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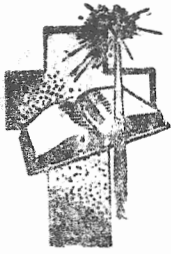
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Oceanside, California, U.S.A.

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Rays from the Rose Cross

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LIFE UNENDING

Oh, if we could tear aside the veil, and see but for one hour what it signifies to be a soul in the power of an endless life, what a revelation would it be!—*Bushnell*

It is a high, solemn, almost awful thought for every individual, that his earthly influence, which has a commencement, will never, through all ages, have an end.—*Aughey*

All that doth live, lives always! To man's frame
As there come infancy and youth and age,
So come there raising-up and laying-down
Of other and of other life-abodes,
Which the wise know, and fear not.

—*The Song Celestial*

Spirits incarnate only to gain experience; to conquer the world; to overcome the lower self and attain self-mastery. When we realize this we shall understand that there comes a time when there is no further need for incarnation because the lessons have all been learned.

—*The Rosicrucian Cosmo-Conception*

He that overcometh will I make a pillar in the temple of my God, and he shall go no more out.—*Revelation 3:12*

I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever.—*John 6:51*

Jesus Christ the same yesterday, and today, and for ever.

—*Hebrew 13:8*

Beneath this starry arch
Naught resteth or is still;
But all things hold their march
As if by one great will.
Move one, move all:
Hark to the footfall!
On, on forever!

—*Martineau*

The Doctrine of Rebirth postulates a slow process of development carried on with unwavering persistence through repeated embodiments in human forms of increasing efficiency, whereby all beings are in time brought to a height of spirituality inconceivable to our present limited understanding Everywhere in Nature is found this slow and persistent striving for perfection Everywhere in heaven and on earth all things are going onward, upward, forever.—*Max Heindel*



The Christ is Risen!

BERT UDSOEN

THE Christ is risen! He is risen to more abundant life in the higher spheres. This Cosmic Event is the fulfillment of the mission of Christ for one year. After Easter He goes back to the Father to replenish the life force which He has just given to the Earth.

This giving of His life force began at Christmas, and the fulfillment of it ends at Easter. If our ears are attuned to the heavenly sounds, we shall hear the Angels sing with joy. "It has been accomplished"—for this year.

The Christ Ray reaches the throne of the Father in the World of Divine Spirit when the Sun enters Cancer on Midsummer's Day—about the 21st of June. During July and August He builds up His life force for another year. This must go on every year until a sufficient number of people have advanced enough spiritually so that they are able to take over the task of keeping the Earth in its orbit, which Christ is now doing.

During the winter months the Christ suffers greatly in the cramping confines of the Earth. He is waiting for the day of liberation, and the week just before Easter Sunday, known as the Passion Week, is the crest wave of His suffering. At the end of the week He rises from these cramping conditions, which had imprisoned Him since last Christmas. He hangs upon the Cross, when the Sun

crosses the equator from the southern to the northern hemisphere. Because this is a solar event, it comes on the first Sunday after the first full moon after the Sun crosses the vernal equinox. Thus "the veil was rent" and the way was opened, so that whomsoever will may come—and follow in His footsteps of sacrificial service.

By serving and loving with intensity, and at the same time transmuting the life force until the Uranian compassion is attained, the aspirant puts himself in touch with all other hearts in the Universe. At the same time he is in touch with the Father, Who makes plain to the seeking soul the solution to any problem that comes before him.

These aspirants are known as Christian Mystics. They are just as mysterious to the general public as Christ Jesus was. He also had the instantaneous answer to any question that was asked of Him. Besides these Christian Mystics, there are the Occultists. In addition to having the answer to a question immediately, as does the Mystic, the Occultist is able to give an explanation as to how he came to his conclusion. The Rosicrucian Organization, often spoken of as an Occult Society, is in reality both occult and mystic. It teaches the development of both the head and the heart—evenly.

The heads of both these groups of hu-

manity have chosen Christ to be their leader, and are striving to get their followers to serve Christ—one by pure living and prayer, the other by pure living and work. Both groups are striving to build the Christ *within*. The Christ will be the Ruler of the Earth, no matter which group may triumph ultimately.

If the majority of the people of the Earth choose to *work* out their salvation, then the occult or Masonic group will predominate. If the majority chooses the path of prayer, largely, the Mystic or Church group will predominate. In either case, the Christ will be King and Priest, after the Order of Melchisedek. Both groups will experience Gethsemane, as the Christ did, before they are ready to pull the nails from the cross (of their bodies).

This pulling of the nails is shown to the neophyte by the Teacher, when enough power has been stored up so he can pull the nails and cross the bridge from the physical to the spiritual world. Then the successful one can shout as did the Christ: "Consummatum est"—it has been accomplished. Thenceforth he can enter the Desire World at will.

At this time, when Christ has risen from His cramping conditions of the Earth, we should all rejoice that He is free to go and leave these hampering conditions, at least for a while.

Had we learned the lessons given us to learn, there would have been no need of Christ's coming to save us. But we did not learn these lessons. We crystalized our bodies, and even the Earth itself, by wrong living, to such an extent that progress came to a standstill. If the condition had continued, many people would have been lost (to their present evolution), for they did not have the strength to go forward. Knowing these things we should apply ourselves more strenuously than we have ever done before. We should work more earnestly to overcome the lower self, strive harder to serve humanity. By doing so, we not only advance ourselves and all mankind,

but at the same time hasten the day of permanent liberation for our Saviour and Redeemer.

It is literally true that unless we walk in the Light, as God is in the Light, we are not in fellowship with one another. Only by making the sacrifices and rendering the services required of us can we build the Golden Wedding Garment and establish true fellowship among all men.

By loving service to others we are building the soul body of radiant golden light, and the substance which empowers this luminous vehicle is that special substance emanated from and by the Great Sun Spirit, the Cosmic Christ, Who dwells in the Central Sun. It comes to us and immeasurably intensifies all our ideas and concepts of good. We draw this substance to us by means of the Law of Love, for Christ is the Love Principle. Every unselfish act is an act of love, and when this substance has been added to an act of love, its intensity is increased immeasurably. This is especially true when we have reached the point where earthly things hold us no more—when everything earthly seems more or less a burden. Then we are ready to receive a greater volume of that radiant Light, that "intangible something cognized only by the spirit of introspection."

The Resurrection and Liberation of the Christ Spirit from the Earth should remind us that we must continuously look for the day when we shall be able to leave our physical body permanently. This we must seek for all humanity, for as Max Heindel says: No true aspirant could conceive of a liberation that did not include all who are similarly placed."

This is a gigantic task. The contemplation of it may well daunt the bravest heart, and were we alone, it could not be accomplished. But we are not alone. The Divine Hierarchies who have guided humanity upon the path of evolution from the beginning of our journey are

(Continued on page 178)

The Transmutation

REGINALD T. OAKLEY

EASTER is the time when the glorification of transmutation is at its sublimest. It is the season when Nature proves conclusively that "there is no death," for life is prevalent everywhere; as the light appears to come forth from the darkness, so life emerges from the apparent dead. That which is within is transmuted, proceeding upward and outward to express itself. The ascension of the life force manifests as creation: thus we see myriads of new forms coming into existence at the season of spring.

Christ arises to the Father at Easter, the time of resurrection or transmutation, and we, too, may come in touch with the Father through the Son by changing our vibrations, transmuting our life force, responding to the Divine call, placing ourselves in harmony with that wonderful tone. Thus we will experience in a small measure the power of love that irresistibly draws the child to the Father, the part to the whole, the spark to the flame.

We have heard much of the transmutation of the apostles from weaklings to spiritual warriors, from slaves of fear to masters of courage, but of the story of the woman who accomplished this great change alone through her great love, untiring zeal, and magnificent courage, little has been written or appears in the histories of the world.

As the coming age will be the age of woman, this story of one who arose from the depths of degradation to the spiritual heights may perhaps help some in their hours of darkness, and others who would climb higher, even as the flower lifts itself to the light. The present is the outcome of the past, therefore greater things can be done now than were previously accomplished. To achieve and maintain correct balance of head and heart—flooding the mentality with the

radiance of the heart's love, the great transmuter—becomes our goal.

* * *

In the days of the distant past, when the empire of Parthia alone remained in its splendor, unconquered by the armies of Caesar, stretching from the valley of the Indus to the Euphrates, from Iberia in the north to the Persian Gulf in the south, when Vonones was king of that wonderful nation of horsemen who rode to battle without saddles, clad in their sealed armor, striking terror into the hearts of the soldiers of Rome, there came to the new city of Hatra, Balthazar, the Magian.

This new city of Hatra which lay in the upper part of the land between Two Rivers, was built in the form of a circle whose diameter extended over three miles, and had four entrance gates and two detached forts on hills, commanding the approach to the city from the east and north. It was the beginning of a large, fortified city that was to be, and which later played a prominent part when the wars with Rome were renewed. Here the palace of the Parthian emperor was being constructed, and there not far away stood the Temple of the Sun, famous and celebrated for the value of its accumulated offerings.

It was with some difficulty that Balthazar found the home of his old friend, Pacorus, in the new city, after his long and tiresome journey. However, the warmth and hospitality with which he was received swept away his fatigue. After he had washed and refreshed himself, and partaken of the evening meal, he turned to Pacorus, who was eagerly waiting to hear the result of his travels in the west.

The tale of his journey to Bethlehem of Judea, the finding of the Prince of the World, the Deliverer of Mankind,

was told in a soft voice with reverence and love, as the evening twilight stole gently across this Land of Magic. To Pacorus, listening, came a newborn love of sweetness and admiration as he pictured the finding of the Babe whose coming the stars had so clearly foretold.

Pacorus, the stately scholar, was clad in a long, flowing robe of silk, the dress of the Medes, under which was his white tunic of pure linen. Around his neck was a wonderfully designed collar of gold over which fell his black hair in straight locks. It was the dress of a Parthian noble, yet the winged circle of gold on his breast proclaimed him a follower of Zoroaster, a worshipper of the God of Purity and Light.

"I am glad thy search hath given thee such a rich reward," said he, "and am pleased to share thy happiness, but sorrow hath fallen upon my house since last we were together. My wife, Vasda, died while giving birth to a child whom you shall now see—a strange and unusual child!"

He led the way to a room that overlooked the Temple of the Sun, a room having walls decorated with silk of different hues of yellow, while tiles of amber composed the ceiling which was studded with stones of an orange hue. There asleep upon a little bed lay the babe of Pacorus.

A tone of sadness crept into his voice as he continued: "My little girl will be a child of sorrow and suffering, for when she was born, the sign of the Serpent was rising, and at the highest point of the heavens, I saw the new red star draw to a conjunction with our blue one in the sign of the Lion. With no mother to love and care for her, she is indeed unfortunate, and oftentimes into the babe's eyes seems to come the look of the Evil One, Ahriman. Therefore my heart is heavy."

"Stay, my friend," said Balthazar. "Thou knowest how hard it is for us to read the thoughts of the Eternal, yet I tell thee that some day thy child shall

be foremost among women. She will break this spell and become a child of the King. She shall indeed have the wisdom of the Serpent, but not before she has felt its sting."

As if in gratitude for this prophecy, the little one opened her dark eyes and stretched her arms out to him. With great tenderness the Wise Man took her up, and she who seemed to understand, clasped her chubby arms around his neck and hid her face upon his shoulder. This token of love warmed the heart of the traveler, for had he not seen the same sight at Bethlehem with mother and Child? The thought of what this motherless babe would be denied caused a look of pain to pass over his face. Truly, she must be a child of sorrow!

Time passed and the love between the Wise Man and the child grew. Often she would hear the story of the Babe of Bethlehem and his mother, never tiring of asking questions. She demanded that she, too, be called Mary.

Then came the time when Balthazar took his departure for Borsippa in Babylonia, and with it came the beginning of the little maid's knowledge of sorrow. She had only her father left now, but he continued to instruct her in the wisdom of the Magi, which was the greatest teaching of the ancient world.

This great religious science was composed of three branches: divination, incantation, and astrology. The first class of Wise Men who practiced divination were called soothsayers; those who belonged to the second class were the magicians or sorcerers; while the third class was represented by the astrologers. Thus as this child grew up she became well versed in the arts of magic, but ever with her at certain times was the evil influence that directed her to use magic in the wrong way. The knowledge of the secrets of Nature, the healing power of fire, air, earth, and water, the beneficial strength of herbs, possessed by Pacorus seemed of no avail against the unknown force that at times took possession of his

child and caused him such grief.

As the years passed, Vonones, the Emperor, displeased his nobles by trying to introduce into Parthia the western civilization, which he had learned at the court of Rome, and so he was dethroned by Artabanus, and Arsacid. In fleeing to Armenia, he attempted to carry off part of the treasure from the Temple of the Sun at Hatra. It was then that Pacorus lost his life, but saved the treasure of the Temple. Now his child, grown to a woman, was left all alone. The additional pain and suffering hardened her heart, but her great pride hid this from her neighbors. Always, those she loved were taken from her! Where now was the God of Love and Purity? Of what use was this magic she had learned, if she must suffer all her life? Then she remembered the Prince of Salvation, the Babe of Bethlehem. Could He save her? She would see this King of the Jews! Selling all her possessions, she started for that country to which Balthazar had traveled years before.

She journeyed with the merchants that traveled from Parthia to Rome, laden with silks and carpets, spices of bedillium, and the sweet-scented bulrush, but when they reached Damascus she was forced to rest a while in those beautiful gardens and orchards amid the thickets of myrh and roses, and the cool, refreshing waters that made it the Garden of the Wilderness. Then as she set forth again, she saw the snowy ridges of Hermon in the distance, and passing the Blue Waters of Merom, crossed the Jordan and came to the Sea of Galilee. Bethsaida and Capernaum had no interest for her, but the plain of Gennesaret with its fruitfulness and beauty, its vineyards and orchards, caused her to linger for a while. Then at the southern extremity of this plain she came to the little village of Magdala.

She knew not why, but something compelled her to stay, to forget her mission, to build her home here. She appeared to yield to the grip of the dark spirit that

brooded over the region around about. To her, it seemed as if something deep and dark within responded to this external power, this spirit that ruled over the district, which forced her to abide here.

It was indeed an evil and wicked place, for, said the Jews: "How could it be otherwise with the heathenism of the north and the Samaritanism of the south?"

Under these conditions, she changed rapidly, the unseen force taking complete charge of her as she became one with it. Soon the inhabitants told of her wonderful house which became a little palace: of the coffer filled with rarest stuffs and sparkling gems, of vases of gold and silver, of the purple and silk which adorned her walls, of her numerous attendants, and how she was in league with the evil spirits, working miracles through her incantations and sorceries. The realization of her fascinating powers over all who came in contact with her, added to her womanly beauty, gave her a dangerous power, indeed. No wonder the Romans looked upon her as a divine person, a favorite of the gods.

