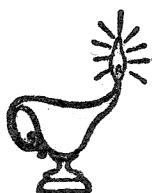


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The Rosicrucian Fellowship Magazine

Rays from the Rose Cross

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Addendum for Life Ether

Meiosis: the self-division into two parts of the reproductive reserve cell, each part having only one-half the number of chromosomes of the original cell. These are the "gametes," egg cells in the female, sperm cells in the male. Sperm and egg cell unite in conception to produce the fertilized ovum, which then possesses the full number of chromosomes, half contributed from the male, half from the female. The chromosomes then double themselves and the cell splits in two in the normal fashion called *Mitosis*, building the embryo in the womb. The fertilized ovum constitutes the pattern for all subsequently formed cells of the body.

Mitosis: The division into two parts of the general body cell, by which each new cell becomes an exact replica of the original. The division of the egg begins with the division of the nucleus. This involves the splitting of the chromosomes (46 chromosomes on each nucleus), and the formation of a spindle which separates the two sets of daughter chromosomes. The division of the cytoplasm, which follows the division of the nucleus, is more direct. The cell pinches itself into two cells by means of a "cleavage furrow," which cuts deeper and deeper into the egg toward the center of the spindle.

Genes and DNA: Genes are made up of a chemical compound, deoxy-ribonucleic acid, or DNA, which is found in the heart of every cell of every bit of living matter, both animal and plant. The DNA molecule is indistinguishable from the gene. It is basically simple: a double spiral, or helix, of atoms, connected by crosspieces (hydrogen bonds), like a spiral staircase. It is long and slender, like a magnetic tape, consisting of four building blocks (nucleotides: adenin, guanine, cytosine, and thymine), which combine in various groups of three to connect up with nineteen amino acids. The sequence of these nucleotides in the DNA molecule serves as a pattern for the placement of the amino acids in a protein chain. Protein has long been called a spiral, also.

It is said that DNA embodies the mechanism that allows man to evolve, the genetic code of all living organisms *except the blood and several viruses*. It is DNA that is shaped by evolution.

RNA and the Learning Process: As DNA corresponds to the gene molecule of the chromosome (nucleus) (about 1000 genes to each chromosome), RNA (ribonucleic acid) belongs primarily to the outer part of the cell, the cytoplasm, but traces of it are found also in the nucleus. RNA, like DNA, is found in all living cells both of plants and animals. It has been found to be involved in the learning process, which is reflected in the concentration of RNA in the brain cells. RNA is therefore called a "carrier of genetic instructions." In laboratory experiments, flatworms were conditioned to respond to electric shocks, then ground up and fed to non-conditioned worms; whereupon the latter showed the same responses to shock as their "educated" brethren whom they had eaten. It was proved that RNA was the factor involved in transmitting the "lesson," but it is not yet known how this works. Further, the learning process had also caused basic changes in the composition of the complex chemical itself.

Anatomical and chemical views of the cell have now converged to show that the cell is not a droplet of protoplasm as once supposed, but a highly organized molecular factor: a microcosm in the microcosm of the macrocosm.

THE *Mystic* LIGHT



World Cycles and Messianic Prophecy

PART I: THE PRECESSION OF THE EQUINOXES IN THE ANCIENT WORLD

ANN BARKHURST

CALCULATIONS of new ages and the appearance of new prophets and teachers to represent them are almost as old as recorded history. Modern astronomy and mathematics, however, belong essentially to the Age of Aries, having taken form and been systematized well on into the historic period dating from about 1600 B. C. This era is not the birth-era of astronomy and mathematics, of course; but the preceding Taurian Age, and the still earlier Geminian and Cancerian Ages, produced a science in some respects radically different from ours. We are at home in the Arian Age. The moment we step over the time-border of the Taurian Age, we know ourselves to be aliens. The world becomes exotic and hard to understand.

It is only within our last century that realization has dawned that the ancient world before Hipparchus did know something about the precession of the equinoxes and did understand something of what that meant in terms of world history. Orthodox Bible scholars, exploring the mysteries of comparative religion, have been even slower than the astronomers to admit the evidence which lay before their eyes in the ancient scriptures; particularly when the mathematics of India seemed to be reflected in the Books of Daniel,

Esdras and Enoch. Neither would they admit that the mathematics of the Greeks had any bearing on the Bible prophecies.

Some historians are of the opinion that Hipparchus did not really discover the precession of the equinoxes, but only introduced a correction of the Babylonian figure. In about 125 B. C., or perhaps earlier—as early as 134 B. C.—he announced his theory of the precession and stated that the vernal equinox was then 0 degrees of Aries. That is, he named as 0 degrees of Aries that point in the constellation Aries where the Sun crossed northward in spring; and we later find Claudius Ptolemaus measuring off the constellations in 30 degree segments from that point. The astronomers of the East and of Rome did not follow Hipparchus and Ptolemy in this matter, and several centuries later St. Augustine, who was trained at Athens, was intensely disillusioned with the Manichean lecturer Faustus who was using calculations which differed from those Augustine had been taught at Athens; and since neither man understood astronomy but was merely repeating by rote what someone else had told him, the argument resolved itself into a “Tis,” “Taint,” with rising vehemence; and Augustine in a high dudgeon

quit the Manichean group altogether and became a devout Roman Catholic.

The original calculations of Daniel must have followed the elder tradition, but the *book*, as such, was not published until the Maccabean Period. Berosus, the Priest of Bel, who taught in the third century B. C., put the vernal equinox in 8 degrees of Aries. During this third century B. C., Palestine was a dependency of Egypt, where the Greek thought prevailed, as it did also in the Greek-dominated Syrian Empire, which took the nation over in the second century.

Anyone who followed Hipparchus would have produced a set of figures differing from one to eight degrees, from those of Daniel and Berosus and the Magi of Persia.

Hipparchus lived from about 190 or 180 B. C., to 110 B. C., precisely the period when Jewish nationalism flared into its brief success under the Maccabeans. This is no coincidence. The Messiah was expected to come in the End of the Age; and Hipparchus had, in effect, precipitated the End of the Age several centuries before it was due. But Hipparchus was inspired to this change by a cosmic phenomenon which must have caused a great stir throughout the ancient world. This was the appearance, in 134 B. C., of a supernova so brilliant that it was visible in the daytime. It shone forth in the constellation Scorpio, which ancient Chaldeans had said ruled the Hebrew nation and land of Canaan. Even without any such stellium of planets as appeared at the birth of Abram, or again at the birth of Jesus, this supernova would have been taken as the herald of a significant historic event; and especially so to any city, or nation, or people ruled by Scorpio.

We may add that the appearances of supernovae are both rare and incalculable: Astronomers say that there are, on the average, but three per thousand years in any one galaxy. Some super-

novae known to history occurred in 134 B. C., in Scorpio; 1054 A. D., in Taurus; 1572 in Cassiopea; 1604 in Serpens; 1885 in Andromeda. Chinese records place the appearance of a nova about the very date when Jesus of Nazareth is said to have been born.

It was in this Hipparchian era that Jesus ben Pandira appeared, who was crucified about 104 B. C., and is by some identified as the Master of the Dead Sea Scrolls.

Again, during this interval, the Doctrine of the Millennium appears in the apocryphal scriptures, although it is mentioned nowhere in the Gospels and but briefly in the Book of Revelation.

Bible scholars remark that prior to this time the Kingdom of the Messiah was called "eternal." Now it has limits. It is to be a thousand years. After that the Messiah yields it up to The Father. Many say that the Millennium concept comes from the Greeks; but it is more likely Egyptian in origin, for in the hieroglyphs the lily is the symbol for 1000, and this figure appears repeatedly in the stories of Horus and Osiris. According to a Greek version of the Osiris-Horus myth, Horus reigned for 1000 years; then, dying, he was buried for three days, triumphed over Typhon and rose to life again. This suggests an unexpected significance in the symbolism of Horus shown seated on a lotus, or in lotus posture. Botanists say, apropos of this, that the stamen of the blue Egyptian lotus—this symbol of a thousand years—bears the interlaced triangles familiar to Jews and Christians as the sign of the House of David, but the point remains to be verified.

The ancients commonly used round numbers, just as we do, and a zodiacal age of 2165 years would be called 2000, half of this being 1000, and half of this again the 500 years of one Egyptian Phoenix Cycle. Thus the millennial cycle is the peak or high mark of the zodiacal age, and its quarters are also important. In a four season climate they would cor-

respond to the four seasons of a year. In any climate they are the natural quarter divisions of the celestial circle.

It is a curious fact, and one not to be understood unless we concede that the Babylonians did have a remarkably accurate knowledge of the rate of precession—more accurate than Ptolemy who used 36 seconds per annum—that the Magi spoke of a precessional cycle of 25,920 years as against the 25,980 years of the Great Sidereal Year as calculated by modern astronomers: the zodiacal age on this calculation working out to be 2,160 years for each sign of the zodiac, assuming each sign to be 30 degrees, as against our own 2165 years. *See footnote.

Truly it is not wholly impossible that they arrived at this sidereal figure by various cabbalistic reckonings, and that it is only by accident that it approximates so closely to the modern term. Consider for example that the Babylonians seemed to believe that any number related in any way to the earth-number was sacred. The revolutions of the planets were given in terms of the earth years. Extra days of the year were Feast Days. This would have suggested to these ancient astronomers, whose science was in their belief a revelation of God and His will for the universe, that there was a special relationship between the Sun (12 months), and Jupiter (12 years).

The God Thirty was the Moon, whose monthly cycle in terms of the Earth is $29\frac{1}{2}$ days (taken as 30); Saturn's cycle is $29\frac{1}{2}$ years (taken as 30). In the zodiac Cancer, ruled by the Moon, lies opposite to Capricorn, ruled by Saturn. Both signs are known to astrologers as signs of longevity, though the Saturn child is often delicate in childhood. But the solar month is also 30; therefore this number might also be a cypher for the Sun God.

Consider further that in the Metonic Eclipse Cycle of 19 years (eighteen plus), there are an average of 72

eclipses. This sacred number is often spoken of as 70, in the popular round-numbers. If we take the solar-earth year of 360 days and multiply it by the eclipse-number of 72, we have exactly the Babylonian Great Sidereal Year—of 25,920 days.

But granting that this figure might have been arrived at in some such way as this, it somehow seems unlikely that it was not also correctly associated with the precession of the equinoxes.

In the *Anacalypsis*, published as early as 1833, by Godfrey Higgins, the author says: "Edward Barnard discovered from ancient monuments that the Egyptian priests calculated much as we do the movement of the precession at 50 seconds and $9\frac{3}{4}$ sixtieths of a second, in a year; that is, 50 seconds and about a sixth of a second; consequently they knew it with as much precision as we do at this day." (Modern Egyptology does not seem to confirm this, but neither is it specifically disproved). Fifty seconds per year yield 1 degree in 72 years, 30 degrees in 2160 years, and 25,920 years for the Great Sidereal Year, as given above.

The use of round numbers is not as confusing as might be thought. Mathematicians are early taught that it is more accurate to sketch a series of calculations in this way, than to start the calculations with a slight error and thereafter calculate exactly and precisely at every point. The round numbers of astrological cycles represent averages as calculated over many, many centuries by ancient astronomers, whose careful records took the place of complicated instruments. Our known historic period is comparatively short; and while within the space of the few millennia of written records these averages may not seem to work out, we must remember that the Babylonians, Egyp-

*Hipparchus gave the precession as 45 or 46 seconds per year: Ptolemy 36 seconds per year (or exactly 1 degree per century).

(Continued on page 258)

The Love of God

JACK L. BURTT

WE HEAR, from time to time, a great deal about the Love of God from speakers, preachers, and all types of other persons. Unfortunately, too, we find those who remark sneeringly that, with so much that is unloving around us, they cannot see it. We also find that the word "love" is used, and abused, in so many different meanings that it becomes imperative for us to state in the clearest language possible just what we mean when we speak of "the Love of God." And here we run into an almost insuperable difficulty. We try first one definition and then another, finding each equally unsatisfactory, until in the end we are forced to conclude that we cannot express properly what we mean. We begin to realize that this universal love is something too great, too divine to be put into words, for no words are capable of expressing so infinite an idea. No, it is not possible to define God's love in words, but we may each and every one interpret within our own hearts and minds something of what it implies to us.

We may more easily express what it is not, of course, and that may help to brush aside false notions. For instance, love is not a mere physical attraction, though such may, if properly regarded, express love; it is not a feeling or liking for material things, though here again, if properly regarded, it may serve to express something of good; neither is it a weak, inane sentimentalism. Love, in its true meaning, is a strong force; there is nothing weak about it. Let us make sure, however, that we do not confuse strength with roughness or brutality. True strength is ever gentle and kindly, ever harmonious and uplifting. The terms "gentleman" and "gentlewoman" should mean exactly what they say, and should not be used as distin-

guishing titles applied to certain social strata, for your true gentleman or gentlewoman is a person of noble character, whose strength is expressed in his consideration for others. These, however, are merely indications of the expression of love on the human plane, rather than on the divine, although it is very true that even the least effective human expression of good must contain something of the divine within it.

So, failing to find a definition in words, we must turn to some other means of trying to grasp something of its wonder and reality. Let us turn once again to analogy. In speaking of the power of God we used the analogy of the electric generator. Here the analogy breaks down. There we illustrated how we may contact that power. Here such analogy is quite useless, for we are dealing with a creative force that is so universally present and so potent that we need no other means of contact. Perhaps we may try the simile of earth's magnetism. This is a little better because we are always within the magnetic field, wherever on earth we may be. Still, there is again a difficulty for, by the use of an iron shield we may insulate ourselves from magnetism, sending the lines of force through the shield instead of through the enclosed space. Let us now try one step further and turn to the universal force of gravitation, a force that is known to pervade the entire material universe. Here we do a little better. No means has yet been discovered—outside of fiction, that is—by which we may become insulated from gravitation. Truly there are a few scientific tricks which give the appearance of such, but they are only tricks and never valid. So at last we may say "as below, so above." As gravitation on the material plane is universal and all-

pervading, so divine Love on the spiritual plane is so all-pervading that there is no means by which we may ever insulate ourselves from it. The psalmist said, "Whither shall I go then from Thy presence . . . If I take the wings of the morning and remain in the uttermost parts of the sea, even there shall Thy hand lead me, and thy right hand shall uphold me!" Paul was impelled to exclaim "neither height, nor depth, nor any other creature is able to separate us from the love of God!"

Love is obviously creative, in fact we may go further and say that the Creative Force and Love are identical, since "God IS Love." It follows, therefore, that if we could be separated even for an instant from the creative Love, then we must immediately perish utterly. This we know to be impossible for, as part of the universal creation—as cells in the body of God, if you will—we cannot be destroyed. Even those who by their rebellion and wickedness have stripped themselves of their vehicles and have to start all over again are not destroyed. Even they, as we know, have another chance in some distant future—perhaps many such chances if they do not learn their lessons. Did not the Master tell Peter to forgive "until seventy times seven"? Could Divine Love do less?

But, you say, if this Divine Love is so all-pervading, why are we not continuously conscious of it? Let us go back to our analogy. How often are we conscious of gravity? Now that it has been mentioned we no doubt can sense it, or we know the force is there every time we try to lift a weight, even the weight of our own bodies. Still we should be more conscious of the Love of God than we are, should we not? Or rather we may say we should be more able to radiate it to others. Let us see how we may accomplish this.

