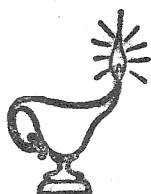
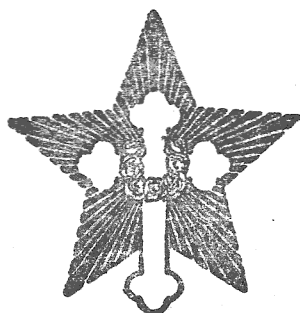


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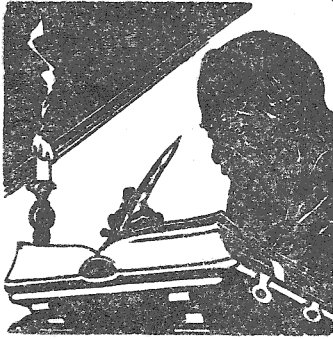
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Oceanside, California, U.S.A.

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Invisible Guardians of Humanity

Unless we are capable of investigating the past history of the human race, we can obtain no clear conception concerning anything connected with mankind. Goethe spoke of "das ewig Werdende"—the ever becoming. Change is the mainspring of progression, and if we look upon man *as he is now*, without regard to what he has been, our deductions as to his future must necessarily be very limited.

Man was fostered (in the past) by Divine Guardians in a manner similar to that in which the little child is cared for by its parents to prepare it for the battle of life; and we may be sure that though these guardians have withdrawn from *visible leadership*, they are still with us and keep a watchful eye upon their former wards, just as we who are parents continue to take an interest in the welfare of our children after they have left our hearth and home.

When we have had our spiritual eyes opened and have learned to distinguish the various classes of beings in the higher realms that guardianship is one of the most reassuring facts to the observer; for though one may interfere with the free will of mankind, and though it is contrary to the Divine Plan to coerce a man into doing that which he does not want to do, there is no bar against suggestions along lines which he would be likely to choose. It is due to the wisdom and love of these Great Beings that progress along humanitarian lines is the watchword of the day.

During the ages which have passed, we in the Western World have particularly felt the sorrow and pain due to war and strife. The struggle for existence is constantly becoming more and more acute; it is dictated by "man's inhumanity to man." But there is also another factor developed by the Lords of Love and Compassion, namely, the altruistic movements, which are multiplying in number at a wonderful rate, and gaining in efficiency as the years go by. It is a noteworthy fact, however, that alms-giving and charity which degrade the recipient are being more and more superseded by *help to self-help*, which elevates those whom we aid as well as those who give. That kind of help involves thought and self-sacrifice, which are fostered by our Invisible Guardians among the stronger, who are now their *weaker brothers' keepers*.

It is a cause for considerable congratulation that a number of our Fellowship members are workers in institutions conducted along the above lines, and I sincerely hope to see the day when a large majority will be able to take up work of this nature, each in his respective environment. But begin at home; be kind to all with whom you immediately come in contact, and when you have been found faithful in a few things, the larger opportunities will not be wanting.—*Max Heindel in Letters to Students*, September, 1911.

THE *Mystic* ... LIGHT



Cosmic Rays and Etheric Forces

I—LIGHT, LIFE, AND MAGNETISM

A PROBATIONER

NOT fifty years ago men lived in a solid world made up of atoms which were so many infinitesimal bricks composing a fixed number of untransmutable fixed elements, governed by rigid Euclidian principles. Since then we have seen a great scientific revolution which has swept the nineteenth century materialistic science overboard. Not that it has gone without a struggle, but nothing is plainer than that the temper of the times has changed, has turned squarely about, and points now in a direction which less than a generation ago lay in the lunatic fringe.

It is not surprising that this old materialism contaminated everything it touched, and like the smoke of cities colored and darkened the mental atmosphere even of the psychically or spiritually awakened.

Looking back over the occult and mystical literature of the nineteenth century one finds that it is loaded with materialism, or at least so conditioned by it that even spiritual concepts were expressed in a terminology borrowed from materialistic science (in an effort to appease it) with the result that many occult writings are travesties of the truth they sought to impart. It had got to the point where it was not always easy to dis-

tinguish between phenomena meant to be subjective and psychic and that meant to be physical and objective—psychic phenomena being described in such fashion by writers on the subject that the reader could not tell if they were materializations or not.

Consider, for example, Marie Corelli's description of the Aqua Vitae, which she describes as a crystal-clear fluid, dancing with points of light—unlike the Aqua Tofana, the water of death, which is as lusterless as it is lifeless. She describes the Aqua Vitae as being a physical liquid enclosed in a glass container. Now, it is not to be denied that this Water of Life may be physical, or have a physical base, yet what she is really describing is obviously the solar ether. No doubt it will some day be possible to "drink" sunlight and thus achieve the immortality of the body; but, the point is, that Corelli, like other writers of her generation, took something which she could see with etheric vision and described it as if it were physical. This materializing of etheric phenomena was misleading enough, but applied to psychic, or Desire World, phenomena, it was positively mischievous.

Today even the most orthodox of scientists would not sneer at the idea of

a living food being drawn from the Sun in a pure and unadulterated form; but fifty years ago they would not have touched it. So we ask ourselves, Did the alchemists really have such a thing as the Panacea—the Aqua Vitae—in their secret laboratories in the Middle Ages? The formula, according to Rosicrucian tradition, included a liquid base, but what that liquid really was has never been publicly disclosed. There is the story of the young Goethe having been healed by medicine of this sort, administered to him by a member of a mystic cult of the period; and it is described as having the appearance of pure clear water.

But if the physical base of the Elixir is not known, there has never been any question of the spiritual constituents: for the Elixir is identified in alchemical literature with the Philosopher's Stone itself, or a Water drawn from the Stone, and the Stone is now known to be a purely symbolic figure typifying the Spiritual Man; so that the healings attributed to that Stone are such healings as the Christ performed by giving Himself as the One Medicine. And thus, in an allegorical sense, the Christ is Himself the Philosopher's Stone—just as each one of us is in primal truth, that Living Stone, and as each one of us will some day demonstrate that truth in "the deathless body of the Adept."

It is more apparent every day that the secret processes of the alchemists are shortly to become the common property of the man in the street. Modern science has at last set its foot on the threshold of matter, carrying with it the knowledges and skills of many centuries of alchemical endeavor, and has only to rediscover the link with Spirit, Cosmic Life, to outstrip the old alchemy at every point, as it has already outstripped it in the transmutation of physical elements.

This Alchemical Threshold lies, right now, within the range of academic science. The threshold forces are already

being tapped in radio, short-wave therapy, music and color therapy, and—most of all—in nuclear physics; while on the psychological side, we have the newly developing schools of "ESP," extrasensory perception, which may be counted on to supply the link of which we have spoken.

But no layman unversed in the techniques of modern science can hope to define the threshold forces with any degree of scientific accuracy. He may know well enough what his etheric senses report to him; he may perceive some sort of correlation with the newest scientific discoveries; but he cannot, alas, explain what he sees, what he knows, in a technical vocabulary acceptable to the scientist! Inevitably, therefore, this article must stick close to the most elementary aspects of etheric science, and suggest, rather than declare, their scientific correlaries.

We all know, of course, that Dr. Einstein has for the moment convinced most of the scientific world that the "ether" does not exist as such, although there are voices of dissent which are demanding to be heard. The "ether" was originally postulated to rationalize the wave-theory of light; for if there were waves of light, it seemed that there must be a medium in which the waves travelled. This theory is largely abandoned; it is now postulated that the light itself is the wave, composed of minute corpuscles of radiant energy, and therefore a luminiferous ether to carry the wave is no longer deemed necessary. But just the same a few scientists still hold that the corpuscular theory of light does not do away with the original wave theory.

Dr. Gerald Wendt comments: "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."

The same thing is true of the "vital" forces known to occult science. These forces interact with the atoms of the

physical body in so close a relationship that it is exceedingly difficult to differentiate between (for example) the basic "ether" and its transmutations in the growth pattern of the living body.

The occultist notes, for example, the existence of an *organic* electricity, if we may use the term in this connection; for he observes that there is the same kind of difference between ordinary electricity and this vital electricity as between organic and inorganic iron. Inorganic iron is only slightly assimilable by the human body; organic iron is almost entirely assimilable. In the same way, electricity, even as used in the short-wave therapy, is scarcely more assimilable than inorganic iron, and its usefulness is strictly limited; but there is an *organic* electricity (that is, a life force) present throughout nature which is wholly assimilable. For this reason the "magnetic healer" so-called can often effect cures where electric machines fail utterly.

Occult science postulates not a simple "luminiferous ether," but a complex of ethers, existing throughout the universe, the "interplanetary ethers." Some of these are specialized in the earth sphere, and these Max Heindel designates: the Chemical Ether, the Life Ether, the Light Ether, and the Reflecting Ether. He speaks also of "the colorless solar liquid" which belongs to the activities of the Light Ether, as we shall see, and as its name suggests, *but which is "specialized" in the Life Ether.*

The entire solar system moves in a sea of this complex of ethers, and the cosmic rays now known to science are only a part of the forces active in them. The human body, also, a cosmos in miniature, has its invisible force field, which constitutes a distinct structure, so that it is commonly called "the vital body," and is defined as the matrix and sustainer of the physical body. This etheric body is actually a part of the Physical World, but it is still included in the domain of the occult, or psychic,

merely because, as we have said, the vocabulary of the lay occultist has not yet been equated with recent scientific discoveries.

Of the three lower ethers, forces active in the Chemical Ether promote assimilation and excretion in living bodies; forces active in the Life Ether promote growth and the processes by which the race is perpetuated, including the transmission of hereditary factors; the Light Ether is the field of action of forces which nourish all of the senses and which control blood heat and circulate the blood; while the fourth ether, the Reflecting Ether, has to do with thought-processes and memory and their corresponding systems in the body.

The organic electricity of which we have spoken is that which makes a living body live, and its loss means death. It is visible to the extra-sensory vision as lines of force radiating through the body and outward from its periphery about an inch and a half, rose-hued in color. Sometimes people see another force-field which extends out a foot or a foot and a half from the body, but this is something different, although there is, of course a connection between the two. The force-field of the vital body varies, in any case, from one individual to another; in women it is larger than in men, and accounts for the greater hold on life which women and girls seem to have, even from the earliest moment of conception. Among still-births there is always a greater percentage of male than female infants, for example, even when the miscarriage takes place in the first few weeks after conception—it is not a condition acquired after birth.

This is the magnetism of the healthy body, sometimes called "sex appeal," since strong, vital people of either sex are naturally more attractive to everyone than the weak and frail. So long as the forces of the vital body remain unimpaired they radiate strongly from the body, but in ill health they are crumpled

(Continued on page 64)

A LETTER

Dear Friends:

It was a year ago when I first wrote you. My heart was overflowing, for I had held back the flood-gate pressures which for several years had prompted me to contact you. I had gone through so many *courses* (each one offering *some* good, *some* knowledge), but something within prompted me not to get in touch with *you* until I cleared the decks, so to speak, of all extraneous material, memberships, and the like, and set my house (self) in order.

The *Cosmo-Conception* had prepared me, little by little, over a seventeen year period for what I sensed would be the broadened study of Truth that I had long sought. And yet I *had* to make sure of my own sincerity, my own integrity, or I knew that I would fail. My Spirit was beating its wings on the door of my consciousness, urging me to take the step. It was like standing at the edge of a cliff, overhanging a rocky seacoast. I could take the risk of the rocks and plunge toward the tempting waters below, or I could soar into the clear blue sky above. I chose the latter. But I knew that I must have "spiritual wings" before I could fly. And when my letter went forth to you, something told me that *now* the training for this ability was about to begin.

Back swiftly came your answer—as is so with all of your correspondence—and the first lesson and your beautiful invitation to become a receiver of these for only my request.

For years ours has been an harmonious household wherein aging—so-called—and good health are striven for as an inseparable pair, and good equipment for our daily work. (We eat, for the most part, the health way, and now we drink distilled water). But something *special* has been added this past year. The teaching of The Rosierucian Fellow-

ship has offered me a full program of living. It enters every avenue of my life. The challenge of the disciplines—which I told you a year ago I felt the need of—has been met. Will power has been exerted, and won its battles throughout the year (I hope this is understood). Morning and Evening Exercises have been carried out, the latter without a single miss. Meat eating is *al-most* conquered. The tiny bite here and there seems foolish in retrospect. So it will take only a little more will power to make it final. Removing meat (protein) from the diet might be expected to affect the health, it is said (I use no supplements), but my body has experienced no "withdrawal pains," no deficiencies. I know that I cannot become a helper in evolution until my motives toward all life are completely pure. Incidentally I have a great fondness for animals and a sincere desire, as well, to help alleviate their suffering and mistreatments.

Do I have reason to give thanks this Thanksgiving Day? Never was a reason more obvious. Never in history have so many gifts been bestowed as they are today upon the student of your high and holy Teaching. Books, lessons, letters, messages, and personal comment flood his path. How could he possibly be oblivious to the quality of these blessings! Love and direction and concern—but never pampering—are on every hand. They are there to guide him, but he must realize the responsibility he has assumed, and he must learn to stand alone—free and undaunted in a world that needs, oh, so greatly, the contribution of the advanced worker in The Rosierucian Fellowship field. In a *year* one does not become "advanced" in this study, but this student is using her gifts of the Teaching daily because you have brought the blessings of knowledge into her life, so profound that the mind

(Continued on page 59)

THE SEA REVEALS LIFE'S
MYSTERY

*I sat one day alone,
Alone by the sea.
Alone! Only the gulls
And me.
I came here often,
To this secluded spot—searching,
Searching for something—
I knew not what!*

*The sands were warm, so warm,
Beneath my hand.
A gentle breeze caressed my hair,
Caressed each strand.
The surf broke endlessly
On the shore—Ah,
Here was peace!
Peace—and something more!*

*Such solitary beauty!
Such magnificence!
So vast and deep
This sea!
I wondered—what is it?
What is its mystery?
There is something here
For me to know, I thought—
Some great Truth—yes,
Some great Truth
Long forgot!*

*'Twas then I lost myself—deep,
Deep in reverie.
My very soul became a part
Of that vast mysterious sea;
I became a little wave,
Rolling gaily along,
A smile on my lips,
And in my heart—a song!*

*Many were my companions,
As far as the eye could see;
Separate we were—yet one!
Each a part of the other,
Each a part of me.
I dashed merrily
Hither and yon—
Rolling, always rolling
On and on.*

*At length I saw
 The end in sight—
 I grew afraid,
 Afraid and cold—with fright!
 Soon I must break,
 Against the shore—
 Soon I must break—and be
 No more!
 I must say goodbye
 To the vast mysterious sea—
 Oh, well, no need to grieve;
 What will be, will be!*

*I gathered myself together
 To make that last fateful plunge;
 I gained momentum,
 And with an awful roar
 I made a mighty lunge—and broke!
 I broke against the sand!
 What? What's this?
 Why—
 "I" still am!
 'Twas then I knew the Truth—
 We were one!
 One, eternally!
 I "was" the sea—
 And the sea—was me!*

—Violet Freeman.

