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By Max Heindel

*Initiate-Messenger of the Brothers
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Gradatim

Heaven is not reached at a single bound ;
But we build the ladder by which we rise,
From the lowly earth to the vaulted skies,
And we mount to its summit round by round.

I count this thing to be grandly true,
That a noble deed is a step toward God ;
Lifting the soul from the common sod,
To a purer air and a broader view.

We rise by things that are 'neath our feet ;
By what we have mastered by good or gain,
By the pride deposed and the passion slain,
And the vanquished ills that we hourly meet.

We hope, we aspire, we resolve, we trust,
When the morning calls us to life and light,
But our hearts grow weary, and, ere the night,
Our lives are trailing the sordid dust.

We hope, we resolve, we aspire, we pray,
And we think that we mount the air on wings
Beyond the call of sensual things,
While our feet still cling to the heavy clay.

Wings for the angels, but feet for men !
We may borrow the wings to find the way—
We may hope, and resolve, and aspire, and pray ;
But our feet must rise or we fall again.

Only in dreams is a ladder thrown
From the weary earth to the sapphire walls ;
But the dream departs and the vision falls,
And the sleeper wakes on his pillow of stone.

—*J. G. Holland.*

THE Mystic



... LIGHT

Spiritual Goals

ANN REHM

THE lines as given in the poem "Gradatim" by J. G. Holland on the opposite page aptly portray the aims of the aspirant, the unflagging vigilance and fixity of purpose which must be his watchword if he is to master the lower self and reach the goals that will help him on the way to God.

We do indeed build the ladder by which we rise; we make plans and set a goal; we initiate new patterns of thought and action; and we try to live the truth we know. We strive to evolve certain faculties or qualities of character which become the rungs of the ladder.

James Allen gives us a formula or blueprint to help build the foundation on which the ladder will stand, in his book, *As a Man Thinketh*:

"It is the nature of the mind to acquire knowledge by the repetition of its experiences. A thought which is very difficult at first, to hold and dwell upon, at last becomes, by constantly being held in the mind, a natural and habitual condition. Just as a boy when commencing to learn a trade cannot even handle his tools aright, much less use them correctly, but after long repetition and practice, plies them with perfect ease and consummate skill, so is a state of mind, at first, apparently impossible of realization, by perservance and practice, at last acquired and built

into the character as a natural and spontaneous condition. In this power of the mind to form and reform its habits, its conditions, is contained the basis of man's salvation, and the open door to perfect liberty by the mastery of self; for as a man has the power to form harmful habits, so he has the same power to create habits that are good."

Max Heindel has told us: "The spiritualization of the dense body is accomplished by cultivation of the faculties of observation, discrimination and memory, devotion to high ideals, prayer, concentration, persistence and the right use of the life forces. One of the most important aids to the aspirant in his efforts is observation. Most people go through life blindfolded. Of them it is literally true that they have eyes and see not;... have ears and hear not. Upon the part of the majority of humanity there is a deplorable lack of observation."

"It is very important to one aspiring to the higher life, that he be able to see all things about him in clear definite outlines, and in full detail. He should systematically observe everything and everybody, drawing conclusions from actions, to cultivate the faculty of logical reasoning. Logic is the best teacher in the physical world, as well as the safest and surest guide in any world."

While practising this method of ob-

servation, it should always be kept in mind that it must be used only to gather facts and not for the purpose of criticism, at least not wanton criticism. Constructive criticism, which points out defects and the means of remedying them, is the basis of progress; but destructive criticism, which vandalistically demolishes good and bad alike, without aiming at any higher attainment, is an ulcer on the character and must be eradicated. . . Gossip and idle tale bearing are clogs and hindrances. While it is not required that we shall say that black is white and overlook manifestly wrong conduct, criticism should be made for the purpose of helping, not to wantonly besmirch the character of a fellow being because we have found a little stain. Remembering the parable of the mote and the beam, we should turn our most unsparing criticism toward ourselves. None is so perfect that there is no room for improvement. The more blameless the man, the less prone he is to find fault and cast the first stone at another. If we point out faults and suggest ways for improvement, it must be done without personal feeling. We must always seek the good which is hidden in everything. The cultivation of this attitude of discrimination is particularly important."

The qualities of balance, efficiency, courage and judgment are developed by the wise use of discrimination. In fact, to discriminate, in the highest sense of the word, is to "judge righteous judgment." Christ Jesus said, "Ye shall know the truth and the truth shall make you free." This knowing is discrimination.

"Though I have all knowledge so that I could solve all mysteries and have not love, I am nothing," says Paul. Only when knowledge has wed love do they merge into wisdom. We should be very careful to discriminate properly on this point. We may have discrimination between what is expedient for the attainment of a certain end, and what hinders,

and we may choose present ills for future attainment, but even in this we do not necessarily express wisdom. Knowledge, prudence, discretion and discrimination are all born of the mind; all by themselves alone are snares of evil from which Christ, in the Lord's prayer, taught us to pray that we might be delivered. Only when these mind-born faculties are tempered by the heart-born faculty of love, does the blended product become wisdom. If we substitute the word WISDOM for the word CHARITY or LOVE, in the 13th chapter of Corinthians we shall understand what this great faculty is that we ought so ardently to desire."

It is only because we are able to conceive human love in its loftiest expression that we can dimly surmise what the nature of God must be. It is impossible to know God if we are unloving because God is Love. In the interpretation of the word "love" all of the attributes of God are contained and nothing identifies us as an exemplary disciple of Christ Jesus as our ability to love. Again Paul tells us that love is patient, kind, humble, generous, courteous, sincere, unselfish, pure and even tempered, and, when based upon truth, and upon our understanding of the relationship we have to God and our fellowmen, is unailing and enduring. Every act of Christ Jesus' ministry heralded to the world His capacity to outpour love, to share and confer it on one and all. He loved them into life, health and goodness.

In his Letters to Students Mr. Heindel says: "As we all aspire to evolve within ourselves the quality of spiritual love, it is perhaps of very great importance that we should look the matter squarely in the face and see what is our greatest hindrance, for surely there can be no question but that we are all lacking woefully in respect to love. No matter what we may seem to others, when we look into our own hearts we stand ashamed, knowing the motives which

prompted acts that others consider dictated by love of our fellowmen. When we analyze these motives we shall find that most are dictated by the one trait of selfishness; moreover, this is the one fault we never confess. I have heard men and women stand up publicly or in private and confess to every sin on the calendar save this single one of selfishness. Yes, we even deceive ourselves by imagining that we, ourselves, are not selfish. We see this trait of character very plainly in others, if we are at all observant, but fail to perceive the beam in our own eye; and so long as we do not admit this great fault to ourselves and strive seriously to overcome it, we cannot progress upon the pathway of love.

“Thomas a Kempis says: “I would rather feel compunction than know how to define it;” and we may well substitute the word ‘love’ for compunction. If we could only *feel* love rather than be able to define it! But love cannot be known now by us except in the measure that we cleanse ourselves from the great sin of selfishness. Life is our most precious possession, and Christ therefore said, “Greater love (unselfishness) hath no man than this, that a man lay down his life for his friends.”

In the measure therefore, that we cultivate this virtue of unselfishness, we shall attain to love, for they are synonymous, as was shown by Paul in that inimitable 13th chapter of 1st Corinthians. When a poor brother knocks at our doors, do we give him as little as we can? If so, we are selfish. Or do we help him only because our conscience will not allow us to let him go? Then also this is selfishness, for we do not want to feel the pangs of conscience. Even though we give our lives for a cause, is there not the thought that it is our work? Often I hide my face from myself in shame at that thought in connection with the Fellowship, and yet we must go on. But let us not deceive ourselves; let us fight the demon of selfishness, and be ever watchful against

its subtle onslaughts. If we find it whispering that we need rest and cannot afford to give our strength for others, or if we feel that we cannot afford to give our substance, let us force the virtue of generosity. As a matter of actual fact, we only keep what we give; our bodies decay and our possessions are left behind, but our good deeds remain ours for all eternity.”

“May God abundantly bless you and open up to you the storehouse of his riches, which surpass all earthly enjoyments, and may you FEEL the wave of love which He pours out afresh from year to year as a reality. Then you will never be lonely if you are alone, and you will be, oh! so much richer, no



matter how much you are blessed with earthly love, and so much more able to radiate that most sublime of all emotions, Spiritual Love.”

In the 12th chapter of the Gospel of St. Luke, Christ Jesus spoke a parable to His disciples, saying, “The ground of a rich man brought forth plentifully; And he thought within himself, saying, What shall I do because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns and build greater; And there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: Then whose shall those things be, which thou hast provided? So is he that layeth up treasures for

himself, and is not rich toward God.”

Non-possessiveness is another important spiritual goal and one that much of humanity gives little thought to. Often the subtle fingers of tenacity go beyond money, property and things, and human relationships are involved. Parents possess their children and deprive them of their birthright, to mature normally. Well meaning persons often possess their friends and make a mockery of this relationship. We find many passages in the Bible admonishing us of the futility of attachment to worldly things.

In the 8th chapter of the Gospel of St. Mark we read: “For whosoever shall save his life shall lose it; whosoever shall lose his life for my sake and the gospels, the same shall save it, For what shall it profit a man if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?”

Max Heindel tells us that we must be willing to give up all earthly possessions, though we retain them as a sacred trust to be used for good. “The moment we set out upon the Path in earnest the lower nature is doomed despite all its efforts of cunning to save itself. For when the soul (Spirit) has conquered the desire for worldly possessions, we are dead to the world, even though we may still live here and perform our work in the world. We are then in the world but not of it.”

“We must all learn our lessons in service,” says Mr. Heindel. “Service to humanity, service to animals, service to our younger brothers, service everywhere. This alone will bring us out of the “wilderness.” It is said that those who were highest in the Temple were those who served; and the Christ said, “He who would be the greatest among you, let him be the servant of all.”

“For our sakes Deity manifested the universe. The great creative Hierarchies have all been and some of them still are **OUR SERVANTS**. The luminous

star angels, whose fiery bodies we see whirling through space, have worked with us for ages, and in due time Christ came to bring us the spiritual impetus needed at that time. It is also significant in the extreme that in the parable of the last judgment Christ does not say, ‘Well done, thou great and erudite philosopher, who knoweth the Bible, the Kabala, the Cosmo, and all other mysterious literature which reveals the intricate workings of nature;’ but He says, ‘Well done, thou good and faithful servant...enter thou into the joy of thy lord... For I was an hungered, and ye gave me meat: I was thirsty and ye gave me drink;’. . .Not one single word about knowledge: the whole emphasis was laid upon faithfulness and service.

“There is a deep and occult reason for this: **SERVICE BUILDS THE SOUL BODY**, the glorious wedding garment without which no man can enter into the kingdom of the heavens, occultly termed **THE NEW GALILEE**, and it does not matter whether we are aware of what is going on so long as we accomplish the work. Moreover, as the luminous soul body grows in and around a person, this light will teach him or her about the Mysteries without the need of books, and one who is thus God-taught knows more than all the books in the world contain. In due time the inner vision will be opened and the way to the Temple shown. If you want to teach your friends, no matter how skeptical they may be, they will believe you if you preach the gospel of service.

“But you must preach by practice. You must become a servant of men yourself if you would have them believe in you. If you want them to follow, you must lead, or they will have the right to question your sincerity. Remember, ‘Ye are a city upon a hill,’ and when you make professions they have a right to judge you by your fruits; therefore, **SAY LITTLE, SERVE MUCH**’.

Gnosticism and Early Christianity

ANNE PHILLIPS

Part II

"We shall discuss . . . the Ophites . . . of Syria . . . and the way in which Yahweh came to be regarded as hostile to mankind, and the possible origins of the Gnostic doctrine of a redeemer descended from heaven . . . and . . . Simon Magus, often regarded by the Church Fathers as the founder of Gnosticism, and shall then briefly discuss other systems: . . . Saturnius, Marcion, Valentinus, Basilides, etc."

COMMENT: The author lists his sources: The Church Fathers; archaeological findings of the last century, including the Dead Sea Scrolls and the Gnostic Library at Nag Hammadi in Egypt. The latter consists of thirteen books, or Codices, bound in leather (the cover is missing from some), containing forty-eight Gnostic treatises on more than seven hundred pages. Most of the books are now in the Coptic Museum at Cairo; but the Jung Codex, containing the Gospel of Truth attributed to Valentinus, and two or three other documents, has been published at Zurich. This Codex is named in honor of Dr. Carl Jung.

Only a few of the books of the Nag Hammadi discovery have reached the public: an Apocryphon of John, Discourse on the Resurrection, the Gospels of Philip and Thomas, and the Hypostasis of the Archons. "Many additional details . . . are provided not only in a very important article by H. C. Pueesch but also in a book recently published by Jean Doresse" (*Secret Books of the Egyptian Gnostics*).

The Jung Codex was the first to be published, with its famous "Gospel of Truth" attributed to the Gnostic Valentinus in the second century.

The Apocryphon of John has an interesting history. A copy of this book has lain in the Berlin Museum since 1896, unpublished; Dr. Walter Till,

comparing this apocryphon with three variants found in the Nag Hammadi collection, finally brought the book out in 1955, together with two other Gnostic documents belonging to the volume containing the John Apocryphon, namely, The Gospel of Mary and the Sophia (Wisdom) of Christ. Still another version of this Apocryphon appeared in 1956. All of which shows the importance of John to the Egyptian Gnostics. These Nag Hammadi books are written in Coptic (late Egyptian using Greek characters), but it is believed on internal evidence that the authors composed them originally in Greek.

• • •

Definition of Gnosticism: from the word *Gnosis*, Greek for Wisdom or Knowledge.

"The word gnosis shows that the Gnostic knows. He does not know because he has gradually learned; he knows because revelation has been given him. He does not believe, for faith is inferior to gnosis. And his gnosis, the knowledge of the ineffable greatness, is itself perfect redemption." From the Valentinians, "gnosis is redemption of the inner, spiritual man," not of the body or soul. . . . Gnostics know who we were and what we have become; where we were or where we had been made to fall; whither we are hastening, whence we are being redeemed; what birth is and what rebirth is."

COMMENT: It is true that the highest Knowledge, or Wisdom, being Infinite and Eternal, is greater than the capacity of the human brain to receive it; and therefore, when it comes, in even a small measure, it is like a blinding flash of light, in which everything is known and understood in a single instant of time—in this sense, the Gnostic does not "learn gradually;" but there are years, and perhaps lifetimes, of study and learning, of living a disciplined life, before this "lightning flash" is experienced. The whole process is

already shown in Greek Platonism, and especially in Neo-Platonism where the Platonic philosophy has acquired a religious system.

The use of myths to reveal through meditation the truths of the spiritual world can be called Platonic. Plato did in fact teach his students to reason, as shown in the Socratic dialogs, but he also, whenever he had anything celestial to impart, dropped the method of logic and resorted to "myth." Plato also wrote that he never had and never would write of the inmost secret of illumination, because this illumination was like a spark which, enkindled in meditation, flamed up within the soul. Only the preparatory steps could be taught, and these were indeed the province of dialectic. The final illumination of Truth itself, and the remembering of the Spirit's true estate as One with the Good, is not something that can be taught, even in the high reaches of Platonic dialectic. This is the Gnosis of the Gnostic Christian.