We give lectures about it, we sing hymns and psalms, we repeat our beautiful Temple Service, we go around say-

ing "God is Love," "God bless you" or "May the Roses bloom upon your Cross," or other similar beautiful sentiments. Is this the way? IS it? Yes, it is *one* way. During the ages and particularly during this present generation, we have so used and misused the spoken word that we entirely miss its power. Think of the multitude of words spent in war-like rabble rousing, in political chicanery, in misleading and often very stupid advertising, in our personal quarrels and hatreds, in malicious gossip, in gossip that is unintentionally harmful, and so on and so on; all this word power being used for disruption rather than for creation. Yet the Word, spoken or sung, still has its ancient force. So our lectures, our praises, our loving words still have the power to awaken in us, and in our fellows, the corresponding vibration of love. *But*, and it is a big "but," the words may be, and we must admit sometimes are, merely sounds without much behind them. When we say that a spoken or silent word has power, we understand it to be the word that is the expression of sincere heart-felt desire to accomplish the good that we are trying to express. Our Healing Service reminds us that "there must be an amount of feeling adequate to accomplish the desired object, and unless this intensity of feeling is present, the object will not be realized." Then, as we endeavor to align ourselves with this admonition we may begin to be conscious of the loving power behind the words. Yes, the word of praise, of encouragement, of sympathy, of joy, surely is one means of realizing the Love of God.

Even so, this does not take us far enough, for it is by no means a complete expression of love. Something more is needed, is it not? Which brings us once again face to face with Paul's caution, "faith without works is dead," and Max Heindel's so often reiterated "loving, self-forgetting service to others." Love, if it be real love, must of necessity

find its expression in the striving to do good to the one, or ones, to whom it is directed. When our loving thoughts, whether expressed in words or not, are expressed in the actions of a life that conforms, then our consciousness of the Love of God will begin to expand; then we shall find ourselves guarding our tongues and our innermost thoughts so that we are conscious less and less of the things in others of which we disapprove, and we become more and more conscious of their good qualities. In other words we begin to forget "the often unprepossessing exteriors" and begin instead to realize more of the "divine essence hidden within." Then, at the same time, since no good thought or expression of God can remain held within us, we find ourselves radiating this love more and more to everyone and everything around us. And as this goes on, we also begin to find that those towards whom this love is directed will, consciously or unconsciously, respond ever more and more to that love, so that both giver and receiver gain therefrom to the extent that, in time, even the most skeptical and case-hardened will begin to respond. Thus we may begin to develop, at first unconsciously and later consciously, that latent creative force that is within every one of us, so that our love will link itself to the Divine Love, reinforcing and amplifying in not only our own lives, but in all around us—man, animal, plant, yes, and even the mineral life wave.

So we gradually become conscious that God's love to us is the very essence of our being, and we then find ourselves endeavoring to reflect back that love in gratitude to Him for all that we know of good, for health, for protection, for friends, for useful work, in fact for very life itself.

This development, we know, is not such an easy matter as it may sound. There is much within us that says, "we want;" there is much that says, "not Thy will, but mine;" there is much

that tempts us to personal hatreds, criticisms and the like; and it is sometimes an exceedingly hard task to meet and overcome these things. Exceedingly hard? Yes, to our human sense, but always there is around and within us that very Divine Love that enables us to overcome, to earn that commendation we all strive for, that "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

As always, we need to call upon, and make use of, the threefold Divine Love; the Power that enables; the Word, the Divine Word of Wisdom-Love; giving us the third Aspect that puts into motion all that we are able to express of good in every conceivable way. So, as we endeavor to call upon this Divine Love and to express it, however imperfectly, in our lives, we gradually but surely increase our own consciousness of His Love, and equally surely do we radiate it out to others, so that they in turn may become more and more conscious of it. It is our very life, our very being as creatures of the great and universal, marvellous whole.

Let us remember to our comfort the words of Faber's beautiful hymn:

"For the love of God is broader than
the measures of man's mind
And the heart of the Eternal is most
wonderfully kind."

SACRED FLOWER

*When silver rain drops fall to earth,
Bulbs and seedlings come to birth,
Blessing every path and turf.*

*Lily reaches through the sod,
Grows up tall to smile and nod—
Lift her chalice up to God.*

*There are none more queenly dressed
In the east or in the west
Than the Lily, God has blessed.*

—Grace Bail

Radiant Energy and the Light Ether

A PROBATIONER

PART II

AS HE continues to study the misty cobweb which fills space, the student occultist beholds in it at last all the colors of the rainbow; and it is perhaps significant in this connection that Soviet scientists have said that outer space is multicolored. The rainbow colors seen in the Light Ether are of course the colors of our Sun's spectrum. What we term "white" sunlight consists of the totality of the wavelengths which we know as color. We are sensitive to this short range of vibration, out of the whole length of the electromagnetic spectrum, because we have evolved in the field of our Sun, ninety per cent of whose output is in this specific range. If we had evolved in the sphere of a blue star we would have developed ultraviolet vision, or even X-ray vision, which is called "far ultraviolet": or if in the field of a red star, we would have evolved infra-red vision.

These vibrations are all present, but we see with our eyes only the Sun's range of color, and the Light Ether seems to refer largely, for Earth dwellers, to the same range, at least in the earliest stages of development of etheric sight. No matter what color of light is turned on in darkness—be it violet, blue, indigo, green, yellow, orange, or red—the Light Ether is violently agitated; and further study is needed to differentiate between the wave lengths and frequencies, although, curiously enough, these are often sensed as tangible by blind children, as well as by occultists. (We refer here to vibration, not differences in pigment.)

We have said that the unit (quantum) of radiation is the photon. Modern science says that the parts of the atom—proton, neutron, electron—may be at

rest (and therefore form matter), but the photon is never at rest.

The photon has no charge but carries electromagnetic energy, and travels with the speed of light. Note that the photon is the unit of the *entire* electromagnetic spectrum, as shown, not merely of the solar spectrum visible to the human eye.

When there are enough of these photons they form waves, and there are different wavelengths, or patterns, to these waves, which constitute the various vibrations ("frequencies") such as Max Heindel tabulated in Diagram 11 of the *Cosmo*, from scientific sources authoritative in his day.

Looking into the web of sunlight, the occultist sees "seeds of light" dashing this way and that, never settling to the Earth as they would do if they were subject to gravitation. They are easily observed against the bright sky on a day when the Sun is shining; they are also easily seen at the seashore on gray days where they are rendered doubly visible by reason of the reflection of light from water and sand. But they are always present in light, though more easily observed on some occasions than others. To the etheric view, the wave and spark always occur together, reminding us that certain scientific writers diagram waves as "guiding" the photon under certain conditions, but we cannot safely use diagrams as referring to what etheric vision reveals.

To closer inspection the seeds of light seem to be set in the head of tiny filmy comets, or transparent flakes, which weave in and out in the atmosphere. They might also be likened to milkweed seeds, with their attached "feathers," or cottonwood seeds drifting in the wind. However, most observers agree that they

are best described as tiny comets, with the spark constituting the head, or set in the head.

But since the entire light-wave consists of photons, it is evident that some extra energy is here added to the sunlight, or that the basic units of the light-wave are of different magnitudes, some larger and brighter than others, perhaps clustered. Now it is known that the sunlight seems to act upon certain particles which fall in from cosmic space, releasing sparks of energy — chiefly in the upper atmosphere — so that these really are thicker in the daytime than at night. Collisions of positrons and electrons in cosmic rays also create photons, which may perhaps be added to the photons present in the Sun's light-wave. Perhaps—but rarely—some of the sparkles observed in the atmosphere are in fact free positrons. Of course the Earth's atmosphere is full of free electrons, and these have been traced as far out as the Moon; while at the same time it is suggested that the Earth and Moon together are actually included in the Sun's corona of electrons. But positrons occur seldom in our sphere of existence.

Generally the physicist speaks of the "quantum of electromagnetic energy," — this quantum being the unit of energy which is the photon, as we call the quantum especially when it relates to the Sun's light—but ALL radiant energy really consists of photons. The photon is properly defined as "the quantum unit of radiation; the building block of the electromagnetic field." We have said that the photon always travels with the velocity of light and is never at rest. It also has no charge, although it carries electromagnetic energy which it may transmit to molecules, atoms, and sub atomic particles. The atomic particle all have a spin, or what the physicist describes as a spin, and generate tiny magnetic fields. The vast magnetic fields of outer space in which solar systems gestate are known to impart spiral activity to certain particles — chiefly

atomic nuclei— passing through them, just as particles from our Sun spiral around the Earth's lines of magnetic force. The spiral is tight or loose according to the velocity of the particle, those traveling at high speed forcing their way through the magnetic field without much deflection, whereas those of lower velocity are tightly curled.

Again photons have been described as "the packets of radiant energy corresponding to atoms and molecules, which are packets of matter; electrons, protons, alpha particles being packets of electricity." Since atoms consist of protons and electrons (plus other particles, some neutral), we see why it is sometimes said that matter consists of positive and negative charges of electricity.

We may say in passing that the usage of the terms "positive" and "negative" is fairly arbitrary. Benjamin Franklin invented the terms, and they are used according to his conception of the nature of electricity; but the modern concept is different. It was formerly supposed that the flow of electric current was from positive to negative. Now it is believed that the stream of electrons (negative electricity) flow *toward* the positive pole. In the same line of speculation some geophysicists say that the South Pole of the Earth is the positive pole and the North Pole the negative. A booklet published by the San Diego Light and Power Co. explains that it would be impractical to rewrite all the textbooks of the world, and that the ordinary work of the electrician is not affected by this change of viewpoint, so long as the rules are followed. So, despite the breakdown of the "Law of Parity" (which held that Nature was not right—or left—handed and that it made no difference which way a current flowed, the effects were the same) the electrician still uses his old rule of thumb, and it works the same as always.

It is only when the scientist explores the roots of the cosmos, the creation of matter itself, that he must correct all

the old definitions; for at this subtle level it does make a difference if the rule is not stated correctly. And the occultist also must have the reality clear in his mind, for where "the universe looks more like a great thought than a great machine" it is surely essential that the lines of thought be drawn correctly.

Photons are both emitted from atoms and may be absorbed by atoms. They are not uniform in magnitude, for the amount of energy each photon contains differs according to its frequencies (the vibrations of Diagram 11, *Cosmo*). Since X-rays have frequencies as much as a thousand times greater than those of visible light, when they impart energy to an atom or its particles, the effect is easier to observe and analyze.

It is at first surprising to know, yet it is after all supremely natural, that of all the four ethers known to occult science the Light Ether is the most easily observed. Not so readily seen are the magnetic rains which fall in, or seem to fall in, slantwise from the Sun or cosmic space. (These, as we have said, are not the "cosmic rays" of science which Dr. Millikan mistakenly, at first, supposed to be electromagnetic but which are now known to consist largely of particles.) In the occult terminology these magnetic rains do not belong to the Light Ether, although there is a close relationship. That is, they may belong to the Sun as a magnet but not as a light source.

People everywhere comment on the sparkles of the sunlight. The Ojibway Indians say that millions of fairies dwell in each sunbeam, and we have no doubt that it is these sparkles to which they refer, for in speaking to a friend one day we were told that she could see "millions of sunshine fairies" in the sky—and indeed, these particles do resemble the sparks given off by fairies at work, and also by the human brain in moments of intense concentration or spiritual meditation, when the aura about the head is full of them. Significantly, the

electronic devices of the modern laboratory do not reveal these activities, but it is said instead that the waves known as "brain waves" are long and loose during sleep, but seem to be reduced in size during the process of thinking, as if the brain were drawing upon them. But, the occultist would say of his own observation, that as the lines of force which trace the "brain waves" disappear, the brain emits these clouds of sparkles. Certain experiments with the "photo-electric effect" have shown results which remind the occultist of what he sees in the ethers round about him.

People do not usually comment on seeing these things, either because they assume everyone else sees them, or they take them to be optical illusion.

It must be admitted, indeed, that optical illusion does play fast and loose with the etheric vision, because of the fact that the optic nerve is involved, and the student occultist must be very careful about this. He should familiarize himself with all the forms of optical illusion in order to know when what he sees is not illusion but scientific fact.

But let no one make the mistake of thinking that, because some phenomenon or other is seen when the eye or the optic nerve is abnormally stimulated, the phenomena *per se* is optical illusion. For example: a blow on the head may cause someone to "see stars," due, one supposes, to the disturbances of electrical impulses flowing in the optic nerve and visual area of the cortex of the brain. Yet an electric machine will sometimes give off sparks when it is plugged into, or unplugged from, an outlet, to give a homely illustration, and these are definitely not optical illusions. They exist physically.

Again: a person who is color blind may see red where other persons see green. Does this mean that the ability to see color is a pathology?

(Continued)

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

ART TAYLOR

Part X

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.

N EVERY form of spiritualization, whether the material attenuation of matter returning to primordial root, Divine Force, or the consecration of vital constructions to cosmic Wisdom, or the exaltation of animated properties to the Holy Spirit, the archetypal forces absorb the essence or soul properties of the forms and merge them into the abstract.

The Mind of Man, dwelling in the region of Archetypal Forces and composed of this Spirit-Matter, gives him self-consciousness of his lower form and an intuitional sense if nothing more, of some higher faculties of which he usually had a vague understanding. This Archetypal Mental Force controls the emanation of spiritual powers to materialization of form and the disintegration and re-absorption of soul-essence of the forms both alike. Its properties might be likened to that of the lens which focusses objective rays to create images, and whereas the object may be more or less permanent, the image depending upon the insertion of the lens, so is the spiritual state permanent, but the form evanescent, depending upon the concentration of the convergent or divergent properties of the Archetypal Mental Plane to bring the abstract into the concrete.

The Mental Plane may also be likened

to the mirror in which the spirit views and examines its material counterpart and absorbs the impacts upon the perceptions of the latter into its consciousness.

The Mental Plane occupies the same position with reference to the spirit and matter as the indigo color does to the three primaries and their three differentiated secondaries. White signifies manifestation, the bringing to light of latent powers of expression. It differentiates primarily into red, yellow, and blue which by blending their properties bring into being the orange, green, and violet. The meeting ground of the six manifests the indigo, which color was existent from the outset, by induction, but not dynamic, until the harmonic amalgamation of the waves of the primaries and induced secondaries.

The archetypal region is existent as the medium of transmutation of the spiritual forces creating form, life, and animation from the outset of manifestation, but the self or individual consciousness of the archetypal forces is not realized until the synchronic and harmonious interblend of the threefold form with the higher nature which differentiated it, commences.

Therefrom dates the unfoldment of dynamic mental faculties. The great Beings and various Intelligences which are commonly realized only as the Forces of Nature, in carrying out the Divine Scheme of unfoldment, labor harmoniously to further the consistent and stabilized growth of the vehicles of expression which the entities of the various kingdom are utilizing in their struggle for added consciousness and

progression. In these processes which are deliberate and orderly, nothing is created outright.

In this light it can be understood that even such a high instrumentality as the mind, was in process of development from the outset. Its composite development from a mere focussing medium to an Archetypal Force substance dated from the first emanation of form by the Potential Spirit differentiated within the Creator.

