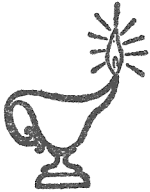


THE ROSICRUCIAN FELLOWSHIP MAGAZINE

RAYS FROM THE ROSE CROSS



FEATURES

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"Thine Is the Kingdom"

Astrological Interpretation
of 23rd Psalm

When the Sun Was Young

Nutrition from the Sea

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The Summer Solstice

The four seasons represent four important points in the life of the great Earth Spirit. These points are termed astronomically the SUMMER and WINTER SOLSTICES and the SPRING and AUTUMN EQUINOXES. In the life of Christ Jesus, the birth parallels the winter solstice; the crucifixion, the autumn equinox; the resurrection, the spring equinox; and the ascension, the summer solstice.

The masses of humanity celebrate the winter solstice as the most sacred season of the year. At Christmastime on Holy Night, all Christendom commemorates the birth of the world's Saviour. It is at this season that the Cosmic Christ is born anew each year into the Earth, permeating it with His spirit of love and peace.

The summer solstice bears a yet higher meaning. At this time the Christ is born anew each year in His own home world, the World of Life Spirit, where all is harmony, unity, and life eternal. In this sphere the Christ renews His body of Life Spirit, after which He returns again to Earth to continue His labors of rejuvenating both the planet itself and all mankind.

The summer solstice is the ascension festival, when the Christ reaches the very throne of the Father, whither He went "to prepare a place" for us, that where He is, we may be also. To this plane of consciousness it is that the aspirant to Initiation is seeking to follow the Christ. Since only the initiated can do this we have the added statement of the Christ that where He went we cannot come, but that we shall follow Him there later.

Under the oblique ray of the Sun at the winter solstice the spiritual activity is most powerful for the purification of the masses of mankind. The people are animated by cheerfulness, kindliness, and helpfulness — the season's keynotes. Under the perpendicular ray of the Sun at the time of the summer solstice, physical activity reaches its zenith and all the Earth is arrayed in bridal garment of new beauty. The Christ Impulse reaches its fullest fruition in all the kingdoms of Nature by midsummer. The joys of birth at the winter solstice find fulfillment in the carnival of maturity at midsummer.

On the Earth are reflected the resplendent festivities of the celestial Hierarchies on the inner planes in recognition of the return of the glorious Sun Spirit to His heavenly home, after another annual sacrifice of His life to the Earth and all that is evolving thereon.

The keynote of the summer solstice is transmutation; in the light of summer life is uplifted. The Sun reaches its maximum elevation and light dominates the Earth at the Summer solstice; midsummer is thus a sacred season.



"Thine Is the Kingdom"

LOUISE SAMMONS

THE Heavens declare the glory of God and the firmament sheweth His handiwork," sang David, the poet laureate of the Old Testament. The Psalms of David have been read perhaps more than any other book of the Scriptures. They are very old, but very new.

The Bible is neither so much of the past nor of the future as it is of the present. It is the book of the hour, and the experiences it records are not only those of the soul life of humanity at large, but also that of every individual. It is an allegory true of all people, for all times, and all places.

The book of Genesis lays the foundation for all the succeeding books of the Old Testament. What follows is a history of the unfoldment of powers that are outlined in that first book. The formula for the creation of all things from atom to universe is stated at the very beginning. "The earth was without form, and void; and darkness was upon the face of the waters." This is descriptive of the process by which the formless takes on form, and the infinite becomes finite. It is Cosmic knowing descending into time and space.

A literal interpretation of the Genesis account of Creation has given rise to the popular misconception that the creative period took place in seven solar days. If the word "aeon" had been used — as it is in the Greek version — the clergy would

have had a much easier time in fitting the great creative outline into the time element.

The work of the creative days as outlined in Genesis embraces the entire span of man's pilgrimage through time and matter. Of the seven days, three and one-half are consumed in the involutionary process, during which the Spirit took on forms of increasing density, arriving at length at the nadir of materiality, which was reached several million years ago during the present Earth Period. From that point onward, the remaining three and one-half days will be devoted to the evolutionary process, during which the Spirit will gradually unfold its latent powers through meeting the resistance of form, and progressively lay aside the vehicles acquired during involution until it returns to pure, disembodied spirit — to the bosom of the Universal Father.

It is interesting to follow the process of development as man built more perfect bodies. The ape-man had a short trunk with enormous arms and limbs, the heels projected backward, and there was almost no head. He lived in an atmosphere of steam, a kind of fire fog. There was a bladder-like organ inside which he inflated with heated air, to help him leap enormous chasms when volcanic eruptions destroyed the land upon which he was living.

A more refined vehicle gradually e-

merged. Man developed a head, but there was scarcely any forehead. His arms and legs were long in proportion to his body and instead of walking he progressed by a series of flying leaps. And so on down through the ages, the physical bodies as we see them today have been evolved, together with the vital and desire bodies, and lastly, the mind. These inner bodies are spiritual vehicles which keep man in touch with the higher realms as he begins his climb back through eons and eons of time to the bosom of the Universal Father.

In the first day of manifestation, man, the monad, issued forth from the heart of the Creator in a purely spiritual state. His condition then was far too attenuated to be discernible by the physical faculties which we now possess. He could best be described as but a spark or a golden shadow, emanating from the great Light. At an early time, as Moon Beings, nascent humanity circled their mother planet from light to darkness, from heat to cold. At last the sleeping consciousness was stirred and the cumulative feelings of these billions of Spirits were sensed as a sound in the universe, a cosmic cry. Mr. Heindel wrote that this cry was the first note of the harmony of the spheres — played upon a single string.

By successive steps and with the aid of the Creative Hierarchies who were helping all the way, man gradually built his vehicles. At one time his body was like an enormous gas bag floating outside the fiery Earth — it threw off plant-like spores, which grew and were used by other incoming entities.

The history of the path we have all traveled since entrance into the human life-wave is exciting reading. It may sound like a science-fiction story, but the *Cosmo-Conception* and our other text books make it very real. However, we can easily see from these few notes that the seven creative days were long periods of time, each day merging gradually into the succeeding one in orderly and harmonious progression. Order and harmony are signatures of God. Evolution reveals Him in action;

Nature is His visible manifestation.

From the historical account of the seven creative days of manifestation set forth in Genesis, the books of the Old Testament proceed with the history of the Jewish Race and their spiritual development under Jehovah. But even now, the Old Testament cannot be discarded, because it contains basic teachings decidedly needed by the Western peoples.

The Old Testament closes with the Book of Malachi. The New Testament opens with the Gospel of St. Matthew, announcing the birth of Jesus. The 400 years that separate the Old Testament from the New have been referred to inaccurately as the silent centuries. These intervening years marked a time of great trials and bitter persecution for those who were endeavoring to keep the Light of the incoming Piscean Age. Many teachers and seers were raised up to give help and encouragement to the faithful, though they were compelled to perform their work in secret and to remain unknown. But the momentous happenings of these so-called silent centuries were all a preparation for the one supreme event, the coming of the world Saviour.

The final century before the birth of Jesus saw the civilized world plunged into an indescribable state of immorality, treachery, and wickedness. The life of average humanity was so evil that almost the entire period of the after-death state was spent in the purgatorial regions, with little or no time for the heaven-world experience. Human evolution had come almost to a standstill and the spiritual light of the world was at a low ebb. It was indeed time for the promised Saviour of the World to come and bring new Light and hope to the oppressed and to spread the gospel of Love — the keynote of the New Piscean Age.

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

with this orderly process, all the most important works of Christ Jesus bear both an inner and an outer significance. The masses were not ready for the hidden truths — these were given to the disciples.

The Gospel of Luke records: "All things spake Jesus unto the multitude in parables that it might be fulfilled which was spoken by the prophet: 'I will open my mouth in parables. I will utter things which have been kept secret from the foundation of the world'."

The parables have been termed the finest literary art of the world, combining as they do simplicity, profundity, human emotion, and spiritual intensity. The life and teachings of Christ Jesus were a constant protest against so strict adherence to form that it becomes stereotyped and causes the spirit to be obscured.

In His great wisdom He emphasized the necessity of embracing the pioneer truths of each new age, as it is inaugurated by the precession of the equinoxes from one zodiacal sign into 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: "No man putteth new wine into old bottles else the new wine will burst the bottles and be spilled, and the bottles shall perish" but "new wine must be put into new bottles and both are preserved. No man also having drunk old wine straightway desireth new; for he sayeth the old is better." This proves that a crystallized habit is hard to break even when something better is offered.

If any man is born in Christ he is a new creature, asserted Paul speaking from his own personal experience, and St. John, from the exaltation of his high initiate consciousness, declared: "Behold, I make all things new, for the former things are passed away." The increasing wonder of the Christ ministry is found in the fact that actual physical events are used to conceal profound spiritual truths. He brought the heaven worlds down to earth-

level in such a way that the disciples could understand the esoteric significance of the Teachings while the real truths were hidden from the less evolved.

When the disciples asked why He spoke to the multitudes in parables, He answered: "It is given unto you to know the mysteries of the Kingdom of Heaven. But to them it is not given." Christ Jesus then asked them if they understood all He had revealed, and when they answered yes, He said to them: "Every scribe which is instructed into the Kingdom of Heaven is like unto a man that is an householder, which bringeth out of his treasure new and old." Again He did not fail to bring out the fact that the New Age Teaching would be blended with the old.

Christ Jesus often used a comparison of commonplace things to emphasize a profound truth. "The Kingdom of Heaven is like a treasure hid in a field, which when a man hath found he hideth, and for joy thereof goeth and selleth all that he hath and buyeth that field." Again, He said: "The Kingdom of Heaven is like a merchant man seeking goodly pearls who, when he had found one pearl of great price, went and sold all that he had and bought it."

The hidden treasure and the pearl of great price are twin parables given to emphasize to the earnest seeker that only by complete dedication to the spiritual life can he hope to win eternal life. Full allegiance to God is the primary requisite of the path of discipleship. This is the Teaching!

Near the end of His ministry, when Christ Jesus had told His little group of faithful disciples that He must leave them, their grief was inconsolable. He comforted them with some of the most poignant words in the New Testament: "Let not your heart be troubled. Ye believe in God, believe also in me. In my father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you that where I am there ye may be also." The orthodox interpreta-

(Continued on page 253)

Nature's Law Against Physical Space Travel

S. J. BYRNE

EDITOR'S NOTE: This article is offered as a "thought-provoker" for those of our readers interested in the ideas discussed. The statements made are the sole responsibility of the author.

PHYSICALLY, we Earth-men will be able to visit all the extra-terrestrial spheres we wish to, *within our own solar system*, but Nature and/or Higher Laws not yet normally comprehended will prevent interstellar travel. The amazing perfection of the built-in safety-stop against this occurrence is so patent and loaded with incontrovertible wisdom that it deserves very serious contemplation by the most materialistic empirical scientists.

It works as follows:

Although modern science now possesses the technology necessary for an extended stellar voyage, the very physical laws or maxims it now accepts will prevent any "practical results". Man has the technical capability for placing an astronaut physically on some world which revolves around another star, such as a possible planet belonging to the solar system of Proxima Centaurus. However, that astronaut would not return to Earth in our own time or even our own age of development. Thus the knowledge he would be able to bring back would have no bearing upon the civilization which sent him. He would be lost in another time.

The technology may be simply described. For star voyages, rocket propulsion is inadequate. However, in the present-day scientific arsenal there exists a new and successfully *tested* space engine. This is the ionic-drive propulsion system which will be capable of propelling a star ship either at the speed of light or beyond it. The power source would have to be nuclear. Even at speeds exceeding the velocity of light, it might take years to reach the nearest alien planet in another

solar system. This has been taken care of by developments in hibernation or suspended animation studies. Crews would need a minimum of food, air and water under some induced condition of hibernation.

Given all this technology, however, the problem remains that there is in natural or Higher Law a built-in restriction against untimely contact with other evolving cultures which were vastly separated by stellar distances for a *distinct reason*. To enforce this law, physical restrictions have been built into the Cosmos which even empirical science has recognized.

Einstein's Theory of Relativity and other statements and proofs emanating from such as Lorentz and Fitzgerald and other impeccable figures in the New Age pantheon of physics admit to the semi-physical nature of light (quanta). No physical thing can exist in two places at once, within three dimensional nature as we know it. However, Time is the Einsteinian "fourth coordinate." Without duration (the dimension of time), any three-dimensional object would perforce have only an instantaneous existence. So Time must be considered. In the extension of *Time*, things *can* exist in two places at once. Your fountain pen sits on your desk NOW; it *is* there five minutes ago, and *is* there five minutes from now. It extends itself along the fourth coordinate of Time.

Now then, a space ship breaking the "light" barrier at 186,000 miles per second, would run into a problem. For reasons which will be explained, it would violate three-dimensional nature because no thing can continue to remain in one place at any given instant when traveling beyond the speed of light. It would slip through *Time*. The same law causing this effect may explain the mystery of stellar novae in outer space. In many cases, great bursts of light have appeared sud-

denly where no physical body had previously been noted. What is actually happening in this case is that ravenous forces unleashed eons ago moved *faster* than light speed and were thrown through Time. Having finally slowed down sufficiently to comply with the laws of three-dimensional nature, the energy forces become "re-admitted" to the normal Cosmos, and we suddenly observe them. Scientists have been mystified, in their space satellite experiments, at having observed the impingement upon their instruments of radiation particles whose half-life could not account for the tremendous distance they would have had to travel to reach the vicinity of Earth. The only answer had to be *time* travel.

The evidence of this law is as follows:

Ever since textbooks were invented, it seems that an inviolable rule is that the speed of light is a constant yardstick. Throughout the universe it is purported to travel at 186,000 miles per second. The fact that this is *not* the case has given rise to the controversial "red shift" of stellar spectra, evolving the theory of a so-called "exploding" universe. How egocentric of Man to assume that Earth should be the chosen *center* of such an explosion! Actually, we are observing an optical illusion. Einstein himself proved conclusively that light rays are subject to gravitational influence. Then why should science ignore the tremendous gravitational influences encountered by light energy in traversing vast distances of space, between tremendous nebulae and star systems? The longer light travels, the more energy it loses, at least in frequency, which is one manifestation of the energy state. As frequency lowers, the *spectrum shifts*. The color red is in the low frequency portion of the spectrum. Hence the vaunted "red shift", which could be interpreted as faster and faster motion of receding stars (which apparently recede but do not). According at the priestly level; nevertheless, church body will deliver a red-shifted spectrum. In this case, the shift to red is actual, owing to distance "fatigue".

Now let's take the other side of the question. If light can travel slower or at less frequency, can it travel faster than 186,000 miles per hour or at higher frequency? The answer is *yes*. But the Cosmos acts like a "clipper tube", channeling trans-light velocity energy along the Time extension. Hence the phenomena of stellar novae and a possible explanation of the Star of Bethlehem. (The timing of the latter event to coincide with the birth of Jesus, however, belongs to religious subjects; but if we admit to a Divine Intelligence behind the phenomenon, we begin to perceive dimly the physical laws which could have been utilized.)

