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1926

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Seventh Year

THE MILLIKAN RAY

By C. C. Zain

One more step has been taken, I believe, toward the demonstration by means of physical science that the chief tenets of occult science are true. This step was the announcement at Madison, Wisconsin, on November 9th, 1925, by Dr. Millikan, that he had discovered a new ray.

Clairvoyants have long held that they are able to see events happening at a distance through inter-

vening objects. That they actually do this has been amply proved by scientists of international standing, as a perusal of "Thirty Years of Psychical Research," by Prof. Charles Richet, reveals. But in spite of careful experiments that bear out such claims there has been an unwillingness to accept the facts, due to the common experience that matter is opaque.

A first step in overcoming the natural skepticism was the discovery of the X-Ray. As the X-Ray is capable of conveying an image through a limited amount of common matter, might there not be a ray of still higher frequency, to which certain people called clairvoyants are sensitive, that would convey an image through far greater masses of matter? Such a ray is believed by occultists to exist as a vibration, not of the ether, but of a still finer astral substance.

The new ray is certainly not the one conveying images to clairvoyant vision, nor is it the chief vibratory energy released by thinking; for there is much reason to believe that these are finer than ether vibrations. Yet it is one more link in the vibratory chain extending from those of physical substance through ether vibrations finally to vibrations of astral substance. Vibrations of physical substance ranging in frequency from 16 per second to 30,000 per second are discerned as sound. This covers about twelve octaves. Above these are ether vibrations such as the very long waves of the low frequency alternating electric current. Then just above them are several octaves used as radio waves. Some octaves of undiscovered waves here intervene before reaching the fourteen octaves known as the Hertzian waves. Then come eight octaves of the infra-red heat waves before reaching light, which is about forty-five octaves higher than sound. We can feel the sensation of heat for about two octaves and can see vibrations as light only for about one octave. Above light comes the ultra-violet radiations, and above these the X-Ray. The highest vibration known before Dr. Millikan's discovery was the Gama Ray from radium.

The Millikan Ray, in the chain of vibratory rates, is far above the Gama Ray, and as much above the X-Ray as the latter is above ordinary light. Its frequency is about 1,000 times that of the mean frequency of the X-Ray. In its attributes also it well takes the place of a link in the chain of movement leading from physical to superphysical. In its penetrating power it is at least 100 times as effective as the X-Ray. The most penetrating X-Ray is stopped completely by half an inch of lead, while this ray passes through six feet of lead or 68 feet of water. May we not expect, then, when still higher frequency vibrations are discovered, that they will have still greater power to pass through matter? And as octaves of vibration, when they become more numerous, bridge from material vibra-

tions to etheric vibrations, may we not also expect of octaves of sufficient frequency that they will bridge from etheric vibrations to those still finer? If so, the Millikan Ray is probably not far from this bridge.

This ray shoots through space in all directions, pelting the earth day and night with equal intensity. Nor must it be considered as without effect merely because its existence has hitherto been unrecognized. In fact, were its volume to increase, it is believed it would constitute a serious menace to life upon the earth.

The X-Ray once was thought to be quite an innocent thing because it is not felt, yet its destruction of human tissue is now well recognized. Likewise it is hard to realize, because it is not felt, that the rays from radium are destructive, yet they cost its discoverer his life, as well as the lives of many brave scientists since. Still other rays reach the earth from the planets, and have an influence upon human life. This any person can prove merely by learning to set up a map of the planetary positions at the time of birth. Very little study is required to be able to do this, and a very little experimentation with the maps of the planets at the time of birth of persons whose lives and characters are well known is convincing.

Energies of some kind from the planets undoubtedly have an influence at the moment of birth, and in after life also act, according to the direction from which received, to stimulate the functions of the body in certain ways, and to stimulate the mind to thoughts that lead to definite actions. That these energies are not felt has no more significance than that the other rays mentioned are not felt. Yet they are not the Millikan Ray. They are probably rays in substance finer than ether. And because the influence of each planet is different and well defined they are probably of different frequencies, much as common light has different frequencies that give rise to red light, blue light, and other colors, each having a specific effect upon life. Therefore, while the Millikan Ray can not be considered the means by which the planets influence human life, yet proving as they do that potent, though hitherto undiscovered rays do have an influence on the earth, they lead the way toward the discovery of the still finer planetary vibrations.

