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Rays from the Rose Cross

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THE Mystic



... LIGHT

The Power of God

JACK L. BUETT

WE have, throughout our lives, been accustomed to hearing the statement that God is omnipotent—all powerful—and naturally we take it to mean that God is able to do anything whatever as and when He chooses. We are then frequently faced with the question, "Since God is omnipotent, then He must have created, and is therefore responsible for all the evils that we find around us. If He is all good, why does He not abolish these evils?" We then are faced with the argument that such being the case, God is either a devil in disguise or else He has failed to make a satisfactory creation, or that at the least He must be somewhat inefficient.

Now we feel that these accusations are unjust, incorrect, and perhaps almost blasphemous. Yet, at the same time, they seem very difficult to refute for they do appear to be quite logical. It follows, then, that since the reasoning appears to be correct, the fallacy must lie in the stated premises and that the accusers are reasoning from a false basis. Let us see what we can find out.

Perhaps it will be well, first of all, to decide just exactly to what we refer when we use the term "God." The name is used in so many different senses, that, unless we do clarify the point, we shall end in considerable confusion. The name God is used in at least a dozen different

meanings of which we commonly find the following: First, the Supreme Being, the Creator and Sustainer of the whole creation, a Being who is so far above our comprehension that we cannot even begin to imagine what He is like; and so it follows that we cannot speculate upon His doings even though in reality we are actually a part of His being. Then there is our Solar God, the Creator of our particular solar system. He is the one that we, as Rosicrucian students, generally refer to when we use the name "God," and in general this will be the One referred to in this article.

Many use the term God when referring to the Christ, the indwelling Lord of our planet; to Jehovah, the Holy Spirit, the Race God; and the name is quite justified in both these cases. Then there is that divine, individualized spark that we call "the God within," again a justifiable use of the name. So, for a while let us agree that we are referring to the God, the Creator, of our own particular Solar System.

When the question was brought up to my father, he invariably replied, "God can do nothing contrary to His own nature," and this seems to go far towards resolving the apparent contradictions, since by the very nature of God so much is explained. God, however we regard Him, is definitely and indisputably a

creator. From Himself, or from the Supreme Being perhaps, He draws the forces by which He makes manifest His creation. We, as sparks of the Divine Being, are as we express it "made in His image and likeness"—made of the same nature as Himself, as being in embryo creators like Himself.

When we produce something original we call it "epigenesis," the creation of something that has never before existed as such. With God we call it "creation," yet surely it is identically the same thing in essence, though very different in degree. It follows, then, that in order that the creature shall be able to introduce new creations by means of epigenesis, that creature *must* have a certain measure of free will in order to do so, and such free will inevitably includes the possibility of making mistakes, for we must remember that the production of good necessarily implies the possibility of its opposite—evil—the possibility, let us note, not necessarily the development of the evil.

This leaves two choices for creation. There could be, as so many assume, a creation that is eternally perfect, where the created beings *always* and for ever obey the exact and unvarying control of the creator. This inevitably leads us to a completely static result—to the eternally monotonous heaven that we were taught in childhood, and which we sometimes used to look upon with dread. That this is not the case the very presence of evil proves, for even if, as some do, we argue that evil is only illusory, it still follows that the perfect God of such a system must destroy the illusion, or rather prevent its appearance in the first place, and this is, as we can easily see, contrary to the nature of an intelligent Creator, especially one who is all good and all loving.

The other alternative, the only other possibility if we think it out, is the type of creation that we actually find we have. It is contrary, must be contrary, to the nature of a loving, creative Being—and

no being can create without love, for that is the prime moving power—to build a structure around himself as an absolute dictator, and even if such a creation could be produced it must immediately fail through its own internal discords. So we inevitably end with creation such as we know it, a marvellous structure, but allowing within itself the necessity for further improvement and development on the part of both creator and created beings. Hence it follows that, since we, as part of those created beings, are still only at the beginning of our creative development, we necessarily make mistakes which have to be corrected as time goes on by the substitution of the correct ideas. This then is the simple explanation of what we regard as evil; though in the view of the Great One, this may be and often is merely a matter of incomplete good, which the power of God, through His guidance must in the end correct into a perfect and wholly good—though still progressing—creation.

It is therefore to be expected of us, the created beings, that we strive to align ourselves with this divine Power, and so help to bring about the perfection we so earnestly desire—consciously or more often unconsciously. Truly we may sometimes think of ourselves as merely like grains of sand on a vast shore and say, "What effect can we possibly have on such a stupendous whole?" As an example we may cite what is known as "the desert rumble." You may not be familiar with it, but we are told that as the Sun sets toward the west over the great Gobi desert, a distinct musical sound like a deep rumbling is heard following the Sun. The Tibetans call it the voice of the gods, but its explanation is simply this. As the Sun sets, the heated grains of sand contract, each one shifting a microscopic amount, and each one making the tiniest, almost undetectable sound. Yet the whole effect is that of the grand "voice of the gods." Each and every tiny grain is doing its part in this

harmony, and is therefore necessary to the whole.

Truly, little we are in the great cosmos, but insignificant we most surely are not. As parts of the Living God we are, each and every one, absolutely necessary to the whole, and we are therefore eternal and indestructible.

But this power, however great and however available, is of no value unless we know how to avail ourselves of it. So another question raises, "How may we contact this power?"

A great electric generator may spin on forever and yet produce no usable power. If there is no call upon it, it will simply spin without generating, or as we say, it will simply idle. As soon, however, as it is put into contact with a machine—a motor, a light bulb, a toaster, anything—by the closing of a switch in the joining wire, immediately it begins to draw into itself countless electrons, and to focus them along the wires to give power to whatever device is so connected. A strange thing occurs; the amount of power generated by the dynamo is always just the amount required to operate the device, up to the total capacity of the generator of course. Note also that the generator itself does not actually create the power, it draws from its surroundings sufficient electrons to form its charge; nor is there any danger of lack of sufficient power available, provided we have a machine that is able to draw it.

As an interesting aside, it is worthy of recall that a certain well known English philosopher claimed to have calculated that in one cubic millimeter—say a pin's head—of space there is sufficient power, if we could make it available to run a ten-thousand kilowatt power house for something like ten thousand years. This, we may note, refers only to material, or etheric power. If we apply it by analogy to spiritual power, then we have something that is altogether beyond our wildest imagination.

Now, as a generator of electricity can

only supply power to such machines as are in proper contact, so we may conclude, again by analogy, that the power of God can only be drawn upon when we make the proper contact. We know of a number of contacts—switches if you like—by which we make available this divine power, do we not? There is prayer; yes, even the prayer that says blindly "God have mercy" or "God help me." That is contact made chiefly through our desire body and is often filled with disturbed emotions. Yet it may be, and often is, sufficiently potent to bring down the power to perform what we describe as miracles. Concentration is another means of contact, this time involving chiefly the mind, though we must remember that cold, unfeeling concentration is not sufficient; as our healing service says, "there must be an amount of feeling sufficient to accomplish the desired object." Adoration, in so far as we can rise to it, is a most powerful contact, and so is the one that we so often fail to make fully, that is, faith. The faith that can remove mountains, which can build our Fellowship into the glorious thing the Elder Brothers intended, is always available if only we will use it to the exclusion of our besetting doubts and fears.

To return to our electrical simile. It is useless to close any switch, or any number of switches, unless the master switch is first closed. So whenever we try to contact this divine power we must see that the "master switch" is already closed, that we have done that which will set into motion the whole train. Oh, yes, we do know this "master switch." Paul warned, "faith without works is dead;" Max Heindel, in our Temple service, puts it unmistakably plainly. In fact he continually called the attention of students to this one thing: "loving self-forgetting service to others"—let us not neglect those two adjectives "loving, self-forgetting." Surely this is the "master switch" since it is the "shortest...

(Continued on page 103)

The Rose of Sharon

FLORIAN L. CLARK

THE white rose on the cross of the Rosierucian Fellowship Emblem "is symbolical of the heart of the Invisible Helper," whose soul body, or "golden wedding garment" is composed of the two higher (light and reflecting) ethers, the latter being the particular channel for the Christ Light, Love, and Power. Hence we may rightly say that the white rose is a symbol of God's love to man, as well as of man's soul qualities in their process of unfoldment toward the perfection of the Christ vibration of peace, love, and understanding. We may also rightly call this queen of flowers "The Rose of Sharon," a symbol of our Saviour and Redeemer who walked and taught on the plains of Sharon.

The foundation for the establishment of Christ's Kingdom, which is even now coming into being, must be firmly built in the hearts of men all over the world. In each human heart God planted the seed of a spiritual rose. It germinates, takes root, and grows in the soil of unselfishness, watered by purity and service. When protected from such weeds as bigotry and prejudice and exposed to the sunshine of God's love and wisdom, it unfolds its blossoms of heavenly beauty, with their perfume of divine love, for all God's children to share, and matures in glory as the "Rose of Sharon."

The thorns on the rose stems may teach us of the adversities, the trials and agonies, which are experienced in bringing the pure white rose into blossom. These are the tests of our faith in God's wisdom, our opportunities to master ourselves and rise to the spiritual heights symbolized by the purity and perfection of the white rose, as we keep our eyes on the Cross and the glowing Christ Radiance.

The Christian love symbolized by the "Rose of Sharon" involves more than

just doing kind deeds and exercising helpfulness. These are but the beginning of the Christian Way. When the aspirant forges ahead on the Christ-lighted Path, he forgets self entirely and becomes "so attuned to the world's woe that he feels every pang as his own hurt and stores it up within his heart."

As the rose, in all its splendor, lifts its head to the East each morning to greet the rising Sun as it brings glory and beauty to the new day, and when night comes, after having given freely of its fragrance for the enjoyment of all, it humbly bows its head with thanksgiving for being a blessing to others, so must we do. Each day of our lives must bring us closer to the complete realization of the "tremendous fact of the unity of all life," and to such a fellow feeling for all creatures that we "can not only enunciate but practice the tenets of the Sermon on the mount."

As the rose lifts its head to the physical Sun, so should we turn our eyes to the spiritual Sun—the "Rose of Sharon." Each delicately formed petal, created and sustained by the magic power of love and compassion, calls to us by the perfume of His grace so to fashion our lives that they, too, will show forth His beauty and wisdom.

True Christian fellowship knows no evil, is above reproach, never deceives. Its nature is that of spontaneous service to others, rather than to ourselves; it is always wholesome, sincere, (and uplifting in purpose. Thus the rough ashlar becomes the perfect corner stone, the foundation of the Christian life, permeating the soil with its endless strength so that the rose grows and flourishes, reigning supreme over all other flowers in the Garden of Life.

Physical beauty is subject to change and can quickly fade away. Material

wealth can be lost overnight, and worldly success can be reduced to ashes in a trice, leaving one lost and bewildered in the shambles. Not so the life guided by the "Rose of Sharon!" Living humbly each day, serving as the call comes, and giving thanks for the precious privilege of sharing his abundance, the aspirant is blessed with true riches and success.

The white rose on the cross is a symbol to the Christian of his unity with his Saviour. It stands for the love that is above all physical and sensual desires. It is unaffected by time and circumstance, nor does it know any limitation. It removes the masks of intolerance, prejudice, tradition, race, creed, and color, and heralds a future radiant with universal peace and joy.

When the crashing waves of life toss us against the rocks, it behooves us to pause and listen for the angels' song, with its message of God's love and care. Then, as the troubled waters become calm again, we can enjoy the "silent night" wherein reigns the voice of divine assurance and direction. Thenceforth, obeying its commands, we may be led into loving one another as He loves us.

Service to our fellow creatures and devotion to duty in fulfilling God's plan for His children become joys indescribable as true Christian fellowship fills our hearts. We become sharers in God's greatest Gift by helping to bring true salvation and redemption to mankind through love and understanding.

May the "Rose of Sharon" bloom in our hearts with all its glory, so that its fragrance, symbol of God's eternal love, may be shared with all. Never again may we allow the weeds of prejudice, hate, intolerance, fear, or despair any place in the garden of our hearts. Let us make Faith, Hope, and Love the directors of our lives, love reigning supreme. May each coming day bring us more in tune with God's Divine Plan, our lives filled with harmony in service

as we reach a greater and fuller realization of our oneness with Him.

*My thoughts on "The Rose of Sharon" are dedicated to the late Frances N. Clark whose transition from physical to spiritual life took place on September 9, 1963. This symbol of God's love bloomed in her heart with all its glory, and the fragrance of the Christ Spirit was made known to all who knew her.—
The Author.*

* * *

THE POWER OF GOD

(Continued from page 101)

road to God." Need we say more?

Whenever we use one of these means of contacting the Divine, we actually act as generators; we draw on the all-pervading Divine Power exactly to the extent of our need IF we make ourselves open and clear conductors for this power. This is put very plainly in our healing service where it is illustrated by the waterspout; as we concentrate we consciously try to draw down the healing force from the higher worlds, and then focus it through ourselves to the required point—generally our Emblem if it is before us. And this is true even if there are times when we have to keep pulling our thoughts back into focus. So with all other means of contact, we do not create the power. We draw it into focus or, as we say, we generate it, knowing always that it is not our power but the power of God working through us, helping us to accomplish, even to creating in our small way.

When we learn to use the Will of the Father, guided by the Loving Wisdom of the Son, to accomplish the Activity of the Holy Spirit, then we begin to get the first faint dawning of the truth that we are ourselves becoming true creative likeness.

A PRAYER

*My God, who is all about me, in me, and
through me,*

I need not speak unto Thee

With the slow, limited speech of men.

*What could I tell Thee, or what ask
Thee*

That is unknown to Thee, my Lord?

Nor need I even think to Thee,

Nor with my lame, weak, faltering mind

*Attempt to turn Thy glorious face to
"me-ward."*

*Thou canst see within my transparent
mind*

All the thoughts that are or ever were.

*Ah, but when I come to Thee with
desiring*

Greater than words or thought—

*With yearning which wrings the very
blood*

From my loving heart,

Then am I instantly enfolded

Within Thy great, ecstatic bosom—

Oh, my Father, Mother, Love, and Life.

—S. O. Poole.



FROM A PATIENT

Dear Friends of the Rose Cross:

Was I happy when my "Fellowship" came today! Thought it might have been mislaid—and then I knew, even though the cover was marked 3-24, I knew I had paid only until 1-24. I had started to write yesterday to renew my subscription for another two years. I am young

yet and the *Rays* is precious, educational, and helpful in so many ways, even though some of it is too deep for my understanding, such as astrology, and some of the mystic teaching. I surely missed "The Daily Thought and Guide" every day of this month.