We may comment further that if Jewish Christianity—which was from the first Babylonian, Iranian, and Egyptian—had not adapted itself to its Greek environment, Christianity would have "died a-borning." The new religion was not a simple and pure strain of Judaism—there is no such thing. It was from the first a complex of many strands of thought and learning, and from the first it had a secret doctrine. It had finally to dress itself in hellenic garments in order to pass about in a Greek world, and this it did. But when Greek culture fell, Gnosticism fell with it, because it had lost its frame of reference, and could no longer communicate with a world which had shifted to other frameworks.

Nevertheless, for students who still love Greek learning and who have a fondness for Egyptian mysteries and for Babylonian mystical astronomy, Gnosticism possesses undying fascination. These, and these alone, will be able to

read and understand the books of the Gnostic library of Nag-Hammadi.

Have these Gnostic works anything to say to the modern world? What they have to say is already said in modern books, such as those by Max Heindel and Madame Blavatsky, which are in fact restatements of much that was taught in the Gnosticism of the first three centuries of Christianity. Gnosticism is the theosophy indigenous to Christianity. Its basic principles are, naturally, found in the living oriental philosophies. The teaching of illumination ("the lightning flash") through meditation; reincarnation and karma; the teaching of the Maya, or the illusory condition of the matter-universe as at present known to the human race; world periods in material and spiritual evolution—to which Europe has added man's physical evolution as well; the development of extrasensory perception, and its consequent "revelations" of the states in which Angels and Spirit-Powers exist, together with the revelation of the "life-side of nature;" the identity of the Redeemer from above as being either a Cosmic Spirit come to Earth, or an Archangel—all this belongs to early Gnosticism, which Dr. Grant discusses from the arbitrary viewpoint of an orthodox Christian scholar, but an orthodox scholar who is trying to be completely fair and impartial.

* * *

"These phenomena [Gnostic systems] are encountered from Gaul in the West to Iran in the East, from the first century of our era to at least the ninth."

COMMENT: The boundaries of Gnosticism are those of the spread of Greek culture first, and of Roman conquest later. There were Greek universities in Gaul, and Greek learning flourished there when it was dying at Athens. Gnosticism properly dates from Alexander the Great, and the word *Gnosis* (Knowledge, Wisdom, or Truth) has in part the force of the Greek word

Philosophy (Love of Wisdom), and a Gnostic, like a philosopher, is a Lover of Wisdom, one who pursues Truth regardless of where it may lead him. Like Socrates, the Gnostic lets reason guide him; and like the Indian sage, he believes that "there is no religion higher than Truth," which is a motto of an ancient princely house in India. Hence the cult of freedom which characterizes the Gnostic. Hence also his disinclination to follow a church authority which relies on a strictly defined canon of Scripture with a single authorized interpreter or body of interpreters. Gnostics relied on their own reason, their own intuition and revelation, their own psycho-spiritual experience which revealed to them the Living Christ and His Living Word, which continued to unfold through the cycles and ages. It was not necessary for them to agree precisely on every point. Each Gnostic teacher had his own window on Truth, which might face in an opposite direction from that of his fellows.

* * *

"And once we have mentioned self-knowledge we can go on to say that this is the chief gnosis of all. The Gnostic is a Gnostic because he knows by revelation, who his true self is. Other religions are in varying measure God-centered. The Gnostic is self-centered. He is concerned with *mythological details about the origin of the universe and mankind.*"

COMMENT. The italics are ours. Today's science may be tomorrow's mythology. Here is a place where the Greek background should be mentioned. "Man Know Thyself" is the key to the Gnostic preoccupation with "Self." This was the motto inscribed above the portal of the Oracle at Delphi. Socrates has much to say about it. Man is a miniature cosmos, a microcosm, containing the elements of the Great Universe, or Macrocosm. The Greek philosophers knew that man could not understand himself without understanding the universe; nor could he understand the universe without understanding himself, for all

that he could learn of the universe was influenced, colored, modified, by what he himself was. It is not "mythologies" that the Gnostic seeks, but scientific truth, whatever it may be, however it is to be found. Like the Platonists, he allegorizes ancient myths of his own faith—if in Syria, he allegorizes Syrian myths; if in Iran, he allegorizes Iranian myths; if in Egypt, he allegorizes Egyptian myths; if in Palestine, he allegorizes Jewish myths, like those of Genesis. The Gnostic wants Truth, and he takes Truth wherever he can find it—here a little, there a little. The Hebrew-Christian Gnostic saw in the Messiah the Redeemer of the whole world, of all mankind, and ultimately the Redeemer of the Universe, of Angels as well as of men. Hence, every people's myth held the secret of the Messiah, if properly interpreted and understood. Christ was the Light of the World. All myths of all peoples pointed to Him and to His coming. The Christian had only to examine the mythology of his own culture to prove to himself that Jesus was the Christ.

There were other claimants to the Messiahship of David, but the man Jesus of Nazareth, somehow, in His own person, and in His deeds and teachings, seemed to vast numbers of ancient peoples the personification of their hopes and dreams of a World Savior. That this World Redeemer has an Egyptian background is shown in the Pyramid texts, where it is said of a Pharaoh: "This is my Son, my First-Born, opener of my womb; this is my beloved, with whom I have been satisfied." And again, "Thou didst not depart dead, but thou didst depart living."

The author comments that from the very earliest mythological sources it is discoverable that the Gnostic took Self-discovery as the supreme Gnosis, and that all of his investigations of nature—his cosmogonies and cosmologies—were subservient to this. We know from the Gospel of Truth that the Gnostic's redemption is through KNOWING WHO

HE IS. This is the first thing to know. He AWAKES, as from a nightmare, in which he has dreamed many terrible things, to discover that he is really a SON OF GOD, and has never left his Father's house at all, he only dreamed that he had. In modern phrase he is, has been, and will always be pure Virgin Spirit, made in God's image and likeness. Who awakens him? It is the Redeemer, the Christ Within: "Behold, I stand at the door and knock." But it is an inner door at which he knocks, and He knocks to *come out*, not to go in.

Man's fall into the ignorance and darkness of material incarnation is described in poetic allegories, in which the word *Sophia* apparently is the personification of the Virgin Spirit, or Prototypal Mankind, inherently wise and good, as the Western Wisdom Teachings declare. It was not uncommon in ancient times, or for that matter in modern times, to call the human soul, or spirit, feminine. When we read that the Saviour descends to rescue Sophia, it is this meaning that is to be taken. It compares with Dionysus descending into Hades to seek Semele his mother; or Orpheus seeking Eurydice; Eros seeking Psyche.

Again, Sophia retains its meaning of *Wisdom*, the Omniscience of God, without which there could be no Godhead and no creation. Then it is Sophia herself, Wisdom, the Divine Mother, who descends into the darkness of the material universe to rescue her fallen children. Like Demeter seeking Persephone she wanders through the world, stands at the city gates, searches through highways and byways for the lost child. Again, Sophia is the Wisdom of Nature; she is in fact "Mother Nature." All space is her womb, in which a Divine Child is traced in the skies, from Aries to Pisces, curled like an unborn child head to feet. The pole star marks the cosmic umbilicus, beneath which the child is curled. Birth into Spirit means a bursting out from the womb of space, in a direction which cannot

be truly indicated but which is "inward" and "upward" at the same time. In Gnostic allegories the world of matter is "hell," "hades," or the underworld, as it was for Platonic philosophers before them.

There are numerous myths which, taken as allegories, can be related to the descent of the Christ from heaven to redeem mankind. The story of the descent of Ishtar is one of the most ancient, going back to Sumerian times, to the goddess Inanna, as Dr. Grant points out.

The orthodox Church in its several early councils eliminated the doctrine of rebirth and karma from official Western Christianity. Of course these doctrines were forced under cover and continued their life among the "heretical" cults. With the theory of reincarnation removed, the orthodox Christian thought he had to seek his redemption in but one lifetime on Earth, and this one lifetime determined his status thereafter throughout eternity—a concept so unreasonable that it is strange that anyone could have accepted it. But the Gnostic, the Wisdom seeker, who is redeemed by knowledge of the Truth, while admitting that he received instruction from the Risen Christ through persons having clairvoyance, and aiming to develop that clairvoyance for himself, knows that redemption through the knowledge of Truth may be found in a later incarnation if not achieved in this one. Eventually everyone is saved in this way—saved from annihilation as souls, and from the continued grind of the wheel of birth and death. Not the blood of Christ but His Wisdom-Teaching is the salvation of the world. The sacred blood may, truly enough, have some occult power and quality in the reading of magical science, but this is secondary—Knowledge is primary. Knowledge of Truth enables a man to demonstrate immortality for himself. He *knows how* to build for himself a palace in the heavens.

(To be continued)

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

ART TAYLOR

CHAPTER 1—THE ELEMENTS: FIRE, AIR, WATER, EARTH

(Continued)

THE proteids form the foundation of the living machines of the vital region. They give the firmness to the stems and trunks of the plant, and in combination with the minerals form the rigid crusts of the vegetables and fruits, skins, and barks, and also the skins of animal and man. The mineral elements could provide the firmness of any substance alone, but the propagation of the cells for growth and vitalization requires the vital proteids. They utilize to the fullest extent the attributes of stationary and moving inertia, and further the processes of organization by the vital force.

The fats vitalize the preservative traits, while giving more expression to the stationary inertia, as the soils do. However, by virtue of their position in the living realm, they form the storehouse of the nutrient elements, and simultaneously prevent the conversion of the living form into a crystallized statue.

The carbohydrates perpetuate the active work of propagating the cells for the growth of living forms, and act as the physical agency of the vital realm through which the active energies of the animal and man express. Their positive, active qualities dictate the utilization of the vitalized inertia of the proteid and the vitalized preservative of the fat. These three substances of the plant kingdom are all formed from the four macrocosmic elements, with just a trace of sulphur or phosphorus in the proteid. The proteid, furthermore, is the only one containing the earthy element, nitrogen. Rising from

water to air in the expressions of the vital kingdom, in fats and carbohydrates the percentages of hydrogen and oxygen increase, whereas the nitrogen is entirely eliminated and the carbon held more in abeyance. The fats contain more hydrogen than necessary to form water if united to the oxygen which they possess, while the carbohydrates contain just enough.

Were the mineral kingdom the only one in existence the metal would be the only solid substance on earth. All of the other states of matter: soils, elements, proteids, fats and carbohydrates, gases, etc., are products of the necessity of preserving the scientific qualifications of the great Kingdom of God, while in the act of evolving, preserving, and utilizing higher states of the material being for expressions of life, action, thought, etc.

Prior to the propagation of cells in living forms came the necessity for soil. This was produced by the work of the positive, active elements upon the negative virgin metals. This work of breaking down the crust of the earth preceded the vitalizing of the planet for a long period of time.

The basic life-seeds germinated in the macrocosmic Watery Element commenced their youth by assimilation and cellular propagation in the soils, the preservative mineral substances. The plant assimilation itself begins with the appropriation of the metals in harmony with the scientific requirements of themselves. These metallic substances coming as they do under the dominion of the Earthy Element cannot be propagated nor separately assimilated, and their segregation depends upon association

with the proteids. Succeeding this establishment of the inert foundation of the physical form comes the assimilation of the inert preservative of the soils followed closely by the vital preservative of the fats. The acquisition of the fats determines the actual reality of the plant life. Forming the second group of the second stage of unfoldment, they are dynamic, which factor is essential to the expression of vital characteristics, by which preservation of life can be retained, in spite of a break in the supply of nourishment. The plant kingdom being in the second stage of existence, possesses two of the properties of the two realms governing its mode of expression, correlated with the macrocosmic form and life.

The foundation of the animal kingdom is laid with the metals, built up with proteids, preserved by the soils, and vitalized by the fats, in strict conformity with the development of the plants. Being in the third state of existence, the appropriation of the chemical elements establishes the basis for animating the living form, in a merely existent manner. The acquisition of the progressively vitalized carbohydrates of the living realm provides the powers of perpetuating the physical expression of animation. Intermingled with these recapitulatory stages comes the gradual specialization of the macrocosmic elements, nitrogen and carbon. The acquisition of these with the domination of the hydrogen determines the actual reality of animal life. Forming the third group of the third stage of unfoldment they are dynamic, which factor is essential to the expression of animated characteristics, by which the active energies spend the stored-up vital properties. The animal kingdom being in the third stage of existence, possesses three of the properties of the three realms governing its mode of expression correlated with the macrocosmic form, life, and animation.

Man undertakes the assembly of his

vehicles in similar manner, by recapitulatory and successive steps. The Fire by virtue of its creative properties, assembled, utilized, and transformed the hidden powers of the Chaos, thereby forming the Cosmos. Its emanation, the universal transmission of heat, turned stagnation into life, the expression of the fire being enhanced by association with the air. Similarly does man carry on, with animal function, the creative operations of his intellect, which are held in abeyance sufficiently for consistent utilization, through their imprisonment in the denser vehicles, of his composite being, particularly with desires and emotions.

While all animals of a species bear very close resemblance, there is the stamp of individuality upon even the lowest of the human races. The individuality of man's countenance is almost destroyed by marking the eyes, of which the criminal element is well aware. It is the illumination in the eye, and not the eye itself, which stamps each and every human being differently. The animal eye is a lens, capable of picture-projection alone, whereas, in the human is a fiery light, which varies according to the nature and degree of self-consciousness attained. The detailed discussion of this illumination will be undertaken in a later chapter. It should be noted here that the sharp focus of man's sensibilities for the attainment of self-consciousness in the Physical World, gives this light its outward expression.

Through the processes of development in the plant and animal state, wisdom and intelligence are expressing, specialized and sometimes considerably at variance. The detailed regulation of the interplay of forces expressing through the three kingdoms for the maximum attainment of interassociated unfoldment is dominated by Man

While the mineral, plant, and animal have different degrees of consciousness they do not cognize their own state of being. The "I AM" is non-existent to

them. They merely possess vague, misty, and various conceptions of the outside world's influence. Man "sees the light" and focuses his senses sharply on the outside world, and in addition, realizes his own relation to it. His co-ordinating mechanism enables him to think, and this co-ordination is accomplished through the medium of the Fiery Element.

The vehicles of mineral, plant, animal, and man gradually improve in flexibility and pliancy with their ascendancy to higher states. In the plant the substances of the mineral kingdom which provide the firmness are on the exterior. With this arrangement, the flexibility is not under its control and the dangers from fracture are greater. Nevertheless, this is a necessary condition in the plant for protection against outside frictions and impacts. Furthermore, in this rather low state of life the mineral elements are meagerly organized, being appropriated through the roots and carried up the watery vital interior to the proper place and coming to rest in the hardened surface structure. This construction, the hard crust and soft interior, serves very well, as the plant is firmly embedded in a fixed position.

Even in the lowest forms of the animal kingdom a rudimentary skeleton is organized. A firm and more or less rigid interior is essential by virtue of its detached existence and powers of locomotion. The complicated and accessory motions involved require increased flexibility of the external portion. In consequence, the evolution of the animal from lower to higher states produces softer, more moist and flexible skins. The higher the form of life, the softer the external and the harder the interior frame, which places the entire aggregation of attributes more and more in control from an individual standpoint and less so from a macrocosmic one. This gradual transposition of the internal and exterior attributes, is simply stated as the natural outcome of indi-

vidualization, but more grandly, as the rise from Earth to Fire.

The next consideration is the detailed, blending sub-divisions of the Earthy, Watery, Airy, and Fiery elements of which the bodies of animal and man are composed. Of these twelve substances which are organized by the plant kingdom for the benefit of the animal and man, there are four each of metals, soils, and elements. Each individual one of each of these three groups will come under the dominion of, and express chiefly the characteristics of either Earth, Water, Air, or Fire, while simultaneously possessing the essential qualifications of either the mineral, plant, or animal kingdom.

