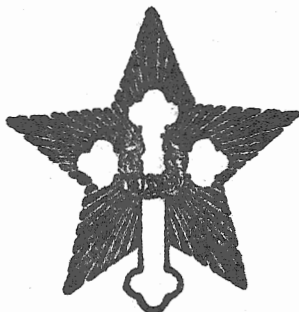


ROSIKRUICIAN FELLOWSHIP

M A G A Z I N E

RAYS FROM THE ROSE CROSS

Philosophy and Astrology



FEATURES

.....

*Radiant Energy and the
Light Ether*

Meister Eckhart

Gravitational Collapse

*Energy Foods for Health
Seekers*

.....

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August 3 through August 28, 1964

The 1964 Summer School classes at Mt. Ecclesia are scheduled to begin Monday, August 3, and last through Friday, August 28. Morning classes will be held from 9:30 to 10:30 and 10:40 to 11:40, and an afternoon class from 2 to 3.

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Please address all requests for reservations to: Reservation Desk.

THE ROSICRUCIAN FELLOWSHIP

Mt. Ecclesia, Oceanside, California, U. S. A.

The Rosicrucian Fellowship Magazine

Rays from the Rose Cross

ESTABLISHED BY MAX HEINDEL
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1964



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To Increase Your Scientific Vocabulary

ALPHA-RAY: One of the three types of rays emitted by the radio-active elements. It is the nucleus of a helium atom, composed of two protons and two neutrons, with a net positive charge of two.

ATOM: The unit of chemical composition; the smallest particle of a chemical element capable of independent existence. Atoms are chemically combined in various arrangements to form the molecules of chemical compounds.

BETA-RAY: Penetrating ray, composed of electrons, ejected from radio-active atoms at velocities sometimes almost equal to the velocity of light.

CYCLOTRON: A device or machine in which electrically charged nuclear particles, such as protons, are forced to move in a horizontal spiral path between the poles of a powerful electromagnet and to receive an additional electrical impulse at each passage around so that they gradually acquire high speed and emerge as energetic nuclear projectiles.

DEUTRON: A nuclear particle composed of one proton and one neutron which forms the nucleus of the atom of deuterium or "heavy hydrogen."

ELECTRON: The fundamental particle of electricity.

ELECTRON-VOLT: The unit of energy in the motions and transformations of electrons, photons and nuclear particles. It is the energy acquired by an electron when it is propelled by an applied voltage of one volt.

GAMMA-RAYS: Extremely penetrating rays from radio-active atoms, composed essentially of vibratory waves like X-rays but with waves less than 1/1000th of the length of X-rays.

HALF-LIFE: The period of time required for any quantity of a radio-active element to be reduced to half the original quantity by the gradual disintegration of its atoms.

ISOTOPES: Different varieties of atoms of a single chemical element; they have the same number of electrons at the surface, therefore the same chemical properties, but the composition of their nuclei is different in the number of neutrons, so that different isotopes of an element differ in the weight of their atoms. Hydrogen and deuterium are examples.

MESON: A short-lived particle, either positive or negative, and intermediate in mass between an electron and a proton which was discovered in cosmic rays and is now produced in the proton-synchrotron.

NEUTRON: One of the fundamental components of all atomic nuclei (except that of hydrogen). It has practically the same weight as the proton but carries no electric charge.

PHOTON: The unit quantity of the energy of light and similar wave-vibrations; it has some aspects of an article of energy with almost zero mass but can on collision with an atom break up into a positive and a negative electron.

POSITRON: Like the electron but is positively charged instead of negatively.

PROTON: One of the basic components of all atomic nuclei; it carries a single positive charge. It is also the nucleus of the hydrogen atom.

PROTON-SYNCHROTON: The most powerful type of accelerator for nuclear projectiles which operates on the frequency-modulation principle.

—UNESCO *Courier*, December, 1953.



Radiant Energy and the Light Ether

A Probationer

Part I

WHEN Dr. Gerald Wendt said that "in nuclear research the subject of study is always a combination of matter and energy in which the two are so closely related that one may even turn into the other," he defined a situation which has always plagued the occult scientist. For just as the atom scientist finds that he is dealing with force and matter sometimes indistinguishable from each other and sometimes merging or interchangeable, so the occult scientist finds that the various ethers interact in the most perplexing fashion in the complex structure of the vital body.

There is no hard and fast division between the ethers. They interact as do gases, liquids, and solids in the physical region. This makes it the more difficult to differentiate one from the other, since we may be observing a phenomenon due to the mingling of two or three ethers and mistake it for the activity of but one ether acting singly. There is the further difficulty of knowing the difference between the forces involved in the negative pole and the positive pole of each ether.

Perhaps some help can be obtained from the *Cosmo* Diagram No. 11, in which we find listed 62 octaves of vibra-

tions (one ordinarily finds 60 octaves listed), beginning with sound and extending upward beyond X-rays. Diagram 11 is obviously based on the wave theory, but from the practical viewpoint this theory is as good as ever, despite the modern shift to include the corpuscular theory of light (which Isaac Newton, incidentally, favored at first). These 60 octaves comprise the "full electromagnetic spectrum, of which visible light occupies just one octave near the center of the spectrum." (Asimov)*

Physics of course does not include sound vibrations as being in the same category as light vibrations, for they travel through air and are not transmissible through a vacuum. But in occult science the whole range of vibrations belongs to the realm of etheric phenomena. Not, indeed that part of the sound-vibration which strikes the eardrum is to be called etheric, but something which parallels it, for it is axiomatic in occultism that every object in the universe, animate or inanimate, emits a sound, or sounds, audible to the etheric sense. Take away every material conductor of sound and it is still pos-

*The Intelligent Man's Guide to Science. Isaac Asimov. Basic Books, Inc. New York. 1960. See Vol.1, pps. 69-71

sible to learn to hear, by means of etheric organs.

Similarly, sound can be *seen* and *felt* (sensed tangibly) by the etheric body, and the reverse is also true, that an object which is seen or sensed can be *heard* as sound, or as a sound-pattern, by the etheric organs.

From the occult viewpoint, therefore, the vibrations are continuous, running from sound up through the visible spectrum and beyond, past the X-rays which are sometimes called "far ultraviolet," and into the regions labelled "Unknown" on Diagram 11. The electron has nearly the same wave-length as the X-ray, and there are striking similarities between them. Both can be made to "undergo regular reflection from a crystal surface," for example, in the same way that light waves do.*

Electrons and positrons (See Diagram 1 on page 106 of March issue of *RAYS*) are listed as the basic unit of matter and electricity. The collision of positron and electron in the cosmic rays has been known to produce a photon, which is the basic unit of all radiant energy, including light. The "magnetic rains" known to occult science are not the same as the "cosmic rays" of physics, though mingling with them in space. The magnetic rain is rather to be called the "solar fluid" which Max Heindel and other occultists have described.

On Diagram 11 the range of the Light Ether of the occultist seems to correspond with the 46th to the 61st "octaves," ranging from heat (including the "infras") to the "far ultraviolet," or X-rays. The range of "gamma rays" overlaps that of X-rays.

Radio waves are not shown on Diagram 11, but it would seem that they operate through the lowest strata of the Light Ether, below infrared and micro-waves. The electromagnetic spectrum starts with gamma ray and X-ray, descending to ultraviolet and visible light and to the border of infrared, all

of which are measured in "angstroms." Next comes the infrared, measured in microns, then the micro-waves, measured in millimeters and centimeters; then the short radio waves, measured in meters; and finally the long radio waves measured in kilometers.

Diagram 11 describes the number of vibrations per second of the waves which belong to the 60 (or 62) octaves of the electromagnetic spectrum, but the speed of light is not given on the diagram. Light travels at about 186,000 miles per second. Diagram 11 deals with the vibrations per second only. Physicists today tend generally to speak only of *wave-lengths* and *frequencies*, and sometimes, in special cases, of vibration-modes.

Occult science would seem to indicate that the sixty octaves carry to the Reflecting Ether—all above is another cosmic keyboard, spirit, not matter. The cosmic keyboard consists of sixty (or sixty-two) octaves divided into twelve groups called vibratory periods, each having five octaves of twelve notes, or sixty notes to each period.

Now, what does occult science have to offer—or supersensory perception, to use the current phrase—on this matter of waves in an hypothetical ether as against (or with) the corpuscular theory of light? As we have pointed out, the term "ether" as used in occultism refers to a complex of four "ethers," and not merely to a single so-called luminiferous or light bearing ether such as postulated by scientists in the last century; but nevertheless, a luminiferous ether does form part of this complex of ethers known to the occultists.

Max Heindel comments, apropos of this problem, that when a light is turned

*It is evident that when Prof. Crookes spoke of the "vibrations" of "electricity" he was not thinking of the electron as a wave, which is so near to that of the X-ray. The electron was not thought of as a wave in his day, although Mme Blavatsky wrote in *The Secret Doctrine* that "the atom is vibration."

TABLE OF VIBRATIONS*

WHOSE EFFECTS ARE RECOGNIZED AND STUDIED BY SCIENCE

		Number of Vibrations per second		
1st	Octave	.....	2	
2nd	"	.....	4	
3rd	"	.....	8	
4th	"	.....	16	
5th	"	.....	32	
6th	"	.....	64	
7th	"	.....	128	
8th	"	.....	256	..... Sound
9th	"	.....	512	
10th	"	.....	1,024	
15th	"	.....	32,768	
20th	"	.....	1,048,576	..... Unknown
25th	"	.....	33,554,432	
30th	"	.....	1,073,741,824	..... Electricity
35th	"	.....	34,359,733,368	
40th	"	.....	1,099,511,627,776	
45th	"	.....	35,184,372,088,832	..... Unknown
46th	"	.....	70,368,744,177,664	
47th	"	.....	140,737,488,355,328	..... Heat
48th	"	.....	281,474,976,710,656	
49th	"	.....	562,949,953,421,312	..... Light
50th	"	.....	1,125,899,906,842,624	..... Chemical Rays
51st	"	.....	2,251,799,813,685,248	
57th	"	.....	144,115,188,075,855,872	..... Unknown
58th	"	.....	288,230,376,151,711,744	
59th	"	.....	576,460,752,303,423,488	
60th	"	.....	1,152,921,504,606,846,976	..... X-Rays
61st	"	.....	2,305,843,009,213,693,952	
62nd	"	.....	4,611,686,018,427,387,904	..... Unknown

**Taken from Professor William Crookes' presidential address before the British Association for the Advancement of Science. Modern physicists would of course have some criticism to offer of this table, which represents an earlier stage of scientific research. However, the diagram offers food for thought, a different approach, earlier but not wholly outmoded.*

on in a previously dark room, the ether is set into violent motion, and others have compared this motion to the beat of humming birds' wings. The phenomenon is readily observed when one comes out of a dark place toward a lighted doorway or window, in which case also the "air" (really of course the ether) is seen to be violently agitated in the lighted portion. Sometimes this ether may seem to be like smoke, bluish or colorless, or again it is like a vast cobweb which shakes as the light seems to strike through it, for it has a very distinct appearance to the etheric vision



of being an actual substance which begins to vibrate or oscillate when light is turned on. The problem is complicated by the fact that light normally oscillates in all planes, it does not merely travel straightforward. And this is, in fact, what the etheric sight reveals. But polarized light is another matter. Reflected light is often plane-polarized; that is, the part of the light oscillating in one plane only is transmitted, the other parts being reflected off. Moonlight is polarized light, but thus far occultists have made no comments on any difference in the etheric appearance of moonlight and sunlight. This is no doubt due simply to the fact that the average occultist does not know what polarization means and therefore does not know what to look for—or if he sees it, does not know what it is.

Now: is what the occultist sees an optical illusion, or is it not? Are we, or are we not, seeing the real motion of light in a light ether, or does the ether exist separately from the light at all?

The oscillations are certainly visible, but what is there before the light is turned on?

In darkness or near-darkness, (for we seldom if ever have an opportunity to observe total darkness—and blindfolding would not be the same thing—), the "air" seems full of this luminous mist, and the entry of light—of whatever color—sets it to beating. So real the luminous mist seems that one is almost convinced he can see by it; but hold a hand before the face and it remains invisible. Sometimes the invisible light seems to have a golden or fiery sheen; but one cannot see by it.

Artists often say that they see darkness and shadows as blue, violet, or purple; and one woman has said that she had always seen shadows as gray, brown, or black until she took up the study of art. Then, one day while out walking, she saw what she thought was a purple stick lying across her path and was about to step over it when she saw that it was only a shadow on the ground. So also poets speak of "hyacinthine hair"—hair so black that it seems to have blue or purple shadows in it. "Blue-black" is a familiar expression. The artist has begun to develop etheric vision, and this is first noted in the violet end of the spectrum, which might be described as being, in a way of speaking, darkness made visible.

Similarly the occult student becomes sensitive to the purple color of darkness; and when a light is turned on, this blue or purple space is set vibrating, while at the same time he becomes able to see with his eyes.

(Continued)

ERRATUM: We regret that in the March issue of the *WAYS*, at the end of *The Power of God* by Jack Burtt, on page 3, a line was omitted. The last three lines should read: "We are ourselves becoming true creative intelligences, made in His image and likeness."

Meister Eckhart

FRANCES SMITH

MEISTER ECKHART, one of the greatest of the Christian mystics, was born in 1260, in a small village near Gotha, Thuringia, Germany. The time in which he lived was at the end of the period of the Crusades. In fact, the last—an unsuccessful Crusade—began in 1270 when Eckhart was but ten years old, so there must have been many international travelers spinning tales of adventure in his little village, or at the castle in which his father was the steward. This was also the era during which the great Hanseatic League, the international cartel of European merchants, was flourishing, and the roads and trade routes from the north to the south and the east to the west in all Europe were kept open.

The era of the troubadours and minnesingers was waning, but no doubt the poems of Wolfram Von Eschenbach of Thuringia were a part of every child's heritage in that region. This area of Germany seems to have been a seed bed for the many mystic sects of Christianity then flourishing. The waning of this great wave of mysticism probably led Eckhart to seek an education, first at the Dominican monastery at Erfurt, and subsequently at the "high school" of Cologne. He was later to receive the degree of "Meister" from the University of Paris. But despite this academic training the whole body of his work pertains to the inner mystical experiences to which man may attain. This outer training he received in the schools—and in the world, too, for he was first "Prior of Erfurt and Vicar of Thuringia," then "Provincial of the Dominican Order in Saxony, and Vicar of Bohemia," and finally a full professor at the University of Cologne—enabled him to communicate lucidly those inner experiences to others.

It was during the lifetime of Eckhart, too, that Christian Rosenkruz established in 1313 the first Rosicrucian Association in the Bavarian mountains of Germany, the province just south of Thuringia.

Meister Eckhart's first book was a treatise, *Talks of Instruction*, published around 1300 and giving us a first glimpse of his inner life. He writes of obedience, self-denial, prayer, work, growth, and devotion in a clear, penetrating fashion, and we see here the beginning of his later deeper studies. "This penitence is simply a (state of) mind exalted above things to God and whatever the exercises that help you most to keep it, do them most diligently. If there are any that hinder, stop them at once, whether watching, fasting, studying, or whatever; and then do not fret about whether or not your penitence is being neglected. God does not look at what you do but only at your love and at the devotion and will behind your deeds."