Whatever I can't understand in your writings, I can always respect, and what especially attracted my interest was that one sentence by Max Heindel: "At the end, all shall be saved." This is what I believe, for that belief I have been rejected by the Church of my Fathers. Besides, I am considered a "dangerous specimen" by a good number of people, including some of my own. However, I have many friends and the Lord is kind to me in so many ways. Sometimes I wonder if you in the Healing Department are aware of the sort of miracles that are worked through your prayers, or if you just guess like I do.

Now, I don't remember exactly how it happened, but one day I got the idea of writing to your Healing Department about my little miseries of arthritis, and I enclosed a little dollar. I think it was the only one I had. I limped miserably down to the corner to drop my letter in the mail box and walked back home. Only when I climbed the steps at the house did I notice that I was doing it without any difficulty or pain. That one was not hard to guess. So I know God does some of His work through your Invisible Helpers. They have helped me to navigate on my own power all this time, and when suffering comes—well, I figure it must be necessary for some purpose in the Divine Plan, and sometimes I figure I have flunked on my diet or otherwise.

Anyway, I say with the Lord: "My hour has not yet come," and I wait for the peace that surpasseth all understanding."

Hoping you have a most blessed year, and wishing you God speed, I am

Respectfully,

A Patient.

Cosmic Rays and Etheric Forces

A PROBATIONER

Part II

EDITOR'S NOTE: The following Diagram is given at this point so that the student may have it for reference while studying the remainder of the article.

Diagram #1

PRIMORDIAL PARTICLES THAT UNDERLIE THE UNIVERSE

According to quantum theory a fundamental particle has also the property of a wave.

Every kind of particle known spins on its axis. (1) The atom as a whole is neutral when interior forces balance out; when they do not, the atom is called an "ion," which is a charged atom, positive or negative. Most atoms are neutral. In the columns below the mass of particle is given in terms of the electron, the numerical value of which is taken as 1.

Particle	Mass	Charge	Remarks
Components of Atomic Nucleus			
PROTON	1836.6	Positive	Number of protons in the nucleus of an atom ranges from one for hydrogen to 96 for curium. Protons give the nucleus its positive charge. Discovered in 1919.
NEUTRON	1839.0	No charge Neutral	
MESONS (Mesatrons)		Positive Negative Neutral	Atomic mass resides almost entirely in nucleus. Some nuclei have spherical distribution of charge; some seem to have two pairs of poles or "quadrupole moments." The nuclear forces proper, however, are not electrical. Nuclear binding forces are vastly more powerful than electrical forces. Mesons: found in cosmic rays and experiments, 1936-1960.
Mu-mesons (Muon)	206- 273		(2) Mass intermediate between proton and electron. Protons and neutrons in nucleus may be surrounded by cloud of mesons. Pion reacts strongly with nucleus.
Pi-mesons (Pion) -- "light -- mesons"			Life cycle of mesons millionths of a second. May perhaps be nucleus "glue." Break down into electrons (or positrons) and neutrinos.
K-Mesons 3 kinds	967- 973		Speed nearly that of light.
Hyperons -- "heavy --mesons"	2182- 2585	Positive Negative Neutral	K-mesons, hyperons, light mesons, and neutrons are all involved in the 4th Field of Force, i.e., "weak interactions," "strange particles," and right or left handedness of matter, where Law of Parity breaks down. (3). Note that hyperons are heavier than protons. Hyperons turn into nucleons in experimentation.

ELECTRONS

Basic Units of Electricity and Matter

ELECTRON	1	Negative	Electrons distributed about the atomic nucleus. Each atom contains an equal number of protons and electrons; thus U-238 has 92 protons and 92 electrons. Discovered in 1897. Electron now designated wave as well as a particle. Positron discovered in 1932 in cosmic ray phenomena. Collision of electrons and positrons causes annihilation of both with consequent production of photons (below).
POSITRON (Positive electron)	1	Positive	

In the old theory of the atom in which it is compared with the solar system, nucleus surrounded by circulating electrons, it was said that an electron might jump from one orbit to another. A newer theory has it that these changes are all "Vibration Modes;" and that when an electron seems to jump from one "orbit" to another this is in reality the dying out of one "vibration-mode" and the simultaneous appearance of another. "Thus the entire theory of electron motion within atoms takes on a physical meaning closer to the theory of organ pipes, violin strings, or drumheads than to the theory of planetary motion." (Gamow)

OTHER PARTICLES

ANTIPROTON	1836.6	Negative	Existence believed possible. In theory a negatively charged proton could exist in nucleus of an "inverted atom," in conjunction with positrons. Such an atom would be unstable and no direct evidence of its existence has been found. Suggested in 1931. Indirect evidence in 1948-49.
ANTINEUTRON	1839.0	No charge	Existence believed possible in nucleus of postulated "inverted atom." Its magnetic moment would be opposite to that of ordinary neutron. Evidence in 1948-49.

There are also anti-particles among mesons, hyperons (above). See also anti-neutrino (below). Science now believes that "to every particle there corresponds a distinct anti-particle, the only exceptions being the photon and the neutral pi-meson, which particle and anti-particle are one and the same." However, the principle of symmetry in anti-matter has suffered some dislocation with Parity. (1) (4) and (5)

MASSLESS PARTICLES

PHOTON	0	No charge (Neutral)	Basic unit of light, X-ray, gamma radiation and all other forms of radiant energy. First postulated by Einstein in 1905. Has no anti-particle. May decay into an electron pair, one positive, one negative. Photons are both emitted from matter and absorbed by it. Energy of photon is proportionate to its frequency. Photon now designated particle as well as wave. Travels with speed of light, 186,282 miles per second.
NEUTRINO	0	No charge (Neutral)	Carrier of kinetic energy and momentum. Generally accepted on grounds of indirect experimental evidence. The neutrino ("little neutral one") is involved only in "weak processes." "Neutrinos from sun and stars, etc., course through matter but are in no sense part of it." (Same may be said of mesons.)
ANTI-NEUTRINO	0	No charge (Neutral)	Discovered 1956. Gave first evidence of existence of its opposite, the neutrino.

In quantum theory atoms and molecules exist mostly in one of a number of non-radiation states, each corresponding to a fixed quantity of energy. Radiation, however, consists of photons carried by a sort of guiding wave, the frequency of which is a measure of the photon energy.

NOTES ON DIAGRAM

(1) Every kind of particle is a tiny magnet by virtue of its spin. Even the neutron sets up a magnetic field. The "magnetic moment," or spin, is measured in units of $\frac{1}{2}$, plus or minus. "Anti-particles of "anti-matter" have an opposite magnetic moment or spin. The neutron may contain a plus and minus which add up to zero. The anti-neutron would be a neutron with spin direction reversed, e.g., South Magnetic Pole may be up instead of down. Proton and anti-proton, electron, and positron, show same phenomena of reversal of poles.

When charges are *at rest or moving slowly enough*, the chief forces between them are **ELECTROSTATIC**. These forces decrease as the square of the distances between the charges, and so resemble gravity according to Newton's laws. If the charges are moving fast enough, however, there is a difference. *Moving charges generate magnetic fields*, and the *interaction of the magnetic fields generates new electromagnetic forces* proportional to the velocities of the charges.

A charged force at rest creates only an electrical field. A rotating sphere creates also a magnetic field, the strength of which depends on speed of rotation. Such a magnetic field will subject a moving charge to a force that is proportional to the ratio between the velocity of the charge and the velocity of light.

(2) Physicists have created new kinds of atoms having mesons instead of electrons; a "positronium" with electron and positron circulating around common center of gravity; a hyper-fragment with hyperon instead of proton or neutron in nucleus. The life cycle of these man-made atoms is measured in millionths, billionths, or trillionths of a second, but their creation is a fact significant for the future.

(3) Modern science postulates four Fields of Force: Gravitational, Electromagnetic, Nuclear, and Field of "Weak Interaction" among strange particles" where the Law of Parity breaks down revealing right and left-handedness of matter. "Parity," says Asimov, "...refers to a mathematical function which has to do with the wave characteristics of a particle and its position in space." S. B. Treiman puts it: "The Parity principle is simple and classical. It asserts that the laws of nature do not distinguish between left and right." But this is the "law" which breaks down in the 4th Field. (Discovered 1956.)

(4) The symmetry of the universe has been one of the cherished principles of science. Now, says a scientist, "two cherished principles have been undermined. . . . Parity, and the symmetry of anti-matter;" for it has been found that anti-matter also is not always the perfect opposite reflection of matter it was supposed to be. "Can symmetry still be saved? What happens if we simultaneously interchange right and left, matter and anti-matter? Perhaps this combined *symmetry* might survive in the world of weak interactions." It is believed that matter and anti-matter cannot co-exist, but if brought into contact destroy one another. It has been suggested that the "cosmic egg" out of which our universe came consisted of equal parts of matter and anti-matter, which were separated by some sort of repulsive force. Anti-matter is the mirror image of matter (reversed); e.g., a matter-atom having a positive proton and negative electron has as its reflection an anti-matter atom with negative anti-proton and positron (positive electron). Discovery of Anti-xi-zero, uncharged particle, announced August 1963. Negative Omega still sought, and Mu-meson still poses a question.

(5) The problem of Space: "Space is in a sense Light," says one school of science. Another aspect of space approaches the esoteric.

This viewpoint postulates that a vacuum is not to be thought of as empty space but as a "sea of tightly packed particles of negative mass." (The word negative as used here refers to below zero, not to polarity of charge.) Why are we not aware of these articles of negative mass? Because they are distributed uniformly throughout space. We are like the deep-sea fish surrounded by water, which may not be aware that it is floating in a physical medium, says Gamow. What, then, are the particles that we do see and which we term matter? They are particles which the Pauli principle prevents from losing their energy and lapsing into the negative energy level of the extraordinary state. "*Ordinary particles* must maintain their *positive mass* and all their *familiar physical properties*."

How do we become aware of the condition we call matter in this circumambient sea of negative mass? If a particle of the negative mass is missing, then a sort of "hole" is left, and we perceive this hole, just as the fish might see an air bubble rising to the surface of the water, the bubble constituting an absence of water as the hole in the continuous distribution of negative mass is an absence of the negative mass. The "hole" is an anti-particle to the negative mass, of ordinary (positive) mass and opposite charge.

In the case of an electric field, to say that a certain charge is absent implies the presence of the opposite charge: if the negative charge is missing, then the positive charge is present, and vice versa. So also the "hole" in the continuous distribution of extraordinary particles of negative mass will seem to be anti-particle of ordinary mass and opposite charge; matter as we know it. The discovery of positive electrons corroborated this theory, for the positive electron showed all the properties predicated of the "hole" in the negative mass. Thus Dirac's theory is substantiated: "Each fundamental particle can exist in one of two physical states: the ordinary state in which we find both atomic and free electrons and the extraordinary state in which the particles have negative (less than zero) energy."

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

ART TAYLOR

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

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

(Continued)

THE chemical region of the Physical World has been seen to be composed of three general states of matter. All of the substances of chemical origin are either inert, preservative, or active in properties.

The organized chemicals composing the vital plant kingdom, the proteids, fats, and carbohydrates are in like state of expression, each substance of this region possessing one of the three same attributes.

However, it will be remembered that each separate stratum of both regions has a fourfold response to the influences of Fire, Air, Water, and Earth. Consequently, while the ultimate of concentration in each plane of phenomena is fourfold, there is always dominant over it a triune influence of inertia, preservation, and activity.

The ultimate of differentiation in the kingdoms is four-fold—mineral, plant, animal, and human—and the ultimate of division in each stratum of the physical agents composing their physical forms is also four-fold, while enveloping the whole planet is an inert solid, a preservative liquid, and an active gaseous macrocosm. From the united works of these three has resulted the complexities of the concrete and tangible development of the world at large.

White light is composed of three colors, red, yellow, and blue. From the union of red and yellow is produced orange; from that of red and blue, violet; while from blue and yellow comes green. The seventh color, indigo, contains the gamut and is the last formed. There are, therefore, three primary and four secondary colors, the secondaries resulting from the combined labors of the three primaries, and in the spectrum of white light, which reveals the presence of the seven, the complementary colors are spaced four apart, in waves. Moreover, it requires a prism of three equal angles in three planes of transparent media to break up the white light into septenary expression.

In the musical scale of seven octaves, there are three principal and four accessory ones. All themes are built of the three principal ones at the middle of the range, with very slight deviation, below and above, in which event the interpretation becomes so profound as to be non-appreciable, concretely.

In other words, the theme itself and consequent tone-color, are emanations from these three central octaves of the keyboard, and the accessory four falling away to the extremities of the keyboard, to the ultimate of sounds which are musical to the ear, with the embellishments of chords, successions, arpeggios, etc., form the architecture, the stable foundation of the music. This provides a septenary expression to a three-fold theme. Furthermore, as the technique gives to music its science, or concretion—in other words, its “inertia”—so does the “form” of the true musician give it its preservation, while the “interpretation”

gives it its animation—illustrating forcibly again, the triune supremacy in this loftiest of idealistic communions.

The World of Form has been shown to possess a triune supremacy in solids, liquids, and gases—the World of Color a triune supremacy of refraction and dispersion, and the World of Tone a triune supremacy of three essential octaves, which alone make music worth while.

The verity of these truths leads to the profound realization that the entire phenomenal or material side of evolution is dominated by the grand triune divisions of form, color, and tone. As the progress of the study has ascended, the ever-increasing magnitude of the trinity has become apparent, as has also its persistent fourfold expression.

Reverting briefly to the principle of polarity, the application of the physics of Force and Inertia demonstrates conclusively the utter stagnation and incapability of stationary inertia alone. It is apparent that moving inertia only can be productive of any usefulness in the creation of works, the transformation or animation of any existing forms.

Now, moving inertia, according to Newton's wonderful Laws of Motion, long ago proved scientifically, must have been at some time or other a product of force. That is, some impact of force must have been applied at some time to the inert body to give it motion, and furthermore, some force would again have to be applied to either stop or alter its motion.

Therefore, in considering inertia, whether it be stationary or moving, stagnation would ensue if forces of some nature were not accessible to create changes steadily or intermittently.

Force is essential alike to involution and evolution, to cosmos and chaos, to creation and dissolution—in fact, to both the sowing of the form and the reaping of the Spirit. As emphasized in Chapter I, Force is a holy word. It is the common mental conception of Spirit.

The universal transmission of heat through all space by solar energies to be stored and spent in the performance of work is the one fundamental source of all the myriads of applications by which force is acquired.