Therefore, returning to our interstellar space ship, we see that when it traverses the velocity of light it will become in some manner lost in Time. Conceivably, the astronauts may continue their journey unharmed, the only clue to having been cut off from their own time continuum being a cut-off of radio communication (which would be doubtful, anyway, owing to the fact that radio waves are subject to the speed of light limitations as well, and would fall behind the ship, failing to reach the voyagers). The other clue they might have would be a change in the constellations. They might be a million years in the future or the past. In either case, their knowledge acquired on other planets would be of no avail to the civilization which dispatched them on their mission. They might well return at a time when *extra*-physical man had evolved far beyond any use for such knowledge.

At a time in the future when Man is able to resolve this problem of Time, he will be sufficiently evolved spiritually to no longer be a culture contaminant. Thus it is seen that Nature or God (some power beyond us) has provided a neat and simple means whereby loftier planning than our own will not be interfered with, until such time as Man himself may be admitted to that body of influence which is a progressive and uplifting force rather than an ill-advised, unprepared or disruptive one.

Spiritual Decline and Resurgence

CHRISTINE LINDEMAN

IT is well known to students of history that the so-called "super-natural" at one time played a dominant and vital role in the lives of men. It is also evident to the astute observer of the contemporary scene that extra-physical phenomena, not readily explained in scientific or material terms, are again assuming singular importance in the outlook and behavior of various segments of society.

Systems of thought such as those embracing astrology, witchcraft, or belief in the existence of beings such as ghosts and fairies, possessed a practical utility in the lives of our ancestors. They offered explanations of human misfortune and afforded methods of redress in times of trouble. Often, these beliefs were closely related to prevalent practices of organized religion, particularly in the pre-reformation era.

In medieval times, the masses of people were not well versed in Church doctrine, but regarded religion as a *practice*, the rituals of which were to be scrupulously observed in order to maintain and assure personal well-being, rather than, as after the Reformation, a *creed*, with tenets to be studied, understood, and upheld. The medieval church was, in the eyes of its adherents, replete with what might be called supernatural powers. Rituals preceded secular activities ranging from the fighting of wars and duels to the moving of household goods. A galaxy of saints could be called upon to intercede in a variety of daily problems and activities. Amulets and charms were dispensed for protection and to insure achievement of intended goals. It is generally true that the "inexorable" power was attributed, in these instances, more at the popular than at the priestly level; nevertheless, church leaders condoned the popular belief when it was in their interest to do so — when, for instance, it served to insure mass recep-

tivity to and compliance with clerical control.

Until the late seventeenth century — that is, even after the Reformation had become well established — occult arts flourished and occult truths (later to be generally dismissed as superstition) were widely credited. Under the Neoplatonist philosophy prevalent in Renaissance Europe, the very Earth was deemed to be alive. A hierarchy of Spirits were believed to inhabit the universe and manifest innumerable esoteric influences and powers. The cosmos was an organic unity in which every part bore a sympathetic relationship to the rest. Magical properties were ascribed to colors, letters, and numbers.

The natural philosopher, then, investigated such phenomena, and the magician used them. Three primary types of so-called "magic" were practiced: that which exploited the occult properties of the elemental world; that which involved the influence of the heavenly bodies; and that which appealed for aid to spiritual beings.

A scholarly analysis of the spiritual thoughts and practices of 16th and 17th century England, entitled *Religion and the Decline of Magic* (Charles Scribner's Sons, New York, 1971) traces the history of religion and the gradually declining belief in the supernatural among people of that period. The book, by Keith Thomas, Fellow and Tutor in Modern History at St. John's College, Oxford, is, in terms of its undoubted historical accuracy, an admirable text, amply documented with references to primary as well as secondary sources and certainly an intensive and extensive study of the relevant mores and beliefs. Mr. Thomas has obviously spared no effort or patience in compiling, appraising, and organizing the material in this lengthy volume, which gives eloquent testimony to his capacity

for intellectual thoroughness, detail, and expression.

From the occult point of view, however, we are compelled to take issue with the author's contention — both stated and implied — that the beliefs in the supernatural which he describes in such detail were nothing but superstition and foolishness. In his preface, he says that beliefs in such things as astrology, witchcraft, "magical" healing, and ghosts and fairies, are now all "rightly disdained" by intelligent people. He admits, however, that "equally intelligent" individuals have taken them seriously in the past.

Why, we might ask Mr. Thomas, are such beliefs "rightly" disdained by intelligent persons? He does not give a reason for this assertion, but assumes, evidently, that his readers automatically will be of the same mind. Thus Mr. Thomas seems to epitomize that undoubtedly erudite, but nonetheless excessively material, mentality which scorns the validity of whatever cannot be proven or explained in physical terms. Although admitting the existence of some considerable credence in extra-sensory phenomena, astrology, and similar non-material beliefs today — going, in fact, so far as to speculate that "magic" might play a "more extensive" role in modern society than is generally suspected — he appears to regard these various phenomena more as symbolic palliatives for the masses than as schools of thought based on fact and worthy of study in their own right. Certainly it is not likely that he would countenance the occult definition of astrology as a "divine science," or the occult understanding that fairies and other "imaginary" beings actually exist as Nature Spirits and play a vital role in man's environment.

In explaining, as historian, the pre-eminence of what he terms the "non-religious" systems of belief, even among the educated classes, Mr. Thomas propounds a number of reasons, all of which undoubtedly played contributing roles, but not all of which he fully elucidates, as far as occult interpretation is concerned. It

is quite true that men, today as well as in earlier centuries, are only too happy to believe anything that offers an explanation for their misfortunes (particularly if these can be attributed to an agency or a force external to themselves) or to act in a way which has been presented to them as a logical method of averting or alleviating these misfortunes. This does not necessarily indicate that they fully comprehend these particular beliefs or their own deeds as related to them. Many who endorse astrology, for instance, postulate that the "stars" are responsible for that which happens to us; only those with a complete understanding of this science also stress that it is we ourselves, as a result of behavior in previous lives, who are responsible for creating the type of horoscope under which we have to live. Those who believe in witchcraft are right in supposing that certain individuals might be able to do them harm in a "supernatural" way; only he who has full occult perception knows that a witch's very real power is based on that person's ability to manipulate the forces of Nature for his own purposes, and also, that he can successfully defend himself from black witchcraft or any other evil by surrounding himself with the Light, living a pure and noble life to the best of his ability, and imploring divine assistance which will, under such circumstances, always be forthcoming.

Mr. Thomas, then, has made an extremely thorough study of the obvious reasons for the prevalence of what he calls "non-religious" systems of thought in England during the period under study. He has not, however, touched upon — nor is it likely that he would acknowledge — the fact that these systems of thought, stripped of their many and admitted distortions, rested and continue to rest on the spiritual Truths which are fundamental to all Life, whether the majority of mankind is aware of them or not.

The author devotes a mere page in his 700-odd page volume to what were probably the most genuine, accurate, and introspective occult features of the time —

the practice of spiritual alchemy and the Fraternity of the Rose Cross. He is correct in his description as far as it goes, but seems quite unaware of the sublime verities underlying that which he narrates. Among his telling observations, upon which he himself seems to set little store, is that purity of life was thought to be an essential prerequisite to scientific discovery, and that this belief was fundamental to Rosicrucians and alchemists. He also tells us that most of the leading alchemists were concerned with pursuing an exacting spiritual discipline, rather than looking for gold as the public imagined. Their primary aim was the spiritual transmutation of man rather than the chemical transformation of metal.

He might have gone on to say that purity of life is one of the prerequisites — together with devotion to selfless service — to the attainment by every Ego, not only of scientific and spiritual knowledge, but also of the divine creative power within himself. He might also have said that the alchemists knew that the moral and physical nature of man had become gross and coarse on account of the passion inculcated by the Lucifer Spirits and that, therefore, a process of distillation and refinement was necessary to eliminate these characteristics and elevate man to the sublime heights where the splendor of the Spirit is no longer obscured by the coarse coating which now hides it from view. The Philosopher's Stone which the alchemists sought is really the spiritually awakened Ego, in whom the spinal spirit fire of wisdom burns more radiantly than the glitter of any gold.

From the occult point of view, then, the most intelligent men of the period under study subscribed to the so-called "supernatural" beliefs for the best and purest of reasons, and made use of their knowledge in the best and purest manner. The "magic" they practiced was spiritual rather than chemical; the sacred science of astrology was used for spiritual purposes rather than material aggrandizement. Whatever relationships these men might

have had with the Nature Spirits were based on an understanding of their existence and purpose in the divine plan of creation.

Naturally, then as now, distortions of all systems of thought involving the supernatural was prevalent. Some self-seeking individuals made a mockery of sublime knowledge, while some ignorant individuals *did* manifest what would justly be labeled superstition today. We must remember, however, that "second sight" was far more common among individuals of the period — just as it still is in such places as the more remote regions of Scotland and Ireland — than it generally is in the Western world today, and that, without perhaps fully understanding the true significance of what they saw, men at that time were aware of much in the etheric and spiritual worlds of which present Western humanity knows only at second hand.

The section of his book which Mr. Thomas has devoted to astrology perhaps most clearly shows his lack of understanding of, or sympathy with, occultism. He also does not appear to consider the fact that, simply because practitioners of astrology are not infallible in their work, their human failings do not automatically alter the innate perfection of the science itself. Discussing the myriad conditions (of placement, aspect, etc.) which must be noted and synthesized in order that an accurate astrological assessment of any situation might be made, he says that although astrology did endeavor to offer an organized explanation of diverse human affairs, the very richness and diversity of the material with which it was concerned made it virtually impossible for astrologers to offer a definite answer to any specific problem. No competent astrologer, however, has ever claimed that his science is a simple one, and the ability to synthesize the varied and sometimes conflicting configurations inherent in any particular chart is the true test of an astrologer's aptitude.

(Continued)

"There Is No Death"

MARGARET BRENT

Part I

UNDERNEATH the low-growing spruce branches only sparse wood grass grew, struggling up through carpeting brown needles in scanty tufts. Here, domestically set forth, were two chairs and a table, sticky with resinous dropping. The hidden place beneath the tree was Philip's playhouse, and it became at need a fortified castle, a beleaguered city, a retreat from lurking savages, or a ship upon the sea.

As Anne sat by the open window, reading her sister's letter again, Philip's voice rose high and thrillingly sweet in a little tune hummed now and then in intervals between activities. The sound blended with lilac fragrance and fresh earth smells and the beauty of vibrating sunshine.

"Boolah and me-e-e--
Under a tree-e-e,"

he hummed, and as the song suddenly sounded clearer, Anne looked out and saw his laughing face on a level with her own.

"Come on down, Mother. There's a party. Mary's going to give me some cookies when they're baked, and I smell them now."

"All right, Philip, I'll come," and Anne folded the letter.

Having delivered his invitation by a charmingly hazardous route, Philip let himself down from sticky limb to limb, arriving in a state incomparably dirty. An explorer's joys are not for the squeamish.

Descending the stairs, Anne again heard the familiar little tune. Philip sang it in perfect waltz rhythm, pausing at the end of each line to round out the measure, and he was still humming it when she knocked at the castle door — an expected formality.

The host carried, precariously balanced, a plate of ginger cookies and a tray containing a water pitcher. He shook hands gravely and indicated a chair.

"I guess maybe I'm a little dirty. I've been playing Indian, and you have to have grease and stuff."

"You are — a little," said Anne, and sought out the cleaner chair.

"Have a cookie. They're clean."

"Thanks."

"And some water." Philip poured into highly questionable glasses.

Anne shuddered. "Please — —" she began.

But Philip interrupted: "I don't know why this water looks so — queer — unless Boolah washed his hands in it. Did you?"

Boolah was an imaginary playmate, whose presence was understood by the family, and this sally was greeted with laughter. The party grew merry. Anne reflected that criticism broke the spirit of parties and that visible dirt was less deadly than invisible, but she declined water nevertheless.

Philip devoured cookies in huge mouthfuls. "I'm eating Boolah's today too, because he says he's not hungry."

"That's all right, then. Philip, I just had a letter from Aunt Marian. Do you remember her?"

He shook his head.

"She's coming to visit us soon. She sent you twenty kisses."

Neither visit nor kisses aroused enthusiasm.

"I think you do remember her. Will you be glad to see her?"

"I guess so. You know, there's been a catbird around all morning."

"Really, dear? Phil, do you remember Billy?"

"Billy?"

"Her little boy who died?"

The wide gaze was noncommittal.

"I want you to be nice and make her feel happy when she comes next week. I want you to let her kiss you, will you?"

"I suppose so, if she wants to. Why does she want to?"

"Well, she loves you, for one thing, and I suppose she's lonely for her little boy, and it will make her feel happy if she feels you like her and partly belong to her."

"I don't really, do I?"

"No, but you'll like her when you see her. You don't remember her because you were only three when she was here last."

"Aw, I was just a baby then. I'm almost six now."

Anne rose. "Well, I enjoyed your party," she said. "I'm going to town in the car; do you want to come? You'll have to clean up, you know."

"All right. Can Boolah come, too?"

"What a funny child you are, Philip!"

"Can he?"

"Yes. Brush your hair and clean off your shoes."

"Boolah says, 'Don't use the same brush, though.' That's a good joke, Boolah!"

On the morning of Aunt Marian's arrival, Philip helped fill the guest room with sweet-scented flowers. Once he had been cleaned up, Anne wouldn't let him play outdoors again, for fear of getting dirty, so, to make time pass, he began a discussion of the edibility of cherry worms. A big boy, ten years old, had fully proved to him that, living in and upon cherries, the worms could not possibly hurt one.

"Oh, what nonsense!" said Anne, half-laughing, yet reluctantly wondering, nevertheless, how many her small son might have consumed. "Come on now, it's time to go."

As Philip seated himself in the car, he announced that Boolah had come. "He's awful clean, and he wants to see Aunt Marian. He says she knows him."

"Philip! Don't talk so."

"He does, too."

"Hush."

Philip received his aunt's kiss like a man. In the excitement of greetings and suitcases and questions he had plenty of opportunity to study her, and decide that he would probably like her.

Not until afternoon did the sisters find time for an uninterrupted conversation, and they plunged at once into what was in their hearts.

"Jack has been simply heavenly to me this year," began Marian. "But can any man know how a woman misses a child? All day while he was at the office, Billy was with me — he can't know."

"Of course not, dear."

"He loved Billy, of course. I don't mean that he didn't, and he was a good father. But months ago I could see it ceasing to be a constant, hourly grief to him, while to me it is still a burden of loneliness and desolation, never a night—" blinding tears stopped her.

"It must be terrible, Marian," said Anne sympathetically. "When I imagine what it would be like without Philip!"

"You only *think* you imagine — you can't really. You'll never know unless it happens to you."

Up through the open window came the sweet child's voice:

"Boolah and me,
Under a tree."

"Perhaps it makes you sadder hearing and seeing him," Anne began.

Marian straightened up. "No, I love him too. And I'm not going to spoil our time together. I'm thankful you don't know. I hope you never will. What is that song he keeps singing?"

"Just a little song he made up. When he's alone he plays with an imaginary child, just as I used to."