Occultists have long held that matter is composed of etheric substance moving in a certain way, and that ether is composed of the still finer astral substance moving in a certain way. This astral substance is that of which the form and environment in which man functions immediately after death is composed. Confirmation of such an ether by Dr. Dayton C. Miller caused him to be awarded, by the American Association for Advancement of Science, the \$1,000.00 prize for the most notable contribution

to advancement of science in 1925. Dr. Miller's work at Mt. Wilson indicates that an "ether drift" exists. This discovery, if upheld by future experiments, will make necessary important modifications in Einstein's Theory of Relativity. It will not, however, make necessary any modification in the ideas usually held by occultists.

It is now well recognized by scientific men that the elements of matter are composed of positive and negative charges of electricity called protons and electrons. In the radio active elements, such as radium, there is witnessed the breaking down of one element to become another. Furthermore, it is now known that stars of a certain kind through their light pressure, are radiating their substance into space. It is calculated that our sun thus loses four million tons every second, and that our earth thus receives from the sun three hundred pounds per minute.

The disintegration of matter into energy, at least in so far as the electrons are concerned, is now an accepted fact of science. Also it is established that all radiation is produced by changing the motion of an electron, and that the frequency of any emitted ray is proportional to the energy of the sub-atomic change which gives rise to it. That is, when the energy is known the frequency can be calculated, and when the frequency is known the energy can be calculated. It is therefore significant that the nuclear changes indicated by the frequency of the Millikan Ray are fifty times as great in energy values as those observed in radio active processes. The energy value is that computed to be involved in the simple capture of an electron by a positive nucleus.

This means that the most probable source of the Millikan Ray is the formation, in all directions of space from us, of atomic matter from electrical components. According to this interpretation, which scientists admit as being the most probable one, man not only witnesses the breaking up of matter into finer substance, but also witnesses the formation of matter from finer substance, throughout the vast recesses of space.

From such star dust, so formed, through condensation the billion or more suns of our universe are doubtless made. And these suns are seen, under certain conditions, to be disintegrating, giving back their substance and energy to space. But all matter is not such as ours. The companion star to Sirius, the Dog Star, was discovered during 1925 to contain substance so dense that a pint of it weighs a ton. Must we then say that life is impossible where substance is so dense? And must we think that life is impossible in that finer substance, the astral?

Life and movement are closely allied, and in a realm of finer substance, such as the astral is believed to be, movement is far more swift, and life

far more vivid and intense, than on the dull planet earth. The Millikan Ray does not prove the existence of the astral realm, but through tending to confirm the occultist's conception of the inter relation of various planes of substance, it is a step in that direction.

It is a step also toward an explanation of the processes involved in the formation of plaster casts of materialized hands and feet, as well as of psychic materializations in general. This is not the place for a discussion of such phenomena. Dr. Geley and Prof. Richet obtained such casts under conditions that absolutely preclude fraud or deception. Reproductions from photographs of some of these casts are given in the *Scientific American* for November, 1923, and a full description of the experiments may be found in *Thirty Years of Psychical Research*, by Prof. Richet, a single paragraph of which I quote:

"We therefore affirm that there was a materialization and dematerialization of an ectoplasmic or fluidic hand, and we think that this is the first time that such rigorous conditions of experiment have been imposed."

The great difficulty in accepting the vast amount of carefully collected evidence relating to psychic phenomena has been its apparent contradiction of the known laws of physics. But if matter is being formed in space, as indicated by the Millikan Ray, it makes it easier to believe that in the presence of highly specialized organic energy, temporary forms of physical substance may be produced by utilizing other organic forces and substances.