A portion of the present chemical elements represents the strictly basic form, the foundation of the manifesting Worlds, known by the general term *mineral kingdom*. As the life forms were more and more perfected under the processes of involution, with the creation of more and higher organisms, these evolving forms to remain in composite synchronism with the higher spiritual instrumentalities required additional mineral crystallizations. In consequence we find scattered over the earthly spheres a multitude of elements of Earthy, Watery, Airy and Fiery properties.

The Mineral Kingdom as a whole, is dominated by the principle of inertia, which operates to gain the orderly and systematic segregation of all the elements until the life forces and animated forces arouse them into a retinue of compounds and vital combinations to develop their vehicles of expression in conscious awakening. It will be remembered that Nitrogen has attained the highest rate of vibration of the Earthy Elements and forms the macrocosmic mold in the unconscious oblivion of the mineral kingdom.

The Plant Kingdom as a whole is dominated by the seasons, under the control of the all-preservative water, its distribution culminated by the astronomical and astrological march of the "Clock of Destiny," the most familiar known factors being the inclination of the polar axis to the pole of the ecliptic, combined with the orbital motion

around the Sun, the Lunar phases and the Tides, the conjunctions and eclipses. Water is the universal carrier of creation, in the up-building vital processes and in the removal of waste which has served and outlived its usefulness, both alike; and carbon is the universal vital element forming over one-half the entire plant kingdom, serving in a maze of paradoxical usages, wherein the planetary crusts are rescued from a cindered fate and transformed into a satisfactory abode for the evolving spirits of plant, animal, and human prowess that require constant transformation of chemical compounds to insure an inexhaustible supply of fresh air to breathe and water to sustain. In forming the macrocosmic mold around which the entire plant kingdom clusters, carbon serves in its diversified and paradoxical states to perpetuate the vital consciousness of the plant life in dreamless sleep.

The animal kingdom as a whole is dominated by instinct, under the constantly changing influences of the active Air. These instincts are the species of this kingdom, the evanescence of the various incentives revealed by them being attributable to higher aspects in the progression of the "Clock of Destiny," some of which are markedly associated with the regular phenomenal factors of seasonal changes, i.e., the Insolation, with its attendant zonal distribution of precipitation, aridity, and change of temperature. It is true that the seasons strongly influence the animal but it is more an expression of effect than cause. The seasons themselves are products of the varying intensity of Insolation, primarily, but contained within the angles of refraction, determining the intensity of Insolation, from coincidence to polarity, are the invisible refrangibilities of super-physically animated color units which follow the seasonal display in general, but the planetary aspects in detail.

In consequence, the prevailing trades,

the anti-trades, the horse-latitudes, the doldrums, the region of prevailing westerlies, etc., while being seasonal in the continuance of their activities, do but intercept and bear upon their wings the animated color units as differentiated in the various refractions and dispersions of higher forces at work, the planetary nucleus being at the poles from whence they radiate to encircle the globe and gain access to the animal and human kingdoms through the pulmonary inhalation. Each breath of air is therefore laden with mere instinctual incentive, animation, desire and aspiration appropriate to the needs of the recipient according to its state of consciousness.

All of these are expressive of action, the keyword of the animal kingdom and controlling elements. They are outcomes of the centrifugal force of separateness, and hydrogen forms the macrocosmic mold among the chemical elements, with its intense powers of levity and parabolic velocity, for the expansion of consciousness of the animal life to dream-sleep.

The Human Kingdom is (or should be) controlled by reason, the self-conscious appropriation of concrete thought forms, created in the abstract as ideas and projected through the region of archetypal forces, wherein dwells the human mind, from thence being crystallized on down through the animated realm in which they are given the required impetus, finally being vitalized to impinge upon the chemical organisms themselves through the sense perceptions of the physical form, the highest developed of which is the touch, and which is directly associated with, and more or less responsible for, the self-conscious appreciation of thought force in the World of Form.

The transmission of thought-force to the chemical forms of the Human Kingdom for interpretations to the outside world through the senses is conducted through the Fiery Element which is

sifted down through the various planes and strata of composite construction, from the mind substance of the Archetypal Region allying itself with the material of the higher vehicles for composite action, reaching its final physical expression in the material form by the ingress of oxygen in respiration.

It must be reiterated here that this phase of discussion relates solely to final physical interpretations only, for the attributes, qualifications, and consciousness of the four kingdoms exist irrespective of the chemical elements, but their expression in concentricity with the phenomenal crystallizations, can only occur through these elements; or otherwise stated, the utilization of the elemental forces depends in full measure upon their assertion. Man, therefore intelligently guides his vehicles by means of the Fire, which is available on each plane and in each vehicle of his composite being through an element, a compound, or super-physical force, for the correlation of his thinking and self-consciousness with all, and the same applies in a lesser degree to the principles of coordination of the animal and plant.

Whether the all-inclusive archetypal forces or the highly specialized human mind be considered, the fundamental occult truth applies, that this substance is spirit-matter, the focussing medium for the involuntary spirit materialization of abstract ideas of form, life, and animation, and also for the spirit absorption of soul consciousness extracted from the essence of the forms created.

The spiritual action is dual, expressed as repulsion (centrifugal) when materializing, and attraction (centripetal) when spiritualizing. It is operative in all the kingdoms. With the application of the principle of Polarity, it can be seen that the lowest and heaviest states of materialization, the chemical world, would require the strongest spiritual concentration. This spiritual force may

be described profoundly as the Divine, emanating from the highest conception of Deity. It creates and maintains the physical form of the chemical worlds which in general embody the entire mineral kingdom and the physical forms of all higher beings, the plant, animal and human.

In the early formation of the cosmic dust, before the nebula began to glow, this Force determined the concentration of the atoms around the nuclei of electrons, differentiated within the dual archetypal forces, and today Man, with his highly specialized unit of archetypal force utilizes the Divine aspect in the conscious application of Will, which he concentrates to overcome and master the World of Form.

The mind is the focussing medium of the Will, the highest spiritual aspect of the human kingdom. It lies at the base of all manifestation of the chemical vital, animated and thought realms, but is not dynamically expressed until the attainment of concentricity of the composite vehicles and the awakening of self-consciousness, which places an entity in direct communication with the surrounding world through the sense perceptions.

Man's highest conception of Deity, concretely, is limited to this attribute because it is the highest spiritual force expressing in his composite being and is a direct emanation from the Divine Father of the Solar System. Will Power is concentrated from the Logos of the Eternal Universe upon the manifesting God who creates a nucleus as the focus of the Spiritual Sun, and the essential differentiations of the Physical Sun and attending organisms which will develop into the planets and the material progress of the Nebula. When an entity has attained conscious contact with the Archetypal Thought-Forces, the Will becomes dynamic and the Solar Force is then specialized for the building of character. The development of character depends upon the close attunement of

the individual spiritual unit, the spark of Divine Flame within, with the intent of the Great Architect. If the character is developed at a tangent, the centrifugalized factors will more than counterbalance the centripetal amalgamation of the sense centers and cause eventual disruption of vehicular expression.

The safe-guarding of human progress and true character-building lies in obedience to the foremost admonition of the universal and all-inclusive prayer — "Thy Will be done." This brings to perception that all is One not only in thought and word, but in deed. If this be true, the utter fallacy of sanction to any disruptive and separative discordancies as being of Divine origin is apparent. It is Man's misuse in tangent of the Will forces of character which cause disruption. The one and only true interpretation of "Thy Will be done" is in absolute unity, not the unity of one group which attempts either the suppression or the reform of another group "in His Name." The "Iron Will of one stout heart," which could "make a thousand quail," while it might appear admirable to some and even thrilling to others, is nevertheless distinctly ulterior in that while it might be clothed in high intent apparently, is achieving its ends at the sacrifice of, or the imposition upon some other segregation of the one Universal Spirit, which possesses the inherent right—the equal right—to pursue its own course unmolested.

The Iron Will which will force its own betraying self into channels of serviceability, self-effacement and purest motive, overcome selfish lust and temptation, and compel the lower nature to see the good which will accrue from all evil, and cultivate patience and charity, steadfastly thwarting implication in subtle schemes of the Tempter, which indicate reward for aggression and advanced culture for the demonstration of might in various forms of personal, social, civic, commercial, national or international complications, has the Will of

the Master. The massing of the chemical elements upon the planetary spheres exemplifies the concentration of the macrocosmic Will, in the creation of the World of Form.

The sensory interpretation of the Will in the physical casement is productive of faith, each righteous application of similar thought-force projection strengthening this faculty. It is faith which overcomes all formative obstacles, reaching its supreme test in the mineral planetary constructions.

While Will brings the essential pressure to bear, and is supreme in the Great Architect's Dominion, it would not alone eventualize manifestation. The Will emanates the secondary attribute in the expression of Wisdom, which is as distinctly Divine as is the Will. With the differentiation of the dual archetypal forces, the Will could set up the World of Form, but its vitalization into life and preservation is accomplished after the emanation of the Wisdom, which designs and systematizes the manifesting Worlds into an orderly plan of unfoldment.

The Wisdom culminated the early glow of the Nebula, vivifying the clustered cosmic atoms into instrumentalities which could organize the concentrative faculty into channels of definite purpose, and Woman, the opposite polarity of the bi-sexual human stream, organizes and maintains nuclei wherein the applications of the Will in the outside World of Form may be preserved and developed into a unified understanding by the softening influences and refining processes brought to bear through the natural expression of Wisdom.

Woman's expression of the negative polarity of the dual spiritual essence springs from the "Font of Cosmic Wisdom," the macrocosmic library of the Creator, and interprets as the imaginative faculty, reaching the outward world through the sense perceptions in this guise.

The mind is the focussing medium of the Wisdom, but in different octave of archetypal thought-force, and as the Wisdom is the second spiritual aspect of the Trinity, it plays directly into the second kingdom of progressive manifestation, the Vital Kingdom, in which the plant is expressing and preserving the chemical forces created by the Will, and in which are located the vital organizations of animal and man as well.

As the forces of the Will at the invisible focus of the Spiritual Sun emanate the visible unified kingdom of the Creator, in the form of the visible Sun, the source of the "Font of Cosmic Wisdom," so does woman unify the home into a small kingdom to mold the material accomplishments into collective and constructive erudition.

"Thy Kingdom come" exemplifies the ultimate aspiration of the principle of true motherhood, the preservation and protection of all that is lofty and pure and the unity of smaller ties in one manifesting kingdom of the Deity.

The organization of the chemical elements into the universal plant kingdom of the earthly spheres illustrates the preservation of the Cosmic Wisdom in the maintenance of the World of Life.

The sensory interpretation of the Wisdom in the physical encasement is productive of Love, fundamentally a material instinct, the guardianship of kin, the preservation and protection of budding life possibilities. It is Love that overcomes all friction and separateness, lubricating factors which otherwise would differentiate qualities of mutual destructiveness, and disunite—greeting all evil through the compassion of understanding.

"And though I have all faith, so that I could remove mountains and have not Love I am nothing."—1 Cor., 13:2.

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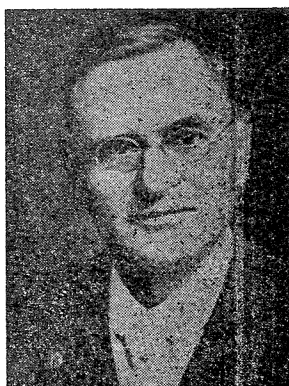


MAX HEINDEL'S MESSAGE

Taken from His Writings

ANCIENT AND MODERN INITIATION

EIGHTH INSTALLMENT



The Ark of the Covenant

Aaron's Rod

AN ANCIENT legend relates that when Adam was expelled from the Garden of Eden, he took with him three slips of the *Tree of Life*, which were then planted by Seth. Seth, the second son of Adam, is, according to the Masonic legend, father of the spiritual hierarchy of churchmen working with humanity through Catholicism, while the sons of Cain are the *Craftsmen* of the world. The latter are active in Freemasonry, promoting material and industrial progress, as builders of the temple of Solomon, the universe, should be. The three sprouts planted by Seth have had important missions in the spiritual development of humanity, and one of them is said to be the Rod of Aaron.

In the beginning of concrete existence generation was carried on under the wise guidance of the angels, who saw to it that the creative act was accomplished at times when the interplanetary rays of force were propitious; and man was also forbidden to eat of the Tree of Knowledge. The nature of that tree is readily determined from such sentences as "Adam *knew* his wife, and she bore Seth"; "How shall I bear a child seeing that I *know* not a man?" as said by Mary to the angel Gabriel. In the light of this interpretation the *statement* of the Angel (it was not a curse) when he

discovered that his precepts had been disobeyed, namely, "dying thou shalt die," is also intelligible, for the bodies generated regardless of cosmic influences could not be expected to persist. Hence man was exiled from the etheric realms of spiritual force (Eden), where grows the tree of vital power; exiled to concrete existence in the dense physical bodies which he has made for himself by generation. This was surely a blessing, for who has a body sufficiently good and perfect in his own estimation that he would like to live in it forever? Death, then, is a boon and a blessing in so far as it enables us to return to the spiritual realms for a season, and build better vehicles each time we return to earth life. As Oliver Wendell Holmes says:

*"Build thee more stately mansions,
O my soul!
As the swift seasons roll.
Leave thy low-vaulted past,
Let each new temple, nobler than the
last,
Shut thee from Heaven with a dome
more vast,
Till thou at length art free,
Leaving thine outgrown shell
By life's unresting sea."*

In the course of time when we learn to shun the pride of life and the lust of the flesh, generation will cease to sap our vitality. The vital energy will then be used for regeneration, and the spir-

itual powers, symbolized by Aaron's Rod, will be developed.

The wand of the magician, the holy spear of Parsifal, the Grail King, and the budding Rod of Aaron are emblems of this divine creative force, which works wonders of such a nature that we call them miracles. But let it be clearly understood that no one who has evolved to the point in evolution where he is symbolized by the Ark of the Covenant in the West Room of the Tabernacle ever uses this power for selfish ends. When Parsifal, the hero of the soul myth by that name, had witnessed the temptation of Kundry and proved himself to be emancipated from the greatest sin of all, the sin of lust and unchastity, he recovered the sacred Spear taken by the black magician, Klingsor, from the fallen and unchaste Grail King, Amfortas. Then for many years he traveled in the world, seeking again the Castle of the Grail, and he said: "Often was I sorely beset by enemies and tempted to use the spear in self-defense, but I knew that *the sacred spear must never be used to hurt, only to heal.*"

And that is the attitude of everyone who develops within him the budding Rod of Aaron. Though he may turn this spiritual faculty to good account in order to provide bread for a multitude, he would never think of turning a single stone to bread *for himself* that his hunger might be appeased. Though he were nailed to the cross to die, he would not free himself by spiritual power which he had readily exercised to save others from the grave. Though he were reviled every day of his life as a fraud or charlatan, he would never misuse his spiritual power to show a sign whereby the world might know without the shadow of a doubt that he was regenerate or heaven-born. This was the attitude of Christ Jesus, and it has been and is imitated by everyone who is a Christ-in-the-making.

The Sacred Shekinah Glory

The Western room of the Tabernacle

was as dark as the heavens are at the time when the lesser light, the Moon, is in the western portion of sky at even-tide with the Sun; that is to say, at the New Moon, which begins a new cycle in a new sign of the zodiac. In the westernmost part of this darkened sanctuary stood the Ark of the Covenant, with the Cherubim hovering above, and also the fiery Shekinah Glory, out of which the Father of Light communed with His worshippers, but which to the physical vision was invisible and therefore dark.

