three Gospels — Matthew 9:16, Mark 2:21, Luke 5:36 — reveals His intense desire to break up old conditions and thinking. The life and teachings of Christ Jesus are a constant protest against so strict an adherence to *form* that it becomes stereotyped and causes the spirit to be obscured.

"Before Abraham was, I am," was His challenge to His own age. New cloth must be fashioned into new garments; new wine, if it is to remain pure and unpolluted, must not be poured into old wine skins, but into new.

The Piscean Age, influenced by Pisces and Jupiter, has established churchcraft founded upon creed and dogma. The religion of the New Aquarian Age under Uranus will be untrammelled.

As the Master observed (Matt. 13:52): "Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things *new and old*." "If any man is born in Christ he is a new creature," asserted Paul, speaking from his own personal experience.

St. John, from the exaltation of his high Initiate-consciousness, declared: "Behold, I make all things new" for "the *former* things are passed away." And from the New Age Bible Interpretation is this wonderful quotation: "The mystic Tennyson sings in his inspired song of Initiation, *The Idylls of the King*: 'The old order changeth, yielding place to new, and God fulfills Himself in many ways'."

We are told in our text book, *The Rosicrucian Cosmo-Conception*, that the Master Jesus is working from the inner planes through the churches, and with spiritual movements, also with esoteric groups. Would we not conclude that the disciples are with him, and that their work is observed and studied there by those who have been able to penetrate the veil which

separates the seen from the unseen, the transitory from the eternal? In the future humanity will no doubt become increasingly aware of the contact these advanced and holy ones will retain with the earth plane.

The fundamental aim of New Age religion is to awaken the Christ within man. In 2nd Peter (1:13) we read: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your heart."

In the Christing of man, Jesus and his band of helpers are assisting humanity by way of conversion and initiation. Conversion is a process of spiritual quickening by which men turn to God *en masse*. Initiation is an individual process. Conversion works through the desires, cleansing and regenerating the nature of man. Initiation works upon the vital body. Feelings and emotions are transitory. The desire body is not yet definitely organized, consequently conversion is not always permanent in its effects. Each year, with the return of the revivalist, many must be reconverted. This phase of spiritual awakening is usually accompanied by rhythmic music and emotional exhortations.

Mr. Heindel stated that the color tones produced by the music and generated through the feelings at a revival meeting are a most interesting study. Nevertheless, when, through conversion, a new man is born — and many and beautiful are the fruits of these labors — his vital body has also been affected. Whether he realizes it or not, such a person becomes a candidate for Initiation. That higher step Peter describes as an inheritance incorruptible and undefiled. He wrote (1st Peter 1:13): "Wherefore, gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."

The highest symbolism of the church or temple is the perfected body and mind of man, the home of the Spirit.

(Continued on page 345)

The "New Music"

CHRISTINE LINDEMAN

MUSIC is one of the principal forms of expression used by the younger generation, and is the medium through which most of its social commentary is made. Furthermore, the general public, with or without its consent, is being increasingly exposed, or subjected, to the "music of youth." It is an inescapable, persuasive, and all-pervasive current phenomenon, and, as such, we believe, merits consideration from the occult point of view.

An analysis of this music is first in order. The new music, developed over the past two or three years, appears to be a blending of several older forms — folk music, the blues, and rock and roll. Simple, often lovely and nostalgic, folk melodies are played to a "rock" accompaniment, and the "blues" — which might be described as the original Negro "soul" music — have been appropriated by white performers and adapted to their own context. The new music has borrowed from jazz and classics alike, and incorporated incredibly varied elements within itself to achieve a wide diversity of style, mood, expression, and influence. It is, furthermore, characterized by a complexity of rhythms, textures, and sounds that go far beyond the relatively simple and comparatively, even rigidly, conventional classical forms.

A number of other innovations have also contributed to making the new music — together with its performers — unique in musical history. One of the most significant is the fact that the new music invites mass audience participation. People listening to it are not expected to sit passively and politely as they do at classical concerts, listening quietly and applauding at the end. Those who attend the new performances move, groan, cry out, clap their hands, call encouragement or comments to the performers, and in other

ways express emotions engendered by the sounds they hear almost as much as do the performers themselves. They often identify themselves with the performers, and such identification is heightened by the fact that many devotees of the new form play their own instruments, often in amateur groups of their own. They are not content merely to hear the music played, on records, radio, TV, and "live", but feel compelled to experiment and improvise for themselves.

The major role which electronics plays in the new music is also significant. Electronic instruments and amplifiers are legion, and their use contributes a new dimension and range of sound unmatched by more conventional instruments. Electronics also adds to the sheer volume of the music, and whereas some pieces are softly, gently, and sweetly played, the noise of other renditions is deafening. Concomitant with the volume is the energy which characterizes the new music. Pieces are often played with such violence, turbulence, uncontrolled passion, and even rage that performers and audience alike, after first being brought to the point of frenzy, are left exhausted. The endurance and force of the new music appear limitless, striving for boundaries unattainable, not by the music itself, but because of the finite nature of the performers who, even in their extremities of passion and surging emotions, cannot seem to reach the ultimate point toward which the momentum of the music appears to be heading.

The distinction, in the world of classical music, between composer and performer, is generally lacking in the new music. The well-known performing groups distinguish themselves primarily by playing their own compositions, and most of the instrumental as well as vocal performers write their own music. Furthermore, when

performing someone else's compositions, modern artists do not hesitate to contribute their own modifications, contrary to the classical tradition which demands that the composer's intentions should be considered first. This undoubtedly accounts for the unrestrainedly personal quality of the new music; performers by and large express their own thoughts and feelings rather than those originally expressed — or composed — by someone else.

Probably the most notorious characteristic of much of the new music is the role which drugs play in both its performance and its appreciation. Drugs, of course, are an integral part of the "youth culture" which has produced the new music, and it has become difficult to dissociate any phase of that culture from drugs. Naturally it is not fair to say that all young performers, or their adherents, use drugs. Nevertheless, it is well known that many rock groups and solo performers — who make no secret of the fact — take drugs regularly, and often drugs and rock music are combined to heighten the intensity of a "trip." It is certainly questionable whether that music would ever reach the heights of frenzy it so often attains were it not for the effect of drugs on the composers and performers.

Finally, there is the use of the new music as a medium of social comment. The old folk lyrics which expressed the joys and tribulations of mountain life and pioneer treks, the rides of the pony express and the building of railroads, and life in frontier towns, have now been expanded to portray the sordidness of ghetto and slum, the horrors of war, the futility of material goals, the fulfillment of universal brotherhood, and, unfortunately, the "joys" of drug use. The most recent innovation is the spiritual lyric; songs in the new idiom that expresses a longing to "see" and "know" and "walk with" Jesus are becoming ever more prominent. A hugely successful new opera entitled "Jesus Christ — Superstar" concerns itself with the last seven days in the life of Jesus.

Thus we see that the new music is an

integral, continuing part of, rather than an auxiliary to, the life of its adherents. In this respect its role is comparable to that of music in Indian or native tribes, where drum beats, chants, and ritual dances precede, accompany, or conclude virtually all activities. Until recently in "civilized society," music to the average person has been something listened to apart from, or as a background to, other events, and often was intended as an escape from the harsh realities of life. Now, however, it reproduces in sound, rhythm, harmony, lyric, range, sheer primitive emotion, and, sometimes, spiritual overtones, the full scope of the younger generation's activities, thoughts, experiences, and ideals. It is impossible to conceive of modern young people apart from their music, just as it is impossible to conceive of that music as a focal point for most of their parents or grandparents. The new music is truly the music of youth, expressing their energy, idealism, frustrations, unbridled emotions, and unbounded capacity for life. So wide is its latitude that it easily encompasses the best and the worst of these characteristics.

Since the music itself is so complex, it is to be expected that its occult effect must, necessarily, also be complex. Naturally, that music which excites its hearers to outbursts of excessive passion, which is characterized by gross rhythms, crass accompaniments, and the weeping, wailing, and shrieking that passes for "singing," is extremely detrimental to spiritual development. This type of music — that which immediately comes to mind when the term "rock and roll" is mentioned — appeals to and excites the lowest passions of the desire nature. What its adherents — when transported by the music into the frenzied behaviour typical of rock audiences — believe to be the heights of ecstasy, are actually the depths of degradation from the spiritual point of view. Naturally, when this frenzy is heightened by drugs, as it often is, the degradation is infinitely compounded.

The auras surrounding participants in a rock concert, and the vibrations in a

room where such music is played, must be hideous to those advanced Egos who can see them, and to Beings observing from the inner planes. By its very nature, such music, and even more, the behaviour and fantasies of people associated with it, undoubtedly attract undesirable elementals who derive pleasure from being in the presence of this type of activity.

To explain more clearly the stimulating effect which this type of music has on the lower nature — and, therefore, the adverse effect which it has on evolution and spiritual progress — we will quote from Corinne Heline's incisive book, *Music, the Keynote of Human Evolution*. Discussing jazz, she says: "... the darkly suggestive rhythms of jazz were used by the Great Ones in prehistoric Lemuria to arouse man's desire nature, which then needed quickening. This served the process of development at that stage of human evolution. It is different now. In the present stage of development, the emotional nature needs to be calmed down and controlled. But jazz acts to the contrary. It excites the emotions and plays up the desires. Most devotees of jazz are teen-agers upon whom it has an especially deleterious effect. From the age of fourteen to twenty-one the adolescent goes through a crucial time in the formation of character as well as of body. During these years the desire body is in the process of development while the mind has not yet reached a point where it can control the emotions. To be continually exposed to jazz, which overstimulates the emotional nature, can have but the one effect of being destructive if not actually disastrous.

"The result of this condition is seen on all sides: in the use of drugs and alcohol by young people; in the frantic love of speed on the highways, which gives a false sense of freedom to the excitable youngsters; robberies, rape, and even murder . . . Jazz and juvenile delinquency are twins. Where one flourishes the other will appear. Those who assist in the dissemination of these destructive rhythms

are drawing upon themselves a harvest of sorrow and pain, though they may be entirely ignorant of any wrong-doing; for ignorance of the law excuses no one . . ."

If jazz, with its irregular beat, lack of form, and generally irritating nature, has the power so to influence the lower self, surely much of this new music can do so even more conclusively. It is unlikely that, in the heyday of jazz, its performers or listeners exhibited the same degree of frenzy or, indeed, the symptoms of *delirium*, as do those who participate in or listen to the demented, maniacal "rock" music of today. If jazz contributed to drug addiction and alcoholism, how much more dangerous is this music which often seems to owe its very inception to the drugs which its composers and performers have already taken, and which induces listeners to increase their "appreciation" of the music by "turning on" with drugs in order to receive a more powerful effect from it.

The destructive operation of drugs on the physical body and the mind is already widely acknowledged by medical authorities, psychiatrists, and other experts. The destructive effect which they have on man's other vehicles — whose very existence is unknown to materialists — remains yet to be generally understood. Suffice it here to say that an Ego who indulges in drugs — particularly to the point of addiction — assures for himself at least a considerable impairment of his vehicles in his next lifetime on Earth.

Because of the tremendously degrading effect which "rock" music has on the desire nature, and because of its innate connection with drugs, the warning that "those who assist in the dissemination of these destructive rhythms are drawing upon themselves a harvest of sorrow and pain," which Mrs. Heline applies to the perpetrators of jazz, appears to be doubly applicable in the case of "rock." Anyone who, however innocently, is instrumental in leading his fellow men astray, may expect to reap the karmic consequences.

Other facets of the new music, however, appear to be more positive in nature and

seem, at least in part, to be working for the good. The appeal to social conscience which is voiced in some of the modern folk lyrics is as effective in stirring humanitarian emotions as, if not considerably more so than, are the learned treatises, governmental surveys, and statistical reports citing urban blight, slum deprivation, the evils of race prejudice, ecological imbalances, and other sociological and environmental problems. These lyrics express a comprehension of and identification with the dilemmas of society that is rarely achieved in the new media, for all their portrayals of the evils of modern living. Many of the young lyricists have themselves experienced the hardships and sorrows of which they sing, and many of their young adherents, if not acquainted with the problems at first hand, certainly possess the Aquarian feeling for humanity which enables them vicariously to be moved by the plight of others, and to be prompted to "do something" constructive.

The pure, simple, occasionally plaintive melodies to which some of these lyrics are set suggest an ethereal influence and yearning which is a far cry from the depravity and frenzy of the wild "rock" music which serves as background to other songs of social comment, as well as to "songs" that consist mostly of repetition of meaningless syllables and sounds, or exhortations to partake of drugs or engage in other morally questionable activities.

Tonal experimentation, so much a part of modern music, heralds an important innovation. The hitherto unequalled range of sound now made possible through the use of electronics offers an entirely new realm in which composers and musical improvisors can operate. It is true that many of these sounds are grating to an ear attuned to the familiar and more "soothing" strains of classical music. It is also true, however, that the classical music of the future is destined to encompass tonalities as yet undreamed of by the average listener — tonalities evocative of the heaven worlds and the celestial music

of the Angels and other heavenly Beings. Much electronic music is not now considered, even by its most ardent devotees, as being "celestial" or "spiritual" in character. Nonetheless, electronic music today represents a start in an expanding new field of endeavor. Modern classical composers, too, are experimenting with electronics, and there is little doubt that innovations along these lines are already revolutionizing music and working toward the "music of the future."

Extending, as it does, from extremes of depravity to, occasionally, haunting melodic strains with celestial overtones, the new music appears as a kind of "battle-ground" for both good and evil forces seeking to influence composers, performers, and listeners alike. It has both positive and negative aspects, although, from the occult point of view, the negative aspects are presently more pronounced. It is certainly a force to be reckoned with in modern society.



THE BIBLE — GATEWAY TO ILLUMINATION

(Continued from page 347)

The realization that mind is the great creative power of the Spirit, and that man's external life — his environment, health, associations, and attainments — is the result of his thinking, is one of the most important and far-reaching truths to be acquired through a knowledge of occult fundamentals. Given this understanding, man may find his own way to greater achievement. The Old Testament expresses this truth in the words: "As a man thinketh in his heart so is he;" while the New Testament declares: "The kingdom of God is within you."