To heat, alone, can be attributed the very possibility of any life and energy expressing in any form on any planet, and without life and energy there could be no incentives, and no rational, thinking beings. Indeed, the polarities of heat and cold formed the very inceptions of the condensation of the nebula.

It seems utterly inconceivable that a scientific world, built upon logic and rational reasoning processes, could all without exception realize that to the outpouring of light and heat and kindred visible and invisible rays from solar orbs is due the very existence, sustenance, propagation, etc., of all beings on the planets, and then wonder where the Creator dwells.

The scientific world in general is willing to labor along the lines of acceptance and adaptability of such theories as Helmholtz' "Law of Solar Contraction" and the "Fall of Meteoric Matter into the Sun" for the solution of the maintenance of tremendous energy, exhibited by the Solar Orb. However, ridicule would result were this principle applied to man in reference to his own internal combustion. We seem content with the paradox that man derives his internal generation from the calories of heat stored in the elements of food consumed.

The physical and scientific viewpoint is all right as far as it goes to account for physical relationship, by physical means. But when it comes to the ideals, aspirations, the higher emotions, arts, music, etc., which are absolutely intangible except by their concrete works, man should look to the invisible, the abstract relationship, a glimpse of which is derived from the borderland of tangibility, light and heat rays, X Rays, radium, helium, coronium, etc.

It is sufficient at this stage of the dis-

cussion to realize that the universal transmission of heat is the basic instrumentality used by the spiritual forces which pervade all space, uniting the separate units of unfoldment into a common whole and furthering a "step-keeping" development. Again, scientifically, comes the inevitable conclusion of eventual stagnation of the available heat, when uniformity of distribution makes the polarity no longer felt. The only scientific conclusion—that of a "New Heaven and a New Earth"—would not be manifest without at least some appreciation of the verity of an invisible, intangible, spiritual state which presents stagnation in identically the same manner as has been made evident through the treatise on the chemical regions.

To gain a fundamental conception of the interpenetrative activities and gradual blend of altered vehicles of expression used by the kingdoms, a glimpse should be taken by the intermediary states which link the four streams together.

It would be contrary to the methodical interpenetrative unfoldment of the system as is evident on every hand, to expect a sudden organization of inert mineral substances into living and propagative functions. The transition would be an anomaly, scientifically. There is to be found in fact, a state of expression possessing the characteristics of the succeeding kingdom, while manifesting the limitations of, and belonging to the kingdom below which is being linked and blended into the one above. It should be carefully noted that the purposes of the intermediary state is merely to prepare the forms, or more strictly speaking, the atoms and elements of the forms, for the higher expression of the quickening spirit. Therefore, this intermediary attribute is of the form, only, and is a means of ingress to the spirit unfolding a new aspect, and should not be confounded with a separate state of being.

Calcium, as the basic metal which is found to be the fundamental element

entering into the organized bodies of plant, animal, and man, expresses the attribute of compilation, which in the living form is cellular propagation. Belonging to the mineral kingdom, however, limits the expression to the inert. In consequence, under the favorable influences of the caves, this activity reveals the suspended stalactites, and the compiled stalagmites, through the works of the calcareous water. In the ultimate detailed analysis, there is no difference between the method of aggregations of the atoms of calcium in the stalagmite and in the growing bones of animal and man, excepting the infinitely more refined processes necessitated by the complex structures, with the addition of higher ethers and the intricacies required for the higher forms of life. As the stalagmite in particular illustrates materially the compilation of chemical elements preparatory to the assembly by vital forces into a growing plant, so does the vine give evidence of the branching out for external "foothold" peculiar to the animal kingdom, through the tendrils, which might be considered as laying the germinal foundation for muscular control.

Lying intermediate between the animal and man is the mammal, a much more intricate state of unfoldment, owing to radical differences between the automaton and thinking being. It is divided into three classes, likened generally, to the three processes of gap-bridging already described, viz: the Monotremata, wherein the nurture of the undeveloped placenta is replaced by the secretion of watery fluid in the eggs; the Marsupialia, in which the placenta is still unformed, but for which a marsupial pouch is substituted, by which the young are attached to the teats; protected for some time, after birth; the third class, the Placentalia, are the mammalia proper, in which the placenta links the foetus to the uterus. This branch includes the higher animals and blends gradually into the or-

ganisms similar to those of man.

The three distinct forces of inertia, preservation, and activity, as a means of ingress find expression in a sevenfold state in the four distinct kingdoms. The life of man may be taken as an example of unfoldment of all of the four kingdoms by recapitulatory stages and degeneres. It is a well known fact scientifically that there are four distinct periods of seven years each, up to the attainment of majority, which is at the 28th year. Man is declared such at the 21st year, but analysis of developments in life and reflection over their own lives by all male persons will show conclusively that man is not in possession of all his faculties, nor fit to embark, absolutely unattended on life's voyage, until the culmination of the 28th year. Possibly for the rudiments of materiality, man can be considered a man at 21, but he comes into the maturity of "higher understanding" at the 28th year. The discussion of this Truth belongs more properly to the Astrological Section.

The period of life from the 1st to the 7th year undertakes strictly the evolution of the form. This is the period of "rounding out" the physical make-up. During this span the functions of the body are being harmonized to further the stabilizing and general solidification of the physique, the skeleton, the epidermis, nails, and fibrinaceous structures. This work is carried on through the specialization of the mineral elements, the proteids, and the nitrogenous compounds. Even the mental attribute of the child is material the greater portion of time, and inclines to concerted play, in the construction of physical objects, little attention being given to their exactness or practical utilization, the concern being mostly for some form of physical activity gradually leading up to sense perceptions.

The period from the 7th to the 14th year is strictly that of vital expression or the plant characteristic, which accounts for the rapid growth at this time. During

this span the assimilation is enhanced by improved capillary and lymph organization, and dermis and connective tissue propagation. In this work the increased blood circulation specializes the mineral soils, the salts, the fats, and the carbonaceous compounds. The mental attribute becomes more bent in perpetuating the natural inclinations, in useful pursuits. This period lays the foundation in scholarship, and the habits formed cling more closely to the nature. While the instruction during this period is not utilized or remembered as readily as in successive portions of the career, its importance lies in the mold of the desires which will later find visible expression, or, in other words, the preservation of the budding life, and its shaping into channels of guidance. The cellular propagation at this time is not checked and hampered by the desires and emotions awakened and developed in successive years.

The period from the 14th to the 21st year is strictly that of incentive. It is the period in which the desires and emotions are awakened and in which the nature becomes considerably more active. During this time the muscles develop decidedly, and in harmony with the incentives gives the degree of physical conquest and prowess which express in so many different capacities and actions. At this time the sexes become attractive to each other and the influences of the individuality and differentiation which now manifest themselves lead to the vanity, pride, and sensitiveness so noticeable in youth and maid. The red corpuscles become dynamically active and the blood specializes the mineral elements and the carbohydrates, the latter being stored in the muscles in superabundance. This is a period of unrest and the mental state is influenced strongly by it, making the child the least understood of any part of its life, particularly at the changing period around the 14th year. The generative organs are perfected during this period, the blood specializing the

elements and compounds of action, the carbohydrates again playing the chief part in the formation of the seminal fluids.

This pronounced outward expression of spending stored energies in action, incentive, emotion, passion, etc., places a serious check upon the growth of the physical casement, slowing it down perceptibly. These same influences lead more and more to the consciousness of self-existence. In the first and second periods up to the 14th year the "I" was only mildly existent, while in the third period the child realizes primarily its own existence, and, secondarily, with a gradual awakening, its own relation to outside states.

The 21st year brings to birth the mind, which places the stamp of individuality, of complete, separate, and independent existence in the life of the native, as regards the different departments of unfoldment, physical, vital, moral, and mental. With the dawn of the 21st year the being is recognized as mature, legally, but herein lies the most serious defect resulting from a misunderstanding of the occult and scientific factors governing evolution. In the strictest analysis the native is only slightly more competent to execute the individual power at this time than in the latter portion of the preceding period.

While each successive period awakens from dormancy a new distinct faculty of vehicular possessions, this does not imply its perfection. Upon awakening in the morning with renewed consciousness enhanced by previous experiences, we have not performed the day's work, nor with a rebirth into physical environment, pure and untainted, and with consciousness unhampered yet clothed with soul powers gleaned from previous life-days, can it be said that this life's work is already accomplished.

The time from birth to the 7th year is required for the perfection of the physical organization itself. The period from the 7th to the 14th year is required

for the perfection of the etheric mould of the physical organization, so essential to detached and independent growth, which frees the native from the material macrocosm at the 14th year, which gives birth to the action side of the life at puberty. The period from the 14th to the 21st year is utilized for the perfection of the desire nature, the incentives to action along chosen paths of accomplishment, both good and bad, carrying with them all of the emotions and passions which liken man to the animal.

At the 21st year the mind is born, and then commences the swaying battle between reason and desire which culminates at the 28th year in some form of mental supremacy. In whatever manner the life is to be profitable, the ideals to be followed, the arts, sciences, commercial pursuits, or the baser and commonplace forms of rather aimless activities and coarse indulgences, is quite accurately forecasted at the 28th year, in which the preconceived and nourished desires are to come definitely under some form of mental guidance. So instead of becoming a rational, thinking being at the 21st year, to be endowed with legal privileges, the mind is merely born to wage a 7 year struggle over three other co-ordinated elements in his composite being, illustrating forcibly the pitiful fallacy of premature matrimonial privileges and prerogative of franchise, etc.

The period from the 28th to the 35th year is naturally the greatest of man's life. The keen and matured mentality is aided to a wonderful degree by a still young and pliable body, the whole enhanced by purer desires and emotions of a higher octave than those asserting themselves in the period from 14 to 21. This period is actually a recapitulation of the one from the 14th to the 21st year in harmony with the entire scheme of evolution which reveals that the fourth or mental state is strictly reflective, and the realm closest to the reflecting stratum on one side has for its octave the closest on the other side, each poled op-

tave falling relatively on both sides, from mean to mean and from extreme to extreme. Man's greatest achievements, or the foundation therefor, are quite naturally realized in this fruitful epoch, the prime of primes.

The period from the 35th to the 42nd year is given over more to the perpetuation of achievements pioneered in previous years, than to the active generation of new ones. This epoch is an octave of the vital one of 7 to 14 years, the surplus of vital force finding a most profitable outlet into mental accumulation, less hampered by visionary animation and ambition which peculiarly fits the right-living man of this age to guide affairs of individual and collective developments requiring exemplary domination.

The period from the 42nd to the 49th year re-acts again to the characteristics of the lower octave, the first seven of the life. It tends to the practical and the scientific, in commercial and industrial promotion, the "last stand" normally, of the "captains of industry."

The discussion herein of the remaining normal 28 years of the 77 in the cycle, together with the significance of the grand recapitulation of four periods only, Fire, Air, Water, and Earth would be entirely a spiritual one and preservative. Therefore this phase of the subject will be left for the natural conception which will unfold in a later treatise.

The next consideration will be that of the seven vital functions of the body.

The basic principle and the one which will be found immediately successive to each separate seven-fold grouping of any state of being, is the formative or the generative. This principle brings to physical phenomena the crystallizing forces of all manifestation.

No matter to what extent pereniality may be substantiated, by all laws of existence the time will come when the re-organization of the form will have to be complete and radically altered. Therefore, the generative principle comes first, as regards the physical organisms, and

in the plant develops the pollen and semen, while in the animal and man the poled generative organ itself is produced.

The second vital principle of function is the assimilative. In the earliest expressed activities of this nature, some form of inhibition is brought to bear, either chemically or by inertia, physically, sometimes a combination of both. At any rate, there is first restraint, and then assimilation. In the plant the work is quite noticeable in rudimentary state through the familiar osmosis, which is ever a part of the higher growths of animal and man. These latter, however, specialize the work in the alimentary organization. The stomach performs the part of inhibition and the villi of the small intestine commence the actual assimilation. Were this work carried on strictly without interchange, a living statue would develop into crystallization. The third principle, the alterative, governs the necessary modifications, continually brought to bear to check the overload. It might also be designated the progressive principle, as the unfoldment of activities which transform uselessness and aimlessness into achievement, here begins.

With all its essentials of vital stores, its inestimable value to man's sustenance, to say nothing of its inspirational beauty of association with him, it will nevertheless be noted, that the plant life perpetuates much the same round of evolution, lacking this third alterative principle first manifest in the active kingdom. This work is in charge of the liver in the transformation of the venous blood passing through it, in the control of bile excretion so essential to the admixture changing chyme into chyle, and last, but by no means least, the formation of the glycogen, the regular release of which gives to the human being that wonderful brightening influence which lifts his incentives to the plane of aspiration.

These three organisms constitute those immediately concerned with the descent

(Continued on page 131)

MAX HEINDEL'S MESSAGE

Taken from His Writings

ANCIENT AND MODERN INITIATION

(FIFTH INSTALLMENT)



The Tabernacle in the Wilderness

(Continued)

East Room of the Temple

HAVING mounted the first steps upon the path the aspirant stands in front of the veil which hangs before the mystic Temple. Drawing this aside he enters into the East Room of the sanctuary, which was called the *Holy Place*. No window or opening of any sort was provided in the Tabernacle to let in the light of day, but this room was never dark. Night and day it was brightly illuminated by burning lamps.

Its furniture was symbolical of the methods whereby the aspirant may make *soul growth by service*. It consisted of three principal articles: The *Altar of Incense*, the *Table of Shewbread*, and the *Golden Candlestick* from which the light proceeded.

It was not allowable for the common Israelite to enter this sacred apartment and behold the furniture. No one but a priest might pass the outer veil and go in even as far as this first room. The Golden Candlestick was placed on the south side of the Holy Place so as to be to the left of any person who stood in the middle of the room. It was made entirely of pure gold, and consisted of a shaft or principal stem, rising upright from a base, together with six branches.

These branches started at three different points on the stem and curved upward in three partial circles of varying diameter, symbolizing the three periods of development (Saturn, Sun, and Moon Periods) which man went through before the Earth Period, which was not half spent. This latter period was signified by the seventh light. Each of these seven branches terminated in a lamp, and these lamps were supplied with the purest olive oil, which was made by a special process. The priests were required to take care that the Candlestick was never without a light. Every day the lamps were examined, dressed, and supplied with oil so that they might burn perpetually.