THE EMPTY HOUSE

It is a lonely, empty house lying there in the recess. Even the backdrop of pinkish green with its profusion of flowers cannot add gayness. Right in front is a mass of long stemmed daffodils reaching up as though trying to cast a happy yellow glow over the old house.

I remember the first time I saw this house. A golden cloud of sunlight seemed to rest on top, and the adorning touch of vermillion red implied a vibrancy and love one just knew was inside.

It is not a large house, as houses go, but a delicately petite frame that held more kindness and warmheartedness than is usually found in the tenant of one house. But sometimes small things spread a predominate aura of sunshine.

Looking into those two large windows—showing a deep violet against the setting sun—I felt an invitation to come and partake of the knowledge and experience of the occupant. I felt an invitation to pleasant hours of association. Now, someone has closed the shutters over those windows.

As I gaze at this abandoned, empty shell I wonder why the occupant had to leave. Surely she could have stayed a little longer. And back comes the answer to my heart that her work here was finished. Ere they close the casket over this empty house—that once was Idabel—I shall drop a rose petal upon it. And I shall wipe a tear from my eye—not for her but for my loss.

—Wilma Churchill.

Lesson in Mathematics

BESS FOSTER SMITH

BOB and I are kindred spirits, as the saying goes. We have been good buddies since school days, and we flew together in the war. We live on the same plane of consciousness, so to speak, and think similar thoughts. We both like sports, mathematics, and mountain climbing.

We are now just plain lucky to get on out here at the Atomic Energy Plant. It is out of Idaho Falls, near a town called Arco and not too far from Sun Valley. We enjoy weekends there and sometimes take the jeep and go over the Galena Summit to where Mount Cramer, the Matterhorn of the Sawtooths, sticks up into the blue, and there we do a bit of plain and fancy climbing.

We are always in search of adventure and are usually rewarded by something new and unusual, but never more so than on the afternoon we met the hermit. His words have stayed with us and set us to searching through old philosophies and mysteries as though some invisible force were leading us to verify the things he told us.

That day we had been doing some exploring when suddenly a sky-splitting thunder storm broke over us. It drove us scurrying for shelter—which we found by accident. Bob's foot slipped on a wet rock and he slid down an incline about twenty feet, barely breaking his fall by snatching at bushes as he passed. He landed at the very door of a cave.

"Come on down," he shouted after a minute. "It's dry as powder here."

Without further persuasion I slid down and joined him. We were just congratulating ourselves on our rare good fortune, with a feeling of smugness as we watched the fury of the elements, when we experienced the strange sensation of not being alone. We stood stone still for

a tense moment, and as the heavy artillery of the thunder rolled away down the mountainside, a calm voice at our elbow said: "Rather an unusual storm we are having."

Turning quickly, we agreed in unison: "Yes, sir!" giving our host the once over. He was tall and angular and wore a knee-length buckskin garment laced at the throat and belted at the waist with a heavy cord. His arms and legs were gnarled and brown. His hair and flowing beard gave his face an expression I have seen in old paintings by the masters.

Bob, who never forgets his manners, spoke up. "I hope we are not intruding, Sir?"

"No, not at all," he assured us. "In fact, I like company. Won't you come on inside until the storm passes?"

Expressing our thanks, we followed him back into the cave. There was still some daylight coming through apertures in between the rocks, but our host lighted a huge oil lamp that stood on a slab table, and the place became cozy and warm as the light shone out against the dark irregular walls. Trophies, books, maps, and all sorts of other interesting things attracted our attention; we felt sure that this man was no ordinary person.

Noting our interest in some designs cut in the walls, he remarked: "I see you are students of Euclid."

I nudged Bob and whispered: "Have we heard of him?"

"Oh, yer," Bob replied smiling, "I believe he is the one who made up geometry problems more than two thousand years ago—which have been confounding school guys like us ever since."

"The meaning of geometric laws had a far greater significance to their discoverer than that," our host replied.

mandea. "He used these symbolic figures to establish the relation of humans to God, their Creator, and teach them the laws of the universe."

"Think of that!" I exclaimed under my breath.

Seeing our hesitancy, he asked: "Can you construct an equilateral triangle on this line as a given base?"

He scratched a line on the wall with a pice of shale. Bob took the shale and, with the aid of a string he fished from his pocket, drew an arc of a circle from each end of the line, using the line as the radius. Where the arcs met was the third point of the triangle.

"The point you found," continued our mentor, "represents God. The line I drew, man. The greater the man, the higher his God-focus."

"Oh, yes," said Bob. "I get it. You mean that the more a man understands, the greater God becomes to him. The ratio is always the same."

The hermit looked pleased as he replied: "Such symbols were abstract truths to Euclid. Take this one, for instance." He ran his finger along the wall until he came to a right triangle carved in the stone. I recognized by the little squares surrounding it that it was a proof of the Pythagorean Theorem: *The sum of the two squares of a right triangle is equal to the square of the hypotenuse*, wondering what he was going to make out of this.

"It would be hard to explain so much in so short a time," he said, "but I see you boys are familiar with this problem, the proof of which was expounded by my old friend, Pythagoras. It seems the square was the type form for the design of all earthly things. The right triangle shows the spiritual union of man and God. Let the base line represent the human and the perpendicular line the spiritual life. Then the hypotenuse is Nature whose law produces harmony when the human and Divine are correctly united—that is, when the two

natures in man are balanced. Euclid revealed some of the mysteries and laws, and ever since man has found pleasure in exploring them."

"It's sort of like mountain climbing," I volunteered.

"Yes," our host agreed. "But putting aside symbols," he went on, waving us to sit on the rocks around the table, "you know it is an indisputable fact that numbers contain a greater force than material things. They are entities and stand in immediate connection with divine reason. Are you following me?"

We nodded, though uncertainly.

"In other words, numbers are the points of difference and the links between substance and ideas. Man can go no farther than he can measure."

"Not sure I get it," I blurted out.

The hermit smiled rather patronizingly as he looked at us keenly and said: "No doubt to you lads, so full of the present, and so anxious about the future, all this seems a little cracked—an old man's theory. But even if it is, it is important to you, too. It seems to me that I am one of those old souls whom the Angel of Forgetfulness at my re-birth forgot to have forget!" He looked at us with twinkling eyes a moment and then went on. "Jut now we spoke of Pythagoras. It seems I have sat at his feet and drunk knowledge from his words. It is like you say on your television screen: I WAS THERE."

Although we must have looked rather bewildered, we were becoming fascinated by the old man's manner and strange words in spite of ourselves.

"But bear with me a little longer," he requested. "I am coming to the present and the future. Only he who watches through the night can fully understand the dawn."

He unrolled a scroll and began to expound to us the meaning of the squares and triangles that make up the Great Pyramid.

"Prophecies have it," he said, "that

we are entering the Last Period of this recorded time, often called The Last Hour."

"Does that mean we are in line to destroy ourselves or be destroyed by the atom?" I asked.

"Not necessarily," he answered. "It could mean that we are entering a great new era. It could mean that you will experience changes never before dreamed of. It is up to lads like you to usher in this new age. It took mankind a million years to learn to fly above the surface of the Earth, and now that you have discovered the sky and are measuring it, greater things will happen. You have shortened distances, united people, for the sky is an endless road leading everywhere. How much greater your God-focus has become now that you see above the Earth."

"It's a great idea!" Bob exclaimed. "I think you have something there!"

"But what about our enemies? The Russians? The Communists?" I asked, not so carried away as Bob.

"It could be," he replied slowly, "that they are really quickening the coming of the dawn. You must realize now that your job in the late wars was not to overcome a mortal enemy. The enemy was there to spur you on to conquer yourselves and space. They were a challenge to you to keep on exploring. Remember your great historian, Arnold Toynbee, speaks of the importance of the challenge."

A hermit, but he knows about Toynbee, I thought.

"You and your generation would not have been bold enough," he went on, "to break the crust of custom and start measuring life in the third dimension if you had not had an adversary. In fact, you are always out looking for a challenge. That is why you climb mountains, is it not?"

We nodded but did not interrupt.

"Now that you have achieved the impossible; you are fast approaching the

time when men will live like gods. You have lengthened your God-focus and are harmonizing your human with the Divine. Your symbol is no longer the square, but the compass that measures the sky."

He paused a moment as if to let his words sink in.

"If my words were not true we would all still be clams on the sea floor. Furthermore, if this were not so important a message, I would not be wasting my valuable time talking to you, for as you see, I am almost too busy to eat." He smiled and then added: "Won't you stay and share a hermit's crust?"

We stayed, and talked on and on as we shared our sandwiches and drank his brew. It seemed that our lives had become filled with new purpose and resolution as we rose to go.

Our venerable host showed us a short-cut down the mountain to where our jeep was parked, and as we turned to wave goodbye his figure seemed to stand out like a tall ridge in a mountain range.

A LETTER

(Continued from page 54)

scarcely encompasses the magnitude of it spanning *one* lifetime.

I shall be forever thankful for the circumstances which permitted me to become the recipient of this great gift—the knowledge and blessings radiating from your Headquarters. Yes, I am indeed thankful for The Rosierucian Fellowship and for the *good* raying out from its pulsating heart center to suffering humanity. And, as you have given "unto the least of these," I pray that your blessings shall "mount up in good measure, pressed down and overflowing, until there is not room to receive them all!"—*M.*

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

ART TAYLOR

CHAPTER II: POLARITY—THE TWO-FOLD ENERGY

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

(Continued)

THE next consideration is the polarity of centrifugal and centripetal forces. In all mechanical and physical principles these two forces are found opposed to each other. The centrifugal force is the tendency to resist deflecting influences and expresses in harmony with the inertia by which property every body tends to move in a straight line. This force may therefore be likened to the separative principle and independence from existent relations. It tends to disengage the established relations between various pairs and multiples of all physical unions, and is most easily comprehended wherein a rotating or moving body casts off particles by virtue of deflected motion and relatively heavy inertia on the part of the bodies cast off.

The centripetal force has the opposite tendency and endeavors to equalize and retain the existent and established relations and prevent disruption. It is the strengthening bond which operates to overcome the separative force, and is most apparent in the various bands, couplings, and unions between physical agents, but its comprehensive understanding lies in the utilization of relative masses and gravity to further its counter-action to the centrifugal force.

When the tendency to disengage the

property there is manifest the attribute of repulsion. In this case the counter-clockwise spin of the atoms of the body are relatively dominant over the other body. With the expression of attraction the opposite is true, the clock-wise spin of the atoms controlling the unifying tendency.

Where relative masses of both likes and opposites are concerned, and when the masses are different, the force known as gravitation expresses, which is the most universal force in operation. The opposite of gravity is levity, which is most evident when the relative densities are vastly at variance, although the masses may be converse to the expression of this force, particle for particle.

In the macrocosm of the twin forces of force and inertia, the ellipse is poled to the hyperbola. These two are in reality the only curves in existence, as the circle is a specialized form of ellipse in which the swaying forces are centralized and the parabola is a partition and neutral between the ellipse and hyperbola. The circular form of the ellipse is defective and unstable and no heavenly orbits are found in this form. The ellipse itself expresses the acme of organization, whereas the hyperbola expresses the acme of dissolution, and the parabola, as before mentioned, is neutral.

In music, harmony is poled to dissonance, counterpoint to rhythm, and the major to the minor in general. The fifth is poled to the first and the third is the modifying neutral. The dominant seventh is poled again to the third and completes the tonic chord of the whole.

In the color realm, the primary red is poled to green, the primary blue to

orange, the primary yellow to violet, while the indigo contains the gamut.

The correlation of the colors with the tones of the octaves as well as the manner in which the first and fifth are poled, and also the apparent paradox of C and B, can better be treated in later chapters dealing with spiritual and astrological truths.

The next consideration is the polarity of the senses by which the phenomenal side of evolution and involution are carried on. The oldest of the senses possessed and the most perfected, in fact the only one not localized, is the sense of touch. This sense conveys the impression of the polarity of heat and cold, of that which is wet or dry, sharp or dull, hard or soft, brittle or elastic, and rough or smooth. This sense is possessed by all kingdoms, from the mineral up.

The next highest developed sense is that of hearing. This sense conveys the impression of the polarity of sound, and quiet, whether harmony or dissonance, rhythmic or broken, loud or soft, harsh or melodious. This sense is possessed by all kingdoms from the plant up.

The third sense to be developed is that of sight, which primarily conveys the impression of polarity of transparency and opacity. It further conveys a multitude of impressions on beauty and repulsiveness, symmetry and awkwardness, density and rarity, solidity and attenuation, order and disorder. This sense is possessed only by the animal and human kingdoms.

With the advent of reason man began the utilization of these three senses for personal achievement, from which point dates the evolutionary career, the mind being the link between the polarities of involution and evolution.

From the involuntary sight, which deals only with concrete realities, has sprung the evolutionary insight, which understands abstract mysteries. While sight comprehends the "outward and visible sign," insight reveals the "inward and spiritual sight." Sight con-

tacts only the form, but insight "the soul of things." Being an octave of sight insight contains, besides all of these attributes, the distinguishing faculty determining that which is good or bad, elevating or corrupting, genuine or assumed.

From the involuntary hearing which can only interpret external wave impacts of sounds reaching the body, has sprung the evolutionary speech, which through the creation of audibility, gives vent to the inner stirrings of feelings, emotions, desires, thoughts, and aspirations of an awakening soul. Being an octave of hearing, it can create the attributes reaching the body through sound, and in addition express truth or falsity.

From the involuntary touch which merely interprets the external impacts of concrete substances has sprung the evolutionary taste which reveals the "essence of things." Besides the attributes of touch, is the determination of sweetness and bitterness.