We do not usually realize that the whole world is afire, that fire is in the water, that it burns continually in plant, animal, and man; yes, there is nothing in the world that is not ensouled by fire. The reason why we do not perceive this more clearly is that we cannot dissociate fire and flame. But as a matter of fact, *fire* bears the same relation to *flame* as *spirit* does to the *body*; it is the unseen but potent power of manifestation. In other words, the true fire is dark, invisible to the physical sight. *It is only clothed in flame when consuming physical matter.* Consider, for illustration, how fire leaps out of the flint when struck, and how a gas flame has the darkened core beneath the light-giving portion; also how a wire may carry electricity and be perfectly cold, yet it will emit a flame under certain conditions.

(Continued)

WORLD CYCLES

(Continued from page 245)

tians, and Indians claimed that their calculations went back not merely thousands but hundreds of thousands of years into the past. It proves nothing that these records have not been found, in view of the way in which old Temples were destroyed again and again, almost every century or two, with each time many records destroyed, as in the case of the great library of Alexandria.

(Continued)

Studies in the Cosmo-Conception

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

Rebirth and the Law of Consequence

Q. Is there a relation between the Law of Consequence and the heavenly bodies?

A. The Law of Consequence works in harmony with the stars so that *a man is born at the time when the position of the bodies in the solar system will give the conditions necessary to his experience and advancement in the school of life.*

Q. What does this prove astrologically?

A. That astrology is an absolutely true science though even the best astrologer may misinterpret it because, like all other human beings, he is fallible.

Q. What do the stars reveal in a person's horoscope?

A. The stars show accurately the time in a man's life when the debt which the Lords of Destiny have selected for payment is due and to evade it is beyond the power of man.

Q. Why are the stars called the Clock of Destiny?

A. The twelve signs of the zodiac correspond to the dial; the Sun and the planets to the hour hand, which indicates the year; and the Moon to the minute hand, indicating the month of the year when the different items in the score of ripe fate allotted to each life are due to work themselves out.

Q. Does man have no control over his destiny?

A. It cannot be sufficiently emphasized that though there are some things that cannot be escaped, man has a certain scope of free will in modifying causes already set going. The great point to grasp is that our present actions determine future conditions, under the

Laws of Rebirth and Consequence.

Q. Is not this doctrine taught in India and other non-Christian countries?

A. Yes, but if it is a natural law, there is no objection strong enough to invalidate it or make it inoperative.

Q. Would not this make it a heathen doctrine?

A. To call this a heathen doctrine does not disprove it. Its assumed priority in the East is no more an argument against it than the accuracy of the solution of a mathematical problem is invalidated because we do not happen to like the person who first solved it. The only question is: Is it correct? If so, it is absolutely immaterial whence the solution first came.

Q. What is the connection of other religions with the Christian religion?

A. All other religions have been leading up to the Christian religion. They were Race Religions and contain only in part that which Christianity has in fuller measure.

Q. Is Christianity now fully offered to the public?

A. The real Esoteric Christianity has not yet been taught publicly, nor will it be so taught until humanity has passed the materialistic stage and becomes fitted to receive it.

Q. Does this include the Laws of Rebirth and Consequence?

A. The Laws of Rebirth and Consequence have been secretly taught all the time but, *by the direct command of Christ Himself*, these laws have not been publicly taught in the Western World for the past two thousand years.

Ref: *Cosmo*, 161-165

WESTERN WISDOM BIBLE STUDY

The Revelation of St. John The Divine

THE DOOM OF BABYLON

And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters:

With whom the Kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.

And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:

And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

And I saw the woman drunken with the blood of saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

And the angel said unto me, wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

* * *

And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

Revelation 17: 1-9

In dealing with the mystery of the City of Babylon, Max Heindel writes: "The Lucifers are a class of Beings who attained to a stage of evolution far beyond that of humanity in the Moon Period, but fell short of the development of the Angels. They are demigods, and could not take a dense body like man. But neither could they gather experience as the Angels are doing. They needed a brain and spinal cord, and so, when man had built such an instrument,

it was to their advantage to prompt him in the use of it.

"At that time the opening consciousness of man was turned *inwards*, and he saw his inner organs and built them with the same force that he now turns *outward* to build houses, ships, etc., and the outside muscles of his body; so the woman, who was most advanced in that direction because of having her Imagination trained, saw the intelligence embodied in her serpentine spinal cord, and at a later stage, when man came to record this experience, the serpent appealed to him as the nearest likeness to that which he wanted to tell about.

"This idea is carried out right through the Bible. In Isaiah 14 he is called Lucifer (day-star), king of Babel-On (gate of the Sun), a city located upon seven hills, and having dominion over the world. There mankind ceased to act in unison and became separated into warring nations. It is the seed ground of all the ills imaginable, and is called a 'harlot' in Revelation, where her fall is described.

"Let us consider that these cities (Babylon and Jerusalem) are located upon seven hills or mountains, a position offering special advantages for observation. Moses 'went into the mountain' and 'saw' and 'heard.' So did those on 'the mount' of transfiguration. Daniel likens Babylon to the *head* of the image Nebuchadnezzar saw in a dream, and on the human head there are seven places for observation; two eyes, two ears, two nostrils, and a mouth. Man is also tenfold, having a threefold Spirit, a three-fold soul, and a threefold body, linked together by the mind. Upon these sits the brain, where the 'Lightgiver,' *reason*, rules the little world, the microcosm, as the great Light-giver, God, rules the Macrocosm."



Condensing The Horoscope

E. B.

IT HAS BEEN observed that most astrological students, at one time or another, experience a distressing confusion in their efforts to study and analyze individual factors of a chart and trying, at the same time, to relate those factors to the sum-total of the chart. This material is offered in the hope that it will serve to focus zodiacal sequences in their formations of cross and trine so that chart factors will be more clearly perceived for their individual value as well as for their relationship to the total. Two sheets of paper—at least as large as standard typing paper—will be used for mandalas..

The first step for condensation will be to review what has been said in these articles many times: *there is only one horoscope; one Sun, one Moon, one of each of the planets, one Ascendant and one Midheaven, one of each of the houses and signs, one square and one opposition, one conjunction, one sextile and one trine, one radius and one diameter.* All of which is so because there is only *one Center and one fulfillment of the potentials of that Center.*

The Center is, of course, the creative archetypal idea *humanity* — of which each human being is a specialized expression, incarnating by law in the triune dimension of time—space—polarity. Your individual identity in this dimension is twofold: your unfulfillments and your relative fulfillments.

The purpose of reincarnating is to realize the perfected identity through fulfillment of all potentials. You are an individualized vehicle of the Cosmic Law of Cause (positive polarity) and Effect (negative polarity) because you possess the attributes of expressing your potentials (setting up causes) and reacting to the effects of causes. The perfected Identity is made through the processes of causing and reacting in co-sistence with Love-Wisdom. Your evolutionary modulations are the ways in which you choose to express (initiate cause) and to react (interpret the effect).

With a narrow side on top, divide one paper into twelve equal sections—three across and four down. The top line is designated "Fire"; the upper left section is designated "1-Cardinal"; the middle is "2-Fixed"; and the right section is "3-Mutable." The second "across" line is designated "Earth"; the third "Air"; and the fourth "Water." (This entire diagram can be drawn neatly if a compass is used for the circles.)

In the center of the upper-left "square," place a dot, then draw a straight horizontal to the left about an inch long. End this line with a large black dot.

As your pencil-point emanated that line from the central dot, you were creating a motion-picture, symbolically,

of the chemicalization of polarity-forces. This line, as you know, is the Ascendant of the horoscope-to-be; it symbolizes the appearance of the Sun on the Eastern horizon—the “body of daytime”—and it also symbolizes your chemicalized appearance on this plane at birth—the “dawn” of your incarnation. In this line are symbolically contained the sum-total of your “generic elements”—your qualities of, and capacities for, being a causer and a sympathetic-vibrator to the effects of causes. In these terms is found your vibratory identity as masculine and feminine, respectively. In your physical body is seen a chemical specialization which we call sex; as long as adherence to biological karma is maintained, your consciousness of this specialization is ignited by vibratory contact with persons of the other sex. Your vibratory karma is ignited by persons of either physical sex whose masculine-feminine “vibratory mixtures” represent complementation of consciousness to you. Think about this.

This line, being a straight one, is the simplest way of picturing your generic potentials distilled from all of your previous incarnations and “brought into focus” during the prenatal development preceding this incarnation. We will now “unfold” the Ascendant-line as a flower unfolds its petals and study the significance of the one cross as the archetype of human relationship-consciousness from which all of our interpretation of experience is fundamentally derived.

From the central dot of this first drawing, draw an upward vertical, a downward vertical, and the other horizontal—to the right. We now have an archetypal—pure—picture of the “skeleton” of the four macrocosms of identity—the masculine-feminine of the male and the feminine-masculine of the female. Counter-clockwise, starting with the Ascendant, place the symbols for Aries, Capricorn, Libra, and Cancer—respectively—at these points. The two-fold vertical now composites the line of

generation—the dynamic process by which substance for the new life is generated by the “collaboration” of the parents. Cancer, ruled by the moon, is mother; Capricorn, its complement, is father. Both are life-givers; one—the male—impregnates; the other—the female—receives the impregnation.

Now, from the mid-point of the Cancer-line, draw three-quarters of a circle upward through the mid-point of Libra to the mid-point of Capricorn, then downward to the mid-point of Aries. The three quadrants traversed by this line—compositing nine houses—symbolize the nine months of the pre-natal period, from conception to birth. The Libra-line symbolizes the timing during this period when the physical sex of the incarnation-to-be becomes objectified and the potentials of the opposite sex are subjectified—to be subsequently out-pictured, during incarnation, by the mate. The complement of this pattern will be seen in drawing the “nine-houses line” from Capricorn downward and upward to Libra—in other words “from father to daughter” as the Cancer-Aries line is “mother-to-son.” If it were possible to draw these two lines simultaneously the picture would be that of turning the “parental vertical” through the prenatal period to the point of birth; an “X-ray” of coordinating the generic elements for the incarnation-to-be.

An individual incarnates through his/her particular parents by the magnetic action of sympathetic vibration of his/her masculine-feminine combination to their individual and collective masculine-feminine combination. The other—and very important—factor of this magnetic action is the “attraction of differences”—the child’s individuality contrasting with the individuality of each parent. All relationship between people serves evolution and relationship means vibratory exchange. If the child were a duplicate of “half of his father and half of his mother” no exchange could be

made—hence no vibratory attraction would be possible.

The “individuality” of the child-to-be is seen in the one remaining quadrant of this drawing—the three houses of Aries—to—Cancer. This is the involution—after birth—into the use of physical and etheric vehicles; and no one can do that but the child himself. He, no one else, uses his body, his mind, his feelings, emotions, abilities, and talents. The parents provide body-substance at conception and they exercise their own minds in love-service to the child after birth. but the child’s involution for use of vehicles is, of necessity, an individual matter. (The complementation of this is of course, the quadrant from Libra to Capricorn.) What is “contained” in the composite chemical and etheric vehicle is, of course, that which is to be expressed, redeemed, and fulfilled in the incarnation.

This drawing of pictures in symbols presents a strange and remarkable fact: each human-being is his own parentage, his own fraternity, and his own complementation — husbandhood — wifehood. Other people are related to us by our feeling-reaction to them but all of our feeling-reactions emanate from the same source—our consciousness. Therefore, other people are chemicalized expressions—or outpicturings of our own vibratory mixtures. Knowing this, the Great Ones have told us to “Love Ye One-Another.”

Now we have pictured the basis of human relationships: the masculine-feminine male who is a causer of effects and reactor to effects (“giver” and “taker”) and she who is bi-polar female—causer and reactor, giver and taker. All human relationships are derivatives of this four-fold basis. Therefore, the Cardinal Cross in our first diagram represents the “four-in-one” identity, the four ways by which human-beings say “I AM.” But identity is not sufficient unto itself, it needs expression to perfect itself. So, each one of these

cardinal signs emanates from itself—just as a line is emanated from a dot, or a plane from a line—two expressions of spiritual identity—love and wisdom. Love is the spiritual goal—redemption—of desire; wisdom is the spiritual goal—redemption—of ignorance. Desire-ignorance is the twofold karmic compulsion to reincarnation; through it we forge the evolutionary path from virginity to ideality-realization. The cardinal signs are, abstractly, the corner-stones of our “house of life”—the rooms of which are the twelve houses of the one horoscope.

There is, as was said before, only one cross as a pattern, the interchange of positive and negative. Now to correlate the fixed cross and the mutable cross with the cardinal cross, create a twelve-housed wheel in each of the two remaining sections of the top line, which you have already designated as “fixed” and “mutable,” respectively, of FIRE. On “fixed” place the symbol for Leo on the Ascendant, Taurus at tenth, Aquarius at seventh, and Scorpio at fourth; on “mutable” place the symbol of Sagittarius on the Ascendant, Virgo at tenth, Gemini at seventh, and Pisces at fourth. Let your eyes travel from Aries to Leo to Sagittarius. You are impressing your mind with the fact that the three signs of the Fire-Trine initiate the first representations of the cross of the great mandala. The patterns of elements in each are parallel: Fire-Son, Earth-Father, Air-Female complement and Water-Mother. (Reversing these wheels makes Fire the male complement.) From Aries through nine signs to Capricorn is “exaltation”—maturity—of the “I AM”; from being a “begotten,” the arch-symbol of expression—Mars—fulfills itself in “fatherhood”—becoming a life-giver. This symbolizes the first three quadrants of the progressed Moon after birth—the climax of physical, mental, and emotional involution. (Spiritual involution is attained during the 28th and 30th years—the completion of

the first cycle of progressed Moon and transitting Saturn.)

Since the generic sequence is from Fire to Earth to Air to Water we can now complete our tabulation of the other "emanations." The three wheels of the Earth-line will have, as Ascendants, Capricorn, Taurus, and Virgo respectively; the three wheels of the Air-line will have Libra, Aquarius, and Gemini respectively; the three wheels of the Water-line will have Cancer, Scorpio, and Pisces as Ascendants, respectively. Place the symbols for the other three structure points appropriately in all the wheels—the last of which, Pisces Ascendant, will represent the cross that focalizes the most feminine, receptive, and reflective of all twelve. The line of gestation in each wheel is (being two-fold): from female of vertical to male of horizontal (as Cancer to Aries) and from male of vertical to female of horizontal (as Capricorn to Libra)—always traversing three quadrants.

For practical application, since the planetary ruler of a chart focalizes the vibration of the Ascendant sign, it is suggested that these mandalas be studied in reference to the generic chart; this is the variation of the natal chart in which the chart is turned (unless the ruler of the Ascendant is in the Ascendant sign) so that the cusp covered by the sign containing the ruler appears as the Ascendant. If the person is male and that sign is a male sign, that variation is the male generic chart; the sign male and the person female, reverse and read as female, etc. Apply the "gestation line" to the generic chart that coincides with physical sex for parentage identification—co-relate with natal chart. The two generic variations "splice" the generic composite of the natal horoscope and the generic elements can therefore be studied separately.