"I don't believe Billy ever had any such notion. I'm sure I never did. But you were always a queer child, Anne, and Philip is like you. I see it in lots of ways; here he is now."

"I'm hungry," he announced. "Isn't it lunch time?"

"No."

"Then I'll get some cookies. Boolah is hungry too," he said, and clattered away.

"That imaginary child is very real to him, isn't he? I don't believe it's good for a child to imagine such things," said Marian.

"Philip," she went on as the boy returned and held a cookie over an empty chair, "where do you think your Boolah is?"

Philip opened wide eyes. "Right in the chair!"

"Do you pretend that you see him?"

"I don't pretend. I do see him. Can't you see him?"

"You know, Dear," said Anne, "no one but you can see Boolah."

Philip seemed concerned about how to deal with this amazing stupidity. He climbed into his mother lap. "Can't you see him *now*, Aunt Marian? He wants to get in your lap."

"He's altogether too fanciful, Anne. I don't believe it's good to encourage him in these notions."

"Oh, he's played with Boolah now for a year or more," said Anne, her arm around the child. "It makes him happy — and considerate of others. He'll forget all about it when he gets to school in fall."

"Aunt Marian," said Philip, who had been looking seriously into space, "Boolah says he likes you. He wants you to kiss him."

"Well, of all the silly ideas!"

"He says, please. He says you used to love to."

Sheepishly, Marian kissed the indicated spot of air.

While there often had been days when Boolah was absent and Philip played whole-heartedly with his little friends, during Marian's visit the imaginary comrade was constantly with him. Anne accounted for it, when she thought of it at all, by the many hours during which he played alone while she and Marian drove around and talked and paid visits.

One evening as the sisters walked in the garden after dinner, Anne was sum-

moned to the telephone, and Philip, hands grubby from digging worms, offered to keep his aunt company.

"But don't touch her, Dear, you're too dirty," called Anne as she disappeared.

The little boy walked by Marian's side, chattering happily and declaring that Boolah was holding his hand since Boolah didn't object to dirt.

"How does this Boolah of yours look?" asked Marian, looking down at him.

"Oh," said the boy slowly, after apparent inspection, "he's got blue eyes and brown hair. He's taller than me."

"How old do you play he is?"

"I don't play he's any age. I never asked him. How old are you, Boolah?" and he listened as if to a spoken reply. "He says he was six when he came here."

"Came here?"

"That's what he says."

"How long has he lived here?"

"He says a year and a month."

"A year and a month?" Marian looked at him keenly.

"He says the thirteenth of last month was a year."

Marian drew in her breath sharply. "Philip, do you remember Billy?"

"No. But Mother told me he died. Does it make you feel bad? I'm sorry."

(Continued)

* * *

"THINE IS THE KINGDOM"

(Continued from page 245)

tion of this scripture is truly beautiful, but to the occult student the many mansions spoken of in this passage are the different realms of the heaven world wherein Spirits learn various lessons befitting their development between lives.

His promise to His disciples that they would be with Him was the assurance that they would all be together in the higher heaven worlds, where they now are, at the present time, working with the churches and esoteric groups to further the Christ Teaching.

MAX HEINDEL'S MESSAGE

Taken from His Writings

THE WEB OF DESTINY

(SIXTH INSTALLMENT)

The Dweller on the Threshold



(Continued)

IN such extreme cases where the animal nature has been paramount, where there has been no soul expression in the preceding earth life, the division in the vital body spoken of before cannot take place at death, for there is no dividing line. In such a case, if the vital body should gravitate back to the dense body and there gradually disintegrate, the effect of a very evil life would not be so far-reaching, but unfortunately there is in such cases an interlocking grip of the vital and desire bodies which prevents separation. We have seen that where a man lives mostly in the higher nature, his spiritual vehicles are nourished to the detriment of the lower.

Conversely, where his consciousness is centered in the lower vehicles, he strengthens them immeasurably. It should be understood that the life of the desire body is not terminated by the departure of the Spirit; it has a residual life and consciousness. The vital body is also able to sense things in a slight measure for a few days after death in ordinary cases (hence the suffering caused by embalming, postmortem examinations, etc., immediately after death), but where a low life has hardened and endued it with great strength, it has a tenacious hold on life and an ability to feed on odors of foods and liquors. Sometimes, as a parasite, it even vampirizes people with whom it comes in contact.

Thus an evil man may live for many years unseen in our very midst, yet so close that he is nearer than hands and feet. He is far more dangerous than the physical criminal for he is able to prompt others of a similar bent to criminal or degenerate practices without fear of detection or punishment by law.

Such beings are therefore one of the greatest menaces to society imaginable. They have sent countless victims to prison, broken up homes and caused an unbelievable amount of unhappiness. They always leave their victims when the latter have come into the clutches of the law. They gloat over their victims' sorrow and distress, this being a part of their fiendish scheme. There are other classes which delight in posing as "angels" in spiritualistic seances. They also find victims there and teach them immoral practices. The so-called "Poltergeist" which enjoys breaking dishes, upsetting tables, knocking hats over the heads of the delighted audience, and similar horseplay, is also in this class. The strength and density of the vital body of such beings makes it easier for them to give physical manifestations than for those who have passed beyond into the desire world; in fact, the vital bodies of this class of Spirits are so dense that they are nearly physical, and it has been a mystery to the writer that some of the people who are taken in by such entities cannot see them. Were they once discovered, one look at their evil sneering faces would very soon dispel

the delusion that they are angels.

There is another class of Spirits belonging to this same category who appeal to persons seeking spiritual development outside the spiritualistic line, by posing to them as *individual teachers* and giving them a lot of goody-goody nonsense. They also play upon the credulity of their victims in an almost unbelievable manner, and even though for years they may keep their intentions secret, sometime or other they will show themselves in their true colors. Therefore it cannot be reiterated too often that no one should accept from any one else, either visible or invisible, teachings in the slightest degree contrary to his own highest conception of ethics. It is dangerous to trust absolutely to people in this world and admit them to our full confidence; we know this by experience and act accordingly.

We ought, naturally, to be much more careful when the question comes to matters of the soul, and not trust that most important of all matters, our spiritual welfare, in the hands of some one we cannot at least see and judge accordingly. There are many Spirits, of course, who have not the wits to do anything very evil with their victims, and who just lead them around by the nose for years and years without any particularly harmful results. But *self reliance* is the most essential virtue to be cultivated by us at this stage of our evolution; the mystic maxim, "If thou art Christ, help thyself," is always sounded in the ears of those who endeavor to tread the true path. Hence we ought to guide ourselves without fear or favor from any Spirit.

It is amazing when one searches the Memory of Nature of the past to find how prevalent this interlocking condition of the desire and vital bodies was in former centuries and millenniums. We realize, of course, in a sort of an abstract way, that the further we go back into the history of men the more savage we find them, but that in our own historical times this savagery should have been so common and so brutal and that might was the measure of right absolutely and beyond

dispute, was, to say the least, quite a shock to the writer. It has been taught that selfishness and desire were purposely fostered under the regime of Jehovah to give incentive to action. This in the course of time had so hardened the desire body that when the advent of Christ took place, there was almost no heaven life among the people then living; but the writer, personally, never realized what this fact implied until recent investigations of "The Web of Destiny" were commenced.

Nor were these ancient people content to do all the evil they could in life and then get away, but they must even have their war horses killed, their weapons laid down in their coffins, and everything else possible done to keep them here, for the ether in those things which had belonged to them during life had an attraction for them, and was a means to further keeping them within the earth's sphere. It enabled them to haunt, for they actually did haunt, their castles for years and years, and of course it was not only the rich or the warrior classes but also others. In cases of blood feuds where people were slain, the ghosts incited their relatives to avenge them by remaining about and helping them to carry out the bloody deeds. Thus they perpetuated evil and kept the world in a turmoil of blood and strife; nor is this condition entirely broken in what we call modern days. Wherever a person dies who has fostered malice and hatred in his heart, these interlock the desire and vital bodies and make him a more serious menace to the community than anyone can imagine who has not investigated this subject. Therefore, if for no other reason, capital punishment should be abolished so that we may not let loose upon the community such dangerous characters to incite the morally weak to follow in their footsteps.

(Continued)

To everything there is a season and a time to every purpose under the heaven.
—Ecc. 3:1.

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.

The First Heaven

(Continued)

Q. What is the condition when man dies?

A. When the man dies and loses his dense and vital bodies there is the same condition as when one falls asleep. We can easily understand that there must be an interval of unconsciousness resembling sleep, and then the man awakes in the Desire World.

Q. Is it otherwise when leaving the desire body?

A. Yes. When the change is made from the First Heaven, which is in the Desire World, to the Second Heaven, which is in the Region of Concrete Thought, the man is perfectly conscious.

Q. What is his experience?

A. He passes into a great stillness. For the time being everything seems to fade away. He cannot think.

Q. Of what is he aware?

A. No faculty is alive, yet he knows that he is. He has a feeling of standing in "The Great Forever"; of standing utterly alone, yet unafraid; and his soul is filled with a wonderful peace "which passeth all understanding." In occult science this is called "The Great Silence."

Q. What follows this state?

A. Then comes the awakening. The Spirit is now in its home world — heaven. Here the first awakening brings to the Spirit the sound of "the music of the spheres."

Q. Is this "music" heard on Earth?

A. In our Earth life we are so immersed in the little noises and sounds of our limited environment that we are incapable of hearing the music of the

marching orbs, but the developed occult scientist hears it.

Q. What is his understanding about this music?

A. He knows that the twelve signs of the zodiac and the seven planets form the sounding board and the strings of "Apollo's seven-stringed lyre." He knows that were a single discord to mar the celestial harmony from that grand Instrument there would be "a wreck of matter and a crash of worlds."

Q. How well known is this power of celestial harmony?

A. The power of rhythmic vibration is well known to all who have given the subject even the least study. For instance, soldiers are commanded to break step when crossing a bridge, otherwise their rhythmic tramp would shatter the strongest structure.

Q. Does the Bible offer incidents in support of this truth?

A. Yes. The Bible story of the sounding of the ram's horn while marching around the walls of the city of Jericho is not nonsensical in the eyes of the occultist. In some cases similar things have happened without the world smiling in supercilious incredulity.

Q. Have any occurred within our own time?

A. Yes. A few weeks ago a band of musicians was practicing in a garden close to the very solid wall of an old castle. There occurred at a certain place in the music a prolonged and very piercing note. When this note was sounded the wall of the castle suddenly fell. The musicians had struck the keynote of the wall and it was sufficiently prolonged to shatter it.

—Reference: *Cosmo*, pps. 121-123.

WESTERN WISDOM BIBLE STUDY

Culmination of the Ministry

The Initiation of Lazarus (Cont.)

Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha.

Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me.

And I knew that thou hearest me always: but because of the people that stand by I said it, that they may believe that thou hast sent me.

And when he had thus spoken, he cried with a loud voice, Lazarus, come forth.

And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.—John 11:1-44.

The most highly advanced of the followers of Christ was chosen to receive the new form of Christian Initiation. This was the disciple best beloved of the Master whose initiatory name was Lazarus. The name Lazarus means "whom God assists." It was the high status of his development that enabled him to respond to the initiatory summons: "Lazarus come forth."

It was the bridging of the Old and the New that took place in the raising of Lazarus which brought such great rejoicing to the people when Christ Jesus made His triumphal entry into Jerusalem on Palm Sunday, the day following the Initiation of Lazarus.

Lazare deuro exo—Lazarus hither out: "Loose him and let him go." These mystic words bear the message of the spiritual victory of Lazarus. The Pharisees and chief priests were cognizant to some extent of the deeper mystic teachings. Unlike adherents to exoteric religion of the present time, they did not deny that such

truths existed, nor that they were taught and demonstrated by those who lived the life requisite for such attainment; but not being willing to follow the humble, sacrificial path of service and purity in order to attain, they were suspicious and filled with bitter hatred toward those who did follow the higher way. Hence the persecution of Christ Jesus and His followers. Fearing that the raising of Lazarus would so increase His popularity as to cause Him to become great enough to jeopardize Temple interests, they began on this same night to plot His destruction.

Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

But some of them went their ways to the Pharisees, and told them what things Jesus had done.

Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.

If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and our nation.

And one of them, named Caiphas, being the high priest that same year, said unto them, Ye know nothing at all,

Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation.

And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

Then from that day forth they took counsel together for to put him to death.

Jesus therefore walked no more openly among the Jews: but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

—John 11:45-54.

This was man's reaction to the heritage of eternal life and light which the great Teacher brought to Earth. And though nearly 2000 years have passed, only the few have as yet any true conception of what this eternal life really is, or the process that leads to its realization.

(Continued)



Astrological Interpretation of the 23rd Psalm

A STUDENT

1. The Lord is my shepherd; I shall not want.

2. He makes me to lie down in green pastures: He leads me beside the still waters.

3. He restores my soul. He leads me in the paths of righteousness for His name's sake.

4. Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me; Thy rod and Thy staff they comfort me.

5. Thou preparest a table before me in the presence of mine enemies: Thou anointest my head with oil; my cup runneth over.

6. Surely goodness and mercy shall follow me all the days of my life: and I shall dwell in the house of the Lord forever.

It would seem that this Psalm was written especially for us in these days of unrest and insecurity, because:

1. Repeating those words brings a feeling of peace and security. 2. Although simple as a child's prayer, it is more profound than any philosophy. 3. Not a prayer nor a promise — just the last line being a prophecy — a simple lyric of faith singing to God. 4. It sings of the world's beauty, life's bounty, God's blessings — we aren't our own, we belong to God. 5. Using this Psalm in prayer, we are appealing to the Twelve Divine Hierarchies.

The Bible is revealed in its truest sig-

nificance through the use of the seven keys, but we shall consider the astrological key, bearing in mind that the word "Lord" refers to *Cosmic Law*.

THE LORD IS MY SHEPHERD:—Cosmic Law is our Shepherd or Guide in our pilgrimage through matter. *Aries*, head of the zodiacal circle, is the first or greatest of the mystical twelve Hierarchies because it is so close to Light, which is God, being lost in the glory of the Central Radiance. We know only that these Beings were identified with the Father or Will Principle.

Adjusting our lives to the Divine Plan requires great effort, with soul-stirring action. The desire body is the one of action which man, on his own initiative, undertook to handle, even though the mind was only a germ. It is no wonder we're faced with great difficulties in the combination of mind with the body of desire, action, and emotion. Aspiring to the higher life requires the separation of these two; the linking of the Ego with its vehicles by means of the mind; the coordination of the brain, sending and receiving station for messages between the Ego and personality. In addition, the brain is the instrument through which the Ego directs and operates all bodily functions. We presently use but a small portion of the brain, with unused areas suggesting the larger life to come, after having pushed back the self-made limitation barring us

from the greater life. Within the brain are the pituitary body and the pineal gland, some day to function and bridge the gap between the seen and the unseen worlds.

I SHALL NOT WANT: There is sufficient for all needs — material, physical, and spiritual — when we understand the mysteries and work with them by controlling and using the corresponding forces within ourselves, the forces by which we are creating daily the conditions of tomorrow.