Her attendants who saw her in moments of sadness, catching a gleam of a sudden, wild flash of her tearless eyes, said she was "possessed"; some said her eyes became those of a serpent; yet others who had seen those eyes assume a soft, mellow luster of sweetness, worshipped her. She was a person of moods. At times her voice was rich and sweet as the tones of a lute, but when passion was aroused, it became more like the scream of a panther, striking terror to the hearts of all who heard it. Thus she was alternately loved and hated.

To her came the story of the miracle worker who cast out a legion of devils into the sea. If He was able to do this, she reasoned, then He had a knowledge which surpassed hers, for she was not able to eject demons. She decided to see this stranger.

Coming to Tabor, she saw His disciples

fail to cast a demon from a young man, but immediately He appeared, the spirit was rebuked and fled. In answer to their question as to why they failed, He replied, "If ye have faith, nothing is impossible."

"Faith in whom?" asked the woman from Magdala. "Would that I had this faith, for it is a power over the Prince of Darkness himself."

"Faith in the living God," replied the Master, as he bent His piercing gaze upon her, from which she withdrew.

From the people round about she learned that this teacher was the Messiah, the King of the Jews, and the Babe of Bethlehem that Balthazar had traveled so far to see, the chosen of God, the King of Israel. Where were His court, His army, princes and nobles? No! It could not be. And she went away in sorrow and disappointment.

Yet there was no more peace in her palace, for she had contacted that which irresistibly drew her back again to Him. It was at Nain she again saw the power of this man in restoring life to the apparent dead. Then she became aware of some mystical power that gave her happiness only when she was in the presence of this Teacher; His very voice was music to her.

It was in the house of a Pharisee that, in order to be near Him, she performed the duties of a servant. Here in a long robe of white Tyrian silk, bordered with gold and embroidered with pearls, around which was fastened at the waist a flowing scarf covered with gems of various colors, while jewels adorned her ears and arms, and a wonderful necklace of sapphires rested on her breast, she placed herself at the Master's feet. Throwing off her rich turban of white silk edged with gold, causing her luxuriant hair to fall over her shoulders and shapely neck, she took the sandals from off His feet.

Then a strange thing happened. Suddenly, like the breaking of an immense dam and the pouring forth of powerful

waters upon the countryside, so came a great torrent of tears which shook her whole body. The hardness of her heart had been smitten, and the redeeming waters gushed forth in a sweeping flood. That tremendous pressure that had been increasing all her life was now released, and her dark, fascinating eyes became fountains of tears which rolled down her cheeks in sparkling splendor, bathing her Saviour's feet.

With her rich, glossy tresses she wiped His feet, kissing them in thankfulness for her freedom. Taking from her bosom a costly and highly perfumed ointment, she bathed His feet with this fluid.

The words of the Master, "Thy sins are forgiven: thy faith hath saved thee: go in peace," were more than she could understand, but the dark spirits that had reigned in her breast were gone; a peace and calm came over her troubled soul, like the soft and soothing rays of the Moon on a midsummer's night. Gone were the wild fiery flashes of her demonized eyes; in them now rested the soft and gentle glance of heavenly love. From a child of darkness she had become a child of light; the serpent had become the angel; the follower of Lucifer had become the disciple of Christ.

Mary returned to Magdala, but now how different was her life! She now understood the transmutation of her inner power when put to right use. No danger could terrify her, no trial or sacrifice could dishearten her. From that time on the true devotion, lofty bearing, and inflexible integrity which she possessed became an inspiration to others. The extent and purity of her love was so great that it is no wonder she received the marks of honor from the Lord.

Her palace was sold and her attendants invited to come with her as she followed in the steps of the Master.

Though witnessing His suffering and humiliation, though present at His trials, His scourgings and mockings, yet never for one moment did she falter in her at-

(Continued on page 156)

Cosmic Rays and Etheric Forces

A PROBATIONER

Part III—Light, Life, and Magnetism

ALL healing, of whatever nature—physical as well as metaphysical—involves the action of these electrical and magnetic forces of the body. Not only do they have the appearance of lines of magnetism, but, to the etheric sense of touch they are *experienced* as being magnetic or electrical, and to the etheric hearing they are *heard* as a droning sound, like a swarm of bees, or the steady hum of a motor or dynamo. Indeed, the occultist often has likened this “structure” to the generation of currents by an invisible dynamo. The solar plexus seems to be the chief distributing center. Max Heindel says that the “colorless solar liquid” or “solar energy” pours in through the spleen before flowing to the solar plexus for distribution through the vital body as a whole. It is colorless when it enters at the spleen but becomes rose-hued in the solar plexus.

Occult science has always dealt with these “lines of force,” this biological electricity, which has of recent years attracted so much attention in the field of academic science. Dr. George Crile comments in his book, *The Phenomenon of Life*, that the human body is made up of cells that are minute but powerful electric furnaces or radiogens, and that *oxidization produces radiant energy* which in turn generates electric currents. This energy is governed and controlled by the liver, brain, and adrenal glands, he says, in the processes of growth.

Dr. Crile’s theory is not inconsistent with what we have said of the “colorless solar ether,” although it would seem to make the “vital body” the product of the physical body rather than the other way about; and the occultist, to whom the body’s force-field is visible and

tangible, continues to declare that the force-field exists before there is a body at all, that it exists prior to the conjunction of the two cells at conception which marks the real beginning of the body’s existence. He declares further that the body’s force-field is not an isolated phenomenon in nature, but is a specialized pattern of forces belonging to the human species, and which exists in a planetary and solar field of like condition with itself, and upon which it draws for its own sustainment.

In support of which we quote Dr. Gustav Stromberg:

“It seems that living organisms, even the simplest ones, contain an essence or ‘spirit’ which does not belong to the recognized science of physics or chemistry. Chemical substances can *destroy* all forms of life, and they can stimulate or retard life processes, but they cannot give life to inorganic matter.

“What can be the nature and origin of the forces which can transform inert matter into a plant, an animal, or a man? It has been found that all living organisms and cells are imbedded in complex electric fields, which apparently are responsible for their intricate structure and functions. These electric fields have been studied by the aid of highly sensitive electric instruments, and it has been found that the fields *guide* certain kinds of molecules in such a way that they fit into a *pre-existing* complex pattern which defines the structure and the structure changes in developing organisms. It is highly significant that the form-producing fields have inherent properties which can in no way be regarded as a result of the arrangement of the electrically charged particles of the incorporated matter. These organizing,

autonomous electric fields apparently represent the closest approach physical science can make to the mysterious 'life forces' formerly postulated to explain the mysteries of life. They belong to a world quite different from that described in our scientific textbooks.

"A clue to the origin of the organizing 'living' fields can be deduced from the important work recently done by a group of British theoretical physicists headed and inspired by the well-known scientist J. G. Bennett. They have shown that the familiar laws of physics can be simplified by the introduction of a fifth dimension in our world picture, a new dimension which Bennett calls *eternity*. (This dimension is an addition to the three dimensions of space and the one dimension of time, which together form the familiar four-dimensional space-time manifold in the relativity theory.)

"Organization is intimately associated with a *purpose*. The life we see around us is a clear manifestation of orderly and purposive activities. Organic life seems to *emerge* from an *eternity domain* of the universe, a domain apparently governed by a cosmic intelligence and in which location and physical separation have no meaning."

These usually invisible and intangible forces pour like rain through our earth's atmosphere and have been seen by many people in many places. Helen Keller once said, "Our common air is full of invisible rains," showing that she could sense if not see them. Her inability to see these rains seems to bear out Max Heindel's statement that the optic nerve is involved in etheric vision (the optic nerve and the so-called "blind spot" in the retina), indicating that the etheric vision does deal with a kind of matter which is definitely physical.

Now although this rain of forces visible to etheric vision may seem on the surface to be exactly what scientists talk about when they describe "cosmic rays," we must be careful not to leap to this easy conclusion. In the first place, the

"cosmic rays" of science include falling particles of many different sorts—particles of atoms, such as electrons, positrons, nuclear particles (see Diagram No. 1), atmospheric particles, etc., and not merely magnetic forces alone. Some occultists have said that upon closer study the cosmic rains are seen falling in two streams crossing one another in slanting lines like silvery light summer rain, and one of them has suggested that the atom itself is formed at the points of intersection of these crossing lines of force—but this is again a layman's suggestion and may or may not be scientifically admissible.

The fact that Max Heindel calls these cosmic rains "colorless solar fluid" indicates his belief that they come from the Sun; and this is not true of the "cosmic rays" generally mentioned by scientists. No doubt these other "cosmic rays" do also fall through this magnetic rain, however, and it would be difficult for any layman to know what to look for to differentiate between the many falling particles.

Yet the scientific description of cosmic rays does closely correspond with that of etheric forces given by occultists. Prof. Robert Brode has said that "cosmic rays pelt the earth incessantly like a gentle shower, though at intervals there are some that come like quick, tropical cloudbursts. A thousand strike your body every minute. Six every minute hit every square inch of the earth's surface. Every atomic particle—proton, electron, mesotron, neutron, etc.—can be found in cosmic radiations." He adds: "Some have maintained that they are produced by radiations from the Sun. Others held they were the product of radioactivity in atoms in space. These and other explanations have never been satisfactory." "Cosmic rays lie at the very heart of unanswered questions about atomic structure," he says further. "The forces which produce cosmic rays are those which hold the nucleus together and

which still baffle the world's best minds."

Dr. Gerald Wendt gives a similar opinion. "Whence do they come? An easy guess is that their source is the Sun. But they are just as intense at night as by day, even though at night the entire great mass of the earth is in their path—so that they do not come from the Sun. From the stars of our own galaxy, the Milky Way? That is possible, even probable. Or they may be produced by collisions or explosions of individual elementary particles in the emptiness of space itself. At present nobody knows. What is known is that the energy that constantly reaches the earth in this form is at least as great as the energy of all the light from all the stars—except the Sun."

Dr. Wendt continues: "Gravity holds the planets in their courses and the stars in the sky—but has no place in the nucleus. . . . the whole atom is itself held together by electrical forces, since the positive protons at the center attract and hold the negative electrons at the surface. *But within the nucleus are protons and neutrons which cannot be held together electrically because the electric force between them would not attract but repel them from each other. So the binding force within the nucleus is of a new and unknown form. . . .* it does not depend on the electrical charges, for neutrons and protons seem to attract each other to precisely the same degree that they attract their own kind of particles. This is the present mystery of the nucleus and therefore of the atom and thus of matter and energy in general. Certainly *this is the basic mystery of the universe. . . .* But to solve it requires methods and instruments never before conceived. What is needed is a sort of nuclear microscope which would permit gazing at the crowded infinitesimal intimacy of protons and neutrons as the astronomer gazes through his colossal telescopes at the infinity of space."

Now of course the occultist claims that

there is a supersensory vision which constitutes just such a nuclear microscope; but where is the occultist who knows enough about nuclear physics to use his etheric vision to solve this mystery? Obviously we must wait for the physicist to develop the vision, unless in the meantime some instrument is invented which will bring the etheric mysteries into the range of the ordinary eye.

But it is by no means in the far distant future that a scientific clairvoyance may come into use, as shown in the kind of intellectual clear-seeing developed by several famous scientists of our own, as well as an earlier, generation. In *The Story of Chemistry*, by Floyd Darrow, a sample of such clairvoyance—a clairvoyance which is of the reason, an *intellectual* clairvoyance—is described in the experience of Kekule: "During my stay in London I lived for a time in Clapham Road near the Commons. I frequently spent the evening with my friend, Hugo Miller, in Islington, on the other side of that enormous city. We talked about many things, but chiefly about our beloved chemistry. On one beautiful summer day, I travelled through the busy streets of that metropolis in the last omnibus, and as usual rode outside on the top of the omnibus. I began to dream. The atoms began to play antics before mine eyes. I had always seen each little particle in motion, but had never before succeeded in determining the nature of their motion. That day I saw how two smaller ones often united to form a pair, how the larger ones seized two of the smaller ones, and how the still larger held three and even four of the smaller, and *how they all moved in vortices*. I saw how the greater formed a row, and how the smaller were drawn along at the ends of the chain. . . . The call of the conductor, 'Clapham Road,' awakened me from my dreams, but I spent the night transferring to paper at least sketches of each of these dream pictures. Thus arose the structure theory.

"The benzene theory had a similar

origin. During my stay in Ghent, Belgium, I lived in a fine room on the main street. My work room faced on a narrow side street which, during the day, had no light. This was no disadvantage to a chemist who spends all of the days in the laboratory. I sat in this room and wrote on my textbook. It did not go well. My thought was on other things. I turned my chair to the fireplace and fell half asleep. The atoms again played antics before mine eyes. Small groups kept themselves modestly in the background. My mind's eye, trained by repeated sights of a similar kind, now distinguished larger forms of various shapes. Long rows united, becoming much thicker; all in movement snake-like twisting and turning. And see, what was that? One of the snakes seized his own tail, and thus confusedly appeared the picture before mine eyes. I awoke as by a flash of lightning. This time also I spent the remainder of the night working out the consequences of the hypotheses."

I awoke as by a flash of lightning! How familiarly the words fall on the ear of the occult student! What one of us has not had this experience, following just such a true dream as Kekule describes, albeit not on chemical processes? The "true dream," as occultists know, is the first rudimentary flash of the higher clairvoyance. It is significant that just as this clairvoyance may reveal events in the Physical World, it is equally well able to reveal the sub-atomic or sub-molecular facts of the etheric plane, and the psychic or soul-world phenomena of the Desire World.

Mr. Darrow adds: "The picture of the snake-like form seizing his own tail was that of the benzene ring. In that moment, the genius of Kekule perceived how the six atoms of carbon in the benzene molecule unite with one another to form a ring with an atom of hydrogen attached to each. The truth of this dream conception has been tested many times. And now the X-ray actually confirms

the picture. This formula of benzene proved to be a dominating factor in chemical thought and work for at least two decades after it was announced. . . it was of the utmost assistance in the synthesis of new compounds. The chemist could get a picture in two dimensions of the thing he was trying to build, and it proved, too, to be in accord with the chemical facts. All the world has been made the debtor of this dreamer whose visions revealed fundamental secrets of the atoms and the molecules. Fantastic though they seemed, these dreams marked a turning-point in the progress of chemical thought. Kekule, however, sounded this note of warning: 'IF WE LEARN TO DREAM WE MAY FIND OUT THE TRUTH; BUT LET US AVOID PUBLISHING OUR DREAMS BEFORE THEY HAVE BEEN TESTED BY THE WIDE-AWAKE INTELLIGENCE.' "

Indeed, this is the difference between the *trained* clairvoyant and the amateur psychist—the fact that the vision is harnessed by reason by the one and allowed to run loose by the other without any sort of rational checking-up.

(To be continued)

THE TRANSMUTATION

(Continued from page 156)

tachment. Alone she stood when all the apostles fled in the Garden; with John she stood at Calvary, and there again her tears washed His feet, while the blood that fell from His pierced side sprinkled her person. In the darkness and earthquake she was still by His side, standing fearless as an angel of Light to watch her crucified Lord. With Joseph and Nicodemus she laid His body to rest. Is it to be wondered at that, as a reward for her faithfulness in love, the Risen Lord appeared first to her?