Book of Divine Comfort and *The Aristocrat* were written after 1313, for the queen of Bohemia, and it is in these that we find the expressions that led the Church later to persecute him for heresy. Perhaps Eckhart might have escaped the wrath of the authorities if it had not been for his preaching. He insisted on preaching to the people in their native tongue, not in Latin. He is credited with being the father of the German language and of doing for it what Dante did for the Italian. The formal charge of the Church read for "inciting the ignorant and undisciplined people to wild and dangerous excesses." To this Eckhart replied: "If the ignorant are not taught they will never learn and none of them will ever know the art of living and dying."

The measure of the devotion that Eckhart asks of us is found in the *Book of Divine Comfort*: "St. Paul says that he would gladly get along without God for God's sake, if that would promote God's glory. They say that St. Paul said this before he had become perfect, but I think these words could have come only out of a perfect heart. They also say that he meant that he would gladly be cut off from God for a little while. I say that a perfect person would be as loath to be cut off from God for an hour as to be separated from Him for a thousand years. The pain would be no less. Even so, if it were God's will and for His glory that one should be cut off from Him, a thousand years or eternity would be just as easy as a day or an hour."

Eckhart makes a fine distinction between *God* and *god*. When the Trinity creates things It is no longer God, but only Lord of creatures. It is through this union of those two divinities, the Father God, and the creative god, that the Christ Spirit of love is born within each of us, and which enables us to say along with the Christ, "I and the Father are one." And it is this mystical union, when all the physical faculties or "creatures," as he calls them, are stilled that the individual Spirit rises to merge with that of the Father God, who is *no* thing.

The closely reasoned theology of Eckhart clothes the same fundamental ideas that the words of wrath and brimstone used by Jacob Boehme do exactly 300 years later. Exactly 300 years later still we find those identical ideas expounded in scientific terms in *The Rosicrucian Cosmo-Conception* by Max Heindel, so that we of today may understand them.

Because of the heretical content of Eckhart's works they were suppressed and lay forgotten by the general public until the 18th century philosophers Hegel, Spinoza, and Schopenhauer, "discovered" him again. But because Eckhart used and quoted the early church

fathers, the Gospels, and the classic writers of antiquity, Plato and his *Timaeus* most particularly, he is able to lift Christianity above the parochial level and place it in the universal realms. To him, God is not a far-off deity to be approached in fear and trembling, with genuflections and servility, but as the living, sacred part of man himself—that part which demands his entire devotion and integrity.

The part that the higher or abstract mind plays in Eckhart's teachings is found in Sermon 4 on *Eternal Birth*: "The crowds are the agents of the soul and their activities: memory, understanding, and will, in all their diversifications. You must leave them all: all sense perception, and all that you discover in self or intend to do. After that, you may experience this birth—but otherwise not—believe me! . . . If the divine birth is to shine with reality and purity, it must come flooding up and out of man from God within him, while all man's own efforts are suspended and all the soul's agents are at God's disposal . . . But perhaps you will say: 'Alas, sir, what is the point of my mind existing if it is to be quite empty and without function? What do you mean by this darkness? What is its name?' It has no name other than 'potential sensitivity' and it neither lacks being nor does it want to be. It is that possible degree of sensitivity through which you may be made perfect . . . On this point a heathen master says: 'Nature has nothing swifter than the heavens, which outrun everything else in their course.' But surely the mind of man, in its course outstrips them all. Provided it retains its active powers and keeps itself free from defilement and the disintegration of lesser and cruder things, it can outstrip high heaven and never slow down until it has reached the highest peak, and is fed and lodged by the highest good, which is God." The morning meditation of the Rosicrucian Fellowship student approaches this end.

We have succumbed to the temptation of going through these books and sermons, picking out some of those pertinent passages that have impressed us, although a true evaluation of a man's work should not be made from a translation of a translation. A knowledge of the early German language is a study in itself, and if the scholar does not have a thorough background of metaphysics these terms of *soul*, *spirit*, *mentality*, and so on are often incapable of being understood, or of the right translation being made. The Rosicrucians make the same distinction between soul and spirit that we find in most of these works.

In Sermon 6, Eckhart writes: "The soul has two agents which are not connected with the body and these are *intelligence* and *will*—agents which function apart from time." In Rosicrucian terminology these two functions belong to the mental body and the desire body respectively, leaving the physical and vital body possessors of Eckhart's "creatures," the things, the memories, and all sense perceptions. But these two qualities that have neither a time nor space conception belong to the individual, while this union of God and man is of the spirit. In Sermon 8 he writes: "See! In this way, a good deed is never lost, no, nor time consumed in doing it—not that it is stored up as time or deed but it is stored up apart from time and deed, in the spirit, which is eternal . . . If people understood what spirit is, what time and deeds are, and how deeds are related to the spirit, they would never say that any good deed could ever be lost or go astray."

In the introduction to the book from which the quotations are taken (published by Harper & Bros. in 1941), Raymond Blakney, the translator, writes: "Eckhart was one of the world's great 'Yes-sayers,' whose deep conviction was that untruth or evil is not to be fought with condemnation or criticism, but

that it must be displaced by an overwhelming disclosure of the true and the good."

G I F T S

That I walk these streets
 And see these faces
 And feel this sun
 Against my skin warm and tender;
 That the air is cool and sweet
 And I can hear a small child's song
 And know the furry love of pets—
 These good God, are wealth
 Enough.

—Heather Hume

THE DAY'S NEED

Each day I pray, God give me strength
 anew
 To do the task I do not wish to do.
 To yield obedience, not asking why,
 To love and own the truth and scorn
 the lie,
 To look a cold world bravely in the face,
 To cheer for those that pass me in the
 race,
 To bear my burdens gaily, unafraid,
 To lend a hand to those that need my
 aid,
 To measure what I am by what I give—
 God give me strength that I may rightly
 live!

—The Youth's Companion

Cosmic Rays and Etheric Forces

A PROBATIONER

Part IV—(Conclusion)

LIGHT, LIFE, AND MAGNETISM

DARROW says significantly: "*From this continual discovery of fundamental truth issues the perennial springs of spiritual enlightenment as well as the resources of material progress.*"

Like the other writers quoted above, Floyd Darrow comments that the cosmic rays of academic science come from every direction in space, not more from the region of the sun than elsewhere; but he adds that their intensity varies with the aspect of the heavens. When the constellations of Andromeda and Hercules are most favorably placed, he says, the radiation is more intense than at other times.

But what about the streams of hydrogen atoms pouring down from the sun,

which are supposed to cause the aurora borealis? A recent theory holds that a stream of these (the simplest of atoms, with one positively charged proton and one negatively charged electron) come to the earth from the sun but, being checked by the earth's magnetic shield, the stream divides into two currents at the north pole, the positive charges flowing in one direction the negative in the other, forming a ring current around the globe. Particles escaping from this ring follow the lines of magnetic force down to the earth in the vicinity of the auroral zones, where the energy of their collisions with nitrogen and oxygen atoms in the atmosphere create the auroral effects.

Are these escaped particles part of the etheric rains of which we have

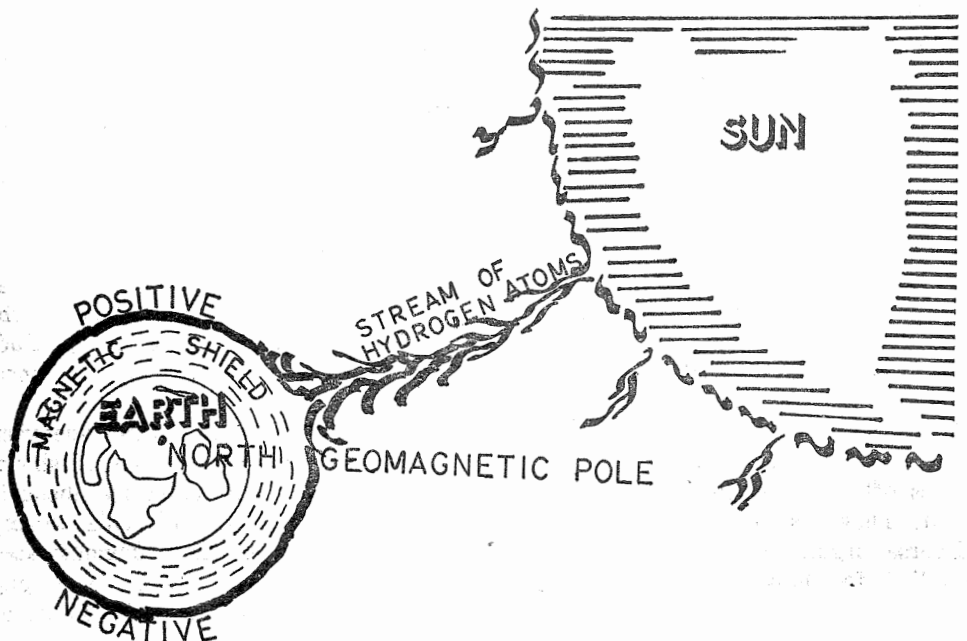


Diagram #2

spoken? We think not; since the auroral phenomena are concentrated near the poles, whereas the etheric rains are in evidence (to etheric sight) in all parts of the world. However, we note that Max Heindel does suggest that the auroral forces are absorbed by the living things of the heavily populated intermediate zones and are for this reason invisible there (to physical sight). So a connection is possible.

It is also possible that the "magnetic rains" are in some way associated with the Earth's own "magnetic shield"; not identical with it, yet somehow associated with it. We have suggested that it is this "rain" which is the planetary source of the magnetic forces described as biological or organic electricity. "Biological magnetism" or "organic electricity" may not be the most accurate terms in the world, but they do describe what the occult scientist sees and perceives with the etheric sense. Ultimately of course, all such forces are solar forces appropriated by the planet and specialized to its particular uses.

We point out also that this organic electricity or biological magnetism is probably the connecting link between living organisms and many cosmic forces; for example, with the growth-impelling forces long believed to emanate from the Moon as well as from the Sun, which science is now also learning about, according to the following item (one among many such now in print):

"Long before Sir William Blackstone, the great British jurist, concluded that lunatics were disturbed by 'the changes of the moon,' men toyed with the notion that the moon affected human moods. Scientists know, for instance, that all living matter, from bacteria to man, gives off a steady pulse of direct current. They also have noted that such diverse organisms as mice and trees, studied for long periods, show sharp changes in 'voltage' twice a month—invariably around the time of the full and the new moon. Dr. L. J. Ravitz,

a young neuropsychiatrist, has spent the major part of his career in a study of Luna's effect on moods of human beings . . . tests show that all human beings are affected by 'universally present' forces, such as the moon's cycle. He finds that he can pretty well predict his own mood cycles from the micro-voltmeter readings. He says: 'Experimental evidence supports the theory that whatever else we may be, we are all electrical machines . . . thus energy reserves may be mobilized . . . by . . . periodic universal factors (such as the moon) which tend to aggravate maladjustments and conflicts already present.'"

We observe here that it is quite evidently not Moon *light* which has the effect noted by Dr. Ravitz, since at New Moon there is no light at all; so it must be another kind of force, electrical in nature, which is most powerful at these times and which comes from the Sun and Moon simultaneously, and *which argues a life force such as a living body emits* in both Sun, Moon, and Earth; suggesting finally that these are living bodies in the same way that our own bodies live, from which also we deduce that these forces belong to what occultists call the Life Ether. However, the Moon, as a planetary body, shows little or no magnetic field, strange to say; so that its influence must reside in some way in its connection with the magnetic forces of the Earth field. This would be suggested in the occult tradition that the Earth's vital body includes the Moon, and in the modern scientific finding that the Earth's electronic atmosphere reaches to the Moon.

That there is a connection between Light, Life, and Magnetism is shown in experiments conducted by chemists of the University of California, among others. These men have demonstrated that chlorophyll holds light energy long enough for it to be stored in plants as sugar, starches, and other substances.

"Photosynthesis is the process where-

by nature maintains all life on earth. In this process carbon dioxide and water are combined, with the help of chlorophyll, the green pigment in plants, into energy substances such as sugar. The Berkeley scientists have shown that chlorophyll has a phosphorescent quality. Earlier they had demonstrated that phosphorescing molecules are in a magnetic state. The shining of a light on these molecules literally boosts them up to this state, and *they retain the light until they lose their magnetism . . .* Dr. Melvin Calvin . . . who had been collaborating with Prof. Lewis . . . found that the phosphorescent state in chlorophyll lasts for about a tenth of a second, about 10,000,000 times as long as the non-phosphorescent state retains life. Thus there is plenty of time for the conversion of this light energy into energy substances."

Max Heindel has said that forces active in the negative pole of the Light Ether deposit the pigmentation in plant organisms; these forces are evidently associated with the colorless solar ether or magnetic rains, and these magnetic forces of the Earth's magnetic envelope are as evidently reinforced by the dual relationship of the Moon and Sun, and the triple relationship as the Moon moves around the Earth and the Earth around the Sun. While this magnetism is independent of solar *light* or lunar *light* it is nevertheless clear that sunlight shining on the chlorophyll molecules "boosts them into a magnetic state" in which they are able to retain light until they lose their magnetism.

The colorless solar ether, or magnetic rain, is therefore clearly an activity involved with the negative pole of the Light Ether, but it is at the same time literally a *life-force*, necessary to the biological functioning of living bodies, and interacts closely with the Life Ether and the propagative powers of living organisms.

Again to quote Max Heindel: "The Life Ether is the cementing material in

assimilation and the particular avenue for the specialization of solar energy." Both Life and Light Ether are concerned in what science terms "the electromagnetic spectrum." The energy which manifests as generation in living organisms, by which the species is propagated and sustained, is generated in the Life Ether, by means of the same solar "fluid" or energy.

Observe how persistently this solar energy is described as a *fluid* by occult scientists. To the etheric senses, it not only has the appearance of rain as it falls through the atmosphere but it has many of the qualities, as perceived by extrasensory perception, which we associate with fluids. At any rate, although it may be seen and felt, like streams of force as water may be, it is also felt, and seen, to flow like water, and to settle like water in what may be called *magnetic pools*.

In fact the solar fluid has a most peculiar affinity for its earthly counterpart, ordinary water, into which it will actually dissolve, and with the watery portions of the living organism—the human body is at least 80% water according to physiologists. The fluids of the body are therefore particularly impregnated with ether and are in fact its special expression, and of these body fluids, the blood is most strongly charged.

We have already mentioned earlier that according to modern theory our bodies are made up of cells that are minute but powerful electric furnaces or radiogens, and that oxidation produces radiant energy, which in turn generates electric currents in protoplasm, and that the liver, brain, and adrenal glands control the electrical energy thus produced and which governs all growth. But the energy could not be produced in the cells were it not for the vital body which draws upon the planetary energy in the first place. The electricity thus produced in the human organism is as uniquely the product of our humanity

as is the milk produced by the human mother for her child, and as we have said, it is the force active in magnetic healing.

At the same time, plants also have this magnetic vital force, some, like the evergreens, more than others. Groves of evergreen trees have always been looked upon as rich in healing influences. When trees of this sort are cut down they "bleed" to death as the life-force gradually drains out of them, the forces running free and strong at first, then dwindling to a fine spray, and finally to nothing at all.

A similar circumstance undoubtedly was found in ancient sacrifices when a living animal or human being was slaughtered; as the life blood flowed away there was a sudden strong release of life force. Of course there is no vampirism involved in human beings sitting in pine groves to drink in the life-forces emanating from strong living trees, for these trees are very powerful and continually pour out their excess forces into the air about them, whether there is any human being present or not.