Calcium is the "Earthy Metal." It forms the metallic base of the most rigid substance of the commercial and scientific world, concrete being found as an oxide in limestone. Its rudimentary activities toward assembling the delicate superstructures of the plants, find it in union with other elements. It lies at the very root of the wonderfully strong, yet light skeletons of animal and human bodies. Its keyword is "mineral inertia."

Sodium is the "Watery Metal." It forms the metallic base of salt, the greatest preserver of life-forms, the substance found in greater measure than any other in the bodies of animal and man. The macrocosmic home of the cellular root form of life in all the kingdoms is in salt water. This root-form is the Infusoria branch of the Protozoa. Even in this minute organism in which sustenance is furthered by osmosis, sodium is essential to the digestion, and plays a still stronger part in that of animal and man. Therefore it lies at the very base of physical preservation. Its keyword is "mineral preservation."

Iron is the "Airy Metal." It is the most universally applied substance of the physical world. In occupying this useful capacity it possesses two essential attributes, the necessary rigidity and the marginal caloric range between

solidification and liquefaction. The earthy calcium possesses even more rigidity (too much for some purposes) but is practically worthless for re-conversion. It is the iron in the blood of animal and man that gives the energy and force to its expression. If the iron is deficient, there is little of positive incentive, notwithstanding the fact that the mental and cerebro-nervous systems may be functioning normally. On the other hand, plenty of iron gives dynamic impulse and bodily vigor. It works strongly on the desire nature, checking the expression of the loftiest sentiments, as was vividly characterized by the "Iron Age." Its keyword is "mineral Activity."

Potassium is the "Fiery Metal." It is used extensively in the arts, in the making of fireworks, matches, explosives, etc., and as an oxidizing agent of great power. It forms the metallic base of the tartaric, malic, and oxalic acids of the plants. Potassium is the base of the "nervous skeleton" as calcium is of the bony one. It is the densest substance entering directly into the composition of the nerve canals. It is absolutely essential to the physical foundation of the cerebro-nervous system, for without it the nerves would be as the bones without calcium, robbed of the stable element at the bases of their organization. It plays a prominent physical part in "the light of the human eye" and is partly responsible for the steady and uniform awakening of the mammal to the higher expressions of its emotions which light the way to individualization, as is evidenced in the actions of the dog. Its keyword is "Thinking Metal."

Silicon is the "Earthy Soil." Forming the basis of the sands, it provides the dead-lock feature to cement when mixed with the calcium, the "workable" factor. Silicon gives stiffness to the stalks of all grains, rushes, corn, bamboo, barks, and stems of every description. As the soils in general belong

to the vital expressions, it might be noted that, like carbon it is most abundant over the surface of the Earth, and without it the plant would be as the animal and man without calcium, deprived of the element of erection. It serves similarly in the quill feathers of the birds and provides the rigid, enduring factor to the home group, including horns, claws, epidermis, hair, and nails. Its keyword is "Soilly Inertia."

Aluminum is the "Watery Soil." It is the metallic base of clay and the feldspar rocks, and is responsible for the retention of the moisture in the various earths. It imparts the preservative qualities to the soils, as evidenced in brick and pottery. In abundance it ranks with silicon and carbon, the silicate of aluminum being its native compound. Without it the soils would be unfit to retain the roots of the plant kingdom, which appropriates it with other ingredients for basic physical properties. Aluminum finds its way into domestic uses in the compound alum. It aids in the separation of the butter in churning and will purify turbid water, leaving it clear and sweet. Bakers use it in the bread chiefly for whitening and to render the gluten more tenacious. The healing properties of aluminum in clays and muds are being brought more and more to light. Its keyword is "Soilly Preservation."

Sulphur is the "Airy Soil." It is found native in volcanic regions, and by virtue of its ready inflammability it is used extensively in the manufacture of matches and gunpowder. Sulphuric acid is used in the preparation of nearly all other acids in the laboratory. In the vital realm its properties tend to check fermentation. It is present in the majority of proteid foods. Sulphur is an essential constituent of all flesh and hair. It is plentiful in the bile and is an active agent of the respiration through the skin. Its keyword is "Soilly Activity."

Magnesium is the "Fiery Soil." It

is found in hornblende, soapstone, meerschauum, talc, dolomite and serpentine rocks. The bitter taste of sea water is the result of its salts. It takes fire readily burning with a brilliant white light which possesses the actinic properties so perfectly that it gives natural results in night photography. Its spectrum is remarkably coincident with the solar.

Magnesium is a valuable constituent of the bones in the bodies of animal and man, and is essential to the mental dictations of the nervous system and fills a prominent role in the "light of the human eye." Its keyword is "Thinking Soil."

Fluorine is the "Earthy Chemical Element." It is the only substance among all elements, soils, and metals that will not unite with oxygen. It is found compounded with calcium, the earthy metal known as fluorspar. Its greatest commercial use is in etching on glass, as its affinity for silicon is so great that it will remove this element from the glass. Its mission in the plant kingdom is similar to that of the silicates. The properties of fluorine give it a most essential position in the bones of the body, where it serves with calcium as fluoride of calcium. Its unique, non-oxidizable attribute, however, makes its presence of paramount importance in the horn group and in the enamel of the teeth. Its keyword is "Elemental Inertia."

Chlorine is the "Watery Chemical Element." It is the active agent in salt, and is used domestically and commercially as a powerful oxidizer, deodorant, disinfectant and purifier. This same capacity is expressed in modified degrees in animal and human bodies. Of the chlorine in the blood, by far the greatest proportion is in the plasma. Its keyword is "Elemental Preservation."

Lithium is the "Airy Chemical Element." It is most commonly found as an oxide existing in many minerals. It is present in the uric acid of the sys-

tems of animal and man, the former name of this agent being lithic acid. Its chief mission is to assist in the removal of excess calcareous substances, uniting with them to form insoluble concretions and its absence, or the presence of conflicting combinations in the functions of the kidneys give rise to gall stones in the bladder. If the conflicting influences express though the uric acid of the blood the result may be noticeable in gout, through the close relationship between kidney and skin respiration. Lithia waters promote natural functions to the secretive and excretive balance in the kidney's analysis of blood ingredients. Its keyword is "Elemental Activity."

Phosphorous is the "Fiery Chemical Element." The very name is significant of its importance, meaning "light bearer," as it glows by internal light. The principal commercial use of phosphorous is in matches. The first essential to lighting a match is the ignition of the phosphorous by the physical friction. A blinding light resembling the solar display is produced by burning phosphorous and oxygen together. It plays a part in the decomposition of the soils. Passing to the soils, it is appropriated by the plants, being the greatest purely chemical essential to the seed. Its gradual oxidation in plant and animal bodies is productive of phosphorescence. Phosphorous is most essential to the brain and nervous system of the mammal and man, and in no less degree to the skeleton which harbors its dictates. The higher evolved the human being becomes, the more of this element is required to keep normal the brain capacity for mental expressions. Its keyword is "Elemental Thought."

This concludes the discussion of the twelve chemical substances that enter into the composition of all animated bodies. All of them will be found in the various foods which are specialized and meted out to the animal and man by

(Continued on page 516)

Occult Interpretation of "The Water Babies"

By V. S.

Part IV

IT is by looking deep into Mother Carey's eyes, that Tom sees the way he is to go—a reference to the work to be done in man's nature with the fallen feminine principle. So at last, with the aid of his little water dog, and after many adventures, he finally comes to the Other End of Nowhere—only to find it remarkably like This End of Somewhere!

Guided by a policeman, Tom goes back and forth among the big buildings, and eventually they find Mr. Grimes. His old master, just as dirty and more bad-tempered than ever, is busy sweeping out a chimney, and quite hard-hearted and unrepentant in spite of all his punishment. Tom tries in various ways to help him get free of his prison, but to no avail; Grimes has built these conditions himself, and only he can overcome them. Tom begins to think the case is hopeless, and to feel quite miserable, so that even Grimes is a little touched by his efforts. However, the chimney sweep goes on grumbling about his hard luck, refusing to acknowledge that all his trouble is the result of his own mistakes. Then he warns Tom to move on, because it is time for the hailstorm which comes up every evening on that spot.

"That hail will fall no more," says a voice behind them, and turning they see Mrs. Bedonbyasyouwould. (Strange how she appears in unexpected places—but then the Law of Cause and Effect operates universally). She tells them the hail was made by the tears shed by Grimes's poor old mother, who prayed every evening for her wayward son; but that the coldness of his heart froze the tears into hail as they descended. Tom learns that this good old

lady was the woman who kept the little school at Vendale, and he tells Grimes how she befriended him. Then the fairy explains that the good woman will weep no more, for she has died and is now in heaven.

Standing in his chimney, Grimes begins to think back to his childhood days, and his mother's prayers for him through the years; until at last, the man's heart is softened, and he bursts into tears.

And now occurs a most interesting thing: Grime's tears do for him what no one else's tears or efforts could do! They wash away the dirt, and they loosen the mortar in the bricks, so that the chimney crumbles away. Such is the magic of true repentance that the man soiled by sin and imprisoned by his own wrong-doing and crystallization steps forth clean and free.

It is a dramatic moment. The Bible has it that there is joy in the presence of the Angels of God over one sinner that repenteth, and certainly there is no thrill comparable to that when we see an Ego turn from the path of wrong-doing to fight its way back to the right road—for it is a fight. It is a test that calls for the greatest humility, courage and determination; and in the story of Grimes, as of many another, one feels like cheering, as the newly freed man marches off to work out his regeneration.

The work he is given? It is to sweep out the crater of Aetna. The occult student, knowing the connection of volcanoes with the stratum of the earth which is related to the moral forces of man, will see that Mr. Grimes has a big job ahead of him; but the stubborn tenacity that held him so long bound by evil, will now work for good, giving per-

severance to pay his debt of destiny and earn the right to a new start.

Incidentally, when Grimes is talking to Mrs. Bedonebyasyoudid, saying he did not know he had been disobeying her ("you knew very well you were disobeying *something*," she says)—as they talk and he repeats the words of the Irishwoman, "They that wish to be foul, foul they will be"—he and Tom recognize the fairy as that same Irishwoman, and that her words have indeed come true.

Then Tom, his task completed, is whisked off home, where he finds Ellie quite grown up, for he has in reality been away a long time. Here he is due for a further surprise; for as they look at their friend the fairy, one cannot tell whether she is Mrs. Bedonebyasyoudid, or Mrs. Doasyouwouldbedoneby. She stands before them young and beautiful, for they have learned to walk by Love, and is not Love the fulfilling of the Law? And for those who have love in their hearts, there is no longer ugliness nor fear in that law

So the ugly, fearsome Mrs. Bedonebyasyoudid is transformed, and hard on the heels of this deeper understanding comes another revelation: Tom sees that the fairy is none other than Mother Carey herself, grown young again, and the discovery "made him very happy, yet frightened him more than all he had ever seen." This is the happiness and the awe that every aspirant feels when comes the realization of the eternal Spirit pervading *all* life, appearing in many forms, yet always the one great Love-Wisdom principle sustaining all that is

Finally, Tom sees her again as the Irishwoman of the Harthover Road, his first glimpse of the spiritual principle. As she said, "Those that wish to be clean" have become clean indeed. So we leave Tom embarking on a new life that includes the heaven country he had wanted so much to reach.

But before closing we must look into

the charming epilogue to the story, in which the author puts in a good word for those we know as stragglers—the poor little "efts" as the story calls them, water babies who have degenerated into tadpoles because they would not learn their lessons and keep themselves clean—which really covers our whole duty in evolution, does it not?

The description of these degenerate bodies should frighten any aspiring soul into trying hard not to be a straggler! But we are left with a beautiful ray of hope that some day even the poor little efts will wake up and become ashamed of their "nasty, dirty lazy stupid life," and perhaps "if they work very hard and wash very hard, their brains may grow bigger and their jaws smaller and their ribs come back and their tails wither off," and they will take their places again in the procession of life that moves upward and onward forever.

So we leave our fairy tale, which has so beautifully presented in phantasy form the deepest truths at present known to man.

"Those that wish to be clean, clean they will be"—and let them ponder the esoteric significance of Charles Kingsley's closing words:

"Meanwhile do you learn your lessons, and thank God that you have plenty of cold water to wash in; and wash in it, too, like a true Englishman. And then, if my story is not true, something better is; and if I am not quite right, still you will be as long as you stick to hard work and cold water."

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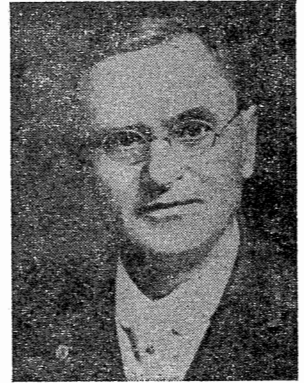
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MAX HEINDEL'S MESSAGE

Taken from His Writings

ANCIENT AND MODERN INITIATION

(FIRST INSTALLMENT)



The Tabernacle in the Wilderness

The Atlantean Mystery Temple.

EVER since mankind, the prodigal sons of our Father in Heaven, wandered into the wilderness of the world and fed upon the husks of its pleasures, which starve the soul as husks would starve the body, there has been within man's heart a soundless voice urging him to return; but most men are so engrossed in material interests that they hear it not. The Mystic Mason who has heard this inner voice feels impelled by an inner urge to seek for the Lost Word; to build a house of God, a temple of the spirit, where he may meet the Father face to face and answer His call.

Nor is he dependent upon his own resources in this quest, for our Father in Heaven has Himself prepared a way marked with guide posts which will lead us to Him if we follow. But as we have forgotten the divine Word and would be unable now to comprehend its meaning, the Father speaks to us in the language of symbolism, which both hides and reveals the spiritual truths we must understand before we can come to Him. Just as we give to our children picture books which reveal to their nascent minds intellectual concepts which they could not otherwise understand, so also each God-given symbol has a deep mean-

ing which could not be learned without that symbol.

God is spirit and must be worshipped in spirit. It is therefore strictly forbidden to make a material likeness of Him, for nothing we could make would convey an adequate idea. But as we hail the flag of our country with joy and enthusiasm because it awakens in our breasts the tenderest feelings for home and our loved ones, because it stirs our noblest impulses, because it is a symbol of all the things which we hold dear, so also do different divine symbols which have been given to mankind from time to time speak to that forum of truth which is within our hearts, and awaken our consciousness to divine ideas entirely beyond words. Therefore symbolism, which has played an all-important part in our past evolution, is still a prime necessity in our spiritual development; hence the advisability of studying it with our intellects and our hearts.

It is obvious that our mental attitude today depends on how we thought yesterday, also that our present condition and circumstances depend on how we worked or shirked in the past. Every new thought or idea which comes to us we view in the light of our previous experience, and thus we see that our present and future are determined by our previous living. Similarly the path of spiritual endeavor which we have hewn out for ourselves in past existences

determines our present attitude and the way we must go to attain our aspirations. Therefore we can gain no true perspective of our future development unless we first familiarize ourselves with the **past**.

It is in recognition of this fact that modern Masonry harks back to the temple of Solomon. That is very well as far as it goes, but in order to gain the fullest perspective we must also take into consideration the ancient Atlantean Mystery Temple, the Tabernacle in the Wilderness. We must understand the relative importance of that Tabernacle, also of the first and second temples, for there were vital differences between them, each fraught with cosmic significance; and within them all was the foreshadowing of the *Cross*, sprinkled with *Blood*, which was turned to *Roses*.