Mary of Magdala was present at Pentecost, and later comforted the Virgin Mother. Then, accompanying the beloved

(Continued on page 190)

The Occult and Scientific Correlations of Religion, Art, and Science

ART TAYLOR

CHAPTER III: THE SEVEN-FOLD CONSTITUTION OF NATURE AND MAN

EDITOR'S NOTE: Since the twelve chapters of this series are closely related, the reader will profit most by reading them from the beginning, including the Preface. Copies of the RAYS containing previous chapters are available.

(Continued)

SUPPLEMENTING the close material cooperation of the inhalation with the actions of the liver, is its profound spiritual labor in bearing to the etheric seed atom in the left ventricle of the heart, the concise picture of the outside world which the Spirit of the form was contacting at the instant of inhalation. This action has the greatest spiritual significance, in that the picture will play a strong part in the etching into the spiritual consciousness the events of the life as they unfold for judgment in the after-death panorama. The action of bearing the picture-laden atom of chemical ether to the heart is truly evolutionary, as it has no bearing upon the growth of the form, but is related solely to the prospective harvest of the Spirit.

The re-actionary exhalation may be considered partially in the sense of light, as it bears to the chaos the remains of the elements which have passed the climax of their chemical services. As the plant kingdom is to utilize some of these rejected substances, however, the process is really a combined involutory and evolutionary trend. In fact, an understanding of these truths brings to light, in some measure, how complex the inter-workings of the dual force are. Furthermore, while the form itself may be strict-

ly on the road to involutory, or material perfection, it will be apparent, that throughout the whole procedure is a maze of involutory and evolutionary actions, the mighty and the minute oscillations of ebb and flow.

The inhalations of the airy compound is laden with superphysical influences, emanating from the Archangels, who work with man and the animals through this medium, but this phase of the study should not be treated here.

The heart cooperates with the inhibitory function of the stomach, and further reflects the properties of receptiveness and transformation. It receives the venous blood laden with waste products, and nutritive elements alike, through the right auricle, whence it is sent to the lungs through the right ventricle for rejection and purification. The re-animated and nutritive substances, together with the oxygen and super-physically encasing forces, are returned to the left auricle from which they drop into the left ventricle to be pumped out into the aorta for distribution to the various parts of the body for incorporation.

Traveling with these nutritive elements to the kidney are the substances to be rejected through this channel. These processes of the heart's intricate labors afford another profound illustration of the comprehensiveness and interpenetrative activities of the involuntary and evolutionary factors of progression.

The aforementioned globes of chemical ether containing their invaluable pictures are impressed upon and absorbed by the seed atom in the left ventricle, which atom remains intact throughout the life,

The kidney is closely associated with the generative organ. While the latter generates the forces which give birth to a new plane of existence, the former carefully weighs the elements existent for the determination of which to liberate into disorganization and which to incorporate into organization.

Therefore, each eliminative and the successive octave of the generative are in contact.

The co-ordinating mechanism of these six branches of animated function is the cerebellum, the instinctual brain, formed at the anterior termination of the spinal cord of all vertebrates, and these seven constitute the radicals of separative existence, and from them spring the intricacies which accentuate more refined degrees of animation. They are absolutely essential in the strictest sense, whereas the various emanations which give rise to more detailed states of being are accessory to higher progress, but not to life. The sevenfold grouping of the orifices is the next consideration. This grouping, in final classification is twelvefold, but for the present the subject is divided into the departments of action which concern outward manifestation.

Correlated to and directly associated with the generative principle is the navel orifice, which carries the vital elements of the newly generated form until the establishment of separate assimilation at birth into the World of Phenomena, at which time this orifice becomes permanently sealed.

As the second organism, that of assimilation, comes into active existence at birth, viz:—the stomach, associated with it is the mouth orifice, the means of ingress of the nutritive elements which are to commence incorporation at the point where assimilation by osmosis ends, at the separation of the foetus from the placenta.

Associated with the liver in its excretion of the glycogen, are the two orifices of the breast, wherein lies the seat of the sentient powers expressed. The inception

of the various feelings stirred, the sentiments felt, and the emotions aroused are erroneously laid to the heart, but this action is secondary, and can readily be realized by analysis of the close relation between the glandular excretion of glycogen, with the hepatic duct, the portal vein and the consequent immediate effect produced upon the vena cava and the ventricle, with other induced waves affecting even the pulmonary vein and artery. True, the heart plays a most essential part in the function of these sentient powers and emotions, whether tender, cruel, kindly, resentful, compassionate, selfish, or hateful, and whether mildly sentimental or passionate, also determining the strength and permanency of their expression, but the origin is in the breast, and while the thoughts and feelings of the mother are conveyed fully to the nursing babe, and owing to woman's peculiar polarity of composite being physically and occultly much more noticeably felt in this sex, they are, however, strongly evidenced in man also.

The depression and heavy heartedness brought on by biliousness and other physical ailments and by depleted nerve force and mental sorrow, first find vent in the sentient powers through suppression of the release of glycogen which throws an immediate damper over the breast and re-acting as aforementioned to restrict the circulatory system, relief both mental, moral, and physical coming only through restoration of the basic and normal functions.

The nostrils are the natural orifices associated with the lungs, controlling both the ingress and egress of the breath and its comprehensive import to the animated beings of both kingdoms which utilize it.

Associated paradoxically with the heart is the ear in the correlation of the physical balance established through the circulatory system, with the cosmic balance of the super-physical elements of composite being. The origin of all physical substances lies in the tone color

of the super-physical realm, while the vitalizing of them into living forms depends entirely on tone directly, which crystallizes liquid states of matter from the Life Ether, which is the emanation of celestial tones.

The vital fluid of the body, the blood, contains the key-notes of life imparted to the cells of the form being vitalized, and the cycles of the blood are controlled by the heart, pulsated by its etheric counterpart. The arterial blood is surcharged with newly appropriated ether contained within the auric periphery, whereas the venous blood gathers from the lymph the elements bearing evidence of the physical processes gone through for the maintenance of the physical life. These facts give insight into the distinction between auditory appreciation concretely, which is enjoyed by the higher evolved beings as pleasing sounds, music, etc., and the purely cosmic balance gained by all living forms that find expression in the Physical World.

In the simple ear vesicle of the worm is found the basic sac of fluid with one or more solid concretions. In the highest evolved auditory organ, the ear of man the perilymph fluid of the membranous labyrinth lays the foundation with the membranous labyrinth encased in the bony labyrinth, suspended in the endolymph, and the comprehensive arrangement of the whole in the vestibule, the semi-circular canals, and finally the wonderful profound organ of Corti.

With the silencing of the organ to physical interpretations in the concrete existence, the physical form would thrive just the same, provided the vital chain of the two lymph fluids and the heart and the circulatory systems remained intact.

The marked influence of tone on vital force and health and of the ear, motion, etc., on digestion and sea-sickness, also, many other influences, furnish striking testimony on the subject.

It is not the intention at present to

enter closely into occult correlation, or depth of discussion, but it is found necessary at times to give some degree of illustration to further more rational acceptance of facts. As to outright proofs, some will only be apparent by comprehensive understanding of the whole work, while some will only develop through the illuminative spiritual insight, neither earned nor enjoyed, at present by the populace at large.

The main point in the foregoing is that in order to create and maintain vital forms in the Physical World, tone does not have to be cognized concretely to perform its mission, and that while the ear by its transmission of cosmic cries, sounds, and tones awakens the most soul-stirring communion with higher evolutionary states, and also furnishes man with his highest tangible aspiration in lofty music, it also has a marked involutory function in the up-building and maintaining of the vitalized form.

Associated with the kidney in the process of elimination is the orifice of the urethra and also with the colon and rectum. It will be noted that true to occult maxim the first is associated with the seventh, the second with the sixth, the third with the fifth, leaving the fourth as the focussing point, the natural pivot around which all turn, and which is influential in correlating the functions and always an instrumental attribute. As this correlating orifice we have the eye, the "window of the soul," which is linked closest to the cerebrum by the optic nerve. Its opportunities for observation, discrimination, and concerted correlation constitute the choicest possession for mental fertilization and growth. It permits of the widest range of action, investigation, experiment, conclusional reasoning, and comparative analysis by which the mental faculties unfold.

There are contained within the human body seven ductless glands, which have either partially or wholly mystified all scientific research regarding them, but

which play a strong part in the functions of the seven principles.

The generative principle has been found to be basically responsible for the unfoldment of any new cycle or plane of manifestation. It always involves the vital propagative polarity in some form. The vital force generated from the Sun is absorbed through the etheric mold of the body into the spleen, lying in the abdominal cavity to the left of the stomach. This is the largest of the ductless glands and has mystified science greatly, as have also the others. As the spleen vein contains relatively fewer red corpuscles in proportion to white, and more fibrin, the natural conclusion scientifically has been that the spleen is the origin of the white corpuscles. In a measure this is true, and while scientific and occult truths coincide as to their origin, the scientific world as a whole has been puzzled as to the mission which they perform in the body. The contention which holds that they police the system is popular, but although they play their part in enlarging the consciousness by virtue of their penetration into and deposit of the earthly substances which enhance material scope, this work is accomplished at all times when the mental and emotional equipoise is disturbed, some of which is productive, some detrimental, and some even lamentable, although it cannot be denied that this fluctuation of the "balance of power" is essential to the sharpening of the physical forces in the phenomenal world.

The assimilation principle involves the thymus gland, which lies in the chest between the two lungs and behind the upper part of the sternum, and which is largest in the infant, gradually diminishing through the succeeding years of the life.

Its assimilative co-operation is furthered by the unseen, superphysical stimulus provided by the parent of the child, the heartfelt maternal guidance emanating as distinct lines of force, unrecognizable concretely, but nevertheless

just as indispensable a factor as the vital foodstuffs themselves.

Associated with the active principle of incentive manifest by the functions of the liver is the left adrenal. It is the channel through which the carbohydrates are brought to bear to create the physical feelings, the common desires of the physical environment, the ordinary animal incentives which utilize the vital stores for experience. It is an involuntary experience as differentiated from the higher emotions and culminates in the aims to conquer the physical plane.

As the elements for assimilation and rejection travel together in the artery running to the kidney, so do the stimuli for the animation of the physical body, those of incentive, and finally those assisting in synchronizing the physical encasement with the harmonies of aspiration travel outward from the liver in unison.

As the left side of the body was perfected through the involuntary crystallizations, the left adrenal utilized a surplus of the carbohydrates to provide the necessary stimulus to further the work, and it still rules over and determines the intensity of the physical desires and the inclinations which they pursue.

The seven general organisms were found to express along three involuntary, or phenomenal channels, three evolutionary channels poled to them and of higher octaves with a correlative medium between which synchronize the operation as a whole, which of necessity oscillate back and forth, compounding involution and evolution into the unity of spiritual unfoldment through material improvement.

Likewise do the seven mysterious ductless glands labor. When just that degree of common desires has been attained which can be tolerated by the composite being expressing through the particular horoscope which controlled its advent into the phenomenal world, the counter balancing force poled to the further crys-

tallization of these forces diverts the outpourings into the channels controlled by the right adrenal. No sharp line of demarcation exists between the various degrees of animation found: all is one gradual blend from meager incentive, common desire, artistic quest, and idealistic pursuit into genuine aspiration. A materialistic theory might give credit to the physical elements for these processes, but such is not the case. The afore-discussed processes illustrate the method by which the physical interpretations harmonize with the dictates of the spiritual forces, and show that the developments of both involutory and evolutionary forces, while originating in spiritual realms, must depend for their phenomenal interpretation upon the status of the physical organisms.

As the right adrenal, by virtue of higher octave of vibration in perfect attune with the left, is responsible for the conversion of ordinary animations into the physical interpretations of aspiration, so does the pituitary body, poled to the thymus gland, convert the spiritual essence enveloping the food-stuffs, accomplishing assimilation of those elements into the body which will harmonize the cellular consciousness with that of the indwelling God.

It was found that each eliminative octave was in contact with the succeeding octave of the generative as regards the blend of the regions of manifestation. As the generative forces from the Sun make possible the separate dwelling of the Spark from the Divine Flame through their absorption into the spleen, so does the pineal gland poled to it, determine the exit of the Spirit from the physical encasement imprisoning it. It controls the natural ingress and egress of the Spirit during sleep and wakefulness, and makes possible the birth and death transitions from visible to invisible world. This illustrates again forcibly that the spiritual existence, while being eternal in the spiritual realms, is dependent for its physical interpretations

upon the physical organizations, and particularly upon the interplay of the seven-fold general organisms.

As the brain is the correlative organ and the eye the correlative orifice, so is the thyroid gland the correlating ductless gland. It is responsible for the excretion which provides mental poise, and the true equilibrium which a self-conscious entity strives to possess. It nourishes the cellular consciousness so as to harmonize it with the self-consciousness of the Spirit.

A study of these processes of evolution, the slow and orderly unfoldment of the stream of life in the different realms of nature, and the threads of simile which are woven through the progressive stages of all the kingdoms, offers a staggering refutation of the doctrine of creation, and replaces it with the profound realization that the present glory of the great stellar systems grew gradually, each successive manifestation of spirit giving added impetus to the material improvement of its emanations, as enhanced by previous attainment, the whole under the divine dominion of a Deity steadily and systematically unfolding its powers along distinct and purposely arranged channels of cosmic wisdom, each co-ordinated in definite relation with the rest, the various attributes of all uniting harmoniously and proportionally for the production of certain phenomenal developments; these phenomenal developments themselves, or rather their fruits, to serve in the designs of successive manifestations. Whatever degree of allowable latitudes is exercised in the ebb and flow of forces crystallizing a manifestation, the general trend of the design of the Great Architect is strictly mathematical, and a study of the macrocosm astronomically, and the microcosm microscopically, reveals with unmistakable evidence the exactness of a formula of abstraction—and this truth is ever more forcibly demonstrated where the supernal powers of the Initiate are di-

(Continued on page 178)

MAX HEINDEL'S MESSAGE

Taken from His Writings

ANCIENT AND MODERN INITIATION

(SIXTH INSTALLMENT)



The Tabernacle in the Wilderness

East Room of the Temple

(Continued)

THE East Room of the Temple may be called the Hall of Service, for it corresponds to the three years' ministry of Christ, and contains all the paraphernalia for soul growth, though, as said, furnished with only three principal articles. Among the chief of these is the Table of Shewbread. Upon this table, as we have already seen, there were two piles of shewbread, each containing six loaves, and upon the top of each pile there was a little heap of frankincense. The aspirant who came to the Temple door "poor, naked, and blind" has since been brought to the light of the Seven-branched Candlestick, obtaining a certain amount of cosmic knowledge, and this *he is required to use in the service of his fellow men*; the Table of Shewbread represents this in symbol.