The *Table of Shewbread* was placed on the north side of the apartment so as to be on the *right hand* of the priest when he walked up toward the second veil. Twelve loaves of unleavened bread were continually kept upon this table. They were placed in two piles, one loaf upon another, and on top of each pile there was a small quantity of frankincense. These loaves were called shewbread, or bread of the face, because they were set solemnly forth before the presence of the second veil. Every Sabbath day these loaves were changed by the priests, the old ones being taken away and new ones put in their place. The bread that was taken away was used by the priest to eat, and no one else was

allowed to taste it; neither were they suffered to eat it anywhere except within the Court of the Sanctuary, because it was most holy, and therefore might only be taken by sacred persons upon holy ground. *The incense that was upon the two piles of shewbread was burned* when the bread was changed, as an offering by fire unto the Lord, as a memorial instead of the bread.

The *Altar of Incense* or the Golden Altar was the third article of furniture in the East Room of the Temple. It was situated in the center of the room, that is to say, halfway between the north and the south walls, in front of the second veil. No flesh was ever burned upon this Altar, nor was it ever touched with blood except on the most solemn occasions, and then its horns alone were marked with the crimson stain. The smoke that arose from its top was never any other than the smoke of burning incense. This went up every morning and evening, filling the sanctuary with a fragrant cloud and sending a refreshing odor out through all the courts and far over the country on every side for miles beyond. Because incense was thus burned every day it was called "*a perpetual incense* before the Lord."

It was not simple frankincense which was burned, but a compound of this with other sweet spices, made according to the direction of Jehovah for this special purpose and so considered holy, such as no man was allowed to make like unto for common use. *The priest was charged never to offer strange incense* on the Golden Altar, that is, any other than the sacred composition. This Altar was placed directly before the veil on the outside of it, but before the Mercy Seat, which was within the second veil; for though he that ministered at the Altar of Incense could not see the Mercy Seat because of the interposing veil, yet he must look toward it and direct his incense that way. And it was customary when the cloud of fragrant incense rose above the temple for all the people who

were standing without in the Court of the Sanctuary to send up their prayers to God, each one silently by himself.

As previously said, when the priest stood in the center of the East Room of the Tabernacle, the Seven-branched Candlestick was on his left toward the south. This was symbolical of the fact that the seven light-givers or planets which tread the mystic circle dance around the central orb, the Sun, travel in the narrow belt comprising eight degrees on either side of the Sun's path, which is called the zodiac. "God is Light," and the "Seven Spirits before the Throne" are God's ministers; therefore *they are messengers of light* to humanity. They have guided us on the path of evolution. Furthermore, as the heavens are ablaze with light when the moon in its phases arrives at the "full" in the eastern part of the heavens, so also the East Room of the Tabernacle was filled with LIGHT, indicating *visibly* the presence there of God and His seven Ministers, the *Star Angels*.

We may note, in passing, the light of the Golden Candlestick, which was clear and the flame odorless, and compare it with the smoke-enveloped flame on the Altar of Burnt Offerings, which in a certain sense generated darkness rather than dispelled it. But there is a still deeper and more sublime meaning in this fire symbol, which we will not take up for discussion until we come to the *Shekinah Glory*, whose dazzling brilliance hovered over the Mercy Seat in the West Room. Before we can enter into this subject, we must understand all the symbols that lie between the Golden Candlestick and that sublime Father Fire which was the crowning glory of the Holy of Holies, the most sacred part of the Tabernacle in the Wilderness.

(To be continued)

Self-reliance is the most essential virtue to be cultivated by us at this stage of our evolution.—*Max Heindel*.

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.

Is Genius Hereditary?

Q. How is our present life related to our past?

A. Exactly as we cannot do otherwise than take up our lives each morning where we laid them down the preceding night, so by our work in previous lives have we made the conditions under which we now live and labor and are at present creating the conditions of our future lives.

Q. Is this true of deficient faculties?

A. Yes. Instead of bemoaning the lack of this or that faculty which we covet, we must work to acquire it.

Q. How does this apply to natural talents?

A. If one child plays beautifully on a musical instrument, with hardly an effort at learning, while another, despite persistent effort, is a poor player in comparison, it merely shows that one expended the effort in a previous life and is easily regaining a former proficiency, while efforts of the other have been started only in the present life.

Q. Need the latter hopelessly lag behind the other?

A. If the latter persists he may, even in the present life, become superior to the former unless the former constantly improves.

Q. What does such genius indicate?

A. Genius is the hallmark of the advanced soul which by hard work in many previous lives has developed itself in some way beyond the normal achievements of the race. It reveals a glimpse of the degree of attainment which will be the common possession of the coming Race.

Q. Is it related to heredity?

A. It cannot be accounted for by

heredity, which applies only in part to the dense body and not to qualities of the soul. If genius could be accounted for by heredity, why is there not a long line of mechanical ancestors previous to Thomas Edison each more capable than his predecessor? Why does not genius propagate itself?

Q. What determines the choice of parents for the genius?

A. In cases where the expression of genius depends upon the possession of specially constructed organs, requiring ages of development the Ego naturally is reborn in a family the Egos of which have for generations labored to build a similar organism. That is why twenty-nine musicians of more or less genius were born in the Bach family during a period of two hundred and fifty years.

Q. How does this prove that genius is a soul quality?

A. That genius is an expression of the soul and not of the body is shown by the fact that it did not gradually improve and reach efflorescence in the person of John Sebastian Bach, but that the proficiency which reached its highest expression in him towered high above ancestors and descendants alike.

Q. What is the relation of the body to the Ego?

A. The body is simply an instrument, the work it yields being dependent upon the Ego which guides it, as the quality of the melody is dependent upon the musician's skill aided by the *timbre* of the instrument. A good musician cannot fully express himself upon a poor instrument, and even upon the same instrument all musicians do not and cannot play alike.—Ref: *Cosmo*, 154-156.

WESTERN WISDOM BIBLE STUDY

The Revelation of St. John the Divine

THE BEAST OUT OF THE EARTH

And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,

And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man: and his number is six hundred threescore and six.

—*Revelation 13:11-18.*

Just as water, or the sea, is used to symbolize the emotional nature, so is earth used to indicate the material side of man's being. The "beast coming up out of the earth," materialism, has been allowed to become the greatest danger in man's present stage of evolution. This is due largely to the fact that, as taught in occult philosophy, "The mind was given to man in the Atlantean Epoch to give purpose to action, but as the Ego was exceedingly weak and the desire nature strong, the nascent mind co-

alesced with the desire body; the faculty of cunning resulted and was the cause of all the wickedness of the middle third of the Atlantean Epoch."

Through this "beast," the materialistic side of man's nature, the "first beast," or lower desire nature, gained more power—"he had power to give life unto the image of the (first) beast." The things of the earth: possessions, position, and worldly fame, have furnished the "material" for the exercise of the lower desires during the materialistic age through which we have been passing. Seeming miracles, those of industrial and scientific achievement, are indeed wrought in the name of this "beast."

The Sons of Cain, who originated and are particularly clever in the arts and crafts, are descended from the fiery Lucifer Spirits, and are naturally proficient in the use of fire. "These people believe in works rather than faith, and by their dauntless courage and inexhaustible energy they have transformed the trackless wilderness of the world into a garden full of life and beauty, so lovely in fact that they have forgotten the Garden of God, the Kingdom of Heaven, whence they were expelled by the decree of the lunar God Jehovah. Against Him they are in constant rebellion... They have lost their spiritual sight and are imprisoned in the forehead of the body where it is said Cain was marked."

The digits of "six hundred three score and six," 666, added give nine, the number of humanity, or man, during the present material stage of his evolutionary journey. The "beast" of materialism exists for all, individually as well as collectively and must eventually be transmuted through love and service to others.

(To be continued)



Basic Relationship Structure

E. B.

(Conclusion)

VENUS' sign Libra, is exaltation point of the father-symbol, Saturn, and Libra is Saturn's own tenth house sign. The "maturity" of the father-vibration is found in the refinement and delicacy of the Venus vibration, plus the quality of balance that is implied by the harmonizing vibration of the "lovely planet." Father, as male, must recognize the value of the cultivated feminine vibration as an "equilibration" of his own quality; when his own feminine potential is utilized in his parentage experience he perceives with understanding the feminine requirements of "her whom he has be-Gotten;" to utilize only his masculine qualities of feeling and perception would represent too total a "complementation" with the feminine begotten; there would be a lack of balanced perception.

The Moon finds her vibratory maturity in Venus' other sign, Taurus, her own eleventh house sign. The pattern of "eleventh sign" conveys the quality of Aquarius (the eleventh zodiacal sign) and the keywords "individuality" and "liberation" represent the exaltation of the mother-principle when she recognizes and appreciates the individuality of that which she has begotten and liberates the begotten to its unique fulfillment. "Mother" who congests on nurture and protection of the begotten does not rec-

ognize its need for its own unfoldment, development and exercise of its potentials. But, with appreciation and perspective of the begotten's individuality, she fulfills her task of nature, guidance and protection by loving liberation of the begotten to find its own levels of ideality and fulfillment. As Saturn finds his vibratory maturity through the refining influence of Libra, so does Jupiter—as the ruler of Saturn's "redemption-sign" Sagittarius—find his maturity in the sympathetic-response quality of his exaltation-sign, Cancer, the mother-sign. Here the male nature expresses its potential for protective tenderness and sympathy for—and toward—the begotten. The father's inner wisdom is here amplified and rounded out by the sensitive emotional awareness and responsiveness of the material potential and his essential male-ness is complemented by his own need to express the composite of his wisdom and feeling.

Venus finds her maturity in an octave that is much higher than merely acting as a complement and reflectress of the Mars-vibration of Aries. Her exaltation is Pisces—the inspired Wisdom-aspect of the water-trine which is initiated by the mother-principle, the Moon, through the sign Cancer. Pisces is the home of Neptune, the principle of ideality itself, the "super-mother," the "all-embracing, all-protecting, all-redeeming" octave of the maternal principle. Pisces, the

twelfth house sign of the zodiacal belt., is the residue of unfulfilled ideals that makes necessary the new incarnation. It is the symbol of mankind's redemption by the highest octave of his consciousness and, since Venus' cardinal dignity is the house of complementation and the sign of equilibrium, Libra, we see that perfect fulfillment of human relationship patterns and ideal expression of the generic qualities of our vibratory nature is the redemption of the world. When we perceive the perfect potential of the masculine and feminine elements in every human being it means that we have purged our consciousness of dark pictures of sin, crime, disease, fear, and ugliness. Venus, through her maturity in Pisces, is the perfect realization of the perfect reflection of father-mother God in every human being.

Evolutionary processes bring all hu-

man beings into fraternity, sooner or later, with persons functioning in all other patterns; the "son" becomes "husband and father"—fraternal with all other husbands and fathers; the kind of father he has now represents his "picture of fatherhood" in the past; the kind of father he will re-incarnate through next time will depend on how he fulfills his responsibility-pattern in this life. In short, we each of us, carry within ourselves an ideal of each basic relationship-pattern; everyone is his own and her own husband/wife, father/mother, brother/sister, and son/daughter. Our experiences in our cycles of incarnations are for the purpose of making real—realizing these ideal pictures by means of expressing our ideal quality of generic powers, the end in view is the realization of the human ideal—the manifestation of the perfect human idea.

Exposition

E. B.

THE exact sextile aspect is a 60-degree relationship between planetary points. By orb, the aspect is valid from 54 to 66 degrees.

The sextile is the most dynamically radiative of all astrological symbols; the six-fold radiation from the circular centering-symbol (Absolute, Solar Logos) is externalized in the zodiacal belt as the three fire-signs (consciousness of spiritual identity and power as *energy, love, and truth*) and the three air-signs (consciousness of mind as *intellect, relativity, and intuition*).

It is by the exercise of consciousness as spirit and mind that *bodies* (the earth-element) and the desire nature (the water element) are *al-chemicalized, improved, refined, and perfected*.

The sextile aspect in the human horo-

scope is a registration of *evolution of consciousness regarding alchemical attributes and potentials*. The registration indicates that the current incarnation will contain *karmically qualified and karmically timed opportunities* for the exercise of self-regenerating powers. It is by use of "sextile powers" for the regeneration of negative residues that the *trine registration is evolved*. The sextile is the *autonomous mechanism for the creation of trines*.

Planets are people; the sextile aspect, by reflection, portrays those persons who will be most instrumental in inspiring you in those efforts necessary to the realization of *spiritual autonomy*; the desire to emulate the good which these persons symbolize to you is the "internal sparking" of your sextile potential; the *self-*

discipline in actions of control and expression is your use of sextilic power toward the realization of your subjective ideal of others.

The cosmic sextile aspect is dynamic, creative, alchemical transcendence of that which was established in the past. It is that spiritual essence which forms the archetypal core of all legends, myths, and parables pertaining to resurrection;

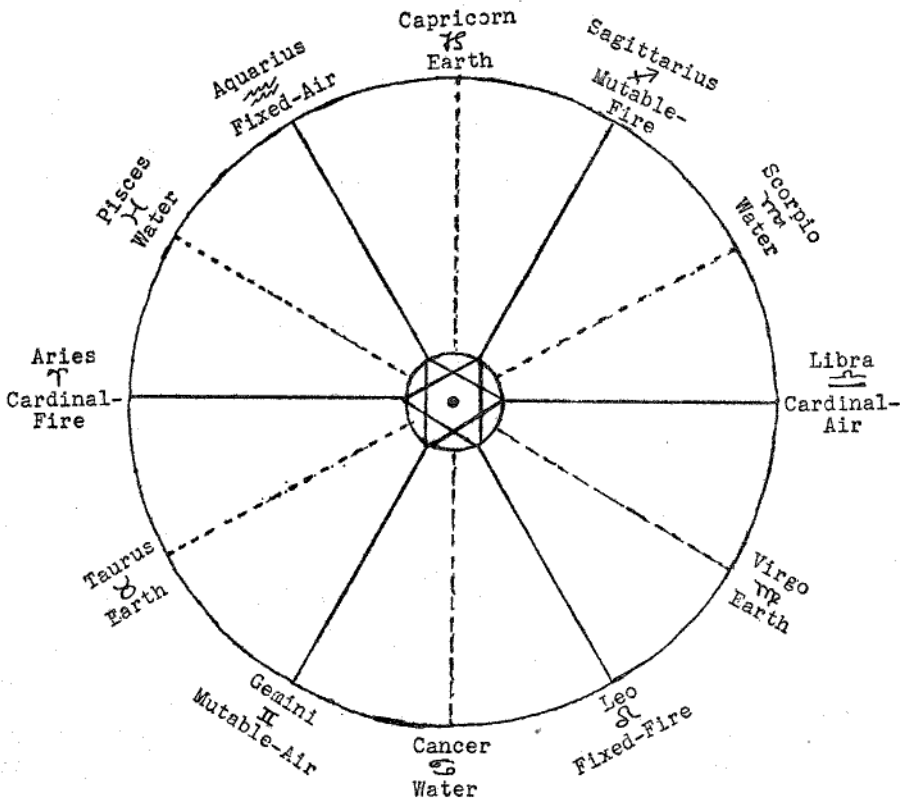
it is the astrological *Easter symbol*.