We read in the Bible the story of how Noah and a remnant of his people with him were saved from the flood and formed the nucleus of the humanity of the Rainbow Age in which we now live. It is also stated that Moses led his people out of Egypt, the land of the Bull, Taurus, through waters which engulfed their enemies and set them free as a chosen people to worship the Lamb, Aries, into which sign the sun had then entered by precession of the equinox. These two narratives relate to one and the same incident, namely, the emergence of infant humanity from the doomed continent of Atlantis into the present age of alternating cycles where summer and winter, day and night, ebb and flow, follow each other. As humanity had then just become endowed with mind, they began to realize the loss of the spiritual sight which they had hitherto possessed, and they developed a yearning for the spirit world and their divine guides which remains to this day, for humanity has never ceased to mourn their loss. Therefore the ancient Atlantean Mystery Temple, the Tabernacle in the Wilderness, was given to them that they might meet the Lord

when they had qualified themselves by service and subjugation of the lower nature by the Higher Self. Being designed by Jehovah it was the embodiment of great cosmic truths hidden by a veil of symbolism which spoke to the inner or Higher Self.

In the first place it is worthy of notice that this divinely designed Tabernacle was given to a chosen people, who were to build it from freewill offerings given out of the fullness of their hearts. Herein is a particular lesson, for the divine pattern of the path of progress is never given to anyone who has not first made a covenant with God that he will serve Him and is willing to offer up his heart's blood in a life of service without self-seeking. The term "Mason" is derived from *phree messen*, which is an Egyptian term meaning "Children of Light." In the parlance of Masonry, God is spoken of as the Grand Architect. *Arche* is a Greek word which means "primordial substance." *Tekton* is the Greek name for builder. It is said that Joseph, the father of Jesus, was a *carpenter*, but the Greek word is *tekton*—builder. It is also said that Jesus was a "tekton," a builder. Thus every true mystic Freemason is a child of light, a builder, endeavoring to build the mystic temple according to the divine pattern given him by our Father in Heaven. To this end he dedicates his whole heart, soul and mind. It is, or should be, his aspiration to be "greatest in the kingdom of God," and therefore he must be *the servant of all*.

The next point which calls for notice is the location of the temple with respect to the cardinal points, and we find that it was laid directly east and west. Thus we see that the path of spiritual progress is the same as the star of empire; it travels from east to west. The aspirant entered at the eastern gate and pursued the path by way of the Altar of Burnt Offerings, the Brazen Laver, and the Holy Place to the westernmost

(Continued on page 521)

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.

Maturity of Higher Vehicles

Q. How does the child's mind mature?

A. After the fourteenth year, when the individual desire body is born from the womb of the macrocosmic desire body, the mind is in turn brooded over and nurtured by the macrocosmic mind, unfolding its latent possibilities and making it capable of original thought.

Q. How important is this to the Ego?

A. The forces of the individual's different vehicles have now been ripened to such a degree that he can use them all in his evolution, therefore at the twenty-first year the Ego comes into possession of its complete vehicle.

Q. By what means does the Ego take possession?

A. It does this by means of the blood-heat and by developing individual blood.

Q. Which ether is here involved?

A. This is done in connection with the full development of the light ether.

Q. How does this relate to the blood?

A. In infancy, and up to the fourteenth year, the red marrow bones do not make all the blood corpuscles. Most of them are supplied by the thymus gland, which is largest in the foetus and gradually diminishes as the individual blood-making faculty develops in the growing child.

Q. How does this affect the child?

A. The thymus gland contains, as it were, a supply of blood corpuscles given by the parents and consequently the child, who draws its blood from that source, does not realize its individuality.

Not until the blood is made by the child does it think of itself as "I," and when the thymus gland disappears, at the age of fourteen, the "I" feeling reaches its full expression, for then the blood is made and dominated entirely by the Ego.

Q. How does this relate to the light ether?

A. During the third of the seven-year periods the light ether, which is the avenue for the blood-heat, is developed and controls the heart so that the body is neither too hot nor too cold.

Q. Can the temperature of the blood affect the Ego?

A. Yes, it can drive the Ego out of the body. In the hot-headed, unrestrained youth, passion and temper very often drive the Ego out by over-heating the blood, causing the person to "lose his head," i.e., become incapable of thought.

Q. Has such a person actually "lost control of himself?"

A. Yes, because the Ego is outside of his vehicles and they are running amuck, bereft of the guiding influence of thought which can act as a brake on impulse.

Q. Are such outbursts dangerous?

A. The great and terrible danger of such outbursts is that before the owner re-enters his body some disembodied entity may take possession of it and keep him out. This is called "obsession." Only the man who keeps cool and does not allow excess of heat to drive him out can think properly.

—Ref: *Cosmo*, 142, 144.

WESTERN WISDOM BIBLE STUDY

The Revelation of St. John the Divine

THE SAVED OF THE TRIBULATION PERIOD

And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea.

Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.

.....

And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb.

Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat.

For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

—*Revelation 7:14; 13-17.* *

The Law of Rebirth, one of the basic laws taught in the Western Wisdom Teachings, is under the administration of great Beings called the Recording Angels, or Lords of Destiny. They see that every individual gets a chance to

obtain as much experience as he or she can stand. If it is necessary for a person to remain one thousand years in the invisible worlds between births, he remains. If not, he comes back sooner. Some people come back within a few hundred years because they have evolved to the point where *they learn quickly*. These Lords of Destiny are the "four angels" mentioned by St. John in telling of his vision.

The "servants of our God" to whom John refers as being "sealed...in their foreheads" and numbering "an hundred and forty and four thousand" are those who live according to God's laws so that they fashion the "white robe," the "golden wedding garment," or the soul body (composed of the two higher ethers of the vital body), which will be essential for living in the next great Epoch, the New Galilee. Nine is the number of humanity, and the digits of 144,000 added, give this number. Hence it is indicated that the greater portion of humanity will evolve—through great tribulation—sufficiently to make the transition into the Sixth Epoch.

"In the New Galilee humanity will have a much...more ethereal body than now. The Earth will be transparent also, and as a result these bodies will be more easily responsive to the spiritual impacts of *intuition*. Such a body will not get tired, hence *there is no night*. . . New Galilee. . . will be a land of peace (Jer-u-salem), for Universal Brotherhood will bind all beings of all the Earth together in *love*. There can be no death, for the tree of life, the faculty for generating vital force, is made possible by means of an ethereal organ in the head, which will be evolved in those who are even now being taken out as forebearers for the humanity of that coming Epoch."

TODAY'S SCIENCE

THE OPTICAL LASER

IN the July, 1963, issue of *Scientific American* the eminent scientist Arthur L. Schawlow presents in his article entitled, *Advances in Optical Lasers*, a very interesting, comprehensive, and thorough elucidation of the theory, functioning, research, and potentialities of one of the more recent and important technological discoveries.

The Optical Laser has stimulated the greatest amount of experimentation and speculation in the field of solid state physics since the discovery of the transistor, and its applications are as far reaching as the bounds of the universe.

The Optical Laser, or as it is commonly called, the laser (Light Amplification by Stimulated Emission of Radiation), operates on an easily exemplified principle. The most simple and effective laser made to date is composed of a small right circular ruby rod encased, with its silvered tips protruding, in a block of Gallium Arsenid. The block has impurities added to its composure in the area surrounding the rod which produces positive and negative force fields when an electrical power source is connected to the terminals of the block. As energy flows through the Gallium, force fields surrounding the rod excite some of the atoms to a higher state of vibration and they give up a portion of their energy in the form of photons. These photons are reflected back and forth in the rod until they build up sufficient quantity and energy to escape and then the rod emits "a powerful monochromatic beam of light in which the waves are coherent or in step," and a fundamental frequency.

Effective lasers have been developed which utilize various shapes and many different materials, including plasm. Each of these of course produces a different effect. The wave lengths produced from different lasers run the gamut from microwaves through light waves. The intensities and the quantities of light energy which can be produced are also quite diverse. An example of this diversity is the fact that some lasers have been used to weld in the retina of the human eye, and in other cases "...when the laser beam is properly focused it can weld, melt, or vaporize any small amount of any substance." Large scale lasers have not yet been successfully produced, but it is foreseen that in the future a beam from a laser will be used to carry the communications of thousands of people through a great distance of space.

From an occult point of view one can easily see why the laser has stimulated such a great deal of research and why intrinsically its discovery is so important. By using our greatest tool, the Law of Analogy, one can see in the laser principle a tentative material explanation of astrological phenomena. Consider the core of a planet to function in a manner similar to the ruby rod. Then the outer sheaths and the ionic atmosphere of the planet form the force field of a varying composure and density, while the poles inclined at the proper angle are the terminals which receive the requisite amount of electrical energy from the Sun, the ultimate source of all life. In the light of this analogy we can see each planet as a

(Continued on page 531)



The Trine and The Grand-Trine Aspects

E. B.

THE Trine and Grand-Trine have regenerate correspondence, respectively, to the T-Cross and Grand-Cross Aspects. The line connecting the three planetary points of a minimum T-Cross form a triangle, and each diameter of the square formed by the connecting lines of a Grand-Cross cuts the square into two triangles. The occult difference between the two types is that in the Cross-aspects, the principal structural angle is the right-angle of exactly or approximately ninety degrees which depicts the tension, resistance, congestion, and gravitational pull of the Square aspect. Lines from the center of a horoscoped circle which touch the circumference at three points representing planets which are exactly in Grand-Trine aspect to each other, form three angles of 120 degrees at the circle's center. Any line connecting two of these planetary points to each other is one of the three sides of an equilateral triangle, identifying the relationship of the two planets to each other as being in Trine aspect. The spiritualized essence of Trine aspects is pictorially revealed in the fact that the three angles of a Grand-Trine are each sixty degrees, the numerical value of the Sextile aspect. Since the Grand-Trine is an *enclosed* figure, its design and angle-quality reveal that it is a *result*, in con-

sciousness of *previous sextilic exercises in regeneration and alchemy*. The center-angle formed by two radii connected to planetary points that are Trine to each other is 120 degrees, the *sum of two sextiles*. The single trine is not enclosed, but it indicates a stage of relative equilibrium having been attained by the person who is now, possibly, in the process of creating a Grand-Trine. The single Trine is *evolutionary flowering*, the Grand-Trine is *evolutionary fruitage*.

We must keep in mind that the Trine and Grand-Trine aspects portray regenerated consciousness of those pure essences of Spirit represented by the planets concerned, each of which is a specialized unit for expression and reaction. It is the realization of Spirit that defines our evolutionary goal through experience in the sequence of incarnations. The presence of a Trine or Grand-Trine in a natal horoscope is evidence of relative attainment of realization-of-Spirit on the present cycle of evolution. By "Spirit" is here meant the Divine attributes of Power, Love and Truth which, synthesized in the word "God," indicate the state of pure being. Regardless of aspect-patterns, any planetary point can be studied in terms of its Sign-rulership, House-rulership, Sign-occupancy and House-

occupancy; these four factors indicate the basic "blue-print" of the evolutionary life-assignment in terms of the planet's principles and potencies for expression and reaction. However, when the planet is related to another planet by the Trine-aspect, then the indication is given that the person has developed a facet of his nature and abilities through conscious regeneration in past lives, and the aspect now portrays a relatively evolved realization of Spirit which is to be used in the present life to alchemicalize other factors of the personality and to contribute to the spiritual on-going of humanity. The attainment, by realization, of Power brings the responsibility to use it rightly and creatively. By the law of magnetic attraction, the person who has a Trine aspect in his chart will of course attract into his experience those refinements, abundances, harmonizations and happinesses which are consistent with the mode of his realized consciousness of Good (God, Spirit). But, that which the Trine represents as internal integrity, spiritual autonomy, evolvment of capacity, and attainment of ability must be kept in use for further regeneration. If it is only "taken from," it will be depleted; the negative and congested tendencies in personality will thereby gain proportionate ascendancy in consciousness.

No one can know how many lives were utilized in which effort was made that now is indicated, as result, by the Trine aspect in a natal chart. Therefore, if your chart contains even one Trine aspect know that you applied yourself for perhaps a long time through specialized development and training in Action and in the subjective realm of Thought; that time and effort should not be wasted in the present life by allowing those powers of consciousness to "provide only pleasure and ease." They have been attained, as anything is attained, *for use*. In the use of Trine-qualities and Trine-powers we can re-

solve much of our karma that is heavy and dark and serve thereby to further the en-light-enment of any with whom we come in contact and, occultly, with Humanity at large. As we utilize and express our Trine-abilities we induce, by the inspiration of example, the incentive to spiritual efforts on the part of others who may be walking on our phase of the Path. This is not for our personal self-glorification, but that we may use our earned privileges to be channels for power as love and truth.

Just as no human lives "unto himself alone," so a Trine-aspect is significant to a chart not only by regard to its particular planetary factors and Sign-House placement but in correlation with every other chart-factor. Some students reveal the interpretative view-point that, because a chart contains a Trine or a Grand-Trine, "everything will turn out all right." This viewpoint ignores the evaluation of the aspect by synthesis with the whole chart. Let us consider the correlative possibilities: either planetary point of a Trine aspect may have:

No other aspect; one of the other possible aspects; several aspects of tension and congestion; several aspects of regenerate quality; a variety of both kinds: It may be dignified, being in the Sign of its rulership; it may be dispossited by another planet, being in the Sign ruled by that planet; it may be the Ascendant-ruler, the "personal significator;" it may be the Descendant-ruler, the "focus of complementation." If it is in the Sign of its dignity it may be a "singleton," having no dispositorship influence, or it may be the dispositor of several other planets. It may be the only "unafflicted" planet in the chart; it may disposit, or be dispossited by, the planet that is most "afflicted."

The greatest spiritual and evolutionary need for the person to use and expand his use of a trined planet is indicated if that planet is also one of the

two planets that makes the closest to exact square aspect. The closest-to-exact square aspect (closest to ninety degree orb) indicates the greatest tendency to congestion, (inertia, ignorance, and inner darkness. One of its planets, being also trined, must be used alchemically to regenerate that phase of consciousness represented by the other planet of the square. The suggestion is offered, for development of fluency, that you create a listing of variations of Square-and-Trine to each planet, studying them from the standpoint of the Square as being the most needed plan for regeneration and the Trine as being the most powerful spiritual alchemy. For expansion of this listing, you can combine the zodiacal Signs and the environmental Houses with each planetary triad. Start with the simple form of Square and Trine, see the Spirit-power working on the Square through the agency of the Trine; the planet common to both aspects is thereby revealed to be an evolutionary turning point. In each group, the "turning-point planet" may be thought of as "mortal mind," in reference to the Square aspect; in reference to the Trine aspect, it becomes—or is revealed to be—a mode of "en-spiritualizing" power. This procedure is a basic technique for gaining fluency in perceiving alchemical potentials in a horoscope; it provides a splendidly fruitful exercise in perceiving the right use of the Trine aspect. Then when you undertake to analyze actual horoscopes, you will find yourself much more perceptive of the spiritualizing and regenerating possibilities of the persons you seek to assist. Whatever else an Astrologer may be, he should be a mirror of Truth to others, just as their horoscopes are mirrors by which the Truth of their life-assignments is revealed to him. It is in this way that he uses the trine-Powers of his astrologer-Identity in their purest form, and that use is a continuous and ever-expanding assignment. The more he prayerfully and sin-

cerely seeks Truth through exercise of mind and consciousness, the more Truth he will see in horoscopes and the more he can thereby reveal as en-light-ening guidance.

