



*The*  
**ROSICRUCIAN  
MAGAZINE**

*Rays from  
The  
Rose Cross*



**FEATURES**

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*There Is a Season*

*The Transforming Power  
of Epigenesis*

*The Astrologer Discusses  
Teaching*

*Along the Herbal Path*

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**THE ROSICRUCIAN FELLOWSHIP**

OCEANSIDE, CALIFORNIA, U.S.A.



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*Rays from the Rose Cross*

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**Contents**

Hearts Have a Way (poem)			<b>ASTROLOGY DEPARTMENT—</b>	
	Justine H. Ulp	386	The Astrologer Discusses Teaching	
<b>THE CURRENT OUTLOOK—</b>			(Part 1)	Elman 412
There Is a Season	Kittie S. Cowen	387	The Basic Principles of Astrology	Ernest C. Shelley 414
<b>THE MYSTIC LIGHT—</b>			The Children of Virgo, 1949	416
The Transforming Power of			Reading for a Subscriber's Child:	Loren E. L. 418
Epigenesis	Herbert Merrill	390	Vocational Training Advice	419
The Voice (poem)	Ella W. Wilcox	394	<b>MONTHLY NEWS INTERPRETED—</b>	
The Intellectual Soul	Arline Cramer	395	This Life of Ours	420
This Too Shall Pass	Ella W. Wilcox	397	Danger from Moral Adolescents	421
Giving	Kay Randall	398	<b>READERS QUESTIONS—</b>	
Atomic Energy and Evolution			The Crucifixion	422
(Part 2)	Dr. A. J. Haworth	402	<b>NUTRITION AND HEALTH—</b>	
<b>MAX HEINDEL'S MESSAGE:</b>			Along the Herbal Path	
Gleanings of a Mystic			R. V. Bradshaw, M.A.	424
(10th Installment)		407	<b>HEALING—</b>	
<b>STUDIES IN THE COSMO-CONCEPTION:</b>			Threefold Healing (Conclusion)	
How the Worlds Interpenetrate		409	O. R. Georgi, D.C.	428
<b>WESTERN WISDOM BIBLE STUDY:</b>			<b>CHILDREN'S DEPARTMENT—</b>	
The Sacrifice of Praise		410	Lily Bell and Thistledown (Part 1)	
<b>TODAY'S SCIENCE:</b>			Louisa M. Alcott	429
The Magical Robots (Part 2)		411		

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## Hearts Have a Way

Hearts have a way of weaving gentler thought  
Than mind can fashion. Lovers somehow tend  
To cloister an emotion, and defend  
The delicate vibration love has wrought.

Dreams built within the mind can quickly tower  
To universal heights. But hearts are shy,  
And dreams within the heart are more a cry  
That echoes from a long remembered hour.

The mind rides on ahead into the mist  
Of coming years, forever seeking more  
Of wisdom's treasure. Yet the heart's small door  
Is barred to hold the moment's sacred tryst.

But, oh, the questing spirit needs the care  
Of heart's desire! Mind alone will fail  
To find the Kingdom. Let Love lift the veil  
That hides the cosmic tenderness of prayer.

—*Justine Huntley Ulp*





# The Current Outlook

FROM THE ROSICRUCIAN VIEWPOINT

---

## There Is a Season

By KITTIE S. COWEN



HERE ARE FOUR very important seasons in the solar year, each of which ushers in the beginning of its own particular activities, and each of these seasons has a special keynote the vibratory power of which fashions the design to be materialized or changed during that particular period. The evolutionary work to be accomplished during each successive season is not the same; neither is the keynote. Evolution, or progressed growth, is never at a standstill. It forever moves forward contacting matter less dense on its upward and outward sweep.

The color produced by the autumn keynote is a sort of transparent, almost illusive blue, which one senses rather than definitely sees. Being correlated to the Father vibration, one of its missions is to disintegrate forms which have served their purpose, separating them into their original elements ready to be returned to the source from which they came, which is the mineral kingdom. This return of the elements is performed by the nature spirits; first by the gnomes, and later by the sylphs, when the elements become etheralized.

Neither the gnomes nor the sylphs like to work with disintegrating elements, their delight being to build and not to separate; hence when doing this particular work, their vibration is keyed to a minor tone and sensitives who contact this minor vibration say that the melancholy autumn days have come. One particularly sensitive poet expressed his reaction to this minor tone in the following verse:

*The melancholy days are come, the saddest of the year,  
Of wailing winds, and naked woods, and meadows brown and sere,  
Heaped in the hollows of the grove, the autumn leaves lie dead:  
They rustle to the eddying gust, and to the rabbit's tread.  
The robin and the wren are flown, and from the shrubs the jay,  
And from the wood top calls the crow through all the gloomy day.*

—William Cullen Bryant

However, a disintegrating force is not evil in itself, but on the contrary, it serves a most necessary objective. When any form has served its purpose, that form becomes valueless to the evolutionary scheme; but the elements composing the form still have a most important service to perform in the economy of nature, as soon as they are released from the crystallized condition which bound them together. The life force which animated the form never disintegrates, for it is a differentiated part of God, freed from a vehicle it can no longer use, to go on and inhabit another form far better than the



## — The Current Outlook —

worn-out, discarded one. The life force, regardless of the form it occupies, becomes for the time being, a segregated part of the life of God which in the lower kingdoms is not sensed, for the consciousness is too undeveloped to cognize its own spirit self; but in the human kingdom the consciousness has become so aware of self, that for the time being it loses all contact with the fact that all differentiated Spirits still form a part of one united whole. But when the keynote of the Father disintegrates the vehicle and liberates the Spirit, it soon becomes aware of its new freedom and rejoices in the knowledge that it has found temporary release from the cramping conditions which obtained when confined in its physical vehicle.

The Sun is the focusing point used by the Creator of our solar system through which He works to develop the Spirit's potential powers. The two principal agencies used by the Creator to accomplish this work are music and color. There are three primary divisions which enter into all musical compositions, if they express true music, namely, melody, harmony, and rhythm. Melody finds expression through the blue ray of the Father which establishes the tone to which all other parts of the composition must conform. The color produced by this keynote is blue and carries the divine life of God whether free or confined in form. When confined in form it remains attached to that form until released by the power of God expressed through the Father tone and color.



Even before the tone and color of the Father have ceased to manifest, a new keynote and color are blending with two others in the high home of the Father, the World of Divine Spirit. This new keynote and color are composed of the keynote of the Father and His color, blue, united with the keynote of the Christ and His color, yellow, which blending takes place during July and August of each year. Then the combined force thus generated is brought to the earth by the great Christ Spirit who releases it at midnight, beginning December the twenty-fourth.

Those who have sensitive ears are able to hear the divine, harmonious melody and many others sense its power. Others, too, are able, to some extent, actually to see the great bluish golden light which seems to fill all space between heaven and earth and reaches the earth's atmosphere about the twenty-first of September on its slow descent. The blending of these two great powers produces the generative force which is liberated at Christmas time to give renewed life to all created things.