Magic Light

CATHERINE ROBERTS

CUT thru metal with a beam of light? Perform surgery just by shining a light on the patient? Do microscopic welding of tiny wires with a light? Make precise scientific measurements? Sounds like science fiction of the wildest sort. But it isn't. It is happening, with much more to come in the future.

This is a laser. It could be as important as the harnessing of nuclear energy. It is only ten years old but it has already proved itself to be a major scientific development.

Some day you may have a laser for a garbage disposer. A General Electric official predicts them within twenty years. He says, "It won't grind, it won't mulch, it won't burn . . . it will simply utterly and absolutely disintegrate any substance placed in its path."

The communications engineers are excited about it because it opens up a whole new territory with lots of room for transmitting information of all kinds. A single laser beam, says a scientist, "has in principle more information-carrying capacity than all the radio and microwave frequencies in civilian and military use combined."

Imagine a computer without electrical circuits. We may have them soon. The circuits would be replaced by small "optical" fibers able to carry the coherent light of the laser. Much smaller computers could be built this way and the information processing would be faster.

Also coming are very accurate laser gyros. They would use light beams instead of mechanical wheels to sense changes of motion and angle.

Laser light won't penetrate fog. This makes it a good fog-warning device. The detector determines how thick the fog is by measuring backscatter from rejected light waves. This can be used to set off automatic fog-warning equipment.

A wire-making plant uses lasers to drill

diamond dies. It used to take two or three days to grind one die. Now a vaporizing laser drill does it in two minutes. Since they use about 30,000 dies a year, the time saved is enormous.

Interested in photography? Maybe some day you will have a laser camera. It will photograph without using lenses — and the picture will be three dimensional.

Scientists expect to be able to observe the inner processes of the living cell with laser light.

It can be used to detect even weak earthquakes and distant underground nuclear explosions.

Chemists think they might be able to use laser energy to control chemical reactions and perhaps change molecular bonds so as to create new materials.

Lasers use light just like the kind you use every day. It comes from the Sun, from light bulbs, flashlights, anything that makes light. The difference in light as you know it and laser light is the way it is arranged.

A laser produces coherent light. Coherent light is the way light waves travel away from their source.

Light is electromagnetic radiation. All electromagnetic radiation is energy in motion. So, coherent light is concentrated energy.

When light shines from a bulb to you it comes in a certain way in waves. When it shines from a bulb through a laser the laser rearranges these waves. In ordinary light these light particles are called photons. The photons are all mixed up and moving in all directions. In laser light the photons are lined up and march along as if they were in a parade. Light like this is called coherent.

The second thing different about lasers is the way they use electromagnetic energy. Electromagnetic energy is in radio waves, radar waves, infrared waves,

X-rays, and in light. A laser uses electromagnetic energy to unlock other energy — the energy that is stored in atoms and molecules. This stored energy is not the energy of the atom's nucleus, or center. It is that of its electrons, which are the tiny, negatively charged "satellites" that travel in orbit around the positively charged nucleus.

Electrons can orbit at various distances from the nucleus. Normally they travel low-energy orbits. If some kind of energy comes in, such as electromagnetic waves, they jump to higher-energy orbits for awhile. Then the electron is farther away from the nucleus. The higher-energy state is called the "excited" state.

When a photon happens along and is absorbed by an electron, this "excites" the electron and raises it to a higher orbit. As the excited electron falls back it gives up its excess energy in the form of a new photon of light. If another photon of energy strikes an electron while it is in the "excited" state this sends the electron back down. What is more important, it forces it to release its absorbed photon ahead of schedule. The two photons come out "in step" with one another. If this process is multiplied indefinitely a great quantity of orderly light energy can be produced. Basically this is what a laser does. It "stimulates" electrons to radiate a highly uniform type of light — amplified light.

The word laser comes from the first letters of the words "Light Amplification by Stimulated Emission of Radiation."

The central factor in the generation of coherent light is not spontaneous emission, but stimulated emission. These stimulated light waves scatter, too, and only those which happen to travel parallel can become true laser light. So more work must be done to make a laser "lase".

Scientists solved the problem by containing the process in a reflecting enclosure. Then the waves are continually forced back into the pool. Sometimes a long box with mirrors at both ends is used. One mirror is only partially silvered so some light can leak through.

With an arrangement like this coherent light can be generated.

A chain reaction of stimulated emissions must be built up in a large pool of excited atoms.

Remember that the laser is very new. As time goes on it will be improved, maybe so much that the laser of today will seem primitive by comparison.

Consider the possibility of becoming a spiritual laser.

The word light as used in the Bible has a special meaning for us. We think of understanding, guidance, help in time of trouble, and the soul body. Christ Jesus said, "Let your light so shine before men, that they may see your good works and glorify your Father who is in heaven."

How are we allowing the Light to manifest in us? Is it coherent, sending a penetrating beam which has power to help and heal? Or is it scattered, only weakly illuminating the scene and without sufficient strength for the work required of it?

A dictionary definition of coherent is: logically consistent. To work with the power of coherent light then, we must make every thought, word, and action logically consistent with the Love and Light of God. Only love must be expressed through us. What others may do or say to us is their problem, dimming their light if it is of a negative nature. If we are tempted to retaliate in kind we must remember at what cost to ourselves we do so. We cannot serve two masters. The attempt dissipates the light within and we are left powerless, in the dark.

We have the privilege of choosing how the Light in us will be manifest. The well known adage, "As a man thinketh in his heart, so is he," is applicable here. If the thoughts which we habitually harbor are critical, unkind, and impure, our light is dimmed and rendered impotent.

On the other hand, thoughts that are carefully monitored and kept positive help our light to become coherent and powerful.

Failing to respond to a need that comes

(Continued on page 349)

The Essenes--Children of Peace

W. K.

IN the 19th chapter of The Acts we read: "And it came to pass that while Apollos was at Corinth, Paul having passed through the upper parts of Asia Minor, came to Ephesus: and finding certain disciples, he said unto them: Have ye received the Holy Ghost since ye became believers? And they said unto him, We have not so much as heard that there is an Holy Ghost. And he said unto them, In what, then, were you baptized? And they said: In John's Baptism. Then said Paul, John indeed baptized with the baptism of repentance, saying to the people that they should believe in Him who was to come after him, that is Christ Jesus. When they heard this, they were baptized in the name of Christ Jesus."

This faith taught by John could have been nothing but the doctrine of the Essenes; and there can be no doubt that John belonged to this sect. The place where he preached, his maceration and frugal diet, the doctrines he taught, all proved it.

We find from the two letters written by Paul to the brethren at Corinth, that city of luxury and corruption, that there were contentions among them. Rival sects had already, about the 57th year of our era, reared their banners there, as followers of Paul, Apollos, and Cephas. Some of them denied the Resurrection. Paul urged them to adhere to the doctrines he himself had taught, and he had sent Timothy to them to bring these truths afresh to their recollection.

According to Paul, Christ was to come again in the air in His soul body. He was to put an end to all other principles and powers, and finally to death, and be Himself once more merged in God, Who should then be All in all.

The forms and ceremonies of the Essenes were symbolical. They had, according to Philo, four Degrees. The members were divided into two Orders, the Prac-

tici and the Therapeutici, the latter being the contemplative and medical Brethren, and the former, the active, practical business men. They were Jews by birth, and had a greater affection for each other than the members of any other sect. They fulfilled the Christian law, "Love one another." They despised riches. The possessions of one were intermingled with those of the others, so that they all had but one patrimony, and were brethren. Their piety toward God was extraordinary. Before sunrise they never spoke a word about profane matters, but put up certain prayers which they had received from their forefathers. At dawn of day, and before it was light, their prayers and hymns ascended to God. They were eminently faithful and true, and the Ministers of Peace. They had mysterious ceremonies, and initiations into their mysteries. The candidate promised that he would ever practice fidelity to all men, and especially those in authority, "because no one obtains the government without God's assistance."

Whatever they said was firmer than an oath, but they avoided swearing and esteemed it worse than perjury. They were simple in their diet and mode of living, bore torture with fortitude, and had no fear of death. They cultivated the science of medicine and were very skilful. They deemed it a good omen to dress in white robes. They had their own courts, and passed righteous judgments. They kept the Sabbath more rigorously than other Jews.

Their chief towns were Engaddi, near the Dead Sea, and Hebron. Engaddi was about thirty miles southeast of Jerusalem, and Hebron about twenty miles south of that city. Josephus and Eusebius speak of the Essenes as an ancient sect; and they were no doubt first among the Jews to embrace Christianity, with whose faith and doctrine their own tenets had so many

points of resemblance, and indeed were in great measure the same. Pliny regarded them as a very ancient order.

In their devotions they turned toward the rising Sun, as the Jews generally did toward the Temple. But they were not idolators, for they observed the law of Moses with scrupulous fidelity. They held all things in common, their wants being supplied by the Administration of Stewards. The Tetractys, composed of round dots instead of jods, was revered among them. This being a Pythagorean symbol, it evidently shows their connection with the school of Pythagoras; but their peculiar tenets more resemble those of Confucius and Zoroaster, and probably were adopted while they were prisoners in Persia, which explains their turning toward the Sun in prayer.

Their demeanor was sober and chaste. They submitted to the superintendence of governors whom they appointed over themselves. The whole of their time was spent in labor, meditation, and prayer, and they were most sedulously attentive to every call of justice and humanity, and every moral duty. They supposed the souls (or Spirits) of men to have fallen by a disastrous fate from the regions of purity and light into the bodies which they occupied, during their continuance in which they considered the souls confined as in a prison. Therefore they did not believe in the resurrection of the body, but in that of the soul only. They believed in a future state of rewards and punishments, and they disregarded the ceremonies or external forms enjoined in the law of Moses to be observed in the worship of God, holding that the words of that lawgiver were to be understood in a mysterious and recondite sense and not according to their literal meaning. They offered no sacrifices except at home; and by meditation they endeavored as far as possible to isolate the soul from the body, and carry it back to God.

Eusebius broadly admits "that the ancient Therapeutae were Christians; and that their ancient writings were our Gospels and Epistles."

The Essenes were of the Eclectic Sect of Philosophers, and held Plato in the highest esteem. They believed that true philosophy, the greatest and most salutary gift to mortals, was scattered, in various portions, through all the different sects; and that it was, consequently, the duty of every wise man to gather it from the several quarters where it lay dispersed, and thus reunited, use it to destroy the dominion of vice.

The great festivals of the Solstices were observed in a distinguished manner by the Essenes, as would naturally be supposed, from the fact that they revered the Sun, not as a God, but as a symbol of light and fire, the fountain of which the Orientals supposed God to be. They lived in continence and abstinence, and had establishments similar to the monasteries of the early Christians.

The writings of the Essenes were full of mysticism, parables, enigmas, and allegories. They believed in the esoteric and exoteric meaning of the scriptures as stated in the Gospels:

"Unto you it is given to know the mystery of the kingdom of God: but unto them *that are without*, all these things are done in parables: that seeing, they may see, and not perceive; and hearing, they may hear, and not understand."

MAGIC LIGHT

(Continued from page 347)

to our attention, and careless, negative, unkind speech are other ways of turning our light into darkness.

Loving, self-forgetting service helps to focus the light and make it coherent. If we wish our light to shine coherently, we must choose whom we will serve. If we choose to serve God only, giving no sanctuary to negative speech, thought, and action, our light will shine in blessing upon the world. Such light is more powerful than any laser that science can invent.

And we meditate upon the sentence, "God is Light."

MAX HEINDEL'S MESSAGE

Taken from His Writings

THE DESIRE BODY

(THIRTY-FIRST INSTALLMENT)



Spiritualization of Man's Desire Body

Preparation for the Higher Life

THE expression, "prepared the Earth," means that all evolution on a planet is accompanied by the evolution of *that planet itself*. Had some observer gifted with spiritual sight watched the evolution of our Earth from some distant star, he would have noticed a gradual change taking place in the Earth's desire body.

Under the old dispensation the desire bodies of people in general were improved by means of the law. This work is still going on in the majority of people, who are thus preparing themselves for the higher life.

The Group Spirit works upon animals through their desire bodies, calling up pictures which give to the animal a feeling and a suggestion of what it must do. Likewise, the allegorical pictures, which are contained in myths, laid the foundation in man for his present and future development. Subconsciously these myths worked upon him and brought him to the stage where he is today. Without that preparation he would have been unable to accomplish that work which he is now doing.

The Ego has several instruments — a dense body, a vital body, a desire body, and a mind. These are its tools and upon their quality and condition depends how much or how little it can accomplish in its work of gathering experience in each life. If the instruments are poor and

dull there will be but little spiritual growth and the life will be a barren one, so far as the Spirit is concerned.

If strict attention is paid to hygiene and diet, the dense body is the one principally affected, but at the same time there is also an effect on the vital body and the desire body because, as purer and better materials are built into the dense body, the particles are enveloped in purer planetary ether and desire stuff also. Therefore, the planetary parts of the vital and desire bodies become purer. If attention is paid to food and hygiene only, the personal vital and desire bodies may remain almost as impure as before, but it has become just a little easier to get into touch with the good than if gross food were used.

No matter what people say to us or about us, their words have no intrinsic power to hurt — it is our own mental attitude toward their utterances which determines the effect of their words upon us for good or ill. Paul, when facing persecution and slander, testified that "None of these things move me." All who hope to advance spiritually must cultivate equipoise, for without it the desire body will either run riot or congeal, according to the nature of the emotions generated by association with others, whether worry, anger, or fear. We know that the dense body is our vehicle of action, that the vital body gives it the power to act, that the desire body furnishes the incentive to action, and that the mind

was given as a brake on impulse.

We learn from the *Cosmo-Conception*, pp. 89-91, that thought forms from within and without the body are being continually projected upon the desire body in an endeavor to arouse feeling which will lead to action, and that reason ought to rule the lower nature and leave the Higher Self scope for expression of its divine proclivities. We also know that *habitual* thought has power to mold even physical matter, for the nature of the sensualist is plainly discernible in his features which are as coarse and gross as the features of the spiritually minded are delicate and fine. The power of thought is still greater in its potency to mold the finer vestures.