The grain from which this shewbread was made had been originally given by God, but then it was planted by mankind, who had previously plowed and tilled the soil. After planting their grain they must cultivate and water it; then when the grain had borne fruit according to the nature of the soil and the care bestowed upon it, it had to be harvested, threshed, ground and baked. Then the

ancient *servants of God* had to carry it into the Temple, where it was placed before the Lord as bread to *shew that they had performed their toil and rendered the necessary service.*

The God-given grains of wheat in twelve loaves represent the *opportunities for soul growth* given by God, which come to all through the twelve departments of life represented by the twelve houses of the horoscope, under the dominion of the twelve divine Hierarchies known through the signs of the zodiac. *But it is the task of the Mystic Mason, the true temple builder, to embrace these opportunities, to cultivate and nourish them so that he may reap therefrom THE LIVING BREAD which nurtures the soul.*

We do not, however, assimilate our physical food *in toto*; there is a residue, a large proportion of ash, left after we have amalgamated the quintessence into our system. Similarly, the shewbread was not burned or consumed before the Lord, but two small heaps of frankincense were placed on the two stacks of shewbread, one on each pile. This was conceived to be the aroma thereof, and was later burned on the Altar of Incense. Likewise the soul sustenance of service gathered daily by the ardent Mystic Mason is thrown into the mill of retrospection at eventide when he retires to his couch and performs there the scientific exercises given by the Elder Brothers of the Rose Cross.

There is a time each month which is particularly propitious for extracting the frankincense of soul growth and burning it before the Lord so that it may be a sweet savor, to be *amalgamated with the soul body* and form part of that golden, radiant "wedding garment." This is at the time when the moon is at the full. Then she is in the east, and the heavens are ablaze with light as was the East Room of the ancient Atlantean Mystery Temple where the priest garnered the pabulum of the soul, symbolized by the shewbread and the fragrant essence, which delighted our Father in Heaven then as now.

Let the Mystic Mason take particular note, however, that the loaves of shewbread were not the musings of dreamers; they were not the product of speculation upon the nature of God or light. *They were the product, actual toil*, of orderly systematic work, and it behooves us to follow the path of actual service if we would garner treasure in heaven. Unless we really *work* and *serve* humanity, we shall have nothing to bring, no bread to "shew," at the Feast of the Full Moon; and at the mystic marriage of the higher to the lower self we shall find ourselves minus the radiant golden soul body, the mystic wedding garment without which the union with Christ can never be consummated.

At the Altar of Incense, as we say in the general description of the Tabernacle and its furniture, incense was offered before the Lord continually, and the priest who stood before the altar ministering was at that time looking toward the Mercy Seat over the Ark, though it was impossible for him to see it because of the *second veil* which was interposed between the first and second apartments of the Tabernacle, the Holy Place and the Holy of Holies. We have also seen in the consideration of the "shewbread" that *incense* symbolizes the extract, *the aroma of the service* we have rendered according to our opportunities; and just as the sacrificial animal upon the Brazen Altar represents the deeds of wrongdoing committed during the day, so the

incense burned upon the Golden Altar, which is a sweet savor to the Lord, represents the virtuous deeds of our lives.

The Ark of the Covenant.

It is noteworthy and fraught with great mystic significance that the aroma of *voluntary service* is represented as *sweet-smelling, fragrant incense*, while the odor of sin, selfishness and transgression of the law, represented by *compulsory sacrifice* upon the Altar of service, is nauseating; for it needs no great imagination to understand that the cloud of smoke which went up continually from the burning carcasses of the sacrificial animal created a nauseating stench to show the exceeding loathsomeness of it, while the perpetual incense offered upon the Altar before the second veil showed by antithesis the beauty and sublimity of selfless service, thus exhorting the Mystic Mason, as a *child of light*, to shun the one and cleave to the other.

Let it be understood also that *service* does not consist in doing great things only. Some of the heroes, so-called, were mean and small in their general lives, and rose only to the occasion upon one great and notable day. Martyrs have been put on the calendar of saints because they *died* for a cause; but it is a greater heroism, it is a greater martyrdom sometimes, to do the little things that no one notices and sacrifice self *in simple service to others*.

We have seen previously that the veil at the entrance to the outer court and the veil in front of the East Room of the Tabernacle were both made in four colors, blue, red, purple and white. But *the second veil*, which divided the East Room of the Tabernacle from the West Room, differed with respect to make-up from the other two. It was wrought with the figures of Cherubim. We will not consider, however, the significance of this fact until we take up the subject of the *new moon and Initiation*, but will now look into the second apartment of the Tabernacle, the western room, called the Most Holy or the Holy of Holies.

(To be continued.)

Studies in the Cosmo-Conception

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

Rebirth vs Transmigration

Q. What determines the choice of family for a returning Ego?

A. The Ego ordinarily gravitates to the most congenial associations. It is constrained to do so by one of the twin forces of the Desire World—the force of Attraction.

Q. How can this be where there are people of entirely opposite tastes or even bitter enemies in the same family?

A. The explanation of such cases is that during the Ego's Earth lives many relations have been established with various people. These relations were pleasant or otherwise, involving on the one hand obligations which were not liquidated at the time; or on the other involving the infliction of an injury and a feeling of very strong hate between the injured and his enemy.

Q. Does not death liquidate such debts?

A. The Law of Consequence requires an exact adjustment of the score. Death does not "pay it all" any more than moving to another city will liquidate a monetary debt. The time comes when the old enemies shall meet again.

Q. Why need these be in the same family?

A. The old hate has brought them together in the same family because it is the purpose of God that all shall love one another; therefore hate must be transformed into love and though, perchance, they may spend many lives "fighting it out," they will at some time learn the lesson and become friends and mutual benefactors instead of enemies.

Q. How do other human problems fit into this premise?

A. The twin Laws of Rebirth and Consequence solve, in a rational manner,

all the problems incident to human life as man advances toward the next stage in evolution—the Superman.

Q. Are humans ever reborn as animals?

A. No. The trend of humanity's progress is onward and upward forever, not as some people think who have confounded the doctrine of Rebirth with the foolish teaching of some Indian tribes who believe that man is reborn in animals or plants. That would be retrogression.

Q. Why do Spirits incarnate?

A. Spirits incarnate only to gain experience; to conquer the world; to overcome the lower self and attain self-mastery. When we realize this we shall understand that there comes a time when there is no further need for incarnation because the lessons have all been learned.

Q. Does the Bible give any support of this belief?

A. In the Book of Revelation we find these words: "Him that overcometh will I make a pillar in the temple of my God and he shall go no more out," referring to entire liberation from concrete existence. Nowhere is there any authority for the doctrine of the transmigration of souls.

Q. Would it be possible for a human Ego to transmigrate?

A. A man who has evolved so far as to have an individual, separate Spirit cannot turn back in his progress and enter the vehicle of animal or plant, which are under a Group Spirit. The individual Spirit is a higher evolution than the Group Spirit and the lesser cannot contain the greater.

—Ref: *Cosmo*, 156-158.

WESTERN WISDOM BIBLE STUDY

The Revelation of St. John the Divine

THE BEAST OUT OF THE SEA

And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion and the dragon gave him his power, and his seat, and great authority.

And I saw one of his heads as it were wounded to death; and his deadly wound was healed and all the world wondered after the beast.

And they worshipped the dragon which gave power unto the beast, saying, Who is like unto the beast? who is able to make war with him?

And there was given unto him a mouth speaking great things and blasphemies; and the power was given unto him to continue forty and two months

And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world

If any man have an ear, let him hear.

He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

—*Revelation 13:1-10.*

In occult symbology water signifies the emotions and the word "sea" is usually used to indicate the Desire World, the substance of which furnishes the material for the desire body of man and animal. Since the impregnation in the Lemurian Epoch by the Lucifer Spirit of the desire body of man with the demoniac principle of passion, much evil (action contrary to God's laws) has been

committed, and it is the sum of this evil in all of a person's past lives that constitutes the "beast" rising "up out of the sea," or the Dweller on the Threshold, for him.

The collective evil embodied in all the peoples of the earth, the anti-Christ, is a potent force in the world. Man, as an individual entity, is both sevenfold and tenfold, being a threefold Spirit with a threefold body and a threefold soul connected by the mind.

Concerning the Dweller on the Threshold and how this "beast" can be overcome, Max Heindel has this to say:

"When the neophyte enters the Desire World consciously, having left his physical body in sleep, he must pass an entity. This is the embodiment of all the evil deeds of his past which, having not yet been expiated, await eradication in future lives. He must recognize and acknowledge that entity as a part of himself. He must promise himself to liquidate, as soon as possible, all debts represented by yon terrible shape.

"This entity is a demon, and is offset by another shape which represents all the good a man has done in the past, and may be called his guardian angel. However, these twin forces are invisible to the ordinary man at all times, though ever potent in his life."

People who strive to expiate the wrong-doing of their past by living lives of purity and unselfish service to others are those who have their names "Written in the book of life of the Lamb slain from the foundation of the world."

Those who continue to respond to the evil within their natures, "who killeth with the sword," will eventually be left behind in evolution and have to begin again in a later time.



The Horoscope Abstracted

E. B.

THIS approach to "abstracting" a horoscope is presented in the hope that it will help students to clarify and focus their understanding of the elements that comprise horoscope-structure and horoscope-delineation. We know that a horoscope is a symbolic picture of human consciousness as it expresses in the triune dimension of incarnation; it is also a picture of cosmic principles as they manifest the entity called Humanity. These principles are, compositely, the Life of the Universe—they manifest on all worlds and on all planes.

Astrology depicts the "Brotherhood of Mankind" in a sense that all horoscopic elements are common to all human horoscopes; everyone has Sun, Moon, eight planets, and so on. Every horoscope is constructed by the same calculation patterns, which are essentially the sidereal and zodiacal elements translated into reference to the place and time of incarnation. In other words, we are all made of the same vibratory stuff; we differ only in our individual particulars as variations of the great abstract horoscope, the basic horoscopic pattern.

The structure of this pattern is a circle activated by two diameters—one vertical, the other horizontal; these lines form compositely, two pairs of two semi-circles each and four quadrants. The quadrants, in turn, are activated by di-

vision of three equal parts; thus the "Life" of the circle is seen to be twelve-fold; these twelve houses of thirty degrees each are the departments of experience by which, and in which human evolution is generated. This structural design is static; it does not change because it is the framework in which—and through which—the vibratory life of the horoscope takes place.

The vibratory essence of the great abstract horoscope is found by placement of the zodiacal symbols outside the circle in such a way that zero of each sign falls on one of the twelve cusps; zero of Aries coincides with the cusp of the first house (the Ascendant), zero of Taurus on the second cusp, zero of Gemini on the third, and so on around the wheel. The sequence of signs is invariable—Leo always follows Cancer, Capricorn always follows Sagittarius, etc.

The magnitude of scope shown by this pattern is seen when we recognize the reason for placing the zodiacal sign symbols outside the wheel; they are cosmic—universal—the levels and realms that are not "just solar system" but which pertain to realization of evolving Life-expressions. They *play on Humanity from the Great Without*; we are their agencies or instruments for expression on this particular planetary status. To place the zodiacal symbols inside the wheel would imply that God-consciousness is not re-

lated to the Life Principles of the universe at large; the principles expressed would then represent something which pertained only to the human expression of Life.

The expression, in human terms, of these zodiacal signs is found in the placement of the planetary symbols inside the wheel. The interior life of the human consciousness is thus portrayed by the patterns of the planets in relationship to each other and the rhythmic, cyclic activation of those patterns. The belt of zodiacal signs is analogous to the etheric bodies which form the matrix of our physical body; the house structure of the wheel is analogous to the dense physical body itself; the planets within the wheel in composite are analogous to the cellular and organic life of the body as a specific Life expression. Then if humanity (*human entity*) is a specific Life expression it is an archetype; we, as individual *human entities*, are expressions of "variation of the archetype." Our individual status as a variation of our archetype at a given moment in our evolution is a specific variation of the natal horoscope which archetypes this incarnation; our natal horoscope, in turn, is a momentary expression of the abstract elements which comprise the overall vibratory design—the Great Abstract Horoscope—which is the Horoscope of Humanity. It is made by a wheel with the houses numbered; the signs placed appropriately, starting with zero of Aries on the first cusp; the symbols of the planets placed in the houses and signs of their dignity.

The suggestion is made, here and now, to every Astro-Philosopher who reads this material to keep on hand a neat, well-done copy of the Great Abstract Horoscope for daily meditation. A continually renewed impression of the vibratory and evolutionary meanings of each factor in this design provides a continual reminder of the spiritual purposes of astro-philosophical study. This meditation impresses the mind with: pat-

tern and form; sequence; archetype; unity-which-expresses-through-diversity; polarity; and vibrational sexuality. It also makes a deep impression on the heart consciousness because it pictures the brotherhood and sisterhood of all men and all women to each other. The meditation on this mandala is a devotional exercise of great power because it opens the consciousness of the Astro-Philosopher who follows it and practises it with a "lifting" that has great regenerating effect. The Great Abstract Horoscope makes no reference whatever to aspects—good, bad, or indifferent. It has nothing whatever to say about good or evil karma, lucky or unlucky days, males and females, enemies, open or secret, and so on. It is simply a symbolic vibrational portrait of Humanity revealing its Ideal Self in symbols.

Evolution is depicted in the astrological wheel by tracing a line from the cusp of the first house—the Ascendant—counter-clockwise through the wheel and back to the Ascendant. Because we utilize a flat surface in horoscope design, this line appears as a circle—returning, apparently, to the same point from which it started. We must realize that if a life is evolving the picturing must represent *upward, onward, forever*; consequently we recognize that the flat surface of the wheel is, itself, an abstraction of a three-dimensional concept. The flat surface represented by an astrological wheel is really a cross section of a sphere which has been sliced through the center; it represents space, not only north, south, east, and west from the birthplace on the earth's surface, but above and below the birthplace. This is the physical representation; the action of the wheel is depicted in abstract symbol by the spiral; this spiral does not show on the two-dimensional surface of the wheel, but Astro-Philosophers know that the line starting at the Ascendant, travelling through the wheel and back to the Ascendant, is really the journey through an evolutionary cycle in which

spiritual unfoldment is made; when the circling line gets back to the Ascendant point it has reached a higher level and starts the next cycle from that point. The starting point of each cycle would have to be depicted *above* the surface of the paper on which the wheel is drawn in order to present the picturing of the three-dimensional concept of the cyclic rising into higher and higher levels.