First, we need to establish within the order and harmony called for by Venus in Taurus, enabling us to use thought and speech to create only that in tune with the harmony of the universe, which alone will endure.

Our second need is to develop the determination and constancy of heart necessary to hold on to our thoughts until their purpose is fulfilled. Taurus is reflected by the larynx — speech. When impressed that the larynx is a creative organ, we will guard our speech, our highest human privilege, remembering Christ's words: "... Every idle word that men speak, they shall give an account thereof in the day of judgment." Nature is not lavish with her gifts, but when we conform to her laws we shall not want.

HE MAKES ME TO LIE DOWN IN GREEN PASTURES: This brings us to the field of the mind and the sign Gemini. This is a dual sign, expressing in Form both positive and negative poles of spirit, also contrast, expressed on the physical plane in matter, when Jehovah became our teacher in form building. It was the Lords of Mind who implanted the germ of Mind in the upper part of our desire body, making a close tie between Mind and emotional power.

Gemini, reflected in our physical body by the lungs, and through their development by increased oxygen in the blood, made it possible for the Ego to draw within its vehicles and begin expressing individuality, the Ego controlling vehicles by the heat of the blood.

Jehovah, Lord of the Race Spirits, es-

tablished His control of us through contact between the air we inhale and the blood circulating through the lungs. It was here that evolution reached the highest state of contrast, for Man's fall into generation turned his consciousness completely upon his outer self. Then it was that his new-born mind, operating with some clearness, saw himself merely as a form among other forms. Thus, contrast became for him a state of separation. That doesn't exist in Nature, being just our mental illusion, so that our greatest problem is to realize our unity with all in the universe. This is revealed when the Mind is spiritualized through the purification of our emotional nature.

Mind is the tool, and reason the torch by whose light we fit separate bits of truth together. St. Paul says: "Now we know in part, but then we shall know as we are known." This is the fertile green pasture of the mind.

HE LEADS ME BESIDE THE STILL WATERS: We now look to the sign Cancer, whose Cherubim awakened the Life Spirit, the second aspect of divinity and a counterpart of the Wisdom or Mother Principle of God.

Cancer, the second of the great Mother Signs, is active in bringing forth the thought of God into physical substance. Under Taurus the Creative Word sets in motion sustaining rhythms of life along lines determined by Divine Will, while the Mother Principle in Cancer receives and holds the living picture of the Plan, as though mirrored on the surface of a deep, still pool, impressing that living picture of the Plan upon each living seed of every form at conception "each according to its kind." We can really say that "Mother Nature" is the sign Cancer. When the operation of Cancer forces is understood we comprehend the mystery of Life itself.

At present we may censor the pictures passing daily across our mind's mirror, accepting only the good and putting into them the creative power of our hearts that they may more quickly manifest in our lives. We also seek to develop insight,

enabling us better to use the sympathy that understands, stimulates, and heals. The Mother Principle of Cancer works to nourish as well as conceive, reflected by the stomach, preparing food for digestion, while the breasts provide nourishment for the new-born child. The Moon has rulership over the sympathetic nervous system, which controls all involuntary body functions. Today's living produces, in most of us, almost continuous tension, causing nerve and muscle contraction, interfering with the flow of life force to all vital organs. Therefore, in preparing for meditation, we still the mind, releasing all physical tension, opening the door to the inner shrine, but also releasing, for greater action, the forces sustaining our bodies. It is then we can fully understand the words: "He leads me beside the still waters."

HE RESTORES MY SOUL: It is in the home sign of the Sun — Leo — represented in our physical bodies by the heart, that we find explanation of that phrase. The Lords of Flame, so named because of their brilliance, of the Creative Hierarchy of Leo, gave us the germ of the dense, physical body and awakened the Divine Spirit for man-in-the-making.

We are told that the Sun is the closest symbol we have of God, and yet it is just a veil for what is behind. St. John gives us the best definition: "God is Light, God is Love" pouring out to imbue the Universe with Life, flowing like a stream of living fire through every part of Nature.

St. John also tells us that "The Life was the light of men, and the light shined in the darkness, and the darkness comprehended it not. That darkness was our concrete mind, binding us to the world of form. When our efforts are directed toward piercing darkness (the veil of matter), we speed up the building of the Conscious Soul, the fruitage of the Spirit's experiences in the dense, physical body. Thus we are restored.

HE LEADS ME IN THE PATHS OF RIGHTEOUSNESS: We owe this to the Lords of Wisdom who, in the Sun Period, gave us the germ of the vital body, which is now made up of the four ethers,

being used to build the Intellectual Soul.

Mercury, messenger of Virgo, and planet of reason, helps us to develop the discrimination necessary to analyze and classify our findings clearly. Through discrimination in practicing retrospection the fruits of experience are absorbed, strongly affecting the vital body, used by the Ego as the clearing house for all activities.

Virgo finds reflection in the physical body through the intestines and their function: the process of selection and absorption. The harvest is stored away, forming the nucleus for new experience. By blending this mental nucleus with strong devotion to the ideals of purity, service, and truth, we are led into paths of right-usefulness.

FOR HIS NAME'S SAKE: In studying the Divine Plan, the greatest aim is balance between positive and negative poles of being, between spirit and matter, life and form, between the Creator and His vast creation.

The existing confusion in the world is a reflection of what man has created in his consciousness. Now, through the Lords of Individuality, who started the desire body in the Moon Period, we discipline the desire body and build the Emotional Soul. Venus indicates the vital part played by love and purity in the attainment of balance for which Libra stands. Venus salvages the good, conserving it for evolutionary growth. This is reflected in our physical bodies by the kidneys, where necessary elements are conserved through filtering the blood stream. So do Love and Purity enable us to sift the true from the false, in the Cosmic Law for His name's sake.

Yes, THOUGH I WALK THROU THE VALLEY OF THE SHADOW OF DEATH, I WILL FEAR NO EVIL. Under the sign Scorpio our work requires blending all we have learned during our pilgrimage through matter in order to do the work required of us. Here we meet the mystery of life. We need to realize that the Spirit, "moving over the waters of the deep" within us, pours through the channel of our desires, creating in us, and

in our lives, conditions corresponding to those desires; directed according to the laws of life it will harmonize every department of our being, making us victors over Life and Death.

It is through Scorpio we have the opportunity of welding together our gains through blending the Venus (Taurus) and Mars (Scorpio) rays by refining and redirecting this great life force. In this way our consciousness is awakened to the glorious meaning of life, enabling us to create the "New Heaven" and "New Earth" toward which the whole human race is moving.

THY ROD AND THY STAFF THEY COMFORT ME: In Sagittarius the Lords of Mind hold before us the picture of our Goal, with Jupiter dissolving the barriers we have built around consciousness. Those barriers have kept us within the narrow confines of what we appear to be according to our senses.

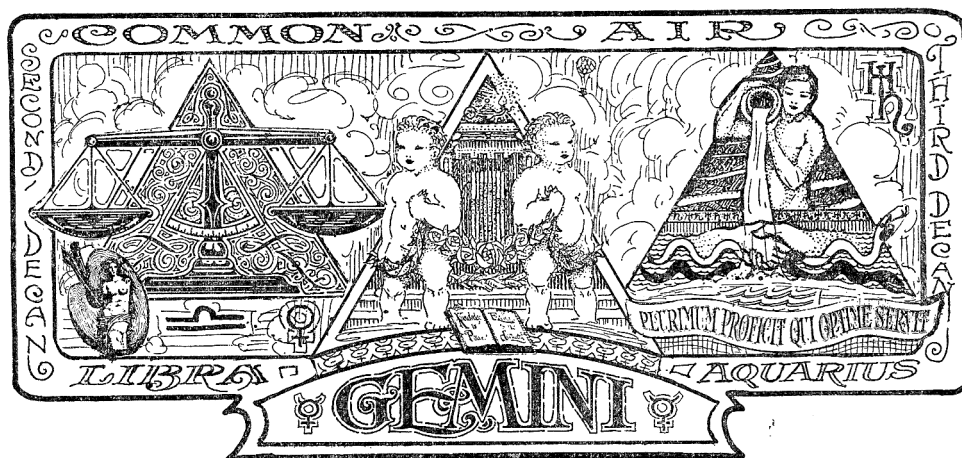
Sagittarius is the sign through which the creative Fire of the Holy Spirit flows to build within us the Higher Mind — God-Mind — which, freed from the bondage of forms, deals with abstract laws and principles underlying all forms, creating as God creates. The Holy Spirit proceeds from the union of the Father-Will Principle and the Son-Wisdom Principle. The message of Sagittarius is that the powers of the mind and the heart must be blended and raised together to God's throne. In pushing forward through this soul-building work, the Higher Mind evolves, holding our vehicles to a greater efficiency, reflected in the spiritualizing of the body through the increased vibration of every cell. Then the creative force begins to flow like liquid gold, rising slowly toward its goal in the brain, there bringing into action the pituitary body and the pineal gland. The thighs are the reflection in the physical body for the sign Sagittarius. They make possible swift and freedom of motion. The motion on the Path of Initiation is attained through the goal of Divinity within. So are we confronted in our climbing persistently onward and upward to the Light which is God.

THOU PREPAREST A TABLE BEFORE ME IN THE PRESENCE OF MINE ENEMIES: Thought is the seed and from it spring action and manifestation. A thought-picture in God's mind is the seed from which has come this entire Universe, involving the work of many Orders of Beings of varied power and development to fulfill His Plan. Our own particular life-wave has just as definite a part in God's Plan as any of the Hierarchies preceding us in the never-ending procession from "clod to God." We cannot efficiently do our part until we know who and what we are, whence we came, why we are here, and where we are going. In Capricorn we have the entire outline of the Plan: Saturn, Capricorn's messenger, whose force had to do with the beginning and end of manifestation was: 1) active in setting boundaries of the universe; 2) crystallizing God's thought into form in the substances of all planes, making descent of spirit into matter; 3) aiding in awakening the human Ego into physical consciousness; 4) active in victory of spirit over matter and crossing over of matter into spirit upon our return to God.

In studying God's Plan we realize Form is to be used only in developing consciousness and power of the individual life spark within. We owe our allegiance therefore to the threefold Spirit evolving through our physical form. Capricorn is reflected in our physical bodies through the knees functioning as accommodation to movement, adaptable both mentally and physically. We need to realize the importance of our bodies as the servants of the Ego, requiring sustained concentration plus the heart's re-consecration to the fulfillment of God's Plan. In so doing we overcome the lower self.

THOU ANOINTEST MY HEAD WITH OIL, MY CUP RUNNETH OVER. In Aquarius we have a view of the Divine Form in operation through the twelve Creative Hierarchies and Planetary Spirits of our solar system. They act

(Continued on page 285)



The Children of Gemini, 1972

Birthdays: May 21 to June 21

EGOS born when the Sun is in the sign Gemini have incarnated largely in order to develop further the mental faculties. Usually they place much faith in knowledge, and have a thirst for all information that can be obtained on almost any subject. Curiosity and interest in every direction tend to make the children of this sign among the most tolerant and broad-minded. However, there is always the possibility of going to extremes and becoming inane and shallow, too flighty and superficial for any real accomplishment. Concentration is essential if they are to make the most of their mental qualities and of the information which they absorb so readily.

Words have much value and interest to children of this sign, and they frequently become experts in using them as material for self-expression. Weaving mental patterns to catch elusive impressions, crystallizing facts and information into concrete forms which may be conveyed to others orally or in print, and all activities that reveal or give meaning to the factors influencing human existence seem to hold a fascination for the Gemini native. They are usually able to express themselves clearly and with ease, either in conversa-

tion or writing, and are often attracted to occupations where the gathering or release of knowledge affecting human nature is stressed. Were it not for the planetary forces expressed through Gemini there would be fewer authors, poets, commentators, announcers, speakers, or others of related occupations to shape the thinking and opinion of the world.

The children of Gemini usually have an abundance of mental and nervous energy, and are restless, quick and often high-strung. On occasions when control of temper is momentarily lost, they can be extremely sharp-tongued, but poise and good nature are quickly restored, for they are innately kind, with a brotherly feeling toward all. Reactions to circumstances or people are likely to be mental and impersonal, and adaptability a leading trait.

All of the children born during this solar month have Venus square Pluto, and Saturn trine Uranus. The former suggests the need to strive for the expression of the higher qualities of Venus, while the latter points toward ambition, determination, and the ability to concentrate upon large problems and exercise authority well. The mind is inclined to be mechanical and ingenious, and the intuition quite powerful.

From May 21 to June 9 the Sun and

Saturn are in conjunction, indicating lowered vitality and power of resistance. Plenty of fresh air should be a primary consideration in bringing up these children. They should be taught from an early age that all experience is for the purpose of teaching us necessary lessons and provide opportunities for progress.

The Sun and Saturn oppose Neptune from May 21 to June 1, a planetary configuration which raises the vibrations of the aura and brings the person in touch with the denizens of the invisible world. However, the entities are of an undesirable nature, and these children need to learn the wisdom of following the positive, independent path of spiritual development. Care should be taken to avoid deception in all dealings with others that involve these planets.

Also beginning May 21, and lasting until June 14, is the opposition of Venus to Jupiter, a planetary pattern which calls for the cultivation of simple tastes, strict honesty, faithfulness in friendship and partnerships, and emotional control.

Venus conjuncts Mars from May 21 to 30, an aspect which will reflect the effects of other planets aspected to them. They may result in more politeness and kindness, or in stronger emotions and passions, depending upon the nature of the other aspects.

From May 21 to 31 Jupiter opposes Mars, pointing toward the need to teach these children the folly of gambling and impulsiveness. Strict honesty, abstention from alcoholic liquor, and control of the appetites and desires are attitudes to be stressed from early years.

Mars and Uranus are in square aspect from May 26 to June 13, a configuration indicating the need to cultivate control of temper, tolerance, kindness, and a willingness to listen to reason and to change one's ways.

From May 27 to June 12 the Sun trines Uranus, assuring the native of intuitive powers, originality, independence, and inventiveness. Ability to bring to our ken methods of using Nature's finer forces is possessed by these natives, and can be

used to great advantage for all humanity.

Mercury and Neptune are in opposition from May 28 to June 2, a strong mental aspect. Those having it should strive for mental control, an accurate memory, and specific accomplishment. They need, also, to strive to "fit in" wherever they are and to maintain an honest, sincere attitude.

From May 29 to June 11 the Sun and Mercury are in conjunction, favoring the memory and mentality on the days when the orb of aspect is three degrees or more.

Mercury and Saturn are in conjunction from May 30 to June 5, giving depth to the mind, as well as forethought and power of concentration. If well aspected by other planets, there will be persistence, good reasoning ability, caution, and diplomacy, too.

From June 10 to 14 Venus and Mercury are in conjunction, making the native cheerful, companionable, good-natured, and sociable. There is ability for music and poetry, as well as for salesmanship.

Mercury, planet of the concrete mind, and Jupiter, planet of the higher mind, are in opposition from June 11 to 17, suggesting the need to cultivate decisive thought and action, along with careful judgment. Travel and the making of contracts should be undertaken with especial care, so that difficulties and loss do not result.