We have already seen how thoughts of fear and worry congeal the desire body of anyone who indulges in that habit, and it is equally certain that by cultivating an optimistic frame of mind under all circumstances we can attune our desire bodies to any key we wish. *After a time, that will become a habit.* It must be confessed that it is difficult to *hold* the desire body down to any definite lines, but it can be done, and the attempt must be made by all who aspire to spiritual advancement.

We have created a subtle aura about us under the guardianship of the Divine Hierarchies reigning over the seven planets: Saturn, Sun, Moon, Mars, Mercury, Jupiter, and Venus. The Universe, or great world, is mystically called the seven-stringed lyre of Apollo. Our individual organism or microcosm is a replica or image of God, and it behooves us to awaken in ourselves an echo of this music of the spheres. Most of us have learned to respond too much to the saturnine vibrations of sorrow, gloom, fear, and worry, which congeal our desire bodies, and it would be to the lasting benefit of all to try to cultivate the spiritual vibrations of the Sun, filling our lives with optimism and sunshine which will dispel the saturnine gloom and despondency and prevent such thoughts entering our aura in the future.

The prime necessity of advancement is equipoise. All who aspire ought to adopt Paul's motto, "None of these things move me."

It is a proof of the benefit of religion that it makes people happy, but the greatest happiness is usually too deep for outward expression. If fills our whole being so full that it is almost awesome, and a boisterous manner never goes together with that true happiness for it is the sign of superficiality. The loud voice, the coarse laugh, the noisy manner, the hard heels that sound like sledge hammers, the slamming doors, and the rattling of dishes are the signatures of the unregenerate, for they love noise, the more the merrier, as it stirs their desire bodies. For their purpose church music is anathema; a blaring brass band is preferable to any other form of entertainment and the wilder the dance, the better. But it



is otherwise, or should be, with the aspirant to the higher life.

As proper food feeds the body in a material sense, so the activity of the Spirit in the dense body, which results in *right action*, promotes the growth of the Conscious Soul. As the forces from the Sun play in the vital body and nourish it, that it may act on the dense body, so the *memory* or actions done in the dense body — the desires, feelings, and emotions of the desire body, and the thoughts and ideas in the mind — cause the growth of the Intellectual Soul. In like manner the *highest desires and emotions* of the desire body form the Emotional Soul.

The Emotional Soul, which is the extract of the desire body, adds to the efficiency of the Human Spirit, which is the spiritual counterpart of the desire body.

(Continued)

Studies in the Cosmo-Conception

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

Death and the Panorama

Q. How important is the actual time of death to the Ego?

A. When the silver cord is loosened in the heart and man has been released from his dense body, a moment of the highest importance comes to the Ego, that of previewing the life just ended, and a great deal of the value of the past life depends upon how much attention the Spirit can give to this matter.

Q. How does this relate to the bereaved?

A. It cannot be too seriously impressed upon the relatives of a dying person that it is a great crime against the departing person to give expression to loud grief and lamentations which naturally would distract the Ego from its concentration on the panorama it now reviews.

Q. How would stimulants affect the situation?

A. It is also a crime against the dying to administer stimulants which have the effect of forcing the higher vehicles back into the dense body with a jerk, thus imparting a great shock to the man. It is no torture to pass out but it is torture to be dragged back to endure further suffering.

Q. Is there evidence to support this statement?

A. Some who have passed out told investigators that they had, in that way, been kept dying for hours and had prayed that their relatives would cease their mistaken kindness and let them die.

Q. What is the process involved in retrospection at death?

A. When the man is freed from the dense body, which was the heaviest clog upon his spiritual power (like the heavy mitten on the hand of a musician), his

spiritual power comes in some measure and he is able to read the pictures in the negative pole of the reflecting ether of his vital body, which is the seat of the sub-conscious memory.

Q. What order do these pictures follow?

A. The whole of his past life passes before his sight like a panorama, the events being presented *in reverse order*. The incidents of the days immediately preceding death come first and so on back through manhood or womanhood to youth, childhood, and infancy. Everything is remembered.

Q. How does this affect the individual?

A. The man stands as a spectator before this panorama of his past life. He sees the pictures as they pass and impress themselves upon his higher vehicles, but he has no feeling about them at this time. That is reserved until the time when he enters into the Desire World, which is the world of feeling and emotion. At present he is only in the Etheric Region of the Physical World.

Q. How long does this retrospection last?

A. This panorama lasts from a few hours to several days, depending upon the length of time the man could keep awake, if necessary.

Q. To what might this be likened?

A. This feature of life after death is similar to that which takes place when one is drowning or falling from a height. In such cases the vital body also leaves the dense body and the man sees his life in a flash because he loses consciousness at once. Of course the silver cord is not broken or there could be no resuscitation.

—Ref.: *Cosmo*, 101-102.

WESTERN WISDOM BIBLE STUDY

Crowning Works of the Ministry

Preparatory Work for Initiation

Sagittarius — Begins the work of regeneration.

Leo — Its power awakens the esoteric centers as vortices of Light upon the Cross of the Body.

Aries — Awakens the power of the pineal gland and pituitary body.

Cancer — Works with the Christ force (life substance in the body).

Scorpio — Turns generation into regeneration.

Pisces — Represents the Egos who work toward the Christing of consciousness.

To be born of water is the natural birth through generation. To be born of Spirit (or Fire) is the new birth through regeneration, or Initiation.

Cancer is said by esoteric astrologers to be the sign through which incoming Egos enter the Physical World. Cancer is governed by the Moon, the symbol of generation, and represents birth through water. Cancer is also the exaltation sign of Neptune, the planet of Initiation. Initiation is the birth through Fire.

"The kingdom of heaven is within us," said the Christ. That kingdom belongs to the consciousness of the Initiate, and is not to be found until we are born into the unbroken consciousness of life.

The last verse of the above quoted paragraph is an accurate description of the Ego liberated from the body. It is a life of loving, selfless service that builds the soul body with which to "travel in foreign countries, and which prepares one for the new birth of the Spirit. It was necessary for Nicodemus as it must always be for every aspirant who seeks this deeper illumination, "to come to the Christ by night."

Jacob Boehme says: "Man sows fire and reaps spirit. Woman sows water and reaps soul." The two together, through interaction, build the body of water in

generation. When they learn to work in conjunction, the deathless body, born of Spirit, will be built through regeneration. This is a part of the truth taught by the Master in the verses quoted above.

The Gospel of John contains eleven priceless discourses given by the Master. Nicodemus was one of the Pharisees, a sect composed of strict ritualists. Though a member of the Sanhedrin, Nicodemus had been attracted to Christ Jesus and became one of His private disciples.

"How can these things be?" asked Nicodemus. Since the Pharisaical religion obscures the spirit beneath certain prescribed rites and ceremonies, Nicodemus found the vast horizon of this new religion at once amazing and captivating. Every spiritual truth begins to crystallize soon after being given; the only hope for spiritual progress, therefore, lies in keeping the mind fluidic to added revelation and the heart awake and active to service.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—*John 3:16.*

These words sound the keynote of the universal Gospel; their truth belongs not to the Christian sect alone, but enfolds the entire world in its cosmic meaning. This has been considered the very heart of the Gospel message and the most precious passage in the whole Bible. More than four hundred vernaculars possess these words at the present time. The "only (alone) begotten Son" is that Word or Love Principle which, manifesting through the great Planetary Christ, becomes the Life and the Light of the World.

Whosoever believeth in Him — not merely by faith alone but in manifestation of His works shall have everlasting life (powers transcending those of ordinary humanity), and, through Initiation, enter into the kingdom of heaven.

(Continued)



Astrological Keys to the Bible

CORINNE HELINE

WE cannot understand the Bible mysteries without considering the astrological symbolism which was as much a part of the habitual thinking of the Bible writers as scientific discovery is of our own. The seers of the Bible lands lived in closest communion not only with the physical phenomena of the starry skies but with the celestial Hierarchies associated with them, and with whom they learned to commune at will, as we see in Daniel's converse with Gabriel (Angel of the Moon) at Babylon, and Esdras' converse with the Archangel Uriel (another name for the solar Archangel) in the Field of Ardath, and also at Babylon.

This kind of symbolism is more ancient than the Bible itself. It has been discovered in the cuneiform tablets recovered from ancient Chaldea, inscribed long before Abraham left the city of Ur where Sumerian traditions had been carefully preserved for many long centuries.

Thus the progress of man as outlined in the Bible is often concealed beneath astrological figures. The sacrifices prescribed in the Old Testament, for example, consisted of bulls and lambs; in the New Testament Dispensation they were loaves and fishes. The bull was the symbol of the Taurean Age, and the sacrifices made by the truly awakened worshippers was the carnal nature, the "old" Adam, symbolized by a beast; it was not the literal sacrifice of an actual animal. Animal

sacrifice as such was made only by esoteric religionists. The ram signified the Arian Age and the spiritual advance that came with it; to those of the inner school the sacrifice of the ram meant a surrender of the lower self, or transmutation through purity. The Arian Age was the "new" age to Moses.

In the New Testament the Master taught the use of fish, and His final Ascension did not take place until the Disciples had learned to work properly with fish, as explained in John XXI. This is one of the most esoteric teachings in the Bible, wherein the fish is used as a symbol of the teachings of the then New, or Piscean, Dispensation.

In the O. T. the goat is featured as prominently as the fish is in the New. The goat is the symbol of Capricorn and signifies the awakening of the higher spiritual power which leads to mastery. To attain this mastery has always been the work of all Schools of Initiation.

Observe that the goat is *sacrificed*, not worshipped — the exact contrary of the cult of evil. In the lower nature of man the goat represents cupidity and selfishness. True attainment is found only through the sacrifice of self, or by following the *selfless way*. Those who learned to walk in this path, during the Arian Age (O. T. period) became the pioneers of the new Piscean Day, and the first followers of Christ Jesus.

The Arian religion of the Christ will be the dominant religion of the Earth during the sidereal year which commenced with its inauguration. That will be for a period of 25,868 years, or the time required for the Sun's precessional passage through the twelve signs of the zodiac. The Christian sidereal year commenced approximately 2000 years ago when the Sun was by precession on the cusp of Aries and will end when it returns again to the same position. With the Sun's passage through each of the twelve signs the Christian religion will express various phases of truth and development and bring added revelation of the Mysteries to those qualified to receive them.

The O. T. contains the description of the preparation for, and inauguration of, this sidereal religion of the Christ. Hence, Aries will always play a dominant role in Christ symbolism.

As previously stated, the comparative status of religions can be adequately comprehended only through an understanding of the varying influences brought to bear upon humanity by the Sun's progressive passage through the zodiac. In a future day theologians will recognize and read the revelations contained within the stellar scroll of the heavens, and incorporate this knowledge in their curriculum.

The history of the Bible may be discovered astrologically in the following pairs of signs: Aries-Libra, Pisces-Virgo, Aquarius-Leo, and Capricorn-Cancer.

Abraham, the first of the Arian teachers, was the pioneer of the Aries Dispensation. Exoterically, he taught the sacrifice of the lamb (Aries) and purity in the marriage relationship (Libra) as then understood, with monogamy as an ideal projected into the future. Esoterically, he inculcated under Aries the principle of self-sacrifice and transmutation, and under Libra communion with the Archangel Michael at the autumnal Feast of the Atonement, which is commemorated today by the Christian Church as the Feast of St. Michael, the Archangel.

The next phase of the Arian religion

was that inaugurated under the influence of Pisces-Virgo, when Christ Jesus came and introduced the teachings of the "loaves and fishes." Initiation (Pisces: fish) was then made possible to all through chastity (Virgo: wheat). Mary's immaculate conception represents an ideal of purity for all mankind to emulate. Thus conceived, the Christ within is destined to be born to each and all, in every clime and race.

The New Testament also deals with a yet higher attainment when, as John states, we shall no longer be called servants, but sons of God. This points to the Aquarius-Leo Age which is now immediately before us, the Son of man being the symbol of Aquarius. In this new day every one will be anointed with the powers of the Christ. The esoteric schools will then be under the heart sign Leo, and the power of love, that love of which Saint Paul sings so movingly, will dominate the world.

John, in the sublime vision transcribed for us in Revelation, looked upon the wonders and glories of the Capricorn-Cancer cycle, and saw them as they will appear to all, when the Christ shall have returned unto His own, and when there shall be no more sorrow, pain, nor death, for the former things shall have passed away. Capricorn will govern the exoteric phases of religion during that cycle, and Cancer the esoteric. At Christmas (Capricorn) the Church celebrates the birth of the Christ. At the Summer Solstice (Cancer) there is celebrated a festival of deeper import when the aspirant endeavors to follow the Cosmic Christ in His annual ascension into the high spiritual realms whither He goes to prepare a place to the end that where He is, there we may be also. This was a promise of the Christ and applied not only to His immediate Disciples, but to everyone who follows in His steps. The path of the Christian School of Initiation leads beyond Ascension into the glory of that high spiritual realm which is the home world of the Christ.

—*New Age Bible Interpretation, Vol. IV*

The Astrological Psalm

The Hebrews, like the Chaldeans, looked upon astrology as a sacred science; not, indeed, worshipping the stars and planets as such, but as the outward sign of the inward power or attribute of Deity. Despite all efforts to eradicate this astrological influence from Holy Scripture it still remains, not always clearly discerned, but revealed by careful and thoughtful study. Thus every book in the Bible yields a beautiful astrological interpretation. It is one of the seven times involved meaning contained in the Scripture.

The 19th Psalm is perhaps the clearest example among the Psalms of the astrological interpretation. In it we recognize an apostrophe to spiritual powers of the starry heavens as they were known to the ancient Wise Men, and as they are still known to Magi who are not recognized by the world.

Like the Chaldean and Persian Magi, the Hebrew mystic typified in David learned through inner guidance and contemplation to hear the celestial voices, and translated this knowledge into such glorious love songs of the Spirit's exaltation that all the world has paused to listen.