The slaughter of animals or cutting down of trees is a different matter altogether, as also to draw on the vital force of a human being, since this depletes the person thus vampirized. The trained occultist is under no necessity of doing this because he knows how to draw upon the cosmic life force available in interplanetary space and also in the planetary atmosphere, and this he can specialize abundantly in his own aura according to the need of the moment.

Without these magnetic forces, which are the gift of the Light and Life Ethers, the bodily senses could not function at all, the body would be torpid and sensationless. Through them the heat, light, and magnetism of the cosmos are focused into the human organism and thus physical sensations, of whatever sort, are really transmitted through these ethers. The primeval sense, of

course, from which the others developed, is the sense of touch, or feeling, and it was originally centered in a single sense organ (the pineal gland) responsive to heat. That primeval sense is now distributed over the whole body, and occult science declares that eventually the other senses will also cease to be confined to localized organs. When that time comes, however, the body will be far otherwise than it is now, just as our present body is far different from that of the earliest periods of our evolution when the sense of feeling was localized in a single organ.

We have mentioned Helen Keller's ability to feel the invisible rains which pour down through Earth's atmosphere and have shown that sighted people also feel them, as well as see them. It is a singular fact that some blind children are able to distinguish, by touch, between colored blocks of identical size and shape, and no one has explained how they do it. Perhaps the clue has been given in a certain experiment in extrasensory perception, in which the subject, with eyes blindfolded, was able to distinguish between red, blue, and yellow light, by the sense of touch alone. This person claimed to be able to feel the pulsations of the light against the palm of the hands, red and blue as waves, yellow as minute prickling particles; yet he could not see the colors, as colors, in the way they are reported by the eye. This experiment would suggest that the blind children perhaps felt some such vibrations, or emanations, from their colored blocks, but probably could not have formed a mental image of the corresponding color.

It is usually etheric sight of the Light Ether which develops first in the student-seer. This is natural enough since of all the sense organs the optic nerve is most responsive to the Light Ether and easily capable of extending its range into the activities of the Life and Chemical as well. When this happens it becomes possible not only to see the light

of the spectrum of Earth colors which is normally visible to the eye, but also the electrical, magnetic and chemical rays, as well as the ultraviolet, X-ray, cosmic rays, etc. But, as we have said, it may sometimes happen that the sense of etheric touch develops first, and that invisible forces are felt before they are seen. Individuals vary in their development. It may also happen that the various etheric senses develop, or unfold, simultaneously.

Not until the ordinary senses of the body have been extended into the range of invisible forces is it possible to observe a further interesting fact about the magnetic rains: that they are actually responsive to the pressure of human thought and desire. For it is not only in magnetic healing that the magnetic rains are drawn down and focused

through the body of the human being. In prayer, also, this happens, and churches and temples are full of such rains; famous shrines are drenched in them, which doubtless contributes to the miracles of healing which occur in such places. A visitor to the Old Franciscan Mission at Santa Barbara, California, has described seeing such rain deflected from its slanting course and brought down in a kind of cloud-burst upon the great wooden cross which stands in the Mission cemetery, as she stood at the foot of the cross.

The importance of such observations cannot be overestimated, for it suggests that the *colorless solar ether is in actual fact the link between the living organism, the solar system, and the complex of intelligent forces behind all evolution.*



WHAT IS LOVE ?

*What is Love? A question many ask
But none can answer clearly. Love is quiet,
Unspeaking, yet holds all there is to tell.
Love is not stillborn, nor stagnant dust,
Nor hopeless dissonance—nor souls congealed
As drops of water in a frozen lake.
It is more like a vital grain of sand
Upon the beach of Universal Love.
Love is truth—beauty—harmony.
Love is peace for sake of Love—not peace
Enforced by fear. Love is God and people.
Love is the question, the answer, birth and death,
And re-creation of the universe:
Chaos reharmonized—and you and I.*

—Nita Saunders.

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

ART TAYLOR

CHAPTER III: THE SEVEN-FOLD CONSTITUTION OF NATURE AND MAN (*Cont.*)

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.

THE seven-day week stands pre-eminent over the other time units. In the average routine of human affairs, it does not matter nearly so much which month it may be, or the date, as it does whether or not it is Sunday or Monday. In fact, in the average routine of affairs the date is frequently lost sight of until reference is made to the calendar, and there is not usually much concern, but we are constantly in touch with what day of the week it is.

Long before the length of the year was known, the ancients recognized a basic time measure of seven days, abstractly conceived at first, but very early correlated to seven distinct influences which gave each day a significance. As a definite understanding of planetary influences developed, these were correlated with the seven days, forming one of the fundamental conceptions of ancient astrology, and the foundation of the weekly time measure.

The first concrete inkling of the ancient belief comes through mythology, each and every myth having an occult significance, in harmony with known influences of the planet ruling those days.

Sunday is the day of the Sun, the fundamental nucleus of the composite seven, the beginning of the all-important week. It lays the foundation for, and generates the basic influences of the new period,

Monday is the day of the Moon, reactionary to an extreme, the day upon which we plunge deeply into the tasks and problems of the material phase of life. Whether apparently happy in the pursuit or not, the general vibratory aspect of this day crystallizes the bright emanations of the previous day into "Blue Monday" of lethargy.

Tuesday is the day of Mars, or *Dies Martes*, in the Latin, or *Tirsday* in the Norse, Tir being the Norse God of War. It manifests normally as the reaction to un-repressed energy, the re-awakening of the commercial, social, and idealistic impulses, the return to normalcy of animation.

Wednesday is the day of Mercury, or *Dies Mercuri* in Latin, or *Wotan* in the Norse, signifying the God of Intellectuality. It is the pivotal day of the week, lying midway between the beginning and end, and manifests accordingly with unusual keenness mentally, the ideal week-day for scholarly pursuit, as Tuesday is for social animation.

Thursday is the day of Jupiter, *Dies Jovis* in the Latin, and *Thor's Day* in the Norse, for Thor was the God of Thunder. Its influence is toward the awakening of the inner Self, leading to loftier sentiments, a stirring of the emotions with broader conception.

Friday is the day of Venus, *Dies Ven-eris*, and in the Norse *Freya's Day*, from the Goddess of Beauty. Its influence is extremely artistic, and manifests even in commonplaces with natural harmony and contentment and rhythm.

Saturday is the day of Saturn, reacting to a state of stability, approaching taciturnity, reticence, the reservation

and uncommunicativeness which is such an unparalleled essential to the foundation of spiritual unfoldment. Owing to the pressure of present day circumstances attending material development, coupled with the fact that the seven-fold influences operate fifty-two times each year to every one from the cradle on up, their tendencies are absolutely unappropriated, except in very extreme generality, but to the sensitized and spiritually minded are tangible as the cloud and the sunshine are to the world at large.

It has been noted that the seven-fold states have a pivotal medium through which one macrocosmic influence of triplicity reflects into and arouses to expression a microcosmic or interblended one, the principle of polarity governing the action and re-action. Therefore, in the ordinary course of material progress only three general expressions of inertia, preservation, and activity are noticeable. In fact, the dominant, material side of life only grasps the super-imposed influences transmitted from spiritual sources through an equally intangible reflecting medium.

There are three distinct segregations to each of the seven days. The inert period is the one of sleep, when the higher vehicles of composite life are withdrawn from the chemical body, leaving it exhausted and helpless while the reacting forces undertake re-juvenation and restoration to normal.

The period of preservation is that of the orderly procedure of daily routine by which the commerce of the world is carried on for the maintenance of a required degree of stability essential to equalize the supplies and demands of earthly existence.

The active portion is the third and closing one of the day. It expresses normally as the laying aside of routine care and the arousing of brightening pursuits that stimulate the consciousness to a greater scope and as the separative desire nature itself introduces all manner of divergent influences and animations,

so does this period of the day introduce a myriad of diversions ranging from licentious indulgence and baser desire to idealistic pursuit and aspiration.

Interspersed through these daily events are three meals, but owing to the general intensity and mutual dependence of modern lives there is little or no conformity to the true harmonies of the scheme, for even the regular morning, noon, and night meals do not come when they should, but are adjusted to the selfish commercial domination of World affairs.

Properly interspersed through the astrological segregations of the day, these three periods of chemical assimilation would equally divide three seven hour periods of inert chemical repose, preservative material accomplishment, and animated enlightenment.

The portion allotted to relaxation should consist of the hours from 9 P.M. to 4 A.M., three with the Sun declining to the midnight nadir and four approaching the morning ascendant. The portion of the day from 5 A.M. to 12 N. should be consumed in outward material expression while the Sun rises steadily to the zenith, leaving the remaining seven from 1 P.M. to 8 P.M. for the expansion into higher acquisitions.

The foregoing outline of seven-fold correlations reveals unmistakably a definite working out architecturally of a plan originating in super-physical realms, some phases of which lead directly and irrefutably into the abstract.

Whether the purely phenomenal correlations are studied, or the super-imposed forces of the mysterious occult emanations which are tangible in the chemical regions only by their behavior and the results of their works, the simple truth dawns that in all planes of expression during the processes which develop in evolutionary manifestation, three distinct forces macrocosmically arouse three microcosmic ones through the medium of a conducting and reflecting neutral, the blended and interpenetrated secondary

expressions combining with the primary triplicity to produce the resultant seven-fold.

The law simply stated is that each macrocosmic triplicity of spiritual force differentiates into seven-fold ultimate, and conversely each seven-fold expression in microcosm possesses but three distinct characteristics when viewed in macrocosm.

The seven-fold expression may appear in the guise of secondary attributes, or the three-fold macrocosm as an enveloping medium. The guiding influence in the realization of their differentiation lies in the spiritual application of the laws of force and inertia, the twin factors in phenomenal interpretations of spirit and matter.

Human enlightenment in an understanding of the science of inertia, that basic tendency of matter to remain in status quo, carries the intellect deeper and deeper into phenomenal display and concretions, whereas illumination upon the properties of forces, lead more and more hopelessly into the abstract. 'Tis here that a truer conception of the holiness of the word "force" dawns upon the idealist who is truly an aspirant, for all forces of whatever nature are the direct emanations of spirit in action.

The development of a force implies the creation of an inertia, and the swaying polarities of the twin factors develops phenomenal manifestation. While quiescence in the phenomenal world indicates balanced forces, quiescence in empty space implies pure spirit—the holy and un-manifested.

CHAPTER IV: THREE-FOLD SPIRIT THREE-FOLD FORM, AND MIND

The Phenomenal World was found to contain three general macrocosmic classifications of inert, preservative, and active metallic and earthy substances, known in the laboratory as metal, soil, and element. Similarly, the substances

found in the familiar compounds of the vital foodstuffs were grouped as protein, fat, and carbohydrate. Yet again the substances possessing the active and gaseous properties were found to be segregated as the stable inert gases of oxygen, hydrogen, carbon, and nitrogen, the preservative electron, helium, coronium, and cosmic atom, and the creative etheric mold of which all the above denser states are a counterpart.

However, each separate, inert, preservative, and active region of each group of substances contains a distinct and correlated group of characteristics directly attributable to the influences of forces emanating from the Fire, Air, Water, and Earth—the last three only of which are in direct evidence.

The World of Color is likewise composed of but three colors—red, yellow, and blue—which three blended in pairs produce three additional colors, the medium of the six producing the seventh—indigo. While there are seven distinct shades of each color recognizable readily by normal vision, the consistent contrasts reduce to three.

In the World of Tone there are three fundamental tones, — C, D, and E, with three secondary—G, A, and B—linked by the weird F, a half step from the three primary and a whole step from the three secondary. These seven of the virgin tones compose the central octave of the three around which all musical themes are built, while falling away to both extremities of the keyboard are the subsidiary four which provide the stable architectural construction and adornment to true music.

In detailed analysis, the densest material region is composed of element, soil and metal. The densest liquid region is likewise composed of acid, oil, and base, and the densest gaseous region of gravitating, concentrative gases, levitating (dissolutive) gases, and the dead-lakes air. Macrocosmically these three regions contain the distinctive properties of air, water, and earth,

Of the twelve substances of concretion which are found in the organized bodies of living and animated manifestation developed by the involuntary materialization of spirit, four (calcium, sodium, sulphur, potassium) belong to the metallic division of the three grand segregations, i. e. to Earth.

Four more (silicon, aluminum, iron, and magnesium) are dominated by the next densest of the three grand segregations, i. e. Water, *but* they are strictly soily and are grouped among the solids.

The last four (fluorine, chlorine, lithium, and phosphorus) are dominated by the third densest of the grand segregations, i. e. Air, but they are strictly elemental and are likewise grouped among the solids.

Penetrating into the vital region the general classification consists of proteid, fat, and carbohydrate, and the densest four of the twelve substances composing them belong to the proteid division, viz., the fibrin, gelatine, leguma (syntonin), and the albumen (gluten), and are dominated by the densest of the three grand segregations, i. e. the Earth, but are less solid and more naturally fluidic.

The next densest four of the vital substances, the common base glycerine, olein, palmitin, and stearin are dominated by the second of the grand segregations, Water, and are less solid and more naturally fluidic than soils.

The last four of the vital substances, the lignin, cellulin, sugar, and starch are dominated by the third of the grand segregations, the Air, but by virtue of these vital classifications are likewise held naturally in oily or watery solution, in spite of animated properties. Penetrating into the third region, the realm of active gaseous forces, the densest four (nitrogen, carbon, hydrogen, and oxygen) are dominated by the Earth, but are strictly active in properties.

Similarly, the cosmic atom, coronium, helium, and the electron are dominated

by Water, but strictly active in properties and the four ethers enveloping all forces the same inherent attributes according to correlation.

In processes of filtration through the successive strata developed by involuntary crystallizations, the force controlling the Earthy Element sifts down from chemical ether at the borderland of the phenomenal world through the cosmic atom, nitrogen, lignin, glycerine, fibrin, fluorine, silicon, and calcium, coming to rest in the baser substances below.

The Force controlling the Watery Element in the Life Ether sifts through coronium, carbon, cellulin, olein, gelatine, chlorine, aluminum, and sodium, coming to rest in the baser substances below.

The Force controlling the Airy Element in the Animated Ether crystallizes down through helium, hydrogen, sugar, palmitin, legumen, lithium, iron, and sulphur, coming to rest in baser substances below.

At this point it must be comprehended that with all the detailed discussion of the classifications of chemical substances forming the entire phenomenal plane of existence, that however many and varied and detailed are the groups they express in, or however the more elaborate and general and profound the macrocosmic characteristics of harmonized, interblended and combined groups reveal their properties, the complete domination of a triplicity of Inert, Preservative, and Cardinal principles is manifest.

There are three regions of solid chemicals dominated by three distinct forces. Similarly, three regions of vital compounds controlled by the same three forces in higher vibration, and finally three regions of gases in like behavior.

These three regions have more general properties of response to the three forces as a whole, i. e. all of the first region to the inert force, all of the second to the preservative, and all of the third to the active. Also these same

regions of three expressions each contain individual substances which respond to Earthy Inertia, Water Preservative, and Airy Activity. The entire Physical World of all phenomenal substances is enveloped in this three-fold embryo. However, the actual manifestation of the attributes of distinction which they possess, together with the display of their separate and united properties, as evidenced by the apparent creation, dissolution, and change which determine all physical expression are dependent upon the fourth element, held in abeyance until these three processes are required.