But however interesting all these indications that material science is progressing step by step to a vindication of the belief of occultists, there is another phase of the matter of even greater importance. It relates to the effect of living a spiritual life.

The conception of what constitutes a spiritual life varies, of course, with the religious adherence. Yet it seems to me that there are certain widely recognized principles, principles that permeate nearly every religion and at the same time appeal to common sense, that may be used as a criterion of spirituality.

I should be inclined to say that the greatest evidence of spirituality is to be found in the effort to serve others. There is also a tacit admission that mankind as a whole uses this standard, in that those of various lands who are held up as examples of spirituality are invariably persons who have made great effort to help mankind. How vain and foolish then, are those who retire from the world in the hope of escaping its polluting influence, unless at some time before their demise, in some way, they contribute to the sum total of human happiness and

progress. Isolation, except for the purpose of preparing the better to minister unto others, is not spirituality, it is selfishness.

In the matter of usefulness high organization of energies is more effective than gross output. That is to say, because they increase the possibilities of usefulness to others, refinement of body, mind, and emotion, conduces to spirituality.

Yet however effective a force may be, its value depends upon still another consideration. It depends upon the manner in which it is used. In the gas engine we may have a more refined energy than in the steam engine, but its usefulness depends upon how that energy is applied to benefit mankind. In electricity we have an energy of still greater refinement, capable of even greater use to mankind, but only so when properly directed. The crashing thunderbolt is also electricity. But because not adequately directed it is of little value to man. The Millikan Ray, still more refined, in fact, the most refined energy known, is also the most potent, but at present is valueless to man because it can not be directed. Were methods discovered, as may happen in time, to collect and direct this energy, it would mean as great a revolution in industry as that ushered in by the steam engine, or by electric power. Usefulness, however, either in physical matters or those spiritual, depends not merely upon the volume of energy, nor merely upon its refinement, but also upon the object of its accomplishment.

The object of accomplishment in human life, from a spiritual standpoint, is to contribute as much as possible to human welfare, progress and happiness. Perhaps we should even extend the boundary of this statement to include the welfare, progress, and happiness of all other entities. Domestic animals certainly deserve some consideration, as do the song birds, and even the flowers. But to know just how much consideration they each deserve requires discrimination. In fact, it requires great discrimination to conduce to human progress, for often when we think we are aiding the forward roll of life's chariot we are merely getting in the way.

With these considerations in mind, that volume of energy expended is important, that refinement of energy usually increases its potency, and that energy is only valuable when properly directed, I feel capable of defining thus: Spirituality is refinement of thought and feeling based on a sympathetic appreciation of one's relation to all other entities in the universe.

This brief statement of what every man should aspire to should be acceptable to the liberal and the orthodox alike. The only divergence of opinion likely to arise, it seems to me, is not over the refinement of thought and feeling to a point of greater universal service, but over what should be considered one's relation to the other entities in the uni-

verse. We may even assume, in certain rare instances, that lack of refinement leads to greater efficiency in assisting the progress of life, yet that also is covered by the appreciation of one's relation to all other entities. In other words, the extent to which refinement may be carried should be determined by its effect as an agent of universal progress.

Now it seems to me that a first step in that effort to serve others, which is the common test of spirituality, should be to gain as comprehensive a knowledge as possible of oneself and of other entities, that from such information may be determined what one's relations to others should be. Then from this knowledge a line of effort may be formulated, including such refinements of thought and feeling as will best serve the purpose. The ideal to be striven for is to find that particular sphere of activity where in conformity with one's talents, there is most opportunity to contribute to the welfare, progress, and happiness of all.

There is a tendency to look upon certain professions as particularly spiritual, and other more prosaic occupations as decidedly material. But after all, especially where the professional work is tinged with self-righteousness, there may be less spirituality in it than in some humbler pursuits. Talents differ, and whatever the field of endeavor where one's greatest usefulness to others lies: that for him is the best field. And in it he will find as much opportunity for spirituality as in any other line.