From June 12 to 21 the Sun and Venus are in conjunction, calling out the artistic side of the nature, so that the person is fond of music, art, and poetry. The love nature is strengthened, too, and a happy marriage is favored.

Mercury squares Uranus from June 16 to 21, a planetary influence which will require strenuous use of the will in directing the mentality into constructive, harmonious patterns. Reforms are often necessary, but can best be made by gradual change, instead of violent methods.

Pluto and Mars are in sextile aspect from June 17 to 21, pointing toward accentuated physical and spiritual energy for those who can respond to this influence.

Readings for Subscribers' Children

LYNTENA L.

Born June 8, 1964, 12:28 P.M.

Latitude 42N20, Longitude 83W03.

Signs on Cusps of Houses:

ASC, Virgo19.47	4th, Sagitt.18.00
2nd, Libra15.00	5th, Capri.22.00
3rd, Scorpio .14.00	6th, Aquarius 23.00

Positions of Planets:

Neptune15.45R	Scorpio3rd
Dragon's T.7.57	Capricorn4th
Saturn5.00	Pisces6th
Jupiter13.22	Taurus8th
Mars23.42	Taurus9th
Moon27.15	Taurus9th
Mercury28.32	Taurus9th
Sun17.55	Gemini9th
Venus4.41R	Cancer10th
Part of F.29.07	Leo12th
Uranus6.07	Virgo12th
Pluto11.31	Virgo12th

With the Sun in Gemini and Virgo rising this child has a rather strong mental bent, though the four planets in Taurus should add an interest in the practical "earthy" side of life.

The solar orb is in conjunction with the MC, though actually in the 9th house, but makes no other aspects except the square to the ASC and Pluto. General success in life, along with a position of honor and trust before the public, is likely, but Lyntena should be taught to exert her will in expressing the higher traits of her nature, especially in all matters that pertain to her public life.

The presence of both Venus and the Dragon's Head (in conjunction) in the 10th house (of vocation), along with their sextile to Uranus (in Virgo in the 12th) and trine to Saturn (in Pisces in the 6th), strongly favors popularity and success in vocational pursuits, as well as the ability

to extract pleasure from every situation in life. A happy marriage to someone financially affluent and socially prominent is also likely. This child has a very fruitful imagination, and is inclined to be very devotional at times. She is quite magnetic and of quick intuitive perception, too, so that she is apt to attract many friends among both sexes. At the same time, she is trustworthy, faithful, just, methodical, and of a highly moral nature. Art, music, and poetry all appeal to her, and she has ability to perform splendidly in all these fields if given the proper training.

Mercury, ruler of her Sun sign, Gemini, as well as of her Virgo Ascendant, is posited in the fixed-earth sign Taurus, in the 9th house, and in conjunction with the Moon and Mars. This configuration bespeaks a mentality that is quick, receptive, practical, and thorough. Exceptional ability in expression is present, and the memory is retentive, so that Lyntena could become an excellent linguist and interpreter. The fields of religion, science, and law all appeal to her. The six and one-half degree square to Saturn may operate at times as a slight tendency toward self-centeredness and suspicion, but since there are so many favorable aspects, it should not be difficult for this tendency to be mastered.

Jupiter in Taurus in the 8th house trines Pluto and the ASC, but opposes Neptune in Scorpio in the 3rd, pointing toward such traits as sympathy, kindness, love for home and family, and conservatism. Financial gain by marriage or legacy is quite probable. The 7-degree trine of Jupiter to Uranus tends toward an interest in the occult and association with an occult order. The opposition of Jupiter to Neptune, however, sounds a warning to avoid all negative psychic phenomena, such as the ouija board, seances, etc., and to use care in all financial dealings. The positive spiritual path is always safest and best.

TOM S.

Born June 23, 1960, 6:01 A.M.

Latitude 42N15, Longitude 87W51

Signs on Cusps of Houses:

ASC, Cancer 22.41	4th, Libra4.00
2nd, Leo13.00	5th, Scorpio ..11.00
3rd, Virgo5.00	6th, Sagit.20.00

Positions of Planets:

Mercury26.28	Cancer1st
Uranus18.28	Leo2nd
Pluto3.50	Virgo2nd
Dragon's H.19.29	Virgo3rd
Neptune6.32R	Scorpio4th
Jupiter28.19R	Sagittarius6th
Saturn16.07R	Capricorn6th
Mars2.17	Taurus10th
Moon24.58	Gemini12th
Sun2.00	Cancer12th
Venus2.15	Cancer12th
Part of F.15.39	Cancer12th

This is no doubt quite an active youngster, having the Sun and three planets in cardinal signs, and cardinal signs on all the angles. Mercury is on the ASC, too, adding to the quickness and alertness of both mind and body — and height to the latter.

The solar orb is in the watery, emotional sign Cancer, in conjunction (combust) with Venus, in the 12th house, sextile Mars and Pluto, trine Neptune, square the MC, and opposition Jupiter. Since Cancer is also on the ASC, we have here indicated a strongly emotional child, sensitive, changeable, sympathetic, retiring, home-loving, cautious, and conscientious. He is fond of art, music, and poetry, and could become a proficient inspirational musician. He is also strongly attracted to the superphysical and will no doubt become a student of the occult. At times he may feel an inner loneliness, longing to serve others in a capacity "behind the scenes", as in hospitals and prisons. He has considerable energy, courage, and

determination, though, and if trained in self-restraint, thrift, and honesty, can put these admirable traits to good use in the service of humanity.

Mercury in the sign Cancer tends toward a clear intellect, a retentive memory, and superlative adaptability. This planet of the concrete mind squares Mars, however, pointing toward a quickwitted, sharp and alert mentality, but also quickness of temper, impulsiveness, and excitability at times. Tom should be taught the wisdom of seeing things as they are and telling the truth about them. Teaching him to share what he has with others will help to counteract a tendency toward selfishness which may manifest itself at times.

The Moon in the airy, mental sign Gemini, sextiles Uranus and Mars, opposes Jupiter, pointing toward a wide-awake intellect, fond of literature and science, resourceful and able to cope with emergencies, liberal and alert for progressive ideas which are taken up with avidity. There is a love for travel, and contrary to other tendencies in the chart, there is a liking for association with people. This suggests that Tom would enjoy being a traveling salesman or newspaper reporter, putting originality, imagination, and inventiveness into his work. The opposition of Moon to Jupiter, however, suggests the need to curb a tendency toward extravagance and ostentation. Care should be taken that the diet does not overtax the liver and other parts of the digestive apparatus.

Mars in Taurus in the 10th is Tom's most elevated planet, and being so strongly aspected, is a powerful factor in his chart. This planet of dynamic energy sextiles Sun, Venus, and Moon, trines Jupiter and Pluto, squares Mercury, and opposes Neptune. He has excellent earning capacity, but is apt to be a free spender. Of great help to this child will be an interior strength, coupled with unflagging determination and quiet persistence. He has more than average ability and could serve well as an engineer, surveyor, architect, builder, electrician, or salesman.

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.

Lecturer, Editor

PAUL D. G. — Born February 11, 1946, 2 p.m. Latitude 40N45, Longitude 73W57. With the Sun, Moon, and five planets in mental signs, and the mental sign Gemini on the ASC, it is at once obvious that this native would be talented along lines of expression, both oral and written. Since Pisces is on the MC, and its rulers, Jupiter and Neptune, are both in the airy sign Libra, it is also evident that lecturing, writing, editing, etc., will come quite naturally to this native. Furthermore, there are a number of splendid aspects (and no squares!): the Sun in Aquarius conjuncts Venus and Mercury (combust, which lessens the effect), trines Jupiter in Libra and the Moon in Gemini, as well as the ASC. Neptune trines Uranus and sextiles Pluto, so we see that this young man has very progressive ideas and ideals, and can be an excellent instrument in helping to usher in the New Age of brotherhood and unity.

* * *

Electrician, Statesman

JOHN M. — Born March 3, 1943, 9 A.M. Latitude 30 N., Longitude 94 W. This chart shows the Sun in Pisces in the 11th, sextile the MC, trine Jupiter, but square Saturn in Gemini in the 2nd. Fortunately, Saturn (which would limit the earning capacity so placed and aspected) conjuncts Uranus, sextiles Venus and Pluto, trines Moon and Neptune. Neptune sextiles Pluto, trines Moon and Mars, in addition to Saturn. This native has a very strong spiritual side to his nature, but his Mercury (in Aquarius in the 11th and ruler of the concrete mind) is unaspected.

The Moon, also affecting the mind, is in Aquarius (in the 10th), conjunct Mars, sextile Venus, trine Saturn, Uranus, and Neptune, pointing toward both practical and spiritual facets of the mentality. However, the planet Mars is the most elevated, being in Capricorn in the 10th, in conjunction with the MC, trine Uranus and Neptune. There is considerable mechanical and electrical ability here, and these talents may be put to use in the earlier years. However, more widespread service could perhaps be rendered in later years in the political field.

* * *

Printer, Naturopath

GREGORY L. H. — Born April 1, 1950, 1:35 A.M. Latitude 39N09, Longitude 87W12. Here we find Sun and Mercury in the aggressive sign Aries, in conjunction but not combust, trine Pluto, opposition Neptune. Mars, ruler of the Sun sign and also of the Scorpio MC, is in Virgo in the 8th house square Uranus in Cancer in the 6th. (Control of the emotions will have much to do with vocational success.) Venus and Jupiter, the two benefics, are in conjunction in Aquarius in the 1st house, trine Uranus. The Moon, also, is in Virgo, conjunct Saturn, trine the ASC. Since the ruler of the Sun sign (Aries) and the sign on the MC (Scorpio) is Mars, it would seem that some Mars-in-Virgo occupation would be the most acceptable for this native. With Capricorn on the ASC giving carefulness and persistence, engraving, draughting, printing, photography would all have an appeal for him. He may also be drawn to naturopathy, or dealing in health foods or hardware.

Daily Thought and Guide

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

THURSDAY — JUNE 1

Change, although sometimes painful, is essential. "Perfection is immutable. But for things imperfect, change is the way to perfect them."—*Feltham*.

FRIDAY — JUNE 2

Splendid aspects to the Sun, Saturn, and Uranus presage the promising initiation of new projects and the fruitful completion of old ones, plus tactful interaction among co-workers.

SATURDAY — JUNE 3

Today would be well spent in rest and quietness, perhaps enjoying the peace and harmony of Nature.

SUNDAY — JUNE 4

Many mixed aspects fill this 24-hour period. Let us devote ourselves to the worship and service of God, making the most of all our opportunities for both.

MONDAY — JUNE 5

We might not feel as energetic as usual today, but we can lay the groundwork for heightened activity during the busy week ahead.

TUESDAY — JUNE 6

The inclination to act without thinking may be present this morning, but we know that forethought is always more beneficial than hindsight.

WEDNESDAY — JUNE 7

Study, literary work, and travel are favored today, but we should continue to guard against the tendency toward impulsiveness.

THURSDAY — JUNE 8

Jupiter favors us with beneficent rays on his day — a fine time to actuate our loftiest ideals, serve our fellow men, and enjoy the company of friends old and new.

FRIDAY — JUNE 9

"Conscience in the soul is the root of all true courage. If a man would be brave, let him learn to obey his conscience."—*James F. Clarke*.

SATURDAY — JUNE 10

"The aspirant to true spiritual sight and insight must first of all give proof of unselfishness, because the trained clairvoyant has no 'off' days."—*Max Heindel*.

SUNDAY — JUNE 11

Bible study, in the light of esoteric interpretation, is essential to the spiritual aspirant. The Gospels are formulae of initiatory experiences which we will all some day share.

MONDAY — JUNE 12

Some of us might be more prone than usual to the "Monday blues," but we can determine to concentrate on our work and not give in to indolence.

TUESDAY — JUNE 13

Imagination underlies all our creative ventures, which, in turn, strengthen our unfolding Epigenesis.

WEDNESDAY — JUNE 14

Inspiration and insight can be ours today if we are responsive to Neptune's fine, spiritually significant, influences.

THURSDAY — JUNE 15

We will progress only if we learn to think for ourselves. The opinions of others should be heard, but we must form our own conclusions, based on our own understanding and judgment.

FRIDAY — JUNE 16

When sympathy and affection have become universal, all men, indeed, will be brothers. These qualities must first be developed among closer acquaintances.

SATURDAY — JUNE 17

"God is glorified, not by our groans, but our thanksgivings; and all good thought and good action claim a natural alliance with good cheer."—*Whipple*.

SUNDAY — JUNE 18

Let us joyfully praise our Father on this Sabbath day, remembering that faith in Him, augmented by work and prayer, enables us to withstand and learn from all our difficulties.

MONDAY — JUNE 19

The measure of our progress in life is our willingness to face responsibilities squarely. Attempting to run away only adds to our problems.

TUESDAY — JUNE 20

Love is the governing principle of the universe. "It is possible that a man can be so changed by love that one could not recognize him to be the same person."—*Terence*.

WEDNESDAY — JUNE 21

Fine aspects to the Sun and Jupiter help us perform valuable service for our fellow men and achieve soul growth in so doing.

THURSDAY — JUNE 22

Absolute purity is prerequisite to full

spiritual insight. "Blessed are the pure in heart, for they shall see God."

FRIDAY — JUNE 23

Propitious influences from Mars help us conclude the work week with strength and energy. We should exercise consideration for others, however.

SATURDAY — JUNE 24

Leisure time creatively spent yields more profitable returns than those offered by passive idleness. Relaxation can be productive.

SUNDAY — JUNE 25

"Aspiration after the holy — the only aspiration in which the human Soul can be assured that it will never meet with disappointment."—*Maria M'Intosh*.

MONDAY — JUNE 26

It should be easy to demonstrate the extent of our generosity and good-will toward others this afternoon.

TUESDAY — JUNE 27

We may be tested today, but if we calmly go about our business, doing our best and asking for divine guidance, all will be well.

WEDNESDAY — JUNE 28

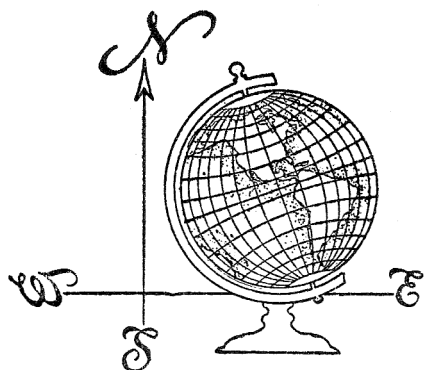
Mixed aspects characterize this busy day. Let us make use of that which is good and, with loving hearts, transmute that which is not.

THURSDAY — JUNE 29

The more objective we become, the better we will judge ourselves and the more honestly we will regard our fellows, granting them the respect they deserve.

FRIDAY — JUNE 30

Venus, well aspected on her day, offers an auspicious time for the uplifting enjoyment of classical music and the fine arts.