The Fire, while being of more mystery, of more fleeting expression outwardly and of more elusive tangibility generally, nevertheless offers more beautiful and striking testimony on the relative vibrations of these various strata which constitute but outlays of the same four streams of life. The Fire appears on the borderland through the medium of what occultists describe as the focussing ether, playing therefrom directly into the cosmic electron. In the next lowest stratum of materialization it appears in the incessant labors of the burning oxygen, continually re-creating, destroying, and altering chemical combustions, while in the organized vital region its powers are recognized through the all important basic starch, the root of the carbohydrates, the stearin of the fats, and the albumen of the proteids.

In the inert chemical regions from which the crystallizing spiritual forces found their material structures, the Fire appears in the phosphorus of the elements, the magnesium of the soils, and the potassium of the metals, coming to rest in baser substances below.

Reference to the diagram will reveal that in the horizontal strata of regional division are found but the three classifications of inertia, preservation, and activity, with three grand divisions of the same, constituting all physical matters. In the vertical cleavage are the

filtrations of the same, three which unite the separate planes to a sufficient extent for synchronized activity of composite, organized, and living forms. In the inter-play of forces concerned with the specialization of the growth of a particular form, or a definite organism of it, the action is sharply defined and distinctly concentric to the currents running around the Earth, both through and above it, contained within the periphery of its aura. These forces have already been absorbed and focussed by the agencies of the planet which preside over the perfection of mineral segregations and animal activity.

On the other hand the unified forces, the pure and un-adulterated and un-appropriated solar energies, focussed upon the planet through the physical Sun are absorbed directly by the agencies, controlling vital organization and conscious illumination. Therefore, the previous explanation of the filtration through the strata of substances which interblended their otherwise separative existences, show that the same three forces are in evidence, with the addition of the Fire, not in evidence collectively, as were the other three elements.

The realization that there is a three-fold supremacy macrocosmically in material activity, but a unifying focusing point in the essence of solar energies which preserve the plant and illuminate man, correlated with the comprehension of the principle of polarity and its application to these horizontal concentric currents of mineral segregation and animal activity as poled to the unifying radiations developing plant organization and mental consciousness, testifies that there is somewhere a controlling factor which differentiates its powers sufficiently to counterbalance and determine the separate and harmonized growths of physical forms through the multitude of elements and compounds at disposal.

It is apparent that the upbuilding

of physical forms reaches a high state of perfection in the human organization, and beyond a certain point of what is described as mental development, (but in reality the turning point from conscious application to progressive thought) this perfection of form ceases and thence commences a steady trend toward disintegration through the softening of plasticity.

As the Spirit differentiates the form through polarization, the transmutations are carried on through the mental generations of the Fire, which lies on the borderland of spirit and matter in as many different guises as are required for the multitude of expressions found in the strata of phenomenal planes which develop matter from mineral compound to mental consciousness and awakening. These multiple guises are tangible in the diverse phenomena of corrosion,



chemical compound, combustion, etc., in the purely formal display of minerals, and remotely so in the functioning of higher organizations, whereas the potassium, magnesium, and phosphorus intermingle with the albumen, stearin, and starch in the growth of skeleton, cerebro-spinal and nervous systems.

In these many guises of physical interpretation, the Fire crystallizes the archetypal forces of the mental plane into the compounds and elements to serve upon the various sub-strata of materialization through the medium of the transmuting or reflecting ether.

The Archetypal Forces are strictly force-matter or spirit-matter in the final acceptance, for the play of the positive pole of spirit upon the differentiated matter originated in, and become dual in energy with the actual differentiation of the dual spiritual essence at the dawn of manifestation of the Absolute. In each successive step in the up-build-

ing of the form, moreover, the descending spiritual force upbuilding the form focusses through this medium.

At the point where the progressive vehicles of the form are sufficiently perfected so as to permit of concentricity and synchronic movement the union with the crystallizing spiritual essence is established directly with the birth of the mind in the mold of the Archetypal Forces. Prior to this stage the action is by induction, so to speak, but thenceforth a luminous arc, which commences the conversion of materialization into re-spiritualization of matter into soul and with the steady progress of this re-spiritualization the luminosity of the arc becomes more and more intensified, reflecting beautifully through the aura.

Through all of the involutory growth of the form side of manifestation the induced eddies of the archetypal forces whirl negatively, or counter-clockwise, even in formative mental processes, while with progressive thought leading to idealistic or spiritual conception, the eddies of the arc-gap are clockwise and distinctly evolutionary.

Therefore in the involutory play of spiritual forces upon the materializing form, the Archetypal Forces create an archetype or master-type, as the Greek word implies, the primordial representation of the abstract idea itself, to be crystallized on down through the various planes in detail.

In the evolutionary re-action wherein the essence of the form is gradually spiritualized and attenuated, the archetypal forces disintegrate the form through the consummation of the archetype.

In every form of materialization, whether purely the crystallization of matter, or the propagation of vital growth, or of animation, or movement, the archetypal forces focus the spirit into the archetype first, with the generation of the abstract thought or idea projected.

(To be continued)

MAX HEINDEL'S MESSAGE

Taken from His Writings

ANCIENT AND MODERN INITIATION

(SEVENTH INSTALLMENT)



The Ark of the Covenant

East Room of the Temple

(Continued)

BYOND the second veil, into this second apartment, no mortal might ever pass save the *High Priest*, and he was only allowed to enter on one occasion in the whole year, namely, Yom Kippur, the Day of Atonement, and then only after the most solemn preparation and with the most reverential care. The Holiest of All was clothed with the solemnity of another world; it was filled with an unearthly grandeur. The whole Tabernacle was the sanctuary of God, but here in this place was the awful abode of His presence, the special dwelling place of the *Shekinah Glory*, and well might mortal man tremble to present himself within these sacred precincts, as the High Priest must do on the Day of Atonement.

In the westernmost end of this apartment, the western end of the whole Tabernacle, rested the **ARK OF THE COVENANT**. It was a hollow receptacle containing the *Golden Pot of Manna*, *Aaron's Rod that budded*, and the *Tables of the Law* which were given to Moses. While this Ark of the Covenant remained in the Tabernacle two staves were *always within the four rings of the ark* so that it could be picked up instantly and moved, but when the

Ark was finally taken to Solomon's Temple, the staves were taken out. This is very important in its symbolical significance. Above the Ark hovered the Cherubim, and between them dwelt the uncreated glory of God. "There," said He to Moses, "I will meet with thee, and I will commune with thee from above the Mercy Seat, from between the two Cherubim which are upon the Ark of the Testimony."

The glory of the Lord seen above the Mercy Seat was in the appearance of a cloud. The Lord said to Moses, "Speak unto Aaron thy brother that he come not at all times into the Holiest Place within the veil before the Mercy Seat which is upon the Ark, that he die not, for I will appear in the cloud upon the Mercy Seat." This manifestation of the divine presence was called among the Jews the *Shekinah Glory*. Its appearance was attended no doubt with wonderful spiritual glory of which it is impossible to form any proper conception. Out of this cloud the voice of God was heard with deep solemnity when He was consulted in behalf of the people.

When the aspirant has qualified to enter this place behind the second veil, he finds everything *dark* to the physical eye, and it is necessary that he should have another light *within*. When he first came to the eastern Temple gate, he was *poor, naked and blind*," asking for **LIGHT**. He was then shown the dim light which appeared in the smoke above

the Altar of Sacrifice, and told that in order to advance he must kindle within himself that flame by remorse for wrongdoing. Later on he was shown the more excellent light in the East Room of the Tabernacle, which proceeded from the Seven-branched Candlestick; in other words he was given the light of knowledge and of reason that by it he might advance further upon the path. But it was required that *by service* he should evolve within himself and around himself another light, the golden "wedding garment," which is also *the Christ light of the soul body*. By lives of service this glorious soul-substance gradually pervades his whole aura until it is ablaze with a golden light. Not until he has evolved this *inner illumination* can he enter into the darkened precincts of the second Tabernacle, as the Most Holy place is sometimes called.

"God is Light; if we walk in the light as He is in the Light, we have fellowship one with another." This is generally taken to indicate only the fellowship of the Saints, but as a matter of fact it applies also to the fellowship which we have with God. When the disciple enters the second Tabernacle, *the LIGHT within himself vibrates to the LIGHT of the Shekinah Glory* between the Cherubim, and he realizes the fellowship which is the *Father Fire*.

As the Cherubim and the Father Fire which hover above the Ark represent the divine Hierarchies which overshadow mankind during his pilgrimage through the wilderness, so *the Ark which is found there represents man in his highest development*. There were, as already said, three things within the Ark: the Golden Pot of Manna, the Budding Rod, and the Tables of the Law. When the aspirant stood at the eastern gate as a child of sin, *the law was without as a taskmaster* to bring him to Christ. If exacted with unrelenting severity an eye for an eye and a tooth for a tooth. Every transgression brought a just recompense, and man was circumscribed

on every hand by laws commanding him to do certain things and refrain from doing others. But when *through sacrifice and service* he has finally arrived at the stage of evolution represented by the Ark in the western room of the Tabernacle, *the Tables of the Law are WITHIN*. He has then become emancipated from all outside interference with his actions; not that he would break any laws, but because *he works with them*. Just as we have learned to respect the property rights of others and have therefore become emancipated from the commandment, "Thou shalt not steal," so he who keeps all laws because he wants to do so has on that account no longer need of an exterior taskmaster, but gladly renders obedience in all things because *he is a servant of the law and works with it, from choice and not through necessity*.

THE GOLDEN POT OF MANNA

Manas, mensch, mens or *man* is readily associated with the *manna* that came down from heaven. It is the *human Spirit* that descended from our Father above for a pilgrimage through matter, and the Golden Pot wherein it was kept symbolizes the golden aura of the soul body.

Although the Bible story is not in strict accordance with the events, it gives the main facts of the mystic manna which fell from heaven. When we want to learn what is the nature of this so-called *bread*, we may turn to the sixth chapter of the Gospel of John, which relates how Christ fed the multitudes with *loaves and fishes*, symbolizing the mystic doctrine of the 2000 years which He was then ushering in, for during that time the sun by *precession of the equinox* has been passing through the sign of the fishes, Pisces, and the people have been taught to abstain at least one day during the week (Friday) and at a certain time of the year from the fleshpots which belonged to Egypt or

(Continued on page 220)

Studies in the Cosmo-Conception

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

The Precession of the Equinoxes

Q. At what speed does the Sun "move backward"?

A. On account of the precession of the equinoxes the Sun moves backward through twelve signs of the zodiac at approximately one degree of space in 72 years, and through each sign (30 degrees of space) in about 2100 years.

Q. To what is this due?

A. This is due to the fact that the Earth does not spin upon a stationary axis. Its axis has a slow, swinging motion of its own so that it describes a circle in space and thus one star after another becomes Pole Star.

Q. Why is this called the precession of the equinoxes?

A. Because of this wobbling motion the Sun does not cross the equator in the same place every year, but a few hundred rods further back, hence the name, the "precession of the equinoxes" because the equinox "precedes"—comes too early.

Q. How is this related to the Laws of Rebirth and Consequence?

A. As the Sun passes through the different signs in the course of the year, the climatic and other changes affect man and his activities in different ways. Similarly the passage of the Sun by the precession of the equinoxes through the twelve signs of the zodiac brings about conditions on the Earth of a far greater variety. It is necessary to the growth of the Ego that it should experience them all.

Q. How is this accomplished?

A. By every Ego being born twice during the time the Sun is passing through one sign of the zodiac; and, as the Spirit itself is necessarily double-sexed, in order to obtain all experience, it is reborn alternately in a male and a female body.

Q. Why is this necessary?

A. This is because the experience of one sex differs widely from that of the other. At the same time, the outside conditions are not greatly altered in one thousand years and therefore permit the entity to receive experience in the same identical environment from the standpoint of both man and woman.

Q. Are these rules immutable?

A. These are the general terms upon which the Law of Rebirth operates, but as it is not a blind law, it is subject to frequent modifications, determined by the Lords of Destiny, as for instance, in a case where an Ego needs a sensitive eye or ear and there is an opportunity for giving it the required instrument in a family with which relations have previously been established.

Q. What occurs in such a case?

A. The Ego is brought to rebirth ahead of schedule time, so to speak, the deficiency of rest in the Third Heaven being made up at another time. A favorable opportunity for procuring a suitable instrument may attract an Ego to rebirth. Had no instrument been available, he would have been kept longer in heaven and the surplus time deducted from his succeeding heaven lives.

Ref: *Cosmo*, 159-161

WESTERN WISDOM BIBLE STUDY

The Revelation of St. John The Divine

VISION OF THE LAMB

And I looked, and lo, a Lamb stood on the mount Sion, and with him a hundred forty and four thousand, having his Father's name written in their foreheads.

And I heard a voice from heaven as the voice of many waters and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:

And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.

These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb.

And in their mouth was found no guile: for they are without fault before the throne of God. *Revelation 14:1-5.*

A gracious, loving, and just Creator of our universe and its inhabitants decrees that none of His children shall be "lost." Every human being has been endowed with the latent godlike powers which he may unfold and thus progress from clod to God. If he chooses to ignore the divine laws which govern our unfoldment and thus lags behind the evolutionary pace (having free will), he will be given other chances in later evolutionary schemes. Eventually all of humanity will be redeemed, and so it was that John's vision revealed the Christ and a redeemed humanity, "having his Father's name written in their foreheads."

"There is a point between the eyebrows and about half an inch below

the surface of the skin, which has a corresponding point in the vital body . . . It might be called 'the root of the nose.' When these two points in the dense and vital bodies come into correspondence, as they do in man today, the trained clairvoyant sees them as a black spot, or rather as a vacant space, like the invisible core of a gas flame. This is the seat of the indwelling Spirit in the man—the Holy of Holies in the temple of the human body."

In the head also is the brain, though which functions the mind, the bridge between the Spirit and its bodies. Within the brain itself are two important organs: the pineal gland and the pituitary body, the activation of which brings the ability to see in the invisible worlds. The spiritually illumined, those who have heard the call of the Christ Within and followed its way of the Cross, are identified by the golden auric flame of the Christed mind about their heads. They indeed have the "Father's name written in their foreheads."

The song sung by these illumined ones is truly a "new song," the soul-stirring chorus of the Christ and His followers. From every individual who has embraced the life of purity, chastity, and service there wells forth a note in harmony with the Divine Song of Love given by the Word Incarnate, swelling the effulgent notes of the invisible choir and helping to bless the world with the Divine Rhythm of peace, fellowship, and love.