In corporeal symbolism, the sextile is represented by the *phoenix*, the creature which arises renewed and revitalized from the flames of its own purgatory.

The sextile is the "rolling away the Stone (ignorance, fear, pride, malice, crystallization) from the door of the Sepulcher" that the Spirit may be revealed in all of its glory.

THE SEXTILE ASPECT-SYMBOL
as derived from
THE GREAT ASTROLOGICAL MANDALA

Externalization of the inter-laced Grand Trines of FIRE and AIR indicated in the circular centering-symbol of the Great Astrological Mandala





The Children of Pisces, 1964

Birthdays: February 20 to March 21

PISCES, symbolized by two fish, is third of the watery triplicity, and represents "common water." Its natives are therefore very receptive, emotional, and flexible. They are particularly susceptible to the mental and psychic atmosphere about them, and because of that need a more careful bringing up than most other children.

Being the 12th house sign, Pisces has much to do with ripe destiny. Consequently, its natives often have much to meet in their lives that is of a karmic nature. Their changeability and lack of stability make it necessary that these children be given training from early years in the exercise of will power and persistence in accomplishment. Prone to be ruled by their emotions and to allow their likes and dislikes to replace reason in dealing with others, they need careful guidance in cultivating a more impersonal approach to human relations.

Change of scene and the sensational usually appeal to the Pisceans, and they may rove about in an aimless manner, having no definite goal in life. However, the more developed type can be quite methodical and careful in performing

a task and will complete it with seemingly little effort.

Since Pisces and one of its rulers, Neptune, govern the feet, the natives of this sign usually love dancing and excel in it. They also are often quite musical and dramatic, and therefore make excellent entertainers in these fields. Though usually strongly devotional, they take to the literary or scientific fields and sometimes become excellent writers of fiction and fact.

As a rule the Pisceans are peaceable in disposition, although this may be because of their aversion to the effort required to stand up for one's rights rather than because of actual indifference to what goes on. In fact, they may be just plain lazy. Nevertheless, they are usually kind and sympathetic, especially to the underdog, and are cordial and hospitable in manner, qualities which attract to them many friends. They are very fond of good things to eat, particularly rich foods, and many are also fond of drink, so that one of their problems on the Path may be that of control of the appetites.

All during this solar month the Sun

and Mars are in conjunction, indicating for the children born during this time an abundance of energy and power of recuperation, but also a tendency toward impulsiveness. While this conjunction is opposing Uranus, from February 20 to March 6, Egos will incarnate who have definite problems in self-control to master, so that these children should be taught from early years to practice calmness of manner and deliberation in action. The conjunction of Sun (and Mars) with Saturn from February 20 to 23 will lessen the tendency to impetuosity for those born during that time. All these natives are apt to have inner mental and emotional conflicts which will require patience and love in handling successfully.

A helpful mental aspect, Mercury sextile Venus, will be in effect from February 20 to 28, making the native cheerful, companionable, and persuasive. There will also be talent for music and poetry.

Another splendid mental aspect, Mercury sextile Jupiter, holds sway from February 20 to 27. This stellar pattern not only indicates a cheerful, optimistic disposition, but gives a broad, versatile mind with the ability to reason correctly and form reliable judgments. Success in law and literature are strongly favored.

During this same period, February 20 to 26, Mercury also squares Neptune, suggesting that these children should be given special training in diligence of effort, as well as in memory and clear thinking.

The conjunction of Venus and Jupiter lasts from February 21 to March 5, one of the best signs of success and general good fortune. It favors the accumulation of wealth and the enjoyment of the luxuries of life. A happy marriage, social prestige, and the respect of others are all favored. The native is jovial, optimistic, generous, and hospitable in nature, and is apt to have talent for music.

From February 28 to March 3, Mercury conjuncts Saturn in Aquarius, giv-

ing depth and forethought to the mind. The reasoning ability is good and patient persistence will enable these natives to attain their objectives, which are apt to lie in the scientific and occult fields.

The Sun trines Neptune from February 29 to March 16, intensifying the spiritual vibrations in the aura and therefore favoring the development of the spiritual faculties. The harmony of the spheres may be heard or the native may become a fine inspirational musician.

From February 29 to March 11, Venus sextiles Saturn, signifying that the native is faithful and true, just and methodical, qualities making for success in all departments of life. Of sterling honesty, simple of taste, and with high morals, these people can serve well as friends advisers, and executors of important commissions.

Mercury opposes Uranus from March 2 to 8, a mental vibration that will require patient persistence in kindness, calmness, and balance for its transmutation. These are the people who should count one hundred before speaking or acting!

During this same period, and lasting until March 14, Mercury conjuncts Mars, adding much energy and enthusiasm to the mind, but there will be all the more need for control of thought and action. Constructiveness in thinking and acting will need to be striven for mightily by those with this aspect.

The Sun and Mercury are in conjunction from March 4 to March 21, favoring the mentality and memory on the days when the aspect has an orb of 3 degrees or more.

From March 5 to 19, Mars trines Neptune, intensifying the emotional nature and giving a leaning toward the study and practice of occultism. Power is given to effort in spiritual accomplishment.

Venus trines Uranus from March 6 to 19, making the native mentally alert, of quick intuitive perception, and ex-

(Continued on page 137)

Readings for Subscribers' Children

DEBORAH J. D.

Born May 29, 1962, 12:09 A.M.

Latitude 40 N., Longitude 105 W.

Signs on the cusps of the houses: ASC, Aquarius 24.35; Pisces intercepted in 1st; 2nd, Aries 12; 3rd, Taurus 16; 4th, Gemini 10; 5th, Cancer 1; 6th, Cancer 24.

Positions of the planets: Jupiter, 10.55 Pisces in 1st; Moon, 9.25 Aries in 1st; Mars, 0.10 Taurus in 2nd; Sun, 22.37 Gemini in 3rd; Mercury, 19.58 R. Gemini in 4th; Venus, 7.21 Cancer in 5th; Dragon's Head, 11.57 Leo in 6th; Uranus, 26.45 Leo in 7th; Pluto, 7.39 R. Virgo in 7th; Neptune, 11.15 R. Scorpio in 8th; Part of Fortune, 26.37 Sagittarius in 10th; Saturn 11.21 R. Aquarius in 12th.

This little girl has apparently worked diligently in past lives, for her chart shows great promise for general success in life.

Aquarius rising is an indication of a shy reserved personality and a naturally gentle and pleasant manner, but the dignified jovial Jupiter rises to add optimism, popularity, and other extroverted tendencies to balance.

Since we believe that man is as he thinks, we look to the mental nature, finding that Mercury, dignified in Gemini, is sextile Uranus in Leo. Deborah has a keen, alert mind, easily applied to any problem to derive quickly and express original, clever solutions. Her thoughts will not be superficial either, for the Moon is sextile Saturn and the Sun, which are in trine. She is intellectual, scientific, and in some respects ingenious, and will be able to deliberate and penetrate into the deeper side of things, applying forethought and per-

severance beyond obstruction. She will have an excellent understanding of literature, history, and the social sciences, as well as the physical sciences.

The Moon in Aries squares Venus in Cancer, so we judge that Deborah is apt to be excitable and emotional at times. She may be negligent about controlling her feelings and become emotively negative, "losing her head" at times, unless she learns to apply her mind as a brake to guide her femininity. There are also other lessons to be learned, for Jupiter square the Sun reveals a tendency to pride, haughtiness, extravagance, and indolence. These must be overcome by forethought, conscientiousness, and consideration for others. This weakness will be mostly in word (speech and manners), but not so in fact and in deed.

Her married life should be quite successful. Uranus on the cusp of the 7th suggests a unique husband, and its excellent aspects to Mars and Mercury indicate that he will be ingenious, mechanical, and a good provider. He will help her bring out these traits in herself. The Sun, lord of the 7th, sextiles the Moon and trines Saturn, showing the partner to be deep, patient, thoughtful, and having good mental caliber.

There is another Deborah, unlike anything thus far mentioned. The watery trine of Neptune, Jupiter, and Venus shows a high degree of spiritual perfection and devotion, most likely expressed in music or poetry. It is evident that in the past she has made the effort to withdraw from the material world to build the inner temple, and in this life her efforts will be brought to fruition, within and without. There is one temptation to watch for though, and that is a subtle selfishness. Saturn square Neptune shows a tendency to seek the truth just to satisfy the insatiable hunger for spiritual knowledge as an end in itself. This desire must be transmuted into an

equally intense desire to love and serve, which Debby should accomplish with the proper training and examples.

RAYMOND A. C.

Born May 1, 1952, 2:58 A.M.

Latitude 41 N., Longitude 74 W.

Signs on the cusps of the houses: ASC, Pisces 20.30; Aries intercepted in the 1st; 2nd, Taurus 5; 3rd, Gemini 3; 4th, Gemini 25; 5th, Cancer 16; 6th, Leo 11.

Positions of the planets: Mercury, 14.20 Aries intercepted in 1st; Venus, 26.17 Aries intercepted in 1st; Jupiter 0.38 Taurus in 1st; Sun, 10.52 Taurus in 2nd; Part of Fortune, 11.53 Gemini in 3rd; Uranus, 10.46 Cancer in 4th; Moon, 2.15 Leo in 5th; Pluto, 19.12 R. Leo in 6th; Dragon's Tail, 27.01 Leo in 6th; Saturn, 9.28 R. Libra intercepted in 7th; Neptune, 19.47 R. Libra intercepted in 7th; Mars, 10.31 R. Scorpio in 8th.

Although this little boy has common signs on all the angles, his will not be too flexible a nature, for he has Sun, Jupiter, Moon, Pluto, and Mars all in fixed signs, and five planets in cardinal signs. Both stability and activity are thus indicated.

The Sun is in the fixed-earth sign Taurus in the 2nd house, suggesting considerable interest in and devotion to the material things of life. The trine of the Sun to Uranus in Cancer imparts a broader, more progressive attitude than many Taureans have, and an interest in the higher phase of art, literature, and science. But the Sun squares the Moon and Pluto, though not powerfully as the orb of aspect is wide (8 plus degrees). Nevertheless, there is sufficient strength in these aspects to necessitate Raymond's striving for the inner harmony that makes for general success in life. The op-

position of Sun to Mars is almost exact, strongly indicating that this child will need to be given special training in self-control, proper respect for authority, and humility.

The Moon in Leo in the 5th house suggests interest in children, education, entertainment, and gambling. Its sextile to Saturn in Libra in the 7th gives needed stability through partnerships, but its square to Sun, Jupiter, Venus, and Mars, bespeaks lessons in self-control, honesty, kindness, and economy to be learned in connection with all 5th house affairs, the public, and women in general.

Mercury, planet of the concrete mind, in Aries gives a quick and aggressive mentality, and its square to Uranus and opposition to Saturn and Neptune strongly warns of the need of self-discipline in constructive thinking. There is considerable power to the mind but it must be trained to function harmoniously if severe experiences are to be avoided.

Venus is also in Aries in the 1st house, giving a graciousness to the personality, and its conjunction with Jupiter would bring much good fortune did not this conjunction square the Moon. This is a many-faceted personality which will take considerable understanding for its proper handling.

Mars in Scorpio is very powerful, so that this boy will have extremely strong feelings and desires, and since Mars squares the Moon and opposes the Sun, Raymond will need to use all his will power to bring his desire nature under control. The trine of Mars to Uranus indicates mechanical ability and this talent can be used to great advantage in directing his creative faculties into rewarding and constructive channels.

With Jupiter ruling the tenth house and posited in Taurus, along with the Sun in this sign and the 2nd house, this boy could use his abilities in manufacturing (automobiles, chemicals, candy), building, or as a florist.

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.

Entertainer, Manager

JAMES C. B.—Born November 2, 1947, 12:34 P.M. Latitude 38 N., Longitude 122 W. With the Sun, Mercury, and Venus all in Scorpio in the 9th and 10th houses, this boy will naturally be attracted to such professions as entertaining, surgery, dentistry, engineering, restaurant work, etc. The Sun makes a 7-degree conjunction with Mercury, trines the Moon in Cancer in the 5th, sextiles Neptune in Libra in the 8th, but squares Mars in Leo in the 7th. Here we see much inner strength and power to forge ahead by himself, as well as an inner urge toward the spiritual side of life. However, the square of both the Sun and Mercury to Mars and Saturn in Leo indicates that this native will have to strive to overcome a tendency toward resentment against authority, arrogance, undue bluntness of speech, and untruthfulness if he is to make the best of his talents. Venus is in the 10th and conjuncts the MC, spreading a benign influence over all vocational activities, but aside from its sextile to the MC (which indicates handsomeness of physical appearance), the lady Venus makes no favorable aspects, but squares Saturn and Mars. Therefore, there are lessons to be learned in overcoming jealousy, extravagance, and dissipation in connection with vocational endeavors. Jupiter's best side comes out through the sign Sagittarius and its presence in the 10th house favors success and honor, accentuated by the sextile to the ASC. However, Jupiter's six-plus conjunction with Venus draws it into the square vibration to Saturn and Mars. In our opinion this boy would do best as an entertainer or manager of a club, hotel, or restaurant.

Minister, Inventor

DANNY L. W.—Born March 14, 1948, 12:30 A.M. Latitude 41 N., Longitude 94 W. This boy has Sun, Jupiter, and Uranus in common signs, and common signs on all the angles, so that he will need to strive above all else for stability in purpose and accomplishment. The Sun is in the emotional sign Pisces in the 3rd house, squares Jupiter in Sagittarius in the 1st, and Uranus in Gemini in the 7th, pointing to the necessity of Danny establishing an inner equilibrium—which can probably best be done through faith and devotion to high ideals. The Moon in the fiery, aggressive sign Aries gives a more positive side to the nature, and its sextile to Uranus and Mercury, and trine to Pluto, Saturn, and Mars, give needed initiative, drive, resourcefulness, and strength. Mercury in Aquarius gives originality, independence, and a love for liberty, and its sextile to the Moon and Jupiter, and trine to Uranus bespeaks an unusual mentality: broad, progressive, inventive, and able to reason correctly, as well as a retentive memory. This boy's inventiveness should be given opportunity for expression, especially in the fields of telegraphy, radio, radar, electronics, etc., which are his best vocational fields. Since Neptune is posited in the 10th, in Libra, there will be a spiritual influence to permeate his vocational endeavors. Neptune opposes the Moon, but sextiles the MC, Pluto, and Saturn, so that Danny is susceptible to superphysical vibrations and could lead others toward spiritual living. He could give fine service as a minister or lecturer, but also as an inventor, particularly of devices having to do with electricity.