Referring to this liberated force, Max Heindel states: "Without



## —∞ The Current Outlook ∞—

this yearly infusion of divine life and energy all living things on our earth would soon perish, and all orderly progress would be frustrated so far as our present lines of development are concerned. It is the 'fall' of the spiritual ray from the Sun in autumn which causes resumption of the mental and spiritual activities in winter. The same germinative force which leavens the seed in the earth and prepares it to reproduce its kind in multiple, stirs also the human mind and fosters altruistic activities which make the world better. So it is that the powerful spiritual vibrations of the life-giving Christ are in the earth's atmosphere during the months now before us and may be used by us to a much greater advantage if we know it and redouble our efforts, than if we were unaware of the fact." Max Heindel further states that it is the germinal activity of the Father's life brought to us by the Christ, that starts a renewed growth and augmented activity in plant, animal, and man, and causes the seed to grow, the trees to bloom, and the birds to mate, and build their nests; and all mankind is then strengthened and embued with the necessary energy and courage to meet, profit, and grow by encounters with the varied and perplexing problems of life.

The solstitial and equinoctial seasons are of tremendous importance, as they mark the particular times of the year when a certain kind of activity should be practiced in order that each individual may be able to hasten his or her spiritual development. For instance: The spring and summer seasons are the most propitious time for man to use his energy in aiding the life force of the Father in furthering the growth and maturity of the various forms in which certain classes of spirits are finding expression. The fall equinox is the time to work on the dissolution of worn-out forms so that the imprisoned Spirits may become free to express in more perfect and less dense vehicles. The winter solstice marks the time when the united power of the Father and the love force of the Christ is released in the earth to express itself later in the renewed vitality and growth of all created things.

In relation to the solstitial and equinoctial seasons, Max Heindel states that through the activity of the Father the worn-out form disintegrates in order to release the imprisoned Spirit to return to its heavenly home there to assimilate the fruits of its last earth experience. At the time of the winter solstice the combined power of the Father and the Christ is liberated in order that, under the supervision of Jehovah, it may be injected into all living creations. The spring equinox marks the directing of this great force into the forms to give them added duration while being used by the Spirit as a vehicle through which to contact the necessary experiences needed to further its developing powers.

And throughout all the year a divine symphony goes on and on expressing itself in celestial tones and indescribable, transcendent colors which must be seen and heard before their supernal beauty can be conceived in the slightest degree by those who inhabit this mundane sphere where the children of the Creator are being trained for ultimate reunion with the Source of their being.



# THE MYSTIC LIGHT

## The Transforming Power of Epigenesis

By HERBERT MERRILL

**S**OMETIMES we become lost within ourselves and feel that the great "Wheel of Fate," "Cycle of Necessity," "Unpaid Karma," "Ripe Destiny," or whatever else we might wish to call it, has us clasped in an unbreakable grip.

Those illumined Ones, the Elder Brothers of the Rose Cross, undoubtedly knew that humanity would have a tendency to use some such excuse for giving up the struggle for attainment and revealed through their messenger, Max Heindel, a principle of inestimable value to us, as found on page 135 of *The Rosicrucian Cosmo-Conception*:

"There is too great a tendency to think that all which now exists is the result of something that previously existed, but if that were the case there would be no margin left for new and original effort and for new causes. The chain of cause and effect is not a monotonous repetition. There is an influx of new and original causes all the time. That is the real backbone of evolution—the only thing that gives it meaning and makes it other than an unrolling of latent actualities. This is *Epigenesis*—the free will that consists of the freedom to inaugurate something entirely new."

Some years after the writing of the *Cosmo-Conception*, Max Heindel emphasized the importance of this law in his *Letters to Students*. In 1915 he wrote:

"It is expedient, in fact absolutely necessary, that we should keep before the eye of our mind the fact that life is not alone an unfoldment of causes set going in previous existences. The Spirit, when it comes back to rebirth, has a varying amount of free will—according to the life previously led—to fill in details. Also, instead of only unfolding past causes into effects, there are also new causes generated at every turn by the Spirit, which then act as seeds of experience in future lives . . . . Thus we are not absolutely forced to act in a certain way because we are in a certain environment and because our whole past experience has given us a trend toward a certain end. With the divine prerogative of free will, man has the power of Epigenesis or initiative, so that he may enter upon a new line at any time he wishes. He cannot at once steer himself out of the old life, but gradually he works up to the ideal which he has once sown."

In 1917 Max Heindel gave further attention to the subject of Epigenesis, in No. 84 of his *Letters to Students*: "Destiny carried over from life to life is shown by our horoscope, and gives us certain characteristics and tendencies, or lines of least resistance. It cannot be overlooked that this destiny from the past gives us a certain bias or trend toward a particular line of action. Nevertheless, there is comparative free will



in a large percentage of our actions, leaving scope for the exercise of Epigenesis, the divine creative activity which is the basis of evolution. Students . . . by . . . ignoring Epigenesis are retarding their soul growth to a greater extent than they are aware of . . . . When we constantly emphasize the Law of Causation and consistently and persistently ignore the Law of Epigenesis, we are placing ourselves outside the latter's line of action, and our opportunities for exercising its initiative are missed more often than not, with the result that we become more and more barren as the years go by. Whereas, if we endeavor intelligently when considering the problems of life, exemplified in the actions of those about us as well as our own actions, to seek out the principle of Epigenesis and watch its operation, we shall find opportunities for initiative action opening up before us to an extent we have never before believed possible."

In connection with the direct application of the Law of Epigenesis here and now in building for future lives, we have this admonition from Max Heindel: "We ought systematically to set aside a certain time at intervals, as frequent as is consistent with our other duties, to think forward and plan for the future life—what sort of a body, what faculties, virtues, and environment we wish . . . . I wish that this idea may take root among the students and be consistently carried to its legitimate consummation, for in that way it will be bound to have a wonderful effect upon the future of ourselves and the future of the world about us." In other words, by consciously using the Law of Epigenesis we enter the initiatory path and shorten the time of achievement.

From another high source we have advice concerning the use of the Law of Epigenesis—the Bible, which was given to the Western World by the Recording Angels, those Lords of Destiny who give to each and all exactly what they need for their development. In Matthew 25:

14:26, we find an illustration of the use of initiative and ability to add to that which already exists as given by the highest of all teachers, Christ Jesus, in the parable of the talents. Herein we are told that we are all, as were the servants in the parable, given certain opportunities in life to which we must add, by our own unassisted efforts, additional opportunities. If we fail to do so, even those opportunities which are ours because of previous activities become useless to us, and future opportunities will be much less desirable. "For unto every one that hath shall



be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath."

Here it is well to recall that man is a threefold Spirit, possessing a threefold body, through which by experience he generates the threefold soul. This threefold soul is the pabulum or food for the Spirit or Ego. The threefold Spirit must have each of its three powers—Will, Wisdom, and Activity—fully developed before it has reached its highest unfoldment, and its development can come only by being nourished by soul food.