MONTHLY

News

INTERPRETED

New Local Galaxy

A dwarf spheroidal galaxy that is a possible new member of the local group of galaxies has been found on a photograph of the Andromeda nebula taken with the 48-inch Schmidt camera on Palomar Mountain. The report, by Sidney van den Bergh of the University of Toronto's David Dunlop Observatory, appears in *International Astronomical Union circular* 2366 dated November 1.

The new object, which has a very low surface brightness, is located at right ascension 0 hour 43.0 minutes and declination plus 37 degrees 44 minutes. Its reality is confirmed by a second photograph that had been previously obtained by R. Racine. If the new galaxy is at about the same distance as the Andromeda nebula (2 million light-years), its diameter is about 1,600 light-years. Calculated from the observed brightness and the distance, its absolute magnitude is approximately minus 11.

—*Science News*, 11-13-71

Another galactic discovery thus is added to the astronomers' catalogue of stellar bodies (*Rays*, Sept. 1971, p. 416). There appears to be no end to the spatial discoveries which have lately been made with some regularity. Until recently, for instance, the bright and far-distant quasars which now are undergoing intense speculation and scrutiny were unknown. The dwarf galaxy described above appears in connection with the Andromeda nebula — a galactic grouping relatively well known to astronomers.

We have no doubt that additional and perhaps more mystifying stellar discoveries will be made in the future, and they may well be instrumental in convincing those scientists who remain skeptical that Creation is, indeed, infinite.

When the Sun Was Young

Scientists have long thought that the sun and the planets formed out of the same primordial cloud of gas and dust some 4.6 billion years ago, but science has only a sketchy notion of what happened during the solar system's first few hundred million formative years. Now, a group of U.S. space-agency scientists suggests that the sun was on a rampage during that period, spinning rapidly and immersing the planets in a vast envelope of hot and highly electrified gas that may well have altered some of the smaller objects in the solar system.

According to Dr. Charles P. Sonett, a space physicist at the National Aeronautics and Space Administration's Ames Research Center near San Francisco, this gas probably stripped the earth and the other nearer planets of their original atmospheres. Moreover, when the electrical currents in the gas flowed through the planets and asteroids, heat would have developed just as it does in the coils of an electric kitchen range.

.....
The evidence for this theory comes from the study of meteorites recovered on earth. Many meteorites are thought to be fragments from the asteroid belt between Mars and Jupiter and some have been revealed by radioactive dating techniques to have been melted about 4.6 billion years ago. "We know that some of these meteorites were thermally processed," Sonett said, "but there's always been a puzzle about the source of that heat." Sonett and his colleagues ruled out gravity and radioactivity as the heat sources. "That really only left us the sun," he said.

The kind of electrified gas that would have been given off by the infant sun, said Sonett, is very similar to that associated with a class of young stars known as T-Tauri. These are stars that are just beginning to burn their nuclear fuel, they are enveloped in clouds of gas and dust and, possibly because of their high rotational rates, they lose great quantities of mass in short periods of time. Sonett says that for millions of years the sun was such a star,

making one rotation every three hours. But as the eons passed, the solar gas and magnetic field gradually slowed the sun's spin to its present rate of one turn every 27 days.

—*Newsweek*, Jan. 3, 1972.

It will probably come as something of a surprise to material scientists when they finally unearth demonstrable proof of a fact well known to occult scientists: that all the planets except Neptune were originally part of the Sun, and thrown off from it early in the Earth Period of evolution.

Scientists now speculate that the highly electrified gas from the Sun may have "stripped the Earth and other nearer planets of their original atmospheres." The original atmosphere of these planets, however, was that of the Sun itself. The characteristics of what scientists now think of as the Sun's possible "rampage" may in reality betoken the original status of the planets as components of the Sun.

Scientist Says Tests May Disprove Darwin

A Michigan State University naturalist told a group of scientists today that Darwin's theory of evolution fails a new test based on chromosome count which gives rise to the possibility that there were numerous spontaneous beginnings to life.

Prof. John N. Moore, in a paper prepared for delivery today at a meeting of the American Association for the Advancement of Science (AAAS), said Darwin's theory was "more illogical than biological." . . .

The theory of evolution expanded by Charles Darwin in 1859 stresses the "monophyletic" theory that the first living cell over millions of years changed into complex many-celled organisms — from a simple amoeba-like animal to man.

If this were so, Moore said there should be an increase in chromosomes and the quality of gene material carried by chromosomes as the complexity of animals increase.

"Absolutely no pattern of increase of chromosome number from less complex to most complex is at all detectable," Moore said.

He said chromosome counts showed man ranking lower than frogs and toads.

"It resolves the question, 'Did life begin spontaneously just once, or many times?'" he said. "Since we have the gaps and inconsistencies in the records, it's reasonable

to conjecture that there were multiple beginnings of life."

Moore said there also was no scientific evidence of links between major kinds of plants and that the study of fossils had not shown any connection between plants and animals.

"The typical evolutionary explanation doesn't make sense in view of today's knowledge," he said. "The monophyletic explanation is more illogical than biological." . . .

—*The Daily Report*,
Ontario-Upland, Calif., Dec. 27, 1971

These findings may constitute a first step toward scientific understanding that more than one life-wave is presently evolving on Earth. The absence of chronological or developmental evidence linking plants, animals, and man, should establish the fact that they are *not* linked in any generic sense.

We must be careful, however, to distinguish between the various forms of life-waves and the life that flows through them. All the life-waves originate from the same source — God — and the life force that flows through them is the same. It is quite true that they began their evolution at different Periods in the Earth's history. It is not correct to say, however, that there were many beginnings to life itself.

Nature Hints Life Elsewhere

Radio astronomers are finding more and more complex molecules in the vast reaches of space between the stars.

Thus far nearly 25 chemicals ranging in the intricacy of their atomic structure from hydrogen to formaldehyde have been identified.

Scientists believe such molecules were the raw materials from which life was created on the earth.

Dr. Arno A. Penzias of the Bell Telephone Laboratories told a meeting of the National Academy of Sciences that carbon monoxide accounted for 90 per cent of the molecules in a region of interstellar space which he examined.

Carbon is the dominant element in plant and animal life on earth. Is space stocked with materials from which life could evolve on earth-like planets of other solar systems? . . .

Assuming the building blocks of living tissue abound in space, and assuming that life has come into existence elsewhere in the universe, would living creatures on faraway other worlds resemble us and the

plants and animals which coexist with us on earth? Dr. Joseph Kraut, who also addressed the academy, has a strong hunch that they would. . . .

Enzymes are the numerous chemical control agents which nature has created to turn on, accelerate and regulate the myriad functions performed by the cells of plants and animals.

Studies of two specific enzymes provide, Kraut said, "the first concrete example that I know of that nature has twice come up with the same solution to a specific problem in molecular engineering." . . .

Kraut conceded his notion that living things everywhere resemble those on this planet is "wild speculation." But, on the basis of his experience with enzymes, he said:

"We can suppose that nature does these things the same way because there is only one way to do them efficiently . . . We can then hypothesize that there is only one way in which living things can be assembled, here or elsewhere in the universe."

—*Houston Chronicle*, Nov. 27, 1971

The occult student cannot help but wonder at the evident hesitation with which some material scientists still regard the possibility that life exists elsewhere in the universe. With all that is already known about the vastness and complexities of outer space, to say nothing of the more familiar territory of our own solar system, it is nothing but supreme arrogance on the part of man for him to believe that the tiny planet Earth is the only repository of life.

Occult science knows that the Universe is teeming with life — that life is, in fact, everywhere. "Life" is not synonymous exclusively with man and the other living forms of Earth; rather, these forms manifest the life of which myriad other forms everywhere also partake.

Everything is inherent in the cosmic root substance, the ever-existing essence which is all-pervasive in the universe. Every entity, in physical manifestation (physical or etherical) or in solely spiritual manifestation, has its origins in the cosmic root substance which was initially activated by orderly, rhythmic motion generated by the Supreme Being, with the second aspect of His nature, the primordial World.

We know that four life-waves are evolving on Earth alone, and that eleven Hier-

archies of living Beings, in addition to our own, have been instrumental in guiding human evolution. On the basis of this information, if no other, is it unreasonable to suppose that there exist many more life-waves and life forms than merely those present in our immediate vicinity?

The "building blocks of living tissue" which, scientists now speculate, might "abound in space," will eventually be traced to their ultimate origin in the cosmic root substance. The "only one way in which living things can be assembled, here or elsewhere in the universe," about which Dr. Kraut hypothesizes, is, in point of fact, the orderly, rhythmic motion in cosmic root substance which began as a result of the creative Word. It would not be surprising if the physical manifestation of this activity proved, in some ways, to be universally similar. Viewed in this light, it appears quite logical that scientists have identified 25 chemicals in the reaches of outer space which also exist on the Earth and in its environs.

We also know, however, that it is necessary to have a vehicle correlated to a particular world in order to be able to function in it. The atmospheres around the various planets of our solar system differ from each other and from that of the Earth. The atmosphere in outer space, too, is dissimilar to that of Earth. It is, therefore, reasonable to conclude that life elsewhere is not likely to take the form that it does on Earth.

Apollo Findings Show Earth Was Molten 3.5 Billion Yrs. Ago

Newly analyzed evidence from the Apollo 12 moon mission in November 1969 suggests giant meteoroids were battering the earth more than 3.5 billion years ago — making its primitive surface so molten that rocks couldn't form.

This was reported by Dr. Eugene M. Shoemaker of Cal Tech, one of the top geological consultants to the civilian space agency. . . .

He said the new findings offer a reasonable answer for one of the greatest riddles of science.

How come the oldest rocks ever found
(Continued on page 284)



BOOK REVIEWS

Literature Plays
Motion Pictures Music

"Wild Pets"

Wild Pets, by Robert Franklin Leslie, Crown Publishers, Inc., New York, 1970.

THIS book resulted from a study of wild animal pets in many parts of the United States and Canada. The author and his wife, who "interviewed" both pets and owners with tape recorder and camera, found many genuinely affectionate, trusting, and respectful mutual human-animal relationships, which culminated in demonstrable happiness for all concerned.

Mr. Leslie has been an animal lover since childhood, when a despairing father finally banished him and his ever-growing menagerie to a home in the barn. He has had more than his share of experiences with wild animals in their natural habitat, and authored a memorable account of raising three bear cubs to adulthood (*The Bears and I*, reviewed in *Rays*, Dec., 1969).

As a result of observing almost every type of wild animal and bird in a human environment, either captive or moving about independently as a "free roaming pet," the author has reached a number of compelling conclusions. Of most interest to the occult student is his statement that: "... I like to believe there exists some subtle need in what we nowadays call the *higher* animals for natural attention by a noncompetitive species. I further believe that in most cases *man* is that species, and I base that belief upon the number of authentic cases of wild animals that have recognized man's position and

have brought their problems to man for help." Certainly the many wild creatures who began their period of "pethood" as orphaned infants or as the result of injuries from which men helped them recover attests to this statement. We are told that in the Jupiter Period of evolution, members of the human life-wave will work closely with, and help, their animal counterparts — for one reason, at least, in order to atone for present misdeeds and cruelty. If Mr. Leslie's theory is correct, that period of harmony between the two life-waves is already beginning, inaugurated by certain advanced Egos who have developed the consideration and love for their younger brothers which we will all ultimately possess. In the same context, Mr. Leslie stresses the point made by a naturalist with whom he spoke that "ability to make friends with native species is not some mysterious quality possessed by the few, but a talent latent in each one of us."

Other conclusions reached by the author include the fact that striking similarities exist among people who have devoted their attention to similar pets. Those who raised one type of birds or mammal were interested in all other species; among bear owners "we actually discovered a similarity in personal characteristics where the animal lived in daily contact with the person"; those who owned cougars had taken on their characteristics: "quiet introspection, deep calm and patience, feline self-confidence."

"Abundant evidence indicates," con-

tinues the author, "that free roaming raccoons, foxes, ringtails, skunks, coyotes, deer, and to some extent beavers . . . live longer when they devote a part of their time to human friends, and that people, too, are the better for that association." He believes, for the most part, however, that wild animals who are kept as pets should be allowed to roam free, and that certain species, because of innate inadaptability to the human environment, are unsuitable even as "free roaming guests," except perhaps in times of illness when a human is able to provide succor. Among the latter are moose, seals, grizzly bears, wolverines, and a number of other so-called "exotic" pets.

Mr. Leslie cites the first law of ecology as population balance, and emphasizes the harm done by man's attempts to do away with "predators" such as wolves, coyotes, mountain lions, etc., only to have the rodent and small mammal population on which they feed grow tremendously and, in its turn, account for increasing crop damage. Conversely, state laws prohibiting the keeping of captive wild animals have occasionally backfired when a game warden released into the wilds an animal not prepared to care for itself in its native habitat, or when a deer, raised as a pet, was not permitted to be locked up during the hunting season. In the author's words: "Returning a wild animal to his native habitat after he has become accustomed to captivity is a responsibility worth the most serious reflection."

The reader will be enchanted with anecdotes about the cunning, mischievous, and devoted activities and antics of the wild pets Mr. Leslie encountered. One coyote, having the run of a home, was obviously asking permission from her master. When he finally consented, "All right, you may sing," the animal took her place in the center of the room, lifted her head toward the ceiling, and proceeded with a deafening rendition. Then there is the 155-pound puma who baby-sits for the six small children of her human family. "Best baby-sitter in the country," said her proud owner. "Won't let anybody come

in the house at night when we go out and leave her with the kids." When the owner of a bob-cat was asked how he got along with children she responded, "Loves them. If friends are visiting us and have to punish their child, Paddy cries like a baby." A pet blackbird delights in Bach, Beethoven, and Mozart on the radio, but "let one bar of the Beatles slip through, and the bird all but has apoplexy."

Animals exercise consideration and concern for each other, too. A couple in California were startled when the tree in their yard resounded with the cries of scores of birds. Investigating, they discovered that two baby squirrels had fallen to the ground from their nest. As soon as the people picked up the squirrels to help them, the birds ceased their noise and watched, motionless and silent. In another instance, a small coyote, Sandy, lowest in the "pecking order" of a household that included a cougar, several bobcats, and some dogs, timidly kept out of the other animals' way. One night, however, their owner was astonished as she first woke him, then woke all the animals who "quietly assembled in the living room." Only then did he notice that the nearby canyon was on fire, and he barely had time to load his animals into the truck and escape. "From that day to this," he said, "Sandy has been the sweetheart of the outfit . . . I guess animals aren't so dumb . . ."

Perhaps the most encouraging fact to be absorbed from this book is that a growing number of people are actively concerned with the fate of wild animals. Only a generation ago, humane societies were making public plans for more humane treatment of domestic dogs and cats, and very few individuals gave any thought at all to the welfare of wild creatures. Now there is an active movement against the slaughter of animals for their fur, and a glance at library shelves shows a significant increase in the number of books written around the general theme of "understanding animals." More and more people are learning that animals

(Continued on page 286)

Readers' QUESTIONS

Concerning Planetary Influences

Question:

Please explain why each planet influences particular, specific activities or functions of human endeavor. Also, how do the planetary forces "enter into us," as it were, to have their effect on our development?