Daily Thought and Guide

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

SUNDAY—March 1

Mixed vibrations usher in the month of March. There will be much activity and strength to do the work. But let us look before we go ahead, and know that God is at the helm.

MONDAY—March 2

Heart and mind can work well together today and we can say with Zoroaster: "Doing good is not a duty. It is joy, for it increases your own health and happiness."

TUESDAY—March 3

Today the forces are active and varied; spiritual and mental unfoldment will result if we do our duty to the best of our ability. "A man of courage is also full of faith."—*Cicero*.

WEDNESDAY—March 4

This is a day of mixed vibrations. If we succeed in working with the forces for good we will gain much wisdom and understanding.

THURSDAY—March 5

Many planetary vibrations are active today. "Straight is the gate and narrow is the way which leadeth unto life."—*Matt. 7:14*.

FRIDAY—March 6

Again today there is liable to be much activity and we may be prone to get easily provoked. But all will be well if we seriously "work and pray."

SATURDAY—March 7

Today the planets bestow their rich blessing upon us. It will be easy for us to see the best in everyone we meet and to "love our neighbors as ourselves."

SUNDAY—March 8

A fine day for spiritual endeavour and quiet contemplation of God's goodness. "The earth is the Lord's and the fullness thereof."

MONDAY—March 9

On this day we may expect to gain a glimpse of the inner world, especially if we vibrate to the rays of Neptune. May we find ways and means to get an understanding heart with all of our getting.

TUESDAY—March 10

Again our attention will be called to the higher aspects of life. Let us thank our Heavenly Father for all His goodness to His children.

WEDNESDAY—March 11

On this Mercury day we have smiles from Mercury. "And ye shall know the truth and the truth shall make you free."—*John 8:32*.

THURSDAY—March 12

A good vital day makes it possible for us to enjoy beauty. It will be easy to love our fellowman and to work with others for the good of all. In the words of Carlyle: "Infinite is the help man can yield to man."

FRIDAY—March 13

The stars are sending us their best today. Let us do our best under these favorable rays to bring down the blessings from heaven to earth and to our fellowman.

SATURDAY—March 14

Again the planets ray their good vibration to our Earth. Let us appreciate the fine things in life and enjoy good music.

SUNDAY—March 15

"The beauty of the world and the orderly arrangement of everything celestial makes us confess that there is excellent and eternal nature, which ought to be worshiped and admired by all mankind."—*Cicero*.

MONDAY—March 16

Uplifting thoughts will come to us today for body, mind and spirit are in tune. We should take this opportunity to solve problems of some standing that may have troubled us.

TUESDAY—March 17

A quiet day with some chance for introspection. Listen to intuitive promptings today. "To everything there is a season, and a time to every purpose under heaven."—*Eccl. 3:1*.

WEDNESDAY—March 18

The Sun and Moon are in good aspect, making it easy for our higher self to reflect in our personality. If we look carefully and honestly we will get a true picture.

THURSDAY—March 19

A very quiet day when it is best to go about our daily work. "Every man's work shall be made manifest."—*I Cor. 3:13*.

FRIDAY—March 20

Saturn stands guard today, that we may learn our lessons in this life's school. "Character is destiny," and we can build it.

SATURDAY—March 21

A day for rest and recuperation. Our minds and bodies may be weary but we know that "underneath are the ever-

lasting arms" and we will be reassured.

SUNDAY—March 22

This is the day of worship. Let us enjoy good music and take some time to search the scriptures. "Seek and ye shall find."

MONDAY—March 23

The Sun and Moon aspect lays the foundation for quiet accomplishment today. Let us go forward in confidence and in strength.

TUESDAY—March 24

On this Mars day of mixed vibrations it will be well to look for the good in everything that comes our way. "To love the pure, to seek the good," is a fine motto today.

WEDNESDAY—March 25

"The philosopher is he to whom the highest has descended, and the lowest has mounted up: who is the equal and kindly brother of all."—*Carlyle*.

THURSDAY—March 26

Poetry, music, and art can enrich our lives today. May we always be ready to appreciate the Good, the True, and the Beautiful.

FRIDAY—March 27

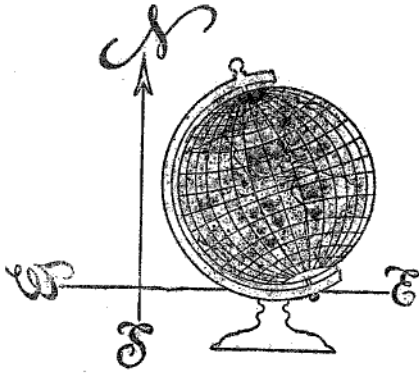
Today let us "prove all things" and weigh them in the balance. "He most lives who thinks most, feels the noblest and acts the best."—*Bailey*.

SATURDAY—March 28

This day was meant for rest and recreation. Nature beckons. "Nature is an Aeolian harp, a musical instrument whose tones re-echo the higher strings within."—*Novalis*. Good books and music will help to relax us.

SUNDAY—March 29

Emerson reminds us that: "Thoughts
(Continued on page 143)



MONTHLY

News

INTERPRETED

Solar, Lunar, and Earth Axis

One answer to the millennia-old mystery of the purpose of Stonehenge has been proposed by Dr. Gerald S. Hawkins of the Smithsonian Astrophysical Observatory, Cambridge, Mass.

Stonehenge, an ancient monument of huge roughhewn stones and holes arranged in circular patterns near Salisbury, England, has puzzled historians and archaeologists for centuries. Though the identity of the architects and builders of Stonehenge still remains unknown, recent studies by Dr. Hawkins reveal an unexpected astronomical order to the Stonehenge pattern.

Using a computer, Dr. Hawkins has found correlations between the lines joining various stones and holes and the directions of the rising and setting Sun and Moon in the midsummer and midwinter skies of 1500 B.C.—when Stonehenge is thought to have been built.

The results of the calculations, printed in the British journal *Nature*, show 10 definite correlations with solar directions within an accuracy of one degree, and 14 correlations with lunar directions within $1\frac{1}{2}$ degrees. The chance that such correlation is purely coincidental is roughly one in a million.

Reasons for the construction of Stonehenge are still speculative, but it is believed by some to have been a temple of the Druids. Whatever its origin or purpose, Dr. Hawkins said: "The monument could form a reliable calendar for predicting the seasons. It could also signal the danger periods for eclipses of the sun or moon."

—*Los Angeles Times*, 11-5-63.

So long as we are tied to an Earth consciousness we shall continue to vibrate to the Solar-Lunar-Earth axes of equinoxes and solstices, just as those in-

habitants of Britain did so long ago. When we can become Christ-centered or Son-centered (Sun-centered) then we shall have to find other axes upon which to orient our consciousness.

The Eastern world uses a form of constellation-centered astrology, based upon teachings given before the blanket of materialism completely closed down on the world. With the new consciousness there will be the difference of a complete spiral in the new type of astrology that will arise when the polarity of our consciousness has changed.

The Rosicrucian Fellowship teaches that in the Aquarian Age we shall have developed our own personal powers to the point where we can travel in our etheric bodies and will not have to rely on mechanical means. One of the many ways of developing these etheric powers is through just such concentration as is necessary to pilot a rocket or jet ship right now; but concentration is only one of the many practices requisite for that development.

We cannot bypass a single step on that upward spiral of advance; but we can compress these steps until it may appear to others that we are skipping ahead, and the cumulative powers earned may seem mysterious and miraculous as others see our self-control. Max Heindel tells us that we cannot "give up the Self to the Not-Self; only when we have cultivated a "self" can we sacrifice ourselves and give up the *Self* to the *WHOLE*."

Insulin Synthesis

A University of Pittsburgh group has produced the first synthetic insulin to exhibit biological activity. Consisting of 51 amino acid units, this substance is the largest protein-like molecule yet synthesized in the laboratory. Synthesis of the pituitary hormone ACTH, consisting of 39 amino-acids, was achieved only this past summer.

The insulin synthesis was announced at a conference on proteins and polypeptides sponsored by the Upjohn Company in Kalamazoo, Mich., and was accomplished by Panayotis G. Kataoyannis, Andrew Tometsko and Kouhei Fukuda.

The A and B chains synthesized by the Pittsburgh workers are believed to have the amino acid sequence of sheep insulin. (Amino acid sequences differ slightly in insulins from different species, but this has little effect on the activity of the hormone.) In addition to providing new support for the insulin amino acid sequence originally worked out by Frederick Sanger of the University of Cambridge, the synthesis is expected to advance the understanding of diabetes and hormone action. Because a majority of diabetics are now treated with oral drugs, the shortage of natural insulin once widely forecast as a result of the increase in the number of diabetics is no longer considered likely.

—*Scientific American*, December, 1963.

We quote, "the shortage of natural insulin once widely forecast as a result of the increase in the number of diabetics is no longer considered likely." Once in every generation some wag always discovers in fresh idiom that the fears we worried most about never come to pass. Our statisticians, tabulators, and dopsters too often come up with the wrong conclusions. For instance our twentieth century soothsayers are so concerned over the population explosion that they have agitated our government leaders into becoming involved in some meddlesome activities.

A little clear thinking on the goals of life and a little more trust in the God-given abilities of the human race would do much to clarify the thinking of our leaders. Four hundred years ago this May in a little town of Stratford-on-

Avon was born a man most gifted with a way of saying things. He wrote that "A destiny that shapes our ends, rough hew them as we may," and we pray that his faith may become a living force once more.

X Rays from Constellation Scorpio

The Geiger counters had been carried aloft in the nose of an Aerobee rocket, and when their records were recovered, scientists could hardly believe the data. If the figures were correct, there was an object up there in the constellation Scorpio that has yet to be spotted by the most sensitive optical or radio telescopes. That object is spewing out more X rays than had been calculated to come from all the rest of the billions of stars in the galaxy put together. But because they are unable to penetrate the earth's atmosphere, the rays remain invisible to instruments on the ground.

Physicist Ricardo Giacconi, who had planned the experiment along with Herbert Gursky and Frank Paolini of American Science and Engineering, Inc. in Cambridge, Mass., waited impatiently for the next X-ray measuring rocket. When that rocket was fired aloft last October, though, its instruments viewed another part of the sky; they did not record what was going on in Scorpio. They did report on two weaker X-ray sources, and their findings suggested that the original, strong X-ray source was probably located far out in space, beyond the reaches of the solar system, wheeling around the earth with the seasonal movements of the stars.

Last June a third rocket carried improved instruments above the atmosphere. Again they showed the X-ray source glowing powerfully in Scorpio. This time the scientists' report was much less guarded. There could be no doubt that something was there, but no one yet knows what it is.

"There are things going on in space," says Dr. Rossi, "that are still unknown. That is what so excites us. We hope that by means of X-rays we can detect some of these phenomena."

—*Time*, 11-1-63.

The Rosierucians teach that besides the human life wave evolving on the Earth at the present time there were

at one time eleven more involved in pursuing a higher development. For want of a better name we call them hierarchies, and on page 221 of the *Cosmo-Conception* there is a clear diagram showing their influence on our progress, as far as a mortal, finite mind can understand. The present human life wave belongs to the Piscean Hierarchy; the angelic life wave to the Aquarian; the Archangelic wave to Capricorn; the Lords of Mind, of whom the entity know as the Heavenly Father in the Gospel of John is the Highest Initiate, belong to the Sagittarian. The Lords of Form, correlated to Scorpio, have special charge over human evolution in the present Earth Period.

The fact that the miasmatic atmosphere surrounding our planet does not permit these powerful X-rays to enter our atmosphere argues that we have much work ahead of us to clear the atmosphere before we can use the X-rays constructively. We shall undoubtedly grow in the process of cleansing so that we can stand up to the powerful influences coming from the constellations.

It must be emphasized that these hierarchies inhabit the constellations in much the same manner as the human life wave inhabits the earth: it can be removed at any time the higher powers deem it necessary. Our scientists are going to "discover" and name many mysterious facts that have been known occultly for millenia. In the doing of it though, they will learn to control these forces, and work with them consciously for the good of humanity as a whole. We see that there is much activity coming from the constellation of Sorpio.

CORRELATIONS

(Continued from page 114)

of the materializing Spirit into form, or in other words, most directly concerned with its evolution.

Poled to these are three higher organisms, which co-ordinate their functions to a remarkable degree, and while

assisting in the upbuilding of the form, also alternate this work with the consummation of the elements which are ripe for the re-absorption into the chaos preparatory to re-assembly at a future materialization. The statement that the first three dominate the involutory career, and the latter three the evolutionary, should be taken with reservation, for it is most strikingly noticeable here, as in other physiological and material phenomena, that the faculties of inter-penetration and inter-dependency are so pronounced that it is usually a task to discern where the work of one begins and that of the other ceases. The only satisfying conclusion attainable at times is by a comparative study of the lowest forms with the highest, making apparent the trend of dominating influences. The functions that are operative are readily fathomable scientifically, but in occult analysis they may be very perplexing.

In a general sense, therefore, the work of the three about to be described, fluctuates between the perfecting of the vehicles of expression of the spirit, and the dis-organization of the elements that have served their purposes and are ready for the re-absorption into the chaos.

The lungs are poled to, and may be considered as a higher octave of, the liver. While the liver is the store-house of the carbohydrates, which are the foundation of the animated life, the lungs co-operate with it by the reception of more refined states of the elements in airy compound, for the completion of the energizing of the form. But they also perform a greater office. The carbohydrates supply the material means for action, but the airy inhalation provides the incentive. In so doing it draws upon and utilizes the released glycogen. Both the aforementioned means and incentive exert toward the material experiences which are truly involutory, in that they maintain vehicular expression.

(To be continued)

Readers' QUESTIONS

Solving Life's Problems

Question:

What principles of the Rosicrucian Philosophy do you consider the most valuable in assisting humanity in general in solving the problems of life?