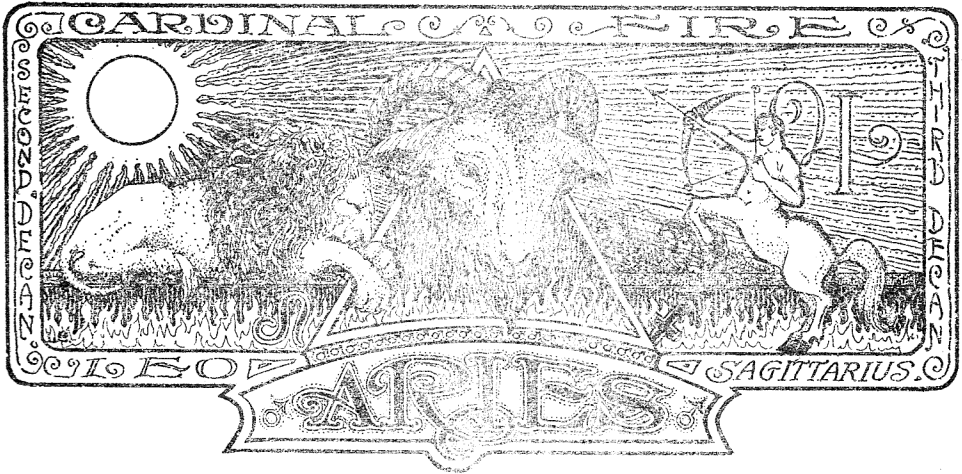
Since a flat, two-dimensional surface is our medium of symbolic picturing, we do not create a three-dimensional symbol: the three-dimensional symbol is portrayed, abstractly, by the continual circling through the two-dimensional wheel. A "plain astrologer" may be satisfied with thinking two-dimensionally; an Astro-Philosopher interprets a horoscope dynamically, in terms of life processes being represented by the horoscopical symbol. This "spiralling" will be strongly impressed on your mind if you try the following simple experiment: place the point of your pencil on the point where the Ascendant line conjuncts the circumference of the wheel; let the pencil point travel around the circumference of the wheel in such a way that at the cusps of the fourth, seventh, and tenth houses it is raised a little, each time, above the surface of the paper; when it gets back to the Ascendant point after circling the wheel, the pencil-point will be, for example, about an inch above the paper; lift the paper so that the surface touches the pencil point. If it were possible to hold the paper steady, you could, a second time, circle the wheel in the same way and raise the wheel an inch or so again. This is a three-dimensional representation of the wheel and it presents to our minds the evolutionary process which is abstractly depicted by the two-dimensional wheel.

The spiralling around the wheel not only represents the travel of a human consciousness through the chapters of experience on different levels but it also represents the abstract pattern of each planet's travel from the sign of its dig-

nity through the twelve zodiacal signs; the dignity sign of each planet—in relationship to the planet—is analogous to the Ascendant in its relationship to the wheel; each is a starting point for a cyclic journey in experience and in consciousness. The Ascendant (starting point) of the wheel is also analogous to the conjunction of the two planets which, as is indicated by this aspect, are starting a cycle of relationship patterns to each other. So we see that the circle of the wheel is, itself, an abstraction of the orbital movement that takes place within the wheel in the inter-relationships made by the planets to each other and to the structure of the wheel and to the zodiacal belt outside.

The first step in abstracting your natal horoscope is to create a wheel with thirty degrees of each sign for each house, starting with Aries on the Ascendant. (This is, of course, the sign placement of the Great Abstract Horoscope). Then, without using the degree numbers, place your Sun, Moon, and planets in the right sequence, according to their placement in your chart, in this wheel—all planets in Aries will be in the first house, all planets in Virgo in the sixth house, all planets in Aquarius in the eleventh house, etc. No aspects between planets are, as yet; indicated. Study this wheel in terms of how the planets are grouped in quadrants and triplicities; how they are related to the lower and upper semi-circles and the eastern and western semi-circles; how they are related to the signs of their dignity to determine how far they have travelled in their own journey through the signs. For example, the Moon in Libra is in its own fourth house sign—its dignity, Cancer, is one, Leo is two, Virgo is three, and Libra is four. It has, in this position a fourth house relationship to its own dignity. Venus in Capricorn is in its own fourth house sign from its dignity in Libra, and its own ninth house sign from its dignity in Taurus. Mercury in Aries is in its

(Continued on page 170)



The Children of Aries, 1964

Birthdays: March 21 to April 20

CHILDREN of Aries are ushered into Earth life under the power of the Vernal Equinox, the 21st of March. The Sun, symbol of the will, is exalted in Aries, and consequently this is its most powerful position. The solar orb in Aries not only gives will power, but it radiates a vital force of great strength, so that the natives of this cardinal-fire sign have a wonderful source of energy which will withstand serious illnesses, the recuperative powers being extraordinary.

These children love action and are apt to be impatient at the least restraint which may hold up their actions, even though oftentimes more could be accomplished by waiting. This quality is already present in childhood and even the desire for leadership is in evidence at an early age.

The Arian is always enthusiastic and not easily discouraged. He is at his best when at the head of things. He is filled with new ideas and ambition, and because of this is usually the pioneer, the leader in new enterprises. Rarely does he shrink from anything, acting quickly

and performing his task with zest, but if he is delayed too long, expects someone else to finish it.

Originality, self reliance, and a certain optimistic outlook are usually present to make the Arian hopeful. This gives him the push and the desire to go ahead whether he has the ability or not. He dislikes being bossed, for he has an extreme love for freedom and is quick to resent abuse or imposition. However, he seldom holds a grudge.

The shortcomings of the Aries native are irritability, restlessness, wilfulness, and a tendency to go to extremes through indignation, hasty speech, or a lack of proper discretion. He is fond of argument and is quick tempered. The tendency to overwork without sufficient rest is apt to result in a physical breakdown. Rudeness and impulsive impatience must be conquered and kindness and consideration cultivated. Adherence to a more stable temperament is needed as a protection to the health.

As the solar month opens, and lasting to its end, Saturn is sextiling Jupiter, and Pluto conjuncts Uranus and sextiles

Neptune, indicating for all the children born during this period considerable strength of character, a benevolent disposition, a strong sense of justice and fair play, sound financial judgment, and much spiritual understanding.

Venus opposes Neptune from March 21 to 28, suggesting lessons to be learned through sorrow, loss, and trouble in connection with the marriage partner or trusted friends.

From March 27 to April 5, Mercury conjuncts Jupiter, giving a cheerful, optimistic disposition. The mind is broad, versatile, and able to reason correctly and form a reliable judgment by careful deliberation. These natives are much respected for their honesty and sincerity and are successful in law or literature. Health and good fortune in travel are also favored.

Venus squares Saturn from March 30 to April 10, giving the native a leaning toward jealousy, suspicion, and stinginess. High moral standards should be emphasized in bringing up these children.

A fine mental vibration, Mercury sextile Saturn, is in effect from March 30 to April 8. This stellar pattern indicates a seriousness and power of concentration which are of inestimable value in life. Patience, persistence, forethought, caution, and diplomacy enable these people to reach prominent positions in undertakings where a steady hand is needed on the helm. Honesty and fairmindedness serve them well where judgment is required.

From March 30 to April 20, Saturn and Uranus are in opposition, suggesting a nature that is destructively eccentric. A tendency toward violence of temper, dishonesty, and unscrupulousness will need attention in training these children.

Venus sextiles Mars from March 31 to April 20, bespeaking an ambitious, aspiring, and adventurous nature, amorous and extremely demonstrative in its affections. There is an abundance of energy, business acumen, and earning capa-

city, and an early marriage is probable. However, these natives are apt to be free spenders and should be taught proper economy.

From April 2 to 20, Mercury trines Uranus, bestowing an original, independent, and inventive mind, impatient of the fetters of fashion, tradition, and convention. This is the hallmark of the genius. The ideals are lofty, progressive, and inspiring. Many friends are attracted, and a literary or scientific career is probable.

A less desirable aspect to Uranus, the square from Venus, lasts from April 4 to 16, indicating a lack of balance, an erratic personality. Lessons in circumspection in all venusian relations will need to be learned.

From April 12 to 20, Jupiter trines Uranus, giving a broad, humane disposition, and a tendency to delve into the occult arts and sciences. Honest, sincere, sociable, hospitable, and possessing executive ability, these natives are apt to benefit from influential friends.

The Sun conjuncts Jupiter from April 15 to 20, an excellent indication of health, wealth, and happiness. There is an abundance of vitality, and the nature is friendly, generous, optimistic, and religious.

From April 14 to 20, the Sun sextiles Saturn, endowing the native with foresight, method, organizing ability, and much moral stamina. These people are honorable, kind, considerate, sincere, and just, and success in political, judicial, and agricultural positions is favored.

THE HOROSCOPE ABSTRACTED

(Continued from page 168)

own eighth house sign from its dignity in Virgo, and its own eleventh house sign from its dignity in Gemini. Interpret these cyclic placements by key words according to the house sign represented. List all of your planets in this way—create order and pattern in your synthesizing always.

(To be continued)

Readings for Subscribers' Children

BLANCA R. M.

Born January 31, 1963, 9:19 P.M.

Latitude 18 N., Longitude 67 W.

Signs on the cusps of the houses: ASC, Virgo 29.30; Libra intercepted in 1st; 2nd, Scorpio 0; 3rd, Sagittarius 0; 4th, Capricorn 0; 5th, Aquarius 0; 6th, Pisces 0.

Positions of the planets: Neptune, 15.37 Scorpio in 2nd; Venus, 24.51 Sagittarius in 3rd; Part of Fortune, 25.33 Sagittarius in 3rd; Mercury, 20.47 Capricorn in 4th; Sun, 11.29 Aquarius in 5th; Saturn, 13.29 Aquarius in 6th; Jupiter, 15.10 Pisces in 6th; Moon, 7.32 Taurus in 8th; Mars, 16.19 Leo in 12th; Dragon's Head, 29 Leo in 12th; Uranus, 4.11 Virgo in 12th; Pluto, 11.33 R. Virgo in 12th.

The individuality of this little girl, represented by the Sun, is focused through the airy, intellectual, and humanitarian sign Aquarius. It is posited in the 5th house, conjuncts Saturn, squares Moon in Taurus in the 8th, squares Neptune in Scorpio in the 2nd, and opposes Mars in Leo in the 11th. Obviously, Blanca has come this time into an earth life which will provide her many opportunities to attain inner harmony, constructive purposes, control of temper, humility, and other higher qualities of the Spirit which all must in time unfold. The fixed-sign basis of the configuration mentioned suggests that this will not be easy, but also that there is power for inner conquering when once awakened and set in action.

The shining light in this chart is the mentality. Mercury is posited in Capricorn in the 4th, is unafflicted, and sextiles Jupiter in Pisces in the 6th and Neptune in Scorpio in the 2nd. This indi-

cates an excellent concrete mind: keen, penetrating, broad, versatile, able to reason correctly, and peculiarly adapted to the occult art. Blanca is blessed with the natural ability to understand occult truth, whether through the written or spoken word, and this can be the means of directing her life into the constructive channels that will result in self-mastery.

The common and cardinal sign influence on all the angles gives needed flexibility and adds to the mental side of the nature. Rulership of the ASC and first house by Mercury and Venus gives alertness and charm to the personality.

The higher mind, ruled by Jupiter, is also a help. In addition to the sextile to Mercury, it trines Neptune, adding to the mystical, inspirational side of the nature, with the probability of being quite conscious in the invisible worlds during the sleeping hours.

There is also help from the instinctual mind, ruled by the Moon. Although it squares the Sun and Saturn, the lunar orb sextiles the MC and trines Uranus and Pluto, adding to the originality, imagination, and intuitiveness. Blanca should be encouraged to use these faculties through writing, whether she publishes any of her efforts or not.

The position of Uranus in the eleventh house, unafflicted and trine the Moon, indicates friends of a progressive nature who will be of help to this little girl in realizing her highest hopes, wishes, and aspirations. However, the parents should take pains to see that her friends are the right kind, (Uranus trine Moon) so that she will not be drawn into association with those having to do with narcotics and drugs. (Mars opposing Sun and Saturn, squaring Neptune.) With proper direction of her mentality, she can lead a useful life and do much to serve well through domestic and artistic channels.

DAVID P. S.

Born January 12, 1951, 2:30 A.M.

Latitude 43 N., Longitude 88 W.

Signs on the cusps of the houses: ASC, Sagittarius 26.48; Capricorn intercepted in the 1st; 2nd, Aquarius 6; 3rd, Pisces 18; 4th, Aries 22; 5th, Taurus 17; 6th, Gemini 8.

Positions of the planets: Mercury, 1.57 R. Capricorn in 1st; Sun, 21.18 Capricorn in 1st; Venus, 5.36 Aquarius in 1st; Mars, 21.57 Aquarius in 2nd; Part of Fortune, 25.47 Aquarius in 2nd; Jupiter, 6.55 Pisces in 2nd; Moon, 20.17 Pisces in 3rd; Dragon's Head, 22.11 Pisces in 3rd; Uranus, 6.52 R. Cancer in 7th; Pluto, 19.30 R. Leo in 8th; Saturn, 2.22 Libra in 9th; Neptune, 19.31 Libra in 9th.

This boy's chart shows the Sun in the cardinal, ambitious sign Capricorn, intercepted in the 1st house, and sextiling the Moon and Dragon's Head in Pisces in the 3rd. This configuration makes for general success in life, health, fair financial conditions, faithful friends, and esteem in the community. It also favors a rise in life because of the native's innate ability. However, the Sun squares Neptune and the Libran MC, raising the vibrations of the aura and thus making the native susceptible to superphysical influences. As these influences are apt to be of the undesirable kind, David should be taught to develop his own will and independence, avoiding all negative psychism.

The Moon in Pisces in the 3rd gives a receptive mind and a fertile imagination, but inclines one to dream rather than to act. The trine to the Sun adds to the strength of will and stabilizes inner purpose, but the square to the ASC emphasizes the need to teach this child that the active, constructive, and purposeful life is the safest and ultimately

the most rewarding in every way.

Mercury, planet of the concrete mind, is retrograde in Capricorn in the 1st house, conjuncts the ASC, sextiles Jupiter in Pisces in the 2nd, squares Saturn in Libra in the 9th, and opposes Uranus in Cancer intercepted in the 7th. Here is a mentality of many facets: critical, penetrating, suspicious, intolerant, and untruthful, but also persistent, cheerful, versatile, sincere, and able to reason correctly. Although there is a tendency toward selfishness and pessimism at times, there is also a strong inclination toward sympathy and charitableness for the less fortunate. A love for music, art, and literature can be used very advantageously in directing this boy's mind toward the more constructive activities. The power of the mind to shape one's life should be stressed in his training.

Uranus in Cancer in the 7th, opposing Mercury and squaring Saturn, sounds a warning to teach David control of manner and carefulness in diet.

Venus in Aquarius in the 1st trines Saturn, indicating considerable moral fiber and high standards, but also an inclination to disregard rigid conventions. Faithfulness, economy, and simplicity of taste are all indicated by this stellar pattern, and since Venus rules the 10th house, David will be attracted to radio, telephone, and rapid transit work, as well as to auditing and civil service.