However, in supplying the soul food



necessary for the unfoldment of the Spirit, or in consciously directing our activities by means of the Law of Epigenesis, we must strive for balance. That is, whatever aspect of the Spirit is the least developed in our nature is the one we should give most attention in proportioning our efforts. This can be determined from the natal chart, for the most difficult of our problems, or the most serious of our "lacks," are indicated by the adverse aspects. Of course we cannot escape the hand of destiny indicated therein, but we can set Epigenesis into operation by the proper approach to our life experiences. Briefly,

ing others will come our way (in the fulfillment of duty) without our having to go out and seek them, but when we put our feet on the Path, the straight and narrow way spoken of by Christ Jesus, we must seek out ways of service, or create new opportunities for aiding our fellow men. A timely example of that to which we refer is Father Damien who chose to serve by laboring and caring for the lepers on Molokai for twelve years—only to contract the disease and die of it. Another such example is Albert Schweitzer, the philosopher-musician-physician-missionary who has done so much for the natives of

Adversely Aspected Planet	Incorrect Negative Approach	Correct Positive Approach
Sun	Domination	Service through Authority
Moon	Instability	Protectivity
Venus	Unrestrained Emotion	Art and Affection
Mercury	Nervous Restlessness	Controlled Intellectual Activity
Mars	Destructive Activities	Constructive Activities
Jupiter	Excess	Benevolence
Saturn	Fear	Systematization
Uranus	Agitation	Altruism
Neptune	Fraud	Idealism
Pluto	Coercion	Cooperation

we handle them as shown in the accompanying chart.

A careful study of this chart will enable us to know from analyzing our inner reactions to experiences whether we are positive or negative in our response. When we find ourselves drifting toward the negative approach, then we should immediately assert ourselves and through the exercise of our divine prerogative of free will substitute the positive reaction for the negative.

For the spiritual aspirant, no matter what the phase of the Spirit being unfolded, it is essential to consider as a basic motive *service to others*—the cardinal virtue in Rosicrucian training. When we follow the ordinary path of evolution many opportunities for serv-

French Equatorial Africa. There are countless other people today who are responding to the spiritual impulses being liberated by the Higher Ones, devoting themselves to some phase of human improvement—thus accelerating their own spiritual progress, as well as that of all humanity.

Service of the type we create by applying the Law of Epigenesis brings us into contact with the Christ Spirit. This mighty Being made a tremendous sacrifice by becoming the Planetary Spirit of the earth, and thus purifying the desire body of the earth so that man might secure purer desire stuff for his own desire body. We should remember, however, that this great service to mankind is not a gift, but a loan which the



individual repays with his own service to other human beings, and also to life waves below that of the human—animal, plant, and mineral.

We can serve the animal life wave by rendering them love, protection, and human companionship. Those who give of their time and effort to promoting the cause of anti-vivisection and vegetarianism are surely using the Law of Epigenesis in behalf both of themselves and their younger animal brothers.

We serve the plant kingdom by loving growing things, by increasing the opportunities for inhabitable forms of life through cultivating the higher plants and more beautiful flowers. It has been proved by scientific tests that plants which are loved by human beings, in addition to the necessary physical care, thrive much better than those not loved.

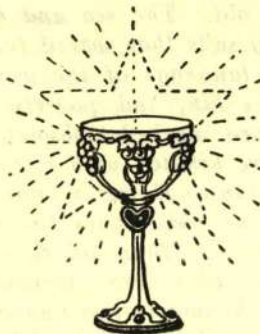
We serve the mineral kingdom by working with the many types of raw ore, making them into things of beauty and usefulness. Our appreciation and love of these handiworks of mother Nature are surely felt, too, by the nature spirits which work with them, if not actually by the minerals and gems themselves.

Another basic principle, and the most important of all, to be observed in applying the Law of Epigenesis is *love*. St. Paul, in his first letter to the Corinthians, points out that love contains within

itself the nine ingredients of the perfect man, as follows:

- Love suffereth long.....Patience
- and is kind.....Kindness
- Love envieth not.....Generosity
- Love vaunteth not itself, is  
not puffed up.....Humility
- Doth not behave herself  
unseemly .....Courtesy
- Seeketh not her own.....Unselfishness
- Is not easily provoked.....Poise
- Thinketh no evil.....Guilelessness
- Rejoiceth in the truth.....Sincerity

Christ Jesus, as great as He was, had difficulty in getting His principles across to the humanity of His time. He tried again and again to impress on His followers that the heart of His message was *loving service*. Finally, He called the leading twelve initiates to Him, as recorded in St. Mark, 9:35: "And he sat down and called the twelve, and saith to them, If any man desire to be first, the same shall be last of all." The Great Teacher is here pointing out that His followers must seek out ways of service, and learn to serve from the pure joy of serving, else they can never be numbered among the "elect." He who follows this injunction, thus unfolding his potential God-powers, frees himself from the "Wheel of Fate" and earns the reward par excellence: "This is my beloved son in whom I am well pleased."





## The Voice

*I dreamed a Voice, of one God-authorized,  
Cried loudly thro' the world, "Disarm! Disarm!"  
And there was consternation in the camps;  
And men who strutted under braid and lace  
Beat on their medaled breasts, and wailed, "Undone!"  
The word was echoed from a thousand hills,  
And shop and mill, and factory and forge,  
Where throve the awful industries of death,  
Hushed into silence. Scrawled upon the doors  
The passer read, "Peace bids her children starve."  
But foolish women clasped their little sons  
And wept for joy, not reasoning like men.*

*Again the Voice commanded; "Now go forth  
And build a world for Progress and for Peace.  
This work has waited since the earth was shaped;  
But men were fighting, and they could not toil.  
The needs of life outnumber needs of death.  
Leave death with God. Go forth, I say, and build."*

*And then a sudden, comprehensive joy  
Shone in the eyes of men; and one who thought  
Only of conquests and of victories  
Woke from his gloomy reveries and cried,  
"Aye, come and build! I challenge all to try.  
And I will make a world more beautiful  
Than Eden was before the serpent came."  
And like a running flame on western wilds  
Ambition spread from mind to listening mind,  
And all the earth resounded with men's toil.*

*Vast palaces of science graced the world;  
Their banquet tables spread with feasts of truth  
For all who hungered. Music kissed the air,  
Once rent with boom of cannons. Statues gleamed  
From wooded ways, where ambushed armies hid  
In times of old. The sea and air were gay  
With shining sails that soared from land to land.  
A universal language of the world  
Made nations kin, and poverty was known  
But as a word marked "obsolete," like war.  
The arts were kindled with celestial fire;  
New poets sang so Homer's fame grew dim;  
And brush and chisel gave the wondering race  
Sublimier treasures than old Greece displayed.  
Men differed still; fierce arguments arose,  
For men are human in this human sphere;  
But unarmed Arbitration stood between*



*And reason settled in a hundred hours  
What War disputed for a hundred years.*

*Oh! that a Voice, of one God-authorized  
Might cry to all mankind, "Disarm! Disarm!"*

—Ella Wheeler Wilcox

## The Intellectual Soul

By ARLINE CRAMER

*With reason's torch we search for truth, to restore the harmony, life, and youth.*—Max Heindel.