Consideration should be given to the parallel between the Trine aspect and the point opposite the right-angle point of a T-Cross. To illustrate: two planets are trine to each other in ten Taurus and ten Virgo; these are the Fixed and Mutable Signs, respectively, of the Earth-Trinity—the third and Cardinal of which is Capricorn. In this example, regenerative induction takes place when transits and progressions activate those degrees which are in orb of ten Capricorn. Such activation brings about a "temporary Grand-Trine condition" in the chart, since the natal Taurus-Virgo Trine is sympathetically activated from Capricorn. It is at such timings that the person is inwardly stimulated to expand his realization and use of the natal Trine and, also, to "realize happiness" from what is correspondingly brought about in his environment, relationships and endeavors.

In this illustration, there are four points (or, by orb, "degree-areas") which, when activated, impel the use of Trine powers. These are the 10th degrees of Aquarius and Leo (squaring Taurus) and the 10th degrees of Gemini and Sagittarius (squaring Virgo). Also, when the person represented by the illustration comes in contact with someone who has those areas occupied by planets in his chart, the Trine-power of Taurus-Virgo is impelled into use by vibratory induction. If the other person's planets, in orb of 10th degree of Aquarius, Leo, Gemini or Sagittarius, are unregeneratively aspected, then the induced impulsion to use the Taurus-Virgo Trine attains the status of a spiritual testing, perhaps even initiation, through the personal contact or the resultant relationship-experience. This is given as a simple example to illustrate an important point in corre-

lating a natal Trine with other horoscological factors. It can be used as a "spring-board" into the consideration of more complex inter-weavings of planetary force.

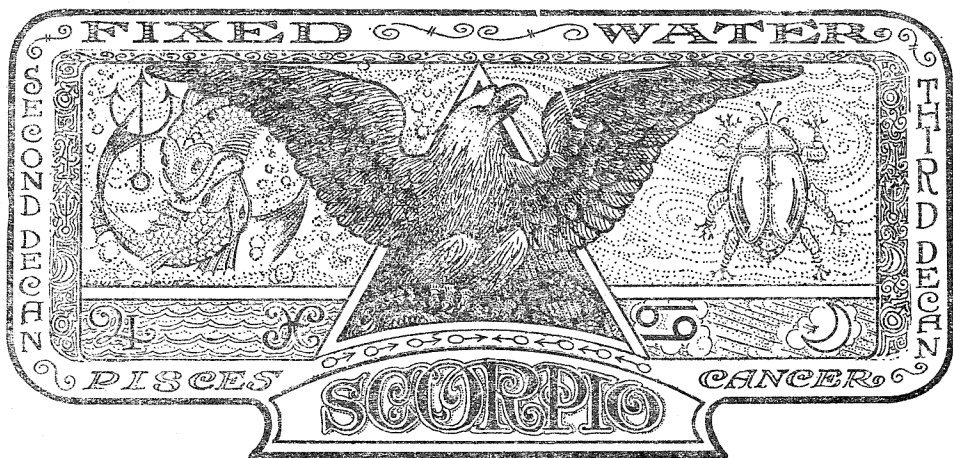
The principle of subjective polarity is interestingly combined with Trine-power in the following illustration: a natal chart having planetary placements in, or in orb of the 10th degrees of Taurus, Scorpio, Virgo and Pisces. This pattern reveals two inter-acting Opposition aspects, Taurus-Scorpio and Virgo-Pisces; two Sextiles, Pisces-Taurus and Virgo-Scorpio; two Trines, Taurus-Virgo and Scorpio-Pisces. This is an extremely interesting example of alchemy at work in human consciousness because relative spiritualizations (the Trines) and alchemical potencies (the Sextiles) work hand-in-hand with the two inter-related Oppositions, which represent a double pattern of tension. In this example, activations in Capricorn will trine the Earth-points and sextile the Water-points; activations in Cancer will trine the Water-points and sextile the Earth-points. When an activation conjuncts one of the planets of this pattern, the entire implication of the four-point aspect is "ignited," and it is well to study other current activations to determine, as clearly as possible, the fullest significance of the timing of the conjunction. The Oppositions in this type of compound aspect "give the Trines and Sextiles something to work on" and they insure that the life of the person will contain a considerable variety of experience and endeavor. Connection of the four planetary points, on the circle's circumference, by straight lines results in the formation of a rectangle enclosing two diameters, just as the Grand-Cross forms a rectangle enclosing two diameters, the difference between them being that the former is patterned by two Trines and two Sextiles, the latter is patterned by four Squares. One might suppose that the "Trine-Sextile" rectangle is evi-

dence that a previous Grand-Cross has been alchemicalized by regenerative endeavors; or that, if the Trines and Sextiles are not exercised in the present life, the present rectangle could become a Grand-Cross in the future. The inclusion of two Opposition aspects in both of these rectangular formations indicates that considerable polarization—one way or the other—is being effected in the present incarnation.

Of the individual Trine-aspects, in pure evaluation, there is none that represents greater "advantage in consciousness" than a Trine aspect to the Sun and especially if this "planetary Sun" has no squares or oppositions. There may be much dark and heavy destiny represented by the Moon and other planets, but when the Sunpoint is clear and trined, the person has access to a free flow of Spirit power in and through his consciousness. If the Sunpoint is trined and squared, we see the evidence of a great spiritual test in this life: the consciousness of Power challenged by a tendency to misuse or abuse it. Such a person would do well to keep himself spiritually attuned by concentration or meditation on the lives and characters of eminent persons who have had great power and have used it wisely, creatively and spiritually.

Correlation with the rest of the chart is especially important in the study of the Grand-Trine. Of itself, it represents an established pattern of internal poise and equilibrium. But if the dynamic factors of the chart lack aspect-scope or if the Moon, Venus and Earth-Signs are particularly strong, then the Grand-Trine could depict a tendency to take things too easily for progress. A static or quiescent chart can represent a lifetime characterized by restfulness after perhaps several lives of great effort and activity—a sort of "evolutionary Sabbatical." A Grand-Trine in such a chart seems to say: I've worked hard for a long time and now I'm going to enjoy

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The Children of Scorpio, 1963

Birthdays: October 24 to November 23

ONLY the sign Scorpio has two distinctly different symbols, the scorpion signifying its lower aspects, and the mighty eagle its ability to attain great heights.

People having the Sun in this sign usually possess tremendous latent energy with which they may become a force for either good or evil. They are capable of strong unremitting desire, and are of an intense, inscrutable nature, given to deep inflexible convictions. The mentality is apt to be shrewd, piercing, determined, fond of penetrating into the unknown, seeking always to detect and overcome error.

Natives of Scorpio are usually efficient and practical to a degree, but may show a lack of idealism and vision, of which they may even be proud. Resolute, implacable, they are always ready to contend with oppression, obstruction, and disagreeable conditions, and may excel as business men, chemists, law enforcers, surgeons, soldiers, researchers, and seamen. Stressful activities are usually enjoyed.

The forceful, insatiable desires of Scorpio tolerate no half measures; its natives stand definitely for one thing or

the other. "Victory or death" might be their motto. There may be a need for becoming less demanding, more willing to forgive injustice.

When lacking in self-restraint, perhaps due to improper early training, the emotional power of Scorpio may manifest as envy, bitterness, sarcasm, passion, and other destructive traits. The blunt, skeptical Martian influence becomes a potent force for good, once tempered with gentleness, sympathy, courtesy, and clean, upright living habits. If wisely and justly applied, strict discipline is respected and acceptable to children of this sign. While the often brusque, caustic, and rather unsentimental qualities of Scorpio may be somewhat trying at times, the directness, justice, and personal magnetism of the higher type Scorpio native usually win them much respect.

All during this solar month we find that Pluto conjuncts Uranus and sextiles Neptune, while Neptune squares Saturn. All the children born during this time will have considerable latent spiritual potentials that may be unfolded toward constructive ends, but there will be a need to learn to meet

deception and fraud with equilibrium and a forgiving spirit.

As the solar month opens the Sun is sextiling Uranus, and this vibration lasts until November 10, indicating for these natives strong intuitive perception, originality, independence, and inventiveness. They will be able to bring to our ken methods of using Nature's finer forces, will have high ideals, and will attract many friends.

The Sun conjuncts Mercury from October 23 to November 18, favoring the mind and mentality on the days when the orb of aspect is three or more degrees.

From October 24 to 30 Venus conjuncts Neptune and squares Saturn, indicating that these children should have tolerance, trust, and generosity stressed in their training. If the detrimental effects of jealousy and stinginess are impressed upon them early, they may be able to avoid much unhappiness in life.

Venus sextiles Uranus on the 24th, giving mental alertness, intuitive perception, and personal magnetism, along with a love for art, music, and poetry.

Also on the 24th Mercury trines Saturn, showing a depth of mind and the power of concentration. There is good reasoning ability and the patient persistence needed to insure success.

Saturn sextiles Jupiter from October 24 to November 13, a very fine vibratory pattern indicating strength of character, a deep, philosophical mind, a benevolent disposition, and a strong sense of justice and fair play. These natives are apt to be pillars of society, having sound financial judgment, devotion to duty, and religious inclination.

From October 29 to November 15, Mars squares Uranus, a vibratory pattern which will require persistent control of temper, exercise of poise and tolerance, as well as a willingness to listen to reason for its transmutation.

The Sun conjuncts Neptune from October 31 to November 16, raising the vibrations of the aura and making the

native sensitive to the influence of beings on the invisible planes.

From October 31 to November 7, Mercury sextiles Uranus, giving an original, independent, and inventive mind, impatient of tradition and convention. Many friends are attracted, and a literary or scientific career is favored.

The Sun squares Saturn from November 1 to 16, tending to lower the resistance and recuperative powers. These children should have unselfishness, optimism, and consideration for others stressed in their training.

From November 3 to 10, Mercury conjuncts Neptune, giving a mind peculiarly adapted to the occult art. The development of a super-normal faculty is possible.

Mercury squares Saturn from November 4 to 11, a mental vibration which will require persistence in cultivating happiness, truthfulness, and kindness for its transmutation. Interest in the occult is indicated but unselfishness in its use should be emphasized.

From November 8 to 23, Mars sextiles Saturn, indicating a capable, determined nature. There is executive ability, forcefulness, and endurance, and the health is favored.

Venus trines Jupiter from November 9 to 18, one of the best signs of success and general good fortune. The nature is jovial, optimistic, and generous, and there is a fondness for travel and pleasure, as well as talent for music. Wealth, social prestige, and a happy marriage are all favored.

Beginning also on the 9th of November, and ending the 23rd, is the conjunction of Venus with Mars in Sagittarius. This gives added strength to the trine of Venus to Jupiter while it is in effect.

Mercury trines Jupiter but squares Uranus from November 18 to 23, bestowing breadth, versatility, and optimism to the mind, but also an eccentric tendency. Success in law and literature is favored.

Readings for Subscribers' Children

S. KATHLEEN L.

Born July 26, 1959, 5:27 A.M.

Latitude 33 N., Longitude 117 W.

Signs on the cusps of the houses: ASC, Leo 7:54; 2nd, Virgo 1; 3rd, Virgo 28; Libra intercepted in 3rd; 4th, Scorpio 0; 5th, Sagittarius 4; 6th, Capricorn 8.

Positions of the planets: Uranus, 15:48 Leo in 1st; Mercury, 18:47 R. Leo in 1st; Pluto, 2:06 Virgo in 2nd; Mars, 3:47 Virgo in 2nd; Venus, 12:04 Virgo in 2nd; Dragon's Head, 7:07 Libra intercepted in 3rd; Neptune, 4:14 R. Scorpio in 4th; Jupiter, 22:10 R. Scorpio in 4th; Saturn, 1:41 R. Capricorn in 5th; Dragon's Tail, 7:07 intercepted in 9th; Moon, 21:21 Aries intercepted in 9th; Part of Fortune, 26:27 Aries in 9th; Sun, 2:48 Leo in 12th.

The lion is the king of the beasts, so with the Sun in Leo rising conjunct the ASC, Kathleen has a powerful, positive personality and the spiritual strength to be a regal leader with a generous heart. The Moon, another significator of the personality, in Aries augments her positive self-willed nature. The Sun in Leo, reinforced by seven planets in the northern signs, also gives her an unquenchable exuberance, vitality and stamina.

Fixed signs on the angles, five planets in the fixed signs, and four planets in the fiery and earth triplicities denote a staunch, firm, courageous and purposeful character to which people will naturally look for leadership. However, it would be wise to teach Kathy the value of co-operation and not allow her to exercise undue liberties over her playmates.

Mercury and Uranus conjunct in Leo and trine the Moon in the 9th reveal a

splendid tripartite mental development of reason, imagination and intuition. However, the absence of planets from the airy signs suggests a lack of intellectual discipline. The conjunction represents an eccentric, unfettered and ingenious mind but her well-developed imagination and memory are latent. Fairy tales containing occult truths and stressing the importance of moral fiber would help to reactivate these qualities, and a one-pointed will could harness the urge for constant travel and environmental change suggested here.

The planets in Virgo and the 2nd house greatly favor material success by serving large organizations. Mars, conjunct Pluto and trine Saturn and the Part of Fortune, foreshows affluence acquired through earthy enterprises.

Venus, unsuspected, designates a neglect of the higher emotive nature which should be corrected. The first step is to awaken these emotions, and then to train them. Finger-painting should be excellent for this purpose as it provides an uninhibited outlet for the *free* expression demanded by the Leo temperament.

The planets in the 4th point to a benevolent home life and an attraction to philosophy and the occult after the battles of the world have been won. Jupiter squared by Mercury and Uranus reiterates the need for one-pointedness to overcome a tendency toward vas-cillation and a gambling nature. Kathleen may also have to overcome a tendency to play uncanny practical jokes on her friends if she wishes to keep them.

With Neptune sextile Mars, Saturn, and Pluto the road to the divine is open, but the square to the Sun posts a caution sign reading: "Positive Development Only." This child's spiritual depth and prodigious will power can best be brought to fruition by association with an occult organization.

LESLIE K.

Born September 24, 1953, 2:33 P.M.

Latitude 40 N., Longitude 120 W.

Signs on the cusps of the houses: ASC, Capricorn 20:08; Aquarius intercepted in 1st; 2nd, Pisces 4; 3rd, Aries 14; 4th Taurus 14; 5th, Gemini 7; 6th, Gemini 28.

Positions of the planets: Dragon's Head, 29:58 Capricorn in 1st; Moon, 26:42 Aries in 3rd; Jupiter, 25:48 Gemini in 5th; Uranus, 22:38 Cancer in 7th; Part of Fortune, 15:16 Leo intercepted in 7th; Pluto, 23:18 Leo intercepted in 7th; Venus, 0:57 Virgo in 7th; Mars, 6:27 Virgo in 8th; Sun, 1:34 Libra in 8th; Mercury, 15:06 Libra in 9th; Neptune, 22:47 Libra in 9th; Saturn, 26:40 Libra in 9th.

We look to the Moon and Mercury first, the philosophy being that if we understand the mental nature of a person we know how best to approach all the other aspects of his character. The Moon in this case is the focal point for a considerable interplay of diverse mental forces. The Moon, in the head sign Aries and the lower mind 3rd, opposes Neptune and Saturn conjunct in the house of the higher mind which tells us that at times Leslie will have a tendency to allow suspicious, fearful, and brooding thoughts as well as dark morbid imaginings to enter his mind. The squares of these three planets to Uranus increase the test by adding a touchy, erratic temperament and an unpredictable and explosive temper. On the other hand, benevolent Jupiter shines through with a big bright beam of light to provide a cheerful confident mind and an expansive optimism, and gentle Venus reflects through the Moon a kind, sympathetic nature and a fertile imagination best directed toward the fine arts.