Mars is also in Aquarius, in the 2nd, trining Neptune, but opposing Pluto. This position of Mars accentuates the mechanical, electrical leanings, and the trine to Neptune gives strength to positive spiritual drive. David has splendid earning capacity and can succeed financially in businesses involving the use of fire, iron tools, or machinery. He is also generous in financial dealings with others—perhaps too much so at times.

This boy has considerable constructive potential, and with proper training can make much progress through constructive service and self-mastery.

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.

Designer, Lawyer

LEO P.—Born September 22, 1941, 12:35 P.M. Latitude 39 N., Longitude 77 W. With the Moon, Mercury, and Sun in the Venus-ruled sign Libra, and in the 10th house, it is obvious at first glance that this native will have a public life. The two lights and Mercury are in conjunction and trine Jupiter in Gemini in the 7th house. Here we see indicated a nature that is outgoing, friendly, sympathetic, generous, and interested in the welfare of humanity. There is interest and ability in law, as well as in the arts, and a strong sense of justice. The mind is broad, versatile, and inventive, and there is a leaning toward the occult. The planet Jupiter, which rules law, also sextiles Mars in Aries, giving enthusiasm, ability to influence others, sincerity, honesty, ingenuity, constructive ability and a liking for out-of-door sports and games. Another facet of the nature is shown by the conjunction of Saturn in the 29th degree of Taurus (in conjunction with the Pleiades) with Uranus in the first degree of Gemini, and opposing the Sun in the last degree of Libra. This configuration indicates opportunities for learning depth of unselfishness, optimism, and consideration for others. There are apt to come times of impulsiveness, unreliability, and disregard for the conventions. The trine of Neptune to Uranus and Saturn show the possibility of transmuting the opposition into a constructive force, but the square of Neptune to Jupiter bespeaks a word of caution in dealing with the occult: only the positive path brings desirable rewards. As a designer, architect, or lawyer, this native could give fine service.

Attorney, Editor

DONALD B. D. Jr.—Born September 28, 1943, 9:50 P.M. Latitude 42 N., Longitude 88 W. In this chart we note the concentration of planets in 4th and 12th houses, houses of destiny. The Moon, Neptune, and Sun are in conjunction in Libra in the 4th and trine Uranus in Gemini in the 12th, indicating a very progressive nature, interested primarily in the spiritual side of life. Mercury in the 27th degree of Virgo is drawn into a conjunction with the Libra planets and the trine to Uranus, emphasizing the progressive, inventive, spiritual, and scientific side of the mentality. However, this configuration in Virgo-Libra squares Saturn in Gemini in the 12th and in conjunction with the ASC, strongly indicating the need to cultivate unselfishness, optimism, and consideration for others if spiritual progress is to be made in this life. Since there is no planet in the 10th house, and Jupiter and Neptune rule the Piscean MC, we look to these planets for specific vocational leanings. We find Jupiter in Leo in the 3rd, unafflicted and sextile to Mars in Gemini, giving such fine traits as courage, self-reliance, ingenuity, loyalty, and honesty. There is a liking for travel and out-door games and sports. Jupiter rules the law, so this native could serve well in that profession. The influence of Neptune on 10th house affairs brings a spiritual element to bear on the vocation, whatever it may be. This young man also has literary ability and could give fine service as an editor of magazine or newspaper. His work is likely to be more behind the scenes than before the public, since the only planets above the horizon are in the 12th house.

Daily Thought and Guide

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

WEDNESDAY—April 1

April is ushered in by an active day with many mixed aspects. Our minds dwell on the days ahead when we can enjoy nature in all the glory our Creator bestowed upon her.

THURSDAY—April 2

Another lively day with the Sun and Moon smiling on us. Today we may gain real understanding of human nature. "Kindness gives birth to kindness."—*Sophocles.*

FRIDAY—April 3

Both Mercury and Jupiter send us beneficent rays on this active Venus day. Joy and happiness should abound and the mind will help us to appreciate "the earth and the fullness thereof."

SATURDAY—April 4

Much may be accomplished today, but let it all be done with the deeper things in mind, thanking God for all the many possibilities.

SUNDAY—April 5

This is a wonderful day to practise the presence of God. "God blessed the seventh day and sanctified it."—*Gen. 2.*

MONDAY—April 6

Today's conflicting thoughts may be elevated with the help of Uranus and turned to great benefit. There is much activity and we should make the best use of it; we learn as we go along.

TUESDAY—April 7

Again the rays are mixed; may we be able to make the best choice of action

today. Our love nature may seem to be obstructed, but intuition is of real help today.

WEDNESDAY—April 8

On this quiet Mercury day let us take time out from our daily routine for meditation. "Lord, teach us to pray."—*Luke 11:1.*

THURSDAY—April 9

A very active day and the mind will be clear. If we follow the admonition found in *Ecl. 9:10*: "Whatsoever thy hand findeth to do, do it with all thy might," much will be accomplished.

FRIDAY—April 10

This is a fine Venus day, also Mercury will give us whatever help we need to do many things. But let us not forget that: "As a man thinketh in his heart so is he."—*Prov. 23:7.*

SATURDAY—April 11

A feeling of great energy comes to us through the rays of the planets today. We should relax but still make use of these golden moments when opportunity smiles on us.

SUNDAY—April 12

Deep appreciation of the beauties of nature are in the order of the day. We pray that we may be channels of peace and love.

MONDAY—April 13

A wonderfully vital day when we may renew our strength on the physical, emotional, and mental planes. Let us ever be grateful to our Creator for His loving kindness to His children.

TUESDAY—April 14

Today again the rays of the planets are favorable, but our intuitive faculties may not be functioning too well. So we must try to think clearly and carefully.

WEDNESDAY—April 15

The rays are mixed today and it will be expedient for us to go about our business in a quiet manner and do the work that needs doing, and let us give a helping hand to whoever may need it.

THURSDAY—APRIL 16

Today we live secure in realizing God's Goodness. In the words of Abraham Lincoln: "I cannot conceive how a man could look up into the heavens and say, there is no God."

FRIDAY—APRIL 17

"There is the day the Lord hath made." The planets are in good aspect. Mind and heart and the inner voice can function together with rare understanding.

SATURDAY—APRIL 18

A good day for recalling the experiences of the past week and then methodically plan for the future. Then rest and recreation are in order.

SUNDAY—APRIL 19

Many forces for good are active today. It is a time to reaffirm our faith in God and could be used for spiritual rejuvenation.

MONDAY—APRIL 20

Today again the rays are beneficent. Saturn deepens the mind and Venus gives love for mankind. According to Carlisle: "We are the miracle of miracles, the great inscrutable mystery of God."

TUESDAY—APRIL 21

On this Mars day there may be much accomplished. New thoughts—new acts—many rewarding experiences. May God bless all of our work; we do it in His name.

WEDNESDAY—APRIL 22

"Glorious indeed is the world of God around us, but more glorious is the world of God within us, there lies the world of song—there lies the poet's native land."—*Longfellow*.

THURSDAY—APRIL 23

Today we may "let our light shine." For there are many benevolent rays coming to us from the planets. Head and heart unite to give us true understanding.

FRIDAY—APRIL 24

Today again the rays are helpful. "He maketh me to lie down in green pastures, he leadeth me beside the still waters." Ps. 23.

SATURDAY—APRIL 25

Let us wind up the doings of the week and then rest and relax and feel within us the truth of the brotherhood of man.

SUNDAY—APRIL 26

This is called the Lord's day and it is good to be alive today with its many possibilities. We realize that love is the fulfilling of the law.

MONDAY—APRIL 27

The planets help to make this a most rewarding day. Dynamic energy abounds and originality and inventiveness come into their own.

TUESDAY—APRIL 28

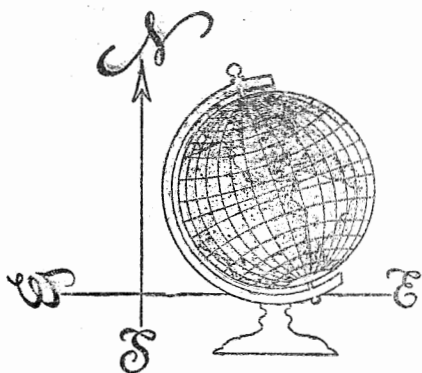
After a period of intense activity this promises to be a quiet day. As we recall our experiences we learn and build strong characters.

WEDNESDAY—APRIL 29

"Talent is nurtured in solitude; character is formed in the stormy billows of the world."—*Goethe*. And "Character is destiny."

THURSDAY—APRIL 30

So we leave sweet April with its many activities. We trust in God for guidance and look forward to summer's flowers and fruit.



MONTHLY

News
INTERPRETED

A Theory of Odors

To identify the primary odors Omooore started with the descriptions of 600 organic compounds noted in literature as odorous. If the receptorsite hypothesis was correct, the primary odors should be recognized much more frequently than mixed odors made up of two or more primaries. And indeed, in the chemists' descriptions certain odors turned up much more commonly than others. For instance the descriptions mentioned more than 100 compounds having a camphor-like odor, whereas only about half a dozen were put in the category characterized by the odor of cedarwood. This suggested that in all likelihood the camphor odor was a primary one. By this test of frequency, and from other considerations, it was possible to select seven odors that stand out as possible primaries. They are: camphoraceous, musky, floral pepperminty, ethereal (ether-like), pungent and putrid.

From these seven primaries every known odor could be made by mixing them in certain proportions. In this respect the primary odors are like the three primary colors (red, green, and blue) and the four primary tastes (sweet, salt, sour and bitter.)

To match the seven primary odors there must be seven different kinds of olfactory receptors in the nose. We can picture the receptor sites as ultramicroscopic slots or hollows in the nerve-fiber membrane, each of a distinctive shape and size. Presumably each will accept a molecule of the appropriate configuration, just as a socket takes a plug. Some molecules may be able to fit into two different sockets broadside into a wide receptor or end on into a narrow one. In such cases the substance, with its molecules occupying both types of receptor, may indicate a complex odor to the brain....

A theory is useful only if it can be tested in some way by experiment. One of the virtues of the stereochemical theory is that it suggests some very specific and unambiguous tests. It has been subjected to six severe tests of its accuracy so far and has passed each of them decisively.

Equipped now with a tested basic theory to guide further research, we can hope for much faster progress in the science of osmics (smell) than has been possible heretofore.—*Scientific American*, Feb., 1964.

This theory of the seven basic types of odors was evolved under rigorous scientific tests and not in the meditations of an occultist trying to fit his septenary scheme of life into all physical forms. However, these scientists, Drs. Omooore, Johnston Jr. and Rubin, have found that Lucretius, a Roman poet living two thousand years ago, was essentially right in his explanation of the sense of smell. "He speculated that the 'palate' contained minute pores of various sizes and shapes. Every odorous substance, he said, gave off tiny 'molecules' of a particular shape, and the odor was perceived when these molecules entered pores in the palate."

By the techniques of modern stereochemistry, which explores the structure of molecules with the aid of X-ray diffraction, infra-red spectroscopy, the electron-beam probe and other means, it is possible to build a three-dimensional model of the molecule of any chemical compound once its structural formula is known. As the models of the camphoraceous molecules took form, it soon

became apparent that they all had the same shape they were roughly spherical. The musky odor is accounted for by molecules with the shape of a disk about 10 angstroms in diameter, and so on with the other odors. The pungent and putrid odors have no definite shapes as do the other five odors; but they do have different electrical charges.

Knowing of these scientific facts may not enable us to add one cubit to our stature but it most certainly will lead us into better health habits. We can soon begin to work consciously with the great ones who are guiding us in building the archetypes of our bodies in the Third Heaven.

Recent Excavations

The expedition conducting a massive paramilitary assault on history, the excavation of the great rock fort and palace of Herod near the Dead Sea, has found a Dead Sea scroll.

Prof. Ygael Yadin, expedition leader, identified the document. He said "it is a strictly sectarian document dealing with liturgy in relation to sabbatical sacrifices. Each chapter is dedicated to "the song of the Sabbath sacrifice." One piece, like the one discovered in Qumran, is based entirely on the special Qumranic calendar, 12 months of 30 days each and four intercalary days. This is the first time that a Qumranic-type school has been found outside the area of Qumran and not in a cave. It came from a stratified layer whose latest possible date, A.D. 73, cannot be disputed.

"I believe, with the majority of students of the Dead Sea scrolls, that the Qumran sect should be identified with the Essenes."

This scroll and one containing the 81st to the 85th Psalms were unearthed in a room inside the northwestern casement wall of the fort. The portion of the Psalms scroll so far deciphered is almost identical with that of the traditional Hebrew bible.

Prof. Yadin said another portion of scroll found is a fragment from the book of Leviticus containing chapter four. The text is identical with the traditional Hebrew one. Another piece of scroll, written in Hebrew, looks like an apocryphal book which

I haven't yet managed to identify."

Also found in the room with the scrolls were four documents written in Latin on papyrus. Such documents are extremely rare and their full significance in the history of Masada, will not be known until they are unfolded. One appears to deal with clothing, possibly uniforms.

A hoard of 17 shekels from the time of the first Jewish revolt from AD 67 to 70 also was found. The shekels are inscribed "shekel of Israel" and "Jerusalem the holy." Three bear the date "Year five."

Other items found were vessels, baskets and weapons, several scores of spherical stones used as catapult projectiles and fragments of shields.

—L. A. Times, 1-5-64.

The excavations made during the past two centuries tend to confirm our heritage, in so far as the scribes had it within their power to copy correctly the manuscripts given to them. The secular documents found in this excavation in Israel will help in correctly translating all the documents. Words have a living property about them and tend to change in meaning as the customs of the people change. It is therefore necessary to understand the meaning of the word as it was used when the treatise we are interested in was written.

For example, the Latin word *mores* means customs and is the root word for *morals* and *morality*. The Greek word *ethos* also means customs, and is the root word for *ethics*. Yet in today's world the Latin derived word *morals*, descending through the church has come to denote personal attitudes based on the Ten Commandments, and more specifically to sex behavior. The Greek-derived word, *ethics*, coming through Aristotle carries with it a more impersonal feeling, one of science and history, pertaining especially to political and social actions. Yet these two words, too often, used interchangeably, both grew out of the original word for *will* or *will power*. Thus they belong to the Desire World.

It is always well in reading any older book to keep in mind the conditions pre-

vailing during the time it was written. This will keep us from passing judgment on those whose customs differ from ours.

Art in Education

What are the fine arts? The answer could drag on through volumes (and often has), but for the moment we need consider only part of it—the fact that the fine arts are the superchannels of communication. They carry the content that would overload mere language and numerical systems—the meanings of cosmic events, the superior concepts of great minds, the revelations of extraordinary insight. Whether danced, sung, spoken, painted or built, they gather in what they have to say from some areas beyond the limits of the commonplace and then present it to the observer.

Conveniently, the arts have another superior communicative advantage. They excel not only in carrying power but in force of delivery. This is due to their being made up of rhythm, harmony, dissonance, movement, and organization—the things that have the greatest ability to penetrate the human mind. This is common knowledge. Even savages know that where words fail to drive home a point, a rhythm pattern beaten out on a drum will often succeed.