The heavens declare the glory of God: and the firmament sheweth his handywork.

Day unto day uttereth speech, and night unto night sheweth knowledge.

There is no speech nor language, where their voice is not heard.

Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun;

The voice of the stars is universal; it speaks to all mankind. On the sky is inscribed the glittering record of the past evolution, present status, and future development of the entire human race. Wise is he who learns to comprehend its meaning and to follow its direction.

Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race.

His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

The Sun is the great central magnetic reservoir for the entire solar system. The Earth depends upon it for its life, light, and substance. Science deals with the physical power of the Sun, but in addition to this mundane knowledge, the New Age religion gives instruction about the spiritual powers which are likewise focused through the Sun. It is the love power emanating from the glorious Sun Spirit that sounds the dominant note in the music of the spheres. It is the same wondrous power of love emanating from the Spirit in the Sun which holds the planets in their accustomed places, revolving in their orbits at just the right distance to receive the spiritual impetus necessary to their further progress and development.

The Psalmist, who through spiritual illumination understood the inner Reality of the exterior phenomena of the universe, sings joyously of the supreme Lord manifest in the Law which controls the destinies of the myriad streams of evolving life.

The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple.

The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes.

The commandments of Spirit are no joyless discipline laid upon an agonized heart: they are sources of the keenest happiness, the widest freedom:

More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb.

Moreover, by them is thy servant warned; and in keeping them there is great reward.

How should it be possible for any who have caught even the smallest glimpse of such glory to do other than wear the crown of humility? For him there can be no vainglory in regard to even the most brilliant accomplishments possible to men.

Who can understand his errors? Cleanse thou me from secret faults.

Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.

(Continued on page 382)



The Children of Leo, 1971

Birthdays: July 24 to August 24

LEO, the fixed sign of the fiery triplicity, is ruled by the life-giving Sun, and symbolized by the so-called king of beasts, the lion. It is the "royal" sign of the zodiac, and we find those born under the positive side of its influence possessing a noble, ambitious, and aspiring nature. They like to lead and enjoy society and the limelight. No introverts, these natives! Open and above-board, frank and honorable, they scorn the underhanded.

The affections of the Leos are deep and lasting; they are strong and ardent in their likes and dislikes, true friends and loyal mates. Usually fond of children, they take great pride in the accomplishments of their families.

Since Leo is a fixed sign, these natives have considerable will power, and therefore usually win their way to the top despite all handicaps and obstacles. Set in their opinions, they will usually stay by a cause and work for it with determination and enthusiasm.

Natives of this sign make fine executives, actors, teachers, publishers, captains of industry, etc. Singers and surgeons are also to be found among the Leos, their physical strength and stamina being of advantage in these professions. The heart

is ruled by the Sun and Leo, so that afflictions to the solar orb or planets in the sign presage a heart difficulty.

When the Sun is afflicted in Leo, the native can be blustering and domineering, an unfaithful and amorous husband or wife, a disloyal friend — one capable of any degree of meanness. The chief fault of the Leo is a quick temper, but when shown to be in the wrong, he will usually apologize and make amends.

The entrance of the Sun into Leo this year is marked by Saturn square Mercury and Neptune, trine Uranus, and by Neptune conjunct Jupiter. These aspects last all the solar month. The squares suggest that all the children born during this period will need to learn to be more unselfish, truthful, and cheerful. They will have a good deal of determination, ability to concentrate, and intuition. There is a mechanical, ingenious side to the mentality. The conjunction of Jupiter and Neptune indicates an inspirational, mystical side to the nature, if not squared or opposed by other planets.

Beginning July 24 and lasting until August 5, the Sun sextiles Saturn, giving foresight, method, and organizing ability, along with the moral stamina to complete projects in spite of obstacles. Honorable,

kindly, and just, these natives are apt to succeed in political, judicial, mining, or agricultural positions.

Venus trines Jupiter from July 24 to August 1, one of the best signs of success and general good fortune. The nature is jovial, generous, hospitable, liberal, and fond of pleasure. A happy marriage and talent for music are also favored.

From July 24 to 29 Mercury squares Jupiter, tending toward a vacillating and wavering disposition and therefore a loss of opportunities for progress. Especial care should be taken in travel and in fulfilling contracts or agreements.

Mercury also squares Neptune from July 24 to August 2, suggesting a need to cultivate the memory and to practice decisive thought and action. All negative psychism should be avoided.

From July 24 to 29 Jupiter and Mars are in square aspect from Scorpio to Aquarius, pointing toward a tendency to drink and gamble, dishonesty and impulsiveness. Training should be begun early to re-direct the influences involved here.

The Sun sextiles Uranus from July 25 to August 12, giving the native intuition, originality, inventiveness, and independence. He is progressive, idealistic, and high-strung, an excellent channel for bringing to our ken methods of using Nature's finer forces. Many helpful friends are apt to be attracted.

From July 27 to August 5 Venus trines Neptune, an insignia of the inspirational musician. The imagination is fertile, the emotions deep, and the nature chaste.

Venus sextiles Saturn from July 29 to August 8, making the native faithful and true, just and methodical, simple in tastes and of unimpeachable morality. Honor, esteem, and good health are all favored.

From August 3 to 17 the Sun and Mars are in opposition, endowing the native with abundant energy and the faculty of leadership, but a tendency to turn these forces to destructive ends. These children should have kindness, consideration for others, and moderation in all things emphasized in their training.

Venus sextiles Uranus from August 3

to 13, pointing toward mental alertness, quick intuitive perception, and personal magnetism. There is a love for art, music, and poetry, and a happy marriage is favored.

Venus and Mars are in opposition from August 9 to 17, tending toward a sensuous side to the nature, so that these children should be taught from early years to know the sacredness of the creative function and to control their desires and emotions. A tendency toward extravagance should also be curbed.

From August 5 to 24 the Sun and Venus are in conjunction, bringing out the artistic side of the nature and making the native fond of art, music, and poetry. Social prestige and a happy marriage are favored.

From August 10 to 24 Mars and Uranus are in trine aspect, giving an energetic and ambitious disposition, an original, ingenious, alert, and intuitive mind. The inventive genius of these natives is apt to express itself along electrical lines, aviation, etc. They have a wide vision and noble nature, and can not only dream dreams but are practical enough to make them come true.

The Sun squares Jupiter from August 12 to 24, indicating that these children should be given special training in self-restraint, thrift, and honesty.

From August 15 to 24 the Sun and Neptune are in square aspect, raising the vibrations of the aura so that the native may come in touch with denizens of the invisible world. However, this is a negative aspect, and these children should be taught to live so as to unfold their spiritual faculties in a positive manner.

The Sun squares Saturn from August 20 to 24, pointing toward the need to emphasize kindness, optimism, and unselfishness in bringing up these children. Care should be given to the health, too, and undue exposure to illness avoided.

From August 21 to 24 the Sun and Mercury are in conjunction, favoring the memory and mentality in general on the days when the orb of aspect is three or more degrees.

Readings for Subscribers' Children

THRISHNA L. C.

Born February 14, 1969, 10:35 P.M.

Latitude 21 N., Longitude 156 W.

Signs on Cusps of Houses:

ASC, Scorpio .240	4th, Aquarius .3.00
2nd, Sagitt2.00	5th, Pisces5.00
3rd, Capr.2.00	6th, Aries5.00

Positions of Planets

Mars25.24	Scorpio1st
Neptune28.40	Scorpio1st
Mercury1.35	Aquarius3rd
Moon8.54	Aquarius4th
Sun26.31	Aquarius4th
Dragon's H. . .2.19	Aries5th
Venus11.50	Aries6th
Saturn21.24	Aries6th
Pluto24.24R	Virgo11th
Uranus3.20R	Libra11th
Jupiter4.59R	Libra11th
Part of F. . .15.03	Libra12th

Perhaps the most dominant feature in this horoscope is the conjunction of Mars and Neptune in Scorpio in the 1st house, square the Sun in Aquarius in the 4th, sextile Mercury (in Aquarius in the 3rd) and Pluto (in Virgo in the 11th). The personality, and to some extent the mentality, is strongly stamped with this many-faceted configuration.

The conjunction of these two planets, so opposite in nature, in itself tends toward sensuality and self-indulgence, but the ultimate influence is of course affected by its aspects to other planets. The square to the Sun points toward resentment against authority, an overbearing manner, and a tendency to be impulsive and headstrong. However, there is considerable muscular power and endurance, along with ingenuity, a mechanical bent, courage, and determination. Also, the sextile of Sun to Saturn gives such fine qualities as foresight, method, organizing ability, and considerable moral stamina.

The sextile of Mars and Neptune to Mercury gives mental energy of a practical nature, as well as a natural understanding of the occult. Besides this, Mercury makes a seven-degree conjunction with the Moon, and trines Jupiter and Uranus. Here are indications of an excellent mentality: original, independent, idealistic, liberty-loving, broad, versatile, optimistic, inventive, and with good reasoning ability. The memory is retentive and there is a flair for law, literature, and science. Fluency as a speaker is favored, as well as success by short journeys, and relations with brothers and sisters should be harmonious.

Uranus and Jupiter are also in conjunction, in Libra in the 11th, and although both are retrograde, they are unaffected (save by a conjunction with the Dragon's Tail), and trine Mercury and the Moon. Thus this broad, humane, sincere, and sociable configuration should bring to Thrishna many friends who will be progressive, inventive, and helpful to her in realizing her hopes and aspirations.

There is an interest in music, art, literature, and all else that makes for the upliftment of humanity.

Venus in Aries in the 6th sextiles the Moon in Aquarius in the 4th, pointing toward ardor in the affections, faithful servants, harmonious employers, and good health. There is a fruitful imagination, a love for music, art, and pleasure, and a kindly, sympathetic side to the nature which favors an engaging personality. A happy marriage is also favored.

The presence of Sun, Moon, and Mercury all in the fixed altruistic, humanitarian sign Aquarius gives a very strong stamp to this child's individuality of the Aquarian traits: intellectuality, intuition, persistence, friendliness, and universality. She will much more readily respond to affection and sympathetic treatment than to being driven, a fact it is well for her parents to keep in mind. Having fixed

signs on all the angles, too, points toward a very fixed nature, so that she needs to cultivate flexibility and tolerance.

* * *

CLAY D. B.

Born April 4, 1958.

Latitude 42 N., Longitude 83 W.

Signs on Cusps of Houses:

ASC, Leo5.20	4th, Libra . . .22.00
2nd, Leo26.00	5th, Scorpio .29.00
Sagittarius intercepted in 5th	
3rd, Virgo . . .21.00	6th, Capricorn 5.00

Positions of Planets:

Uranus7.36R	Leo1st
Pluto0.06R	Virgo2nd
Moon22.56	Libra4th
Jupiter28.24R	Libra4th
Dragon's H. . . .2.25	Scorpio4th
Neptune3.56R	Scorpio4th
Saturn25.43	Sagittarius . . .5th
Mars13.33	Aquarius7th
Venus28.11	Aquarius8th
Part of F. . . .13.48	Pisces8th
Sun14.28	Aries9th
Mercury0.37	Taurus10th

Here we have a youngster with Uranus in the fixed-fire sign Leo in the 1st house in conjunction with the ASC, trine the Sun, square Mercury and Neptune, opposition Mars — quite a complex and difficult to understand personality!

Restless, ready to undertake the untried, determined, independent, impatient of restraint, forceful, he seems to delight in doing things that are contrary to the customs and conventions. He always finds an original way of doing things and is usually quite satisfied that his methods are the best. He has considerable mechanical and inventive genius, though, and should be encouraged to direct his talents along these lines. His chief difficulty and task in this life will probably be that of learning to control his temper and express the kindness and tolerance to others which life will require of him. Fortu-

nately, the square of Uranus to Mercury and the opposition to Mars are not so close, so that they *can* be handled if Clay makes up his mind to do so. The square to Neptune warns him to beware of all negative psychism, to cultivate the positive path of spiritual development by service and pure living if he would avoid the dangers of mediumship and obsession.

The solar orb is powerful in Aries and the 9th house, adding to Clay's drive and aggressiveness. In addition to its trine to Uranus, it makes a sextile to Mars in Aquarius in the 7th, compounding the physical energy bestowed by the Sun in Aries. There is a dauntless determination and courage to face the greatest odds, so that Clay will be a factor in the world's work. At times, at least, he will have lofty ambitions, along with a desire to solve the problems of life and learn the "whys" and "wherefores", hence will be attracted to the study of philosophy, religion, and law. The Sun makes an 8-degree opposition to the Moon, however, so that the power of physical resistance is somewhat lowered, and there may come times when Clay finds himself undecided and unable to pursue a settled course in life.

Besides its square to Uranus and conjunction with the Dragon's Tail, Mercury sextiles Venus in Aquarius in the 8th, tending to give a touch of cheerfulness and affability to the mentality, with some ability for music and poetry. However, the opposition to Neptune and Jupiter bespeaks the need to cultivate frankness, sincerity, and constructive thought and action.

The Moon in Libra points toward a kindly, sympathetic side to the nature, a love for art and music, and the ability to form correct judgments. The sextile of the lunar orb to Saturn adds self-reliance, thrift, tact, and trustworthiness, as well as patience and persistence.

This boy, through many varied experiences, will have unusual opportunities for soul growth, and if guided into the right ways of living can be a strong factor for aiding in the world's progress.

JODI J.

Born April 7, 1970, 2:41 A.M.

Latitude 34 N., Longitude 117 W.

Signs on Cusps of Houses:

ASC, Aquarius 13.39 4th, Gemini ..0.00
 2nd, Pisces ..27.00 5th, Gemini ..23.00
 Aries intercepted in 2nd
 3rd, Taurus ..3.00 6th, Cancer ..16.00

Positions of Planets:

Part of F.0.18	Pisces1st
Dragon's H. .10.13	Pisces1st
Sun17.12	Aries2nd
Mercury2.01	Taurus2nd
Moon3.51	Taurus3rd
Venus4.56	Taurus3rd
Saturn8.52	Taurus3rd
Mars22.08	Taurus3rd
Pluto25.24	Virgo7th
Uranus6.16R	Libra8th
Jupiter2.53R	Scorpio8th
Neptune0.47	Sagitt10th

There are several rather unusual features about this chart, one of which is the sextile of Neptune in Sagittarius in the 10th house in conjunction with the MC to Uranus in Libra intercepted in the 8th. Neither of the mystery planets is afflicted. Although Uranus is retrograde and intercepted, and therefore not expressing its full powers, this configuration indicates a strong spiritual side to the nature which will likely dominate the life.