Answer:

The two main teachings needed in helping humanity to solve their problems of life are a thorough understanding of the Law of Cause and Effect and a knowledge of the Doctrine of Rebirth.

These two laws contain vital principles which are of the utmost importance to everyone. The law of Cause and Effect teaches us that we are where we are because of our past actions and no one else is responsible. If we do not like our environment, then having made it, we can surely change it just as soon as we have learned the lessons which it contains. Life is not a hopeless affair. As soon as we are ready for a new environment, it is ready for us. Life is an active process. We must be wide awake and alert, ready to take advantage of every opportunity offered and eager to learn the lessons which it contains.

A knowledge of the Doctrine of Rebirth reveals to us the perfect justice in the great cosmic plan. Our todays are the results of our yesterdays (or past lives), our tomorrows (future lives) depend on our todays. There are always opportunities just ahead of us. We have made ourselves what we are, and we can in time make ourselves what we would like to be.

We alone can develop the potential-

ities of the God within. Others may point the way, but we must do the work, and the fact of rebirth offers us repeated opportunities. Those we love in one life we not only meet between lives in the heaven worlds, but also when we return to Earth again. As we grow in grace, we cease to have enemies, for we become too big to harbor ill will. We love whether it is returned or not, and ultimately that love draws all others to us in bonds of perfect health and trust.

With a knowledge of these two great laws, Cause and Effect and Rebirth, to aid us we gradually learn how to solve all problems presented to us, and life becomes a joy.

The Fate of the Outcast

Question:

On page 113 of the *Cosmo* is this sentence: "In the materialistic mind lies the greatest danger of becoming an outcast." Just what is the fate of such an outcast?

Answer:

It is possible for the mind to become so enmeshed in materiality that the Spirit can no longer use it. When this happens a break occurs between the Spirit and the mind. The Spirit then departs from the Physical World and goes to the planet Saturn, where it leaves a record of its past lives and is stripped of its seed atoms. It then returns to the World of Virgin Spirits where it was first differentiated in the body of God. Here it must remain until

another life wave is started on the path of evolution similar to the one in which it started its journey in the beginning of its evolutionary work.

This is a terrible fate to overtake an Ego, for it means the loss of millions of years in time. Besides, the Spirit never feels quite at home in the new life wave which it has entered. Such a fate as this does not often overtake an Ego, but when it does, it is almost invariably the result of the individual having indulged in the worst kind of black magic.

Further emphasis is placed on the dangers of materialism on page 231 of the *Cosmo*, where we are told: "The greatest apprehension of occult scientists is materialism, which if carried too far, not only prevents progress but will destroy all the seven vehicles of the Virgin Spirit, leaving it naked. Such an one will then have to commence at the very beginning of the new evolution. All the work it has done since the dawn of the Saturn Period will have been utterly wasted. For this reason, the present period is to our humanity, the most critical of all. Therefore occult scientists speak of the Sixteen Races of which the Anglo-Saxon is one, as 'the sixteen possibilities for destruction.' May the reader safely pass through them all, for their grip is worse than the retardation in the next Revolution.."

Defective Archetype

Question:

When an Ego is born with a defect in the physical body, is it because the etheric mold is defective, or is the defect brought about by the mother after the etheric mold has been placed?

Answers

The reason why an Ego is born with a defective body is that there is a defect

in the archetype which the Ego built in the Second Heaven before coming to re-birth. This exists either because the Ego has not learned how to make a perfect archetype, or else it has committed some act in its previous life which deprives it of having a perfect body. The etheric mold is built according to the archetype and is also defective. The mother has no power to change this etheric mold which is built by the Angels in accordance with the archetypal plan.

Value of Sleep Learning

Question:

What does your Fellowship think about: (1) Sleeplearning by tape-recorder? (2) Certain yoga exercises like headstand, knee-kiss-asana, interval breathing? (3) Value of steam bath, Finnish sauna?

Answer:

Sleeplearning by tape-recorder may be beneficial for some people, if not carried to excess, but for those who perform the Retrospection exercise carefully and are striving to work during their sleep as Invisible Helpers this type of learning is not needed. It could interfere with the work of the Invisible Helper.

We do not advocate any breathing or physical exercises, yoga or otherwise, except those that are accepted as being helpful physically. Physical exercises that are fitted for the individual taking them can of course be quite beneficial. We know of no objection to the steam bath if taken by people who are physically strong enough to benefit from it. People who have little vitality should be careful in taking any kind of bath that involves excessive use of water, as this may attract too much ether from the vital body and leave them worse than before the bath.

Nutrition and Health

A Case of Healing

The following interesting correspondence took place between our Healing Department and a patient in Portugal during the latter part of 1963 and gives an inspiring picture of the healings that take place under the ministrations of the Invisible Helpers and advice from our Healing Department.—Editor.

Dear Friends:

I am coming to you for help. I have violent pains in the head, above the eyes, on the cheeks, on the back of the head, and at the nape of the neck for two or three days of each week. I was doctored constantly as a child and have had radiographs lately to see if perhaps it might not be sinusitis, but the x-rays show a clear sinus, and the doctors say there is no abnormality present.

I must add that I have tried many remedies, many times, for rheumatic pains too. I also have varicose veins and have been urged to have them operated upon, but because that would entail a long convalescence, which I cannot take now on account of the health of my aged husband, I do not want to have an operation.

I have been a vegetarian for more than thirty-three years, but the green vegetables that are procurable here, turnips and cabbage, do not agree with me, causing much flatulence. Carrots agree better but they are rather fibrous and, too, one must wait until the month of May to get fresh ones. As for fruits, I can count only on bananas and oranges, but the oranges give me pain on account of their acidity. Apples are not found here during the winter, only the autumn.

I eat mostly oat flakes, rice, and whole wheat bread or toasted white bread. If

you can give me some advice, dear Friends, I shall be very grateful.

—A Probationer.

Dear Friend:

Your letter has been received, and we welcome you to our healing ministrations. We enclose healing report blanks for your use in signing each week. As you sign with the fluid ink you impregnate the report with the magnetism from your body. It is through this magnetism that the Invisible Helpers are enabled to contact your body, to perform the spiritual healing, so you can easily see why it is necessary that you cooperate with them. Return the paper when it is filled with your signatures.

Dear Sister, as the Christ admonished those He healed to go and "sin no more, lest a worse thing befall thee," so must one remember that he must be willing to do his own part in refusing to continue the violations of Nature's wise laws responsible for one's illness. God, through His healing ones, will do His part, for He never fails. Now it will be in your hands to seek to remedy the mistakes made in the past, which have and are causing your illness. From your letter we can already tell you, dear one, that as you change your way of eating, you will be helped.

We are enclosing a recipe for potassium broth, and we suggest that you drink an eight ounce cup of this broth every hour or one or two days weekly. No other foods should be taken during this period. If the symptoms become worse or if you have a few violent headaches or even a cold, during this cleansing period, ignore these and continue with the broth. This is but Nature's way

of purifying the body, as more poisons are poured into the blood stream than the ordinary channels of elimination can remove fast enough.

UPON ARISING: Small glass of diluted, unsweetened grape juice.

BREAKFAST: Serving of unsweetened, soaked dried fruit—such as figs, apricots, or raisins. Two tablespoons raw grated almonds. (Ripe bananas may be substituted). *Large serving of yogurt.*

BETWEEN MEALS: Potassium broth, fruit juice, or alfalfa seed tea.

NOON MEAL: Salad of grated, scrubbed, unpeeled carrots, beets, and finely chopped cabbage. Dressing of apple cider vinegar and oil, beaten together. A bowl of lentil or split pea soup. (Soak overnight, in the morning, add minced parsley, celery leaves, and onions and cook until a smooth puree. Add a vegetable salt or herbs.) Salad vegetables may include fresh dandelion leaves, chopped scallions, radishes, cucumbers, celery, lettuce, fresh young peas, raw spinach, etc. Our body desperately needs the raw, fresh fruit and vegetables. A large serving of yogurt or Bulgarian cultured whey. This is important as it restores the normal flora to the intestinal tract.

EVENING MEAL: Salad, steamed whole brown rice, two cooked vegetables, small curd cottage cheese, and large serving of yogurt.

Use no citrus (grapefruit or orange) fruits or canned tomatoes.

Make a tea of alfalfa seeds by adding tree tablespoons of seeds to seven cups cold water. Bring to a boil and *simmer* for 45 minutes. Four or five cups daily between meals may be taken.

AT BEDTIME: Twice weekly, you may drink one-half cup of fresh lemon juice and one-half cup of olive oil beaten together.

As the fruits and vegetables come on the market be sure to use them in abundance. You should not eat the oat flakes, cereals, or *any* bread. No milk should be used, no coffee or tea, no cakes, etc., and no eggs until the trouble is overcome.

Dear Sister, we ask you to work with us, both by prayer and by following the dietary suggestions. This is very important as the blood stream which feeds the whole body must be purified and cleansed of its acid-forming toxins. We create the conditions which come to us in life, be they so-called good or evil. We must learn to know and master our mistakes. Then come peace and health of mind and body.

May He, whose beloved child you are, be your constant guide.

THE ROSICRUCIAN FELLOWSHIP
Healing Department

Dear, good Friends:

First of all I want to thank you for your affectionate letter of May 3rd, and for the excellent advice that it contained.

With the help of the general counsel and instructions that you gave for a rational regime, I have been forced to make up a diet of my own. It is especially difficult for me to follow your suggestions to the letter, due to the fact that, in this country, there are very few of the green things to make salads, so different from the abundance of things found in France, my native land. Here is then, below, how I have substituted for what it is impossible to find here. Please tell me which foods you judge must be omitted and I will do it immediately.

POTASSIUM BROTH: I can find only the carrots and parsley for it is only in winter that we have a little celery and spinach. I use then on the weekly fast day, the juice of the carrots. Between the meals when I am thirsty, I also drink this juice, because the alfalfa seeds are unknown here.

UPON ARISING: I will not be able to get the grape juice until the end of this month, actually the grapes are not ripe yet.

BREAKFAST: I take bananas, yogurt, and sometimes a little white bread toasted.

LUNCH: I make the salads with a little of the beets, grated carrots, garlic, and onion, seasoned with olive oil and salt, for the apple cider vinegar does not exist here. The lentils and dried peas are very hard to find here. Those I have found were very old and not worth cooking. I have then replaced them with potatoes, or a puree of dried beans, or rice (but not the whole grain). I have also eaten much onion soup, for really onions are very plentiful here.

DINNER: I eat only the fruits, bananas or apples raw or cooked, sometimes plums or peaches, with a little white bread toasted.

I take, please understand, the yogurt at all meals, and I find that it has a happy effect on the digestion. On this subject, I very much want your opinion. I have read that yogurt ought not to be eaten continually, because the lactic acid might finally demineralize the whole system. Tell me, if I should take it all the year or simply at certain stated periods.

I should have liked to have eaten the strawberries this summer but unhappily here they are rare, very expensive, and extremely sour. Moreover, they arrive in Lisbon in a far advanced state of maturity. I always eat a great many of them whenever I go to France, but this year I must remain at home, for my husband is paralysed and has constant need of my help.

Although it has not been possible to follow exactly the regime which you sent me because many of the products do not exist in this country, my health is beginning to get better. My head colds have disappeared and my headaches are of shorter duration than formerly. What has not left is the rheumatic pains in the feet and knees and especially in the left arm.

I want you to tell me if I can eat a little of cereals (oat flakes, barley, cornmeal, whole bread), for these are what I can find readily here the easiest..

In repeating all of my thanks, I pray

you to believe, very dear friends, in my grateful regards,

A PROBATIONER

Dear Friend:

God bless you, for your earnest and sincere efforts to aid in the work of healing by doing your best to aid those who are the helpers of God in accomplishing His work of healing. It is deeply appreciated. We enclose more healing blanks for your use in maintaining the tie with the Invisible Helpers. And now to answer your questions.

Please disregard the rumor regarding yogurt. If it is but the pure yogurt with nothing added and you make sure it is fresh, so that the bacilli are alive, you may rest assured that it is one of the most effective ways of maintaining the normal flora in the intestine. As this flora disappears from the intestinal tract, illness of all kinds begin to appear in the body. The liquid acidophilus is, of course, the best to use, but we are quite sure you cannot obtain it in your country, so the fresh yogurt is next best.

If you can abstain from their use in your diet, it is far better to avoid eating the cereals until the pain has completely left the body. The cereals often ferment in the intestine, as one grows older, and cause the acidity to mount in the blood. This is the chief cause of the rheumatic pains and stiffness. Later, a little unbolted corn meal or whole barley can be used, but not just now. When the bucket is filled with water we realize that it is useless to add more, because it will just spill over. So it is with the body. When it has become so ill-adjusted chemically that disease manifests, then foolish are we if we do not heed the warning signals and cease to do the very things which have caused our trouble.

Therefore, we must advise you to cease using the white bread, toasted or otherwise. It has no food value for you, and only contributes more acid to the overburdened body. Ripe bananas are excellent and afford the body real nour-

ishment. Otherwise your diet is quite sensible. There is one suggestion we would urge that you adopt and that is to include more protein in your diet. Is it possible for you to obtain raw almond nuts, sunflower seeds, pumpkin seeds, or sesame seeds? These are all fine sources of protein and at least one-third cup of one of these should be eaten with a meal, especially breakfast.

Be sure to continue the raw salads often. Not too much garlic, as the oil, taken to excess, can cause irritation of the alimentary tract.

We are indeed sorry that the legumes are not to be found, and suggest that a fresh egg be taken about four times weekly, prepared in any way but by frying. The refined rice should not be used, as it has no value in your body.

Since you cannot find the ingredients for the potassium broth but can obtain potatoes, we suggest the following which may sound strange but has much dietetic value, in helping to correct your acid condition. Scrub the potatoes very well. When perfectly clean, peel them one-fourth inch thick and gently cook these peelings until soft and mushy. The broth is to be drunk between meals, even though it is bitter. Add a raw grated onion to the cooked skins (and if you can find it, raw parsley or celery) and eat this with your meals. The raw onions provide a source of living sulphur, which is also necessary in cleansing your body. The onion soup is all right to use occasionally, if you do not add milk.

When the grapes are ripe in your country, eat only grapes (dark grapes, fresh) for one day weekly. Drink much water on this fast day, both with fruit and between feedings.

The alfalfa is a hay, which is very rich in minerals and is called *lucerne* hay in your country. We do hope that you can find these.

With each meal take regularly one "B-complex" and one "C" vitamin tablet. Both are important.

Again we send you our thanks for

your cooperation. If you have any more questions please let us know.