Answer:

We know that God is Light. This Light, in turn, is refracted by the prism of matter into various rays and colors, each with its own vibrations and influences. On another level, we may say that everything in Creation has its origin in sound, or music — the music of the spheres. This is the "word", spoken of in St. John's Gospel, which made all things. Each planet, too, has its own keynote or sound — again, its own specific influences. When an Ego has mastered all the lessons of each planet, we may say that he has gained all the keys (keynotes) of the Father's Kingdom.

The spiritual forces of the Sun enter the physical body through the head. The lunar force enters through the spleen, and the planetary forces enter by way of the brain and spinal cord.

Spiritual solar forces produce spiritual illumination. The lunar forces have to do primarily with physical growth. The planetary forces help evolve added consciousness, moral development, and soul growth.

The solar, planetary, and lunar rays are three coloured: blue, yellow, and red. The blue ray carries the life force of the Father. The yellow beam contains the life force of the Son, and the red ray bears the life force of the Holy Spirit.

Each human being can absorb only a certain quantity of one or more of these colors, according to the general stage of his or her evolution. Each individual, therefore, is differently affected by the various life forces functioning through the stellar rays.

Protection During Sleep

Question:

I have prophetic dreams, but how can I be sure that the one impressing me with dreams of things to come is good or evil?

Answer:

In the First Epistle of John (4:1), we read, "... believe not every spirit, but try the spirits whether they are of God." This advice can be taken quite literally. Challenge, in the name of Christ, every impression or "dream" that comes to you. Say: "In the name of Christ, who are you (or what is this) and what do you want?" Those which are of the Light will expand and glow gloriously; those which are not will shrivel, change shape, or disappear. It is possible to remember to do this while dreaming by telling yourself very definitely before going to sleep that you will challenge, in the name of Christ, all that confronts you. It might take a few times of practice for your subconscious to rise to the occasion, but nightly drumming at the idea will eventually make it take hold.

A further protection, during both sleeping and waking hours, is the protective aura. Every morning before arising and every evening on retiring visualize yourself for a few minutes immersed in a sphere of scintillating, vibrant, golden Christ Light. God IS Light. We recommend this not only for the protection it gives,

but also because of the admonition, "As a man thinketh in his heart, so is he." We all grow to become like that which we love and think about, therefore, we should apply the same principle to higher things. If we wish to know and recognize and become like that which is of God and the Light, then we should occupy our minds with these ideas whenever possible.

Intuition a Spiritual Faculty

Question:

Is there really such a thing as intuition and, if so, how does it work? Why doesn't everyone have it?

Answer:

Yes, intuition does exist. It means "teaching from within," and is a spiritual faculty, present in all Egos, but manifesting more strongly as the Ego becomes more receptive and sensitive.

Intuition is the faculty of man's Life Spirit. In the World of Life Spirit, in which is the true Memory of Nature, the Life Spirit sees much more clearly than it can in the denser Worlds. Here it is in touch with cosmic wisdom and knows what the correct thing is to do in any situation. It flashes its messages to the heart, which, in turn, passes them on to the brain through the medium of the pneumo-gastric nerve. This results in "first impressions" which are always good because they are drawn directly from the fountain of cosmic wisdom and love.

If the Ego would follow the impulses of his heart — the first impressions, or intuition — he would behave correctly under all circumstances. The virgin Spirit is always good, noble, and true in every respect and, prompted by the Life Spirit, intuitively reacts accordingly. All that is unworthy stems from the lower nature, or illusory reflection of the Ego. It is when the brain begins to interfere with the first impulses of the heart that trouble occurs. The brain, by reasoning — whether for good or ill — frequently dominates the heart, and modifies the original impulse to suit its purposes. In this way unworthy

promptings take the place of the wise intuitive counsel originally offered. Instead of acting on his first impulse, the Ego acts at the behest of the machinating brain which may have approached the situation, not in the context of love, as did the heart, but in the context of selfish motivations which distort the original response for nefarious purposes.

Sometimes intuition is based on the experiences and lessons of previous lives stored in the superconscious memory, which is inherent in the Life Spirit. As intuition, the superconscious memory impresses itself directly upon the reflecting ether of the vital body, in this way avoiding the danger of being subjected to and perhaps overruled by the reasoning process. When the vital body has been particularly sensitized by a pure and holy life, and prayer and concentration, the Ego will recognize promptings of this nature and act accordingly, to his own benefit and that of others.

Intuition generally expresses itself most prominently in women, because the female vital body — the counterpart of the Life Spirit — is male, or positive. The phrase "woman's intuition" is not an idle one.

It would behoove us all to listen for our intuitive promptings and act on them before they have become "contaminated" by the reasoning process. In nightly retrospection we often remember the original intuitive impulse, which would have helped us rightly deal with a particular situation. We also remember the dissatisfied reaction of the brain, which instantly tried to smother the impulse with instructions of its own. Most of us are sensitive enough to feel the pangs of conscience once we have allowed selfish motivations (from the brain) to override altruistic ones (from the heart). Most of us, in fact, usually know intellectually that the intuitive suggestion is the right thing to do, but by rationalizing we often allow ourselves to be governed by the importunate dictates of the lower nature, acting through the brain, instead of the loving suggestions from the Higher Self, acting through the heart.



Nutrition from the Sea

DIANA DUPRE

SCIENTISTS throughout the world are discovering the sea as an unbelievably rich source of food and medicine. To be sure, many researchers in the field of aquatic nutrition work with the products of both plant and animal life indiscriminately. We cannot, of course, agree that any substance from marine animals should be used for human consumption if, in order to obtain the substance, the animal is harmed or killed. The potential yield of food, as well as medicine, from sea plants alone, however, is tremendous. The *UNESCO Courier*, March, 1969, carried the following appraisal of this potential: "The sea is, for the foreseeable future, an almost limitless source of high-protein content food. Annual production of plants within the oceans, according to the FAO's Fish Stock Evaluation Branch Chief, John Allan Gulland, is approximately 130 thousand million tons — hardly any of which is used for human consumption."

The Japanese, who have found it increasingly difficult to raise sufficient food on their volcanic islands for their expanding population, are modern pioneers in successfully turning to the sea for dietary supplements. Historians tell us, too, that the Japanese, Chinese, Greeks, Romans, Egyptians, and other ancient peoples used sea plants routinely in their daily diets, and it seems that only in more recent

centuries has man sought his vegetarian food almost exclusively from the land. Now, however, since proportionately less land area is available for crop raising, while population is growing, it is again important to consider the virtually unexplored source of nutritive supplements that exists within the world's bodies of water.

One specific example of the research and experimentation along these lines, and of the tremendous yield that can be made available from marine plants, was described in the *UNESCO Courier*:

"Several years ago, certain communities in the Republic of Chad were found to be eating a blue alga called *Spirulina*, which grows in ponds rich in mineral salts, and highly alkaline. After it is harvested, women form it into pancakes to dry in the sun. Ancient Aztecs consumed a similar alga which grew in Mexico's lakes. *Spirulina* contains between 60 and 68 percent protein, that is, six times as much as in wheat and three times as much as in beef. French and Mexican research laboratories, excited by its large-scale nutritional possibilities, are experimenting with its artificial cultivation. The culture is produced by photosynthesis in vats of lukewarm salt water which are fed with carbonic gas. Results show that the annual yield of *Spirulina* could be 40-45 tons per hectare with a 25 ton protein

content, as compared to only 30-40 kilograms of beef protein per hectare."

Other sea plants are also rich in vitamins and minerals. One source of iodine is the ash of certain types of seaweeds; invaluable chlorophyll is also present in seaweed; kelp is a major source of magnesium. At least one concern, in California, is marketing an entire line of remarkably efficacious food supplements taken solely from organic sea products. A researcher for this company has termed the sea "the most abundant potential source of nutrition on earth."

Medicine, too, is found in organic sea food. Agar, for instance, which is derived from certain types of seaweed, inhibits the growth of some viruses. Alginates — salts of alginic acid obtained from various kelps — are used in surgical dressings or to form a gel. Another marine plant produces a substance called cephalothin, which works somewhat as does penicillin, but is effective against certain bacteria that resist penicillin. Sodium alginate, also found in marine vegetation, can be used to eliminate radio-strontium from the human gastro-intestinal tract. (Strontium 90, of course, is considered one of the most hazardous of all products of nuclear fission.)

Finally, the ocean waters themselves are therapeutic. Sea water was for years successfully used to dose wounded seamen, and it was thought that the salt in this water had therapeutic effect. Now, however, scientists have learned that seawater contains more than 1,400 types of bacteria, together with antibacterial agents, and it is these organisms that are responsible for the apparent healing powers of the water.

This is only a cursory survey of the wealth of both food essentials and medicinal properties contained in the sea. Since approximately 70 percent of the Earth is covered with water and its attendant vegetation, it stands to reason that far greater use can and should be made of this source of life-giving commodities. Plentiful as sea plants are, it would seem economically as well as nutritionally

feasible that they, or their derivatives, be made available on an international scale, particularly to those large segments of the world population that exist at sub-standard or even near-starvation nutritional levels.

Mental Patients Respond to Music Therapy

The value of music therapy in the treatment of mental patients is the subject of an article by Dorothy Townsend in the Jan. 17, 1972, edition of the *Los Angeles Times*. Centered around the work of George Plick, a music therapist in various Los Angeles hospitals, the article, entitled, "Music Therapy: New Hope for Mental Patients," describes positive reactions of mentally ill patients under his care.

One of the problems of mental illness is that the patient is often unable to express himself or communicate his disturbing pent-up emotions. He may be abnormally withdrawn and silent, or he may try to convey inner tumult by erratic, meaningless, or destructive behavior. One attending physician praised music as a universal means of communication to which many such patients respond. He is quoted as saying: "Many people who can't find the words to express a feeling can nonetheless respond to it through music." In the case of some patients, music "provides a doorway through which to go."

The doctor continued: "On one level (music) brings people together in a kind of activity in which they relate to something outside the song. They are all involved in it and they begin to have an avenue of relating to one another in a very unthreatening way."

Getting mental patients to accept and control their emotions is an important facet of their therapy, and here music can play a significant role. Mr. Plick improvises a musical "mood" on the piano and then asks the patients in the group with which he is working to tell what feeling the music conveyed to them. He writes

the responses, which can range from fear, anger, and sadness, to joy, on the blackboard, and each patient sees his own feeling in relationship to those of his fellows. Once a patient realizes that his reaction, with which he has been so excessively preoccupied, is not necessarily that of other members of the group, he finds it easier to put his feelings into a more reasonable perspective.

Similarly, when two people in the group admit to the same reaction, it is often an illuminating experience for both. The increased self-respect and confidence which they derive from the realization that they are not alone and that other people share their emotions often contributes to their general improvement.

The self-confidence of some patients, too, increases when they are able to demonstrate their own musical skills at the sessions. Sometimes Mr. Plick allows a patient-pianist to take his place at the instrument, and the community sings which are also part of the treatment occasionally reveal someone with a fine voice.

Initial reactions to the therapy are not always positive, admits Mr. Plick. When sad music is played, patients occasionally leave the room because it causes them to feel their own loneliness or sorrow too deeply. When they have learned to accept and cope with these emotions, however, they respond to the more uplifting impact of the music as well. "You really can't deny any part of your feeling ability," Mr. Plick said. "If you deny one part, you have to deny another part. The sadness, the joy. They are all there, part of life. If we couldn't feel sadness, we would be in bad shape."

Music has long been recognized as a universal language and a source of understanding among people who otherwise can or will not communicate. The therapeutic value of music is already widely recognized, and we are sure that this reputation will be further enhanced as the characteristics and healing properties of music come to be even more fully comprehended and appreciated.

ROSICRUCIAN PRINCIPLES

The Rosicrucians advocate a vegetarian diet as superior (physically and spiritually) to a diet containing meat. They regard alcohol, tobacco, and stimulants as injurious to the body and detrimental to the Spirit. They believe in the power of prayer and the creative power of thought through concentration in bringing about the healing of mind and body. They hold, however, that physical means can often be used to advantage to supplement spiritual and mental means.

* * *

APOLLO FINDINGS

(Continued from page 271)

on the earth are "only" 3.5 billion years old, while the age of the earth and of the solar system generally is estimated at 4.65 billion years?

Shoemaker said the new evidence also makes at least feasible either one of the following highly controversial hypotheses about the moon's formation:

1. The moon is a true "daughter" of the earth—formed from a huge chunk of the earth which supposedly broke off and hurtled into an orbit of its own.

2. The moon and the earth were formed separately from a kind of "double planet"—with the larger-sized earth eventually "capturing" the moon and forming it into the orbit around the earth.

—*Houston Chronicle*, Nov. 3, 1971

We note with interest that the "highly controversial hypothesis" of the Moon's origin as a part of the Earth is now being considered by material science. It will probably still be a long time before this theory is accepted as conclusive, but undoubtedly, as additional evidence from the Moon's surface is analyzed and other tests and studies are made, material science will come to share the understanding of occult science that the Moon is, indeed, a "daughter" of the Earth. Occult science teaches that the Moon originally consisted of that part of the Earth on which dwelt members of the human life-wave who were becoming so crystallized in their evolution that they were a hin-

(Continued on page 284)



Keepers of the Temple

"**K** NOW ye not that ye are the temples of God, and that the spirit of God dwelleth in You?"—1 Cor. 3:16.

We are indeed temples of God, and it is our duty and privilege to keep the temple pure and holy — and healthy. We want no money changers in the form of greed, selfishness, and intolerance — and disease.

How important it is to keep ourselves from things which will coarsen and make us less sensitive, and more susceptible to bodily ailments. We spend time every day in study and meditation to bring us closer to the things of the Spirit, but if we turn from that and do and say things that are contrary to God's laws, we are failing to develop the sensitivity and awareness we want and need. At the same time we open the door for imbalances in one or more of the bodies.

Many things may become such a part of our lives that we scarcely notice their unwholesomeness. The violence on television, the appeal to the lower nature in newspapers and magazines, the gossip we listen to and help to spread. All these things contaminate our bodily temples, making them less fit as a dwelling place for the Spirit. At the same time resistance to ailments of various kinds is lessened.

"Be not deceived, God is not mocked; for whatsoever a man soweth, that shall be also reap."—Galatians 6:7.

These verses Paul wrote to his friends

in Galatia tell us plainly that if we sow to the flesh, we shall reap corruption; but if we sow to the Spirit we shall reap rewards of a spiritual nature.

Is our temple shining with the light of purity and health, or has the veil of materialistic desire been allowed to enshroud it? The choice is ours — always. —C.R.

* * *

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

June..... 6 — 12 — 18 — 26

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

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OUR PATIENTS WRITE

California—The friend I wrote you about has recovered. His recovery was so complete — has been a miracle.

Illinois—The doctor feels very sure that my husband can be back in good, if not perfect or near perfect health, God willing, before long. I'm so sure the prayers from you held this healing in him, and the know-how given to the doctor. Thank you!