Now the second paper for further condensation.

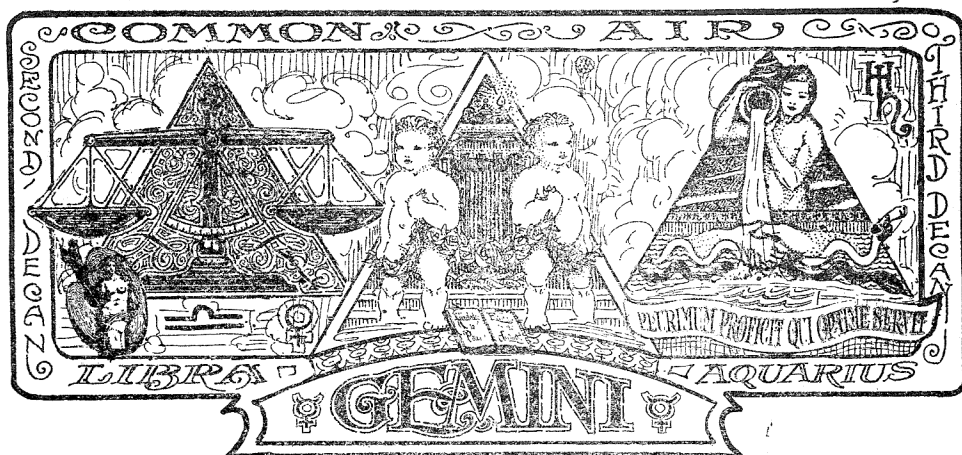
From the center of the page create a wheel of about two inches in radius;

place the zodiacal symbols in regular sequence about an inch from the circumference. Between this ring of sign-symbols and the circumference, forming a second ring, place the symbols from the Ascendant counter-clock-wise: Aries, Leo, Sagittarius; Cancer, Scorpio, Pisces; Libra, Aquarius, Gemini; Capricorn, Taurus, Virgo. Cardinal signs, fixed signs, and mutable signs cover cardinal houses, fixed houses, and mutable houses. This inner ring of the signs shows us the "unfoldment" of the elements in terms of their Love-Wisdom potentials—the spiritual expressions of identity. This "spread" shows us de-anates in action. The Identity-congestion, Desire-congestion, and Ignorance-congestion of the cardinal, fixed, and mutable crosses, respectively, find their redemptions through the Love-Wisdom attributes that are inherent in each sign as an expression of the "I AM" principle.

Each house of the horoscope is a specialized environmental-experience-relationship focus for evolution; the sign-sequence of the Great Mandala synchronizes principle with activity; in other words, the philosophical principles inherent in each of the basic twelve "experience-departments" are pictured by the essential meaning of the sign that is abstractly identified with it. Variations of sign-placement on cusps of houses are matters of individual evolution; but we can perceive them with greater clarity if we recognize that all variations are emanations—not differences—from an archetypal base.

The zodiacal belt around the outside of every horoscope is a complete and unbroken sequence always. The "spread" of each element into the trine-formation, enclosing the wheel, is the spiritual enfoldment of each of the four generic bases throughout the chart. The confusion felt by students is toward the sequence of "cardinal, fixed, mutable" being synchronized with "Fire, Earth,

(Continued on page 286)



The Children of Gemini, 1964

Birthdays: May 21 to June 21

FIRST of the airy triplicity, the dual Gemini is a common, mental sign, symbolized by the twins. Duality of nature, as well as versatility and flexibility, are basic traits of those born when the Sun is traversing this sign.

Mercury, the "Messenger of the Gods," and "the mental educator of man," rules Gemini, and we therefore find those born under the positive influence of this sign possessed of the ability to learn quickly and express clearly and to the point. They are interested in many different subjects and usually acquire a considerable fund of knowledge by much reading. Conversation is apt to be sparkling and enjoyable when a Gemini is present, and he may monopolize it if allowed to.

The facility of expression may become a hindrance if the native has negative aspects to the Sun or Mercury, for then he is apt to be a chatterbox, talking incessantly on any subject that may pop into his mind. Parents of children whose horoscopes indicate these tendencies should take particular pains to train them in constructive thought and expression, thus insuring their congeniality with associates and harmony

in their immediate environment.

Gemini children are usually quite adaptable, affable, and easy to get along with. In fact, they may be too flexible and easily swayed for their own good, and should be taught early to embrace high ideals and persist in their efforts to attain. Concentration of the mind, application to a given task, and cultivation of the will should all be stressed in training these children.

Since Mercury rules the sensory nerves and Gemini the lungs, the natives of Gemini are usually rather high-strung, impatient, easily irritated, and prone to shallow breathing. They should be taught poise, deliberation, and deep breathing to insure better health and well-being.

All children born during this solar month will have Saturn in Pisces opposing Uranus in conjunction with Pluto in Virgo, and Jupiter in Taurus trine Uranus and Pluto. A tendency toward outbursts of temper and dishonesty will need to be counteracted, and the trine will give an interest in the occult, as well as sincerity and honesty, to help in this.

There are unusually few aspects to

the Sun during this solar month. The square to Saturn lasts from May 21 to June 3, tending to lower resistance to disease. It also gives opportunities to learn needed optimism, regard for others, and unselfishness in general. The square to Uranus sounds a strong warning to guard against impulsiveness and unreliability. Here again, poise and consideration for others need to be stressed in training these children, along with proper respect for conventions.

The planet Venus has numerous excellent aspects during this solar period. Beginning May 21 and lasting until the 28th, Venus sextiles Mercury, indicating a good-natured, sociable disposition, with talent for poetry, music, and art. There is ability in salesmanship, which requires persuasiveness and affability.

Venus trines Saturn from May 21 to June 19, making the native faithful and true, just and methodical. He is honest and trustworthy, simple of taste, and of unimpeachable morality, meriting esteem and honor of associates.

From May 21 to June 2, Venus sextiles Jupiter, a strong promise of health, wealth, and happiness. The nature is jovial, generous, tolerant, and philanthropic, and there is a love for travel and music.

Venus sextiles Uranus from May 21 to June 17, making the native mentally alert, of quick intuitive perception and magnetic. Many friends are attracted, and there is love and talent for music, art, and poetry.

Mercury, also, has numerous aspects during this solar month, both favorable and unfavorable. The sextile to Saturn begins May 21 and lasts until the 26th, giving depth to the mind and the power to concentrate. There is good reasoning ability and the patient persistence required to accomplish one's goals—much needed by these Gemini people.

From June 9 to 15 Mercury squares Saturn, giving a tendency toward selfishness, bitterness, and sarcasm, which will need to be transmuted by culti-

vating the opposite traits. Truthfulness and unselfishness need special stress in bringing up these children.

Mercury conjuncts Jupiter from May 21 to June 1, one of the finest assets in life, bestowing cheerfulness, optimism, and tolerance. The mentality is broad, versatile, and able to reason correctly. Success in law and literature is favored.

From May 21 to June 9, Mercury conjuncts Mars, giving mental energy and enthusiasm, as well as dexterity, but the direction these will take will be determined by other aspects to Mercury.

Mercury trines Uranus from May 21 to 28, bespeaking an original, independent, and inventive mind. This is the hallmark of the pioneer in thought and invention. The ideals are lofty, many friends are attracted, and success in literature and science is favored.

Mercury squares Uranus from June 9 to 16, bringing an imbalance to the mentality. Poise, deliberation, correct judgment, and consideration for others are needed to transmute this aspect.

From May 26 to June 4, Mercury opposes Neptune, emphasizing the need to stress memory and clear thinking, as well as frankness and honesty, in training these children.

Saturn sextiles Jupiter from May 21 to 30, indicating a strong character: benevolent, just, devoted to duty, religious, and a deep thinker.

From May 21 to 30, Jupiter conjuncts Mars, strengthening the constitution and increasing the vitality and earning capacity. Since Jupiter trines Uranus during this period, and on to June 4, the interests and activities are apt to be along occult lines. The native is sincere, honest, and sociable, and apt to benefit from influential friends.

However, the opposition of Jupiter to Neptune from May 23 to June 21 stresses the need to cultivate the will and avoid all negative psychism. Positive spiritual development through purity and unselfish service to others should be taught these children.

Reading for a Subscriber's Child

BARRY A. G.

Born July 4, 1960, 6:54 P. M.

Latitude 34 N., Longitude 117 W.

Signs on the cusps of the houses: ASC, Sagittarius 27.55; Capricorn intercepted in 1st; 2nd, Aquarius 3; 3rd, Pisces 12; 4th, Aries 16; 5th, Taurus 13; 6th, Gemini 6.

Positions of the Planets: Saturn, 15.15 Capricorn in 1st; Part of Fortune, 5.20 Taurus in 4th; Mars, 10.37 Taurus in 4th; Sun, 13.02 Cancer in 7th; Venus, 16.28 Cancer in 7th; Mercury, 0.09 R. Leo in 7th; Uranus, 19.04 Leo in 8th; Pluto, 4.16 Virgo in 8th; Dragon's Head 18.51 Virgo in 9th; Neptune, 6.25 Scorpio in 10th; Moon, 20.27 Scorpio in 11th; Jupiter, 26.50 Sag. in 12th.

Here we have an imaginative little lad. The fertile Moon is in the watery sign Scorpio trine the Sun and Venus in the psychic lunar sign Cancer. Barry has the ability to picture things clearly in his mind. He is also quite facile at creating beautiful mental fantasies. His are not fleeting and shadowy images, either, for the Moon sextiles Saturn, enabling him to fix his graphic attention one-pointedly until his desire is accomplished. However, the human mind, yet in its germinal state, is subject to imperfections in the process of its proper development. In Barry's case not all of his fancies will be true to perspective and some of them may be quite bizarre. (Moon squares Uranus.) This aspect also suggests tendencies to a capricious intuition and occasional emotional instability. Mercury, significator of the concrete mind, is square to Neptune, with the accompanying tendencies to worry, anxiety, and other neuroses. Neptune also opposes, Mars revealing some intense and strange passions and

desires and associations with people and entities of an unusual emotional nature. This is a remarkably adventurous Ego undauntingly wielding his sword of imagination and discernment against the fetters of deception and illusion. It should be productive of genius just as the highest artistic and religious emotions and truths are most often best expressed in the *form* of tragedy.

It will take a great deal of love and understanding to guide this child, because the hidden, illusory, and deceptive nature of his real thoughts and emotions may cause many of his tendencies to appear as what they actually are not. It behooves the parents to be alert and infinitely compassionate in helping him to overcome the problems within, even though they may not understand them all, for love surpasseth understanding.

Without, things appear to be quite another story. Jupiter is on the ascendant in his home sign Sagittarius, so to all appearances and in deed Barry will have a cheery happy-go-lucky disposition. High-minded and helpful, he will extend the hand of friendship and an encouraging smile to all he meets, especially those in need.

All his imperfections are not within though, nor all his faults so subtle. The Sun, signifying his intrinsic nature, conjoins Venus in opposition to Saturn in the first house. He has the pronounced tendencies of selfishness and choking jealousy. Because of these limitations and his sometime cold, arrogant, ostentatious, cruel or scheming attitudes, he may frustrate his primary intentions and crystallize his environment to the detriment of his better efforts.

By the same token, not all of his qualities are concentrated on the subtle inner planes, and in this phase of his character there are three benefic aspects to countermand the two "malefics" just mentioned. Mars sextiles the Sun

and Venus and trines Saturn, designating his great energy and ambition with good control to insure stamina and perseverance. The sextiles show a great enthusiasm, inspiration, capability, and drive for success in the arts, thus supplementing his general character pattern as shown by Libra on the 10th (profession), Taurus on the 5th (expression), and the excellent imagination (talent). By learning through the Mars-Saturn persistence to direct his attention and his drives into these creative outlets, he will have little time for idle temptation to materialize; and through his works he can come to an intimate understanding of himself and the universe so as to grasp and overcome the subtler forces on his own. With all the energy and the wide range of emotions interplaying on his consciousness, his is apt to be a fruitful and successful life.

WENDY M. M.

Born June 8, 1957, 5:49 A.M.

Latitude 49 N., Longitude 123 W.

Signs on the cusps of the houses: ASC, Cancer 9.13; 2nd, Cancer 26; 3rd, Leo 15; 4th, Virgo 9; 5th, Libra 14; 6th, Scorpio 29; Sagittarius intercepted in 6th.

Positions of the planets: Mars, 21.55 Cancer in 1st; Uranus, 4.21 Leo in 2nd; Pluto, 28.15 Leo in 3rd; Jupiter, 22.27 Virgo in 4th; Moon, 0.05 Scorpio in 5th; Neptune, 0.07 R Scorpio in 5th; Dragon's Head, 18.19 Scorpio in 5th; Part of Fortune, 21.09 Scorpio in 5th; Saturn, 10.32 R Sagittarius in 6th; Dragon's Tail, 18.19 Taurus in 11th; Mercury, 24.26 Taurus in 11th; Sun, 17.29 Gemini in 12th; Venus 2.05 Cancer in 12th.

Wendy is an exquisite young lady whose personality reflects the highest qualities of charm, attraction, compassion, and femininity, for Venus, who

represents love and perfection, is rising in the sensitive home-sign Cancer. She trines the conjunction of the magnetic Moon and the inspirational Neptune. Therefore, Wendy is extremely aesthetic and sensitive to the higher, finer, and more delicate emotions and will express herself artistically, most likely through music. She has a very clear and colorful imagination developed to the superphysical so that she no doubt sees the faries. She can easily create all sorts of lovely fantasies and dream castles, so that there is a strong temptation to withdraw and spend all her time day-dreaming.

However, her nimble mind won't let her idly dream forever. Mercury, the light bearer, rises before the Sun, sextiles Mars, and trines Jupiter, indicating a harp, quick, dexterous mind with forceful thought power applicable with equal facility on practical and theoretical levels. The well fortified Mercury located in Taurus plus the Sun in Gemini shows that she will be a fluent and pleasant speaker and reader: candid, frank, outspoken, and witty. These qualities when coupled with her venusian sense can win her numerous friendships. However, the Sun squares Jupiter in the other mercurial sign Virgo, so there are tendencies to be garrulous, boastful, overconfident, and bombastic — to be overcome by modesty and humbleness.

There is also a deeper and more spiritually significant side to this aspect. The Sun represents the inner identity or the fundamental nature of the native. In a mental sign and the 12th house, it suggests a thought-loving person whose main pleasure it is to retreat from the world and think things out; squaring Jupiter, the planet of ideation, in the analytic sign Virgo, it gives a basic tendency for her to retract her consciousness from the exterior world and spend too much time introspecting, criticising, and analyzing her own thoughts and motivations to the detriment of proper character development. This

(Continued on page 285)

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.