Those who have completely transmuted the creative power within them (and this is the goal for which all humanity is destined) from the physical plane to the spiritual are truly "virgin" and "the first fruits unto God and to the Lamb



The Horoscope Abstracted

E. B.

(Conclusion)

THE NEXT step is to create another similar wheel; but this one will include the numbers pertaining to the sign-degrees and minute placement of the planets according to your chart. (In a horoscope with no intercepted signs, just turn the chart so that the Aries cusp becomes the Ascendant and you have the same picture; however, the second wheel permits you to write in your symbols and degrees so that they are easily readable.) A horoscope with intercepted signs simply has zero of those signs on appropriate cusp. The point is that the sign placement of your abstract horoscope must coincide — in pattern—to the Great Abstract Horoscope; every house must be covered by its appropriate sign. The second wheel now represents:

Your horoscope divested of the complexities of incarnation; it is your vibratory consciousness — regardless of your physical sex and all the complications pertaining thereto. This abstraction of your natal horoscope tells the story of your vibratory perspective of the basic chapters of human experience and every house is interpreted by the basic keywords of the planet which rules it abstractly. Thus, the second and seventh houses of all abstract horoscopes are ruled by Venus — the principle of equilibrium and perfect exchange; Mars,

as the ruler of Aries, is the ruler of all abstract horoscopes—the basic keyword of interpretation is self-awareness, the initiating point of all experience cycles. And so on with the others; Moon is the Mother, Saturn is the Father; Mars is the native, Venus is his (or her) complement; the Sun, as ruler of the fifth house through the sign Leo, is will power and love power; Uranus, as ruler of the eleventh through Aquarius, is impersonalized love and the principle of decrystallization—analogue to the sextile aspect relationship between planets; Neptune, as ruler of the twelfth house, through Pisces, is the principle of redemption through incarnation; in the abstract horoscope its placement focalizes where we must learn to make attunement to spiritual powers and ideal pictures in order to release the images of selfishness accumulated through the previous incarnation; Jupiter is the teacher, the religious or philosophic consciousness, the principle of improvement through unfolding understanding; Pluto is the focalizing of the deep resources of the desire nature, the sex urge and the essential source of all regeneration to be made through constructive action by the redirecting of the Mars vibration; Mercury as ruler of the third house through Gemini is the essential symbol of basic, or elemen-

tary, fraternity—also the conscious intellectual faculties; as ruler of the sixth it is fraternity extended into the level of fellow workers; it represents, through rulership of Virgo, your ability, or consciousness, to work and serve either as labor or as an expression of release-ment of the fifth-house Leo vibration of creative love. The composite of the parentage pattern is shown, of course, by the realization and positions of Moon-Saturn, the rulers of the fourth and tenth houses in the abstract chart—the two planets represent your essential parentage consciousness.

In applying the findings of the abstract chart to your natal chart you perceive the occult process of your consciousness being dipped into matter, and its patterns translated into your requirements for experience in incarnation. Your abstract chart shows what you express in incarnation; your natal chart shows how your consciousness interprets incarnation and through which agencies of relationship and experience this consciousness is to be unfolded and perfected.

“Planets Are People”: in cultivating your inner perceptions of the people in your life, apply the rulers of their natal charts to yours and see how they appear in your incarnation; then relate those points to your abstract chart and perceive your inner consciousness of those people. Any person, male or female, who is identified by your Saturn is a factor of your father picture, in your consciousness; other planets of theirs conjunct your Saturn show that they are, to a degree, sub-variations of your father picture. And so on, with the rulers and planets of other people conjunct your various planets.

You will—or can—gain a remarkable elasticization of your astrological consciousness by study of, and meditation on, your abstract horoscope. It has a wonderfully impersonalizing effect on your mind and feelings, making you aware of vibrational patterns which the

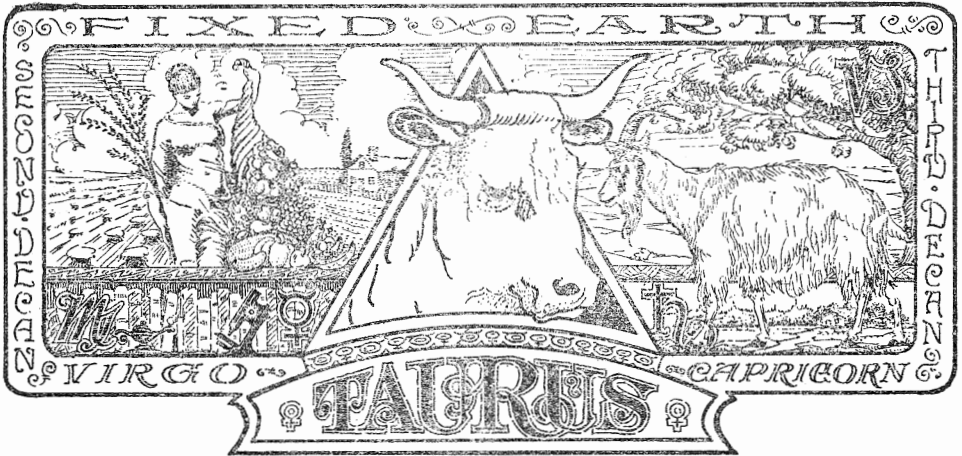
complexities of the natal chart, alone, obscure. You will, as a result of such study and meditation, unfold another remarkable realization: human life as an expression of esthetic principles of pattern, design, rhythm, color, line—in short, all the essential elements which are common to artistic representations. You will perceive yourself to be, essentially, a dynamic factor in the overall drama, dance, and song of life.

A DREAM ?

I must comment on a vivid dream I had of an aunt of mine who died a few weeks after Mother. I saw her in sleep and asked her what it was like to die, since I always have feared it to some extent (although no more since mother left). She replied, “Nothing much to it. We worry so much about it!” With her arm she made an upward circling movement saying: “We seem to slip out from the top of the head like this” (the spiral motion). I awoke in the middle of the night unable to sleep again, but the thrill and amazement was renewed when I studied Philosophy Lesson 7, which states: “The vital body, desire body and the mind pass out through the top of the head.” Also, in Lesson 9: “the vital body, desire body, and the mind leave the dense body with a spiral movement.”

What an overwhelming dream and astral experience to bring back my aunt's description of death! Can you imagine my feelings at finding it actually in print afterwards, verifying her words? I shall *never* forget it.

I thought my experience would interest you, too. One can't tell everybody about these things. We are branded as insane by some who never heard of our beautiful Philosophy, but since this was all included in the lessons and in print, I felt I must share my thrilling experience with you. I feel unworthy, but very, very grateful for that wonderful privilege. It helped much in my recovery from deep despair. —A Student



The Children of Taurus, 1964

Birthdays: April 20 to May 21

SINCE the sign Taurus is the fixed-earth sign, and also the second-house sign, which rules finance and money, we find that those born with the Sun in this part of the zodiac usually have a deep appreciation of the security and pleasures that come from the substantial, material things of this world. Although not always excessively money-minded, nevertheless the Taurians as a rule accumulate material possessions, having the business ability to do this.

Venus is the planetary ruler of Taurus, and imbues its natives with a love for music, art, and other refinements, and often they have a good singing voice and other talents in the arts. Florists are often found with the Sun or planets in this sign.

Although sometimes difficult to get along with because of their jealousy or stubbornness, yet the Taurians are usually good-natured, peace-loving, and patient. Being naturally conservative, they do not ordinarily accept innovations quickly, preferring to hold on to what has been tried. They do their work thoroughly, and when once interested,

they move forward with a steady persistence that is bound to attain the goal.

The natives of Taurus have the reputation of being exceedingly fond of food, especially the rich, well-seasoned varieties. Unless frugality is learned and practiced in early years there may be liver and kidney ailments in later life.

During the solar month of Taurus this year the planets are quite active, there being several aspects lasting the whole month: Venus sextile Mars, Saturn sextile Jupiter, Uranus conjunct Pluto and trine Mercury and Jupiter, and Saturn opposing Uranus. These stellar vibrations give not only an ardent energetic, ambitious, aspiring, and adventurous nature, with good business acumen, but also strength of character, a strong sense of justice and fair play, devotion to duty, and a mind that is original, inventive, idealistic, independent, broad, humane, and interested in the occult arts and science. Some very advanced, progressive Egos will come in under these configurations, but an eccentric, explosive tendency will need to be kept under control, and the constructive qualities emphasized.

The Sun is sextiling Saturn, also, as the solar month opens, and continues until May 1, adding to the nature foresight, method, and organizing ability, with much moral stamina. Success in political, judicial, and agricultural pursuits is favored.

During this same period, and lasting until May 3, the Sun conjuncts Jupiter and trines Uranus, a strong indication of health, wealth, and happiness. The nature is intuitive, jovial, generous, original, inventive and trustworthy, and there is good judgment along with executive ability. These natives will bring into manifestation methods of using Nature's finer forces and thus aid in making the Aquarian Age a reality.

The Sun conjuncts Mercury from April 22 to May 2, favoring the memory and mentality on the days when the orb of aspect is three degrees or more.

Mercury conjuncts Jupiter and sextiles Saturn from April 24 to May 21, giving a mind that is not only broad, optimistic, and capable of reasoning and forming correct judgments, but also able to concentrate persistently and use caution and diplomacy in dealing with others. These natives make excellent judges and are apt to become prominent in secret societies, the church, or the government.

From May 4 to May 20, Mercury conjuncts Mars and sextiles Venus, bestowing a keen, sharp mentality. The native is dexterous, but also cheerful, companionable, and good natured. There is ability for music, art, and poetry.

Venus trines Saturn from May 6 to 20, making the person faithful and true, just and methodical, honest and trustworthy. The tastes are simple and the morality unimpeachable.

From May 5 to 21, Saturn sextiles Mars, giving a determined, energetic nature capable of intense and sustained action. There is forcefulness, executive ability, and endurance, so that these natives constantly accomplish what others cannot achieve.

Mars conjuncts Jupiter and trines Uranus from May 8 to 21, the signature of an original, intuitive, and inventive mind—the pioneer or genius. The inventive genius is apt to express itself along electrical or aviation lines, there being both ability to dream dreams and put them into practical use. Lofty ideals and cosmic ideas are typical of these natives, and the vitality and earning capacity are favored.

From May 9 to 13, Venus sextiles Uranus, making the native mentally alert, of quick intuitive perception, and exceedingly magnetic. There is a love for art, music, and poetry, many friends are attracted, and an early marriage is likely.

Another fine venusian vibration, the sextile to Jupiter, begins on May 9 and lasts to the 20th. This is one of the best signs of success and general good fortune. Health, wealth, and marital happiness are all favored, and the native is jovial, optimistic, generous and hospitable. There is also talent for music and a love for travel.

MAX HEINDEL'S MESSAGE

(Continued from page 214)

ancient Atlantis. They have been given the Piscean water at the temple door, and the Virginian Wafers at the communion table before the altar when they worshipped the Immaculate Virgin, representing the celestial sign Virgo (which is opposite the sign Pisces), and entered communion with the sun begotten by her.

Christ also explained at that time in mystic but unmistakable language what that *living bread*, or manna, was, namely, the Ego. This explanation will be found in verses thirty-three and thirty-five, where we read: "For the bread of God is he which cometh down from heaven and giveth light unto the world . . . 'I am (*ego sun*) the bread of life.'" This then, is the symbol of the golden pot of manna which was found in the

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Reading for a Subscriber's Child

ROSEMARIE B.

Born January 13, 1960, 8:29 P.M.

Latitude 34 N., Longitude 218 W.

Signs on the cusps of the houses: ASC, Virgo 6.29; 2nd, Libra 2; 3rd, Scorpio 1; 4th, Sagittarius 4; 5th, Capricorn 7; 6th, Aquarius 8.

Positions of planets: Dragon's Head, 28.01 Virgo in the 1st; Neptune, 8.56 Scorpio in 3rd; Venus, 14.13 Sagittarius in 4th; Jupiter, 21.38 Sagittarius in 4th; Mars, 29.59 Sagittarius in 4th; Saturn, 11.03 Capricorn in 5th; Mercury, 15.15 Capricorn in 5th; Sun, 23.01 Capricorn in 5th; Part of Fortune, 8.39 Pisces in 7th; Dragon's Tail, 28.01 Pisces in 7th; Moon, 25.11 Cancer in 11th; Uranus, 20.05 R. Leo in 12th; Pluto, 6.06 R. Virgo in 12th.

In this little lady we see a perceptive, discerning personality. She has the mental sign Virgo rising and will thus be analytical and methodical in whatever she does.

Judging her mental nature, we find Mercury, lord of the ASC, in the saturnine sign Capricorn, rising before the Sun, conjunct the Sun and Saturn, and sextile Neptune. Rosemarie has developed an extremely systematic and concentrated mind, capable of penetrating into deepest and most profound issues. She will cautiously deliberate and bring forethought to bear on all matters. But surprisingly enough, her mind will yet be relatively agile and fluent and her ideas will not by any means be reactionary. In fact, some of her ideas will be so visionary and advanced that she may fail to find acceptance among her peers and mercilessly judge their mental inadequacies. Cynicism, criticism, introspection, and melancholy are traits which may occur with this type of development and should be prevented while the nature is still pliable.

The imaginative side of her mentality is not so well developed, and it is in this phase of her character that the primary conflict in her life is apt to occur. The Sun, in Capricorn, represents a well-disciplined, strong, and stable will, and a pronouncement of the masculine polarity, which may be a bit too cold and critical. The Moon, on the other hand, is dignified and elevated in the fertile imaginative sign Cancer, tending to draw out and fecundate her emotive feminine nature and the counter-tendencies of sympathy and compassion, but with a bit of negativity and agitation. The opposition of these primary signifiers is intensified in this case by the masculine-feminine positioning; and may result in an inner turmoil of see-sawing emotions and oscillating feelings and thoughts, until an inner and outer equipoise is reached and the male-female Christ within is formed of the spiritual quintessence extracted from this creative process. This spiritual alchemy and the incidental temptations to mental cruelty on one hand and fretful excessive emotionality on the other will arise with her friends, in amusements, courtship, and education, all playing major roles in her life.

Rosemarie's greatest implement for correcting these tendencies is her mind; and the best means for preventing their growth is her homelife. She is eminently teachable at home, by both word and example. Venus conjoins Jupiter in the idealistic sign Sagittarius and the 4th house, and they trine the progressive, romantic Uranus in the heart sign Leo and the 12th. Thus when she is at home, or at least with intimate friends away from the humdrum of the world, she will be very cheerful, jolly, expansive, and intuitive, with a wonderful sense of humor and high-minded universal ideals. She will also be responsive to religious and moral training in the

home, when it is presented in a loving manner, but with a touch of authority.

Generally speaking, her chart shows many of the benefic aspects of a highly developed Ego. However, since Mars is weakly aspected, inspired examples and enthusiasm will greatly help to kindle the flame and raise the energy that will bring these potentialities to fruition.

JOHN W. N.

Born July 15, 1960, 12:56 P.M.

Latitude 33 N., Longitude 97 W.

Signs on the cusps of the houses: ASC, Libra 26.22; 2nd, Scorpio 25; 3rd, Sagittarius 26; 4th, Capricorn 29; Aquarius intercepted in 4th; 5th, Pisces 2; 6th, Aries 1.

Positions of the planets: Neptune, 6.23 R. Scorpio in 1st; Jupiter, 25.44 R. Sagittarius in 2nd; Saturn, 14.21 R. Capricorn in 3rd; Dragon's Tail, 18.19 Pisces in 5th; Moon, 24.47 Aries in 6th; Mars, 18.09 Taurus in 7th; Sun, 23.14 Cancer in 9th; Mercury, 25.14 R. Cancer in 9th; Part of Fortune, 27.55 Cancer in 9th; Venus, 29.39 Cancer in 10th; Uranus, 19.37 Leo in 10th; Pluto, 4.16 Virgo in 11th; Dragon's Head 18.19 Virgo in 11th.

This child has the sign Libra rising, and just as the scales are ever swinging, so will his life and personality be filled with emotional ups and downs. To ascertain his ability to control his emotions, we look to the fulcrum, i. e. the mind. Mercury in Cancer is retrograde, rises behind the Sun, and in conjunction with the Sun, and Venus squares the Moon. Therefore, we observe that his reasoning power and memory are poorly developed, and he tends to vacillate and worry instead of think. Fortunately, no task of deficiency is set before an Ego without a compensating regenerative faculty. In this case, when we look to the Moon (also a mental significator) we find that beside the

previously mentioned squares it forms a magnificent grand trine with Jupiter and Uranus. Thus John has a strong clear, and lightning-quick intuition capable of answering his every question with ease. It can also be an excellent guide in developing the much needed reasoning powers, if he will diligently apply himself instead of relying on the ease of his intuition.