Hawaii—Your letters are such healing messages of themselves. I've written to my mother, who I hope will be writing you soon. I now realize that all this time I have been concentrating on being rid of this disease rather than affirming my perfect health. I know more now than to make that error again. Have gotten all the supplements except the acidophilus and chlorophyll, which I will order soon. Your prayers and help are with me always, and for that and everything else we all thank you.

California—The time has come for D—and I to carry on on our own now. I know there are many waiting for your wondrous help. We thank you for your love and encouragement. D— now has a set of values he can accept and use each day. He still cannot get over the change in himself — marvels at it! We both know it came from help beyond ourselves. Knowing you were there has meant so much to me. Every night I ask a blessing for you and your work and express thanks for being guided to you.

Greece—Your monthly letter from the Healing Department is one of my greatest helps. In my heart I feel such a reverence, such a gratitude, such a love for all the wonderful Invisible Helpers who are trying to alleviate my pains. I am following steadfastly your advice. My wife joins in my love for you all, so I am collaborating easily with your spiritual efforts, which are full of love and spiritual power. Please know that I am better, but I still have pains and a contraction all around the right hip joint. My God bless you all and keep you all in good health.



Lazy Grizwold

DAGMAR FRAHME

ONCE upon a time there was a bear named Grizwold, who was the laziest bear you could ever imagine. He never sat up when he could lie down, he never stood up when he could sit, and he certainly never walked anywhere when he could get a ride. His mother had a terrible time getting him to do his chores, and he even refused to go to the honey tree for honey because he had to climb a hill to get there.

Now as you know, bears sleep all winter long and get up only when spring comes and the snow starts to melt. Mother Bear never had any trouble waking her other children after their long winter sleep — they were usually awake before she was and eager to get outside — but with Grizwold it was another matter. Every year it became harder and harder to get him out of bed.

One April, after Brother and Sister Bear had already scampered off into the forest to look for their first spring breakfast, Mother Bear was still in the den, shaking Grizwold and saying, "Grizwold, it's April. Time to get up!"

"Mmmmmumpph," grunted Grizwold into his pillow.

"Grizwold!" repeated Mother. "It's April. It's spring. Your brother and sister are already outside. Get up!"

Grizwold opened one eye, quickly closed it again, and covered his face with his paw.

"No," he muttered.

"Grizwold, get up this minute. I have no more time to argue with you!" Mother Bear was hungry, and you can hardly blame her for getting impatient.

Grizwold opened one eye again, looked around, and yawned without covering his mouth.

"It's too early to get up," he said impolitely in the midst of his yawn. "Wake me when May comes."

And with that, Grizwold closed his eyes, turned over, buried his head under the covers, and went back to sleep.

"Oh, that boy!" said Mother Bear to herself. "Well, I'm not going to fuss with him. Let him sleep his life away if he wants to."

She went outside to find her other children and eat her breakfast, leaving Grizwold sound asleep.

April passed, the snow melted, spring flowers appeared, and robins built their nests. Brother and Sister Bear ate honey and nuts left over from last fall, and grew fat and jolly, while Grizwold slept on.

The first day of May dawned sunny and warm. Birds were singing everywhere in the forest, and Mother Bear again

shook Grizwold and said, "Grizwold, it's May. Time to get up!"

Grizwold pulled the pillow over his head and said nothing.

"It's May, Grizwold," said Mother Bear as she pulled the pillow away, "the loveliest time of year. Your brother and sister are having a wonderful time in the woods. Don't you want to have fun with them?"

"No," answered Grizwold sleepily. "It's too early to get up. Wake me when June comes."

And with that, he snuggled under the covers as far as he could, and went right back to sleep. Mother Bear started to pull the covers away, but changed her mind.

"No, I'm not going to argue. Let him sleep his life away if he wants to."

She went outside to enjoy the spring sunshine, leaving Grizwold sound asleep.

May passed, the baby animals who had been born in early spring were old enough to come out and play, and Brother and Sister Bear soon had many new friends.

On the first day of June, Mother Bear once more was in the den, shaking Grizwold. "Grizwold, it's June. Time to get up!"

Grizwold just grunted and turned over.

"Grizwold," Mother Bear shook him harder. "Summer will be here in three weeks. You've slept all spring. Now get up before you lose any more time!"

Grizwold opened his eyes and sighed. "Uh-uh," he muttered, and yawned, again without covering his mouth. "It's too early to get up. Wake me when July comes."

And with that Grizwold closed his eyes and went right back to sleep.

Mother Bear shrugged her shoulders. "I'm certainly not going to waste my time with him," she said to herself. "Let him sleep his life away if he wants to."

She went outside to visit with Mrs. Moose, leaving Grizwold sound asleep.

June passed, summer came, school was over and human children often came to the forest with their picnics. Brother and Sister Bear had several delicious meals from unguarded picnic baskets before

Mother discovered what they were up to and scolded them severely.

When July came, Mother Bear once more went into the den and shook Grizwold. "Grizwold, it's July. Time to get up!" she said, as she pulled off the covers.

"Ungnfph," protested Grizwold, rolling himself into a ball and pulling the pillow down over him as far as he could.

"Oh, Grizwold," sighed Mother Bear. "Soon it will be the Fourth of July. If you don't get up you will miss all the fireworks."

"I don't care," mumbled Grizwold, not even bothering to open his eyes. "It's too early to get up. Wake me when August comes."

And with that, Grizwold went right back to sleep without his covers.

Mother Bear looked at him for a long minute, then covered him up. "If he misses the fireworks, it's his own fault. Let him sleep his life away if he wants to."

She went outside to plan her menu for the Fourth of July picnic, leaving Grizwold sound asleep.

July passed, the weather got hotter, and at the Fourth of July celebration Brother Bear was allowed to shoot off one of the biggest firecrackers, and Sister Bear won a prize for being the best treeclimber of all the animals.

On August first, Mother Bear tried again. Shaking Grizwold, she said loudly, "Grizwold, it's August. Time to get up!"

"I don't wanna get up," announced Grizwold, pulling away from Mother's shaking.

"Now listen to me, Grizwold," said Mother angrily. "It's the middle of summer and you've been asleep for four extra months. I can't believe that anyone can be so lazy!"

Grizwold paid no attention to his mother and turned over on his tummy. "It's too early to get up. Wake me when September comes," he muttered.

And with that, he went right back to sleep.

Mother Bear thought of pouring a bucket of cold water on him, but didn't

because of the mess that would make. "All right," she said to herself. "He'll be sorry. Let him sleep his life away if he wants to."

She went outside to take a sunbath, leaving Grizwold sound asleep.

August passed, Brother and Sister Bear spent many happy hours at the river swimming and splashing, and Brother found out that sticking his nose into a honey tree where the bees were still working was a very painful experience.

When September came, Mother Bear went back to the den. Once again she shook Grizwold and said, "Grizwold, it's September. Time to get up!"

Grizwold opened both eyes, looked at his mother, and sighed. "You just woke me up a little while ago," he protested.

"That was August," said Mother, sighing too. "Now it's September, and we will have autumn in three weeks. You are the only bear I know who ever slept all of spring and summer too. Now get up!"

Mother's no-nonsense tone of voice seemed to have no effect on Grizwold, who yawned and snuggled deeper into his pillow.

"It's too early to get up. Wake me when October comes."

And with that, before he had even completely finished yawning, he closed his eyes and went right to sleep.

"Well, I'm certainly not going to have a battle with him this late in the year," Mother Bear thought in disgust. "Let him sleep his life away if he wants to."

She went outside to feast on the new nuts that were beginning to fall, leaving Grizwold sound asleep.

September passed, the human children went back to school, and the animals had the forest all to themselves. Brother and Sister Bear discovered that their baby animal friends were growing up, and that little Raccoon's claws were getting longer and sharper every day.

On the first day of October Mother Bear shook Grizwold once more. "Grizwold, it's October. Time to get up!"

Grizwold pulled his covers up over his

head and muttered something that Mother could not understand.

"Grizwold!" Mother seemed to lose her temper. "It is now October. You have slept through April, May, June, July, August, and September. You can't possibly sleep any longer! Get up this instant!"

"No, no, NO!" said Grizwold, trying to stifle a yawn so that he would sound more emphatic. "It's too early to get up. Wake me when November comes."

And with that, he went right back to sleep.

"All right!" Mother Bear looked at her son. "You are going to be one mighty sorry little bear," she said to him, but of course he didn't hear her. "Oh, well," she shrugged, "let him sleep his life away if he wants to."

She went outside to find her other children and take them for some good meals — for she knew that they must all eat well before their long winter sleep that wasn't too far away — leaving Grizwold sound asleep.

October passed, the leaves changed color and fell from the trees, cold wind began to blow through the forest, and Brother and Sister Bear ate and ate so that they would not be hungry during the long winter ahead.

On the first day of November, as Mother Bear, with Brother and Sister, arrived at the den, she saw Grizwold, rubbing his eyes, coming out.

"Good morning," he said. "Boy, am I hungry. Guess I'll go find myself some breakfast."

"Oh, no you won't," said Mother firmly. "You had a chance to eat breakfast in April, May, June, July, August, September, and October. Now it's November — time to go to sleep."

She pushed Grizwold back into the den, with a not-too-gentle paw, and motioned for Brother and Sister to follow.

"But I'm hungry," wailed Grizwold.

"I'm sure you are," agreed Mother, "but you should have thought of that sooner. Just because you decided to sleep all through eating time, you can't expect

the rest of us to stay awake while you eat during sleeping time."

"But I won't bother you," Grizwold argued. "I'll just go out and find things to eat and you can sleep."

"Absolutely not," said Mother. "Do you think I'd get any sleep with you prowling around outside all winter long? Besides, I refuse to have you tracking snow in here and letting the den get cold, so just get yourself right back into bed. Brother and Sister are almost asleep already."

Brother and Sister Bear, who had played hard all summer long, were only too glad to settle down to a long sleep.

"But I'm not tired," Grizwold tried another argument.

"Of course you're not," agreed Mother again, "but you should have thought of that sooner, too. The rest of us are tired — *all* bears who have been up all summer are tired now — and it's time for us to sleep. Go to bed."

Grizwold opened his mouth to argue some more but, after looking at Mother's stern expression, he decided that would only make things worse. Reluctantly he got back into bed and watched Mother move her bed closer to the door of the den. His heart sank when he realized that she had decided to sleep there in order to make sure that he did not try to sneak out during the winter.

Mother was soon asleep, but Grizwold knew that if he did try to sneak out she would wake up at once. So he lay on his back, staring at the ceiling and trying to ignore the rumbling noises his tummy was making. He was so hungry, and not at all sleepy, and he had never felt less like staying in bed.

All through November Grizwold tossed and turned. He tried to count sheep to help him to sleep, but they turned into honeycombs before his eyes and that, of course, made everything much worse. He was so hungry that his tummy hurt, and so restless that he couldn't lie still, and he squirmed around constantly. Once or twice Mother woke up to say, warningly. "Be quiet, Grizwold," but by the time he

waited, "I'm hungry," she had already fallen asleep again.

All through December Grizwold tossed and turned, and January was half over before he finally fell into a fitful sleep. He woke up many times in February, and at the beginning of the last week of March he simply couldn't go back to sleep again. Every day seemed longer than the last, and he could hardly stand being in the den any longer.

Finally, on the first day of April, Mother woke up and said, "Grizwold, it's April. Time to get up!"

With a shout of joy, Grizwold bounded out of bed and ran to the door before Brother and Sister even had opened their eyes.

"At last!" he yelled. "I'm going to get my breakfast!"

Before Mother could say "Stay out of puddles," — because the snow in the forest was melting — Grizwold was out the door and on his way up the steep hill that he had so often been too lazy to climb.

And you may be sure that every year after that, when Mother said, "Grizwold, it's April. Time to get up!" Grizwold was the first bear out in the forest searching for breakfast. He had learned his lesson the hard way, but he had learned it well, and no one was ever able to call him "lazy Grizwold" again.



APOLLO FINDINGS

(Continued from page 278)

drance to their contemporaries. This portion of the Earth, therefore, was hurled off into space early in the Lemurian Epoch, to become the dwelling place for these failures of the human life-wave.

ASTROLOGICAL INTERPRETATION OF THE 23rd PSALM

(Continued from page 261)

as intermediaries with God as the Source and Center of all life, in whom we live and move and have our being. Each one has a definite share of responsibility in unfoldment of the Divine Plan, attaining unity in diversity before claiming our birthright as sons of God.

We stand at a most critical point in our evolution, with free will, the physical, vital, and emotional bodies strongly developed, and the Spirit still groping for control. Through the Angels, Hierarchy of Aquarius, there flows the stream of Divine Love, ministering to our needs. We can learn to obey the cosmic laws through Saturn and Uranus. The latter urges us to investigate Nature's secrets and also to do original thinking, stimulating spiritual growth and individuality. Saturn assists by coordinating these findings and putting them to practical use. If they become rigid, Uranus shatters them. Saturn calls for justice, order, duty, a sense of responsibility, and, through association with others, engaging in cooperative endeavors, raised by the influence of Uranus to altruism, thus preparing us for the Aquarian Age. We need to learn to work together for the common good, to be a friend, developing all our powers to the utmost as shown by cell activity in our physical bodies — unity in diversity.

Adjustment to movement is related, in Aquarius, to the ankles in our physical bodies. When this adjustment is used with regard to the forward motion of evolution we can truly say: "Thou anointest my head with oil, my cup runneth over."

SURELY GOODNESS AND MERCY SHALL FOLLOW ME ALL THE DAYS OF MY LIFE AND I SHALL DWELL IN THE HOUSE OF THE LORD FOREVER: The sign Pisces reveals, through depths of mysticism, shadows of pain man brought upon himself by breaking with his spiritual guardians, assuming

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responsibility for his actions before qualified to do so. The Law of Cause and Effect became necessary because man defied Cosmic Law. When we discover the connection between sowing and reaping, Pisces becomes a shining gateway of liberation. The Day of Liberation depends on us; we may claim our birthright as sons of God and take the straight path. To do so, we must pass through the Tabernacle in the Wilderness, and through Initiation, to find the Truth that will set us free.

In the physical body the feet are related to the sign Pisces, representing the foundation supporting the whole body. The influence of Pisces forms the foundation upon which our spiritual life must rest. It is through liberation we understand that surely goodness and mercy shall follow us all the days of our lives and we shall dwell in the house of the Lord forever.



“WILD PETS”

(Continued from page 273)

are interesting and delightful creatures in their own right, and that most of them, just as humans, crave and respond to affection.

Even hardened hunters are experiencing changes of heart. As one lady who has successfully raised Canada geese for over twenty years informed the author: “Seeing the loyalty among the pairs, the intelligence, and the friendliness, many folks up here who have known our geese have gotten rid of their shotguns and bought cameras.”

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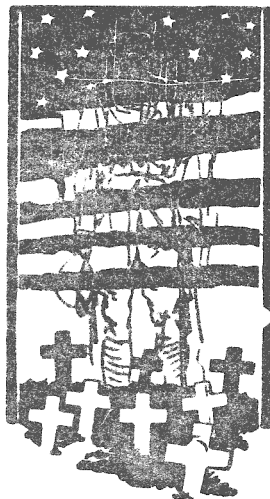
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