THE REASONING mind is the latest development in the evolution of the complete human being. It derives its power from the Human Spirit, the abstract mind which is the field of the diversification of formless principles, such as life, love, law, order, and harmony.

Reason is but a torch in the quest for wisdom. Wisdom is not bound in the limited field of the operation of faculties. Our faculties have been largely applied in learning about our environment and applying the knowledge to expansion of consciousness and power. The temporary result has been to produce strong personalities, mentally capable, but using the power for greed, selfishness, and material achievement without much regard for the welfare of those who serve them in their ambitions. Reason is a cold, logical process, too often denying the elements of a phase of human evolution much older in time—the ideals of the emotional soul.

Wisdom is not of the mind alone. Wisdom is born of the balance of power between the fruits of the love nature seeking happiness, and the enlightened mind finding ways of attainment.

Christ Jesus set before us the demonstration of love and understanding in action. Physical survival was subordinated to that ideal unto death. He affirmed that His way is the only way for redemption from discord and destruction. It follows then, that all men-

tal activities must include an aspiration for the Divine Guidance that will light the way to the greatest good to the greatest number.

The God-Man, Spirit, Being, Consciousness, and power ever becoming, partakes of the attributes of the Creator. He is a creator, preserver, and destroyer. Through action he evolves from the infinite capacities of his divinity the conscious soul, the emotional soul, and the intellectual soul powers. They are the evidence of his status in evolution.

These soul powers appear as radiance of diverse energies about the Center of Being, evolved through three related vehicles.

The field of our labors has been prepared through eons of time by those who have gone before in the Ever Becoming.

In spiritual astrology we recognize the Intellectual Triplexity as Aries, the new creative fiat, Taurus, the field of the new creation, and Gemini, the purpose to be fulfilled. These symbols are related to the Spiritual Orders of the Elohim and the Seraphim.

The Spirit of Man expresses in a trinity of Power: the Divine, Life, and Human. It is with the second aspect that we are mainly concerned in this cycle. It is the Life Spirit, the Preserver, the Christ in us, the Motherhood of God. It manifests through the vital, or etheric body, the body of the life principles. This etheric body which interpenetrates the dense chemical body is the celestial body that is extracted from the dense body at its death,



and becomes the vehicle of our after death life and activity. The powers of life, growth, reproduction, sense concepts, and memory operate in this body. It is fed by repetition of constructive thoughts, feelings, and action in harmony with the Christ Principle.

The Life Spirit, illuminating the aspiring mind, works within the etheric or vital body and evolves the Intellectual Soul. This is the great work of the Aquarian Age now approaching.

"O Jerusalem, Jerusalem, I would have taken you under my wings as a hen her chicks, but ye would not." "Though Christ a thousand times in Bethlehem (a place of Bread) be born and not within thyself, thy soul shall be forlorn. The Cross on Golgotha thou lookest to in vain unless within thyself it be set up again." We are the eternal *choosers*, but God saw the end in the beginning and saw that it was good.

Time marches on, and the Christ in us, blessing the aspiring mind with wisdom and love, is permitted to make radiant the etheric body, as we offer loving services in His Name. But we must ever remember that we must individually offer up the achievements of our mental, emotional, and social activities on the altar of spiritual values.

It is because of the utter failure of all the members of the United Nations to put spiritual values before and above worldly material values that we have the confusion we behold. The powerful ones have intruded upon the weaker, exploited their resources, and compelled by bribe and force a government subservient to their commercial interests.

There is a spiritual law that must be obeyed, though ignored at this time. Over each and every nation there is a powerful Spirit. It is called the Race or National Spirit. It is an Archangel. It manifests as the national physical type, manners, customs, language, and religion. By its activities we identify an Italian or a Turk.

Before the Christian era the Archangels were under the guidance of the Holy Spirit for the evolution of love from the connubial type to the ideal of patriotism.

When Christ Jesus (the Name given among men) became the Lord of the Earth, the Archangels of the nations readily began the labor of blending their activities with the Christ ideals of the real Brotherhood of Man and the recognition of and service to the Fatherhood of God, whom they all worshipped under many different names, and in various ways.

The above is a slow process, but with Spirits there is no limitation in time. Time is but the measure of the sequences of events. There has to be the slow infusion of the new idea, and its acceptance and operation by free will and choosing of the masses.

Many groups become racially or nationally bound and retard their own evolution. National barriers must be broken down. A universal language must afford means of communication. The great fundamentals of all religions will be recognized as not incompatible.

Freedom and self-determination will be allowed all nations with no attempt to exploit or dominate the weaker. There will be an exchange of the resources without the dollar value of one nation put on all barter.

Every nation must be allowed to work out its own destiny in the Brotherhood of Man, with aid, not dictatorship of the stronger. But ultimately justice and equity will prevail as the only way to world peace. Possibly we shall try out every contradiction of the Christ ideals, before peace prevails, and our decisions recorded in the imperishable Memory of Nature. But eventually we shall learn, understand, and manifest the New Age as an expression of the Intellectual Soul. Then man will have time to learn more about himself and the Great Plan of the Kingdom of Heaven within and manifest it on earth.



## This Too Shall Pass

*A mighty monarch in the days of old  
Made offer of high honor, wealth and gold  
To one who should produce in form concise  
A motto for his guidance, terse, yet wise—*

*A precept soothing in his hours forlorn,  
Yet one that in his prosperous days would warn.  
Many the maxim sent the king. Men say  
The one he chose, "This too shall pass away."*

*Oh! jewel sentence from the mine of truth!  
What riches it contains for age, for youth!  
No stately epic, measured and sublime  
So comforts, or so counsels for all time. . . .*

*As these few words. So write them on your heart  
And make them of your daily life, a part.  
Has some misfortune fallen to your lot?  
This, too, will pass away—absorb the thought.*

*And wait; your waiting will not be in vain,  
Time gilds with gold the iron links of pain.  
The dark today leads into light tomorrow;  
There is no endless joy, no endless sorrow.*

*Are you upon earth's height? No cloud in view?  
Go read your motto once again; this too  
Shall pass away. Fame, glory, place and power,  
They are but little baubles of the hour,*

*Flung by the ruthless years, down in the dust,  
Take warning and be worthy of God's trust.  
Use well your prowess while it lasts;  
Leave bloom, not blight to mark your footprints  
to the tomb,*

*The truest greatness lies in being kind,  
The truest wisdom is a happy mind.  
He who desponds his Maker's judgment mocks;  
The gloomy Christian is a paradox,*


*Only the sunny soul respects its God.  
Since life is short, we need to make it broad,  
Since life is brief, we need to make it bright,  
Then keep the old king's motto well in sight,  
And let its meaning permeate each day,  
Whatever comes—"This, too, shall pass away."*

—Ella Wheeler Wilcox



## Giving

By KAY RANDALL

 HE WORD "give," although freely, and, for the most part, thoughtlessly, used in everyday life, is a word whose meaning is little understood. Defined, it "usually implies the action expressed is done freely and without compensation." The true meaning of give depends directly upon our appreciation of the definite terms "freely" and "without compensation."