Leslie should be brought to realize

his basic nature as a spiritual being and learn to associate himself with the immutable and indestructible God within in order to overcome his tendency to regard his mundane life fearfully and suspiciously. (Capricorn ASC).

He should be taught to respond to the Jupiterian optimism and confidence and always to look for the good, and the humorous as well. Example is the best teacher, but he needs to learn that thoughts are things, things which can make or destroy his environment and can help or hurt his little friends. An approach to the tender, affectionate side of his mind will be successful in communicating with him—he should be very amenable to inspirational poetry and drama.

The faculty of reason needs cultivating by Leslie, for Mercury is unsuspected. There are, however, five planets in the airy signs which fill part of this gap and the rest can be filled by work. He needs to learn to reason out all problems by *himself* step by step, as in puzzles, and this should be started now while he is still young and adaptable.

In this nativity the planet of energy, Mars, is without aspect, forming a very weak conjunction to Venus. It is therefore the duty of the parents to arouse and sustain his interest in life. He does have six planets and the ASC in active cardinal signs which will help greatly. It is truly a great blessing to take an *active* interest in the life of a child, to inspire and work with him as he brings forth the treasures from his inner being.

Six activators in the 7th reveal that legal matters, partnerships, and the public will play a large role in his life. These matters always require balance and compromise. This excellently aspected group of planets, especially Venus sextile Jupiter, point to a general success in these matters—that is, if he can learn to control his temper through practise and patience.

Marriage is the most important part—
(Continued on page 527)

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.

Contractor, Government Worker

GEORGE R.—Born February 27, 1930, 7:45 A.M. Latitude 39 N., Longitude 121.30 W. The Sun and Venus in Pisces intercepted in the 12th house, in conjunction with the Moon in the 29th degree of Aquarius, trine Saturn in Capricorn in the 10th, squaring Jupiter in Gemini in the 2nd, and opposing Neptune in Virgo in the 6th, indicates such sterling qualities as method, foresight, moral stamina, and executive and diplomatic ability, but also a tendency toward self-indulgence, extravagance, and an over-sensitivity to undesirable influences from the invisible worlds. Aries on the ASC, with Uranus nearby in the 1st, sextiling Jupiter, Mercury, and Mars, but squaring Saturn, suggests a personality that is pioneering, progressive, and dominant, ready to undertake most any new project that appeals. Mercury in the fixed-mental sign Aquarius, in conjunction with Mars, sextile to Uranus, and trine Jupiter insures an excellent mind: keen, active, intuitive, broad, and benevolent, so that this native can excel in practically any kind of mental endeavor. The sextile of Jupiter in the second house to Uranus and the ASC and trine to Mercury augur well for earning capacity, but the square of Jupiter to Sun, Neptune, and Venus indicates times of extravagance and poor judgment in spending. Saturn in Capricorn in the 10th sextile to Sun and Venus and trine to Neptune, bespeaks professional accomplishment and prestige. However, the square of Saturn to Uranus urges care in all professional activities. As a contractor, builder, chain store operator, or government worker this native's talents could be put to good use.

Naval Officer, Minister

DAVID L. A.—Born January 3, 1943, 1:13 A.M. Latitude 42 N., Longitude 85 W. In this chart we find the Sun, Venus, and Mercury in the ambitious sign Capricorn, the Sun in the 3rd house, and Venus and Mercury in conjunction in the 4th, trining Uranus and Saturn in Gemini in the 8th, and sextiling the Moon in Scorpio in the 2nd. Mercury also trines Neptune. This native has an excellent mind, practical and capable of profound thought, and imbued with a progressive, original, and spiritual influence. The memory is retentive and the imagination clear, fine assets for any endeavor. With Neptune in the ascending sign, Libra, sextile the Moon and Pluto, trine Uranus, Saturn, and Mercury, this young man has a pronounced spiritual side to his nature, which will strongly affect his vocation, whatever it may be. Jupiter in Cancer in the 10th in conjunction with the MC indicates a public career, and its trine to the Moon favors success with the public in general and women in particular. However, Jupiter opposes Venus, so that care should be taken to keep the emotions and appetites under control. Mars in Sagittarius in the 2nd sextiles the ASC and trines Pluto, indicating good earning capacity and generosity in financial dealings with others. The Moon in the 2nd, though beautifully aspected except for the opposition to Uranus, suggests the possibility of sudden losses through momentary erratic thinking. This could apply to inheritance as well as to spending what is earned. This native could use his talents well in the navy, as a lawyer, as a minister, or as a dealer in antiques, curios, sea food, or groceries.

Daily Thought and Guide

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

FRIDAY—November 1

Even though there be obstacles today, remember that they may be stepping stones to greater inner poise. Let us give thanks for them, and bless all who come our way.

SATURDAY—November 2

By listening to the "still small voice" we may receive the guidance needed to make this day one of true accomplishment.

SUNDAY—November 3

As we worship our Creator today, we open the heart's door for the Christ to emerge and manifest in loving understanding and service for others.

MONDAY—November 4

With God's help we *can* bridle the tongue; let us keep this in mind as we go about our daily duties.

TUESDAY—November 5

Active accomplishment is favored today; push forward toward the highest ideals, knowing that you are rowing with the tide.

WEDNESDAY—November 6

On this Mercury's day mental power may be best directed by meeting seeming obstacles with poise and humility, full of faith that God's purpose for us is being realized.

THURSDAY—November 7

A spiritual knowing may be attained on this Jupiter day; seek for it with the heart's ear listening eagerly.

FRIDAY—November 8

A day for striving to keep the per-

sonality the servant of the Higher Self, seeing justice and wisdom wherever possible.

SATURDAY—November 9

Saturn is man's best teacher. From him we learn: patience, persistence, reliability, and integrity. "I work with patience, which is also power."—*E. B. Browning*.

SUNDAY—November 10

"Worship as though the Deity were present. If my mind is not engaged in my worship, it is though I worshipped not."—*Confucius*

MONDAY—November 11

"O Lord, that lends me life, lend me a heart replete with thankfulness."—*Shakespeare*. This thought carried through the day will bring cheer to the soul.

TUESDAY—November 12

Artistic and musical pursuits are favored today. Take a little time to "invite the soul" with inspiring paintings or music from the masters.

WEDNESDAY—November 13

"Gratitude is the fairest blossom which springs from the soul; and the heart of man knoweth none more fragrant."—*Mallou*.

THURSDAY—November 14

This is Jupiter's Day, and his keyword is benevolence. "Our hands we open of our own free will, and the good flies, which we can never recall."

FRIDAY—November 15

There is much Mars energy available today. Let us use the Venus traits of

poise and moderation to direct it into constructive channels.

SATURDAY—November 16

We work with the saturnian vibrations today by persevering in good works. "Do not, for one repulse, forego the purpose that you resolv'd to effect."—*Shakespeare*.

SUNDAY—November 17

Aspiration may be imbued with great power in our prayers and actions this Sabbath day. "Too low they build who build beneath the stars"—*Young*.

MONDAY—November 18

A day for much accomplishment—provided we go about our duties with calmness and purpose. "Speech is power; speech is to persuade, to convert."

TUESDAY—November 19

The lightning flash of intuition will come to help with today's problems if we listen for it. This is, as Max Heindel says, that "interior voice which always speaks...in moments when a decision must be made."

WEDNESDAY—November 20

With the Moon and Neptune in favorable aspect today, the imaginative powers will be accelerated. Hawthorne advises us: "Keep the imagination sane—that is one of the truest conditions of communion with heaven."

THURSDAY—November 21

Vital, energizing forces may be well used today to manifest our gratitude to our Creator for our infinite blessings, realizing with Cicero that: "A thankful heart is not only the greatest virtue, but the parent of all the other virtues."

FRIDAY—November 22

The pace for the day may be deliberate, but let us keep in mind that patience persistence always wins our goal.

SATURDAY—November 23

With the Sun going into Sagittarius today, adding its rays to those of Venus, Mercury, and Mars, and the Moon in Aquarius sextiling Venus, there should be much aspiration toward progressive benevolence.

SUNDAY—November 24

A day for profound meditation. "Meditation is the soul's perspective glass, whereby, in her long remove, she discerneth God, as if He were nearer at hand"—*Feltham*.

MONDAY—November 25

"In judging of others, a man laboreth in vain—often erreth and easily sinneth; but in judging and examining himself, he always laboreth fruitfully."—*Thomas a Kempis*.

TUESDAY—November 26

Favorable aspects from the fire signs today invite use to tune in with their constructive energy. A day to push forward in accomplishment.

WEDNESDAY—November 27

Today, too, there is much harmonious energy from the fire signs. Let us forge ahead to complete whatever may have been left unfinished.

THURSDAY—November 28

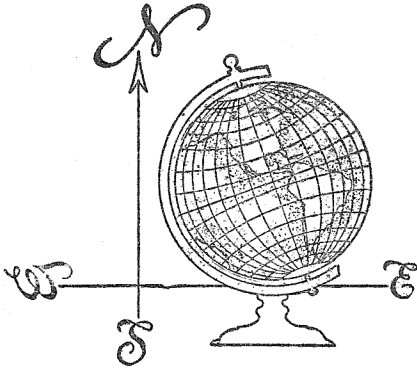
Benevolence and gratitude form a perfect combination to use in directing this day's activities, remembering that "Benevolent people are always cheerful."—*Taylor*.

FRIDAY—November 29

A day in which to look up—and renew one's faith. "Faith is love taking the form of aspiration"—*Channing*.

SATURDAY—November 30

"Discretion of speech is more than eloquence; and to speak agreeably to him with whom we deal is more than to speak in good words or in good order."—*Bacon*.



MONTHLY

News

INTERPRETED

Meals for Millions

Since its founding in 1946, Meals for Millions has been financed by voluntary contributions. "Our budget last year was only \$350,000," said Ernest Chamberlain, secretary and co-director, "but we feel that an effective program should have \$2 to \$3 million. We hope that one of our great American foundations will back MFM to that extent. The alternative is a high pressure campaign for public contributions, which we are loath to undertake."

MFM's answer to world hunger is a coarse-grained multi-purpose food supplement (MPF), devised by Dr. Henry Borsook, Caltech biochemist, in 1943. Experiments which produced it were underwritten by Clifford E. Clinton, Los Angeles restaurateur and still president of MFM. Dr. Borsook utilized the residue of soy beans from which the oil had been pressed, previously used as feed for chickens and livestock. "When essential vitamins, minerals and flavoring were added it became a highly edible food, which, as one observer remarked, "looks like corn meal and tastes like turkey dressing."

A 2-oz. portion, costing 3 cents, was found to supply vitamins, proteins and minerals equivalent to those in a quarter pound of meat, baked potato, dish of peas and a glass of milk. It can be eaten separately or, combined with the carbohydrates on which most of the world subsists, can boost marginal or sub-standard diets to healthful levels.

At first distributed by missionaries, MPF is now handled by 210 co-operating agencies in the 129 nations, Chamberlain said. MPF is currently produced in India, Brazil, Mexico and Japan, Chamberlain said, and: "Tanganyika, Nigeria, Burma, Pakistan and the Philippines are well on the way toward production. Everywhere it

is mixed with the native foods of the country, noodles in Hong Kong, tortillas in Mexico, rice in the Far East."

—*L. A. Times*, 7-21-63.

With these facts before us the population explosion does not now appear as a burden, after all, that the governments of the world must shoulder, but rather as a blessing. Those who come to birth again seeking experience will find health and a chance to subdue an unruly palate, along with opportunities for much soul growth.

Up to the present we have been too much pre-occupied with the technical aspects of living and have neglected our moral and spiritual heritage. With the problem of sufficient food for all solved, and more leisure resulting from automation, we can anticipate applying ourselves more to the cultivation of our creative faculties. Can you not join us in envisioning a world filled with choral societies, creative groups of all the arts, athletic and recreational societies, not to mention study groups of all sorts?

More and more freedom is being given to each individual, freedom deliberately to choose a constructive life, filled with all good things, since the basic necessities are becoming almost as free as the air and water God created for us. Of course we are equally at liberty to choose a life of gross sensuality and selfishness: the decision is up to each one of us. Our continual prayer is that the roses may bloom on your cross!

Earthquake Alarm

Most of the violent and destructive acts of nature can now either be ameliorated or avoided by man. Disastrous floods can be blunted by the use of dams or dikes; so can the effects of drought. Hurricanes and tornadoes can usually be spotted early enough so that men can move themselves and some of their belongings to safety. But earthquakes are still beyond the powers of technology to control, and they still strike utterly without warning.

This state of affairs now may be changed. At a symposium held last week in Los Angeles to sweep together the last findings of the International Geophysical Year (1957-58), Soviet geologist V.I. Keilis-Borok reported that it now may be possible to detect the signs of an impending earthquake.

Geologists have long known that earthquakes occur when stress within the earth causes its thin outer layer, or crust, to give way suddenly at points of weakness. They also know that small temblors are constantly being produced in the crust by mountain-building activity. In his laboratory at the Institute of Earth Physics in Moscow, Keilis-Borok has assembled evidence indicating that when so-called "shear waves," or S waves, generated by these small temblors travel through the earth, their velocity is slowed somewhat when they pass through the parts of the earth's crust under strain; the buildup of strain leading to an earthquake also apparently intensifies the slowing of the waves.

To turn his findings into a practical method for predicting earthquakes, Keilis-Borok suggested that whenever a suspicious slowing of waves is detected on a seismograph, a battery of the detectors should be moved into the area to monitor the buildup more closely. The hope is that the increase in stress could be gauged exactly, and the breaking point predicted.

It would, of course, still be impossible to prevent an earthquake from happening, but adequate and exact warning could save lives. When an earthquake struck Skoplje, Yugoslavia, at 5:15 a.m., July 27, the loss of life was high—more than 2,000 people—primarily because they were caught unawares in bed.

—*Newsweek*, 8-25-63.

The planet Earth has a physical body which we all can see and know about, and it also has other bodies that correspond to our own vital, desire, and

mind bodies as well, which of course we cannot see with our physical eyes. 2,000 years ago the desire body of the Earth became so badly clogged with unhealthy desires that a ray of the great Christ Spirit was sent here to cleanse it. This was done immediately after the Crucifixion when the blood flowed from the wounded body of Jesus.

Each year at the fall equinox this Ray of the Christ Light enters the atmosphere of the Earth to fecundate, to cleanse, and to leaven it. However, at times and in certain places the accumulation of malevolent desires become so great that it cannot be supported and then we have a natural catastrophe—usually an earthquake or a volcano. The Law of Cause and Effect is put into operation and those who have debts of ripe destiny are drawn to those potential safety valves in the body of the Earth. Those people living there who do not have debts of ripe destiny are always saved.

This "theory," and it is a theory to most people, can be verified by those with positive clairvoyant sight. Max Heindel gives an illustration of this ripe destiny in the case of a man whose horoscope he had read. He advised the man not to travel on a certain day, and the gentleman agreed to stay home. On the appointed day, however, the man did travel and he did have a serious accident. When questioned later he replied that he thought it was a day later than it really was. So no amount of advice or scientific warnings are going to circumvent cases of ripe destiny.

In order really to control the violent and destructive acts of nature we must look deeper than the external. We must control our actions, our desires, and our thoughts, trying always to conform to the highest ideals held up before us by those conscientious leaders of this human life wave, the members of the Great White Brotherhood, of which organization our own Rosicrucian Elder Brothers take their responsible part.