God bless you.

THE ROSICRUCIAN FELLOWSHIP
Healing Department
(To be continued)

ROSICRUCIAN PRINCIPLES

The Rosicrucians advocate a vegetarian diet as superior, physically and spiritually, to a diet containing meat. They regard alcohol, tobacco, and stimulants as injurious to the body and 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 PISCES

(Continued from page 123)

ceedingly magnetic. Many friends are attracted, a happy marriage is favored, and there is ability in music, art, and poetry.

From March 7 to 13, Mercury trines Neptune, giving a mind particularly adapted to the occult art. A supernormal faculty may be developed.

Saturn sextiles Jupiter from March 7 to 21, indicating for those who have earned this splendid vibratory pattern great strength of character, a benevolent disposition, a philosophical mind, and a keen sense of justice and fair play. Financial judgment is sound and there is ability to grasp opportunity when it is met.

From March 17 to 21 Venus opposes Neptune, suggesting lessons to be learned in trustworthiness, particularly in partnerships. Speculation is never gainful for these natives.

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The Rosicrucian Cosmo-Conception.	\$4.50
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The Rosicrucian Fellowship

Oceanside, California, U. S. A

FROM OUR PATIENTS

California—Chalk up another miracle! The orthopedic specialists gave me a check-up about the slipped disc (occurred 5½ months ago). He looked puzzled, scratched his head, and said: "This is rather rare....you don't realize how fortunate you are." He may be right in assessing my lack of appreciation of the infrequency of this type of cure. There is a little (?) work to do yet, as the disc occasionally touches the nerve line. It just adds more fuel to my fire of desire to become a conscious Invisible Helper. You also have Mrs. B. on your healing list. Her doctor, too, was nonplussed to find her ulcer GONE!

Minnesota—I am checking in with a total weight loss of about 8 pounds now. My complexion is marvelously improved, scalp completely clear, and the discharge seems to be entirely gone. My mental attitude and general spirits are so much better, and it reflects within the whole family.

Brazil—My little daughter insists that she be allowed to send you her weekly signature forms. he says that she feels a great improvement, and in her last (which I am sending to you), she writes that she saw two Invisible Helpers in white clothes of doctors. One stood at the door, the other came up to her. They spoke to her. She saw the lips move, but she didn't hear the sounds, but understood, it appears, what they said (or intended to say). My daughter is clairvoyant. She says one day she will go to Oceanside.

Canada—I am glad to report that I am healed to the point where I can now get along without using any relief for asthma, and that you may take my name off your healing list. I shall continue on the diet, and I wish to thank you very, very much for your help.

Washington—My health continues to improve, and I have many favorable comments. They even tell me I look ten years younger, and that is not hard to take at my age, you know!



How the Rosicrucians Heal the Sick

Part III

SOME people "demand" perfect health and claim they have a right to it. They forget that either in this or in a former life they may have forfeited their God-given right through disobedience to Nature's laws, which are God's laws. Through suffering they have to learn obedience. When they have mastered this lesson and are willing to "sin no more," their right to health will be restored to them.

The Divine Healing Force is constructive. Wrong methods of living which disregard the laws of Nature are destructive.

The omissions and transgressions responsible for wrong living and consequently of disease are many. The following are the principal ones: unnatural food; too much food, ill proportioned food; lack of fresh air and sunshine; lack of cleanliness; lack of exercise; lack of rest and sleep; lack of self-control; sleeping in unventilated rooms; harboring thoughts of anger, hatred, and resentment; yielding to a hasty temper; gratifying low desires; harming fellow creatures whether human or animal; abusing the sacred generative function.

Since all the organs and functions of the body are interdependent, the abuse and consequent affliction of one part hurts all the others, furthers the accumulation of disease poison throughout

the system, and lowers the vitality of the whole. The local symptoms are only evidence of the whole body being at fault. Therefore, all true healing, in order to achieve lasting results, is directed, not to the suppression of symptoms, but to the removal of the cause that made the symptoms appear.

Spiritual healing operates on the higher planes of being but is effected in strict adherence to Nature's laws which prevail below as above; consequently all natural therapeutics applied on the physical plane are in harmony with the work of the Invisible Helpers on the higher planes.

(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

February1—9—16—22—29
March7—14—20—27
April3—10—17—23



Tom, the Water Baby

CHARLES KINGSLEY

Part X

TOM came to the top to look at this wonderful light nearer and made a splash. And he heard a voice say, "There was a fish rose."

He did not know what the words meant, but he seemed to know the sound of them and to know the voice which spoke them. He saw on the bank three great two-legged creatures, one of whom held the light, flaring and sputtering, and another a long pole. He knew they were men and was frightened, and crept into a hole in the rock from which he could see what went on.

The man with the torch bent down over the water and looked earnestly in. Then he said, "Tak' that muckle fellow, lad; he's ower fifteen punds, and haud your hand steady."

Tom felt there was some danger coming and longed to warn the foolish salmon who kept staring up at the light as if he was bewitched. Before he could make up his mind, down came the pole through the water. There was a fearful splash and struggle and Tom saw that the poor salmon was speared right through and lifted out of the water.

Then, from behind there sprang on these three men three other men. There were shouts and blows and words which Tom recollected to have heard before. He shuddered and turned sick at them

now, for he felt somehow that they were strange and ugly and wrong and horrible. And it all began to come back to him. They were men. They were fighting, savage desperate, up-and-down fighting such as Tom had seen too many times before.

He stopped his little ears and longed to swim away, and was very glad that he was a water baby and had nothing to do any more with horrid dirty men, with foul clothes on their backs and foul words on their lips. But he dared not stir out of his hole while the rock shook over his head with the trampling and struggling of the keepers and the poachers.

All of a sudden there was a tremendous splash, and a frightful flash, and a hissing, and all was still.

For into the water—close to Tom, fell one of the men—he who had held the light in his hand. Into the swift river he sank and rolled over and over in the current. Tom heard the men above run along, seemingly looking for him. But he drifted down into the deep hole below and there lay quite still, and they could not find him.

Tom waited a long time, till all was quiet and then he peeped out and saw the man lying. At last he screwed up his courage and swam down to him. "Per-

haps," he thought, "the water has made him fall asleep as it did me."

Then he went nearer. He grew more and more curious, he could not tell why. He must go and look at him. He would go very quietly, of course, so he swam round and round him, closer and closer. As he did not stir, at last he came quite close and looked him in the face.

The moon shone so bright that Tom could see every feature. As he saw, he recollected, bit by bit. It was his old master, Grimes.

Tom turned tail and swam away as fast as he could.

"Oh, dear me!" he thought, "now he will turn into a water baby. What a nasty, troublesome one he will be! And perhaps he will find me out and beat me again."

So he went up the river again a little way and lay there the rest of the night under an alder root. But when morning came, he longed to go down again to the big pool and see whether Mr. Grimes had turned into a water baby yet.

So he went very carefully, peeping round all the rocks, and hiding under all the roots. Mr. Grimes lay there still. He had not turned into a water baby. In the afternoon Tom went back again. He could not rest till he had found out what had become of Mr. Grimes. But this time Mr. Grimes was gone, and Tom made up his mind that he was turned into a water baby.

He might have made himself easy, poor little man. Mr. Grimes did not turn into a water baby, or anything like one at all. But he did not make himself easy, and a long time he was fearful lest he should meet Grimes suddenly in some deep pool. He could not know that the fairies had carried him away and put him, where they put everything which falls into the water, exactly where it ought to be.

Then Tom went on down, for he was afraid of staying near Grimes. As he went, all the vale looked sad. The red and yellow leaves showered down into

the river. The flies and beetles were all dead and gone. The chill autumn fog lay low upon the hills and sometimes spread itself so thickly on the river that he could not see his way. But he felt his way instead, following the flow of the stream, day after day, past great bridges, past boats and barges, past the great town, with its wharfs and mills and tall smoking chimneys, and ships which rode at anchor in the stream. Now and then he ran against their hawsers and wondered what they were and peeped out and saw the sailors lolling on board smoking their pipes, and ducked under again, for he was terribly afraid of being caught by man and turned into a chimney-sweep once more. He did not know that the fairies were close to him always, shutting the sailors' eyes lest they should see him, and turning him aside from millraces and sewer mouths and all foul and dangerous things. Poor little fellow. It was a dreary journey for him and more than once he longed to be back in Vendale, playing with the trout in the bright summer sun. But it could not be. What has been once can never come over again. And people can be little babies, even water babies, only once in their lives.

Besides, people who make up their minds to go and see the world, as Tom did, must needs find it a weary journey. Lucky for them if they do not lose heart and stop halfway, instead of going on bravely to the end as Tom did. For then they will remain neither boys nor men, neither fish, flesh, nor good red herring, having learned a great deal too much and yet not enough, and sown their wild oats without having the advantage of reaping them.

But Tom was always a brave, determined little English bulldog, who never knew when he was beaten. On and on he held, till he saw a long way off the red buoy through the fog. Then he found, to his surprise, the stream turned round and running up inland.

It was the tide, of course. But Tom

knew nothing of the tide. He only knew that in a minute more the water, which had been fresh, turned salt all round him. Then there came a change over him. He felt as strong and light and fresh as if his veins had run champagne. He gave three skips out of the water, though he did not know why, a yard high and head over heels just as as the salmon do when they first touch the noble, rich salt water which, as some wise men tell us, is the mother of all living things.

He did not care now for the tide being against him. The red buoy was in sight, dancing in the open sea. To the buoy he would go and to it he went. He passed great shoals of bass and mullet, leaping and rushing in after the shrimps, but he never heeded them, or they him. Once he passed a great black shining seal who was coming in after the mullet. The seal put his head and shoulders out of the water and stared at him, looking exactly like a fat, old greasy negro with a gray pate. And Tom, instead of being frightened, said, "How d'ye do, sir. What a beautiful place the sea is!" The old seal, instead of trying to bite him, looked at him with his soft, sleepy-wink-eyes and said, "Good tide to you, my little man. Are you looking for your brothers and sisters? I passed them all at play outside."

"Oh, then," said Tom, "I shall have playfellows at last," and he swam on to the buoy and got upon it (for he was quite out of breath) and sat there, looking around for water babies. But there were none to be seen.

The sea breeze came in freshly with the tide and blew the fog away. The little waves danced for joy around the the buoy and the old buoy danced with them. The shadows of the clouds ran races over the bright blue sky and yet never caught each other up. And the breakers plunged merrily upon the wide white sands and jumped up over the rocks to see what the green fields inside were like and

tumbled down and broke themselves all to pieces and never minded it a bit, but mended themselves and jumped up again. The terns hovered over Tom like huge white dragon flies with black heads and the gulls laughed like girls at play, and the sea pies with their red bills and legs flew to and fro from shore to shore and whistled sweet and wild. Tom looked and looked, and listened. He would have been very happy if he could only have seen the water babies. Then when the tide turned, he left the buoy and swam round and round in search of them, but in vain. Sometimes he thought he heard them laughing but it was only the laughter of the ripples. Sometimes he thought he saw them at the bottom but it was only white and pink shells. Once he was sure he had found one, for he saw two bright eyes peeping out of the sand. So he dived down and began scraping the sand away and cried, "Don't hide. I do want some one to play with so much!" Out jumped a great turbot with his ugly eyes and mouth all awry and flopped away along the bottom, knocking poor Tom over. And he sat down on the bottom of the sea and cried salt tears from sheer disappointment.

To have come all this way and faced so many dangers and yet to find no water babies! How hard! Well, it did seem hard. But people, even little babies cannot have all they want without waiting for it, and working for it too.

And Tom sat upon the buoy long days, long weeks, looking out to sea, and wondering when the water babies would come back. Yet they never came.

Then he began to ask all the strange things which came in out of the sea if they had seen any. Some said "Yes" and some said nothing at all. He asked the bass and the pollock. But they were so greedy after the shrimps that they did not care to answer him a word.

Then there came in a whole fleet of purple sea snails, floating along, each on a sponge full of foam. Tom said, "Where do you come from, you pretty

ceatures? Have you seen the water babies?"

The sea snails answered, "Whence we come we know not and whither we are going, who can tell? We float out our life in the mid-ocean with the warm sunshine above our heads and the warm gulf stream below. That is enough for us. Yes, perhaps we have seen the water babies. We have seen many strange things as we sailed along." And they floated away, the happy stupid things, and all went ashore upon the sands.

Then there came by a shoal of porpoises, rolling as they went—papas, and mammas, and little children—all quite smooth and shiny because the fairies French-polish them every morning. They sighed so softly as they came by that Tom took courage to speak to them. All they answered was, "Hush, hush, hush," For that was all they had learned to say.

Then there came by a beautiful creature like a ribbon of pure silver, with a sharp head and very long teeth. It seemed very sick and sad. Sometimes it rolled helplessly on its side, and then it dashed away, glittering like white fire. Then it lay sick again and motionless.

"Where do you come from?" asked Tom. "And why are *you* so sick and sad?"

"I come from the warm Carolinas and the sandbanks fringed with pines, where the great owl-rays leap and flap like giant bats upon the tide. But I wandered north and north upon the treacherous warm gulf stream till I met with the cold icebergs afloat in the mid-ocean. So I got tangled among the icebergs and chilled with the frozen breath. But the water babies helped me from among them and set me free again. Now I am mending every day, but I am very sick and sad. Perhaps I shall never get home again to play with the owl-rays any more."

"Oh!" cried Tom. "And you have seen water babies! Have you seen any near here?"

"Yes, they helped me last night or I

should have been eaten by a great black porpoise."

How vexatious! The water babies close to him and yet he could not find one.

Tom left the buoy and would go along the sands and round the rocks and come out in the night among the shining sea weeds in the low October tides, and cry and call for the water babies. But he never heard a voice call in return. At last, with his fretting and crying, he grew quite lean and thin.

But one day among the rocks he found a playfellow. It was not a water baby, alas! but a lobster. A very distinguished lobster he was, for he had live barnacles on his claws, which is a great mark of distinction in lobsterdom and no more to be bought for money than a good conscience or the Victoria Cross.

(To be continued)



DAILY THOUGHT AND GUIDE

(Continued from page 128)

will not work except in silence." Quiet contemplation is best and will bear good fruit today. "Peace be still."

MONDAY—March 30

An active day with happy vibrations. Good thought, good word and good deed are all possible. We realize that "God's in His heaven and all is right with the world."

TUESDAY—March 31

March leave us on a mental note. In the words of Voltaire: "The discovery of what is true and the practice of which is good are the two most important objects in philosophy."

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