Commenting on the art (and it truly is an art) of giving, Christ Jesus said (Matt. 10:8): "Freely ye have received, freely give." And Paul, on the subject of giving, quoted the Great Teacher (Acts 20:35) as saying: "It is more blessed to give than to receive."

In what spirit do we give? Do we give "freely and without compensation"—or thought of compensation? Do we give from a sense of duty? Or because we are slaves to custom? Or because thereby we hope to prove, to others, that we are filled with human kindness? Do we make a sacrifice in order that we may give? Or do we give only because we have more than we can possibly use?

Before considering the act of giving let us determine the source of supply from which all gifts originate. For example, take the material things of life which too often are the extent of giving. All material things of life, without exception, originate as natural resources—that superabundant and never-failing supply prepared and maintained by the Creator for the benefit of all mankind. This, the natural economy of the Universe, is proclaimed by Paul (1 Cor. 3:17) in these words: "So then neither is he that planteth anything, neither he that watereth: but God that giveth the increase." It is obvious that the natural resource of which a gift is composed cannot be

"given" to a fellow being since God gives unstintingly to all. Therefore the value of any gift can be computed only in terms of the amount of labor or service involved in preparing a natural resource for a specific use. Any gift is therefore limited to an amount of service.

True giving is an art, the technique of which is gained only through study and analysis. The true gift must benefit both the giver and the receiver. Properly given, it benefits the giver by allowing the Law of Compensation to operate without hindrance, the while supplying the receiver with that which, at the moment, he is in need. The Law of Compensation is sometimes expressed by science in these words: "Nature abhors a vacuum." The economy of the Universe is such that it "abhors" a want of any kind; it seeks to "fill the vacuum" of want at all times. But it is hampered in its expression by the exercise of the right of self-determination by man.

Man, whose birthright includes dominion over all the earth, can, for a time, by selfish action, make inoperative the Law of Compensation, thereby robbing himself, and others, of both profit and pleasure. But if the giver, without thought of sacrifice or compensation gives freely of that which he has, the Law will return it to him a hundredfold. An example of this is recorded in the story of Elijah and the widow of Zarepath who shared with him her scant supply of oil and meal (1 Kings 17: 8-16). But the Law will not—cannot—operate save the gift be made "freely and without compensation."

There is never a moment when someone is not in need, for, as the Great Teacher said (Matt. 26:11): "Ye have the poor always with you." But He



also warned (Matt. 7:6): "Neither cast your pearls before swine." To give at the wrong time, or to bestow an unsuitable gift may, perhaps, far from helping the recipient, actually prove to be a detriment. Yet regardless of the fact that there is always someone who is lacking, either materially, mentally, or spiritually, of paramount importance is the motivation on the part of the giver. On this phase Paul (2 Cor. 9:7) counsels: "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver."

What motivates the usual giving? Do we limit our gifts to near relatives and friends and give then only because of a sense of duty? Do we give only to those physically incapacitated, and then only that we may escape the criticism of others? Do we donate only to those who are victims of well publicized tragedies, and then only that we may flaunt our own "goodness" or affluence to satisfy the egotistic urge? Or do we give because of the true humanitarian urge to "brighten the corner where we are" without fanfare or recognition—the urge to give happiness to others, regardless of race, creed, or color, who are experiencing the mirthless trials of life?

Before any gift is made, the motive dictating the giving should be carefully considered. The thought of Christ Jesus concerning this matter was (Matt. 6:3): "But when thou doest alms, let not thy left hand know what thy right hand doeth." No gift whatsoever should be made unless it be the act stemming from a sincere desire to perform a Universal Service without thought of reward, recognition, or even appreciation. It should never, after the bestowal, be discussed either with the recipient or with others. Unless the motive be purely unselfish no value accrues to the donor, nor does the recipient enjoy to the full the gift. If the gift causes the recipient to feel a sense of

obligation or inferiority it, again, has produced no real good.

The next consideration is whether the gift—no matter what the nature—will actually assist or hinder the recipient. There can be no question that a gift of money to an inebriated man, whose desire is to prolong the debauch, would definitely be harmful. Yet the same principle is involved in helping one who has not, and will not, put forth



personal effort to help himself. To give to such a one is but to crystallize the disinclination to expend personal effort.

A gift, to be one in the fullest sense of the word, must be made ungrudgingly to one whose need is real—to one whom the gift will benefit. It must be given in such a manner that the recipient experiences no sense of shame or inferiority, and in such a way that the giver receives no thanks or acclaim. On the part of both giver and receiver there should be a sense of gladness that the Universe so abundantly yields all



things that it is possible, in moments of need, for one to share with another. This does not mean that the value of the gift is reduced if the giver cannot escape the thanks of the recipient, but both should realize that God is the source of all and that the thanks rightfully should go to Him. The gift having been made, it should immediately be forgotten.

A good example of this type of giving can be found in the outlying districts of our country where neighborliness is not a forgotten art. A house burns down, or a neighbor, whose crops require harvesting, is sick, or circumstances of



a similar nature are experienced. To one so afflicted come his neighbors to rebuild the house, or harvest the crops, not through a sense of duty but expressing the spirit of neighborliness. The recipient of this help does not experience the shame of charity, nor does he feel inferior to his neighbors. The neighbors on the other hand do not feel a sense of righteousness or superiority, for unconsciously they realize they are expressing the brotherhood of man. They do not afterward discuss the matter in any other sense than that of an incident in communal living.

In ill-considered giving, or giving that is made because of a sense of duty, too often the giver, not content with the

joy of giving, endeavors to savor, with the recipient, the pleasures of the gift. Suppose we meet a man on the street who is starving. We feel it our duty toward such a one to give him sufficient to procure a real and satisfying meal. Suppose having done so we then accompany him to a restaurant; we help him to choose that meal which we—not he—would particularly enjoy; watch avidly each bite he takes, the meanwhile remarking on each delectable morsel; sniff appreciatively all the savory odors . . . . Have we given a gift to such a one? Have we performed a Universal Service? Have we manifested the Christ Spirit?

The foregoing sounds silly—yet is not this, in effect, exactly the manner in which we bestow many gifts? Having given a piece of clothing to a needy one, do we more often than not, when he has donned the garment, remark how excellently it fits, or how well he appears in it? Or having given a bit of advice, do we not, if it was followed and produced good results, congratulate the recipient on the excellence of the counsel he received? Perhaps comment unrestrainedly on the benefits he derived from them, or congratulate ourselves on having brought happiness to a fellow being? Or, if, having given our advice, it is not followed, and misfortune overtakes our fellow being, are we not prone to say, "I told you so?" In either case were we truly giving, or merely satisfying the egotistical urge?

It is true that one cannot give a good gift without being amply repaid by the Law of Compensation. Christ Jesus pointed to the operation of the Law when He proclaimed (Luke 6:38): "Give and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give unto your bosom. For with the same measure ye mete withal it shall be measured to you again." But to have the Law work naturally and advantageously requires thought, not of



the reward of giving, but of the joy of giving. It is not that which is given that is important, but the spirit in which the gift is made. This idea was pronounced by Peter (Acts 3:6) when he said: "Gold and silver have I none; but such as I have give I thee."