This child is inspirational, devotional, intuitive and imaginative, and has literary and artistic ability of an unusual and original nature. There is a strong inclination toward the occult or mystical side of life and he will likely be a leader, at least local, in that field. There seems to be a close touch with the spiritual world and success is likely in dealing with the inhabitants of that plane. Dreams and vision of a prophetic or inspirational nature are probable, and the healing powers are strong. There is a love for travel and exploration of both the physical world

and the finer realms, but there is also ability to bring one's dreams into practical realization and to rise to leadership, probably in connection with a mystical society or in scientific research.

A second unusual feature is the stellium of planets in Taurus. Mercury is in the 2nd house, in conjunction with Moon, Venus, and Saturn in the 3rd. Mars is also in Taurus in the 3rd. The four planets in conjunction all oppose Jupiter in Scorpio in the 8th, and are otherwise unopposed save for parallels. The fixed sign Aquarius is on the ASC, so that this child is quite fixed in his thinking and ideas. Learning to be more flexible and adaptable will probably be one of his chief problems in this life, but his spiritual understanding should be of great help to him in this. He should have massage and proper exercise to improve his circulation, so that poisons will not be allowed to accumulate in the body. A careful diet, too, as well as practice of self-control, will need special attention in bringing up this child.

The Sun in Aries in the 2nd is unopposed save a sextile to the ASC, so that this child should have considerable energy and drive, as well as ambition and at times, impulsiveness. Aries people often find it difficult to carry their projects to completion, but in this case all the fixed sign influence should be a help in exercising patient persistence. The solar orb in the 2nd house points toward help from people in a position to further the native's material prosperity so that there will be a comfortable income. However, this position also tends toward too easy spending, and since Mercury in the 2nd opposes Jupiter, training in wise spending is needed.

The Sun rules the 7th house, shedding its sunshine over all partnerships, but since Pluto and the Dragon's Tail are posited in the 7th, there are likely to be opportunities for soul growth in this department of her life. However, her greatest satisfaction will no doubt come from her inner growth and accomplishments by means of service to others.

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.

Mechanic, Insurance Agent

LARRY D. — Born October 29, 1934, 7:30 P.M. Latitude 41N52, Longitude 87W39. The presence of Venus, Jupiter, Sun, and Mercury all in the Mars-ruled sign Scorpio gives a strong stamp of the Scorpio traits to this native (energy, drive, persistence). The first three are in conjunction in the 5th house, sextile Mars and Neptune, trine the MC, square Moon and Dragon's Tail. Mercury is in the 6th, sextile Neptune, square Saturn. The Moon is in Leo in the 2nd (if the birth hour is correct), square Venus, Jupiter, Sun, and Uranus, indicating fluctuating finances. The versatile, nimble Gemini is on the ASC. Mars, ruler of the Sun sign, is in Virgo, sextile Venus, Jupiter, and the Sun. The first degree of Pisces is on the MC, so that Jupiter and Neptune need to be considered in regard to the vocation. Considerable mechanical ability seems to be indicated, so that this native might make this line of activity his vocation. He should also be able to serve well in law enforcement, restaurant work, and in ambulance driving.

Architect, Surveyor

ANTHONY P. — Born April 24, 1944, 10:32 P. M. Latitude 41N39, Longitude 83W33. With Neptune in Libra in conjunction with the MC (although retrograde and in the 9th), sextile Pluto and trine Moon and Uranus, this native will be strongly inclined toward the spiritual side of life. Whatever his vocation, it will be regarded in a spiritual light, and he may be a spiritual leader in his later years. The Sun and Mercury are in Taurus in the 5th, the latter sextile Mars, so that there is a strong practical side to the

nature, too. The Moon in Gemini in the 6th is in conjunction with Uranus, sextile Pluto, trine the MC and Neptune, indicating a quick mind, intuition, imagination, and literary ability, along with the spiritual understanding mentioned above. Venus, ruler of the Libran MC, is posited in Aries in the 4th house, sextile Saturn, trine Jupiter and the ASC, square Mars. The travel-loving Sagittarius is on the ASC. This native could serve well as an architect, surveyor, tour guide, or as a reporter or journalist.

Dentist, Engineer

ROBERT D. — Born September 30, 1948, 12:55 P.M. Latitude 31N43, Longitude 106W29. Here again we find an elevated Neptune in Libra. It conjuncts the Sun, sextiles Pluto in Leo in the 8th, but is drawn (by the conjunction) toward a square to Uranus in Cancer in the 6th. Mercury, the Dragon's Tail, and Mars are in Scorpio in the 10th, the first two in conjunction, sextile the ASC, Saturn, and the Moon, trine Uranus. An excellent mentality, keen, resourceful, intuitive, and deep, is here shown, so that this native could give a good account of himself in practically any kind of mental endeavor. Venus, ruler of the Libran MC, is in Leo in the 8th, trine Jupiter (in Sagittarius in the 12th), square Mars (in the 10th). Capricorn is on the ASC, with its ruler, Saturn, conjuncting Moon in Virgo, sextiling Mercury and Uranus, trining the ASC. Ambition, persistence, and diplomacy are all here indicated. As an engineer, trouble shooter, credit manager, dentist, or in the secret service, this young man, could use his talents to good advantage.

Daily Thought and Guide

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

SUNDAY — AUGUST 1

Meditation and prayer this morning can help to further our understanding of the higher truths of Esoteric Christianity.

MONDAY — AUGUST 2

Renewed energy may come our way in the evening. Our task is to employ it wisely, remembering that it can be used mentally as well as physically.

TUESDAY — AUGUST 3

Those who are receptive to Nature's secrets may learn much today that can be put to use for mankind. "Invention is activity of mind, as fire is air in motion; a sharpening of the spiritual sight, to discern hidden aptitudes."—*Tupper*.

WEDNESDAY — AUGUST 4

Despite some possible inharmony today, there are high spiritual forces at work. We are inspired by them if we are ready.

THURSDAY — AUGUST 5

A fine day to help those in need and promote the principles of that universal brotherhood toward which we should be striving. "Infinite is the help man can yield to man."—*Carlyle*.

FRIDAY — AUGUST 6

Our minds work better than our emotions today. We should encourage originality, but remember always to act in harmony with the laws of God.

SATURDAY — AUGUST 7

It should be borne in mind this evening that, although recreation is necessary, it takes both constructive and destructive forms. Physical and mental relaxation is not synonymous with moral laxness.

SUNDAY — AUGUST 8

On this Lord's day let us reaffirm our faith and thank our heavenly Father for all His goodness. "Not prayer without faith, nor faith without prayer, but prayer in faith, is the cost of spiritual gifts and graces."—*H. Clay Trumbull*.

MONDAY — AUGUST 9

"The generous who is always just, and the just who is always generous, may, unannounced, approach the throne of heaven."—*Lavater*.

TUESDAY — AUGUST 9

Saturn deepens the mind this morning, and aids us in dealing tactfully and diplomatically with others. A fine evening to appreciate the beauty of good music.

WEDNESDAY — AUGUST 11

Independent thought is much to be desired, but be it remembered that, although we must learn to live above the law, we must also respect it.

THURSDAY — AUGUST 12

Mental activity is highly favored this evening. A good time to use our initiative in study, research, and creative writing.

FRIDAY — AUGUST 13

Through self-discipline we learn self-control. Milton said: "He who reigns within himself, and rules passions, desires and fears, is more than a king."

SATURDAY — AUGUST 14

If we do not live according to our conscience today and do what we know is right, we may feel Saturn's restraining hand. This will not be pleasant, but Saturn is one of our best teachers.

SUNDAY — AUGUST 15

This is a splendid day for spiritual en-

deavor. We can best thank our Heavenly Father for His blessings by showing our love for all His creatures.

MONDAY — AUGUST 16

Some of us may experience trials this morning and be found wanting, but "there is no failure save in ceasing to try." Opportunities to do better will come.

TUESDAY — AUGUST 17

"Be not under the dominion of thine own will; it is the vice of the ignorant who vainly presume on their own understanding."—*Cervantes*.

WEDNESDAY — AUGUST 18

Benevolent Jupiter and spiritual Neptune are strong today. It is a time for receiving and sharing the blessings of life.

THURSDAY — AUGUST 19

If we listen to the "still, small voice within" this afternoon we may solve problems that have been plaguing us.

FRIDAY — AUGUST 20

Venus sends benevolent vibrations on this, her day, and an evening devoted to music or the arts will benefit our hearts and souls. "Art is the gift of God, and must be used unto His glory."—*Longfellow*.

SATURDAY — AUGUST 21

"Difficulty excites the mind to the dignity which sustains and finally conquers misfortunes, and the ordeal refines while it chastens."—*Aughey*.

SUNDAY — AUGUST 22

This should be a quiet Sunday. We observe it best by spending it tranquilly with family and friends, raising our thoughts in worship and adoration.

MONDAY — AUGUST 23

Neptune is the light-bearer for the spiritual Sun, and today we can tune in on the divine aspects of life if we are so inclined and are awake to these impacts.

TUESDAY — AUGUST 24

"The little mind who loves itself will write and think with the vulgar; but the great mind will be bravely eccentric, and scorn the beaten road..."—*Goldsmith*.

WEDNESDAY — AUGUST 25

This is another quiet day, when it would be well to tie up loose ends and lay the groundwork for renewed activity.

THURSDAY — AUGUST 26

Splendid vibrations from the Sun, Venus, and Mercury today will help us activate much that is worthwhile. Let us not forget to send out the loving thoughts that transmute a material accomplishment into a work that is done "in His name."

FRIDAY — AUGUST 27

Things might not be all to our liking this morning, but we can set irritation aside. "The happiness and misery of men depend no less on temper than on fortune."—*La Rochefoucauld*.

SATURDAY — AUGUST 28

Those less fortunate will benefit greatly from our good work today. A few hours on a "day off" devoted to helping a brother in need will give us an inner satisfaction and upliftment that mere recreation never could provide.

SUNDAY — AUGUST 29

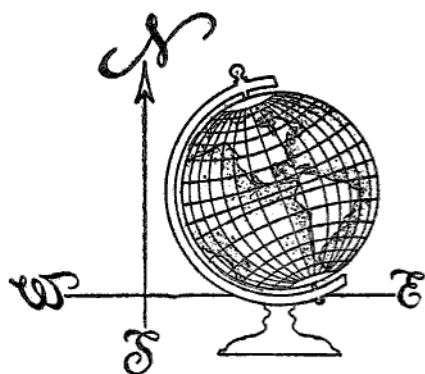
Even though we may not experience completely smooth sailing on this day of mixed vibrations, we can take comfort from our faith.

MONDAY — AUGUST 30

Obstacles will probably be encountered today, but if we roll with the tide and retain our composure, all will be well.

TUESDAY — AUGUST 31

Powerful solar vibrations enable us to reach our goals today and end the month on a note of accomplishment. Venusian activities are favored this evening.



MONTHLY

News

INTERPRETED

Musicians Score Victory on Streets of San Francisco

The street musicians had their day in court and won, and now open-air renditions of Bach, Mozart and Beethoven have a place here alongside such other institutions as the cable cars, sidewalk flower stands and Fisherman's Wharf.

For about a year, young musicians, and even a bagpipe soloist, have been performing on the city's downtown streets. Some are bearded, some are clean shaven. Nearly all favor long-haired music.

A few girl violinists and flutists also take part

Most pedestrians scurrying along the street seem quite captivated by the open air renditions of the classics. Some stop their headlong rush to listen for a moment.

The scene has enhanced San Francisco's Old World quality.

During the Christmas season, the tableau of scarfed musicians earnestly absorbed in following notes on pages fluttering on music stands added to the festive atmosphere.

Some spectators drop coins into the instrument cases that are left lying open on the sidewalk to serve as a kind of cultural collection plate. The proceeds provide a living, or at least part of a living, for the musicians most of whom have had musical training in college

Their trouble began Jan. 14, when police moved in and arrested flutist Ken Cramer, 23, who attended the Eastman School of Music, an oboe player John Bernard, 25, a Harvard University graduate.

The charge was begging and obstructing the sidewalk.

Police Chief Alfred Nelder said the arrests were made as the result of numerous complaints from citizens who regarded the street musicians as a nuisance. Three more musicians were arrested Feb. 13. No one identified the citizens who complained about the musicians.

But people who opposed the arrests were not hard to find

The authorities knew when they were licked and when the matter came before a

judge, all charges were dismissed because of "insufficient evidence," at the request of the district attorney's office. . . .

David Garelick, 26, a former junior high school English teacher who quit his teaching job three months ago to make his living by playing the violin on the street, said he made the switch because he "likes music better."

"People don't hear much classical music so they like it. They would have to pay \$7 or \$8 to hear the same thing at a symphony concert but they don't have to pay me anything. We're an alternative to the noise on the street. Most of us feel we are contributing a very positive thing to the city and shouldn't be punished for that."

—*Los Angeles Times*, March 21, 1971.

It is good to note the appeal which classical music still makes to many people, despite competition from, and all-pervasiveness of, "rock" and other modern musical forms. It is also good to note the interest of certain young people in making classical music available to the general public, as well as the fact that many citizens were so eager that these presentations be continued that they intervened on behalf of the musicians.