The mental faculty of the human kingdom might be considered as the chief medium for transmutation of all states of polarity, for it is largely through the scientific achievements of man that the phenomenal world has been made what it is in ways of resources, comfort, and convenience, and even ideals, for the arts, ideals, and lofty pursuits, if at all enduring will be found to possess a scientific foundation, either in inception or utilization. While the Principle of Polarity is operative in all realms of activity in the Universe, and in all the kingdoms on Earth prior to the acquisition of mental powers, nevertheless the mind of man, by processes of discrimination, reason, etc., achieves with more or less elimination of wasted and mis-spent effort. The mental polarities range from impracticability to practicability, inaccuracy, to accuracy, wrong to right, falsity to truth, nonsense to logic, and superfluity to essentiality.

With the concise application of Newton's Law, it will readily be conceded

that the manifestation of any phenomena brings into play some expressions of polarity which always results from the application of a force to some state of inertia, stationary or moving.

Gazing beyond the mediocre expressions of polarity in our daily developments, great as some appear to be, we find that they are over-shadowed by the glories of the macrocosmic operations. On the borderland of the macrocosm, standing guard, so to speak, are the eventful day and night, by which are regulated the various activities and rest, the periodic furtherance of energetic display and quiescence alternating with precision, due to the almost invariable rotation of the planet upon its axis. This polarity of the day and night is the most essential as well as useful of those imposed by a greater care for the evolution of the living beings on the Earth, and is the basic regulator of time on the "clock of destiny."

The progress of the day furthers the outward utilization of energies in useful and serviceable capacities while the night reacts to induce repose, whereby the necessary recuperation can be accomplished for the renewal of activity the following day.

On a more magnificent scale is the polarity of the annual seasons, summer and winter, with the polarity of spring and fall intermediate between them, these being under the dominion of the orbital motion of the Earth around the life-giving Sun. While the polarity of day and night determines the activity and rest of the animated beings in particular (animal and man), the greater polarity of the annual seasons dominates the entire plant kingdom of the Earth. With the inclination of the axis, the orbital motion produces different degrees of intensity and length of seasons to suit the particular species of plants evolving in various parts of the Earth. On the whole, throughout the summer of any arbitrary site of plant evolution, the outward expressions of growth, assimilation,

and propagation are carried on with the upward welling of the sap, while during the winter, comes the repose and recuperation preparatory to another cycle the following year. While the primary and universal adjustment of the animated kingdoms is to day and night, and that of the plant kingdoms to summer and winter, nevertheless it should be emphasized that all alike come under the influence of each of these separate time measures, secondarily.

The lower the order of form developing, in other words, the closer it lies to the plant kingdom, the more does the seasonal influence come to be felt, and the less the daily cycle. The higher developed the form, especially the more intellectual of the human kingdom, the less does the seasonal influence manifest, and the more the daily.

Striking illustrations of these facts lie in study of perennial plants, the influence of latitude, hibernating animals, and polar life. It should be noted that the temperate zones show the most consistent cyclical changes daily and seasonal, each in harmony with the other, whereas the complications are noticeable at the Equator and Pole. In consequence, the greatest progression in all of the kingdoms is seen in the temperate zones, while any dearth, or rank superabundance, either of which are stagnating influences, are found at the tropics and pole.

All-inclusively speaking, the activity and repose of the day and night are perpetuated on a gigantic scale in the changes of summer and winter. Continuing the analogy, the life in a form as a whole, becomes as a day of activity, and the mysterious death the repose.

But as surely as the forms of the kingdoms are awakened to renewed activity with the dawn of each new day and each new year, so just as surely are they re-awakened in future life to re-manifest in physical forms for additional unfoldment. In no realm of the phenomenal world are found either stagnation or an-

nihilation, but instead, a process of transformation, an ebb and flow, a continual round of cycles, each successive one containing the fruits of those that have gone before, and therefore in higher and more sensitized states of being.

As the night of repose and the wintry sleep recuperate the spent energies and re-gather the fruits of these experiences to further greater achievement with the dawn of new opportunities, so does the death cycle reap what the life has sown, gather the fruits of this longer day of school, the life-span, and link the unfinished works, ideals and aspirations with a new environment by re-birth into phenomenal form.

The re-birth into day, summer, and the life-span are involutionary, and signify a coming in of the tide, a welling up of the forces for concrete outward expression, a phenomenal unfoldment of concealed powers, a utilization of assembled forces, the up-building of the visible forms and instrumentalities, the creation of works out of existing resources, the erection of physical monuments as hallmarks of advancing civilization. This growth of the forms represents the "accumulation" at the negative pole of the forces of the invisible positive.

The night, the winter, and the death cycle, are evolutionary, and signify a recession of the tide, a withdrawal from outward expression, the repose of the form, and harvesting of the fruits of its service, the extracting of the essence of these phenomenal substances, to serve as the basis of re-juvenated resources of the return to manifestation. The disintegration of the form is always evidence of the ebb of the tidal forces, back to the source at the positive, permanently leaving the form void of its sustaining power. The chemical components therefore, revert to the primordial state, to be aroused and re-organized into form at future ingress of the spiritual forces.

In principle, therefore, the day, the summer, and the life are identical as are also the night, the winter, and the

death era, the relative completeness of the transformations of the varied time intervals involved marking the only radical differences existing between them. By their regular cyclic progression they all labor to alternate the "outward and visible sign" with the "inward illumination," each in turn profiting by the past cycles of both, in a never-ending round of attainment.

Creation brings into birth in the phenomenal state, all of the forces of the Cosmos, the Spirit giving of itself added consciousness. Dissolution withdraws the essence of the matter into the Chaos, the Spirit reaping the reward of its labors in increased Wisdom. The Cosmos becomes the workshop of the Chaos, in which the desires of the latter are carried to material realization, and wherein the imperfections are discovered through actual test and experience, and the benefits derived.

The Chaos may be likened to pure black, in which all the manifesting colors are being absorbed equally. Black substances appear as such for the reason that rays of all colors are being entirely absorbed. Similarly, in the Chaos the absorption of all atoms is complete, resulting in vacantness, invisibility, space, abstraction, or pure spirit enhanced by the "soul bodies" garnered from previous manifestations.

White and colored substances appear as such because in them radiation or emanation is expressing with varying degree of intensity from completeness to partiality and diversity. In white substances the radiation is complete and balanced in its triune expression in the three primary colors. In colored substances one or more of the primaries is dominating, causing the un-balance and consequent blend resulting from partial absorption. This same principle determines the "coloring" of the animate and inanimate forms in varying stages of evolution, with different degrees of consciousness, incentive, and aspiration.

As creation brings to life, dissolution

reaps through death. Each evidence of growth and assimilation, construction, and amalgamation shows the work of creation, while each evidence of wasting, excretion, destruction, and disintegration shows the work of dissolution.

Creation and dissolution lie at the very pinnacle of human understanding. Man possesses no conception of anything which is either beyond or at variance with this most profound principle to which can be traced all of the factors controlling integration and existence and disintegration and non-existence in phenomenal forms of the Universe of Fire, Air, Water, and Earth.

The treatise on the chemical classifications in Chapter I illustrated how the phenomenal forms of creation expressed in four-fold accord, while the creative forces themselves in each and every division were arranged in macrocosmic triplicities. In each division the three-fold triplicities dominating the region are direct reflections, that is, counterparts of higher states, in lower octaves of vibration. Then inter-union and blend brings into existence the four states of each stratum which is the ultimate of that particular division of the scheme.

Hence, the profound realization that while polarity of force and inertia reign supreme in the Universe of Cosmos and Chaos, its oscillatory descension into phenomena is always attended with first triune grand divisions two-poled to each other resulting in a reflecting neutral, with the ultimate of four expressions in each stratum of the three groups of a division.

The key to elucidation of these truths lies in the fact that on the borderland of the phenomenal Worlds the Fire itself is a reflecting stratum, all-inclusively, which can better be treated later.

The geometrical principle of the three angles of every triangle always equalling 180 degrees, which turns triplicity into polarity lends interesting testimony, as does also the spectrum of light. The polarity of black and white, absorption and

reflection, dominates all expressions of light and color. Yet, this light is always composed primarily of three colors which by inter-blend create four more. But the white is not associated with three colors; it is always associated with seven, the ultimate outwardly, concretely, phenomenally.

It matters not what descriptive terms we choose to apply—whether God, Overruling Power, Deity, Creator, Logos, Supreme Being, Providence, Maker, or Divinity—the simple and sublime truth remains that we know Him solely by His Works, as we are known by our works. For we are but microcosmic counterparts of His macrocosmic glory. Being such, the loftiest and only true worship is that of living in harmony with this wonderful scheme, ever ready to further assist in its perpetual stupendous unfoldment, in service to all that live, move and have being, spiritually, mentally, morally, and materially in thought, word, and deed.

(To be continued)

WILL YOU JOIN US?

At a recent Probationers' Class at Mt. ecclesia there was a discussion concerning the need of additional available spiritual power for the Elder Brothers and their Invisible Helpers to use in dispelling the evil forces so rampant in some parts of the world today. It was agreed that if all Fellowship members and friends everywhere would make a greater effort to join in helping to liberate the Healing Force, concentrating on sending "Divine Love and Healing" to the White rose in our Emblem at Mt. Ecclesia, a very substantial impetus could be given to the POWER FOR GOOD in the world. Any time that you can give five, ten, or more, minutes—daily if possible—to focusing the Light (or liberated Healing Power) on the white rose, please do so. We should like to have an around-the-clock effort, and we can if EVERYONE will participate. Will YOU join us?

MAX HEINDEL'S MESSAGE

Taken from His Writings

ANCIENT AND MODERN INITIATION

(THIRD INSTALLMENT)



The Brazen Altar and Laver

(Continued)

UNDER the conditions of the spirit world we suffer for every evil deed we have done, pangs of conscience so acute that they are unbelievable, and we are thus discouraged from continuing on the path of wrongdoing. The intensity of the joys which we experience on account of our good deeds acts as a goad to spur us on the path of virtue in future lives. But in the post-mortem existence this panorama of life is re-enacted in reverse order for the purpose of showing first the effects and then the cause which generated them that the Spirit may learn how the Law of Cause and Effect operates in life. Therefore the aspirant who is under the scientific guidance of the Elder Brothers of the Rosicrucians is taught to perform his evening exercises also in reverse order and to judge himself each day that he may escape the purgatorial suffering after death. But let it be understood that no mere perfunctory review of the scenes of the day will avail. It is not enough when we come to a scene where we have grievously wronged somebody that we just say, "Well, I feel rather sorry that I did it. I wish I had not done it." At that time we are the sacrificial animal lying upon the Altar of Burnt Offerings, and unless we can feel in our hearts the divinely enkindled fire of remorse burn to the very marrow of our bones

because of our wrongdoings during the day, we are not accomplishing anything.

During the ancient dispensation all the sacrifices were rubbed with salt before being placed upon the Altar of Burnt Offerings. We all know how it smarts and burns when we accidentally rub salt into a fresh wound. This rubbing of salt into the sacrifices in that ancient Mytery Temple symbolized the intensity of the burning which we must feel when we as living sacrifices place ourselves upon the Altar of Burnt Offerings. It is the feeling of remorse of deep and sincere sorrow for what we have done, which eradicates the picture from the seed atom and leaves it clean and stainless, so that as under the ancient dispensation transgressors were justified when they brought to the Altar of Burnt Offerings a sacrifice which was there burnt, so we in modern times by scientifically performing the evening exercise of Retrospection wipe away the record of our sins. It is a foregone conclusion that we cannot continue evening after evening to perform this living sacrifice without becoming better in consequence and ceasing, little by little, to do the things for which we are forced to blame ourselves when we have retired for the night. Thus, in addition to cleansing us from our faults this exercise elevates us to a higher level of spirituality than we could otherwise reach in the present life.

It is also noteworthy that when anyone had committed a grievous crime and fled to the sanctuary, he found safety in the

shadow of the Altar of Sacrifice, for there only the divinely enkindled fire could execute judgment. He escaped the hands of man by putting himself under the hand of God. Similarly also, the aspirant who acknowledges his wrongdoing nightly by fleeing to the altar of living judgment thereby obtains sanctuary from the Law of Cause and Effect, and "though his sins be as scarlet they shall be white a snow."

The Brazen Laver was a large basin which was always kept full of water. It is said in the Bible that it was carried on the backs of twelve oxen, also made of brass, and we are told that their hind parts were toward the center of the vessel. It appears from the Memory of Nature, however, that these animals were not oxen but symbolical representations of the twelve signs of the zodiac. Humanity was at that time divided into twelve groups, one group for each zodiacal sign. Each symbolic animal attracted a particular ray, and as the holy water used today in Catholic churches is magnetized by the priest during the ceremony of consecration, so also the water in this Laver was magnetized by the divine Hierarchies who guided humanity.

There can be no doubt concerning the power of holy water prepared by a strong and magnetic personality. It takes on or absorbs the effluvia from his vital body, and the people who use it become amenable to his rule in a degree commensurate to their sensitiveness. Consequently the Brazen Lavers in the ancient Atlantean Mystery Temples, where the water was magnetized by divine Hierarchs of immeasurable power, were a potent factor in guiding the people in accordance with the wishes of these ruling powers. Thus the priests were in perfect subjection to the mandates and dictates of their unseen spiritual leaders, and through them the people were made to follow blindly. It was required of the priests that they wash their hands and feet before going into the Tabernacle proper. If this command was not obeyed, death would follow immediately on the

priest entering into the Tabernacle. We may therefore say that as the keyword of the Brazen Altar was "justification" so the central idea of the Brazen Laver was "consecration."

"Many are called but few are chosen." We have the example of the rich young man who came to Christ asking what he must do to be perfect. He asserted that he had kept the law, but when Christ gave the command, "Follow me," he could not, for he had many riches which held him fast as in a vise. Like the great majority he was content if he could only escape condemnation, and like them he was too lukewarm to strive for commendation merited by service.