Chemistry of Memory

For as long as he has been able to think, man has puzzled over the relationship between mind and matter. During the past four years, brilliant detective work by thousands of scientists has finally uncovered an intricate chemical basis for how people learn and why they forget.

In 1959, Swedish neurobiologist Holger Hyden, after teaching rats to negotiate mazes and then analyzing their brain cells, discovered that learning was reflected by changes in the cell's production of ribonucleic acid (RNA, a carrier of genetic instructions).

In the most bizarre experimental proof of this theory, University of Michigan psychologist James McConnell conditioned flatworms to respond to electric shocks, then ground them up and fed the pieces to non-conditioned worms. Amazingly, the uneducated planaria began showing the same responses to shock as their educated brethren. To discover if RNA was responsible for this transference, McConnell spent the next two years trying to isolate the RNA of the trained worms in order to inject it into the untrained ones. "I finally succeeded," he said last week. "And the results indicated that it is the RNA which carried the lesson." Exactly how the RNA worked remained a mystery.

Fittingly, the man who started it all has supplied the latest clue, in the current Proceedings of the National Academy of Sciences. Hyden and his colleagues at the University of Göteborg taught rats to reach a platform containing food by scaling a thin steel wire. Not surprisingly, later analysis of the rats' brain cells revealed as much as a 35 per cent increase in RNA content.

What was surprising was a second finding: the learning process had also caused basic changes in the composition of the complex chemical. Since RNA molecules tell cells what proteins to make, changes in RNA structure would result in changes in the production of proteins. These proteins, apparently, form the chemical basis for thoughts. —*Newsweek*, 6-24-63.

Within each individual there is a built-in mechanism, not yet discovered, that allows man to evolve. The DNA (deoxyribonucleic acid) that embodies this mechanism, the genetic code of all living organisms (except the blood and several viruses) is made up of four chemical bases: adenin, guanine, cytosine and

thymine and it is the different combinations of these four chemicals that provide the specific information used by the cells in the construction of proteins. It is this DNA that is shaped by evolution (*Scientific American*, March 1963). There is constant competition for survival among these combinations, and in this way organisms slowly become enriched with experiences that facilitate this survival. No one yet has discovered the complete base sequence of these different combinations for a single gene, and a cell may contain a million genes.

Now we are out of the field of generalities of epigenesis and philosophy and into the scientist's laboratory, where our alchemists of old with their four basic elements would feel right at home. The one who said, "Tell me what you eat and I will tell you what you are," must have had a premonition of the last statement of the above article: "The proteins, apparently, form the chemical basis for thought." We say in Rosicrucian terminology that the light and reflecting ethers that make up the Golden Wedding Garment use these chemicals as their "bodies" but the chemicals are not the thoughts themselves. Our foods furnish a smoothly functioning vehicle for thought, but thought itself is of a higher origin.

OCCULT AND SCIENTIFIC CORRELATIONS

(Continued from page 495)

the plant kingdom, but in relatively small quantities as compared to the appropriation of the basic elements to form the familiar foods: proteid, fat, and carbohydrate. These will now be segregated in identically the same manner as the unorganized minerals, viz. Earthy, Watery, Airy, and Fiery responses by the three general classifications of proteids, fats, and carbohydrates, corresponding to mineral, plant, and animal requirements.

(To be continued)

Readers' QUESTIONS

Christian Feast Days

Question:

There must be some really deep and underlying reason for the institution and long observance of the Christian feast days. How did they come into existence, and will they continue to be observed by coming generations?

Answer:

Yes, there is certainly a deep occult significance underlying the Christian feast days, and as they are based upon the passage of the Sun through the zodiac, they will continue to have significance for a long time to come. The Sun is the source of all life and while its influence is focused on the Earth through the various signs of the zodiac it has a different effect on all the things pertaining to the Earth.

As the Sun passes toward the equator in the winter it goes through the sign Aquarius, the water man, and the Earth receives an abundance of water in the form of rain, snow, hail, and sleet. This lavish supply of moisture which floods over the Earth symbolizes the baptism of the Christ, the great Sun Spirit who entered the physical body of the high Initiate, Jesus, when he went under the water at the time of his immersion in the river Jordan.

In the month of March the Sun passes through the sign Pisces, the fishes. At this time of the year supplies which were stored for winter consumption have mostly been used and consequently food is becoming more scarce, hence the long fast called Lent. The eating of fish at this time symbolizes this feature of the solar journey.

The Lenten season is followed by the Passover, when the Sun *passes over* the equator. This is the time of Easter and symbolizes the crucifixion of the Christ. Next, the Sun enters the sign Aries, and becomes the Lamb of God who is given to preserve life on the physical plane. At this time all life begins to manifest, and growth is everywhere observable. The *Crucifixion* is followed by the *Ascension* of the Saviour to the throne of the Father, which is marked by the Summer Solstice in June.

In the autumn the Sun begins its westward journey, and at the time when it enters the sign Virgo, the Virgin, we have the feast of the *Assumption*, and later on when it leaves that sign, the *Nativity* of the virgin, who seems, as it were, to be born of the Sun, is celebrated.

The yearly passage of the Sun through the different signs of the zodiac symbolizes the annual sacrifice made by the Christ Spirit ever since He took the body of Jesus at the time of the Baptism and became the indwelling Planetary Spirit of our Earth. Yearly this mighty Christ Spirit travels from the Region of Divine Spirit to the Earth and back again. On the 23rd of September when the Sun passes from Virgo into Libra the Christ Spirit in His annual descent reaches the atmosphere of our Earth. He starts on this journey about the 23rd of August, when the Sun passes from Leo into Virgo. He reaches the center of the Earth at midnight December 24th, and remains there three days, and then starts to withdraw. This withdrawal is completed at Easter. From Easter until June 21st He is passing through the higher worlds and reaches the World of Divine

Spirit, the throne of the Father, at the Summer Solstice, June 21. During July and August He is revivifying His vehicles which He is again to bring to Earth and rejuvenate it and all that lives therein and thereon.

The feast days of the ancients were inaugurated as demonstrations of gratitude for the blessings received from the God of our solar system, and the times chosen to celebrate them were the days when spiritual vibrations were propitious for the results they desired to obtain.

“Pearls Are Not Whiter”

Question:

I have searched my Bible quite diligently, but nowhere have I been able to find the quotation relative to the whiteness of the dead dog's teeth mentioned in the *Cosmo-Conception* by Max Heindel. Will you please tell me where I can find it?

Answer:

Max Heindel was not quoting from the Bible when he related the incident to which you refer.

In a second edition of some of the poems of Jacobi Balde, printed in 1646, may be found the following extract:

One evening when Jesus lingered in
the market place
Teaching the people parables of truth
and grace,
When in the square remote a crowd
was seen to rise
And stop with with loathing gestures
and abhorring cries.
The Master and His meek disciples
went to see
What cause for this commotion and
disgust could be;
And found a poor dead dog beside
the gutter laid:
Revoltng sight! at which each face
its hate betrayed.

One held his nose, one shut his eyes,
one turned away,
And all among themselves began
aloud to say:

“Detested creature! he pollutes the
earth and air!”

“His eyes are blear!” “His ears are
foul!”

“His ribs are bare!”

“In his torn hide there's not a decent
shoestring left!”

“No doubt the execrable cur was
hung for theft!”

Then Jesus spoke and dropped on him
this saving wreath:

“Even pearls are dark before the
whiteness of his teeth!”

This poem is based on a tradition preserved by the Mohammedan poet, Nizami. The tradition may be found in *Swemer, The Moslem Christ*, page 148.

Max Heindel made an extensive study of ancient religions and during his research work he doubtless contacted the poem quoted, or the original tradition.

Angels' Wings

Question:

Do Angels have wings as shown in pictures?

Answer:

No, they do not have bird wings such as are shown in pictures, but they have wing-like appendages, as do the Archangels also. These appendages, however, are not for the purpose of flying or moving through space, but are currents of outwelling force that may be hurled in one direction or another, as we use our arms and limbs. Thus an Archangel, as a Race Spirit, who is impelling the armies of a nation to battle may send out a current of spiritual force which numb them with fear, or imbue them with courage. In this way they influence a battle in a manner little dreamed of by the contestants.



Healing from Herbs

ROSE (DAMASK)—(*Rosa Damascena*).

Description.—This does not grow tall or large as the white, but yet taller and fuller of prickles than the red, especially about the stalk. The leaves are whiter and more hairy. The flowers are less double than the Provence Rose, the beards prickly. They are a pale red colour, and of a pleasant scent.

Place.—A native of France, but is common in our [English] gardens.

Time.—It blooms in June and July.

Government and Virtue.—It is under the dominion of Venus. Botanists describe a vast number of roses, but this, and the common red rose, and the dog rose, or hips, are the only kinds regarded in medicine. There is a syrup made from the flowers of the damask rose, by infusing them twenty-four hours in boiling water, and then straining off the liquor, adding twice the weight of refined sugar to it. This syrup is an excellent purge for children and grown people of costive habit; a small quantity taken every night will keep the bowels regular. There is a conserve made of the unripe flowers, which has the same properties as the syrup; there is likewise a conserve made of the fruit of the wild or dog rose, which is very pleasant, and of considerable efficacy for common colds and coughs. The flowers of the common red rose dried, are given in infusions, and sometimes in powder,

against overflowings of the menses, spitting of blood, and other hemorrhages. The damask rose, on account of its fragrance, belongs to the cephalics; but the next valuable virtue it possesses, consists in its cathartic quality. After the water, which is a good cordial, is drawn off in a hot still, the remaining liquor, strained, will make a very good purging syrup from two drams to two ounces. An infusion made of half a dram to two drams of the dried leaves, answers the same purpose.

VIOLET—(*Viola Odorata*).

Description.—The root is perennial; it is long, slender, crooked, and fibrous; they are supported on long slender leaf-stalks, of a roundish figure, heart-shaped at the base, slightly notched at the edges, and of a dark green colour, several slender creeping stems rise from among them, which take root at the joints, and so propagate the plant. The flowers are supported singly on long, slender fruit-stalks, which rise direct from the root; they are large, of a beautiful deep blue or purple, and extremely fragrant. The seeds are egg-shaped, numerous, and furnished with appendages.

Place.—It is common on warm banks, and produces its blossoms in March and April.

Time.—It flowers until the end of July, but it is best in March, and the beginning of April.

Government and Virtues.—It is a fine, pleasing plant of Venus, of a mild nature, and no way hurtful. It is cold and moist while fresh and green, and is used to cool any heat or distemperature of the body, either inwardly or outwardly, as inflammations in the eyes and hot swellings, to drink the decoction of the leaves and flowers made with water, or to apply them as poultices to the affected parts; it eases pains in the head, caused through want of sleep; or any pains arising from heat, if applied in the same manner, or with oil of roses. A dram weight of the dried leaves or flowers purges the body of choleric humours, if taken in a drink; the powder of the purple leaves of the flowers only picked and dried, and drank in water, helps the quinsy, the falling sickness in children, especially at the beginning of the disease. The flowers of the white Violets ripen and dissolve swellings. The herbs or flowers, while they are fresh, or the flowers that are dry, are effectual in the pleurisy, all diseases of the lungs, hoarseness of the throat, heat and sharpness of urine, and all pains of the back and bladder. **HYSSOP.**—(*Hyssopus Officinalis*).

Description.—Our common Hyssop grows to about a foot high or more, with many stalks which are square at first, but grow round as they come to flower. The leaves are long, narrow, and sharp-pointed, set two at a joint; the flowers grow in long spikes, made of thin whorles, or pretty large blue leaves disposes all on one side of the stalk. They have a galea cut in two, and the labella divided into four segments; the seeds are black, growing four together in the calyx. The root is thick, woody, and much divided; the whole plant is of a pretty strong aromatic smell.

Place.—It is sown in gardens, but is a native of Italy.

Time.—It flowers in August. The whole plant is used.

Government and Virtues.—The herb is Jupiter's and the sign Cancer. It strengthens all the parts of the body un-

der Cancer and Jupiter. Hyssop boiled with honey and rue, and drank, helps those that are troubled with coughs, shortness of breath, wheezing, and rheumatic distillations upon the lungs; taken with oxymel, it purges gross humours; with honey kills worms. It amends and cherishes the native colour of the body spoiled by yellow jaundice, and taken with figs and nitre, helps the dropsy and spleen; being boiled with wine, it is good to wash inflammations, and takes away the blue and black marks that come by strokes, bruises or falls if applied with warm water. It is an excellent medicine for the quinsy or swelling in the throat, to wash and gargle it, when boiled with figs; it helps to cure tooth-ache, if boiled in vinegar, and the mouth rinsed with it. The hot vapours of the decoction taken by a funnel in at the ears, eases the inflammations and singing noise of them. Being bruised with salt, honey, and cumin seed put to it, helps those stung by serpents. The head anointed with the oil, kills lice, takes away the itching of the head. It is good for falling sickness, expectorates tough phlegm, and is effectual in diseases of the chest and lungs, when taken as a syrup. The green herb bruised with sugar, quickly heals any cut or green wounds, if properly applied. The pains and discolourings of bruises, blows, and falls may be quickly removed by a cataplasm [poultice] of the green leaves sewed in a linen cloth, and put on the place.

GARLIC.—(*Allium Ampeloprasum*).

Description.—The root consists of several cloves, or small bulbs of a reddish white colour, set together in a round compass, and enclosed in one common skinny coat or cover, having several small fibres at the bottom; the leaves are broad and long, like those of leeks; on the top of the stalk, which grows two or three feet high, stands an umbel of small white five-leaved flowers. The whole plant, especially the root, is of a very strong and offensive smell.

Place.—It is a native of the East, but

for its use is cultivated everywhere in gardens.

Time.—It flowers in June or July.

Government and Virtues.—Mars owns this herb. This was anciently accounted the poor man's treacle, it being a remedy for all diseases and hurts (except those which itself breeds). It provokes urine, helps the biting of mad dogs, and other venomous creatures; kills the worms in children, cuts and voids tough phlegm, purges the head, helps the lethargy, is a good preservative against, and a remedy for, any plague, sore, or foul ulcer; takes away spots and blemishes in the skin, eases pain in the ears, ripens and breaks swellings. It is also held good in hydropic diseases, the jaundice, falling-sickness, cramps, convulsions, the piles or hemorrhoids, or other cold diseases.

—Culpeper's *Herbal Almanac*.

TODAY'S SCIENCE

(Continued from page 502)

gigantic laser emitting a monochromatic beam of light (the planetary color) and a fundamenetal frequency (its keynote). Of course the attributes of the beam emitted vary with time (and from planet to planet), according to the nature and quality of the beings and materials composing the planet. The charge supplied to the oscillating planet also varies and is determined by the slow movement of the poles and the different inclinations to the planetary orbit.

However, the wise do not look at this phenomenon from a completely material point of view, for just as the laser throws off microwaves invisible to the human eye, each planet casts and reflects a wave of invisible spiritual light colored by all the desires, dreams, thoughts, and aspirations of all its in-

habitants, and it is this light that is important to the spiritual student and astrologer. We must also remember that the movements of the poles of a planet are directly connected with the spiritual evolution of that planet.

The laser principle also applies to man, the microcosm. It is a well known fact to the occult student that physical phenomena are manifestations of spiritual forces governed by cosmic law, and knowing this, we can picture man as a spiritual laser.