Some readers might argue that classical music played on street corners, and heard only in passing while rushing from one errand to another, is not much of a "concert." True, it is not the same as enjoying music in the stilled atmosphere of a concert hall or in the privacy of one's own home. Nevertheless, these impromptu sidewalk performances represent a refreshing change, and a change for the better, from the harsh cacophonous sounds that ordinarily blare from transistor radios, juke boxes, and loudspeakers in many

public places. They offer a soothing respite from traffic and other city noises. They are, for many people, one of the few opportunities to hear and enjoy — however briefly — classical music. At the very least, they momentarily lighten the hearts of listeners and gladden their spirits, giving a little extra lift to the day that might otherwise not have been forthcoming.

Worlds Beyond The Dust

With the methodical thoroughness of the professional he is, Italian astronomer Paolo Maffei swept his telescope across the heavens and snapped photographs in both conventional and infra-red film of objects visible during 1967 in the northern sky above the Asiago Observatory near Florence. Maffei was surprised to find that the two developed prints of the same swatch of sky were different: the infra-red prints showed two faint, fuzzy-shaped objects between the constellations Perseus and Cassiopeia. These blurs did not appear on the standard film. He reported the curious blurs in a small scientific journal but refrained from any speculation as to what they might be.

And there the matter might have rested but for the curiosity and perseverance of a young University of California graduate student in astronomy. He read Maffei's brief research note and became so intrigued by the two unidentified blurs that he set in train an unusual joint investigation by nine astronomers at four different observatories in California. Last week, the California scientists reported that Maffei's fuzzy objects were nothing less than two vast, hitherto unknown galaxies, neighboring on earth's Milky Way galaxy, which have long been hidden from view by great clouds of dust swirling in space.

From the first, Robert Landau, 27, the California-Berkeley graduate student, knew that the region of the sky in which Maffei found his "strange" blurs is "dirty" with heavy amounts of interstellar dust — tiny specks of carbon and sand. But he reasoned that if some infra-red radiation from the two objects was managing to penetrate these dust clouds, the objects themselves were probably far larger and brighter than they appeared to be. Accordingly, Landau studied the mysterious objects with a 30-inch telescope and infra-red film and became convinced that he was on to something. Soon Dr. Hyron Spinrad, an astronomy professor at the Berkeley campus, found himself sharing Landau's excitement.

Spinrad looked at the objects with the more powerful 120-inch telescope at the Lick observatory near Berkeley, and his new series of photographs revealed the unmistakable outlines of two quite different types of galaxies: one was elliptical, al-

most egg-shaped, while the other had pinwheel arms like those of the Milky Way. "By that time," Spinrad says dryly, "it wasn't difficult to get our friends in southern California interested in the investigation."

The southern Californians — astronomers from the California Institute of Technology and Hale observatories — zeroed in on the newfound galaxies with their own telescopes as well as such other instruments as photometers, spectrometers, image tubes and radio telescopes. It was difficult and tricky work, for less than 1 per cent of the galaxies' visual light and only 6 per cent of their infra-red energy manages to get through the dust clouds of the Milky Way to earth. Moreover, the "new world" galaxies are in almost direct alignment with the Milky Way; together, the dust and alignment make it almost as difficult to see the galaxies from earth as it would be to see Chicago from New York through Cleveland's smog — assuming, of course, that the earth could be flattened out for the attempt.

The Californians named the galaxies Maffei I and Maffei II after their unwitting discoverer. Maffei I is a large galaxy of the elliptical variety, with an estimated diameter of 50,000 to 100,000 light years (light travels about 5.8 trillion miles in one year's time). Maffei II is a spiral type, also large, and, according to astronomer Spinrad, perhaps so close to its sister galaxy that their outer edges may overlap.

A galaxy is a fantastically large archipelago of millions upon millions of stars, along with enormous quantities of gases and dust; and there are tens of billions of galaxies adrift in the vast ocean of the universe, most of them grouped in clusters. What makes the Maffei galaxies so interesting is their relative proximity to the Milky Way galaxy — only 3 million light years away. This is farther than the distance to Andromeda, the Milky Way's nearest galactic neighbor, but still near enough for astronomers to consider them as living just "down the street." Their discovery raises to seven the number of galaxies in the "local" cluster occupied by the Milky Way.

—*Newsweek*, Jan. 25, 1971.

Here is yet another reminder that the universe is perpetually full of surprises. It is no longer astonishing to discover "new" celestial bodies and constellations existing unfathomable quintillions of light years away, and some scientists, at least, are gradually coming to the conclusion that space is "unending" and that, as our instruments of detection increase in power and efficiency, we will continue to discover hitherto unknown heavenly entities. The unexpected revelation of the presence

of two completely unsuspected galaxies, however — in themselves, as the article states, “fantastically large archipelagos” — as relatively near as are Maffei I and II, certainly must have caught most astronomers unawares.

Man is only beginning to learn about his cosmic surroundings. We are sure that, as he continues, he will develop an increasing awareness of and reverence for the spiritual realities and power that lie behind the wonder and infinity of Creation.

Rock No Music to Raise Plants By

It's certainly not pure science and Mrs. Dorothy Retallack is the first to concede it as she enthusiastically plays recorded music for her plants at Temple Buell College.

It seems that the plants cringe and die when she plays them a regular diet of acid rock by the Led Zeppelin, the late Jimi Hendrix or the now disbanded Vanilla Fudge. The plants lean sharply away from the sound and die in a few weeks. Even their roots grow aslant, rejecting the music.

When she plays them Bach, or “La Paloma,” or, especially, Ravi Shankar's classical Indian music, they flourish, with petunias turning their trumpet-like flowers toward the source of the music and even reaching their leaves out to hug the loudspeakers.

Also cringing and dying are some of the professors at Temple Buell, the former Colorado woman's college that was renamed to honor one of its benefactors. They find the whole thing an excruciating embarrassment.

“We have been ridiculed professionally,” said one biologist in an emotional telephone call. Each time a national television network or newspaper or magazine writes of Mrs. Retallack's plants, the whole thing boils up again.

The plants, which include beans, squash, grape ivy, primrose, aluminum plant, corn and annual flowers, sit inside controlled environmental chambers at the liberal arts college in north-east Denver. Some days ago they were listening to country and western music in one chamber, which they seemed to like a little bit, and “jazz” in another.

Mrs. Retallack's unscientific definition of “jazz” ranges from early Dixieland to “Stranger in the Night” played with strings. The plants also seemed to like the jazz. In a third, silent controlled environment chamber the plants apparently grow normally...

Through almost 20 experiments, she said, the plants all seemed to agree with her

personal music tastes, preferring classical, light classical and swing.

She also had someone else visit them to rewind the tapes and tend them. The results were the same, she said.

The Rev. Franklin Loehr of Princeton, N. J., author of a 1959 book called “The power of prayer on plants,” said in a telephone interview:

“Definitely a person can reach out invisibly, immaterially, and can affect the growth of plants for good or ill.”

Prayed-over seeds seem to sprout better and grow more quickly, Loehr said. He added that a few persons have the power to inhibit plant growth by prayer.

He agrees with Cleve Backster of New York City, who hooked lie detectors to plants and said that readings indicate that plants had a wide range of emotions and could sense human attitudes.

Dr. Cleon Ross, a plant physiologist at Colorado State University, will discuss the subject reluctantly until it gets into plant responses to human thought. Then he bales out.

“Pure garbage,” he said.

Thinking about the acid rock music and about the young who listen to it, Mrs. Retallack wondered if the music that destroys plants might not destroy people, too.

“Some of those plants look like the people who attend rock festivals,” she said.

—*The Plain Dealer* (Cleveland), Feb. 28, 1971.

It is unfortunate that some scientists still scoff at the suggestion that plants are affected by vibrations and other emanations from human sources. It would seem that sufficient evidence already exists, based on work done by Mrs. Retallack, Cleve Backster, and others, that plants are indeed sensitive to all manner of hitherto unsuspected influences, and we have no doubt that in time more scientists and laymen will recognize this and treat the matter with the serious attention it deserves.

Mrs. Retallack's disclosures concerning the deleterious effect of rock music on plants is particularly timely and noteworthy. Occult science teaches us that rock is highly detrimental to human spiritual growth, encouraging, as it does, the desire nature in all its lowest proclivities. Plants, however, do not as yet have the desire vehicle; nevertheless, they, too, are harmed by the music. It would appear that the vital bodies of the plants react adversely to some aspect of the music —

(Continued on page 369)

BOOK REVIEWS

Literature-Plays Motion Pictures-Music

"The Cosmic Harp"

The Cosmic Harp, by Corinne Heline, J. P. Rowny Press, Santa Barbara, California, 1969.

THE universe we know is a mighty cosmic harp whose twelve zodiacal strings resound with the continuous Song of God. Each constellation vibrates its own keynote, and the majestic ensemble creates the *Music of the Spheres*. This music changes each month as the Sun passes from sign to sign."

Here we have the keynote of this remarkable little volume, in which Mrs. Heline has correlated the cosmic Hierarchies with the master composers who have served as channels for the inflow to Earth of their celestial music. Johann Sebastian Bach, for instance, was born under the zodiacal sign Aries. "The highest message of Arian music is a call to the Great Overcoming, the conquest of personality by spirit or the attainment of spiritual rather than material goals," and there is no question that Bach was a supreme exponent of this type of spiritual music.

Tchaikovsky, a Taurean and an instrument of the Russian Race Spirit, "gave to his people music that served as a cohesive, integrating force during the period of his lifetime and later, when destructive revolutionary energies might have swept the nation off her destined path." His *Fourth Symphony* "sounds forth unity, harmony and beauty, the principal keynotes of Taurus and the basic musical structure whereon the New Russia will be founded." In this regard, we are re-

minded of the statement on page 305 of the *Cosmo* that the Russian and Slavic peoples will, in a few hundred years, form a new race advanced in spiritual development far beyond their present condition, and that music will be the chief factor in bringing this about.

The Initiate, Richard Wagner, expressed in his personality the duality of his natal sign, Gemini. "It is the office of the dual Gemini to link heaven and earth, spirit and form. Under its celestial influence Wagner brought music, the language of the heaven worlds, to the earth plane in a more sustained and tangible form than has been given by any other composer..."

Gustav Mahler was a visionary whose music "catches the rhythms of the incoming Aquarian Age," and which may be used "to develop psychic ability and etheric vision, and to awaken latent spiritual centers." A native of the deeply mystical sign Cancer, Mahler expressed musically that which is to come, and led his hearers into a realm where "the seen and the unseen are one and where this life and the after-life merge into a unity."

Of the great Ludwig van Beethoven, a Sagittarian, the author says, "It is natural for the inspired Sagittarian to be lifted above and beyond normal sense perception and to go into transports of ecstasy..." His music certainly bears testimony to the fact that he could hear exalted heavenly tones not vouchsafed to any other mortal. His *Eroica Symphony* sounds "the triumphant change of a life victorious," and the

magnificent *Ninth* depicts "the passage of the ascending Spirit through the three heavens . . . (and finally) sweeps the soul into the very presence of God."

All of these composers were well aware of their mission to bring music to Earth, and showed it in different ways. Haydn, "in body and mind one of the healthiest of all composers," was supremely optimistic, cheerful, and gentle, while Wagner's deep inner assurance of his divine destiny was misunderstood as inordinate vanity and colossal egoism.

Occult students and students of classical music will profit from the author's insight into the lives and works of these remarkable men, and her astrological correlations which explains the nature of their music and link it to the "music of the spheres."

* * *

"Plants of the Bible"

Plants of the Bible by Louis Untermeyer, Golden Press, New York, 1970.

Publication of this little book coincides with the renewed interest in botany and herbology which appears to be taking place today. Many people are unaware of the abundance and richness of the botanical lore contained in the Bible, which has here been compiled by the expert anthologist, Louis Untermeyer.

Flowers, herbs, fruit, and trees appear in this compendium, which makes up in information for what it may seem to lack in size. An extensive range of plants, from the lowly dandelion and the bitter wormwood to the nutritious date and the exotic tamarisk, has found its way into the pages of this book. Each one appears with the pertinent reference in chapter and verse, as well as a few sentences of scholarly thought concerning the place and function of the particular species in biblical symbology as well as, sometimes, in the daily life of the period. Enjoyment of the book is enhanced by Anne Ophelia Dowden's exquisite and realistic paintings of the plants described — pictures which

originally appeared in *Natural History* magazine.

As the foreword aptly states: the Bible writers all "spoke the same language when they praised the infinite wonders of creation; they never stopped celebrating the small as well as the stupendous manifestation of nature . . . they were . . . thrilled by the little plants and the most common flowers of the field. The Bible is a veritable anthology of green things growing." This little volume is a lovely condensation of that anthology.



NEWS INTERPRETED

(Continued from page 367)

perhaps the incessantly loud noise, the uneven and gross rhythms, the strident or screeching tones achieved by some vocalists and electronic instruments, or a combination of all these and other characteristics — and this reaction is then transferred to the dense body of the plant, often in such an extreme manner that the plant dies.

Surely it is not unreasonable to suspect that any phenomenon having such a disastrous effect on one living organism is very likely to have a similar effect on another living organism, even if of a different lifewave. Mrs. Retallack's conjecture as to whether music that destroys plants might not destroy people, too, is perhaps even more significant than she believes, and certainly more significant than many of her skeptical colleagues, or the devotees of rock themselves, are aware.

Readers' QUESTIONS

Planetary Music

Question:

Do the movements of the planets in space really make a musical sound, as Pythagoras and others said, or is that just a poetic fancy?

Answer:

Yes, it is true that the planets do create a sound as they journey through space, and furthermore, it expresses itself as a most beautiful, celestial harmony. That sound, however, is not a physical sound such as is made by vibrations in the air, for there is no interstellar air to transmit it. It is a spiritual sound caused by vibration in the spirit substance that pervades all space.

To the ear of the trained occultist our whole system is one vast musical instrument. As there are twelve semi-tones in the chromatic scale, so in the heavens we have twelve signs of the zodiac; and as we have the seven white keys or whole tones on the keyboard of the piano, so we have seven planets known as the Seven Spirits before the throne.

The signs of the zodiac may be said to be the sounding board of the cosmic harp, and the seven planets its strings, which emit different sounds as they pass through the various signs, and therefore they influence mankind in diverse manners. Furthermore, should this harmony of the spheres fail for one single moment, the whole solar system would certainly crumble and disintegrate.