The Brazen Laver is the symbol of sanctification and consecration of the life to service. As Christ entered upon His three years' ministry through the baptismal waters, so the aspirant to service in the ancient Temple must sanctify himself in the sacred stream which flowed from the Molten Sea. And the mystic Mason endeavoring to build a temple "without sound of hammer" and to serve therein must also consecrate himself and sanctify himself. He must be willing to give up all earthly possessions that he may follow the *Christ within*. Though he may retain his material possessions he must regard them as a sacred trust to be used by him as a wise steward would use his master's possessions. And we must be ready in everything to obey this Christ within when he says, "Follow me," even though the shadow of the Cross loom darkly at the end, for without this utter abandonment of the life to the Light, to the higher purposes, there can be no progress. Even as the spirit descended upon Jesus when he arose from the baptismal water of consecration, so also the mystic Mason who bathes in the Laver of the Molten Sea begins dimly to hear the voice of the Master within his own heart teaching him the secrets of the Craft that he may use them for the benefit of others.

(To be continued)

Studies in the Cosmo-Conception

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

Evolution Just and Logical

Q. Does the evolutionary process everywhere visible in Nature also apply to man?

A. Yes. Is it possible that this process, so universal in all other realms should be inoperative in the life of man? Shall the Earth wake each year from its winter sleep; shall the tree and the flower live again and man die? It cannot be!

Q. Does the same law govern the human kingdom?

A. The same law that wakes the life in the plant to new growth will wake the human being to new experience, to further progress toward the goal of perfection. Therefore the theory of Rebirth, which teaches repeated embodiment in gradually improving vehicles, is in perfect accord with evolution and the phenomena of Nature.

Q. Is this a just law?

A. Regarding life from an ethical viewpoint we find that the Law of Rebirth coupled with the companion Law of Consequence is the only theory that will satisfy a sense of justice in harmony with the facts of life as we see them about us.

Q. Is it also logical?

A. Yes. It is not easy for the logical mind to understand how a "just and loving" God can require the same virtues from the millions whom He has been "pleased to place in differing circumstances" according to no apparent rule nor system but willy-nilly, according to His own capricious mood.

Q. What inconsistencies baffle the reasoning mind?

A. One soul lives in luxury; the other on "kicks and crusts." One has

a moral education and an atmosphere of high ideals, the other is placed in squalid surroundings and taught to lie and steal and that the more he does of both the more of a success he is.

Q. How would this be viewed in the light of justice?

A. Is it just to require the same of both these individuals? Is it right to reward one for living a good life when he was placed in an environment that made it extremely difficult for him to go astray, or to punish the other who was handicapped to such an extent that he never had an idea of what constitutes true morality? Surely not!

Q. What is the logical view?

A. Is it not more logical to think that we may have misinterpreted the Bible than to impute to God such a monstrous plan and method of procedure? The inequalities of life can be satisfactorily explained by the twin Laws of Rebirth and Consequence and made to harmonize with the conception of a just and loving God as taught by Christ Himself.

Q. Of what additional advantage are these twin laws to man?

A. Moreover, by means of these twin laws a way to emancipation from present undesirable positions or environment is shown, together with the means of attaining to any degree of development, no matter how imperfect we may be now.

Q. To what might we attribute our present status?

A. What we are, what we have, all our good qualities are the result of our own actions in the past. What we lack in physical, moral or mental excellence may yet be ours in the future.

—Ref: *Cosmo*, 153-154.

WESTERN WISDOM BIBLE STUDY

The Revelation of St. John the Divine

THE WOMAN CLOTHED WITH THE SUN

And there appeared a great wonder in heaven; a woman clothed with the sun and the moon under her feet and upon her head a crown of twelve stars:

And she being with child, travailling in birth, and pained to be delivered.

And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.—

—Revelation 12:1-6.

“The human Spirit is a spark from the Infinite, enfolding all possibilities. Man is not only a unit, a separate entity, however. At least, he is that only in a relative sense, for he is a member of a family, a community, a nation, one of the inhabitants of the Earth, and through that related to other worlds and their inhabitants, for they are all inhabited.

“This relation of the Sun, Moon and planets is shown in every one of the different world religions, the Christian religion included, and the olden temples are monuments to the faith now nearly forgotten in the Western World; yet as relevant as in the days of old.

“When the Sun leaves his throne at the summer solstice, June 21, he passes into the sign Leo, the Lion of Judah. Then we have the Catholic feast of the ‘Assumption’ on August 15. Then, on-

ward to his western node, he enters the sign of the Virgin about August 22. Thus the Virgin is born from the Sun, as it were.

“This brings to mind the astronomical solution to that passage in Revelation: ‘I saw a woman clothed with the sun and the moon under her feet.’ That phenomenon happens every September just after the New Moon; for viewed from our Earth, the Sun covers or clothes the sign Virgo all through September, and as the Moon is leaving the conjunction of the Sun, that appears to be beneath the Virgin’s feet.

“The lives of all the saviors of mankind are also founded upon the passage of the Sun around the circle of the zodiac, which pictures the trials and triumphs of the Initiate and the fact has given rise to the erroneous conclusion that these saviors never existed, that the stories are merely Sun-myths. This is wrong. All divine teachers sent to man are cosmic characters and the ordering of their lives is in accord with the marching orbs, which contains, as it were, an anticipated biography of their lives. Each came with divine spiritual light and knowledge to help man to find God, and therefore the events of their lives were in accord with the events which the physical light-bearer....encounters on his pilgrimage through the year.

“The Saviors are all born of an immaculate Virgin, at the time when darkness is greatest among mankind, as the Sun of the coming year is born, or begins his journey, on the longest night of the year, when the zodiacal sign Virgo, the Virgin, stands on the eastern horizon in all latitudes between 10 and 12 P.M. She remains as immaculate as ever, after she has given birth to her sun-child.”



Basic Relationship Structure

E. B.

AS food for thought, we suggest consideration of this statement, as introduction to a discussion of relationship-patterns: There are only two basic qualities of relationship: (1) Measurement—"Time-Space" (which does not concern this study); (2) Vibration—which is our subject. Of the vibratory quality there are only two basic types: (1) That of macrocosm and microcosm to each other; (2) the fraternity of microcosms to each other.

The first type is so considered because the Unknowable has no fraternity with anything else; it encloses all that is—"all that is" is its expression. However, on every lower octave the Unknowable expresses itself in myriads of types of microcosms, each of which is fraternal to the others and each of which is "macrocosm" to the octaves lower than themselves; i.e., "their own microcosms."

We will consider a hypothetical "line-up" in order to picture these myriads of microcosms. First, the Unknowable Itself. Its picture will be a dot—of theoretically no dimensions—placed in the exact center of a piece of paper. We have no simpler way of out-picturing the Source of All. Then, the central dot is enclosed by the circumference of a perfect circle. The circle is then seen to represent the perfect existence of the Unknowable: Life and Nature; Creativity and Manifestation; Positive and

Negative; Cause and Effect. Polarity, then, can be thought of as the "Life-action," the "Being-ness," of the Unknowable. It is the Macrocosmic dimension; all other dimensions are its microcosm. It is the essential bi-unity by which unity expresses its potentials.

The mandala, so far, pictures with utmost clarity and simplicity the ALL-ness of Life, in composite. Now we will consider the mandala in its essential picturing of "Macrocosm-to-Microcosm."

From the central dot; draw a horizontal radius to the left. This radius is the Unknowable's expression of its potentials to the extreme octave of physical manifestation. This radius represents, by its point on the circumference, the "farthest from the Source that the Unknowable can project itself." From that point, the travel around the circle's circumference (counter-clock-wise) is the delineation of evolutionary processes by the releasement of potentials. The radius, in short, is "the mandala of microcosm"—the composite of all possible expressions of the Unknowable.

(There is only one radius in each circle; all other radii are emanations of the one. Prove this by creating a circle with a compass; the instant you place the pencil-point on the paper you have established the radius of the circle. The circle is created (emanated) by moving the pencil-point through space and time

to make the complete picture; you have used no other radius but the one you started with).

We have no way of knowing what the extent of the Unknowable's first octave of expression can possibly be. But, since we must use specific words to convey ideas we will simply think of this octave as "The Universe." Then, referring to the mandala, the point of the radius is seen to be the body of the Unknowable—the totality of the circle will represent the fulfillment of all potentials inherent in the Unknowable.

Since this mandala is archetypal, we can—and will—use it as the symbol of Life-expression on all lower octaves, the first of which we will designate as "arch-galaxy." The radius of the circle now pictures the composite potentials of every individual arch-galaxy—which is "fraternal" to every other arch-galaxy. The microcosm of the arch-galaxy we will think of as "galaxy" and the radius is then the potential of each galaxy, all galaxies being fraternal to each other. Then we consider the radius as the potential of, shall we say, all solar-systems which are microcosmic expressions of the galaxies, all solar-systems, by their archetypal pattern, being fraternal to each other; then the composite of all planetary bodies which are microcosmic to the solar Logos of each solar system, all planets of each system being fraternal to each other.

Now because we are primarily concerned with human beings, the radius is seen to be the picturing of the potentials inherent in the logoic idea we call "Humanity"—the highest octave of evolutionary potential on this particular planet. The radius is now seen to represent all human beings manifesting within the etheric envelope of, and on the surface of the Earth. Every other radius which might be pictured in the circle is an emanation from the arch-point of consciousness which we refer to as "I AM"—the recognition of beingness as an expression of a perfect idea in the mind of our Father-Mother God.

The "fraternity of microcosms" is now pictured by this mandala as the arch-symbol of humanity incarnate; its design is the same for all human beings, who, by law, incarnate in the bi-une dimension of measurement (time-space) and polarity (Masculine-feminine vibration). Each of these factors is interdependent upon the other one: incarnation is not made—nor can it be made—without both.

So far, we have the vibratory fulfillment-potential of each human being as an expression of his/her macrocosm—the Ascendant of his/her horoscope.

The idea we call humanity carries out the bi-une vibratory relationship-pattern in this way: The relationship of macrocosm to microcosm is evidenced in the relationship, to each other, of parent and child. In other words by polarity: the relationship, to each other of father/mother to son/daughter. This pattern is "type one" as the arch-relationship structure of all human beings to each other; all other relationships are fraternal derivations of this one.

Since physical sex is a specialization of the composite we call "gender," we recognize that every human being, in his/her inner nature functions in the universal dimension of bi-polarity. Every male and every female composites the masculine /feminine vibratory qualities. To be "masculine" is to impregnate, to project, to express, to stimulate; to be feminine is to be impregnated, to serve as object for the projection, to embody the expression, to be stimulated, to reflect that which was cast forth.

We will now amplify our mandala to outpicture, astrologically, this "arch-relationship-pattern."

Extend the radius to the right, creating the horizontal diameter, draw the vertical diameter, creating the "cross—of incarnation." Place the symbol for Aries at what is now the Ascendant-point, Libra opposite, Cancer at the bottom of the wheel, and Capricorn at the top. We now have the circle quadrated by the cardinal signs—the new-

direction points; the radii are the four basic ways of saying "I AM;" the diameters are the two basic ways of saying "WE ARE;" and the total structural design depicts the composite of "that which generates and that which is generated," the four-fold representation of polarity-in-action in the life-expression of the idea, "Humanity."

Draw a vertical line and concentrate on it for a moment as the essential symbol of the generative action of polarity. It is the action of begetting, the composite function of parentage, the form-building process by which the male parent and the female parent fuse their energies and substances as a contribution to the incarnating Ego; i.e. the specializations of "male and female" composite the dynamic expression of polarity.

Now draw a horizontal line of approximately the same length as the vertical; this line is the objective of the vertical, the "negative pole" of the parentage line, that which was begotten by the parents, that which was given form (incarnated) by the parents. Since every "begotten" is bi-polar, we now recognize that the extremes of this horizontal line represents the masculine and feminine—either one or the other—of the horoscope's subject; each is generic counterpart of the other, just as the father and the mother are generic counterparts of each other. The horizontal is, then, the son/daughter of father/mother.

To consider the generic quality of the twelve zodiacal signs: meditate on a "generic spectrum" of four basic qualities which we will designate as: (1) masculine-male; (2) feminine-male; (3) masculine-female; (4) feminine-female. This grouping combines, effectively, the two aspects of sex with the two aspects of generic vibratory quality—the "two-fold expression of two-fold polarity."

Returning to the mandala with the cardinal signs, we recognize that each of these four signs represents the "initiating" of one of the four factors in the "generic spectrum;" each one "initiates" a quadrant of the wheel and one

of the elemental trines. Each one is, then, the Being-ness aspect of its particular element, the other two aspects of each trine represent the idealities of Love and Wisdom. The "trining" of the elements represents the essential goals of our unfoldments, the recovery of our "lost Edens" through transmutations and idealized releasements of our generic potentials.

Hence, the two cardinal signs which refer to basic male quality of polarity are seen to be Aries and Capricorn. The other two depict basic female quality of polarity: Cancer and Libra.

Create four mandalas representing the trines of the elements. Since these trines are the symbols of the "Being-ness, Love and Wisdom" attribute, they represent the ideality of the four generic variations. The fire and air signs are masculine gender, the earth and water are feminine gender.

Now, two more mandalas, each one a combination of the six masculine signs and the six feminine signs, respectively.

Your Child's Horoscope

THIS IS AN OPPORTUNITY FOR A READING

Each full year's subscription to this magazine, either new or renewal, entitles the subscriber to a chance for a reading of a child's horoscope in this department. Character and vocational delineations are made for applicants of any age up to 14. The names are drawn by lot each month, but unless there is an unusually large number of applications you may have more than one opportunity for a drawing. Application for reading should be sent in when the subscription is made or renewed.

Data required are name, sex, birth-place, and year, month, and date of birth, also hour and minute as nearly as possible. If *Daylight Saving Time* was in effect this should be stated.

We do not read horoscopes for money and we give astrological readings only in this magazine.

The masculine mandala contains two verticals, the feminine one contains two horizontals. When we connect the points of the masculine mandala to the center by straight lines we get the arch-symbol of alchemy—the sextile aspect-symbol: the dynamic decrystallization of congested energies through transmuted expressions. The horizontals of the feminine mandala convey a “static quality”—“something upon which something else can rest;” a clear picture of the establishment of ideal society on the base of ideal parentage. On what other base does Society (in its higher expressions) rest except on the expressions of Love-Wisdom of those who parent it, personally or impersonally? The sextile aspect-symbol which is involved in the masculine mandala portrays the dynamic potential of every male and every female to regenerate his/her vibratory patterns and to release his/her potentials, evolutionarily, in higher octaves of consciousness.