Librarian, Secretary

ELIZABETH I. R.—Born March 11, 1946, 5 A.M., Latitude 60 N., Longitude 25 East The Sun in this map is in the emotional Pisces in the 1st house, trine to Saturn and Mars in Cancer in the 7th, square to Uranus in Gemini in the 4th. Some fine qualities are here indicated: moral strength, courage, initiative, kindness, diplomacy, and executive ability. However, to make the most of these traits, poise and self-control must be practised, along with proper respect for conventions. The Moon is in the common, mental sign Gemini, squaring Venus in the last degree of Pisces, but trining Jupiter in Libra in the 8th. This native has a wide-awake intellect, a resourceful mind, an interest in literature and science, and a love for travel. She has a tendency to be inconsistent in the affections, though, as well as extravagant in spending, so that she should strive to respond to the Jupiter-trine-Moon qualities of good-reasoning, high ideals, and constructive imagination. Mercury in Aries gives a quick mind, fond of repartee, and its sextile to Uranus adds intuitiveness, originality, and inventiveness. However, there may be times of mental confusion (Mercury opposing Neptune), when clear thinking should be striven for. Mercury in the 2nd house suggests material gain through clerking, selling, and literary work. Since Jupiter rules the 10th house, it is a strong factor in the vocational possibilities. Placed in Libra in the 8th, it suggests that as a librarian, secretary (possibly for a dentist, mortician, or insurance company), or stationer she could use her talents to excellent advantage.

Builder, Real Estate Agent

RICHARD A. M.—Born May 24, 1946, 3:08 A.M., Latitude 39 N., Longitude 122 W. The Sun, Moon, and Uranus are in common signs in this chart, four planets are in cardinal signs, and cardinal signs are on all the angles. Thus this native is of the active mental type, the Aries ASC accentuating his drive in various activities. The Sun is in the 2nd house, trines Neptune in the 6th, but squares the Moon in Pisces in the 11th. This native, above all else, needs to develop his will power, to learn persistence and determination in finishing that which he starts. His natural spiritual understanding should be of much help to him in this important task. Mercury in the fixed sign Taurus in the 1st house, sextiling Saturn in Cancer in the 4th, gives stability to the mentality and the ability to think deliberately, clearly, and profoundly. It provides a needed brake on the fiery Aries temperament and the sometimes too-quick and superficial influence of the Gemini Sun and Pisces Moon. The sextile of Mars in Leo to Jupiter in Libra suggests nobility of nature, sincerity and honesty, and favors the acquisition of material means. There is much ingenuity and constructive ability and a fondness for outdoor sports and games. The health is strongly favored. Mars also sextiles Uranus in Gemini in the 2nd adding to the ingenuity, originality, and inventiveness. Since Saturn rules the Capricorn MC and is placed in Cancer in the 4th house, this native could serve well as a builder, or as a real estate agent. He could also do well in the food business, or as a dealer in curios and second-hand articles.

Daily Thought and Guide

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

MONDAY—June 1

As there are many mixed aspects to-day we may expect much activity. This in turn builds character. In the words of Thomas Moore: "Character is a victory not a gift."

TUESDAY—June 2

Strict attention to the work at hand is the order of this Mars day, and many practical problems may be solved if heed is given.

WEDNESDAY—June 3

Let us take care to reap experience from the good as well as the not so good rays the planets bestow upon us today. Our life is a school and we do want to learn our lessons well.

THURSDAY—June 4

We feel the vibrations of Mars strongly today but let us make haste slowly and get the benefit of many good aspects. "Praise God from whom all blessings flow."

FRIDAY—June 5

Today it will be easy to put ourselves in another's place with understanding. And we will be able to "Rejoice with them that do rejoice and weep with them that weep." —*Romans 12:15.*

SATURDAY—June 6

Let us try to use this day's mental energy for constructive purposes only and curb impulsiveness. "Adopt the pace of nature, her secret is patience." —*Emerson.*

SUNDAY—June 7

If we unite our spiritual aspirations with those we come in contact with to-day we will have a fine Sunday. "Thy word is a lamp unto my feet and a light unto my path." —*Psalms 119:105.*

MONDAY—June 8

Today we should make every serious effort to guard against extravagance in speech and action. The rays of Venus may help us to pour oil on troubled waters.

TUESDAY—June 9

The problems that are bound to arise today may be solved by thoughtful efforts and loving understanding. We should always remember that: "The Lord is mindful of His own."

WEDNESDAY—June 10

A quiet day; the small trials that may come our way today will have little effect on us if our minds are lifted high with thought and compassion.

THURSDAY—June 11

"Be not easily provoked" on this rather active day with mixed vibrations. We know that: "All things work together for good to him who walks uprightly."

FRIDAY—June 12

Today it behooves us to be patient and not grow weary in well-doing. Then we can learn our lessons and move on to advanced work.

SATURDAY—June 13

A good day to finish up the business of the week and then relax. Deep inner contemplation will show us the way and good music will help us to revitalize our being.

SUNDAY—June 14

On this day of the Sun quiet prayer and peaceful silence will be best. "In quietness and confidence shall be your strength." —*Isaiah 30:15.*

MONDAY—JUNE 15

There may be problems and restrictions facing us today, but as we also have a good aspect of the Sun and Moon we can deal with strength with our problems.

TUESDAY—JUNE 16

Today again we may be troubled over many things. "I will lift up mine eyes to the hills from whence cometh my help."—*Psalms* 121.

WEDNESDAY—JUNE 17

Let us be careful today using our reasoning faculties and try to think before we act. "Wisdom is the principal thing, therefore get wisdom, and with all thy getting get understanding."

THURSDAY—JUNE 18

Mixed rays rule this quiet day. "It is thy duty oftentimes to do what thou wouldst not; thy duty too, to leave undone that thou wouldst do."—*Thomas A. Kempis*.

FRIDAY—JUNE 19

Another quiet day when the spirit of service will help us to lighten the load for those in need of our consideration. "Love is the fulfilling of the law."—*Romans* 13:10.

SATURDAY—JUNE 20

A constructive thoughtful attitude will bring good rewards today. It will earn foresight and moral stamina for us. Let us be grateful to the Giver of all Good.

SUNDAY—JUNE 21

On this, the Lord's day, we are apt to be subdued and a bit melancholy. But prayers and concentration will help us solve our problems, "There is a God within us and we have intercourse with heaven."—*Ovid*.

MONDAY—JUNE 22

This day we should practice self-discipline so that we may attain self-control. "Between the humble and contrite heart and the majesty of heaven there can be no barriers, the only password is prayer."—*Ballou*.

TUESDAY—JUNE 23

There may be much strength felt today, but let us go easy. If we follow Christ's admonition: "Be still and know," all will be well.

WEDNESDAY—JUNE 24

The lessons we learn today can make a deep impression and if we are aware of this possibility we may enrich our character and strengthen our being. Let us watch and pray.

THURSDAY—JUNE 25

On this active day much may be accomplished. This is really necessary for our normal development but it must all be worked out in constructive channels.

FRIDAY—JUNE 26

Powerful vibrations reach us again from the planets today, they reflect within us the power to think deeply and work hard to achieve our goal—Self-control may teach us much that is new.

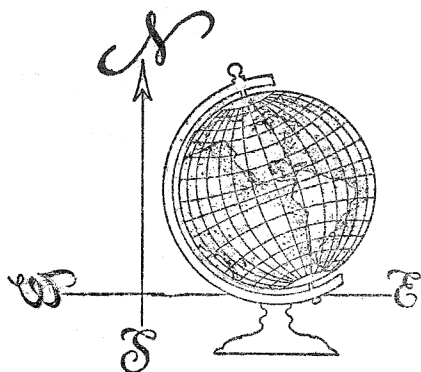
SATURDAY—JUNE 27

Today the planets send us much energy and after we have attended to the many chores left over from a busy week, it will be well to rest and relax quietly. We know that: "underneath are the everlasting arms."

SUNDAY—JUNE 28

This will be an active day and diverse aspects make it a lively one. Worship, study and the great outdoors may give great comfort.

(Continued on page 286)



MONTHLY

News

INTERPRETED

The Mysteries

Buenos Aires, Argentina (AP)—Thirty believers in the cult of St. John the Baptist walked barefoot over a 1,472 degree hot bed of coals in a soccer stadium Saturday night—and came away unharmed.

Doctors said scientists were amazed; 15,000 spectators gasped.

The 30 walked over the 3½ yard-long bed of coals after hearing secret words from high official Angel Ali, leader of the cult. The walk over the coals, he said, was "a test of our faith."

Graciela Susana Wilches, 13, listened as Ali whispered the secret words in her ear, stepped onto the glowing bed and unflinchingly passed her test.

"Ali told me to cross the coals walking straight and without fear," she said afterward.

Cristina Pardo, 15, followed and like the others there were no signs of harm done to her feet.

Juan de Dios Chaves, a Chilean living in Argentina, said he has practiced the faith for the last eight years.

"I was told the secret words," he said.

Doctors on the scene testified none of the believers was burned.

Armando Vivante, professor of anthropology at the Universities of Buenos Aires and La Plata, said he could not explain how the believers traversed the hot bed without suffering some kind of burns.

To form the bed of coals, Ali and his sect burned 11 tons of wood for four hours. Scientists ascertained that the flaming pile reached 1,832 degrees while burning. When the pile had formed a bed the temperature of the coals was 1,472 degrees, the scientists said.

The art of walking on hot coals and beds of nails is chiefly associated with Hindu cults in India.

Ali said he has been practicing the faith since 1942, but that two other high official angels have preceded him in the cult's 40 years of existence.

What is behind the faith is kept secret from nonbelievers.

—*Corpus Christi Caller*, 6-25-62

Remnants of various religious sects are scattered over the world, testimonies of what the human life wave has done in the past, and what it will one day be able to do—on a higher spiral. There is always one supreme test as to whether it is a dying remnant or a forerunner of a new and advanced group: is it guided from without, or does the individual have within his own control the means of action displayed?

Scientists should take note of this experiment, and re-evaluate their pronouncement that life cannot be supported on some of our sister planets because of the excessively high temperatures. Whether these "angel" leaders of the cult of St. John the Baptist work with the nature forces, or whether their work is on the physical body alone we cannot say, but the wonderful physical machine we call our body seemingly has many marvelous secrets buried in its complexities.

Nuclear Theories

It is a remarkable tale of one theory, two physicists and 10 particles. And it is a striking affirmation that the quality of genius is world-wide.

One of the physicists is an American. Born in New York City, Dr. Murray Gell-

Mann showed intellectual promise at an early age. He obtained his Ph.D. in physics from MIT at 21. Today, at 34, he is one of the outstanding theoretical physicists in the country and has been professor of physics at Caltech since 1956.

The other physicist is an Israeli. Born in Tel Aviv, Dr. Yuval Ne'eman also showed early intellectual ability but his formal education was interrupted by an army career in Israel's war of independence and the Sinai campaign. In 1958, Col Ne'eman left for London as military, air and naval attache in Israel's embassies in both Great Britain and Scandinavia. While there, he studied physics at Imperial College and obtained his Ph.D. when 35.

Today, at 38, he is studying at Caltech on leave from his job as the scientific director of the Israeli Atomic Energy Commission.

In January, 1961, Dr. Gell-Mann wrote a technical paper. Independently, at the same time, Col. Ne'eman also wrote a technical paper. The ideas in both papers were identical. Until then, Dr. Gell-Mann had never met or heard of Col. Ne'eman.

Using complicated mathematics, both theoretical physicists, one in Pasadena and one in London, had shown that certain of nature's building blocks—the elementary particles—should exist in definite patterns or groups. For example, there should be a pattern of a single particle, there should be groups of eight particles and there should be a group of 10 particles.

In 1961 the single particle was known. It had the formidable name of Y-zero-star. Also known was a group of heavy particles called baryons and a group of seven middleweight particles known as mesons. Did this mean that there was one unknown meson missing to fill out the group of eight? In 1962, the physicists found the unknown meson; it is called the eta-meson.

So, the ideas of Gell-Mann and Ne'eman seemed to be right. But scientists are cautious and wanted more evidence before the theory could be accepted. What about the group of 10 particles that they had predicted:

In 1961, when Gell-Mann and Ne'eman proposed their theory, only four of these particles were known. In early 1962, three more particles were found. This made seven—three to go.

In July, 1962, at a physics conference in Geneva, Switzerland, two more particles were reported. This made nine particles of the 10 predicted.

Gell-Mann and Ne'eman, attending the conference, jumped out of their seats. At

the blackboard, Gell-Mann then described in detail what the predicted 10th particle should look like, how it should behave and how much it should weigh. But his description of the nature of the unknown 10th particle was so strange, compared to the known natures of the other nine particles, that many physicists expressed doubt as to whether such a particle existed.

But today there is no doubt. The 10th particle (named Omega-Minus) has been found and it indeed behaves the way Gell-Mann and Ne'eman predicted it would.

Why has nature chosen to group "elementary particles" into patterns of one, eight and 10? We don't know. But one thing now is certain. No future theory of the nature of "elementary particles" can any longer ignore the patterns of one, eight and 10. Any explanation must take them into account. For Dr. Murray Gell-Mann and Dr. Yuval Ne'eman predicted it in 1961. And so it is.

The finding of the 10th particle was reported in our February, 1964, issue stressing the patterning in the laws that undergird our physical manifestations. The story of Dr. Gell-Mann and Dr. Ne'eman and their simultaneously independent theories in this field is not an isolated instance; similar stories of duplicate discoveries continents apart are quite common.

The Rosierucian philosophy explains these unusual facts by pointing out that the Region of Archetypal Forces is located in the 4th division of the Region of Concrete Thought. This place is closer to us than hands and feet. Each scientist located the law in this region and was able to bring back the picture clearly. Max Heindel writes in the *Cosmo-Conception*, "It is the central and most important Region in the five Worlds wherein man's entire evolution is carried on. On the one side of this Region are the three higher Regions of Thought, the World of Life Spirit and the World of Divine Spirit. On the other side of this Region of Archetypal Forces are the three lower Regions of the World of Thought, the Desire and the Physical Worlds. Thus this Region becomes a sort of "crux," bounded on

one side by the Realms of Spirit, and on the other by the Worlds of Form. It is a focusing point, where spirit reflects itself in matter."

Ship of Hope

On September 20, 1960, the *S. S. Hope* sailed for her first country of call, Indonesia. In September of 1964, this same *S. S. Hope* will sail directly from Ecuador to Guinea for her first visit to Africa. In the intervening four years the American medical staff aboard the trim ship will have trained more than 2,750 doctors, nurses, and auxiliary medical personnel in Indonesia, South Vietnam, Peru, and Ecuador. By the end of *Hope's* stay in Ecuador next fall, some 5,000 major operations will have been performed by her staff in the countries visited . . .

Volunteer teams of thirty to thirty-five medical and surgical specialists, working without pay, have been flown to the ship on a rotating basis for tours of duty of from two to four months, for the need for surgery has been paramount everywhere. These physicians work with the permanent staff on board the *Hope*, which includes five physicians, thirty-six nurses, and twenty-five auxiliary personnel.

Because many of the countries visited did not have up-to-date medical books or journals, perhaps the *Hope's* greatest contribution has been to leave behind thousands of volumes on medicine and surgery—6,000 in Indonesia, 2,000 in South Vietnam, and 10,000 more in Peru and Ecuador. Thirty countries have formally invited the *Hope* to visit them in order to improve their own medical techniques and skills. Practical dietary aids have been fundamental.

The American system is, fundamentally, the voluntary system whenever and wherever it will work. Nothing is more sophisticated and nothing more difficult to operate smoothly than this method, which requires a restraint and a political ethic not always found in lands accustomed to authoritarian ways. But when the voluntary system works, it seems to set up a contagion of its own.