True giving is indeed too much of a rarity, and its technique difficult to acquire. However, to those who have mastered the art, to those who perform the act—physically, mentally, or spiritually—gladly, freely, and without thought of compensation, will be the joy of receiving abundantly. Having given no thought to reward, they make it possible



for the Law of Compensation to operate unhindered. The technique of true giving, and the results of the natural functioning of the Law of Compensation are taught in the 25th chapter of St. Matthew: "Then shall the king say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord (Law) when saw we thee an hungered and fed thee, or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or

naked, and clothed thee? Or when saw we thee sick or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

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As Sir Launfal mused with a downcast face,

A light shone round about the place;  
The leper no longer crouched at his side,  
But stood before him glorified,  
Shining and tall and fair and straight  
As the pillar that stood by the Beautiful Gate—

Himself the Gate whereby men can  
Enter the temple of God in Man.

His words were shed softer than leaves  
from the pine,

And they fell on Sir Launfal as snows  
on the brine,

That mingle their softness and quiet  
in one

With the shaggy unrest they float down  
upon;

And the voice that was calmer than  
silence said,

"Lo it is I, be not afraid!

In many climes, without avail,

Thou hast spent thy life for the Holy  
Grail;

Behold it is here—this cup which thou  
Didst fill at the streamlet for me but  
now;

This crust is my body broken for thee,  
This water His blood that died on the  
tree;

The Holy Supper is kept, indeed,  
In whatso we share with another's need;  
Not what me give, but what we share,—  
For the gift without the giver is bare;  
Who gives himself with his alms feeds  
three,—

Himself, his hungering neighbor, and  
Me."

From *The Vision of Sir Launfal*  
by James Russell Lowell



# Atomic Energy and Evolution

By Dr. A. J. HAWORTH

## Part 2



THE BOMBARDMENT of the uranium nuclei causes a release of electrons from the positive pole, called the proton. The negative charges of electricity are called beta rays, which are actually particles of material from the chemical ether of the uranium, transmitted by the light ether. All ethers and gases belong to the physical world.

These beta rays are emitted with great velocity from radioactive bodies and have similar properties to the cathode rays from the Crookes tubes, which produce the X-ray. The beta ray is deflected by a magnet, as is also the alpha ray or the positive proton. The gamma ray emitted by the fission has slight energy and is not deflected by a magnet, but it has great penetrative power. Hence it is eminently efficient in destroying targets when released by the atomic bomb.

Uranium fission causes the formation of a number of by-products such as barium, lanthanum, iodine, krypton, etc. This action is similar to that which takes place when a molecule is dissolved in water and produces a negative charge of electricity called the ion and the positive pole or kation. There would be no purpose in detailing other rays like the actinic (light ray), Becquerel (invisible radiations from uranium, radium, etc.), and the Blondlot (N rays), as well as borderline rays, but it is well to keep in mind that they have certain effects in relation to the whole.

In the fall of 1947 the first research center to concern itself with the peaceful uses of atomic energy was established by the Atomic Energy Commission. It is the Brookhaven National Laboratory and occupies the 6000 acres on Long

Island that was once Camp Upton. By the end of the year 800 employees were on the job, headed by Dr. Phillip Morse from the Massachusetts Institute of Technology. The institution is actually operated by nine of the most important universities in the east. The government provides the money and the schools the brain power.

The method of producing atomic material for medical, industrial, and agricultural experiments is quite simple. The "nuclear pile" is composed of blocks of graphite the size of a large room, charged with bits of uranium scattered throughout the pile like currants in a cake. The pile is worth about ten million dollars, so private "piles," or even institutional piles, are out of the question right now. The experts place iodine, phosphorus, etc., in the pile, irradiate it, and ship it in metal radiation-proof containers to various hospitals and other institutions.

The catalogue sent out by the Laboratory has an imposing list of atomic materials that are designated by formulae. The lifetime of the radioactivity of each is also shown. For example, Antimony 122, an isotope with half a life of 2.8 days, target material of 0.20 grams and a gamma radiation of 0.08 Mev, and an approximate content of 50 millicuries, is offered at \$12.00 per unit. A deposit of \$125.00 is required on a returnable container. An isotope is the term applied to the various materials, and is defined as "an element occupying the same position in the periodic table as another identical in chemical behavior, and distinguishable only by radioactivity or small difference in atomic weight.

Hundreds of shipments of various isotopes have been sent out to more than 350 institutions. Each user is



required to report his results to the Commission which keeps a research file available to experimenters. The data is mounting high as there is great interest being shown by the scientific world.

Thus far the experiments in the medical field have been confined mostly to the use of radioactive iodine and phosphorus, which is designated in the data from the bureau as radioisotopes I-131 and P-32, respectively.

Radioiodine has been used in the study of the physiology of the teeth, in gastric and salivary secretions, cancer control, hyperthyroidism, and goiter. It has also been used with the idea of helping the absorption of insulin by diabetics, but the bulk of the work is connected with the thyroid gland. The isotopes of iodine, sodium, potassium, etc., have



been studied to ascertain the rate of human absorption.

Phosphorus isotopes have been used in the study of blood deterioration, kidney disease, leukemia, and allied diseases. Also post-operative effects in thyroid cases, the portal circulation of the liver, and many others, but the blood diseases get the most attention, with neoplastic conditions (new and abnormal growths) a close second.

Charged inorganic matter is used, and it is thought that the radioactivity gives greater penetrative power and may, so to speak, take the place of the organic minerals. It is no doubt a fact that these isotopes do penetrate the tissue much more readily than the inert natural mineral. But the question arises, can the mineral particle be forced into the living cell without doing it damage?

Metaphysics teaches that the human

cell can and will assimilate in proper proportion, or at least as near the proper proportion as it is capable of reaching. The innate intelligence or evolution of the cell is the true guide. Some bodies are capable of generating a great deal of energy and health out of very small amounts of food. This is because the body as a whole wastes no usable material.

However, the uses to which atomic energy can be put in the medical field are legion. There is the latest microscope which uses hydrogen rays instead of light and can magnify 600,000 times as compared with the electronic microscope with 100,000 power. X-ray and fluoroscopic equipment is being revolutionized, for the X-ray is the same type of ray as the gamma ray. Then there is the use of radiated calcium for the study of cancer tissue and a thousand and one aids in the field of diagnoses in chemistry. In the field of therapy, physiotherapy machines, using light heat and other methods of stimulating superficial and deep tissue, are also undergoing great changes as a result of nuclear revelations.

Organisms have active and potential intelligence in proportion to their ability or potential ability to express or manifest themselves on the physical or any other plane of evolution; and as the consciousness increases the prowess of the vehicle for expression increases accordingly. As long as the physical cell is unable as a physical vehicle to overcome and utilize inert matter as it is now, it is useless to try to force the issue.

It is well, in working with atomic energy, to realize that there are just three primary forces that dwell in the power of the Creator and are expressed on the different planes of being: power, word, and motion, and these are correlated to the three forces in the physical atom. They are expressed in the Holy Trinity as Father, Son, and Holy Ghost, or Will, Wisdom, and Activity.