Mars, ruler of Aries, the “male begotten,” finds his exaltation in Saturn’s sign, Capricorn: the fulfillment of the impregnative male principle in fatherhood. “Fatherhood” is the male version of “form-begetting.” We cannot remain “Life-takers” forever—we must become “Life-givers” if we are to find fulfillment. Is not planetary exaltation simply another way of saying “vibratory (or generic) maturity?”

Taurus, the Principle of “stewardship of Form,” is the second, or love, aspect of the Earth-trine initiated by Capricorn. “Breadwinning” has been (for the most part) the principal way that the male has expressed his Love-potential for ages. His responsibility, as father, was to earn and to work so that his “beloved” and his “begotten” could be materially sustained. Since woman has moved into free exercise of her positive qualities since the re-polarization process went into effect within the last century and a half or so, we are now recognizing that the male has higher octaves to fulfill as father; psychology has

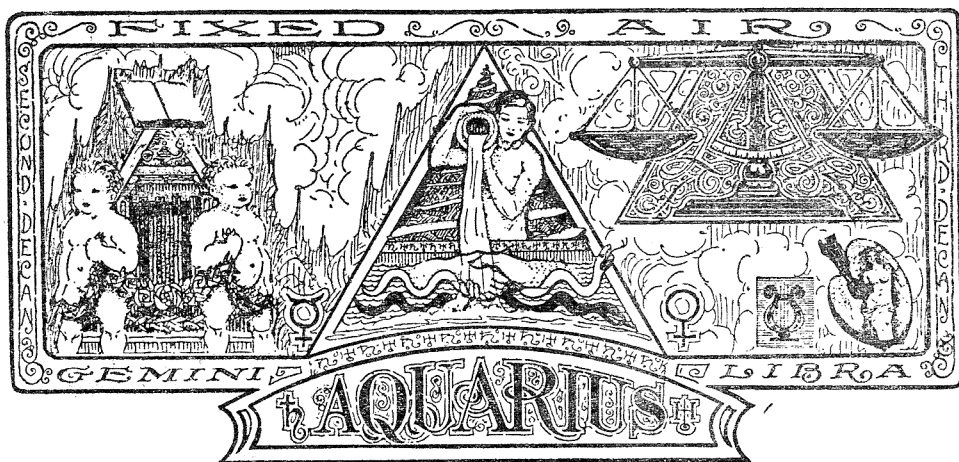
refuted the old “saw” that child-raising is principally the mother’s task; we now know, from our recognition of the principles of parentage, that the Love-Wisdom of the father is every bit as important and as necessary for the fulfillment of parentage-responsibility. Sagittarius, the third fire-sign and Wisdom-aspect of the masculine-male trine, is the twelfth house-sign of Capricorn; the Wisdom aspect of the male is then seen to be the redemption through which the male exercises his spiritual potentials in the experience-pattern of fatherhood. “Making money” is seen to be only one factor by which a male expresses his love for his children; “making minds, making hearts, making spirit and understanding” is seen to be the ideal of father as a factor in his children’s experience.

Venus, as ruler of Libra and the complement of Mars-Aries, is the “feminine-gotten” of father-mother Saturn/Moon. Her fulfillment in motherhood is shown by Cancer as her tenth house sign—as Capricorn is for Mars; but in the feminine patterns the exaltations are carried out differently than the masculine one. (Incidentally, in a woman’s horoscope her Venus gives us the basic vibratory clue as to how she tends to feel about herself as a wife. In a male chart, Mars will designate how the man feels about himself as a husband.

(To be continued)

ROSICRUCIAN PRINCIPLES

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



The Children of Aquarius, 1964

Birthdays: January 21 to February 21

And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. (Mark 14:13).

IN this passage Christ Jesus was referring to the man of the Aquarian Age, who will possess the exalted state of consciousness symbolized by the higher side of the sign Aquarius. The "water" being poured forth represents the high spiritual vibrations emanating from this sign, which will be released in a glorious fullness upon humanity when the Sun by precession passes through the sign of the waterbearer.

Aquarius is the third of the airy triplicity, the sign of fixed mind—the determined organizer. The ability to direct the mental faculties with purpose and concentration (Saturn, one of the rulers of Aquarius) brings success to the Aquarian where others might fail, and, in addition, he possesses strong intuitive powers (Uranus, the other ruler of Aquarius) which makes possible the acquisition of knowledge beyond the

realm of reason. Science, literature, and philosophy are the fields in which these natives excel.

The higher type Aquarian is essentially humanitarian, having acquired to some degree that broader vision and feeling which enables him to live in the "unity of each with all." Friends are extremely important to him, and his basic feeling of oneness with all humanity establishes an auric vibration that attracts people of all classes into his circle of friendship. High idealism and an innate urge toward the new and untried ways lift him above the fetters of convention and dogma, so that he appears eccentric to the more conservative.

The less advanced type of Aquarian is apt to yield to the selfish vibrations of Saturn and direct his activities toward the accomplishment of purely personal objectives. The separative nature of the fixed mind tends to deny him the ability to live in that cooperative harmony with others which comes natural to the higher Uranian type.

During this solar month there are three basic planetary patterns which will

affect all of the children born during this period: Sun conjunct Mars, Venus sextile Mercury, and Uranus conjunct Pluto. These influences indicate for these natives an abundance of radiant energy, a strong will, courage, determination, spiritual strength, a cheerful, sociable disposition, and a liking and ability for poetry and music.

Also beginning January 21, but lasting only until the 29th, Venus opposes Uranus, suggesting lessons to be learned in balance and poise. Thoughtfulness for others and faith and calmness in meeting unexpected problems should be taught these children.

Mercury trines Uranus from January 21 to 30, giving an original, independent, and inventive mind. This is the hall mark of the pioneer, one who may reach high goals in accomplishment. The ideals are lofty, many friends are attracted, and success in literature, as well as in science, is favored.

From January 21 to February 5, Saturn squares Neptune, suggesting lessons in uprightness to be learned through deception or fraud in dealing with others. All negative psychic practises should be carefully avoided, and the positive path of spiritual unfoldment pursued.

Mercury squares Jupiter from January 22 to February 4, suggesting that these children be given special training in decisive thinking, in uprightness in dealing with others, and in general rectitude of life.

From January 22 to February 12, Mars sextiles Jupiter, a splendid vibration giving vibrant health, along with enthusiasm and ability to influence others and imbue them with the same feelings. It indicates a nature that is noble, sincere, honest, and straightforward, and favors financial prosperity, ingenuity, constructive ability, and a fondness for sports and travel.

Mercury trines Pluto from January 22 to 31, turning the mentality toward deeper thinking along spiritual lines.

From January 26 to February 15 the Sun sextiles Jupiter, a planetary pattern insuring abundant vitality, an optimistic outlook on life, kindness, sympathy and generosity of nature. There are also good judgment, executive ability, and an interest in religion and governmental affairs.

Venus trines Neptune from January 26 to February 5, indicating the inspirational musician. The imagination is fertile, the emotions deep, and the nature pure and chaste.

During this same period Mercury sextiles Neptune, giving a mind peculiarly adapted to the occult art. Ability as a magnetic healer is also favored.

From January 27 to February 10, Mars squares Neptune, sounding a warning for parents of these children to stress refinement and poise in their training. Self control and proper respect for law should also be emphasized in bringing up these children.

The Sun squares Neptune from January 31 to February 14, raising the vibrations and bringing the native in touch with the less desirable denizens of the invisible worlds. Positive thinking and clean living will be needed to transmute this vibration.

From February 5 to 20, Saturn and Mars are in conjunction, indicating a need for these children to have unselfishness and kindness stressed in their training. Truthfulness and honesty should also be emphasized.

The Sun conjuncts Saturn from February 6 to 20, a stellar pattern which gives many opportunities to learn needed unselfishness and joy in living. The health will need guarding, especially against too strenuous exercise.

To help close the solar month comes the splendid vibration of Mercury sextile Jupiter. This pattern gives a cheerful, optimistic disposition, along with a broad, versatile, and reasoning mind. Success in law and literature, as well as the general health, is very strongly favored.

Readings for Subscribers' Children

EDDIE S.

Born November 9, 1952, 1:35 A.M.

Latitude 42 N., 82 W.

Signs on the cusps of the houses: ASC, Virgo 10.35; 2nd, Libra 5; 3rd, Scorpio 3; 4th, Sagittarius 7; 5th, Capricorn 12; 6th, Aquarius 14.

Positions of the planets: Saturn, 21.27 Libra in 2nd, Neptune, 22.23 Libra in 2nd; Sun, 16.48 Scorpio in 3rd; Mercury, 9.35 Sagittarius in 4th; Venus, 22.02 Sagittarius in 4th; Mars, 20.33 Capricorn in 5th, Dragon's Head, 16.51 Aquarius in 6th; Jupiter, 15.46 R. Taurus in 9th; Part of Fortune, 6.28 Gemini in 9th; Uranus, 18.24 R. Cancer in 11th; Moon, 12.41 Leo in 11th; Dragon's Tail, 16.51 Leo in 12th; Pluto, 23.12 Leo in 12th.

Balance and poise under all circumstances are among the main objectives of evolution, and this chap is out to attain these ideals. The planets are well distributed around the zodiac and through the elements, and balanced in positive and negative aspects—all suggesting balance and diversity. Common signs on the angles and the unusually heavy aspectation show a life of multifarious experiences with flexibility and talents to match, but tendencies to vacillate, worry, shirk responsibilities, and scatter the energies.

However, the strong spiritual drive, desire and will, signified by the Sun in Scorpio, are more than enough to overcome the unresolved and unwilling tendencies of the body. The Sun square the Moon reiterates the leaning to vacillation and indecision arising from the intense inner battle. It would be wise to teach Eddie to think out sound solutions to his problems and stick to them.

With the Sun sextile Mars and trine Uranus, he possesses the spiritual power and the dynamic energy, physical and emotional, to conquer all opposition. This energy could be put to use in scientific, mechanical, and electrical fields, on both the practical and theoretical levels.

This boy must learn to use his energy discriminately though, for Mars is opposite Uranus and both square Saturn conjunct Neptune. Sudden intense temper tantrums accompanied by deceptive and vindictive spite, when his sometimes selfish desires are thwarted, are faults by which he may use these energies. The Sun is opposite Jupiter, so he also tends to be lazy about self control, making the battle even more worth fighting. Patience, self-control, unselfishness, and compassion are virtues he should cultivate. Mars trines Jupiter, so Eddie can transmute his energies to optimism, humor, good sportsmanship, and abstract thought. Uranus sextiles Jupiter, bringing out his unselfish idealistic qualities through lofty friendships and religion. Mercury trines the Moon, so his reasoning ability is an excellent tool to understand and overcome all faults logically. It might help to explain repeatedly to him how God is helping him to become perfect, and how He is testing him every day to see his progress and to help him grow; that all his faults are his thoughts within himself and that those who bring them out are God's (and his) helpers, like characters in a play who are to be thanked and not resented. These tests and opportunities to grow will most likely occur in school among friends, and in material affairs.

Eddie's approach to spirituality should be cautious, since both spiritual octaves are involved in this process of character construction. Help him to form good habits free from destructive thoughts and negative practices. The

arts are ideal for they develop the necessary patience, control, and adoration. Neptune and Saturn form a close sextile to Venus showing a deep love and a patient application to poetry, and possibly music or painting.

The strong solar aspects foreshow vital exuberant health, but Jupiter in Taurus a tendency to gormandize, and Uranus in Cancer to indigestion from anger, excitement, and irregular eating habits. Simple, frugal meals properly masticated in a peaceful attitude are recommended, and distilled water is a must.

MONICA R.

Born October 21, 1958, 11:08 P.M.

Latitude 39 N., Longitude 90 W.

Signs on the cusps of the houses: ASC, Cancer 22.24; 2nd, Leo 13; 3rd, Virgo 6; 4th, Libra 6; 5th, Scorpio 12; 6th, Sagittarius 20.

Positions of the planets: Uranus, 15.56 Leo in 2nd; Pluto, 3.06 Virgo in 2nd; Venus, 23.07 Virgo in 3rd; Dragon's Head, 21.47 Libra in 4th; Sun, 28.16 Libra in 4th; Neptune, 4.18 Scorpio in 4th; Jupiter, 9.10 Scorpio in 4th; Mercury, 9.14 Scorpio in 4th; Part of Fortune, 22.36 Scorpio in 5th; Saturn, 21.49 Sagittarius in 6th; Moon, 28.27 Aquarius in 8th; Dragon's Tail, 21.47 Aries in 10th; Mars, 1.34 R. Gemini in 11th.

In this child we see a strong character molded along clear distinct lines. The psychic, home-loving sign Cancer is rising and the Moon, its ruler, is in the mystic eighth house. Four planets are in the occult sign Scorpio and five in the 4th house, ruling home life.

Mercury, signifying the concrete mind, Jupiter, the abstract mind, and Neptune, the divine, are conjoined in Scorpio. Thus we may deduce that Monica has a superb mind, capable of bring-

ing down creative ideas from the higher realms. Furthermore, these planets conjoin the Sun in Libra to draw spiritual individuality, strength, and incentive; and the Sun forms a close trine to the Moon which is indicative of an excellent relationship of Spirit to body. Saturn sextiles both luminaries giving forethought, depth, and perserverance.

The revolving conjunction in the 4th suggests a strong character, but strength does not always imply perfection. Every pearl has its flaw, and in this case Jupiter and Mercury square Uranus. Not all of her many ingenious ideas will be highly ethical, at least, not at first. She may tend to contrive fantastic or fraudulent schemes and stories, perhaps for pecuniary gain (Uranus in the 2nd). She may also tend to adopt bizarre or anarchistic philosophies that are not necessarily founded upon complete truth. In any case there is an urge to promulgate strange ideas and plans by exaggeration, prevarication, and agitation. On the other hand, the trine of Uranus to Saturn in the 6th indicates that her conscientiousness and forethought can be brought to bear on the problems and firmly direct her energy and ingenuity to honest work and beneficial service. Her elders and her husband will be of great aid in overcoming these imperfections.