Such humble pursuits as housekeeping and manual labor, if therein the talents lie, offer as much opportunity for a spiritual life as any other. Or even if there is no particular talent here, and circumstances permit no other expression, they nevertheless can be made channels for spiritual activities. Spirituality lies not in the environment, but in the effort to express through it the desire to be of service to all.

Such effort may seem to have no possible bearing on the Millikan Ray. Yet I believe the discovery of the latter is a step toward a fuller understanding of spiritual processes in human life. Unless we are to discredit all the numerous instances of cures being effected by absent treatment, and the numerous well attested instances of telepathy, thought radiates energy that has an effect upon others at a distance. Furthermore, thought radiations seem capable of being broadly classed as constructive and destructive. Joyous thoughts are constructive, and sorrowful thoughts are destructive. The mental attitude of facing every situation as an opportunity to express and develop refinement and strength of character radiates a constructive vibration. The mental attitude of facing situations as disagreeable tasks radiates a destructive vibration. Every mood and attitude of the human mind trends in one of these two directions. The effect upon the countenance and health of those who think a certain class

of thoughts is of such common observance as to make comment and illustration superfluous.

Now the highest frequency known before the discovery of the Millikan Ray was that of the Gama Ray. It owes its origin to the disintegration of radio active elements, much as destructive thought vibrations owe their origin to disintegrative mental processes. The Millikan Ray, however, far exceeds the Gama Ray in power, in frequency, and in penetration. It owes its origin, it is believed, to the construction of material elements from electrical components, much as constructive thought vibrations owe their origin to constructive mental processes. And, if thousands of instantaneous cures and rapid recoveries are evidence, constructive thought vibrations are as much more powerful than destructive thought vibrations, as the Millikan Ray is more potent than the Gama Ray.

Whatever the circumstances of life, by viewing conditions and events from a proper perspective, it is possible to take the constructive mental attitude. There is an art in doing this most effectively, which I have explained in Courses V and IX. Yet the general idea may be grasped without much study, and when put into practice is productive of astounding results.

The people who think from day to day constructively, and permit no destructive thought to enter their minds, rebuild themselves. The influences received from the planets are vibratory in nature, and if discordant, may be canceled and annulled by proper thought, and if harmonious may be augmented and intensified by constructive thought frequencies. The character and vibratory nature thus reconstructed tends then to attract events and circumstances of a more harmonious nature. But aside from this factor of making life a material success, to which constructive thinking is the quickest road, such thinking, in a variety of ways, increases the spiritual efficiency.

In the first place, it tends almost miraculously to overcome obstacles, and enables dreams of helpfulness to become realized. Then, again, instead of radiating thought vibrations that are as destructive to the physical life and spiritual aspirations of others as the disintegrative rays from radio active elements are destructive to human tissue, constructive thinking vitalizes and spiritualizes others with its radiations. Our thoughts, even though silent and unperceived, pelt our associates continually, tending to make their lives physically, intellectually, and morally, either better or worse. Whoever has been in the presence of a truly spiritual man will recognize the tremendous silent elevating influence of habitual constructive thought.

Such a one, intensely interested in the welfare of others, has not the time to cultivate thoughts of self pity, one of the most common and pernicious

of the destructive variety. Nor does he go about sorrowing, or in fear, or beset with worry, or overcome with remorse. If he is truly a spiritual man he is too busy trying to do something to alleviate suffering, and taking joy in helping others to be happy, to spend time in any of the varieties of destructive thinking.

And though perhaps unconscious of it, he is accomplishing a still greater work for himself. Thought energies, like those etheric, have different frequencies of vibration. Constructive thoughts are supposed to have a greater frequency than destructive thoughts, as the Millikan Ray resulting from constructive processes has a higher frequency than the Gama Ray which is the result of destructive processes. Such intense, powerful, high-frequency vibrations have the power to effect changes that vibrations of lower frequency do not. And occultists hold that only vibrations from thoughts entering into constructive combinations are high-frequency enough to effect changes in spiritual substance. Those of most power in this direction are held to be such as arise from lofty aspirations and the desire and effort to help others.