Every planet sounds forth a certain keynote which is the sum total of all the sounds produced on it, blended and harmonized by the indwelling Planetary Spirit, and that keynote can be heard by the

sensitized spirit ear.

The great Creative Fiat which brought our universe into being was a musical tone or sound, and without it "was not anything made that was made."

Relation Between Old and New Testaments

Question:

In our Temple Service it is stated, "The Bible has been given to the Western World by the Recording Angels, who give to each and all exactly what they need for their development. They are above mistakes, and if we seek the Light, we shall find it there." How do you reconcile this statement with the fact that only the New Testament gives the Christian Religion, the religion for the Western World?

Answer:

It is true that the New Testament gives the Christian Religion, which has love and unselfishness as its basic tenets, while the Old Testament pertains to the race religions of Jehovah, which are based upon law, fear, and obedience. Obviously the New Testament is of far more importance to the Western World than the Old Testament, since it provides us with the principles of progress needed at this time.

However, we should remember that the whole Bible is a Book of Initiation, and the books of the Old Testament contain much of value to any spiritual aspirant when studied in the light of occult philosophy. For instance, the Psalms are not merely songs of praise and worship. They are hymns of the Spirit's growth and victory — the triumphant joy of the

initiate unfolding his inner powers. David's harp symbolizes the initiatory vibrations, while individuals in his life represent certain powers or faculties with which he has to deal on the Path. Job typifies the neophyte who renounces all earthly things for spiritual gain. Every aspirant must face the loss of worldly possessions, of loved ones, of physical health, and must be subjected to misunderstanding and persecution from friends. Likewise do the other books of the Old Testament reveal to one who has the key the sacred mysteries of the Initiatory Path. The Old Testament deals with the Lunar Mysteries and the New Testament with the Solar Mysteries, and the former may be said to be a basis for the latter.

The Faculty for Music

Question:

If the reflecting ether is the medium through which thought makes an impression upon the human mind, how can I make a deeper impression on my thoughts so as to remember them and express them, for instance, in the matter of music?

Answer:

The reflecting ether is the vehicle of memory, that is, the subconscious memory. Pictures of one's environment are constantly impressed upon the reflecting ether of one's vital body through the medium of the inspired air. These pictures include not merely scenes but also thoughts, emotions, sounds, etc. This memory is connected with the conscious memory through association of ideas, which brings any desired pictures back into the mind when the association is complete.

However, the ability to express music is not merely a matter of memory; therefore it does not depend entirely upon the reflecting ether. It depends upon training the mind until the process of striking the right keys becomes almost automatic and is taken over largely by the subconscious mind. Also, one's capacity for music depends upon one's spiritual de-

velopment to some extent, because the World of Thought is the realm of tone and music, and it is from this realm that we get our inspiration to produce music. Therefore, the musician, particularly the composer, either consciously or unconsciously, has a degree of spiritual development which enables him to contact this realm and bring down the inspiration for music.

As for memory, *per se*, it can be improved by persistent recollection, association, etc., and our thoughts are given strength by use of the will and intense feeling.

Forgiveness of Sin

Question:

Will you please explain the occult interpretation of the doctrine of forgiveness of sin as taught in the New Testament?

Answer:

A record of each thought and deed of every individual is impressed on the seed atom of the physical body which is located in the left ventricle of the heart at its apex. At the time of death this record is transferred to the desire body which is the vehicle of feeling.

In the ordinary course of life, man passes into Purgatory after death and expiates the sins inscribed in his desire body, and later in the First Heaven assimilates all the good stored there. But through repentance for sin (a cardinal tenet in the Christian teaching), reform, and restitution in every way possible, he is able to wipe out the record of his evil deeds before death, and it is not therefore transferred to the desire body at the time of his death transition, which usually lasts about three and one-half days. Consequently, when he passes the Purgatory region he passes through it without pain.

Thus we see that each one of us is responsible for "forgiveness" of our sins. The Christ brought the impulse to better, cleaner living, but we are required to respond to that impulse and thus erase the record of our violations of cosmic law.



Emotion and Health

DIANA DUPRE

AT a convention of the California Medical Association held in Anaheim, California, in March, the delegates were told that many people suffering with acute allergic conditions are likely to be undergoing emotional turmoil as well. Dr. Philip Solomon of the University of California, San Diego, said: "We have found . . . in the last two years of study that a lot of people with severe allergy problems would see them disappear if their emotional stress cleared up."

Dr. Solomon did not wish to give the impression that all allergic conditions are emotional in origin; some people are simply sensitive to certain pollen or food without having that sensitivity complicated by other considerations. "But," he said, "I suspect that at least two-thirds of all hay fever and allergy sufferers could end the symptoms of their problems by understanding their emotional hang-ups." He explained that a slight allergy to a particular substance might not be sufficient to cause undue suffering, "but add an emotional stress like trouble at home — and you get the sneezing." His own work has acquainted him with "hundreds of cases" in which severe allergic symptoms were alleviated by emotional help.

It appears that the medical profession is becoming ever more aware of the fact that a person's emotional state has great influence upon his physical health. There

are few doctors now who would discount the importance of maintaining a cheerful atmosphere in the sickroom, or of refraining from burdening a patient with tales of woe and other troubles. The healing power of optimism and good cheer have been demonstrated too often to be gainsaid.

This, however, touches upon only one phase of that very complex thing that is our emotional makeup — the cure after stress and strain has already taken their toll. Why wait until we are sick to "do something" about the worries, fears, apprehensions, dislikes, or displays of temper that might have augmented our physical ailments or, very possibly, brought them on in the first place? If we could only learn to control our emotions, and build for ourselves the foundation of inner harmony, equipoise, and stability that will insure calm in the face of any crisis, many of our physical disabilities would vanish.

Medical science realizes that fear, worry, and anger can derange digestion, interfere with the metabolic changes and with the elimination of waste and, in short, upset the whole human organism. "Don't raise your blood pressure," although often said in jest, is actually a splendid admonition for all of us to follow; it means to keep calm, no matter what the provocation, and not allow emotions so to rage that they adversely affect the physical

body. If emotional troubles can cause a worsening of symptoms of allergies, does it not stand to reason that they can create other similarly severe reactions? Ulcers might certainly be called an "emotional disease," as might many cases of simple indigestion. It is not always just the type of food eaten that causes intestinal trouble; sometimes it is the emotional condition of the person consuming the food. The most healthful meal, if eaten under stress, will not fully provide the expected nourishment; it can, instead, precipitate an attack of dyspepsia, causing the innate nutrients to be improperly dealt with by the digestive apparatus and, thus, wasted, or even transformed into harmful components.

Few doctors, however, know that excessive emotional "binges" are also extremely detrimental to the functioning of the desire body — that vehicle which prompts us to action. In an average, healthy human being the currents of desire stuff which comprise this oval-shaped vehicle continually stream outward in curved lines from the liver to every point of the periphery of the ovoid, and then return to the liver through a number of vortices. This continuing long, curved stream of movement of the desire-stuff induces the Ego to take action along whatever lines appear to him to be required in any given situation. Emotions such as worry or fear, however, curtail the movement, resulting in inactivity on the part of the Ego.

In *The Web of Destiny* we read: "Worry is a condition where the desire currents do not sweep in long curved lines in any part of the desire body, but where the vehicle is full of eddies — nothing but eddies in extreme cases. The person so affected does not endeavor to take action in any line; he sees calamities where there are none, and instead of generating currents which lead to action that may prevent the thing he fears, each thought of worry causes an eddy in the desire body, and he does nothing in consequence. This condition of worry in the desire body may be likened to water which is about

to congeal under a lowering temperature; *fear* which expresses itself as skepticism, cynicism, and pessimism may be likened to that same water when it has frozen, for the desire bodies of such people are almost motionless, and nothing one can say or do seems to have the power to alter the condition . . ."

We know, too, that inactivity often results in illness. People prone to "sit around and do nothing" seem much more easily to fall prey to undefined "aches and pains," as well as more recognizable ailments, of the sort that those who keep busy either do not feel, or are easily able to ignore. Physical inactivity, too, prohibits the exercise necessary to the maintenance of health, and it is not unusual to hear a basically inactive person complain that he "has not even been outdoors," so how could he have caught a cold?

It is clear, then, from both the purely physical and the occult points of view, that control of the emotions is necessary to good health. The occult student knows that permitting his passions to rule, or "living for pleasure," will, under the Law of Consequence, result in sickness in the present or a future life. He knows, too, that allowing any emotion, from fear, which generates inactivity, to wrath, which institutes too much activity of a detrimental sort, to gain ascendancy over his Higher Self, will have deleterious effects on all his vehicles, most noticeably the physical. The cultivation of equipoise, without which we cannot advance very far upon the Path or attain "the peace that passeth all understanding" is therefore, as essential to physical health as it is to spiritual progress.

HELPFUL HINTS

In *Natural Health Bulletin* (Parker Pub. Co., Inc., Route 59 A at Brookhill Drive, West Nyack, N.Y., 10994) for April, 1971, we read that home-made yogurt with a farm-fresh taste can be made by putting "one tablespoon of fresh-

(Continued on page 374)

Health in the News

An article in *McCall's* (May 1971) entitled "The Doctor-Machines", by Elliott McCleary, describes the type of computerized medical examination that is expected to be commonplace in the near future. The presence of a physician is not needed during the examination, in which vital information such as blood pressure is obtained automatically by instruments, and the patient answers a series of questions flashed upon a screen.

The article reads in part:

"Because sophisticated medical instruments do the actual testing, you don't meet a doctor during the entire procedure. But there is frequent human contact, ranging from the receptionist who gets you started to the white-garbed girls who hook you up to the equipment.

"First stop is the medical-history station. Here you sit before a console and push buttons to answer questions that flash on the screen. The number of questions (there can be as many as 320) depends upon how many 'suspicious' answers you give. If, for example, you report that you are troubled by headaches, the machine asks about their severity, frequency, and location, and asks also about nausea and blurred vision. Your vision is measured by a tabletop optical instrument; then you head for another station, a glass-walled 'isolation booth.' Here you don earphones and self-administer a hearing test.

"Even blood pressure, lung capacity, pulse, and interior eye pressure (a test for glaucoma) are measured automatically by instruments. Electrocardiograms and chest X rays are read later by doctors.

"When the results of these and other tests are recorded, the computer prepares a printout — in well-written English — for your doctor. Although it gives no advice, the computer tactfully uses asterisks to draw attention to any findings — such as a high cholesterol count — that seem abnormal. Your doctor, who must refer you to the center in the first place,

can quickly zero in on problems indicated by the report."

These examinations are considered by medical authorities to be accurate and thorough. The computers, at least on the basis of information contained in this article, do not appear to be intended as diagnosticians — certainly not as exponents of the "last word" about what is wrong with a patient. They do, however, serve a very useful purpose by preparing the necessary facts and figures for the doctor and drawing his attention immediately to the evident site of the patient's difficulty. The advantage of freeing doctors from routine duties such as this type of examination and, thus, enabling them to devote more time to diagnosis and treatment of the specific ailments manifested during the examination and enabling them to see more patients, is obvious.

* * *

HELPFUL HINTS

(Continued from page 373)

ly squeezed lemon juice into a measuring cup; fill with milk. Let stand overnight, covered."

In the March 22nd issue, flaxseed tea is recommended as a "soothing and all-natural health tonic for the gastro-intestinal and digestive tract . . . a good teaspoonful of whole flaxseed to each glass of boiling water . . . one, two, or more glasses daily . . ."

In the January 11th issue it is pointed out that often "arthritis patients are unable to assimilate calcium. They are deficient in hydrochloric acid and that is needed to assimilate this mineral." Also suggested is "a special digestion-boosting tonic: two teaspoonfuls of apple cider vinegar in a glass of water to be sipped before or during a meal." Relaxation is emphasized, too, as a necessity for proper assimilation.



The Healing Attitude

Part I

A strong healing attitude can be created by using the powers of thought and the spoken word. We are aware that thought is the first step in creation, with the word following, but we should remember, too, that we ourselves are constantly creating by using these tools.

A primary action toward attaining physical wholeness is prayer; but what kind of prayer? If our prayer concentrates on the negatives, listing symptoms, it may have the opposite effect to that for which we hope. What we dwell upon in thought becomes stronger and more firmly a part of us.

One type of effective prayer is the use of imagination. A mental picture of the person in radiant health, surrounded by healing Light, will do far more to help and heal than any sympathetic agonizing and thoughts of "poor soul."

After we have prayed and released the person into the Light, we may safely leave him there, giving thanks that Divine Love seeks his highest good. During the day as our thoughts return to him we continue to see him in the Light.

If, however, when our prayer is finished, we allow our thoughts again to dwell on the negatives, we may nullify the good we have done. The constant, moment-by-moment thought we hold is just as powerful as our prayer. When the majority of our thoughts are negative, the

majority of the effect will be negative.

Should we go a step farther and discuss the illness with others, we strengthen the negative results by the power of the spoken word. When we consider the general trend of conversation concerning those who are ill, we can but marvel at the Power of God to overcome the forces directed against it! Surely, we must strive to be channels for the positive, healing forces rather than for the negatives ones!

(Continued)

* * *

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

August. 3 — 10 — 16 — 23 — 31

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

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OUR PATIENTS WRITE

Utah—Again am feeling good. Have been doing much better than usual during the past week. Stomach distress and minor pains are not occurring as much as in the past.

Montana—My mother is getting better. Today the mental fog cleared for the whole day; she was able to write better and was very calm. Please continue your help for her.

Arizona—..... has written his own letter; he continues to improve. Is still sleeping all night, and I think his chest must be clearing because his activities are picking up. We are all very grateful for your prayers and help to both of us.

North Carolina—A slight improvement is shown in the kidney infection, the digestive difficulty, and the headaches. Am certain that with persistent and diligent **efforts these things will clear up permanently.** Thanks to you and the Invisible Helpers for all the help.

California—We have made many changes in our eating habits since contacting you, and it has been beneficial to both my husband and me. I always enjoyed cooking and baking, but we are better off without many of these things. My health has improved and I am so very grateful. God bless you.