Home life, is undoubtedly the main division in life wherein she will procure soul growth. She is very amenable to and will respect the lessons set by the actions and examples about her. The family will be a dear source of comfort and protection to her and she will tend to remain close to it. The family is one of the highest ideals thus far evolved, but we must be careful not to cling to it to the detriment of individuality and altruism as taught by Christ. One of the main temptations with regard to family, brothers, and sisters, and later with her co-workers and her husband, is the green-eyed-monster—jealousy. Venus

(Continued on page 87)

VOCATIONAL GUIDANCE ADVICE

This page is a free service for readers. Since advice is based on the horoscope, we can give a reading ONLY if supplied with the following information: full name, sex,

place of birth, year, day of month, hour. No reading given except in this Magazine and ONLY FOR PERSONS 14 to 40 YEARS OF AGE.—EDITOR.

Beautician, Milliner

SANDRA LEE M.—Born March 7, 1948, 1:44 P.M. Latitude 38 N., Longitude 122 W. The Sun is in the common watery sign Pisces in the 9th house in this chart, and the watery sign Cancer is on the ASC, indicating that this young lady has a very strong emotional side to her nature and will need to strive diligently to achieve poise and self-control. The Sun trines the ASC, which will help some, but it squares Uranus in Gemini in the 12th accentuating the need to strive for self-control, especially in unexpected situations. Fortunately the Moon is in the fixed, mental sign Aquarius, in conjunction with Mercury, sextile the MC, and trine Neptune in Libra, but opposes Pluto, Saturn, and Mars in Leo. In this opposition there is added indication of need to cultivate poise but since Mercury sextiles Jupiter and trines Uranus, there are progressive, optimistic trends in the mentality which can be of great help in achieving a stable balance of nature. Jupiter is strong in Sagittarius and its trine to both Venus and Mars and sextile to Mercury, brings out some very fine Jupiterian traits: good judgment, reasoning ability, wise generosity, breadth of vision, and a liking for and ability in matters pertaining to religion and law. In vocational pursuits Sandra is quite fortunate, finding herein her greatest happiness and enjoyment. The Lady Venus is posited in Aries in the 10th, and trines Jupiter in the 6th. Both the work she does to earn a living and the service she renders because she wishes to do so are thus fortunately aspected. She has considerable artistic talent and could serve very efficiently as a beautician or milliner.

Dentist, Insurance Agent

ROBERT E. F.—Born October 20, 1945, 1:04 P.M. Latitude 39 N., Longitude 122 W. With Mercury, Sun, Jupiter, Neptune, and Venus all elevated in his chart, this native is sure to be before the public to a considerable extent. Since both, lights, Jupiter, Neptune, Venus, Saturn, and Mars are in cardinal signs, and the cardinal sign Capricorn is on the ASC, there will also be much activity in his life. The Sun in Libra in the 9th house conjuncts the MC, squares Mars and Saturn in Cancer in the 7th, and opposes the Moon in Aries in the 3rd, suggesting that Robert will have lessons to learn in unselfishness, kindness, consideration for others (particularly partners), and optimism through faith before he can enjoy full success and approval from the public in his work. Fortunately, Jupiter, the great benefic, sextiles Pluto and trines Uranus, giving considerable spiritual understanding that could be used to great advantage in handling wisely the difficult problems of life. Venus conjuncts Neptune and makes a 7-plus degree sextile to Saturn, which will be of help in stabilizing the morality, and, this also gives a leaning toward the arts, including music. The Moon in Aries gives push and drive to the nature and its sextile to Uranus in Gemini bespeaks a mind that is quick, intuitive, independent, original, and pioneering. Mercury in Scorpio give a shrewd mind, a keen aspiration, a quick wit and a sharp tongue, along with boldness, resourcefulness, and an interest in the occult. Since it is posited in the 10th house, this planet is chief indicator of the vocation. Robert could do well in dentistry, engineering, or the brokerage business.

Daily Thought and Guide

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

SATURDAY—February 1

A constructive attitude will be of great help today. The still small voice may be heard if we listen attentively and we will find that in the silence their is strength.

SUNDAY—February 2

This Sunday promises to be a very active one. Let us worship God, each in his own way and thank our Heavenly Father for His goodness to His children.

MONDAY—February 3

Much can be accomplished on this fine day; the planets' vibrations are favorable and strong. But let us not forget in all this activity to lend a helping hand where it is needed.

TUESDAY—February 4

Good fortune is the promise of the stars today, for Jupiter guides our thoughts into benevolent channels and with other planets united in showing us our life in rosy tints.

WEDNESDAY—February 5

The rays are mixed on this very active day. We gather experience, giving us knowledge, and this is one of the reasons for our earthly existence.

THURSDAY—February 6

This is another blessed active day. "Labor, if it were not necessary for the existence, would be indispensable for the happiness of man."—*S. Johnson.*

FRIDAY—February 7

Mixed vibrations make this a good day

to attend strictly to every-day duties. "Faith is the continuation of reason."
—*T. Adams.*

SATURDAY—February 8

Much benefit may result from various activities today, but let us also take a little time for rest and relaxation. "A field that has rested gives a bountiful crop."—*Ovid.*

SUNDAY—February 9

On this day of the Sun there may be much activity. But let us search deeply within ourselves to divine the reason for our activity. "In God we trust."

MONDAY—February 10

At last we experience a quiet day. Listen intently to the inner voice. "In quietness and in confidence shall be our strength."—*Is. 30.*

TUESDAY—February 11

There is real strength in the emotional and mental unity which prevails today. This is coupled with much energy and should bring good results in many fields.

WEDNESDAY—February 12

Much detailed mental work may be done today. Loving understanding and appreciation of our fellowman's accomplishments will shed light on former problems.

THURSDAY—February 13

"The discovery of what is true and the practice of that which is good are two most important objects of philosophy."—*Voltaire.*

FRIDAY—February 14

It is so helpful to read: "Come unto me all ye that labour and are heavy laden and I will give you rest." When the heart is heavy our heavenly Father comforts us.

SATURDAY—February 15

This day was made for rest and recreation. Those who are able to tune in on the higher vibrations of Neptune may find interesting answers today.

SUNDAY—February 16

Today let us be about our Father's business and let us try to realize His presence, for "He is nearer than hands and feet," and "He is mindful of His own."

MONDAY—February 17

Aspects of the Sun and Mars make this an active Monday. "Whatsoever thy hand findeth to do, do it with thy might."—*Eccl. 9. 10.*

TUESDAY—February 18

On this fortunate day much may be accomplished. But—"Unless we think of others and do something for them, we miss the greatest sources of happiness."
—*R. Wilbur.*

WEDNESDAY—February 19

Again mixed vibrations prevail and they give zest to life. According to Marcus Aurelius:—"Our life is what our thoughts make it."

THURSDAY—February 20

Our hearts may feel heavy today but there is courage in the rays of the stars. "Let us have faith that right makes might, and in that faith let us to the end dare to do our duty as we understand it."—*Lincoln.*

FRIDAY—February 21

Jupiter and Venus are smiling on us today. Now we will be able to reap the

good we have sown in the past. "Praise God from whom all blessings flow."

SATURDAY—February 22

There is much to be thankful for today. "I believe the root of all happiness on this earth lies in the realization of a spiritual consciousness of something wider than materialism."—*H. Walpole.*

SUNDAY—February 23

Today let us unite our spiritual aspirations with those of others of like mind and know that God is good to all His children.

MONDAY—February 24

Mixed vibrations make this a day of seeming conflict. Whatsoever we have sown in the past may challenge us today.

TUESDAY—February 25

Our selfless deeds find good growing soil today. "He that does good to another does good to himself. The consciousness of well-doing is in itself ample reward."

WEDNESDAY—February 26

This is Mercury's day but our minds will not function as well and as clearly as our feelings. Our hearts will give us wiser answers.

THURSDAY—February 27

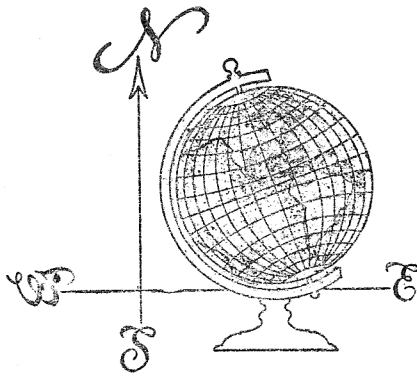
Today we ask for guidance, whatever the day may bring.—"Every one that asketh receiveth and he that seeketh findeth."—*Matt. 7.8.*

FRIDAY—February 28

We may get a little depressed today but if we do our best and use self-control, this will soon pass and we will smile again. "Man is the only creature endowed with the power of laughter."
—*Greville.*

SATURDAY—February 29

With a prayer in our heart we do the necessary chores today. Then we can rest with the knowledge of our work well done.



MONTHLY

News

INTERPRETED

The 34th Particle

Anti-xi-zero, the 34th and last of the "expected" elementary particles of matter, has been discovered. The long-anticipated announcement was made in the August 15 issue of *Physical Review Letters* by a team of 13 physicists from Yale University and the Brookhaven National Laboratory.

The existence of the new particle, predicted on theoretical grounds for several years, was confirmed in an experiment that employed the huge alternating synchrotron at Brookhaven to generate a beam of anti-protons with an energy of 3.69 billion electron volts....

The discovery of anti-xi-zero further confirms the fundamental concept of quantum mechanics that states that for every known elementary particle there must exist a corresponding antiparticle. Anti-xi-zero is the antiparticle of xi-zero, which was discovered in 1959....

Although many physicists regard the new particle as the last in a distinct "family" of elementary particles, the existence of other particles has been conjectured. At Brookhaven and other high-energy research centers around the world work has already begun on the possibility of detecting a hypothetical negative omega particle.

—*Scientific American*, 10-63.

Unless one has had advanced training in physics within the last twenty years, or constant contact with that world, these new discoveries are as much "Greek" to him as are the names of the particles. But one fact remains constant: the universal laws upon which all scientific discoveries are based.

These laws are for physical matter

and pertain only to what in Rosierucian terminology is called the physical and etheric regions. As our physicists continue to explore and understand these worlds they become more and more sure that all phenomena react to specific laws. The discovery of Mendeleyev in his work on the Periodic Law (see page 410 of the *Cosmo*) is a good illustration of the application of universal law to specific things.

But let us always remember that the other worlds in which present-day man functions, the Desire World and the World of Mind, react to different laws. One scientist has remarked that the energy used to ideate the most profound thought ever uttered is less than that used to produce a smile, so the laws of conservation of energy certainly do not apply here. When our psychologists try to apply these physical laws to the higher worlds, confusion alone results.

We do have some basic laws for the moral World (World of Desire) though, such as the Law of Love, in which the more you give away the more you possess, and the law that each desire or idea contains within itself its own means of destruction or sublimation, etc. The desire body of man contains seven vortices, but other than that it is not as well developed as either the vital or physical body, and the mental body is still less evolved. We suggest that Rosierucian Fellowship students compile a list of the

basic universal laws that apply to the desire body. This could be a start toward clarifying in their own minds the fundamental differences between these four bodies of man.

Human Perfectability

Mr. Pusey insists that education, though it addresses itself primarily to the intellect, must not limit itself to development of the intellect. "...it is not just where our students' heads are that must worry us, but where their hearts are also," he says, and time and again he returns to this fundamental problem of our age—how to connect head and heart, knowledge and action. "But so long as the student keeps his knowledge in one compartment and goes on living in response to wants and desires that have not been shaped, perfected, or directed by his knowledge—ignorantly and irresponsibly—so long some sense of futility and concern must continue to attach to what we are doing."

—*Saturday Review*, 11-16-63

The writer of these words is not an ivory-towered dreamer but. Dr. Nathan M. Pusey, the president of the most renowned university in the United States, Harvard. This university has consistently, over a period of more than three hundred years, turned out a greater percentage of our nation's leaders than any other single institute of learning.

The mainstream of the academic view today is secularistic, or having to do with problems and ideas of the world; the Rosierucians call it materialistic because it deals with physical matters. Mr. Pusey faces up to the scientific criticisms of our times when he advises, "We can be taught not to be afraid or scornful of mystery and to live in trust with the simple fact that a God who can be fully encompassed by our minds cannot really be God."

We are glad to quote this great leader of men and molders of young minds. The almost overwhelming amount of criticism, frustration, and cynicism that

pours from our daily press too often leaves one with the feeling that he is a wanderer crying in the wilderness. We in our own small way also want to emphasize the point that all mankind must solve this problem of uniting the head and the heart. If we are truly honest with ourselves we will accept the fact that it is merely a question of degree and not of kind. Some see the dilemma more clearly than others and some feel it more keenly than others, but the fact remains that all humanity is slowly being led along this upward spiral.

The Rosierucian Fellowship teaches that over an extended period of many lives spent here on this planet, each individual is, at some particular moment of time presented with certain situations in which he can experience first hand all the results of actions that go to build a well rounded "head-and-heart person."

What an individual "learns" by watching the results of another's actions is merely intellectual. Sometimes his conscience reminds him that he has already suffered from those same acts, so in "learning" now he is universalizing or objectifying the results. When he is scornful of the stupidity that another shows in not being able to see the results of his actions—then we venture to say that what he learns by observation will sooner or later have to be experienced personally in sorrow and heartbreak. Heart knowledge is compassionate and head knowledge is reasonable. Human perfectability is possible but not in one short lifetime.

Research

The 18 inmates on a third-floor wing of the California Medical Facility at Vacaville are not going any place for quite a while. Despite its euphemistic name, the facility is a state prison. But the inmates are just as excited about flights to outer space as

if they had been picked for a trip to Jupiter; they feel that they are doing as much as anybody to make such a journey possible. The dedicated 18 are trying to live for six months on an entirely synthetic, cold liquid diet.

It isn't easy. "No solid food, no coffee, and nothing hot—its hard to take," says John Havlicheck, a veteran of eleven years in the Marine Corps, combat in Korea, and five years in Folsom Prison, now in for armed robbery. "Food is a lot more important than you think. I dream a lot about food now. But I'm glad to be part of this project. I feel I'm doing something for a lot of people."

The idea for the diet originated ten years ago with Dr. Milton Winitz, 39, while he was working with amino acids in cancer research. The amino acids are the so-called building blocks of protein; theoretically, a man could live on them if he also got a seasoning of a few vitamins and minute amounts of other body chemicals.

Soon after Sputnik, Dr. Winitz began working on an amino-acid diet with Dr. Wallace L. Chan, a NASA consultant on synthetic foods. Now, with a \$400,000 grant from NASA, they are continuing their research at Vacaville. There each week, they make 30 gallons of their Human Diet No. 9.