With the aesthetic Libra rising, and his individuality (the Sun) elevated and centered through the emotional sign Cancer (along with Venus and Mercury), we may assume that he is very artistic. An elevated Uranus, and Neptune in the 1st, both suggest a great sensitivity, originality, the creative urge, and a few harmless bohemian ideas. Venus and Uranus in the 10th point to an artistic profession. Yet he will be a very dynamic and driving person, always working at some project or another, as shown by the seven planets in the cardinal signs. He will have a clear, unimpeded flow of inspiration and ideas from within by means of his intuition, but trouble may arise when he tries to apply these creations and ideas "without" in the physical world where things don't work so easily. The Sun square the Moon shows a lack of perspective between the spiritual, and material and along with the other squares, an instability and reluctance to sit down and reason things out. As a result, frustration and some so-called "failures" will result. Moreover, Uranus square Mars suggests an irritable and impatient nature that releases its pent up emotions in intense temper tantrums.

Actually, such turbulent emotional conflicts and prodding imperfections should be appreciated for it is only thus that the consciousness expands, the Spirit grows, and the Ego strives more earnestly for perfection in creation. The artist that has never suffered has never hungered for the sublime

(Continued on page 230)

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.

Printer, Engraver

HECTOR C. — Born September 17, 1946, 12 Noon. Latitude 18 N., Longitude 66 W. A first glance at this chart shows that all the planets except the Moon are above the horizon, indicating a life before the public. With the Sun, Mercury, Moon, and Uranus in common signs, and common signs on all the angles, a predominantly mental nature is indicated, but also the need to develop the will. The Sun is in Virgo in the 9th in close conjunction with the MC and Mercury, and squares the Moon and Uranus in Gemini, in the 6th and 7th houses, respectively, showing that this native will have to strive to exert his will power to keep calm and purposeful in his professional activities. Since the conjunction of Mercury and the Sun is less than three degrees, the good qualities of Mercury are lessened by the fiery rays of the Sun. There is facility in working with the hands, but also a tendency toward erratic thinking. Neptune is also in the 10th house, in Libra, and sextile to Saturn and Pluto in Leo, very helpful configuration from the spiritual viewpoint. There is an inner feeling for what is right and what is wrong, and this can serve most valuably in directing the activities. Mars is also in the 10th house, in Libra, conjunct Jupiter in Libra, in the 11th, and trines Uranus in Gemini in the 7th. This indicates mechanical and inventive ability, as well as interest in the law, and a love for art and beauty. The Jupiter-ruled Sagittarius on the ASC adds to interest in religion and law, but also gives a liking for the wandering life. As a printer, engraver, or bookbinder, using both his hands and his mechanical and inventive ability, this native could serve well.

Hotel Keeper, Grocer

JOHN C. M. — Born July 2, 1945, 4:30 P.M. Latitude 33 N., Longitude 92 W. This chart, too, shows all the planets, including the lunar orb, above the horizon, so a public life is to be expected. However, the Sun, Moon, and three planets are in cardinal signs, and cardinal signs are on all the angles, so that activity is predominant in this chart. The Sun is in Cancer in the 10th house, in conjunction with the Dragon's Head, Part of Fortune, and Saturn, sextile Mars in Taurus in the 8th, square the Moon in Aries in the 7th, as well as Neptune in Libra on the ASC. There will be lessons in unselfishness, tolerance, and patience for this native to learn in his professional activities and associations. With Neptune in conjunction with ASC, he is quite sensitive to mental and other superphysical influences, so that he should choose associates from among wholesome, stable people. Mercury in Cancer in the 10th sextiles Mars and Venus in Taurus in the 8th, giving a quick, keen mind, but also sociable persuasive, and interested in music and poetry. Venus in Taurus in the 8th, trine Jupiter in the 11th, strongly indicates helpful, wealthy friends, as well as the possibility of gain through inheritance. The Moon in the aggressive, pioneering sign Aries is sextile to Uranus in Gemini in the 9th, adding to the quick, intuitive side of the mentality and nature in general. Sudden long trips are probable, but care should be taken during them to use proper moderation and discretion. This native has considerable interest in food and could give excellent service as a grocer, hotel keeper, or dealer in sea foods and delicatessen wares.

Daily Thought and Guide

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

FRIDAY—May 1

Mercury and the Moon make this an active day. Planning for the future and laying strong foundations will be good practise today. And let us "Lay up treasures in heaven," also.

SATURDAY—May 2

Again the planets send many favorable rays. Our minds respond strongly and our hearts have the urge to live in harmony and peace with all the world.

SUNDAY—May 3

This day of the Lord with its many mixed vibrations can be a very lively one. Let us make religion a living thing in our lives.

MONDAY—May 4

Again mixed vibrations are in store for us. This is an advantage for it gives us a choice for action. "To catch the good that is within reach is the great art of life." —S. Johnson

TUESDAY—May 5

An excellent day for achievement. Head and heart unite and we can do much for the happiness of others. "An effort made for the happiness of others, lifts us above ourselves." —Child

WEDNESDAY—May 6

Many things work together for good today and the mind gives us a clear picture of conditions and activities. But let us remember: "Blessed are the pure in heart for they shall see God."

THURSDAY—May 7

"He only is advancing in life whose heart is getting softer, whose brain quicker and whose spirit is entering into living peace." —Ruskin

FRIDAY—May 8

This fine Venus day fosters a happy, healthy outlook on life. Science and Art claim our attention. "Praise God from whom all blessings flow."

SATURDAY—May 9

Let us do our necessary chores today and then take some time in rest and recreation. In our contact with others it will be easy to let the heart speak for we will understand many conditions.

SUNDAY—May 10

There will be much activity on this day of the Sun. It will be good to reflect on spiritual verities and serve our fellowman in need.

MONDAY—May 11

Another fortunate day when head and heart may work together. "Inner sunshine warms not only the heart of the owner, but all who come in contact with it."

TUESDAY—May 12

A busy day with many fine aspects, but Saturn will test us and we should be very careful "to speak the truth we know."

WEDNESDAY—May 13

Uranus turns his good side to us and electrical work and inventions should reach a high level. Also anything connected with great music should benefit.

THURSDAY—May 14

There may be many good forces ready for our use today and we thank our Creator for blessings received. "Give thanks unto the Lord for he is good; for his mercy endureth for ever."

—Psalm 107

FRIDAY—May 15

Today we should be able "to go from strength to strength." Beauty, nature, and fine music have their innings. But, "seek ye first the kingdom of God, and all these things will be added."

SATURDAY—May 16

After many days of great activity we now enjoy a quiet day. Nature beckons and we seek her. "Nature is a volume of which God is the author."—*Harvey*.

SUNDAY—May 17

This is the day of the Sun, a time for spiritual unfoldment. Worship, relaxation, and deep appreciation of God's goodness to His children will be in the order of the day.

MONDAY—May 18

The vitality of the planets is strong and both Mercury and Venus give much help today. "Knowledge comes but wisdom lingers."—*Tennyson*.

TUESDAY—May 19

Many good aspects make this a happy day with an abundance of good things, but the greatest treasures abide within.

WEDNESDAY—May 20

Again the rays of the planets are favorable. Uranus with his electrical vibrations will raise our consciousness to a higher level, if we can vibrate to them.

THURSDAY—May 21

There is likely to be much activity in many different ways on this day of Jupiter. Our higher self is able to reflect itself in our personality, resulting in real understanding of many issues.

FRIDAY—May 22

Another joyful active day when much work can be done. We may, however, at times have a tendency to be melancholy, but that will easily be overcome by sincere constructive thinking.

SATURDAY—May 23

If we use good judgment today we can finish projects which were started

some time ago. "The Lord is mindful of His own."

SUNDAY—May 24

Both Uranus and Neptune help us to make our religion a living factor today. "Thy word is a lamp unto my feet and a light unto my path."—*Psalms* 119.

MONDAY—May 25

Some obstacles may present themselves today, but using head and heart, we will be able to solve whatever problems arise. May we be able to reflect the highest that the planets send us.

TUESDAY—May 26

On this Mars day it will tax our strength to live in complete harmony with our fellow beings, but Venus will lend a helping hand. Let us take some time out for relaxation and prayer.

WEDNESDAY—May 27

Today let us search our consciousness and try to judge our own self rightly, so that we may reach our goal in the best possible way with the least strain all around.

THURSDAY—May 28

This is the day of Jupiter; let us go about our work in confidence. There is so much to do. In the words of Carlyle: "Blessed is the man who has found his work."

FRIDAY—May 29

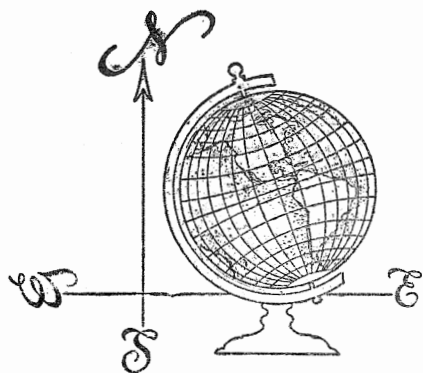
A busy day with mixed vibrations. Let us "Sift the chaff from the wheat" and deal with our neighbor with an understanding heart and an open mind.

SATURDAY—May 30

In solving our problems we build resistance into our character. This is a day quietly to perform our duty and then rest well.

SUNDAY—May 31

Let us worship at the choice of our church today and then enjoy good books, good music, or nature in all her glory, as the spirit dictates.



MONTHLY

News

INTERPRETED

Gravitational Collapse

The symposium—sponsored by the University of Texas, Yeshiva University of New York, and Dallas' Science Research Center (Southwest Center for Advanced Studies)—opened with the controversial Hoyle-Fowler theory of gravitational collapse.

Prof. Fred Hoyle of Cambridge University in England and Dr. William A. Fowler of California Tech told how a huge cloud of gaseous material millions of light years deep in space collapses, causing an explosion that would make a hydrogen bomb blast little more than a popgun shot by comparison.

Hoyle—in explaining the mechanics of the theory—said such a collapse could happen in our universe and if it did, “we would surely be able to note it. It likely would have some effect on us because these objects appear to produce cosmic rays.”

Hoyle said the gravitational collapse takes place in huge balls of hydrogen gas—which at some point are stopped from rotating by the pull of gravity. So vast are these balls of gas that a ray of light would take more than a year to pass through it.

As the gravitational drag halts movement of the ball of gas, the gas is compressed harshly inward and then an explosion results—called an implosion.

The Hoyle-Fowler theory is considered as revolutionary as Einstein's relativity theory once was. Many of the scientists attending the Dallas conference—the outgrowth of a similar international meet in Warsaw, Poland, last July 25-31, 1963—do not agree with it, but have come to learn all the pros and cons.

—Dallas Morning News, 12-17-63

In 1886 Phyllos wrote the book of Atlantean times, *A Dweller on Two Planets*, and in it we read: “The Poseid

investigator thus became cognizant of wondrous forces of nature which he might bend to the uses of mankind. The secret was out, the discovery being that attraction of gravitation, the law of weight, had set over against it the ‘repulsion by levitation’: that the first belonged to the Light-Side of Nature, and the second to Navaz, the Night-side; that vibration governed the darkness and the cold. Thus Poseid, like Job of old, knew the path to the house of darkness, and the treasures of Hail (cold). Through this wisdom Atlantis found it possible to adjust weight (positiveness) to lack of weight (negativeness) so evenly that no ‘tug-of-war’ was manifest. This achievement meant much. It meant aerial navigation without wings or unwieldy gas reservoirs, through taking advantage of repulsion by levitation opposed in over-matching strength to the attraction of gravitation. That vibration of the One Substance governed and composed all realms was a discovery which solved the problem for conveyance of images of light, pictures of forms, as well as of sound and heat, just as the telephone thou knowest so well conveys images of sound, only in Poseid no wires or other sensible material connection was required in the use, at whatever distance, of either telephone or telenotes, nor even in caloriveyance, that is heat conduction . . . ”

Our scientists in 1964 suggest that

a result of the gravitational drag which opposes the natural movement of this primordial ball of gas, is "Cosmic Rays." Cosmic rays are not all of one sort. Some of them travel right through our atmosphere, us, and the earth, and continue on their merry way, so far no one having invented a trap to catch all of them. This mysterious vibration which keeps the ball of gas rotating and which the drag of gravity halts Phyllos calls "levitation" and says it belongs to the "Night-Side" of life. The Rosicrucians prefer to speak of materialization and created things as dark, and the vibrations of creative power as the Light-Side of life.

When we have a neutralization of the force of gravity by that of levitation, then we are free of both. But in order to fly about without wings or gas tank we must have a preponderance of the levitation impulse, or of this power that keeps the nebulae suspended.

Blood Brothers

Ten minutes' thoughtful observation of the primates on both sides of the cages of the zoo will reveal the essential similarities among man, chimpanzees, and gorillas. But the closeness of this relationship, which was always subject to some debate, is now being dramatically demonstrated by new and precise methods of inquiry that go beyond visual and fossil evidence. The new evidence not only cements the kinship beyond all doubt but also suggests that man and ape are much closer together on the family tree than originally believed. As chemist Emile Zuckerkandl of Caltech says somewhat wryly, in certain respects "it appears that the gorilla is just an abnormal human, or man an abnormal gorilla."

The amino acids in gorilla and human hemoglobin have now been charted, both contain 146 building blocks, and there is only one point of difference in the two sequences. Throughout all these tests, the African apes and man appear so similar that they could virtually be called blood brothers.

The striking closeness between the African apes and man has also raised another question. Just how long ago did the two species branch off from a common ancestor and go their separate ways? The

traditional view has been that the divergence took place in Africa not long after the first apes evolved some 30 million years ago.

The new insight based on the closeness of blood lines suggests that man and chimpanzee took different paths much more recently. Some estimates now put the time of divergence only 5 million years ago, with one branch of the family tree developing slowly along toward chimp, and the other evolving rapidly into *Homo sapiens*.

—*Newsweek*, 3-2-64

There is a great difference between a theory and the results of an experiment and too often in the eyes of an interested layman these are confused. The theories of scientific men often change, as we see from the change of the dating of the divergence in the development of certain species. But the results of an experiment performed by one of these scientists, working with actual chemicals, as the amino acids, and under rigidly controlled conditions are proven facts.

The so-called theory of rebirth is really not a theory at all. Many highly developed persons, working in their etheric bodies have checked the Memory of Nature and have found proof of former lives on this planet. But since the etheric bodies of all people are not yet fully developed for conscious use, the actual proof of these experiments cannot be examined by every one. As a matter of actual fact, most of the experiments now being performed in the laboratories of advanced science are so intricate that the average man must rely on the integrity of the scientists. Why then are we so loath to accept the work of our esoteric scientists? Max Heindel has given us an infallible test for the measure of integrity: is it done for money or for the love of the doing?

In the century long controversy about the descent of man or monkey, our esoteric scientist, Max Heindel, has said that the apes are furnishing bodies for the stragglers of the human life wave, and some few of them may still catch up with the advancing human life wave,

Growth of the Peace Corps

The Peace Corps, as it continues to grow and serve in 46 different nations, opens new vistas of international relations and vastly enhances foreign aid programs. With much of the world still blighted by hunger, poverty and illiteracy, stable conditions cannot be expected until much more has been done to aid other people to enjoy the fruits of their own unrealized opportunities on a much greater scale than heretofore has been envisioned. The Peace Corps, and the wide variety of its activities and successes, is demonstrating how this must begin at ground level—person by person.