MAX HEINDEL'S MESSAGE

(Continued from page 499)

part of the Tabernacle, where the Ark, the greatest symbol of all, was located in the Holy of Holies. As the wise men of the East followed the Christ star westward to Bethlehem, so does the spiritual center of the civilized world shift farther and farther westward, until today the crest of the spiritual wave which started in China on the western shores of the Pacific has now reached the eastern shores of the same ocean, where it is gathering strength to leap once more in its cyclic journey across the waste of waters, to recommence in a far future a new cyclic journey around the earth.

(To be continued)

AN APOLOGY

We regret very much that we inadvertently omitted giving the source of *Whole Grain Cookery* by Bessie Crane Anderson which appeared in our October issue of the *Rays*. It was by the kind permission of the editor of LIFE AND HEALTH, Review and Herald Pub. Assn., Washington 12, D. C.

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The Rosicrucian Fellowship

Oceanside, California, U. S. A

FROM OUR PATIENTS

England—My report is an optimistic one, and a very thankful one also, for I am pleased to report that my hemorrhoids are no longer giving trouble and I believe are shrinking. I am feeling fine and getting through my busy life without any undue stress and strain, and life is very peaceful and calm. May His blessings and light be ever in your midst.

Washington—My eyes are coming around fine, and there is now a natural energy, and my body is becoming flexible. Not the creaks that I used to have! Will be a better man in a new vehicle soon. If you folks get any grander, you won't need the physical bodies any longer!

London—I am glad to state that my health condition continues to respond to your treatment. Daily I am realizing the privilege of being affiliated with such a selfless Brotherhood.

Colorado—The bruised area around the left breast and side seems to be well; at least I am not conscious of any discomfort there. The sacroiliac region is somewhat weak at times, but is so very much better that there is no comparison.

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

Holland—In this letter I can tell you that the eczema is as good as cured. The little spots are really gone and if it stays this way, I am cured—with your help. I shall keep the Healing dates and will meditate to stay well. I will send you a contribution. In the meantime, I thank you heartily for your help.



A SANE MIND, A SOFT HEART, A SOUND BODY

THE Rosicrucians know that Lucifer, the false Light of Lemuria, implanted passion, inaugurating begettal in sin, and caused sorrow, pain, and death; also that Christ, the true light of the coming New Galilee, inaugurated the Immaculate Conception, and preached the gospel of redemption from sin by Love.

It is a scientific fact that the state of the blood affects the mind and vice versa. A sound body is therefore indispensable to a sane mentality. Only a sane mind can transcend passion; only a sound body can generate another that is as pure. The Rosicrucians have aimed to heal the body that it may harbor a sane mind and a pure love, for each conception under these conditions is a step toward the day of the Lord for which we all long so ardently. This is the reason for the healing activities, and it is the meaning of our motto, "A Sane Mind, A Soft Heart, A Sound Body.—Max Heindel.

From the above we can see why permanent healing necessitates education in the principles of spiritual laws governing our life and being. It is not enough that we merely have our physical pain assuaged or our ailment "cured" temporarily. We must realize that there is no lasting cure until the spiritual cause of the disease is removed from within ourselves, and begin to control our thoughts and feeling.

Have we been selfish, greedy, jealous,

intolerant, untruthful, suspicious? Then we may be sure that the blood was affected by these poisons and carried them to the bodily tissues and organs. Have we been loving, kind, tolerant, forgiving, helpful? Then we may be confident that these thoughts and feelings, too, affected the blood and the body, but in a health-giving way.

Purity of thought and living is the highway to health. By following "in His steps" we may attune ourselves to that higher love which he exemplified, and thus make possible for ourselves and all humanity "A sane mind, a soft heart, and a sound body."

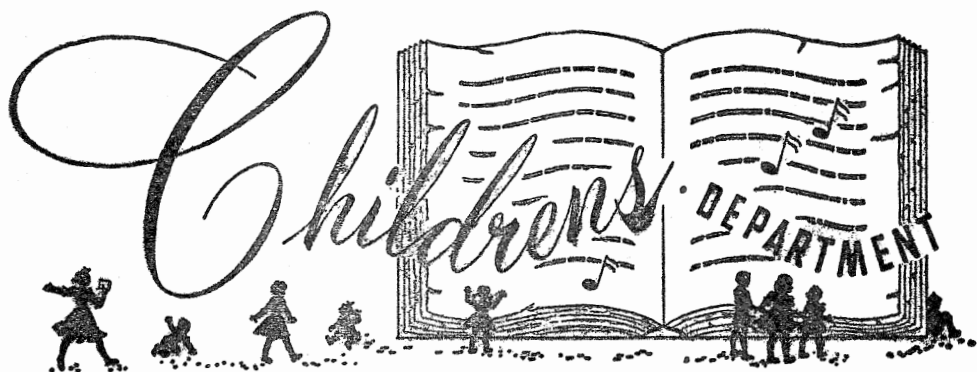
* * *

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

October 2—8—15—23—30
 November 5—12—19—26
 December 2—9—16—24—30

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



Tom, the Water Baby

CHARLES KINGSLEY

Part VI

WHEN Sir John and the rest of them had run themselves out of breath, and lost Tom, they went back again, looking very foolish. And they looked more foolish still when Sir John heard more of the story from the nurse; and more foolish still, again, when they heard the whole story from Miss Ellie, the little lady in white.

All she had seen was a poor little black chimney-sweep, crying and sobbing, and going to get up the chimney again. Of course, she was very much frightened; and no wonder. But that was all. The boy had taken nothing in the room; by the mark of his sooty feet, they could see that he had never been off the hearth rug till the nurse caught hold of him. It was all a mistake.

So Sir John told Grimes to go home, and promised him five shillings if he would bring the boy quietly up to him, without beating him, that he might be sure of the truth. For he took it for granted, and Grimes too, that Tom had made his way home.

But no Tom came back to Mr. Grimes that evening; and he went to the police office, to tell them to look out for the boy. But no Tom was heard of.

So Mr. Grimes came up to Harthover next day with a very sour face; but when he got there, Sir John was over the hills and far away; and Mr. Grimes had to sit in the outer servants' hall all day....

For good Sir John had slept very badly that night, and he said to his lady, "My dear, the boy must have got over into the grouse moors and lost himself, and he lies very heavily on my conscience, poor little lad. But I know what I will do."

So, at five the next morning up he got, and bade them bring his shooting pony, and the keeper to come on his pony, and the huntsman, and the first whip, and the second whip, and the underkeeper with the bloodhound in a leash—a great dog as tall as a calf, of the color of a gravel walk, with mahogany ears and nose, and a throat like a church bell. They took him up to the place where Tom had gone into the wood, and there the hound lifted up his mighty voice and told them all he knew.

Then he took them to the place where Tom had climbed the wall, and they shoved it down and all got through. And then the wise dog took them over the moor, and over the fells, step by step, very slowly; for the scent was a day

old, you know. and very light from the heat and drought. But that was why cunning old Sir John started at five in the morning.

At last he came to the top of Lewthwaite Crag, and there he bayed, and looked up in their faces as much as to say, "I tell you he is gone down there!"

They could hardly believe that Tom would have gone so far; and when they looked at that awful cliff, they could never believe that he would have dared to face it. But if the dog said so, it must be true.

"Heaven forgive us!" said Sir John. "If we find him at all, we shall find him lying at the bottom." And he slapped his great hand upon his great thigh and said, "Who will go down over Lewthwaite Crag and see if that boy is alive? Oh, that I were twenty years younger, and I would go down myself!" . . . Then he said, "Twenty pounds to the man who brings me that boy alive!" And as was his way, what he said he meant.

Now among the lot was a little groom-boy, a very little groom indeed; and he was the same who had ridden up the court and told Tom to come to the Hall, and he said, "Twenty pounds or none, I will go down over Lewthwaite Crag, it it's only for the poor boy's sake. For he was as civil a spoken little chap as ever climbed a flue."

So down over Lewthwaite Crag he went; a very smart groom he was at the top, and a very shabby one at the bottom; for he tore his gaiters, and he tore his breeches, and he tore his jacket, and he burst his braces and he burst his boots, and he lost his hat, . . . but he never saw anything of Tom.

And all the while Sir John and the rest were riding round, full three miles to the right and back again to get into Vendale and to the foot of the crag. When they came to the old dame's school, all the children came out to see. And the old dame came out too; and when she saw Sir John, she curtsies

very low for she was a tenant of his.

"Well, dame, and how are you?" said Sir John.

"Blessings on you as broad as your back, Harthover," says she—she didn't call him Sir John but only Harthover, for that is the fashion in the North country—and "welcome into Vendale; but you're no hunting the fox this time of the year?"

"I am hunting and strange game too," said he.

"Blessings on your heart and what makes you look so sad the morn?"

"I'm looking for a lost child, a chimney-sweep, that is run away."

"Oh Harthover, Harthover," says she, "ye were always a just man and a merciful; and ye'll no harm the poor little lad if I give you tidings of him?"

"Not I, not I, dame. I'm afraid we hunted him out of the house all on a miserable mistake, and the hound has brought him to the top of Lewthwaite Crag, and . . ."

Whereat the old dame broke out crying without letting him finish his story.

"So, he told me the truth after all, poor little dear! Ah, first thoughts are best, and a body's heart'll guide them right if they will but hearken to it." And then she told Sir John all.

"Bring the dog here, and lay him on," said Sir John without another word, and he set his teeth very hard.

And the dog opened at once; and went away at the back of the cottage, over the road, and over the meadow, and through a bit of alder copse; and there, upon an alder stump, they saw Tom's clothes lying. And then they knew as much about it all as there was any need to know.

And Tom?

And, now comes the most wonderful part of this wonderful story. Tom, when he woke, for of course he woke—children always wake after they have slept exactly as long as is good for them—found himself swimming about in the stream, being about four inches . . .

long, and having round the parotid region of his fauces a set of external gills (I hope you understand all the big words) just like those of a sucking eel, which he mistook for a lace frill, till he pulled at them, found he hurt himself and made up his mind that they were part of himself and best left alone.

In fact, the fairies had turned him into a water baby.

A water baby? You never heard of a water baby? Perhaps not. That is the very reason this story was written. There are a great many things in the world which you never heard of; and a great many more which nobody ever heard of; and a great many things too which nobody will ever hear of.

No waterbabies indeed? Why, wise men of old said that everything on earth had its double in the water; and you may see that that is, if not quite true, still quite as true as most other theories which you are likely to hear for many a day. There are land babies—then why not water babies? *Are there not water rats, water flies, water crickets, water crabs, water tortoises, water scorpions, water tigers, and so on without end?*

But at all events, so it happened to Tom. And, therefore, the keeper and the groom, and Sir John made a great mistake and were very unhappy (Sir John, at least) without any reason, when they found a black thing in the water and said it was Tom's body and that he had been drowned. They were utterly mistaken. Tom was quite alive and cleaner and merrier than he had ever been. The fairies had washed him, you see, in the swift river, so thoroughly that not only his dirt but his whole husk and shell had been washed quite off him and the pretty little real Tom was washed out of the inside of it and swam away as a caddis does when its case of stones and silk is bored through. Away it goes on its back, paddling to the shore, there to split its skin, and fly away as a caperer, on four fawn-colored wings, with

long legs and horns. They are foolish fellows.....

But good Sir John did not understand all this, and he took it into his head that Tom was drowned. When they looked into the empty pockets of his shell and found no jewels there, nor money—nothing but three marbles, and a brass button with a string to it—then Sir John did something as like crying as ever he did in his life, and blamed himself more bitterly than he need have done. So he cried and the groomboy cried, and the huntsman cried, and the dame cried and the little girl cried, and the dairymaid cried, and the old nurse cried (for it was somewhat her fault), and my lady cried for though people have wigs that is no reason they should not have hearts. But the keeper did not cry, though he had been so good natured to Tom the morning before, for he was so dried up with running after poachers that you could no more get tears out of him than milk out of leather, and Grimes did not cry for Sir John gave him ten pounds and he drank it all in a week.

Sir John sent, far and wide, to find Tom's father and mother, but he might have looked till Doomsday for them, for one was dead and the other was in Botany Bay. And the little girl would not play with her dolls for a whole week, and never forgot poor little Tom. Soon my lady put a pretty little tombstone over Tom's shell in the little churchyard in Vendale where the old dalesmen all sleep side by side between the limestone crags. And the dame decked it with garlands every Sunday till she grew too old and could not stir abroad; then the little children decked it for her. And always she sang an old, old song as she sat spinning what she called her wedding dress. The children could not understand it, but they liked it nonetheless for that; for it was very sweet and very sad; and that was enough for them. And these are the words of it—

"When all the world is young, lad,
 And all the trees are green;
 And every goose a swan, lad,
 And every lass a queen;
 Then hey for boot and horse, lad,
 And round the world away;
 Young blood must have its course, lad,
 And every dog his day.

"When all the world is old, lad,
 And all the trees are brown;
 And all the sport is stale, lad,
 And all the wheels run down;
 Creep home and take your place there,
 The spent and maimed among;
 God grant you find one face there,
 You loved when all was young."

Those are the words, but they are only the body of it; the soul of the song was the dear old woman's sweet face and sweet voice, and the sweet old air to which she sang and that, alas! one cannot put on paper. And at last she grew so stiff and lame that the angels were forced to carry her; and they helped her on with her wedding dress and carried her up over Harthover Fells and a long way beyond that too; and there was a new schoolmistress in Vendale.

And all the while Tom was swimming about in the river with a pretty little lace collar of gills around his neck as lively as a grig and as clean as a fresh-run salmon.

(To be continued)

THE TRINE AND THE GRAND-TRINE

(Continued from page 506)

rest for a while."

Other types of charts can indicate, by aspect-correlation, that the person brings in a Grand-Trine to alchemize great areas of unfulfilled or unregenerate destiny. In which case, he will be impelled—for survival and resolution—to put to use the full extent of his Grand-Trine powers and abilities, in

terms of his own individual ongoing in relationship to his race and to Humanity in general. A comparative correlation of Saturn with the Dynamic Factors—Sun, Mars, Jupiter and Uranus—in sympathy or contrast with the Grand-Trine is important to this type of chart. If Saturn is one of the Grand-Trine Planets, then the powers of patience, practicality, conscientiousness, and thoroughness are indicated to be part of the en-spiritualizing equipment. But if Saturn contrasts with the Grand-Trine, then the picture is shown in a general way that old, deep karmic conditions must be resolved by the regenerating exercises of the Grand-Trine powers.

—Rays, March, 1955.

READINGS FOR SUBSCRIBERS' CHILDREN

(Continued from page 510)

nership in life, but before marriage there is courtship, ruled by the 5th. The mere presence of Jupiter is favorable, and the great number of benefic Jupiter aspects will make this a tremendously happy period of life. However, discrimination should be exercised, for many unhappy marriages have been consummated on the wave of a gala courtship.

Nevertheless, his marriage should be very successful. Venus perfectly aspected in the 7th shows his wife to be a princess of love and kindness who will bring out these fine qualities in him. He will have to beware damaging the relationship by venting his wrath on her ever-sympathetic ears.

Religion and Leslie's attraction to the occult should be handled very carefully. He should never attend negative gatherings or revival meetings, but he can be quite successful with a positive organization. The most important step he can take in this direction is to maintain an optimistic and positive frame of mind.

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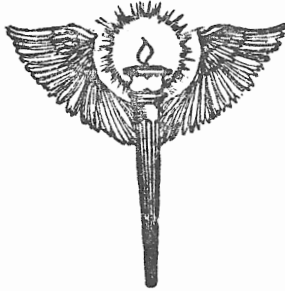
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