Florida—Thank you for instruction which I am doing as much about as I am able. My improvement under the care of the Invisible Helpers, along with one definite experience with them, has assured me there is no doubt as to their reality. Perhaps I shall one day visit you and tell you about it.

Pennsylvania—Today while at the doctor's office for treatment of my fissure he said it is much better, three-fourth of it being healed. He was amazed at how it was healed, and told me that if it didn't give me any more trouble for the next two weeks maybe he would not have to operate. Thank all of you for your help and prayers.



Dusty

DAGMAR FRAHME

IT wasn't that Dusty really *meant* to be sloppy — it was just that he was careless. He usually forgot to knock the pollen off his feet when he finished working on the flowers, so he left tracks all over the living room rug. He never brushed the cobwebs off his clothes after sweeping them down from the plants in the mornings, so his mother had to do that. Days that he worked with milkweed pods were especially bad, because, somehow, he always managed to get dozens of the seeds stuck in his hair, and Mother had to wash the sticky mess out with a cactus scrub brush.

Otherwise, though, Dusty's mother and father were very proud of him. He got good grades at school, especially in seed-polishing, which was his favorite subject. He was always cheerful, usually polite, and seldom forgot to do his chores. He belonged to the Elf-scouts, and already had his badges for leaf-painting and root-pushing, and just last week Father had taken him, for the first time, to the very top of the maple tree, where he learned to fasten the "wings" tightly around the little maple seeds so that they would be carried away by the autumn winds, which were to start blowing any day now.

Most of their friends and relatives had, at one time or another, complimented

Dusty's mother and father on what a fine young Elf they were raising. Mother always smiled her thanks and thought, "It's a good thing they can't see how messy Dusty's room is." Father usually cleared his throat in some embarrassment, said, "Why, yes — we're quite proud of him, too," and was glad that they didn't know about the latest dirty finger marks on the white-washed walls.

Only one other person was concerned about Dusty's untidiness, and that was Malcolm, the leader of the Elves. He knew, better, even, than Dusty's parents, about the way Dusty left the paint cans spotted and sticky in the storeroom instead of wiping them clean, and about the marks on the floor of the public library that Dusty had left after splashing through the dew drops one morning and forgetting to wipe his feet. Miss Decimal, the librarian, had to spend the whole morning scrubbing the floor, when she should have been cataloguing her books.

"I think you should know," said Malcolm to Dusty's father one day, "that your son has excellent leadership qualities, and, except for one thing, I would like to begin training him to take my place some day. But the Elves certainly cannot be expected to work under a leader who is so careless about his personal habits,

no matter how fine a person he is otherwise. A leader must set a good example in *everything* he does, and Dusty must prove he can do this before I could take him on as my apprentice."

"Yes, I understand," sighed Father. "I've thought for a long time what a shame it is that Dusty is marring all his good qualities by being so slovenly. It would certainly be a great honor for him to be your apprentice. Have you spoken to him about this?"

"No, I haven't," said Malcolm, "and I don't think you should, either. It's important for Dusty to learn neatness for its own sake — not just because he might be leader of the Elves someday."

"You're right, of course," Father sighed again. "But I don't know how to get him to understand that neatness is important — we've tried everything!"

"Well, I hope he learns soon," said Malcolm, "or I shall have to pick someone else as apprentice. It takes many years of training to become an Elf leader, and time is not standing still."

Dusty's parents talked long after he went to bed that night, and just before turning out the lights, Mother spent ten busy minutes working around the house. Next morning, when Dusty came into the living room, he could hardly believe his eyes. The morning paper was spread out on the floor, just as Dusty himself always left it after reading the funnies. One of the curtains, which always hung straight down, was carelessly pushed aside and the window, through which the sun shone, was full of finger marks. Some wilted flowers drooped in the vase on the piano, and a dirty dish and glass that seemed left over from the night before were on the coffee table. As he went on into the kitchen, he noticed that the good smells of breakfast were missing, and he saw his mother, her hair uncombed, looking puzzled.

"I'm sorry, dear, but you'll have to eat a cold breakfast this morning. I can't seem to find the waffle iron or the pot

I make cereal in. Here are some crackers and cold milk, instead," she said.

Dusty, who wasn't enjoying that breakfast one bit, stared as his father came in. His hair wasn't combed either, his shirt was buttoned funny so that there was an extra button on top and an extra button hole on the bottom, one shoelace was untied, and his hands were dirty.

"After breakfast, Dusty," he said, "you'll have to go tell Malcolm that I can't help him on the pruning detail this morning. I've misplaced my hedge-clippers. And" — Father looked down at the floor — "I'm sorry, Son, but the saw I was going to let you use today is rusty and no good. I must have left it out in the rain. Guess you'll have to find something else to do today."

Dusty gulped with disappointment. All week, he had been looking forward to helping some of the older Elves as they went through the woods cutting out dead branches. The most responsible of the Elf-scouts were allowed to go with them on Saturday, and this would have been Dusty's first time.

Dusty felt more and more uncomfortable as he finished his breakfast, and couldn't quite understand why. "Mother and Dad look *awful*," he thought with a sudden shock. "I've never seen them so — so — messy. And the house looks awful, too."

He excused himself from the table, still hungry, delivered the message to Malcolm, who seemed both surprised and annoyed, told the scoutmaster that he couldn't work in the woods because he didn't have a saw, and slowly went home again because he couldn't think of anything else to do.

He found his father in the garage, and as he looked around, he thought that the day was going to be full of unpleasant surprises. The usually neat shelves looked as though a windstorm had upset everything. Nails, thumbtacks, and screws were all mixed up together; a good paintbrush was pushed behind some bricks so that its bristles seemed ruined; and the glue

pot, on its side, was dripping its contents slowly onto the floor.

"Ah, Dusty, I'm glad you're here," said Father. "Help me look for the daffodil bulbs, will you? This is the right time of year to set them out, but I don't know what on earth I did with them."

Dusty looked at the shelf where bulbs and seeds had once been stored in neatly marked boxes. Now it was a shambles. Bulbs and seeds were all mixed up, some had fallen on the floor, peatmoss had spilled from a torn bag all over everything, and a black beetle was crawling through the mess. Dusty took the beetle outside.

"I don't know what's happened here," he told it, "but you'd be better off in the garden. Dad is bound to clean up the garage soon — he *always* puts things where they belong — and then you might get caught under a broom. Now you stay outside," he told the beetle firmly, and went back to searching for daffodil bulbs.

After fifteen unsuccessful minutes, Father said there was no point looking any further. The bulbs were simply lost, and he would have to do something else today. Dusty went into the house, and there things seemed to be in an even worse state. The breakfast dishes weren't washed, the beds weren't made, and Mother hadn't combed her hair. She was sitting at her sewing table, in the midst of spools of thread and bits of cloth which were scattered around her on the floor. In her lap was Dusty's favorite jacket, from which she had removed the torn zipper the day before in order to fix it.

"I don't know what I did with that zipper, Dusty," she said. "Guess we'll just have to wait till I can buy a new one."

Mother got up and left all her sewing things lying around — something she never did — and Dusty, who had stopped being surprised but had not stopped being uncomfortable, began to feel as though he were having a bad dream and should soon wake up.

"How would you like some blueberry-honeycomb cake for lunch?" asked Mother, and Dusty brightened. Blueberry-honeycomb cake was his favorite dessert. He followed Mother happily into the kitchen, but his spirit began to sink as he watched her moving things around in the cupboard. "*Here's* the apple butter," she said, "wonder how that got up here. And here's your zipper, too!" she exclaimed, finding the zipper on the shelf with the salt and sugar and tossing it down to the floor.



Mother never threw things on the floor, and always fussed when Dusty did. Now she was doing it herself, and instead of being happy about it, Dusty wished she would put the zipper into the sewing drawer where it belonged. Even while he wished it, he knew that was a funny thing to wish. If Mother was starting to be messy, she wouldn't always be telling him *not* to be messy, so he should be happy — but he wasn't. Things were going from wrong to wronger, and Dusty couldn't figure them out at all.

In a little while, Mother stopped rummaging in the cupboard and looked

around. "I'm sorry, Dear, but I can't find the honeycomb, so I can't make the cake. But we've got some more crackers, and there's plenty of cold milk, so we can have that for lunch."

After lunch, which left Dusty even hungrier than after breakfast, he wandered unhappily into the back yard. Father had left the hoe and rake, sharp sides up, lying on the sidewalk, and Dusty put them away. He turned off the faucet that Father had left running, and picked up some old newspapers that had once been piled neatly in the garage but now were blowing everywhere.

He sat down and cupped his hands in his chin, feeling miserable. What was the matter? It was Saturday and he should have been having a good time — he would have been, too, if Father hadn't been so careless and left the saw out in the rain. Dusty knew it wasn't nice to think thoughts like that, so he tried to stop, but it was hard. Then he thought about Mother being so careless that she lost everything and couldn't cook proper meals, and tried to stop thinking those thoughts too, but that was even harder because he was so hungry.

Not knowing what else to do, Dusty went to his room, and stopped short. His clothes were on the floor where he usually left them — and Mother hadn't picked them up. The things on his shelves were as disorganized as ever. That had never bothered him before, but it certainly did now! The mirror on his dresser was all streaked, because that morning he had blown on it and drawn silly faces, and Mother hadn't cleaned it off.

Dusty looked at the room for a long moment, and then squared his shoulders. "The whole house looks terrible" he thought, "but I can at least make my room look nice," and he went to work. Picking up the clothes, brushing off the cobwebs, and even straightening up the shelves, were easy, but making the bed was hard. Mother always made his bed and it seemed simple, but now he began

to realize how much work she did. When he finally finished, after several tries, it still looked lumpy — but better than unmade. Dusty cleaned off the mirror, straightened the curtains, and looked around, pleased. "That's better," he said to himself. "Think I'll keep it like this all the time."

He went back out through the untidy living room and kitchen and began to feel uncomfortable again. He spent the next two hours in the garage trying to straighten up the mess there. He was sure his father would do it some time, but, he thought, maybe it would be a good idea to help, before other things besides the daffodil bulbs got lost. He never did find the bulbs, but everything else was picked up, dusted off, and swept out before he finished.

Then he decided to look for his friends who were working in the woods. He couldn't help them without a saw, but at least he could watch them work, which was better than doing nothing.

When he came home late that afternoon, he felt better the minute he stepped through the door. Something good was cooking for supper — he could smell it. The dishes were washed, and the kitchen looked neat as a pin. In the living room, the curtain had been straightened, Mother's sewing things were put away, the dirty dish and glass were gone, fresh new flowers filled the vases, the newspapers had been picked up, and someone, he was sure, had even polished the furniture.

Just then, Mother and Father came in, and Dusty sighed with relief. Mother's hair was combed and she looked as neat as always. Father's hair was combed, too, his shirt buttoned right, his shoelace tied, and his hands clean.

"What is it, Son?" asked Father, seeing Dusty's face.

"You look — you look — *normal!*" Dusty exclaimed, and then looked startled, thinking perhaps that was something he shouldn't have said.

But Father smiled. "Yes, we do — and it's about time, isn't it?" he said. "You

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really noticed that things were not as they usually are today, eh?"

"I sure did, and — well — it's pretty awful when someone gets messy, isn't it? No wonder you keep fussing at me to pick things up and wipe my feet," Dusty grinned sheepishly at Mother.

"At last you understand why," laughed Mother.

"Uh-huh," nodded Dusty, "and you lose things and waste a lot of time when you're messy too, don't you? Did you ever find the bulbs?" he asked Father, who cleared his throat and looked at Mother.

"The bulbs were in the bedroom closet," he winked at Dusty. "I think we can set them out tomorrow. And I managed to get the rust off the saw, too, so you can work in the woods next Saturday."

* * *

Several weeks later, Malcolm was finishing a long talk with Dusty's parents when Dusty came home from school.

"Sit down, Dusty," said Father. "Malcolm wants to talk to you."

"How would you like to become my apprentice, and learn to be an Elf leader?" asked Malcolm.

Dusty's eyes widened, and for a minute he couldn't say anything. "Me?" he finally blurted out.

"Yes, you," laughed Malcolm, and then grew serious. "It won't be easy. I'm going to be an exacting taskmaster, and you will have to work much harder than your friends in regular school, but I know that if you apply yourself you will become a fine leader someday and do many good things for the Elves. Especially," Malcolm's eyes twinkled, "now that you've learned to wipe your feet!"

Dusty looked astonished, then laughed. "So that's why we had that messy Saturday!" Then he grew serious, too. "Malcolm," he said, "I'd like very much to become your apprentice. I know it's a great honor, and a great responsibility, and I promise that I will try to do my very best all the time."

"Good. Then let's start on Monday, Jeffrey."

Jeffrey? Dusty looked puzzled, and then remembered. Of course — his real name was Jeffrey, only no one had ever called him that. As far back as he could remember, he had always been Dusty.

"Dusty was a good name for you when you were Dusty," Malcolm smiled at him. "Now that you've gotten over that, though, and are my apprentice, I think the other Elves had better start getting used to the idea of calling you by Your real name. Whoever," he turned to Jeffrey's father, "heard of an Elf leader called Dusty?"

Everyone laughed, and as Mother went out to fix refreshments, Malcolm began to tell his new apprentice about some of the things he was going to have to learn.

RECENT BIBLE TRANSLATIONS

1. *The New English Bible* with the Apocrypha; 2. *The New American Bible*; 3. *New Jewish Version*; 4. *Jerusalem Bible*; 5. *Today's English Version*; 6. *Revised Standard Version*; 7. *New American Standard Bible*; 8. *Living Bible*.

THE ASTROLOGICAL PSALM

(Continued from page 356)

David closes this beautiful hymn with the following perfect prayer for the aspirant to the Christ Mysteries, and it may well begin and end the labors of the day. It possesses a potency undreamed of by the neophyte until he experiences it through faithful repetition of its phrases with an earnest and sincere endeavor to live them:

Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer.

—*New Age Bible Interpretation, Vol. II.*

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