Saturday Review, 3-28-64

We reported the plans for the launching of the *Great White Fleet* in the December, 1959, issue of the *Rays*. Since then, one ship, furnished and operated by the United States Government, is still a people to people affair. And we feel that all people of all nations who are treading the spiral path of slow evolution, must learn the efficacy of human love through personal relationships. We have learned from the Bible that no man can love God if he hates his brother. But this seems a negative sort of approach, and we are sure that the contacts made between these healers and the healed is going to be a more dynamic one.

And since this is not a church-sponsored project in which quarrels of dogma and creed, inherited from more than 1500 years of authoritarian discipline can cloud the issue, the Christ love of service can shine through even more clearly.

In their healing the Rosierucians work with modern scientific medicine, although they feel that some advanced souls can respond to other types of treatment as well. The author of the above article, R.T.L., expresses our goal most succinctly when he calls it the voluntary system. Man's four bodies must work together in harmony to support the Ego in its quest for experience. If one of these four bodies becomes unruly or usurps dictatorial powers then the voluntary system does not work and we retrogress: an outside force must come in, either in the guise of a scientific physician or as an invisible helper, and administer aid.

BEWARE

*Of entrance to a quarrel; but being in
Bear't that the opposed may beware of
thee.*

*Give every man thy ear, but few thy
voice;*

*Take each man's censure, but reserve
thy judgment.*

—Shakespeare

Readers' QUESTIONS

Concerning Milk and Protein

Question:

I have been wondering how the Fellowship feels in regard to certain articles of diet: milk, eggs, and some of the very low forms of life, (such as mollusks and other shell fish,) where "consciousness" is on the borderline. Of course I understand that any form with a desire nature is unfavorable to those of us who are on the Path of Attainment. However, we know and understand that vegetables, while the most desirable, due to their "dreamless sleep" stage of development, rank third on the list so far as protein is concerned.

Protein manifests the Life Principle and holds the secret to material health and well being, so protein should be studied very carefully. Milk is the protein, par excellence, containing all nine of the essential amino acids required in the human dietary. I believe milk is unique in this respect. According to medical science, meat proteins rank second, with fish and vegetables in the third and fourth categories. Protein is a very complex molecule, with its 20 some amino acids capable of infinite variety in combination, but protein can be both life and death to the human organism because the rejected proteins are converted by the liver into deadly uric acid or urea. I believe that kidney breakdown from these harmful substances triggers both the manifestation of cardiac and cancer metabolism, due to the changes that they incite in the human blood stream. What I mean by cardiac is not the heart muscle, but the effect the blood translates to the vast arterial system.

Blood is truly "a peculiar essence," and that is where protein is king—the blood plasma, the tiny cells which must be replaced at a terrific cost of millions daily. The functions of this fluid are fantastic. What a terrible thing is transfusion! The ability actually to type blood is just as impossible as duplicating the snow flakes, and the injection into the arteries of a foreign blood is instantly repelled by the defense mechanism of the body, creating untold damage. The introduction of blood transfusion as a mark of progress is, I think, ridiculous.

To get back to the subject of protein and milk—Modern methods of processing milk destroy certain qualities in the milk essential to its proper utilization, as any science book will explain in referring to so-called "colloidal phenomena," wherein milk is the best example. When milk is ingested, the rennin of the stomach breaks it up into a clot, separating the whey and casein. This clot, however, is indigestible, and when the lactic principle in the milk (when fresh from the cow) is not destroyed by pasteurization, this clot, entering the small intestine, is converted into a colloidal substance through a very interesting reaction that Nature has provided. The lactic or friendly bacteria feed on the lactose or milk sugar, thereby creating a positive ion. The whey generates the negative ion, and when the two neutralize, a soft, bulky curd is formed. This is known as the, "colloidal phenomena," exposing the entire surface of the milk to the action of the complex intestinal tract in the same manner that the surface of a loaf of bread can be multiplied many times by slicing the loaf into numerous

slices. But when milk is pasteurized—as most all milk now is—the valuable lactic principle is either inhibited or destroyed, thus preventing the proper utilization of Nature's finest food. Seventy-five per cent of the calcium for human nutrition is obtained from dairy products, which together with its valuable protein and the easily digested saturated fats so essential to the osmotic permeation of the basic cell, make it a most valuable food. But to obtain this high type protein and other essentials of milk *it must be used raw*. Certified raw milk can be obtained from most all dairies, and those of us who abstain from red meat should, I think, consider this. I would appreciate your reactions to these thoughts of mine.

Answer:

In Chapter 17 of *The Rosicrucian Cosmo-Conception* it is stated: "It may be said generally of the solid foods we take into our system, that fresh vegetables and ripe fruits contain the greatest proportion of nutritious matter and the least of earthy substances . . . Several very important food products from animals, such as milk, cheese, and butter, may be used. These are the results of the *processes* of life and require no tragedies to convert them into food. Milk, which is an important food for the occult student, contains no earthy matter of any consequence and has an influence upon the body possessed by no other food. During the Moon Period man was fed upon the milk of Nature. Universal food was absorbed by him, and the use of milk has a tendency to put him in touch with the cosmic forces and enable him to heal others."

Milk, as referred to in this passage, of course means milk fresh from a cow. As you have pointed out, there must be a different reaction in the body to fresh milk from that to the milk pasteurized and otherwise treated.

Some modern dieticians consider milk

mucous-forming, and many individuals find it so. However, the fact that the milk is pasteurized and is usually drunk hastily and when ice cold may have something to do with its undesirable effects.

As for the low forms of animal life, they *do* belong to the animal life wave, and therefore come in the class to be avoided by the occult student. However, in giving up the eating of meat, one can "taper off" on the forms having the least developed state of consciousness or sentience.

As for the non-meat proteins, there are, in addition to fresh milk and milk products, the soy bean, the nuts, the avocado, and whole grain-products. All of these can be well utilized in securing the necessary protein in the diet.

The Barren Fig Tree

Question:

Please give your explanation of why Christ Jesus destroyed the barren fig tree as told in the Bible.

Answer:

The fig is a symbol of generation. Christ Jesus was teaching His disciples the dire results of the abuse of the creative force, and illustrated its withering destroying effect on mankind in the destruction of the physical form of the fig tree which symbolizes the human body. What Christ Jesus really did was to release the life force in the tree, and then its physical form began to wither—to disintegrate. In so doing He gave a concrete example of the way in which the misuse of the creative force (life force) ultimately brings on some kind of disease which in time releases the spirit (life force) from the body and it disintegrates or withers.



Herbs for the Glands

For this material we are indebted to Mrs. C. F. Leyel who wrote the book, HEARTS-EASE, from which it was taken. Published by Faber and Faber Ltd., 24 Russell Square, London, England.

THE PHYSIOLOGICAL importance of the ductless glands is quite a modern discovery. Fifty years ago scientists believed that some glands were merely vestigial remains of dis-used organs with no functional significance. Now we know, as Dr. Louis Berman has so clearly shown in his fascinating books, that the secretions of the the glands not only influence the personality, but also the brain . . . The human brain can function admirably in spite of all sorts of physical troubles afflicting the major organs of the body, but it is not tolerant of glandular defects. The glands have an active part to play in the balanced behavior of the whole nervous system and in the normal functioning of the brain, heart, viscera, and other parts.

The three ductless glands that play the most important part in governing the intellectual faculties, in so far as these depend upon the body's physical apparatus, are the pituitary, the thyroid, and the adrenal glands.

The pituitary and adrenal glands are double ones. The prepituitary, which is

the anterior part of the pituitary, affects the brain, and in highly intellectual people this gland is large and functions particularly well. Upon its balance depend the qualities of abstract thought, judgment, and mental courage; that is to say, if this gland be disordered these mental qualities fail. The pituitary gland governs all the other ductless glands, and is responsible for their balanced behavior. It has been described as the conductor of the hormone orchestra. Overactivity of the pituitary can produce giants, and under-activity, dwarfs.

The thyroid gland controls growth, physical energy, and perception; it also protects the body from poison, so it is a great mistake to remove any part of it. . . . Upon the thyroid gland depends the power of thought and the exercise of memory. The pituitary gland affects memory too, but a different aspect of memory.

The adrenal is the gland of combat; it supplies and stores up energy for emergencies. It is the gland of animal courage and influences the brain and sexual organs. It is the gland of pigmentation, and supplies the energy for the muscles and the nerves, when in an emergency they are called upon to function to their utmost . . . Though the adrenal is the gland of perseverance, the power of endurance is related to the pancreas, which is the gland that controls the sugar in the body.

That herbs have hormones is now an established fact, but whether the herbs produce their results through their hormones or by means of their catalyzing enzymes, it is not possible to say . . . Herbs are nature's treatment of all the glands of the body, ductless and otherwise; and no other treatment for them can ever be so successful, so gentle, or, in spite of their reactions, so safe.

* * *

American Bearsfoot is a tall branching pubescent plant with large leaves 18 inches long and a foot broad. It prefers rich soil and is found in moist places along the eastern part of the United States. Medicinally *American Bearsfoot* has a good reputation for reducing an enlarged spleen, and for the glands generally. It is a remedy of much value in scrofulous conditions. It actively stimulates the removal of waste materials and its use is indicated when the circulation is inactive . . . It is much used in America for rheumatism and lumbago.

Asparagus—Medicinally it is valuable in debility of the stomach, liver, and spleen, and is a remedy for renal disorders.

Blue Flag—Medicinally the *Blue Flag* influences the liver, the thyroid, the pancreas, and the salivary and intestinal glands. It increases the secretion and elimination of bile and stimulates the entire glandular system, including the lymphatics and the skin.

Clematis—Is an anti-scrofulous remedy with an action on the skin, the submaxillary and the inguinal glands. It cures swellings and induration of the glands and counteracts the abuse of mercury. Camphor moderates the too violent effect of *Clematis*.

Cloves—Medicinally cloves are the most stimulating and carminative of all the aromatic spices. They aid digestion, excite the salivary glands and act on the kidneys, the liver and the bronchial mucous membranes. In the pain of colitis and gastritis they are very useful. Clove oil mixed with other oils of a less

warmth makes an excellent embrocation for the chest when colds become bronchial.

Dodder—The *Dodder* has an affinity for the intestine and influences the spleen and intestinal glands. The *Dodder* that grows on thyme is especially prized in Europe. The seeds are used in India and China, mixed with sarsaparilla, to purify the blood. They are said to reduce excessive bile, to increase energy and to prolong life.

Figworts—Medicinally the *Figworts* are useful herbs for scrofulous complaints. They ease the pain of piles and ulcers, have a powerful influence on the glands, and may be used in the form of a decoction and externally as a poultice.

The Great Maple or Sycamore—The leaves are often covered with saccharine substance called honey-dew, which contains both mannite and cane sugar. The leaves are used medicinally to cure the liver and spleen.

Hyssop—Medicinally it is said to cure grief, through its action on the spleen. The leaves contain a volatile oil which is particularly pungent. Its tonic properties have made it a useful remedy for hysteria.

Mustard Tree— . . . is said to be the *Mustard Tree* of the scriptures . . . Every part of it is valuable in medicine, and in Baluchistan, where it grows abundantly, it is used as fodder for buffaloes, and increases the richness and thickness of their milk. The fruit is much relished by the natives and is administered medicinally to cure snake bites, and to reduce an enlarged spleen; a decoction of the leaves relieves asthma, the bark is used in low fevers, and the twigs as a toothbrush to strengthen the gums.

Pitcher Plant—The North American Indians claim that it not only shortens the course of smallpox, but prevents the scars that are usually left. It is also given in scarlet fever and measles. It has a specific action on the glands of the skin.

Red Clover—Medicinally clover is used to correct the blood in the cancer diathesis, on account of its alterative properties. It is a good remedy for whooping cough and spasmodic coughs due to irritable conditions of the larynx. It has an action on the parotid gland and on the salivary glands.

Rock Rose—This plant is one of the best medicines for the glands of the neck. It is indicated for chronic swellings accompanied by sensitivity to cold feelings in various parts of the body.

Sarsaparilla—The Sarsaparillas have been used by herbalists for four hundred years for skin diseases of the scrofulous nature, and for chronic rheumatism. They cool the blood and have a tonic and alterative effect. The *Jamaican Sarsaparilla* has the oldest reputation, and is particularly useful when the kidneys are inactive.

Scarlet Pimpernel—It is the red which is used in herbal medicine . . . It removes the depression that is a symptom of a disordered liver and spleen. The Greeks used it for affections of the spleen, and for melancholia.

Seaweeds (Bladderwrack)—Seaweeds are used medicinally to reduce adipose tissue and have a marked effect on the obesity of lymphatic people. They are also very useful in the treatment of exophthalmic and simple goitre in people under thirty years of age, and for fatty degeneration of the heart. They have an action on the thyroid gland by supplying iodine and strengthening the function of the gland.

Strawberry—Medicinally the strawberry treats the mesenteric glands; it removes tartar and cools the blood.

Wild Thyme—Thyme is the emblem of courage and activity. It was administered at one time to those who lacked both these qualities. In medicine it has a variety of uses. It is a powerful disinfectant and its anti-spasmodic properties make it useful in some cases of

angina pectoris. It is given in typhoid and other fevers, in diabetes, diphtheria, and tuberculosis.

Yucca—Yucca is used medicinally as a gland and liver medicine. It cures bilious headaches accompanied by a yellow tongue. It relieves despondency and irritability. The roots contain saponin and when mixed with water make a lather which can be substituted for soap.

FOR THE BRAIN

Lettuce—The wild lettuce is far more soporific than the cultivated, and should be the species used medicinally. This is a coarse looking plant, and grows to a height of about five feet. It is found on sandhills in the vicinity of the sea and by the wayside. It has prickly stems and small yellow flowers growing in panicles. The Anglo-Saxons cultivated it and were acquainted with its narcotic properties, for they called it Sleepwort. Medicinally it is somewhat similar in action to opium, but leaves no bad after effects and is not harmful in any way. The leaves are the part used, but the seeds are cooling and demulcent and are prescribed in fevers because they quench thirst and soothe the nerves. The lettuce has a specific influence in allaying irritable coughs.

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.

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The Rosicrucian Fellowship

Oceanside, California, U. S. A.

FROM OUR PATIENTS

Minnesota — I feel my stomach trouble is under control, so long as I stay close to the fruit and vegetable diet you gave me. I don't believe you need keep me on your healing list any longer.

Colorado — Am happy to keep in touch and to report progress in strength, gaining weight gradually and growing in spiritual understanding and Christian love. Am very grateful to our heavenly Father for His mercy and blessings. The diet suggestions and food supplements are very helpful. Thank you all.

Arizona — I'm sending you this form to reestablish myself with the contact of the Elder Brothers and Helpers. If you have any new instructions, owing to my improved condition, I would appreciate your advice. I have improved quite remarkably since beginning the diet in September, but the asthmatic condition still gives some trouble. Therefore, I should like to continue to be on your healing list. I owe you many thanks, many times over, for the wonderful help you have given me so far.

California — Today Mother had her check-up, and the X-rays indicated "all healed." We are very grateful. She has been walking without her crutches for two months and knew she was healed. The doctor called in another doctor to look at her X-rays and seemed quite pleased. He said she'd had a 50-50 chance. The other doctor said about a 20 percent chance, so she felt that she was most fortunate. We told them she had been on the healing list and that we'd prayed for *them* too. They didn't seem to feel that it had a lot to do with the results. What egotists we human beings are!