Brewing the stuff is no simple matter. First, the water must be distilled, redistilled and further purified to remove all contaminants. Then each of 18 amino acids must be weighed out, to the thousandth of a gram, and dissolved. With the same micrometric accuracy 16 vitamins are added, plus glucose, eleven salts, and ethyl linoleate—a fatty-acid substance. Finally, flavor is added. So far, only fruit flavors have proved practical. An attempt to give the volunteers a ration with a smoked-ham flavor failed because of interaction with the amino acids.

Each of the volunteers takes three synthetic meals a day. Each meal makes up a little more than a pint of syrupy liquid.

To accustom the men to the rigorous confinement of the test, Medical Director Neil F. Gallagher gave them two weeks of conditioning before they switched to the liquid diet on Labor Day. Some of Diet No. 9's advantages for space flight are already apparent. The men have lost weight, but the loss seems to have been all fat; their muscle tone is still good. They have a bowel movement only every five or six days. Their mental alertness seems to have improved. Their morale is so good that several of them are talking expectantly about a proposed two-year experiment, with volunteers cramped

into a dummy space capsule.

Amino acids are synthesized from petroleum byproducts or sugar. Winitz and Chan are sure the price will tumble as demand increases. When the price is right, the researchers believe, a dollop of their formula could be added to the food intake of hundreds of millions of people, and wipe out malnutrition around the world.

—*Time*, 11-22-63.

This research experiment will bear watching, not only for the humanitarian goal of wiping out mal-nutrition, but also for the light it will throw on nutrition itself. Max Heindel writes in the *Cosmo-Conception*, "If it were possible for man to use minerals as food they would be ideal for that purpose because of their stability and the little energy required to overcome and subject them to the life of the body. We should be compelled to eat very much less in quantity and also less often than we do now. Our laboratories will some time supply us with chemical food of a quality far surpassing anything that we have now, which shall be always fresh. Food obtained from the higher plants and still more from the yet higher animal kingdom is positively nauseating because of the rapidity of decay. This process is caused by the efforts made by the individual particles to escape from the composite whole."

These synthetic foods are derived from petroleum products, and there are at least two theories as to how petroleum was formed; if life can be sustained on this research diet then the organic theory will have been proven. The plant kingdom has an organization capable of assimilating the mineral compounds of the earth. To quote further from the *Cosmo*: "Man and animal can assimilate the plants and thus obtain the chemical compounds necessary to sustain their bodies, and as the consciousness of the plant kingdom is that of dreamless sleep, it offers no resistance.

We hope that the subjects of this experiment retain their enthusiasm and do continue on this diet for two years.

Readers' QUESTIONS

Helping the Animals

Question:

In the July issue of the RAYS (1963) you published an article about the horrible fate of "research" animals. I sent for the literature you suggested, and although most people know about vivisection, etc., I was shocked and am still so upset that I feel it depends partly on me to do something positive to bring a change and help in some way. How can a person still be at ease or even enjoy anything KNOWING ABOUT THIS? I have discussed this problem with some others and they all are outraged, not only at those who are responsible for such cruelty but the question has come up, too: How can a *loving* God allow this? Of course we know He isn't responsible for this, but still, considering His infinite wisdom and the very little we have learned so far, are we just to sit back, knowing that it must have a purpose and that all this agony and suffering is good for something—maybe??? One member of our group has stopped going to church until she feels she has a solution. She is a great animal lover, and she says "to look into the eyes of my dog and then think of all those helpless animals and their pains and misery and anxiety is too much." She has a point doesn't she? And she wants to know what can be done, really done to bring relief and change. Prayer is a coward's way out and shutting his eyes to existing misery, she says. She and a few other ones think that the heavenly love in theory is quite a different thing from the one that is practised every day—or should be. We all have written those

letters to Senators and such people, with the usual replies containing a lot of empty words. Could you bring up this problem, that no doubt plagues many, in the magazine with some positive advice? It is the problem of humanity and should be solved by us or what for do we need a SOFT HEART and a SANE MIND?

Answer:

We are glad to bring up this problem and try to give "some positive advice." It is indeed "the problem of humanity and should be solved by us."

In looking at this unhappy situation, we should realize first of all that man has *free will* and does a great many things that are contrary to God's laws. Man still has much selfishness, cruelty, and greediness in his nature, and he therefore commits many acts which will cause him much suffering in the future. Those who mistreat the animals (or other human beings) will eventually have to pay a high price in pain and sorrow) for it, if not in the present life, then in lives to come. God's laws are immutable, and one of the most important of these, the Law of Cause and Effect, is, we may rest assured, administered by the Lords of Destiny in such a way as to see that every human being gets what he needs for his spiritual development. It is unfortunate, indeed, that so many people seem to require suffering in order to learn to be kindly and considerate of others, but that seems to be the case.

However, not for a moment should we take the attitude that we should "just sit back, knowing that it must have a purpose and that all this agony and suf-

fering is good for something—maybe.” Nor should we stop going to church or consider prayer a coward’s way out. Both can be a great aid, when the attitude is sincere and helpful, but we CAN and SHOULD act to show our disapproval of inhumane conduct on the part of individuals or groups.

Perhaps the most immediately helpful thing to do is to join one’s local Humane Society and assist in carrying forward its various activities. These groups cooperate to help bring about legislation that protects the animals in various ways, and the great change that has come about in the past years in our general attitude toward the care of animals is due in large part to their efforts.

Another important thing to do is to continue writing to your Congressmen, keeping acquainted with pending bills, and helping other people to know about the bills and encouraging them also to write to their Congressmen. You are mistaken, we believe, when you think that nothing is accomplished by such letters. We have been told that the Randall Bill (mentioned in our July RAYS) brought the largest mail to Congress that it had ever seen and the Congressmen DO listen to their constituents.

Just today we received a communication from one of our members who had written to the late President Kennedy about the “pending legislation concerning the humane treatment of research animals.” He enclosed the reply that was sent to him from the Office of Research Information at the request of the President. In part it reads: “The Department and its constituent agency, the Public Health Service, want you to be assured that they share your objective that animals involved in research for whatever purpose should receive humane treatment and should be maintained under wholesome conditions. Great efforts are made in the conduct of research activities to assure such treatment of research animals.... These efforts are ex-

pended in the realization that humane treatment of laboratory animals is not only a moral responsibility but also an indispensable component of high quality medical research.”

Of course, to our way of thinking, the above is only a first step. Animals should not be used *at all* in medical research, any more than they should be used for food. However, we cannot hope to accomplish everything at once. Our success in accomplishing our goal depends upon our persistence in doing all we can right where we are: participating in activities that promote humaneness, working to get proper legislation, publicizing the humane attitude by both the written and spoken word, helping to enforce existing laws protecting the animals.

Along with all of this, we should keep in mind that the life we live adds to or detracts from the POWER FOR GOOD that exists in the world. By love and service and prayer we can increase greatly the forces that work toward the betterment of both man and animal, so we should never take the negative attitude by being skeptical and refraining from thinking and acting in a positive, loving, helpful way. Wherever there are people or areas of people who need assistance in directing their activities toward higher spiritual goals, they can be helped by our earnest prayers and thoughts. To surround a person or a place with the Christ Light is always a legitimate thing to do, and often may be the means of “turning the tide” in the right direction.

COSMIC RAYS

(Continued from page 53)

and bent; etheric miasma is seen to cling to the diseased part in black masses, and the body-heat is lowered at such points unless fever is present.

(To be continued)



New Age Health

HAROLD SALVESON

WE are living in a wonderful age in the evolution of man. Great achievements have been made in scientific development. Man has learned to build destructive devices with enough power to destroy all plant, animal, and human life on our planet. He is also on the brink of interplanetary exploration.

His scientific development in the past one hundred years has also tended to make man a very unhealthy inhabitant of our Earth, and unless fundamental changes in this trend are brought about, pain, sickness, disease and death will continue unabated.

In the United States of America there are approximately 19 million people, and of this number there are few indeed that have not at least one of the twenty-five so-called chronic diseases. Does this not lead us to believe that something is radically wrong with the approach of material science to the health of man—now popularly believed to be near the apex of civilized development?

In the United States our medical and dental schools are hard pressed to educate doctors and dentists at a rate that can keep up with the increase of disease. Hospital beds have increased almost twice as fast as the population growth, and there still is not enough for all who need help. Our institutions for mental

patients are increasing continually, but there are not enough to fill the need. Our prisons are overcrowded and the number of inmates continue to grow at a horrifying pace, and deformed infants due to drug side effects are becoming more and more common.

The cost of national medical care during the year 1955 was approximately 15 billion dollars; the cost in lost production was much more than that amount. With this information at hand, and the trend increasing toward deterioration in spite of all scientific (so-called) advance in medicine and techniques of materia medica or the allopathic physician, does it not seem obvious that there must be a radical change of nature that will restore a greater measure of health to humanity?

Fortunately, it is possible for man to restore his body to a vibrant state of health and keep it that way if he will make a conscientious effort to comply with the laws of the universe of which he is a part

Man's body is an organic machine, and even though it contains all the minerals in the Earth, these are best obtained from the plant life which was given to him for food. All inorganic material is poisonous to the human body, whether it be eaten or injected.

Since the time he became an individualized human being with a measure of free will, man has been both rebellious and a violator of Nature's laws. Had he complied with these laws, he would have remained in a Garden of Eden.

Man has survived to this day, it is true, in spite of his degenerating practices, but he has greatly retarded his progress in the great scheme of things by giving way to them. Now that we are coming into the influence of the refining influence of the Aquarian Age, it is more essential than ever that humanity begin to give more heed to compliance with Nature's laws.

A large portion of the so-called scientific advancement in the field of medical practice has had a deteriorating effect



on health because of the use of drugs containing poisons to the body which create dangerous side effects, and also because of the increase of needless surgery. Drugs and needless surgery reduce the vitality of the patient, but usually do nothing to correct the cause of his diseased condition.

Those who study and treat only the effects of disease are like people who imagine that they can drive the winter away by brushing the snow from the door. It is not the snow that causes winter, but the winter that is the cause of the snow.

There are many diseases today which the physician is unable to cure, for he does not know the cause. All he can prudently do is to observe the patient and make his guesses about his condition, and the patient may rest satisfied if the medicines administered do him no serious harm and do not actually prevent his recovery. The best of our popular

physicians are the ones that do the least harm. Some there are, of course who are quite helpful at times, but they are all too few.

Most so-called scientific advances in the food industry, also, have had deteriorating effects on health. To name a few: inorganic fertilizers, poison sprays, poison gases, bleaches, preservatives, chemical flavoring and colorings, and cookery. Practically all processing of food destroy a portion of the nutritive value of that food, depending on the kind and degree of the treatment and ranging from slight damage to transformation into a poisonous substance.

Among the greatest destroyers of health are these processed foods, and in addition there are the drugs, alcoholic beverages, tobacco, soft drinks, coffee, tea, spices, condiments, and flesh foods.

Is there an answer to this problem?

Yes, but only when the individual will make the conscious effort to find out what produces health, and then comply with the laws of Nature in relation to his bodies (for he has a vital body and a desire body, as well as a dense, physical body). He must refuse to be a slave to "custom" or "conventions" which have been created largely by producers in their endeavor to make money, and to his own degenerating desires.

Each of us may profit by asking ourselves: Is my body what I should like it to be? Am I satisfied with it? At the same time we must remember that WE made ourselves what we are, physically as well as spiritually, and only WE can change ourselves. No doctor, no medicine, no outside force can make the change for us. We must decide for ourselves to follow the laws of nature in our eating, in our thinking, in our living in general.

The rules for good health are simple and most of them easy to follow. Essential physical requirements are: pure air and sunshine, proper breathing, pure water, wholesome food (mostly fresh fruits, vegetables, and nuts), sufficient rest as well as sufficient exercise, and

constructive work. Just as important are wholesome thoughts and deeds, unselfishness, and service to others.

No sickness, no disease, no pain can manifest in a clean, vital, healthy body. No germs, no microbes, no virus can gain entrance into and affect a body that is in a state of vital health. A pure, clean, healthy body is also essential for acquiring the highest spiritual attainment.

Modern medicine is, to a great extent, looked upon and employed as if it were a system by which man by his cunning and cleverness may live contrary to the laws of God with impunity and thus cheat Nature of her dues! The disease and sickness so prevalent are eloquent testimonies of the unrealistic nature of this view.

Wild animals (guided by the wisdom of the Group Spirit) refuse to eat or drink things which are injurious to them, and they select those things which they require. It is only man, with desire controlled mind, that disobeys the laws of physical and spiritual harmony and progress, eating and drinking things which are injurious to him, but which gratify some artificially acquired taste. Man is much more subject to disease than animals in a state of liberty because he acts continually against the law of nature while, the animals live in accordance with these laws.

It is necessary to realize, first of all, that our body is the temple of the God within, and therefore to defile, destroy, or mutilate it in any manner is a great sin (contrary to spiritual law). Indulgence of the lower appetites is a sin, which will bring certain retribution. If we sow bad health habits, we can reap only pain, sickness, and disease. If we are slaves to false appetites instead of eating to supply our body needs, we will become diseased. The Law of Cause and Effect operates inexorably. We must first learn the truth concerning the laws of health, and then we must comply with these laws. By thus mastering our de-

sires and following the guidance of the Spirit, we will reap the reward of a vital, healthy body, in which we can live a happy, rewarding life.

READINGS FOR SUBSCRIBERS' CHILDREN

(Continued from page 76)

squares Saturn which suggests this temptation that can only be overcome by maintaining an unselfish and non-possessive attitude with the reward of even greater gifts, beyond covetousness.

Monica will seldom have to leave her home to fulfill her destiny and desires. She will magnetically attract her friends and experiences to her home where she will do much entertaining, serving, and spiritual study.

Spirituality, as has been shown, will be of great concern in her life. Pisces is on the cusp of the 10th and Neptune is strongly aspected. She will be deeply emotional and sincere in her religious practises. With proper guidance during the formative years, to protect her from negative practises, oversensitivity, and forced development, she should attain a high degree of natural spirituality. Wise guidance can help her to realize that true spirituality is attained by first fulfilling the obligations to family, friends, and the other demands of the world, and only then can she become a servant in the vineyard of Christ.

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The Rosicrucian Fellowship

Oceanside, California, U. S. A

FROM OUR PATIENTS

California—The July issue of the *Rays from the Rose Cross* was received this morning. I always marvel at the wisdom given in this magazine. It is just beyond my comprehension that more people can't benefit by the wonderful Rosicrucian Teaching and the aid of the Invisible Helpers. Please keep my name on the healing list.