Considering this expression in the atom we find Power synonymous with the proton or positive principle, while the Word is related to the electron, or negative principle. The two principles are found to be balanced or perfectly polarized by the neutron, related to the activity principle. The same principle applies to our solar system, with the planets revolving around the Sun, which actually holds the cosmic atom together by means of the attractive, unifying Love or Son Principle.

The blunt truth is that right now more atomic material is being used to produce bombs than for other purposes. This is because the emotional stress of the war has not sufficiently subsided in



the lower region of the Desire World to allow the mind of man to start reasoning properly. The reaction from that emotional plane sustains fear, and the suspicion which lurks in the human mind here as well as in the rest of the world.

War still exists in some parts of the world, radical governmental upheavals and changes are causing confusion and unrest, border skirmishes and political banter between countries add to the general turmoil. While all this is a needed factor in evolution, people must realize that it does tend to sustain negative emotions and breed intolerance in the minds of even the most important world leaders who are seeking world peace. It is a moral and spiritual responsibility of these leaders to keep a level head regarding the use of atomic energy if lasting peace is to be attained.

The best weapon against war, unemployment, crime, and depression are

industry and right feeling. A nation of individuals engaged in building and producing useful and beautiful things for all has no time for warmongering and no interest in those who have. The development and constructive use of atomic energy offers the answer to unemployment. The discovery is perhaps the most important milestone in the history of the race, and staggering progress in the mundane and spiritual life of humanity is just ahead of us. Power for industry, individual and public transportation, the revolution of industrial products, the advancement of agriculture and medicine, are but indications.

The Atomic Energy Commission with its seven man advisory board is granted large amounts of Federal funds for its work, and the work which has just been started is going forward rapidly.

In the fall of 1944, when the Germans released their rocket bombs on London, the United States War Department established a testing ground for rocket experiments south of Los Alamos, N.M. However, by the time they were ready to move in the next year the Germans had surrendered, and with the collapse the U.S. Army found themselves in possession of 100 V-2 rockets. These were dismantled and shipped to New Mexico. Later came the rocket experts, including Count Wernher von Braunhead of the rocket division. These German prisoners showed the U.S. Army men how to fire the rocket and in a year the first test rocket was launched.

The rocket is 46 feet long and weighs 27,000 pounds loaded in this manner with 20,000 pounds of fuel: at the head is the bomb compartment followed by gyroscopic equipment; then comes a tank of ethyl alcohol followed by a tank of liquid oxygen and one of hydrogen peroxide. The latter is an oxydizer, and the liquid oxygen released furnishes oxygen for the inside of the enclosed rocket and for quick ignition of the ethyl alcohol near the head. Propulsion is through the tail.



The fuel is burned in one minute. The first four seconds bring the rocket to an upright position, and by the end of the minute it is 20 miles in the air. The gigantic initial propulsion carries it on to over a hundred miles in the next three minutes.

The war head carries scientific instruments for measuring conditions of the upper atmosphere and more has been learned in the last two or three years than was learned in the previous twenty, so it is declared by men in charge. It is known now, for example, that at forty kilometers the temperature is 70 degrees, the same as on the earth's surface; at twice this height it is 140 degrees; at 125 kilometers, in the lower part of the ionosphere, it drops to 67 degrees; and at 200, or the peak of the flight, the temperature is 1200 degrees.

No matter how much is spent by the Atomic Energy Commission on rockets, jet planes, and guided missiles to transport atomic bombs, or how long they experiment, there will still remain secrets of the universe that cannot be investigated with chemicals and machines. The limit is now mostly in the chemical ethers, but science will find much more in the finer ethers which belong to the physical plane before the absolute intellectual limit is reached. From there on he must develop his own finer bodies to investigate. At first he will gradually build and organize a usable vital body, made up of the two higher ethers, in which he will operate. Then he will be his own rocket ship, being able to travel in the flash of an eye and learn the law of causation with etheric sight.

Then will he learn the real nature of the forces working through the ethers; including, perhaps, why in electricity unlike poles are attracted and why like poles repel. A simple answer to electromagnetic polarity is hardly possible, related as it is to the profound mystery of sex, of the attraction existing between spirit and matter, and of the many other manifestations of the duality upon which

our Solar God saw fit to build His solar system. However, it may be an easy matter to understand how the orderly arrangement of the iron atoms in a magnet makes it possible for it to come en rapport with the magnetic etheric currents which play between the earth's poles. When conditions are right, the man made magnet can be magnetized by the greater magnet, the earth.

Again it is surmised that tissue in the human body is destroyed by X-ray and other radiations because the material atom is burned, but though the physical atom is destroyed the cause is the bombardment of the ray on the cell, which displaces the etheric atom of the cell and separates it from the cell matter. Various drugs temporarily force



out the etheric structure of the cell and enough drugging will force out the entire vital or etheric body of man for good, leaving an inert mass of minerals. In either case it is a matter of vibrational clash and depolarization. This shows that no tissue condition can get permanent help unless natural harmony is introduced.

In 1919 Rutherford disintegrated the nitrogen atom by bombarding it with alpha rays from radium. This opened the way to the artificial disintegration of practically every element. Chadwick in 1932 did the same with beryllium. Both of these minerals are light on the atomic scale compared with the above mentioned heaviest, nitrogen being 14 plus and beryllium only 9. The lightest of all next to hydrogen is helium with 4, followed by lithium 6, boron 10, carbon



12, etc. These experiments prove that the neutron from the bombarding agency having no electric charge can therefore penetrate the nuclei of even the heaviest of atoms.

Radioactivity was discovered by Becquerel in 1896 by the effect of pitchblende (a mineral ore containing uranium) on a photographic plate while enclosed in black paper in the dark. Later other minerals like potassium which weighs only 39, were found to contain radioactive material. About 10 different minerals, including the nine heaviest and potassium, have radioactivity distinguished by chemical methods, and science has evidence that there are at least 40. All of the elements in each of the 92 possible places (the elements) exhibit identical chemical properties.

The lightest element is the gas hydrogen which is used in the manufacture of artificial atomic energy by the cyclotron. Hydrogen is 14 and one half times lighter than air and 11,160 times lighter than water. In the natural state it is found most abundantly in the Sun and stars, the earth having very little, though it is found in all organic life where it has been deposited by the Sun and stars through the medium of the chemical ether. It is an electropositive element existing as a positive ion when acids are removed.

The cyclotron was developed in 1931 by Lawrence and Livingston for the purpose of imparting enormous velocities to heavier nuclear particles without the necessity of excessive voltage. The electrified particles (protons of helium for instance) are released in an area between two semicircular segments of metal that are flat and hollow.

These metal segments or "dees" are given a high-frequency potential difference and produce an oscillating field in the space between them, thus causing free particles to be pulled to and fro. A strong magnetic field is applied upright to the segments, the particles dart into one of the metal containers, follow

a semicircular path, and re-enter the space. This process is repeated with increasing speed until the particles escape into a receptacle near the outer edge. The machine must be in a vacuum.