If this be true it affords an explanation of the manner in which a spiritual life here upon this earth is an adequate preparation for life on the spiritual plane. Nearly every religion holds to this idea. It is possible then, that the thoughts and emotions arising from spiritual effort are the only vibratory rates of sufficient frequency to build a spiritual body, and that spiritual substance is too fine to be affected by slower vibrations.

But without taking into account the effect on other planes than this, the Millikan Ray affords an example of the tremendous energy released in constructive processes. And the energies made available by the constructive mental processes involved in the refinement of thought and feeling based on a sympathetic appreciation of one's relation to all other entities—such as constitute spirituality—these energies, I am sure, are no less amazing.

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Course VIII.—Horary Astrology (Hermetic System)

This Course is embraced in 7 lessons. The first three of these lessons are equally essential for the mastery of any branch of astrology, and should be studied by all who expect to take up Natal Astrology. The last lesson of the Course is especially important. It teaches how to select the best time to start anything under the Sun. The success of any venture depends to a great extent upon its being commenced at the proper time.

Before taking up this Course—the first in which mathematics appear—we advise the student to study lessons 41, 42, 46, 47, 5 and 61. With this preparation no difficulty will be experienced in mastering Course VIII.

Raphael's Ephemeris for 1920 is essential for this Course. Price 35 cents.

86. How to Erect a Horoscope.
87. Strength and Aspects of the Planets.
88. First Steps in Judging Any Horoscope.
89. Doctrine of Horary Astrology.
90. Questions Relating to First Six Houses.
91. Questions Relating to Last Six Houses.
92. How to Select the Best Time for Starting Any Undertaking.
85. 8th Degree. Value of Totems. NOT SOLD.
36. Examples of Erecting a Birth-Chart (Supplementing No. 86). For those who have difficulty with this part of the work.

Course IX.—Mental Alchemy

This Course is embraced in 7 lessons that show the specific kind of thinking that causes each disease, each variety of failure, and each difficulty in life. It also indicates the particular kind of thinking that should be used to cure any of these conditions, and how and why a specific thought should be used in a given case to produce desired results. The most practical set of instructions ever issued.

95. The Inner Nature of all Disease.
96. How to Find the Thought-Cause.
97. How to Find a Mental Antidote.

98. How to Apply a Mental Antidote.
99. Just How to Heal Yourself.
100. Just How to Attain Realization.
101. Just How to Give Absent Treatments.
93. 9th Degree. Personal Cycles. NOT SOLD.

Course X.—Natal Astrology (Hermetic System)

This Course is divided into two sections. Before taking up this Course we advise the student to study lessons 41, 42, 46, 47, 86, 87 and 88. With this preparation and Raphael's Ephemeris for 1920 (price 35 cents), no difficulty will be experienced in mastering Course X.

Section I. Delineating the Horoscope.

103. First Eighteen Decanates Analyzed.
104. Last Eighteen Decanates Analyzed.
105. Stature, Temperament, Disposition, Mental Ability.
106. Vitality, Health, and Disease.
107. Business, Finances and Vocational Selection.
108. Friends, Enemies, Hopes and Associations.
109. Love, Marriage, and Partnership.
110. How to Delineate a Horoscope.

Section II. Predicting Time of Events.

19. Hermetic System of Directing.
111. Major Directions of Sun and Angles.
112. Major Directions of Moon.
113. Major Directions of Planets.
114. Minor Directions of Sun and Angles.
115. Minor Directions of Moon and Planets.
116. Transits, Revolutions, and Cycles.
117. Rectifying the Horoscope.
94. 10th Degree. How to Travel in the Astral. NOT SOLD.

Course XI.—Divination and Character Reading

Seven lessons giving complete and practical instructions on divination and instantaneous character-reading.

118. Doctrine of Divination.
119. Tea-cup and Coffee-cup Divination.
120. Divining Rod and Other Divination.