Assuming then, that the artist has something to say (otherwise he couldn't be a producer of *fine art*), we have combined in a given work 1) an extraordinary or highly important concept, 2) channels adequate to convey it, and 3) the means of driving it into the perceiver's mind.

—*Saturday Review*, 2-15-64.

The above is a very concise summary of only one part that the arts play in the overall concept of a full life: that of communication. It is a sad commentary on the culture of the mid-twentieth century that the question should even arise as to whether art is important in our educational curriculum, so far has the scientific attitude benumbed our sense of values.

Max Heindel places the three ideals of art, altruism, and philanthropy (love of one's fellowmen and not just organized charity) as governing the three positive divisions of the Desire World. When these three ideals are made subjective and used only for selfish means

of personal growth then they are by way of being perverted. It is only when they can be expressed objectively—or communicated—that they become true channels for soul growth.

Since we are living in the Mercury half of the Earth Period it is not for nothing that communications assume such a big place in our lives. One of our students has pointed out that in every horoscope Max Heindel has delineated for us, he always started with the planet Mercury.

THE CHRIST IS RISEN

(Continued from page 148)

still active and working with us from their side-real worlds. With their help, and that of the Christ, we shall eventually accomplish the elevation of humanity as a whole, and attain to an individual realization of glory, honor, and immortality.

Having this great hope within ourselves, this great mission in the world, let us work with all the zeal and zest we are able to put into it, so that others who see us may see an example that will awaken in them, too, a desire to lead the life that brings permanent liberation.

We hope to see the returned Christ, and the New Jerusalem, coming down out of heaven as John saw it.

ROSIERUCIAN PRINCIPLES

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

Readers' QUESTIONS

Shakespeare or Bacon?

Question:

Since this year marks the 400th anniversary of the birth (supposed) of William Shakespeare, there are various new books and articles out about him. As usual, the theme of whether or not Shakespeare was the author of the dramas and sonnets commonly attributed to him were actually his writings crops up in most of them. What is your opinion of all this?

Answers:

Max Heindel tells us on page 251 of *The Rosicrucian Cosmo-Conception* that:

“Rosierucians such as Paracelsus, Comenius, Bacon, Helmont and others gave hints (of the teachings of the Rosicrucians) in their work and influenced others. The great controversy concerning the authorship of Shakespeare (which has to no avail blunted so many goose-quills and wasted so much good ink that might have served useful ends) would never have arisen had it been known that the similarity in Shakespeare and Bacon is due to the fact that both were influenced by the same Initiate, who also influenced Jacob Boehme and a pastor of Ingoldstadt, Jacobus Baldus, who lived subsequent to the Bard of Avon, and wrote Latin lyric verse. If the first poem of Jacobus Baldus is read with a certain key, it will be found that by reading down and up the lines, the following sentence will appear: “Hitherto I have spoken from across the sea by means of the drama; now I will express myself in lyrics.”

When one reads the dramas and son-

nets of Shakespeare in the light of occult knowledge, it becomes obvious that they contain profound knowledge and wisdom, such as could be given out only by an Initiate—or an Adept. The Adepts who have charge of human evolution take great pains to work through suitable channels—people who can respond to their suggestions—to give out through literature, art, and music, the truths needed by mankind for their progress upward on the evolutionary path.

Disappearance of Jesus' Body

Question:

Will you kindly explain what became of Jesus' body after the Crucifixion? There seems to be some difference of opinion on this subject.

Answer:

Study of the scripture reveals the fact that it was the custom of Christ Jesus to draw apart from His disciples from time to time, and they knew not whither He went—or if they did no mention was made of it. But the reason for this withdrawal was that, being so advanced and glorious a Spirit, His vibrations were too high for even the best and purest of physical vehicles, and it was therefore necessary to leave His dense body frequently for a period of complete rest so that the atoms of it might be slowed down to their customary pitch. Therefore Christ Jesus was wont to go to the Essenes and place His dense body in their care. They were experts in working with physical substance, and Christ (belong-

ing to the archangelic life wave) knew nothing about handling such a vehicle as He had received from Jesus. Had not this rest and care been given, the dense body of Jesus would have disintegrated long before the three years' ministry was ended, and Golgotha would never have been reached.

When the time was ripe, the earthly ministry ended, and the body placed in the tomb, things took their natural course. The tremendous vibratory force previously imparted to the physical atoms by the Christ Spirit soon scattered them to the four winds, with the result that when the tomb was opened a few days later no trace of the body was found.

Creation of a Solar System

Question:

Will you please explain as simply as as possible—so that a beginning student can understand it—how God creates a solar system? And is it sacrilegious to ask who created God?

Answer:

Perhaps the simplest way to explain the creation of a solar system is to take it by steps, as follows:

When God wishes to create a solar system He seeks an appropriate place in space.

He fills it with His aura, permeating it with every atom of His life, thus awakening the activity latent within every atom.

God draws from the Cosmic Root-substance outside His sphere to make it denser in His own sphere.

He then sets the material within His sphere in order.

He pervades every part of His system with a different modification of His consciousness.

He sets the Cosmic-Root-substance in varying rates of vibration which constitute divisions or regions.

The process of creating worlds is not instantaneous at the beginning of a Day of Manifestation. The highest worlds are created first and are the last to be eliminated. When a world has served its purpose, God ceases within Himself the particular activity that brought it into being and sustained it.

Varying angles of inclination of the axes of the atoms in respect to each other and the measure of the vibration of them form different combinations.

Each cosmic plane has a different angle of the atoms and a different measure of vibration.

During the remaining half of this Period, and the entire remaining three Periods, man must expand his consciousness so that it will include all of the six worlds above this Physical World.

No, we do not think it is sacrilegious to ask, "Who created God." It has been asked many, many times in the past, but we don't believe that man's finite mind is capable of grasping such ultimate truth. The Rosicrucian Philosophy teaches that there are many solar systems and a solar God for each system. These emanate from the Supreme Being. On page 181 of *The Cosmo Conception* we find it stated:

"When we try to discover the origin of the Architect of our Solar System, we find that we must pass to the highest of the seven Cosmic Planes. We are then in the realm of the Supreme Being, who emanated from the Absolute. The Absolute is beyond comprehension. No expression nor simile which we are capable of conceiving can possibly convey any adequate idea. Manifestation implies limitation. Therefore, we may at best characterize the Absolute as Boundless Being; as the Root of Existence. From the Root of Existence—The Absolute—proceeds the Supreme Being, at the dawn of manifestation. This is THE ONE."

Nutrition and Health

A Case of Healing

(Conclusion)

Dear Friend:

Thank you so very much for your letter of August 15. I have followed the advice as closely as possible, and I am sending a little gift.

Since the receipt of your last letter I have not eaten any bread. I have nourished myself exclusively on bananas or dried figs, with almonds for breakfast, various salads, green vegetables with potatoes or a little rice at noon, and bananas, apples, and almonds in the evening. At each meal I always have yogurt.

Before this I was sure that it would be impossible to live without eating some bread or cereals with each meal, but now I am astonished to see how easily I get along without them.

As for proteins, I can find almonds, pumpkin seed, and pine nuts. I can now make the cleansing broth, too, for the temperature is cooler and I can buy the spinach, and sometimes celery.

I am happy to tell you that I have had a great improvement in my headaches. Occasionally they still come, but very rarely; oftentimes I have a heavy head upon waking in the morning, with a stuffy nose and difficulty in breathing, but this illness dissipates as soon as I get up. I still have some shooting pains in the knees and sometimes a pain in the left elbow when I carry heavy parcels, and that will surely disappear in time. I do not stand up under the fasts very well, and at this moment I feel very feeble.

If you think it wise, I am going to try to use a little barley and some corn meal. Tell me, too, if I can take some tapioca, some arrow root, and some

brewer's yeast in powder form.

My most sincere thanks, dear Friends, and my most grateful thoughts.

—A Probationer.

Dear Friend:

Thank you for your beautiful letter. Could you but know how happy it makes us when one of our dear ones makes the effort to correct the mistakes which have caused so much misery! In many hundreds of instances we have proven that when the blood stream is pure and free from the toxic matter, which is the precipitating cause of disease, *then one remains well.*

It takes a long time for the body to succumb to the weaknesses to which it is susceptible. Therefore, dear Friend, would it not be folly to begin so soon—just when you are beginning to feel better—to revert to the old way of eating, even though it would be the whole grains? We are sure you will agree that it takes quite a long period of faithful adherence to a sensible living regime to overcome the harm already done over the past years. The fact that when you awaken you sometimes “have a heavy head in the morning, a stuffy nose and difficulty in breathing,” proves to us that the body is still trying desperately to rid itself of the poisons still present.

We are all such creatures of habit, and because in the past you have eaten excessively of the cereals, bread, etc., you still crave them. When once you have completely changed the basic chemistry of your body from acid to alkaline, you will no longer crave these foods, which cause so much damage to the body as we grow older. Wise indeed are we when we take Nature's warning and use

instead either the fruits or vegetables (and a little avocado, or one or two tablespoons of vegetable oil) over the salad, substituting a ripe banana for the cereal.

To overcome the feeling of weakness we suggest using more of the proteins—almonds, sunflower, sesame, or pumpkin seeds, all *raw*. These may be ground if you find them hard to chew. The pine nuts are excellent. Besides being rich in protein, they contain large amounts of chlorophyll, which builds up the blood.

As your body becomes more cleansed, you will lose the sense of weakness, which is due largely to the transitional diet. Continue the yogurt, making sure it is fresh. By all means use the brewer's yeast.

Also at least 800 mg. of vitamin "C" daily. Please do your best to find the Lucerne (alfalfa) seeds, making a tea and drinking about five cups between meals daily. Also, the *algae laminaria*, using either in leaf form or powder—one third teaspoon with a meal.

We are sure you appreciate the need for extreme measures to call a halt to the deterioration of the body, and you will surely agree that to discipline one's habits of living is a small price to pay for health. This is the way we grow heavenward.

God bless and guide you.

THE ROSICRUCIAN FELLOWSHIP
Healing Department

Dear Friends:

"A grand "merci" for all the helpful indications given in your letter of November 19. My headaches have completely disappeared. As to the rheumatism, it still bothers, which proves that my blood continues to be acid and that I ought to continue the alkali diet for a longer time yet. You have certainly been right in insisting that I cease altogether the use of the cereal grains. I did not suppose that that category of food-stuffs was the cause of my illness, and especially that it was possible to eat

normally without consuming a certain quantity of it. This proves that, old as I am, I still have very much left to learn!

I have finally found some lucerne seeds and I have been drinking the tea regularly three cups per day. I would be very much obliged to have you tell me just what particular properties this tea has that you recommend it so highly.

I wonder if what you call "*algae laminaria*" is the little white algae sold in threads that we call agar-agar and that is generally used to aid in intestinal functions. If this is so, I will be able to get it in France. In your first letter, you advised me to use, at the midday lunch, lentils and split peas, but these legumes are rare here, and as a consequence old and of bad quality. I can replace them with dried beans and chick peas, but these two legumes are considered as having an enormous amount of uric acid, and I fear to introduce them into my diet. I would be happy to have your opinion on this subject.

I am enclosing a love offering for you and sending my best wishes for the New Year.

With deepest affection and gratitude.

—A Probationer.

Our dear, dear Friend:

We are answering immediately because we are not only glad to answer the questions of one who has tried so hard to do her best to help herself, but because God is now giving you an opportunity to help a sister who desperately needs to be shown where she can find the various articles of food which you have found in your country and which are beginning to help you. We leave this matter in your hands. If you wish to write to her and encourage her, it would mean so much to her just now when she is so discouraged and depressed.. It seems she and her husband are having difficulty finding the ingredients for a successful diet in their town near you. God bless you, dear. Your service to humanity is beginning in this so necessary field.

We are very happy to hear that you have found the lucerne seeds. These are so good because this plant sends its roots so deeply into the earth, and so is a very rich source of minerals. The seeds are highly alkaline and so counteract the acidity which causes the stiffness and pain of rheumatism. Please make sure that you simmer these hard little seeds sufficiently long to extract all the precious minerals from them. Then, between meals, up to four o'clock in the afternoon, try to drink at least five cups of this tea. No sweetening, not even honey, to be used, nor any milk.

We are indeed glad that you have discontinued the cereals. In the place of the potato and rice—for awhile—we suggest that you slowly eat a ripe banana. Our only other suggestion in your splendid efforts to cooperate would be to ask you to add some protein, such as three tablespoons of ground sunflower seeds, or sesame seeds, or almond nuts to your meals. The chick-peas—well cooked—can be used with your meal of salad vegetables. The raw onion is excellent because it contains a purifying natural sulphur.

The algae of which we wrote is a plant which grows deep in the ocean bed, and is purplish in color, being rich in iodine and most of the known minerals. The agar-agar has a little iodine and is used in thickening in cooking, and for the purpose you mention, but is not rich in minerals as is the *algae laminaria*. Continue to do the best you can. God is helping you.

We are surrounding you with our loving prayers.

THE ROSICRUCIAN FELLOWSHIP
Healing Department.

Dear Friends:

Your good letter of January 22 arrived on the day of the death of my husband, and I was obliged to wait several days before making contact with the friends of whom you wrote.

I have nevertheless written to tell

them that I would be at their service and that I would be glad to have them call whenever they had occasion to come to Lisbon. A few days later I did have a call from the gentleman, accompanied by the president of the Lisbon Rosicrucian Group. In the course of the conversation I had the impression that the gentleman was making laudable efforts to maintain his health, but I believe the most useful thing for him and his wife is to see that they have a strict vegetarian diet. I have therefore sent to the gentleman a book on vegetarian cookery, written in Portuguese and destined for his wife, in order to help her to make out a well balanced menu. I have also sent a book, written by a Spanish dietician (vegetarian, naturally) with good directions that conform to our recommendations.

It is certainly true that in Portugal we have much fewer varieties than the other countries when it comes to food. Many of the food products used in other countries are totally unknown here. It is for this reason that the help offered from other countries is often useless, because it is impossible to find the products recommended.

Thank you for the explanations that you have given me about the Lucerne tea, and I do remember all that you advise. I believe that now you may remove my name from the healing list, for the directions you have so kindly given me will permit, I hope, the avoidance of a recurrence of those past errors due to a too-acid diet.

I am still very fatigued following the illness and death of my husband, and very soon I am counting on making a visit to France and to my family.

In assuring you once again of my most sincere gratitude, I remain,

—A Probationer.

Dear Friend:

Your letter of March 18th has been received, and may God bless you for
(Continued on page 191)

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The Rosierucian Fellowship

Oceanside, California, U. S. A

Canada—In answer to your letter, I wish to say that I did get the tablets and am taking them regularly. It is when I go to town that I feel the full benefit of your help and the diet. Before asking for your help, the first thing I did was to go to the coffee shop for a chance to sit down. Now I can get along without coffee shop or the chance to sit down. But one of the best things that happened is getting straightened out about "Health Food Stores." I used to think that they were just food faddists. I found out that both the stores and the people who run them are well worth knowing. The man who runs the store I go to is a past Grand Master Mason and he says he has lectured at the Rosierucian Fellowship. We have become very friendly. Again, many thanks for your help, and find enclosed ten dollars.