Over 7,000 Peace Corps volunteers, most of them college graduates in their twenties, are now at work. Yet in mid-1963 only 4,400 were working abroad, so rapid has been its growth—with many having re-listed after their first two years. By the end of 1964 the number is expected to reach 14,000. All the countries where volunteers are working have asked for at least twice as many as they now have and some are petitioning for three and four times as many. The number who volunteer steadily increases—with 36,000 offering to serve this year, compared to 22,000 in 1962. Of course many are weeded out because the selection process is very tough with respect to health, character, emotional maturity, motivation and ethnocentric attitudes. But the response would reassure us about today's generation of advantaged youth and the challenge of selfless service.

America may be the greatest beneficiary in the end in that thousands of our most able young people, who will provide much of our future leadership, have found that fulfillment of personality and the secret of successful living come not only from enjoyment of our high standards of living in an over-indulgent culture, but from the inner rewards in service to others.

—*Between-The-Lines*, 3-1-64

Charles A. Wells, who writes *Between-The-Lines*, has also pointed out that several industrially advanced nations of the world have also started programs similar to that of the Peace Corps, and that many of those nations not so industrially advanced are organizing their own versions in order to cooperate better with the American volunteer.

The New Yorker Magazine reported the experiences of one of the Peace Corps workers in the Philippine Islands: "I think we first had to suffer a general unwinding, a relaxation of pressures built up over the years. May-

be the Corps originally provided an excuse for many of us to find this kind of peace . . . We may not have been aware of the pressures at home, but they were there. Formless little fears that were part of the age of anxiety, that were the result of our competitive society, of being pushed into all sorts of directions—into graduate school, into a job, or into marriage. Somehow we felt we weren't ready for any of these alternatives. At the same time we knew the world was in such shape that something ought to be done about it."

Plans for a domestic Peace Corps are under way with projects planned for city slums, depressed rural areas, Indian Reservations and other needy areas. A test team is already at work in Harlem, New York.

There is a long list of antecedents of the Peace Corps: the Pax program of the American Mennonites, with over 500 young men serving in it in lieu of military service, the American Friends Service Committee, the work camps supported by the Protestant churches, and many others. But this is the first government sponsored group wholly altruistic in purpose.

MAX HEINDEL'S MESSAGE

(Continued from page 220)

Ark. This manna is the Ego or human spirit, which gives life to the organisms that we behold in the physical world. It is hidden within the Ark of each human being, and the Golden Pot or soul body or "wedding garment" is also latent within every one. It is made more massive, lustrous, and resplendent by the spiritual alchemy whereby service is transmuted to soul growth. It is *the house not made with hands*, eternal in the heavens, wherewith Paul longed to be clothed, as said in the Epistle to the Corinthians. Every one who is striving to aid his fellow men thereby garners within himself that golden treasure, laid up in heaven, where neither moth nor rust can destroy it.

(Continued)

Readers' QUESTIONS

Vivisection and Vivisectors

Question:

What is the occultist's objection to vivisection? Do you think that those who carry on the experiments including surgery, feel in Purgatory all the pains his victims have felt?

Answer:

The first and foremost objection of the occultist to vivisection is that it involves cruelty, stultifying the soul qualities and creating demoniac forms or entities upon the lower desire planes. These entities inhere in the aura of their creator, where they produce effects of a very disastrous nature. In the first place they act as a cloud to prevent the vivisector from bringing his consciousness into contact with truth. Therefore the vivisector is subject to delusions, and the conclusions he reaches, based upon deductions from vivisection, are very likely to be false.

The element of cruelty in vivisection degrades the one who practices it and transforms his character, so that the lower nature is given greater and greater play. This in time may lead to sadism, a lust for cruelty from the pleasure derived from it.

The elementals created by the cruelty involved in vivisection sometimes react upon the vivisector during his lifetime in the flesh, and induce a mental condition characterized by extreme remorse and melancholia. These elementals are also in evidence when the vivisector passes out at death, and their activity constitutes a portion of the purgatorial experience of the vivisector.

Since all life is one, it is an actual

fact that we hurt ourselves each time we hinder or harm any other living creature. Therefore vivisection always ultimately reacts disastrously upon the spiritual and often on the material welfare of those who practice it.

Yes, the vivisector does feel in Purgatory all the pain his victims felt. Max Heindel tells us that the orthodox hell with its devil and pitchfork is a place of mild amusement compared with what the vivisector encounters in the purgatorial region. Yet there are no exterior agents of outraged Nature to punish such an one, only the agonies of the tortured animal contained in his life panorama and reacting upon him with threefold intensity (because the purgatorial existence is only one third the duration of the physical life). These people do not in the least realize what they are storing up for themselves, or the torture chambers would soon be emptied and there would be one horror less in the world.

Anyone wishing to assist with the anti-vivisection movement and to know more concerning the horrors committed in the vivisection rooms by those said to be working "in the interests of scientific progress," may write to the National Anti-Vivisection Society, 100 East Ohio St., Chicago 11, Illinois.

Experiences of Twins

Question:

What is the occult explanation of the often parallel experiences of twins, even though they may live many lives apart, and sometimes are not aware of the other's existence?

Answer:

Egos who are attracted together in birth as twins (or triplets, or quadruplets, or "quints") have been closely associated with each other in former lives, and evidently have lived so as to merit much of the same type of experience. The closer together two Egos are born, the more alike their experiences will be, as shown by their horoscopes. As all students of astrology know, the natal chart shows the person's nature, and the kinds of experiences he will undergo. The more closely two Egos are born, the more alike the horoscopes. However, only a few minutes difference changes the degree of the rising sign or Ascendant and, if at the end of a sign, can make quite a difference in the physical appearance.

Soul Mates

Question:

In your *Rays from the Rose Cross* I have read questions from readers, and have one which I consider of much value for those evolving in this coming Aquarian Age. Are not soul mates and affinities necessary for the ushering in of the higher love (Uranus) as the brutalities were evidently necessary for giving mankind free will (Mars)?

Answer:

No, not at all. Our goal is to unfold both the positive and negative poles of the indwelling Spirit—each Spirit to be a complete, balanced entity. Max Heindel explained it as follows:

"As the light is refracted into the seven colors of the spectrum when passing through our atmosphere, so also the Spirits which are differentiated within God are refracted into seven great rays. Each class is under the direct guidance and dominion of one of the Seven Spirits before the Throne,

which are the planetary genii, the Star Angels. All the Virgin Spirits in their successive incarnations are continually intermingling in order that they may gain the most varied experiences; nevertheless, those who have emanated from the same Star Angel are always sister or twin souls, and when they seek the higher life, they must enter the path of initiation through a lodge composed of members of the same ray from which they originally came, thence to return to their primal source. Therefore, all occult schools are divisible into seven, one for each class of Spirits. That was the reason Christ Jesus said to His disciples "Your father and mine." None could have come into as close touch with Him as these disciples were, except those belonging to the same ray.

"Like all other mysteries, this beautiful doctrine has been degraded to a physical or material idea such as embodied in the popular conception of twin souls or affinities: that one is male and the other female, and very often each is somebody else's wife or husband. In such cases the doctrine of twin souls is often made an excuse for elopement and adultery. This is an abominable perversion. *Each Spirit is complete in itself.* It takes upon itself a male or a female body at different times in order to learn the lessons of life, and it is only during the present stage of its development that there is such a feature as sex at all. The Ego was *before* sex, and will persist after that phase of its manifestation has passed away."

SUBSCRIBERS' CHILDREN

(Continued from page 222)

beauty of unspeakable grandeur. It is especially auspicious in this case, since Mars sextiles the Sun and trines Saturn, giving the stamina, discipline, and

(Continued on page 239)

Nutrition and Health

Energy Foods for Health Seekers

BY BOB HOFFMAN, World Famous Olympic Coach

EDITOR'S NOTE: We are indebted to the editor of HEALTH SAVER, Roland E. Horvath, for permission to reprint the following article. It appeared in No. 4 of Vol. 6 of this interesting periodical, which is published at 693 Main St., Hackensack, New Jersey.

FROM the carbohydrates (sugars and starches) we get most of the energy which we need to act, to move, to perform work, to take part in athletics, to live. Carbohydrates make up about half of the usual American diet and an even greater proportion of the diets of other countries, for the seeds of growing plants, high in carbohydrates, form a staple food most everywhere.

Carbohydrates are important in nutrition for many reasons other than their major purpose, as a source of energy. Some of them make our food sweet and thus more palatable for the majority of people; the bulk of foods which prevent constipation consists mostly of carbohydrates. The body needs carbohydrates in order to use fat efficiently. Some diseases, such as diabetes, occur because the body is unable to use sugar efficiently.

The members of the simplest class of carbohydrates are called monosaccharides for they have a single unit. These are very important to us, for they are in a form which can be absorbed more quickly, they are ready to enter the blood stream. The two best known sugars of this class are honey and fruit sugar, which is commonly known as fructose. The next class of sugars is known as disaccharides; they contain only a few groups so are very simple in construc-

tion. The most common sugars in this group are sucrose and lactose, which is milk sugar. All books I have ever read state that lactose is a slow burning sugar and thus imparts staying power to the diet. When the Department of Agriculture book, Food, from which I am largely quoting, classes sucrose, common beet or cane sugar, with lactose, it would seem that it assimilates, goes into, the blood stream at about the same rate as lactose, and of course not nearly as fast as the more simple sugars such as honey, which is predigested by the bees.

Only two of the disaccharides (these contain two monosaccharide units) are of much importance nutritionally. One is sucrose, cane sugar or beet sugar, which is available as a highly refined and relatively pure carbohydrate. It represents almost one fourth of the carbohydrates eaten in the U.S.

The other important disaccharide is lactose or milk sugar, which makes up almost 40 per cent of the solids in fresh, whole milk, 49% of skim milk solids. It is the only disaccharide synthesized by animals. It is the only carbohydrate of animal origin that is significant in nutrition. It is made up of one glucose unit and one galactose unit.

The monosaccharides (single sugars) are important in nutrition mainly because they can be eaten and digested in free form. Glucose is found in honey and fruits. Fructose derives its name from the Latin word for fruit and is known as fruit sugar.

The monosaccharides in honey, arise largely from a break-down of sucrose. Fruits and honey are the richest sources of the monosaccharides we eat. As the

monosaccharides are single sugars, they are taken into the blood stream without process of digestion. This is highly important for the health-seeker who wants immediate energy. A person's blood stream is highest in blood sugar immediately after he has eaten. The sugars from honey and fructose will enter the blood stream in a matter of minutes after they are consumed, much faster than other forms of sugar, and will deliver immediate energy. Thus an immediate surge of energy is obtained from the single sugars. Other natural sugars take longer to deliver their energy but until they are absorbed, the blood sugar level is maintained at a fairly constant level. This constant level is maintained by the flow of glucose to the blood from the liver where it has been stored and will be maintained as long as the supplies of glycogen in the liver last.

In any lengthy sustained effort, a good source of sugar energy is needed, from time to time. Oranges or orange juice with honey is good. We often say there is nothing new under the sun. Reports of the ancient Olympic games tell us that the Greek athletes who won the long races ate honey and lemon, or honey and orange during the contest. This well illustrates that the ancients had a pretty good knowledge of nutrition.

As the monosaccharides are used so quickly by the body the athlete should have other energy sources which are backed up by the more complex sugars. Lactose of milk, the sugar starch of the soy bean, as well as germ oils taken in liquid or capsule form serve ideally for this purpose.

Polysaccharides are more complex sugars, as they are made of more than two units. Fats and oils are more complex in their construction, slower burning. More time is required to break these products down into usable form so that they can be absorbed by the blood and serve as energy.

By supplying your body with the

three classes of fuel, two classes of sugars and the slower burning germ oils, monosaccharides to which honey belongs, disaccharides to which lactose and the sugar starch of the soy bean belong, and the more complex sugar, the polysaccharides, the germ oils, you will be supplying your body with quick and lasting energy: instant energy from the honey, slow burning energy from the lactose and the sugar starch of the soy bean, and very long lasting energy from the polysaccharides and the germ oils. Like the three stages of one of the giant rockets which push a man-made satellite to the moon, the health-seeker who supplies his body with the three charges of energy, will be able to work or play at top efficiency. Most people can utilize honey or fruit sugar at least 15 minutes before lactose or sucrose, an hour before the energy creating value of the germ oils can be utilized.

In the long run, germ oils which are liquid, deliver nearly $2\frac{1}{2}$ times as much energy as sugars and starches. It requires more time for them to deliver, so it is wise to take these products sufficiently far in advance of the time when they are needed, so that they will have their energy value in readiness for delivery. Sucrose and lactose which pass through the stomach to the small intestine unchanged are then split into monosaccharides by the enzyme of the digestive tract. The hydrolysis of lactose does not take place as fast as that of some of the other disaccharides, probably because of its lower solubility. Studies of the rates at which the monosaccharides disappear from the intestine indicate that galactose, glucose, dextrose, honey and fructose are absorbed most rapidly. The different monosaccharides must be converted into glucose before they can be used in the body. Therefore, only sugars that can be converted readily to glucose can be used quickly by the body.

We can appreciate better the importance of the conversion of other monosac-

charides to glucose when we realize what an important and central role glucose has in body processes. It is sugar normally found in the blood. Because it is highly soluble, is neither acid nor alkaline, and is used directly by the tissues, it serves as a fuel that can be moved easily from one part of the body to another. Its energy can be released whenever it is required. Also an excess of glucose can be converted by the tissues, particularly those in the liver and the muscles, into glycogen, which is the blood sugar we hear so much about. It is the product which is released by a number of stimulants, notably products like cigarettes, coffee, alcohol and benzidine. Unfortunately these stimulants do not furnish their own glycogen, and frequently the body's supplies become exhausted so that the unfortunate person who habitually uses the stimulants we have mentioned, will be twice as tired, twice as lacking in real energy in the end.

The liver is the important storehouse of glycogen and also an important organ in bringing about the conversion of other carbohydrates into glucose. Lactic acid, which is formed from carbohydrate breakdown in the muscles during exercise or hard work, enters the blood and is returned to the liver, where it may be converted back into glucose. The phenomenon which occurs as a temporarily tired athlete gets his "second wind" is the overcoming of the oxygen debt which occurs because the body can use ten times as much oxygen as it can provide during an intense effort, and also the dissipation of lactic acids which have formed during intensive effort, and must be overcome before the athlete can perform normally again.

When energy is needed urgently in other parts of the body, the liver releases glycogen into the blood through its stores or through synthesis. The blood then carries the glycogen to the tissues that need it, and in the tissues it is used to provide energy.

In order for the muscles and various organs to obtain the needed glycogen there must be sufficient glycogen stored by the liver as a reserve supply and there must be a continuous amount in the blood. To do this there must be ample supplies of energy building material supplied to the body. A person's blood sugar is highest immediately after he has eaten. As the various tissues and the organs take up the extra glycogen, the blood sugar falls somewhat but is maintained at a fairly constant level. This level is maintained by the flow of glycogen to the blood from the liver when the blood sugar level falls. As the liver can make glycogen from stored fat reserves within the body, it can maintain necessary supplies of glycogen for a considerable period.