Missouri — Further improvement is noted in my colon, prostate gland, and sinuses, for which I am very grateful. The knot and pain situated in my left thigh also seem to be improved.



Mental Surgery

WE MUST indeed, marvel at the wonders of modern surgery—the genius and ingenuity manifested in the increasingly minute and complex operations which affect the delicate tissues of the brain, the heart, and other organs of the human body so that amazing adjustments are made. Temporarily better health and happier lives thus result. However, as truly marvelous and admirable as these accomplishments are, they must take second place to the miracles of surgery possible by means of the mind.

The power of thought is as yet but dimly perceived and understood by the majority of people, but the coming years will bring increasing knowledge of this growing force in man. Already the pioneers are demonstrating the power of the mind in healing physical and mental ills.

When we understand, as occult philosophy teaches, that actually every thought we think is taken up by the blood and crystallized in our bodies and the situations about us, we may realize how extremely vital it is that we learn to think constructively. If we want our bodies to function harmoniously and efficiently, then we must establish the positive thought patterns of cheerfulness, trust, thankfulness, etc. This can be done only by repetition—a daily emphasis on the thoughts we wish crystallized in our vehicles and environment.

Such emotional and mental illnesses

as jealousy, cruelty, greed, hatred, resentment, worry, retaliation, etc., with their physical counterparts of liver disturbances, impaired eyesight, digestive difficulties, headaches, etc., may be entirely eradicated by establishing vibrations of love, faith, optimism, forgiveness, etc., in the mental and the emotional bodies. Case histories of such healings are becoming more and more numerous, and they have the advantage not only of being less expensive, but of being permanent instead of temporary.

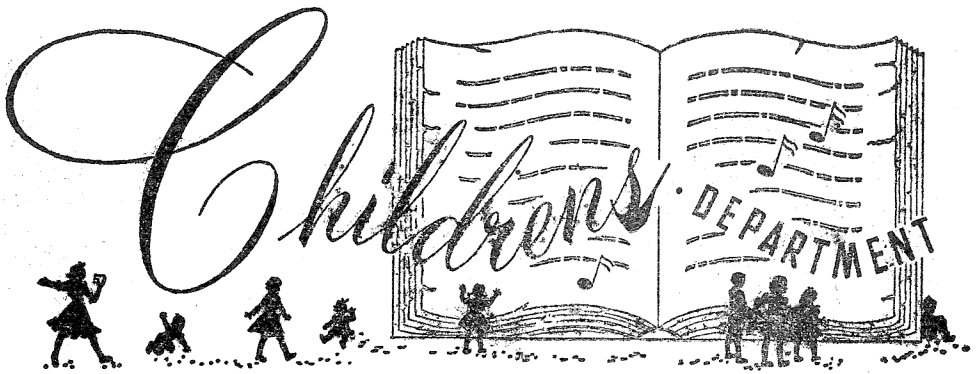
Truly, “as he (man) thinketh in his heart, so is he” mentally, emotionally, and physically.

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

June	4—10—17—24
July	2—8—14—22—29

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



Tom, the Water Baby

CHARLES KINGSLEY

Part XIII

THERE came over the lady's face a very curious expression — very solemn and very sad and yet very, very sweet. She looked up and away, as if she were gazing through the sea and through the sky at something far, far off. As she did so, there came such a quiet, tender, patient, hopeful smile over her face that Tom thought for the moment she did not look ugly at all. No more she did, for she was like a great many people who have not a pretty feature in their faces and yet are lovely to behold and draw little children's hearts to them at once; though the house is plain enough, yet from the windows a beautiful and good spirit is looking forth.

Tom smiled in her face. She looked so pleasant for the moment. And the strange fairy smiled too, and said, "Yes. You thought me very ugly just now, did you not?"

Tom hung down his head and got very red about the ears.

"And I am very ugly. I am the ugliest fairy in the world, and I shall be till people behave themselves as they ought to do. Then I shall grow as handsome as my sister who is the loveliest

fairy in the world. Her name is Mrs. Doasyouwouldbedoneby. So she begins where I end, and I begin where she ends. Those who will not listen to her must listen to me as you will see. Now, all of you run away, except Tom. He may stay and see what I am going to do. It will be a very good warning for him to begin with before he goes to school.

"Now, Tom, every Friday I come down here and call up all who have ill-used little children and serve them as they served the children."

First she called up all the doctors who give little children so much physic (they were most of them old ones, for the young ones have learned better) and she set them all in a row. Very rueful they looked for they knew what was coming.

First she pulled all their teeth out, and then she bled them all round, then she dosed them with calomel, and jalap and salts and senna and brimstone and treacle. Horrible faces they made. Then she gave them a great emetic of mustard and water and began all over again. That was the way she spent the morning.

Then she called up a whole troop

of foolish ladies who pinch up their children's waists and toes. She laced them all up in tight stays so that they were choked and sick and their noses grew red and their hands and feet swelled. Then she crammed their poor feet into the most dreadfully tight boots and made them all dance which they did most clumsily indeed. Then she asked them how they liked it. When they said not at all, she let them go because they had only done it out of foolish fashion, fancying it was for their children's good as if wasps' waists and pigs' toes could be pretty or wholesome or of any use to anybody.

Then she called up all the careless nursery-maids and stuck pins into them all over and wheeled them about in perambulators with tight straps across their stomachs and their heads and arms hanging over the side till they were quite sick and stupid and would have had sunstrokes. But being under the water they could only have water-strokes which, I assure you, are nearly as bad as you will find if you try to sit under a mill wheel. And mind—when you hear a rumbling at the bottom of the sea, sailors will tell you that it is a ground swell but now you know better. It is the old lady wheeling the maids about in perambulators.

By this time she was so tired she had to go to luncheon.

After luncheon she set to work again, and called up all the cruel schoolmasters—whole regiments and brigades of them. When she saw them, she frowned most terribly and set to work in earnest as if the best part of the day's work was to come. She boxed their ears and thumped them over the head with rulers and paddled their hands with canes and told them that they told stories and were this and that bad sort of people. The more they were very indignant and stood upon their honor, and declared they told the truth, the more she declared they were not and that they were only telling lies. At last she

birched them all round soundly with her great birch-rod and set them each an imposition of three hundred thousand lines of Hebrew to learn by heart before she came back next Friday. At that they all cried and howled so that their breaths came all up through the sea like bubbles out of soda water. That is one reason of the bubbles in the sea. There are others, but that is the one which principally concerns little boys. By that time she was so tired she was glad to stop. Indeed she had done a very good day's work.

Tom did not quite dislike the old lady but he could not help thinking her a little spiteful—and no wonder if she was, poor old soul, for if she had to wait to grow handsome till people do as they would be done by, she will have to wait a very long time.

Poor old Mrs. Bedonebyasyoudid! She has a great deal of hard work before her and had better have been born a washerwoman and stood over a tub all day. But, you see, people cannot always choose their own profession.

But Tom longed to ask her one question. After all, whenever she looked at him, she did not look cross at all. Now and then there was a funny smile in her face and she chuckled to herself in a way which gave Tom courage and at last he said, "Pray, ma'am, may I ask you a question?"

"Certainly, my little dear."

"Why don't you bring all the bad masters here and serve them out too? The butties that knock about the poor collier-boys and the nailers that file off their lad's noses and hammer their fingers. And all the master sweeps like my master Grimes? I saw him fall into the water long ago, so I surely expected he would have been here. I'm sure he was bad enough to me."

Then the old lady looked so very stern that Tom was quite frightened and sorry that he had been so bold. But she was not angry with him. She only answered, "I look after them all

the week round. They are in a very different place from this because they knew that they were doing wrong."

She spoke very quietly but there was something in her voice which made Tom tingle from head to foot as if he had got into a shoal of sea nettles. "But these people," she went on, "did not know they were doing wrong; they were only stupid and impatient. Therefore I only punish them till they become patient and learn to use their common sense like reasonable beings. But as for chimney-sweeps and collier-boys and nailer lads, my sister has set good people to stop all that sort of thing. And very much obliged to her I am, for if she could only stop the cruel masters from ill-using poor children I should grow handsome at least a thousand years sooner. Now do you be a good boy, and do as you would be done by which they did not. Then, when my sister, Madame Doasyouwouldbedoneby, comes on Sunday perhaps she will take notice of you and teach you how to behave. She understands that better than I do." And so she went.

Tom was very glad to hear that there was no chance of meeting Grimes again though he was a little sorry for him, considering that he used to give him the leavings of beer. But he determined to be a very good boy all Saturday, and he was, for he never frightened one crab nor tickled any live corals nor put stones into the sea-anemones' mouths to make them fancy they had got a dinner. When Sunday morning came, sure enough, Mrs. Doasyouwouldbedoneby came too. Whereat all the little children began dancing and clapping their hands and Tom danced too with all his might.

As for the pretty lady, I cannot tell you what the color of her hair was or of her eyes. No more could Tom, for when people look at her, all they can think of is that she has the sweetest, kindest, tenderest, funniest, merriest face they ever saw or want to see. But Tom saw

that she was a very tall woman, as tall as her sister, but instead of being gnarly and horny and scaly and prickly like her, she was the most nice, soft, fat, smooth, pussy, cuddly, delicious creature who ever nursed a baby. She understood babies thoroughly for she had plenty of her own, whole rows and regiments of them, and has to this day. All her delight was, whenever she had a spare moment, to play with babies in which she showed herself a woman of sense, for babies are the best company and the pleasantest play-fellows in the world. At least, so all the wise people in the world think. When the children saw her, they naturally caught hold of her and pulled her till she sat down on a stone and climbed into her lap and clung round her neck and caught hold of her hands. Then they all put their thumbs into their mouths and began cuddling and purring like so many kittens as they ought to have done. While those who could get nowhere else sat down on the sand and cuddled her feet—for no one, you know, wears shoes in the water except horrid old bathing-women who are afraid of the water babies pinching their horny toes. And Tom stood staring at them for he could not understand what it was all about.

"And who are you, you little darling?" she said.

"Oh, that is the new baby!" they all cried, pulling their thumbs out of their mouths, "and he never had any mother." Then they all put their thumbs back again for they did not wish to lose any time.

"Then I will be his mother, and he shall have the very best place, so get out, all of you, this moment."

She took up two great armfuls of babies—nine hundred under one arm and thirteen hundred under the other—and threw them away, right and left, into the water. But they did not even take their thumbs out of their mouths but came paddling and wriggling back to her like so many tadpoles, till you

could see nothing of her from head to foot for the swarm of little babies.

But she took Tom in her arms and laid him in the softest place of all and kissed him and patted him and talked to him, tenderly and low, such things as he had never heard before in his life. Tom looked up into her eyes and loved her and loved till he fell fast asleep from pure love.

When he woke she was telling the children a story. And what story did she tell them? One story she told them, which begins every Christmas Eve, and yet never ends at all, for ever and ever. As she went on, the children took their thumbs out of their mouths and listened quite seriously but not sadly at all, for she never told them anything sad. Tom listened too and never grew tired of listening. He listened so long that he fell fast asleep again and when he woke, the lady was nursing him still.

"Now," said the fairy to Tom, "will you be a good boy for my sake and torment no more sea beasts till I come back?"

"And you will cuddle me again?" said poor little Tom.

"Of course I will, you little duck. I should like to take you with me and cuddle you all the way, only I must not," and away she went.

So Tom really tried to be a good boy, tormented no sea beasts after that as long as he lived, and he is quite alive, I assure you, still.

(Continued)

* * *

*Be good, sweet man, and let who will
be clever;*

*Do noble things, not dream them, all
day long:*

*And so make life, death, and that vast
forever*

One grand sweet song.

—Charles Kingsley

READINGS

(Continued from page 268)

introspective nature seems to be in logical agreement and abstractly connected with the dreamy introverted nature suggested by the Moon-Neptune-Venus aspects, though in that case it is a more benefic development. Venus in the psychic Cancer signifies an attractive nature, and the magnetic Moon with Neptune in the watery Scorpio intensifies the drawing tendencies. Hence, if an attitude of positive receptivity, a controlled emotional nature, and a balanced relationship of the within and the without are not maintained, the square of Uranus to the Moon and Neptune is a necessary character deduction as well as an established fact. This aspect points to an emotional and psychic negativity, that Wendy has been rather lax about self control and may let herself become over excited and hysterical at times. She should be trained to avoid attracting undesirable entities and accepting dangerous practices such as spiritualism and mediumship.

The most efficacious way to maintain an inner-outer balance in this case is shown by Jupiter sextile Mars in the first house, denoting an athletic nature and an interest in physical culture. Dancing might be more agreeable to her artistic nature. This aspect also shows an ambition to go out and win material possessions to make home life more comfortable and beautiful. These tendencies, if developed with discrimination, can override the introverted tendencies.

Her alert, keen, and questioning mind, when properly cultured, will be excellent for maintaining a positive and controlled emotionality. Her best approach to spiritual matters is via the Saturn-Uranus trine. This aspect shows fulfillment through a slow, persistent, methodical, and safe study of the high ideals and humanitarian philosophy and ethics that must necessarily precede a safe and natural spiritual development.

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The Rosicrucian Fellowship World Headquarters

OCEANSIDE, CALIFORNIA, U.S.A.

DAILY THOUGHT AND GUIDE

(Continued from page 271)

MONDAY—JUNE 29

Today it will be best to perform our regular duties quietly. Whoever needs a helping hand should be attended. "Kindness is the golden chain by which society is bound together."—*Goethe*.

TUESDAY—JUNE 30

So we leave the golden month of June behind, silently evaluating past experiences. We trust that this may help each one of us in performing future endeavors wisely.

WORKERS NEEDED

From time to time we need helpers in the various departments at Headquarters: offices, cafeteria, housekeeping, printshop, maintenance, and gardening. If you live in the United States or Canada, are under 60 years of age, are free to come, and would like to assist in this wonderful Work, write us for an employment data sheet. Members of the Fellowship preferred, but others considered. *Address:*

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CONDENSING THE HOROSCOPE

(Continued from page 264)

Air, Water." Recognize now, if you have never done so before, that the seeming "mixing up" of cross with trine

is a symbolic picturing of a Cosmic Truth: Microcosm is never separate from the Love-Wisdom of its Macrocosm—or "Humanity from Father-Mother God."

Think about this—quietly, deeply, and with focused concentration. It has been stated over and over by teachers through religion and philosophy for ages of time; let the realization emanate from your inner knowing.

Since we, as "Ascendants" are microcosm of Father-Mother God the Law of Correspondence (as above, so below; as below, so above) applies to us in this way: our own potentials for Love-Wisdom are in us eternally—regardless of our congestions, confusions, and dark-nesses. These darknesses of consciousness are evidences of "un-love" and "un-wisdom" having been expressed—but we ourselves are the sources of their transmutations.

Try this condensation with many charts if you have them available. List planets in each chart by cross, then identify their trine-placement. Make "sketch wheels" utilizing the "decan-ate-spread"—starting from the Ascendant sign to establish the picture in your mind that each sign is a consciousness-power that can express into higher and higher octaves. Your whole approach to chart-analysis and synthesis will be simplified and clarified thereby.

DEALERS

(Continued from page 286)

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(Continued on page 287)

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