England—I am so pleased to report very good progress. I have put on 21 lbs. weight. As you will remember, the fasting and special diets had brought me down to a living skeleton. People just gasp when they see me now, and can hardly believe their eyes. I look radiantly healthy, and I feel radiant in mind and body. Needless to say I daily thank the Father for all I am receiving."

California—Have to tell you how happy I am with the gradual, steday improvement of my condition. Am starting on my third week of the diet and exercise, and no more relying on laxatives! It is such a wonderful feeling. Am beginning to feel so much better and stronger in a way that I have never before felt. (What a difference a correct diet makes!) I am so very grateful to you for your kind help and that of the wonderful Invisible Helpers for showing me a better way of life. God bless you all.

California—This is my weekly letter and am so happy to report that my health is gradually improving in many ways besides the constipation and hemorrhoids. It is such a wonderful feeling not to have to rely on a laxative every night! Have been feeling very tired and nervous during the day but that is gradually getting better. Have much mental housecleaning to do also, as far as attitude and outlook are concerned! I enjoy the diet so very much that I do not intend to go back to my old way of eating—ever!



How the Rosicrucians Heal the Sick

Part II

ALL the healing force comes from God, our heavenly Father, the Great Physician of the Universe. It is latent everywhere. By prayer and concentration it is liberated and directed to the sufferer; it manifested through our perfect Ideal, Christ Jesus; it goes forth from the weekly healing meetings held in the Chapel at Mt. Ecclesia, as well as from the daily healing service held in the Temple at Headquarters.

Through the working of this supreme force the Invisible Helpers raise the vibrations of the patient to a higher rate, thus enabling him, first, to eliminate the disease poison from the system, and second, to rebuild every blood corpuscle, fiber, tissue, and organ until the whole body is made new. This is done, not in a miraculous manner, but in accordance with Nature's laws. If the patient continues to break these laws and by a wrong mode of living to accumulate poisonous substances in the system, he frustrates the healing work.

The wonderful organism called the human body is governed by immutable natural laws. All disease results from wilful or ignorant violation of Nature's laws. People are ill because in this earth life or in a previous one they have disregarded the fundamental principles on which the health of the body depends. If they wish to regain and to retain their health they must learn to understand

these principles and to regulate their daily habits in conformity with them.

This is what the Master Healer, Christ Jesus, meant when He said to the man who was a cripple: "Thou art made whole: sin no more lest a worse thing come unto thee." (John 5:14). Even the Christ could not give lasting health unless the recipient of the healing force refrained from indulging wrong habits, and lived in obedience to the God-given laws that rule man's body as well as his relations with his fellow creatures.

(To be continued)

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

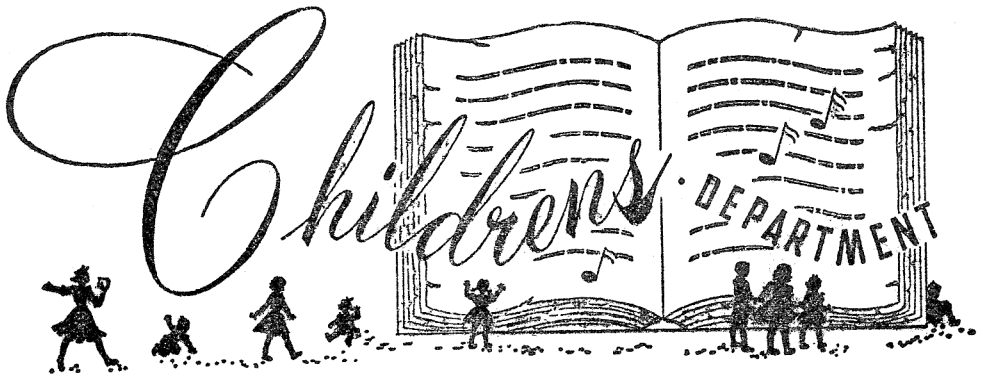
HEALING DATES

January5—12—19—26

February1—9—16—22—29

March7—14—20—27

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 IX

TOM had been very stupid all day and so had the trout, for they would not move an inch to take a fly, though there were thousands on the water. They lay dozing at the bottom under the shade of the stones. Tom lay dozing too, and was glad to cuddle their smooth, cool sides, for the water was quite warm and unpleasant.

Toward evening it grew suddenly dark, and Tom looked up and saw a blanket of black clouds lying right across the valley above his head, resting on the crags right and left. He felt not quite frightened but very still for everything was still. There was not a whisper of wind nor a chirp of a bird to be heard. Next a few great drops of rain fell plop into the water and one hit Tom on the nose and made him pop his head down quickly enough.

And, then the thunder roared, and the lightning flashed and leaped across Vendale and back again, from cloud to cloud, and cliff to cliff, till the very rocks in the stream seemed to shake. And Tom looked up at it through the water and thought it the finest thing he ever saw in his life.

But out of the water he dared not put

his head, for the rain came down by bucketfuls and the hail hammered like shot on the stream and churned it into foam. Soon the stream rose, and rushed down, higher and higher, and fouler and fouler, full of beetles and sticks and straws and worms and addle-eggs, and wood lice and leeches, and odds and ends, and this, that, and the other things, enough to fill nine museums.

Tom could hardly stand against the stream, and hid behind a rock. But the trout did not. Out they rushed from among the stones and began gobbling the beetles and leeches in the most quarrelsome way, and swimming about with great mouths, tugging and kicking to get away from each other.

Now, by the flashes of lightning, Tom saw a new sight—all the bottom of the stream alive with great eels, turning and twisting along, all down stream and away. They had been hiding for weeks past in the cracks of the rocks, and in burrows in the mud. Tom had hardly even seen them, except now and then at night. But now they were all out, and went hurrying past him so fiercely and wildly that he was quite frightened. As they hurried past he could hear them

say to each other, "We must run. We must run. What a jolly thunderstorm! Down to the sea. Down to the sea!"

Then the otter came by with all her brood, twining and sweeping along as fast as the eels themselves. She spied Tom as she came by, and said, "Now is your time, eft, if you want to see the world. Come along, children. Never mind those nasty eels. We shall breakfast on salmon tomorrow. Down to the sea. Down to the sea!"

Then came a flash brighter than all the rest, and by the light of it—in the thousandth part of a second they were gone again—but he had seen them, he was certain of it. Three beautiful little white girls, with their arms twined round each other's necks, floating down the torrent as they sang, "Down to the sea. Down to the sea!"

"Oh stay!" cried Tom. "Wait for me!" But they were gone. Yet he could hear their voices clear and sweet through the roar of thunder and water and wind, singing as they died away. "Down to the sea!"

"Down to the sea!" said Tom. "Everything is going to the sea, and I will go too. Goodbye, trout." But the trout were so busy gobbling worms they never turned to answer him, so that Tom was spared the pain of bidding them farewell.

And now, down the rushing stream, guided by the bright flashes of the storm, past tall birch-fringed rocks, which shone out one moment as clear as day and the next were dark as night. Past dark hovers under swirling banks from which great trout rushed out on Tom, thinking him to be good to eat, and turned back sulkily, for the fairies sent them home again with a tremendous scolding for daring to meddle with a water baby. On through narrow strids and roaring cataracts where Tom was deafened and blinded for a moment by the rushing waters. Along deep reaches where the white water lilies tossed and flapped beneath the wind and hail. Past sleeping

villages. Under dark bridge arches and away to the sea. Tom could not stop, and did not care to stop. He would see the great world below, and the salmon and the breakers, and the wide, wide sea.

And when the daylight came, Tom found himself out in the salmon river.

A full hundred yards broad it was, sliding on from broad pool to broad shallow, and broad shallow to broad pool, over great fields of shingle, under oak and ash coverts, past low cliffs of sandstone, past green meadows and fair parks, and a great house of gray stone and brown moors above, and here and there against the sky the smoking chimney of a colliery.

But Tom thought nothing about what the river was like. All his fancy was to get down to the wide, wide sea.

After a while he came to a place where the river spread out into broad, still, shallow reaches, so wide that little Tom, as he put his head out of the water, could hardly see across.

There he stopped. He got a little frightened. "This must be the sea," he thought. "What a wide place it is! If I go on into it I shall surely lose my way or some strange thing will bite me. I will stop here and look out for the otter or the eels or some one to tell me where I shall go."

So he went back a little way and crept into a crack of the rock, just where the river opened out into the wide shallows and watched for some one to tell him his way. But the otter and the eels were gone on miles and miles down the stream.

There he waited, and slept too, for he was quite tired with his night's journey. When he woke, the stream was clearing to a beautiful amber hue though it was still very high. After a while, he saw a sight which made him jump up, for he knew in a moment it was one of the things which he had come to look for.

Such a fish! Ten times as big as the biggest trout. A hundred times as big as Tom, sculling up the stream past him, as easily as Tom had sculled down.

Such a fish! Shining silver from head to tail, and here and there a crimson dot, with a grand hooked nose and grand curling lip, and a grand bright eye, looking round him as proudly as a king, and surveying the water right and left as if all belonged to him. Surely he must be the salmon, the king of all the fish.

Tom was so frightened that he longed to creep into a hole. But he need not have been for salmon are all true gentlemen, and like true gentlemen they look noble and proud enough, and yet like true gentlemen, they never harm or quarrel with anyone, but go about their own business and leave rude fellows to themselves.

The salmon looked at him full in the face and then went on without minding him, with a swish or two of his tail which made the stream boil again. And in a few minutes came another, and then four or five, and so on. All passed Tom, rushing and plunging up the cataract with strong strokes of their silver tails. Now and then leaping clean out of the water and up over a rock, shining gloriously for a moment in the bright sun, while Tom was so delighted that he could have watched them all day long.

But at last one came up bigger than all the rest. But he came slowly and stopped and looked back, and seemed very anxious and busy. And Tom saw that he was helping another salmon, an especially handsome one, who had not a single spot upon it, but was clothed in pure silver from nose to tail.

"My dear," said the great fish to his companion, "you really look dreadfully tired, and you must not overexert yourself at first. Do rest yourself behind this rock," and he shoved her gently with his nose to the rock where Tom sat.

You must know that this was the salmon's wife. For salmon, like other true gentle men, always choose their lady and love her, and are true to her. They take care of her and work for her and fight for her, as every true gentlemen ought and are not like vulgar chub and roach

and pike who have no high feelings and take no care of their wives.

Then he saw Tom, and looked at him very fiercely one moment, as if he were going to bite him. "What do you want here?" he said, very fiercely.

"Oh, don't hurt me!" cried Tom. "I only want to look at you. You are so handsome."

"Ah?" said the salmon, very stately but very civilly. "I really beg your pardon. I see what you are, my little dear. I have met one or two creatures like you before and found them very agreeable and well behaved. Indeed, one of them showed me a great kindness lately which I hope to be able to repay. I hope we shall not be in your way here. As soon as this lady is rested we shall proceed on our journey."

What a well-bred old salmon he was!

"So you have seen things like me before?" asked Tom.

"Several times, my dear. Indeed, it was only last night that one at the river's mouth came and warned me and my wife of some new stakenets which had got into the stream, I cannot tell how, since last winter, and showed me the way round them in the most charmingly obliging way."

"So there are babies in the sea?" cried Tom, and clapped his little hands. "Then I shall have someone to play with there? How delightful!"

"Were there no babies up this stream?" asked the lady salmon.

"No! and I grew so lonely. I thought I saw three last night. But they were gone in an instant, down to the sea. So I went too, for I had nothing to play with but caddies and dragon flies and trout."

"Ugh!" cried the lady, "what low company!"

"My dear, if he has been in low company he has certainly not learned their low manners," said the salmon.

"No, indeed, poor little dear. But how sad for him to live among such people as caddies who have actually six legs,

the nasty things. And dragon flies too! Why they are not even good to eat, for I tried them once, and they are all hard and empty. As for trout, everyone knows what they are." Whereupon she curled up her lip and looked dreadfully scornful while her husband curled up his too, till he looked as proud as Alcibiades.

"Why do you dislike the trout so?" asked Tom.

"My dear, we do not even mention them if we can help it. I am sorry to say they are relations of ours who do us no credit. A great many years ago they were just like us. But they were so lazy and cowardly and greedy that instead of going down to the sea every year to see the world and grow strong and fat, they chose to stay and poke about in the little streams and eat worms and grubs. They are very properly punished for it, for they have grown ugly and brown and spotted and small, and are actually so degraded in their tastes that they will eat our children."

So the salmon went up, after Tom had warned them of the wicked old otter. And Tom went down, but slowly and cautiously, coasting along the shore. He was many days about it, for it was many miles down to the sea. Perhaps he would never have found his way if the fairies had not guided him without his seeing their faces or feeling their gentle hands.

As he went, he had a very strange adventure. It was a clear, still September night, and the moon shone so brightly down through the water that he could not sleep, though he shut his eyes as tight as possible. At last he came up to the top and sat upon a little point of rock and looked up at the broad yellow moon, and wondered what she was and thought that she looked at him. He watched the moonlight on the rippling river and the black heads of the firs and the silver-frosted lawns and listened to the owl's hoot and the snipe's bleat, and the fox's bark and the otter's laugh, and smelled the soft perfume of the birches and the wafts of heather honey

off the grouse moor far above. He felt very happy. You, of course, would have been very cold sitting there on a September night without the least bit of clothes on your wet back. But Tom was a water baby and therefore felt cold no more than a fish.

Suddenly he saw a beautiful sight. A bright red light moved along the river-side and threw down into the water a long taproot of flame. Tom, curious little rogue that he was, must needs go and see what it was. He swam to the shore and met the light as it topped over a shallow run at the edge of a low rock.

There, underneath the light, lay five or six great salmon, looking up at the flame with their great goggle eyes and wagging their tails as if they were very much pleased at it.

(To be continued)

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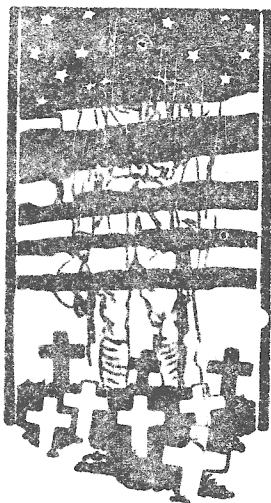
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