Fat can be made from carbohydrates in the animal body. This process also makes it possible for us to store efficiently part of the energy we get from carbohydrates.

We must remember, however, that it is essential that we eat sufficiently of proteins because the amino acids of proteins are dietary essentials. We can not get along without them for they are the only substances which build the body. Neither can we try to eliminate fats and oils from the diet as many reducers do because some of the unsaturated fatty acids are dietary essentials. It has been said that linoleic acid is as essential to the body as any vitamin or any one of the essential amino acids, so it is important that vegetable oils, with their large supply of unsaturated fatty acids be a regular part of the diet. Aside from their own great energy value, they will serve as "protein spacers," save protein for its essential work of body building, maintenance and repair. When there are not enough energy materials within the body, protein must serve as a source of energy and thus can not be used for the essential purposes of body building that only it can perform.

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FROM OUR PATIENTS

Virginia—My sister-in-law tells me that you have been helping my granddaughter whose left leg has not grown with the right one. She is now happy to say that it is growing faster, and I am writing to thank you for the helping.

California—Tonight I received a telephone call from my friend, who asked you for healing prayers in October. She will be able to send you a line soon, but was too weak before. She sends her heartfelt thanks to all of the workers who prayed for her. Even her doctors, who had given her up, told her that *they* had learned a lesson from her case, because it was *prayer* that pulled her back to life, and not their drugs. She said all the nurses—in fact, all who entered her room the next day—were all so different, as if they, too, had been touched by this transformation. I feel almost as glad as if it had happened to me! I just had to write and tell you so you could share our joy, and to let you know how much we appreciate your help. I believe she has some of the drug poisons to eliminate yet, but is following her doctor's orders as to diet, as the liver was severely damaged by the hepatitis. You will hear from her soon. Please know that she is very grateful to all of you, and to Him in whose name we pray. God bless you all.

Washington— You wonderful people! What can I say to those who are giving their time and effort so efficiently for the benefit of all humanity, and doing it so selflessly? Am beginning to feel like a new man, and the *RAYS*, plus your suggestions, have been my source for this fountain of youth.

Kansas—I'm a much wiser individual than I was and have a *great* respect for your spiritual healers. I do wish the world could understand and appreciate your work more. Even though I found the *Cosmo-Conception* completely believable, I didn't at first know your power to heal. May I humbly say, I know now!



How the Rosicrucians Heal the Sick

(Conclusion)

AS SAID before, the healing work of the Invisible Helpers is not suppression of symptoms but reconstruction of the whole system, and in order to be accomplished it requires time as well as the patient's faithful and constant cooperation along the lines previously indicated. It should be kept in mind that the basic cause of disease is violation of God's immutable laws, and not until we live according to those laws can we expect permanent health.

Healing meetings are held at Mt. Ecclesia, International Headquarters of The Rosicrucian Fellowship, on evenings when the Moon is in Cardinal signs of the zodiac. The hour of service is 4:45 P.M. The virtue of the cardinal signs is dynamic energy which they infuse into every enterprise started under their influence, and therefore the healing thoughts of the helpers all over the world are endowed with added power when launched upon their errands of mercy under this cardinal influence.

If you would like to join us in this work, sit down quietly when the clock in your place of residence points to the given hour, 4:45 P.M., read our Healing Service (if you do not have a copy you may secure one by writing to us for it), make a mental picture of the white rose in the center of the

Rosicrucian Fellowship Emblem on the West Wall of our Pro-Ecclesia, and concentrate on *Healing*, striving to *liberate the Healing Force*.

It is a high privilege to participate in this selfless service to all humanity.

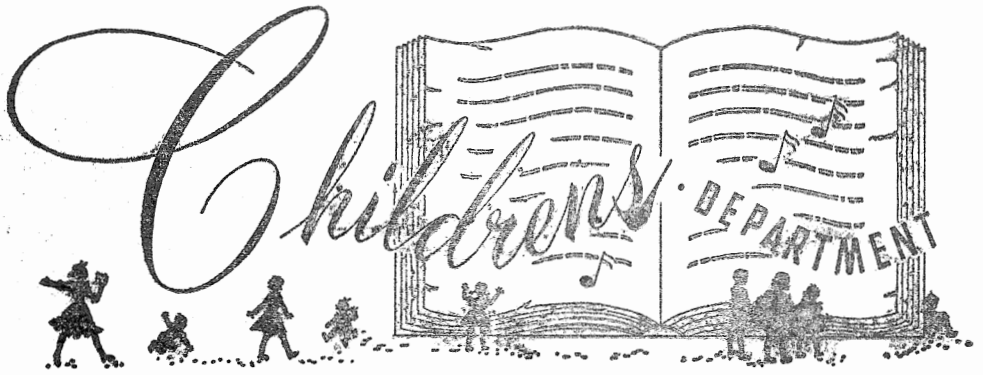
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Visible Helpers are just as necessary as Invisible Helpers and our friends and patients may share in a high privilege, as well as add much to the power of liberated healing force, by joining us in prayer for the sick. Our Healing Service is held every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

HEALING DATES

May 1—8—14—21—28
 June 4—10—17—24

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 XII

HE WAS right glad when he got out, but he would not desert his friend who had saved him. For the first time he saw his tail uppermost, the lobster's, he caught hold of it and pulled with all his might. But the lobster would not let go.

"Come along," said Tom. "Don't you see she is dead?" And so she was, quite drowned and dead.

That was the end of the wicked otter.

But the lobster would not let go.

"Come along, you stupid old stick-in-the-mud," cried Tom, "or the fisherman will catch you!" That was true, for Tom felt someone above beginning to haul up the pot.

But the lobster would not let go.

Tom saw the fisherman haul him up to the boat side, and thought it was all up with him. But when Mr. Lobster saw the fisherman, he gave such a furious and tremendous snap that he snapped out of his hand and out of the pot and safe into the sea. But he left his knobbed claw behind him, for it never came into his stupid head to let go after all, so he just shook his claw off as the easier method.

Tom asked the lobster why he never

thought of letting go. He said very determinedly that it was a point of honor among lobsters.

What happened to Tom now was the most wonderful thing. He had not left the lobster five minutes before he came upon a water baby.

A real, live water baby, sitting on the white sand, very busy about a little point of rock. When it saw Tom it looked up for a moment and then cried, "Why, you are not one of us. You are a new baby! Oh, how delightful!"

And it ran to Tom, and Tom ran to it, and they hugged and kissed each other for ever so long; they did not know why. But they did not want any introductions there under the water.

At last Tom said, "Oh, where have you been all this while? I have been looking for you so long and I have been so lonely."

"We have been here for days and days. There are hundreds of us about the rocks. How was it you did not see us or hear us when we sing and romp every evening before we go home?"

Tom looked at the baby again and said, "Well, this is wonderful! I have seen things just like you again and again, but I thought you were shells or

sea creatures. I never took you for water babies like myself."

Now, was not that very odd? So odd, indeed, that you will want to know how it happened and why Tom could never find a water baby till after he had got the lobster out of the pot. If you will read this story nine times over and then think for yourself, you will find out why. It is not good for little boys to be told everything and never to be forced to use their own wits.

"Now," said the baby, "come and help me or I shall not have finished before my brothers and sisters come, and it is time to go home."

"What shall I help you at?"

"At this poor, dear little rock. A great clumsy boulder came rolling by in the last storm and knocked all its head off and rubbed off all its flowers. Now I must plant it again with seaweeds and coralline and anemones and I will make it the prettiest little rock garden of all the shore."

So they worked away at the rock, and planted it and smoothed the sand down round it, and capital fun they had till the tide began to turn. Then Tom heard all the other babies coming, laughing and singing and shouting and romping and the noise they made was just like the noise of the ripple. So he knew that he had been hearing and seeing the water babies all along, only he did not know them because his eyes and ears were not opened.

In they came. Dozens and dozens of them, some bigger than Tom and some smaller. All in the neatest little white bathing dresses. When they found he was a new baby, they hugged and kissed him. They put him in the middle and danced around him on the sand and there was no one ever so happy as poor little Tom.

"Now then," they all cried at once, "we must come away home. We must come away home, or the tide will leave us dry. We have mended all the broken seaweed and put all the rockpools in

order and planted all the shells again in the sand. Nobody will see where the ugly storm swept last week."

This is the season the rock-pools are always so neat and clean because the water babies come inshore after every storm to sweep them out and comb them down and put them all to rights again.

Only where men are wasteful and dirty and let sewers run into the sea instead of putting the stuff upon the fields like thrifty, reasonable souls; or throw herrings' heads and dead dog-fish or any other refuse into the water; or in any way make a mess upon the clean shore—there the water babies will not come. Sometimes not for hundreds of years (for they cannot abide anything smelly or foul) but leave the sea anemones and the crabs to clear away everything till the good, tidy sea has covered up all the dirt in the soft mud and clean sand. There the water babies can plant live cockles and whelks and razor shells and sea cucumbers and golden combs and make a pretty live garden again after man's dirt is cleared away. That, I suppose, is the reason why there are no water babies at any watering place which I have ever seen.

Now when Tom got to the home of the water babies in Saint Brandan's fairy isle he found that the isle stood all on pillars and that its roots were full of caves. There were pillars of black basalt and pillars of green and crimson serpentine. Pillars ribboned with red and white and yellow sandstone. There were blue grottoes and white grottoes, all curtained and draped with seaweeds, purple and crimson, green and brown, and strewn with soft white sand on which the water babies sleep every night. But, to keep the place clean and sweet, the crabs picked up all the scraps off the floor and ate them like so many monkeys. The rocks were covered with ten thousand sea anemones and corals and madrepores who scavenged the water all day long and kept it nice and pure. But, to make

up to them for having to do such nasty work, they were not left black and dirty as poor chimney-sweeps and dust-men are. No, the fairies are more considerate and just than that, and have dressed them all in the most beautiful colors and patterns till they look like vast flower beds of gay blossoms.

Instead of watchmen and policemen to keep out the nasty things at night, there were thousands and thousands of water snakes, and most wonderful creatures they were. They were dressed in green velvet and black velvet and purple velvet, and were all jointed in rings. Some of them had three hundred brains apiece, so that they must have been uncommonly shrewd detectives. Some had eyes in their tails. Some had eyes in every joint so that they kept a very sharp lookout. When they wanted a baby snake, they just grew one at the end of their own tails, and when it was able to take care of itself it dropped off so that they brought up their families very cheaply.

There were the water babies in thousands. More than Tom or you either could count. All the little children whom the good fairies take to, because their cruel mothers and fathers will not; all who are untaught and brought up heathens, and all who come to grief by ill usage or ignorance or neglect. All the little children in alleys and courts and tumble-down cottages who die by fever and cholera and measles and scarlatina and nasty complaints which no one has any business to have and which no one will have someday when folks have common sense. All the little children who have been killed by cruel masters and wicked soldiers; they were all there, except, of course, the babes of Bethlehem who were killed by wicked King Herod, for they were taken straight to heaven long ago as everybody knows and we call them the Holy Innocents.

But I wish Tom had given up all his naughty tricks and left off tormenting

dumb animals now that he had plenty of playfellows to amuse him. Instead of that, I am sorry to say, he would meddle with the creatures, all but the water snakes for they would stand no nonsense. So he tickled the madrepores to make them shut up, and frightened the crabs to make them hide in the sand and peep out at him with the tips of their eyes, and put stones into the anemones mouths to make them fancy that their dinner was coming.

The other children warned him and said, "Take care what you are at. Mrs. Bedonebyasyoudid is coming." But Tom never heeded them, being quite riotous with high spirits and good luck, till one Friday morning early, Mrs. Bedonebyasyoudid came indeed.

A very tremendous lady she was. When the children saw her they all stood in a row, very bright indeed, and smoothed out their bathing dresses and put their hands behind them, just as if they were going to be examined by the inspector.

She had on a black bonnet and a black shawl and no crinoline at all. A pair of large green spectacles and a great hooked nose, hooked so much that the bridge of it stood quite up above her eyebrows. Under her arm she carried a great birch-rod. Indeed she was so ugly that Tom was tempted to make faces at her but he did not, for he did not admire the look of the birch-rod under her arm.

She looked at the children one by one and seemed very much pleased with them though she never asked them one question about how they were behaving. Then she began giving them all sorts of nice sea things—sea cakes, sea apples, sea oranges, sea bullseyes, sea toffee, and to the very best of all she gave sea-ices, made out of sea-cows' cream which never melts under water.

Little Tom watched all these sweet things given away till his mouth watered and his eyes grew as round as an owl's. For he hoped that his turn would

come at last. So it did. For the lady called him up and held out her fingers with something in them and popped it into his mouth, and lo and behold it was a nasty, cold, hard pebble.

"You are a very cruel woman," said he, and began to whimper.

"And you are a very cruel boy who puts pebbles into the sea-anemones' mouths to make them think they have caught a good dinner. As you did to them, so must I do to you."

"Who told you that?" asked Tom.

"You did yourself, this very minute."

Tom had never opened his lips, so he was very much taken aback indeed.

"Yes, everyone tells me exactly what he has done wrong—and that without knowing it. There is no use trying to hide anything from me. Now go. Be a good boy, and I will put no more pebbles in your mouth if you put none in other creatures'."

"I did not know there was any harm in it," said Tom.

"Then you know now. People continually say that to me. But I tell them if you don't know that fire burns that is no reason it should not burn you. If you don't know that dirt breeds fever, that is no reason the fevers should not kill you. The lobster did not know there was any harm in getting into the lobster-pot, but it caught him all the same."

"Dear me," thought Tom, "she knows everything!" And so she did.

"So, if you do not know that things are wrong, that is no reason you should not be punished for them, though not as much, not as much, my little man." And the lady looked very kindly, after all. "As if you did know."

"Well, you are a little hard on a poor lad," said Tom.

"Not at all. I am the best friend you ever had in all your life. But I will tell you I cannot help punishing people when they do wrong. I like it no more than they do. I am often very, very sorry for them, poor things. But I can-

not help it. If I tried not to do it, I should do it all the same. For I work by machinery, just like an engine, and am full of wheels and springs inside, and am wound up very carefully so that I cannot help going."

"Was it long ago since they wound you up?" asked Tom. For he thought, the cunning little fellow, "She will run down some day or they may forget to wind her up as old Grimes used to forget to wind up his watch when he came in from the public-house; and then I shall be safe."

"I was wound up once and for all, so long ago that I forgot all about it."

"Dear me," said Tom, "you must have been made a long time!"

"I never was made, my child, and I shall go for ever and ever for I am as old as Eternity and yet as young as Time."

(Continued)

SUBSCRIBERS' CHILDREN

(Continued from page 230)

deliberation to rule the stars.

Although John's life is primarily spiritually oriented, many of his lessons will come through material activities. In general, this department of life shows great promise. Jupiter is in the 2nd in a grand trine with the Moon and Uranus in the socio-material houses; and the Mars-Saturn earth trine increases the affluent possibilities and adds a measure of thrift and economy. But economy is not always his by-word: Jupiter in the 2nd tends to prodigal spending, and the Sun square the Moon shows a fundamental inability to handle material affairs with discretion. Furthermore, the vacillating, indecisive tendencies signified by the lunar squares will make it difficult for him to find and keep steady employment, unless he firmly applies his will and becomes master of his destiny.

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..... his virtues
Will plead like angels, trumpet tongued.

—Macbeth I, 7.

I charge thee, fling away ambition:
By that sin fell the angels.

—King Henry VIII, III, 2.



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