California—Haven't had those pains in my back—that the doctor said was neuritis—for a long time. I'm so thankful to the Invisible Helpers, and to everyone at Mt. Ecclesia. God bless you.

Washington—My husband is continuing to improve. The ulcer condition seems cleared away and his heart is very good. He isn't strong but does try to take a little walk about the neighborhood for exercise.

Argentina—I am very glad to write you that my knee and veins are losing all their stiffness now. My feet are getting more lively day by day, and a stick to walk with is scarcely needed. The ulcer also is healing very fast. I continue in prayer and thank the Great Physician for his blessings and help.

California—It is time to write my weekly letter again, and I want to tell you this time of the many changes for the better since your first letter to me. I follow the diet faithfully and now enjoy my meals—no more nervous eating between meals and while cooking—and I feel wonderful. My skin is smooth, the

(Continued from page 191)



How the Rosicrucians Heal the Sick

Part IV

AS the body is built up of the physical substance introduced into the blood by the daily food, right food is the *natural* medicine which the patient must take in order to co-operate with the Invisible Helpers in their task of reconstructing his system.

Before the Invisible Helpers can work with the patient they must have effluvia from his vital body, which is the etheric counterpart of the physical body and the operating sphere of the vital forces. The effluvia are obtained by having the patient write a letter every week consisting of a few words or a few lines with *pen and ink*. This is important, as a pen charged with fluid is a greater conductor of magnetism than a dry pencil. The ether which thus impregnates the paper upon which the patient writes week by week gives an indication of his condition at that particular time, and furnishes an entrance key to his system. It is something which he has given voluntarily and for the express purpose of furnishing access for the Invisible Helpers. Unless the patient does his part in this respect the Invisible Helpers are unable to do anything for him; so it may be seen that it is of the utmost importance to keep up the weekly letters to Headquarters.

Instantaneous cures are frequent where the Invisible Helpers are called upon to assist in cases of acute disease.

In the case of a chronic ailment which is of long standing and has taken years to develop, a certain amount of relief may be experienced immediately. Complete recovery, however, which is equivalent to a renewal of the whole system can usually be achieved only in gradual stages.

(To be continued)

• • •

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

HEALING DATES

April	3—10—17—23
May	1—8—14—21—28

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



Tom, the Water Baby

CHARLES KINGSLEY

Part XI

TOM had never seen a lobster before. He was mightily taken with this one for he thought him the most curious, odd, ridiculous creature he had ever seen. There he was not far wrong, for all the ingenious men and all the scientific men and all the fanciful men in the world, could never invent, if all their wits were boiled into one, anything so curious and so ridiculous as a lobster.

He had one claw knobbed and the other jagged. Tom delighted in watching him hold on to the seaweed with his knobbed claw while he cut up salads with his jagged one, and then put them into his mouth, after smelling at them like a monkey. Always the little barnacles threw out their castagnets and swept the water and came in for their share of whatever there was for dinner.

But Tom was most astonished to see how he fired himself off—snap! like the leapfrogs which you make out of a goose's breastbone. Certainly he took the most wonderful shots, and backwards, too. For if he wanted to go into a narrow crack ten yards off, what do you think he did? If he had gone in head foremost, of course, he could not have turned around. So he used to turn

his tail to it and lay his long horns, which carry his sixth sense in their tips, straight down his back to guide him and twist his eyes back till they almost came out of their sockets, and then made ready, present, fire, snap!—and away he went, pop into the hole, and peeped out and twiddled his whiskers as much as to say, "You couldn't do that."

Tom asked him about water babies. "Yes," he said. He had seen them often. But he did not think much of them. They were meddlesome little creatures, and went about helping fish and shells which got into scrapes. Well, for his part he should be ashamed to be helped by little soft creatures that had not even a shell on their backs. He had lived quite long enough in the world to take care of himself.

He was a conceited fellow, the old lobster, and not very civil to Tom. You will hear how he had to alter his mind before he was done, as conceited people generally have. But he was so funny and Tom so lonely that he could not quarrel with him. They used to sit in holes in the rocks and chat for hours.

About this time there happened to Tom a very strange and important ad-

venture—so important, indeed, that he was very near never finding the water babies at all.

I hope you have not forgotten the little white lady all this while. At last, here she comes, looking like a clean, white, good little darling as she always was and always will be. It befell in the pleasant short December days, when the wind always blows from the southwest, till Old Father Christmas comes and spreads the great white tablecloth, ready for little boys and girls to give the birds their Christmas dinner of crumbs—it befell (to go on) in the pleasant December days, that Sir John was so busy hunting that nobody at home could get a word out of him. Four days a week he hunted and very good sport he had. The other two he went to the bench and the board of guardians and very good justice he did. When he got home he dined at five.

It befell (to go on a second time) that Sir John, hunting all day and dining at five, fell asleep every evening and snored so terribly that all the windows in Harthover shook and the soot fell down the chimneys. Whereupon my Lady, being no more able to get conversation out of him than a song out of a dead nightingale, determined to go off and leave him and the doctor and Captain Swinger, the agent, to snore in concert every evening to their hearts' content. So she started for the seaside with all the children, in order to put herself and them into condition by mild application of iodine.

Now, it befell that, on the very shore and over the very rocks where Tom was sitting with his friend the lobster, there walked one day the little white lady, Ellie herself, and with her a very wise man, indeed, Professor Ptthmlnsprts.

He was a very worthy, kind, good-natured little old gentleman, and very fond of children, and very good to all the world as long as it was good to him. Only one fault he had, which cockrobbins have likewise, that when any one

else found a curious worm, he would hop round them and peck them and bristle up his feathers just as a cockrobbin would, and declare that he found the worm first, that it was his worm, and if not, that it was not a worm at all.

So Ellie and he were walking on the rocks and he was showing her about one in ten thousand of all the beautiful and curious things which are to be seen there. Little Ellie was not satisfied with them at all. She liked much better to play with live children or even with dolls which she could pretend were alive. At last she said honestly, "I don't care about all these things because they can't play with me or talk with me. If there were little children now in the water, as there used to be, and I could are them I should like that."

"Children in the water, you strange little duck?" said the professor.

"Yes," said Ellie. "I know there used to be children in the water, and mermaids too, and mermen. I saw them all in a picture at home, of a beautiful lady sailing in a car drawn by dolphins and babies flying round her and one sitting in her lap. The mermaids swimming and playing, and the mermen trumpeting on conch-shells. It is called 'The Triumph of Galatea,' and there is a burning mountain in the picture behind. It hangs on the great staircase and I have looked at it ever since I was a baby, and dreamed about it a hundred times. It is so beautiful it must be true."

The professor, however, cared not the least for little Ellie's opinion.

"But why are there not water babies?" asked Ellie.

I trust and hope that it was because the professor trod at that moment on the edge of a very sharp mussel and hurt one of his corns sadly, that he answered quite sharply, forgetting that he was a scientific man, "Because there ain't."

Which was not even good English, my dear. As you must know, the professor ought to have said, if he were

so angry as to say anything of the kind—Because there are no, or are none, or are none of them.

And he groped with his net under the weeds so violently that he caught poor little Tom. He felt the net very heavy and lifted it out quickly with Tom all entangled in the meshes.

“Dear me!” he cried. “What a large pink Holothurian. With hands too! It must be connected with Synapta.” And he took him out. “It actually has eyes! Why, it must be a Cephalopod! This is most extra-ordinary!”

“No, I ain’t,” cried Tom as loud as he could, for he did not like being called bad names.

“It is a water baby!” cried Ellie and of course it was.

“Water-fiddlesticks, my dear!” said the professor and he turned away sharply.

Now, if the professor had said to Ellie, “Yes, my darling, it is a water baby and a very wonderful thing it is. It shows how little I know of the wonders of nature in spite of forty years of honest labor.”—I think that, if the professor had said that, little Ellie would have believed him more firmly and respected him more deeply and loved him better than she ever had done before. But he was of a different opinion. He hesitated a moment. He longed to keep Tom and yet he half wished he never had caught him. At last he quite longed to get rid of him. So he turned away and poked Tom with his finger for want of anything better to do and said carelessly, “My dear little maid, you must have dreamed of water babies last night. Your head is so full of them.”

Tom had been in the most horrible and unspeakable fright all the while, for it was fixed in his little head that if a man with clothes on caught him, he might put clothes on him too and make a dirty black chimney-sweep of him again. But when the professor poked him, it was more than he could bear. Between fright and rage, he turned to bay valiantly and

bit the professor’s finger until it bled.

“Oh! ah! yah!” cried he. Glad of an excuse to be rid of Tom, he dropped him to the seaweed. Tom dove into the water and was gone in a moment.

“But it was a water baby and I heard it speak!” cried Ellie. “Ah, it is gone!” She jumped off the rock to try to catch Tom. Too late! and what was worse, as she sprang down, she slipped and fell some six feet, hit her head on a sharp stone, and lay quite still.

The professor picked her up and tried to waken her, called her and cried over her, for he loved her very much. She would not waken at all. So he took her up in his arms and carried her to her governess and they all went home. Little Ellie was put to bed and lay there quite still. Only now and then she woke up and called out about the water baby. No one knew what she meant and the professor did not tell for he was ashamed to tell.

After a week, one moonlight night, the fairies came flying in at the window and brought her such a pretty pair of wings that she could not help putting them on. She flew with them out the window and over the land and over the sea and up through the clouds. Nobody heard or saw anything of her for a very long while.

But what became of little Tom?

He slipped away off the rocks into the water, as I said before. He could not help thinking of little Ellie. He did not remember who she was but he knew that she was a little girl, though she was larger than he was now. That is not surprising. Size has nothing to do with kindred. A tiny weed may be first cousin to a great tree. A little dog like Viek knows that Lioness is a dog too, though she is twenty times larger than herself. So Tom knew that Ellie was a little girl and thought about her all day and longed to have had her to play with. He had soon to think of something else.

Here is the account of what happened

to him as it was published next morning in the Waterproof Gazette, on the finest watered paper, for the use of the great fairy, Mrs. Bedonebyasyoudid, who reads the news very carefully every morning and especially the police cases.

He was going along the rocks in three-fathom water, watching the pollock catch prawns and the wrasses nibble barnacles off the rocks, shells and all, when he saw a round cage of green withes. Inside it, looking very much ashamed of himself, sat his friend the lobster, twiddling his horns instead of thumbs.

"What, have you been naughty and have they put you in the lockup?" asked Tom.

The lobster felt a little indignant at such a notion but he was too much depressed in spirits to argue. He only said, "I can't get out."

"Why did you get in?"

"After that nasty piece of dead fish." He had thought it looked and smelled very nice when he was outside and so it did, for a lobster. Now he turned round and abused it because he was angry with himself.

"Where did you get in?"

"Through that round hole at the top."

"Then why don't you get out through it?"

"Because I can't," and the lobster twiddled his horns more fiercely than ever but he was forced to confess. "I have jumped upwards, downwards, backwards and sideways at least four thousand times and I can't get out. I always get up underneath there and can't find the hole."

Tom looked at the trap and having more wit than a lobster he saw plainly enough what was the matter, as you may if you will look at a lobster-pot. "Stop a bit," said Tom. "Turn your tail up to me and I'll pull you through hindforemost and then you won't stick in the pikes."

But the lobster was so stupid and

clumsy that he couldn't hit the hole. Like a great many fox hunters, he was very sharp as long as he was in his own country but as soon as they get out of it they lose their heads. So the lobster, so to speak, lost his tail.

Tom reached and clawed down the hole after him till he caught hold of him. Then, as was to be expected, the clumsy lobster pulled him in head foremsot.

"Hullo, here is a pretty business," said Tom. "Now take your great claws and break the points of those spikes and then we shall both get out easily."

"Dear me, I never thought of that," said the lobster. "And after all the experience of life that I have had!"

You see, experience is of very little good unless a man, or a lobster, has wit enough to make use of it. For a good many people have seen all the world and yet remain little better than children after all.

But they had not got half the spikes away when they saw a great dark cloud over them. Lo and behold it was the otter. How she did grin when she saw Tom. "Yar!" said she. "You little meddlesome wretch, I have you now! I will serve you for telling the salmon where I was!" And she crawled all over the pot to get in.

Tom was horribly frightened and still more frightened when she found the hole in the top and squeezed herself right down through it. All eyes and teeth. But no sooner was her head inside than valiant Mr. Lobster caught her by the nose and held on.

There they were, all three in the pot, rolling over, and very tight packing it was. The lobster tore at the otter, and the otter tore at the lobster and both squeezed and thumped poor Tom till he had no breath left in his body. I don't know what would have happened to him if he had not at last got on the otter's back and safely out of the hole.

(Continued)

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THE TRANSMUTATION

(Continued from page 152)

disciple to Ephesus, where under Domitian persecution he was banished to Patmos, she was sent to the stake.

With a firm and undaunted step, she moved through the crowd to her death, and in accents soft and sweet, we hear her voice: "For Thee, dear Christ!"

*A woman burned at the stake was seen,
 A child of love and light;
 Behold! Mary the Magdalene,
 A red rose turned to white!*

A CASE OF HEALING

(Continued from page 183)

your unselfish service in contacting the friends whose names we sent so soon after your own anxiety and stress, while caring for your beloved husband. This was indeed a living tribute to your own loving heart. God will bless you abundantly for your thought of others in need, while your own problems were to be faced. We appreciate very much your kindness and generosity in furnishing them with the vegetable cook books.

Dear one, we shall miss your gracious and understanding letters, for it means so much to us to find such an intelligent and quick grasp of the need to alter the habits of living which have caused illness. Your own persistent efforts—often under the most trying circumstances—to cleanse and purify the blood stream have impressed us deeply.

We wish you Godspeed and all success in the years ahead. Wherever you go, you will take with you your kind and loving heart, ready to give to those in need the knowledge you have found. You are one of God's helpers.

May His Love and His Light be your constant Guides.

THE ROSICRUCIAN FELLOWSHIP
 Healing Department.

CORRELATIONS

(Continued from page 161)

rected toward the detailed study of the atoms and electrons, the elements and compounds, the tangible and intangible forces around us, the principle of work, the physics of all forces and inertia, etc. All investigations of every nature, no matter how varied, lead directly into the field of mathematical symbolism—wave-natures, relative vibration, spectroscopic revelation, into centrifugal, centripetal and gravitational forces, into the focal conics and transcendental equation.

(To be continued)

FROM OUR PATIENTS

(Continued from page 184)

many little "bumps" on my legs and thighs are gone; constipation is no longer a problem, and the hemorrhoids are gradually receding. Am still using the sitz bath and cold packs, and of course the exercises and cold showers are a part of my daily schedule.

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By MAX HEINDEL

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