Recently some scientists were adjusting a cyclotron while it was in motion and the result was that the rays that escaped seriously injured their eyes. The metaphysician knows that it is the light ether which builds and nourishes the eyes and feeds all the special senses. Thus we may readily see that these gamma rays disrupted the light ether in the men and reflected into the optic nerves, partially destroying them and forming cataracts. There is no reason why these rays did not effect the hearing and other special sense organs except that the forces



working through the light ether do not build these other special organs, even though they do nourish them.

Comparatively new installations of the cyclotron have produced as high as 5 million electron volts of energy to protons with applied voltage of less than 5000 volts. The rapidly moving particles lodged in the receptacle are valuable in nuclear research, as they are used to bombard material placed in the receptacle for study.

A device called the "betatron," which serves a similar purpose with the electrons, was developed in 1941 by Kerst and Serber. The cyclotron is not suited well to this purpose. Thus we get some idea of the expert tools science uses in wrestling with the secrets of Nature.

(To be continued)



# MAX HEINDEL'S MESSAGE

*Taken From His Writings*

## Gleanings of a Mystic

(TENTH INSTALLMENT)

### The Sacrament of Marriage

*(Continued)*



UT LOOKING AT marriage from another point of view, looking upon it as a union of souls rather than as a union of the sexes, we contact the wonderful mystery of Love. Union of the sexes might serve to perpetuate the race, of course, but the true marriage is a companionship of souls also, which altogether transcends sex. Yet those really able to meet upon that lofty plane of spiritual intimacy gladly offer their bodies as living sacrifices upon the altar of *Love of the Unborn*, to woo a waiting Spirit into an immaculately conceived body. Thus humanity may be saved from the reign of death.

This is readily apparent as soon as we consider the gentle action of the vital body and contrast it with that of the desire body in a fit of temper, where it is said that a man has "lost control" of himself. Under such conditions the muscles become tense, and nervous energy is expended at a suicidal rate, so that after such an outbreak the body may sometimes be prostrated for weeks. The hardest labor brings no such fatigue as a fit of temper; likewise a child conceived in passion under the crystallizing tendencies of the desire nature is naturally short-lived, and it is a regrettable



fact that *length of life* is nowadays almost a misnomer; in view of the appalling infant mortality it ought to be called *brevity of existence*.

The building tendencies of the vital body, which is the vehicle of love, are not so easily watched, but observation proves that contentment lengthens the life of anyone who cultivates this quality, and we may safely reason that a child conceived under conditions of harmony and love stands a better chance of life than one conceived under the conditions of anger, inebriety, and passion.

According to Genesis it was said to the woman, "In sorrow shalt thou bear children," and it has always been a sore puzzle to Bible commentators what logical connection there may be between the eating of fruit and the pains of parturition. But when we understand the chaste references of the Bible to the act of generation, the connection is readily perceived. While the insensitive Negro or Indian mother may bear her child and shortly afterward resume her labors in the field, the western woman, more acutely sensitive and of high-strung nervous temperament, is year by year finding it more difficult to go through the ordeal of motherhood, though aided by the best and most skilled scientific help.

The contributory reasons are various: In the first place, while we are exceedingly careful in selecting our horses and cattle for breeding, while we insist upon



pedigree for the animals in order that we may bring out the very best strain of stock upon our farms, we exercise no such care with respect to the selection of a father or mother for our children. We mate upon impulse and regret it at our leisure, aided by laws which make it all too easy to enter or leave the sacred bonds of matrimony. The words pronounced by minister or judge are taken to be a license for unlimited indulgence, as if any man made law could license the contravention of the law of God. While animals mate only at a certain time of the year and the mother is undisturbed during the period of pregnancy, this is not true of the human race.

In view of these facts, is it to be wondered at that we find such a dread of maternity, and is it not time that we seek to remedy the matter by a more sane relation between marriage partners? Astrology will reveal the temper and tendencies of each human being; it will enable two people to blend their characters in such a manner that a love life may be lived, and it will indicate the periods when interplanetary lines of force are most nearly conducive to painless parturition. Thus it will enable us to draw from the bosom of nature, children of love, capable of living long lives in good health. Finally the day will come when these bodies will have been made so perfect in their ethereal purity that they may last throughout the coming Age, and thus make marriage superfluous.

But if we can love now when we see one another "through a glass darkly," through the mask of personality and the veil of misunderstanding, we may be sure that the love of soul for soul, purged of passion in the furnace of sorrow, will be our brightest gem in heaven as its shadow is on earth.

#### *The Unpardonable Sin and Lost Souls*

Some of our students have been exercised about the unpardonable sin, and as this subject has a certain connection

with the subject of marriage, one being a sacrilege and the other a sacrament, it might be well to elucidate the matter from a different point of view than has been formerly taken in our literature.

First let us see what is meant by a sacrament, and why the rites of baptism, communion, marriage, and extreme unction are properly so-called then we shall be in a position to understand what sacrilege is and why it is unpardonable.

The Rosicrucians teach, only with more detail, the same doctrine that Paul preached in the 15th Chapter of 1st Corinthians, starting at the thirty-fifth verse, that in addition to the body of flesh and blood we have a soul body, *soma psuchicon*, (mistranslated "natural" body), and a spiritual body; that each of these bodies is grown from a different seed atom and that there are three stages of unfoldment for Adam, or man. The first Adam was taken from the ground and was without sentient life. Soul was added to the *second Adam*; thus he had life within, a leaven laboring to elevate the clod to God. When the potential of the soul extracted from the physical body has been raised to the spiritual, the *last Adam* will become a life giving Spirit, capable of transmitting the life impulse to others directly as a flame from one candle can be communicated to many without diminishing the magnitude of the original light.

In the meantime the germ for our earthy body had to be properly placed in fruitful soil to grow a suitable vehicle, and generative organs were provided from the beginning to accomplish this purpose. It is stated in Genesis 1:27, that Elohim created them *male* and *female*. The Hebrew words are "sacre va n'cabah." These are names of the sex organs. Literally translated, *sacr* means "bearer of the germ." Thus marriage is a *sacr*-ament, for it opens the way for transmission of a physical seed atom from the father to the mother, and tends to preserve the race against the ravages of death.

(To be continued)



# Studies in the Cosmo-Conception

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

## How the Worlds Interpenetrate

Q. Are the seven Worlds which are the sphere of our development placed one above the other?

A. No, they all interpenetrate.

Q. What illustration might make this clearer?

A. Let us use a spherical sponge to represent the dense earth—the Chemical Region. Imagine that sand permeates every part of the sponge and also forms a layer outside the sponge. Let the sand represent the Etheric Region, which in a similar manner permeates the dense earth and extends beyond its atmosphere.

Q. How does this apply to the Desire World?

A. Let us further imagine this sponge and sand immersed in a spherical glass vessel filled with clear water, and a little larger than the sponge and sand. We place the sponge and sand in the center of the vessel as the yolk is placed in the center of an egg. We now have a space of clear water between the sand and the vessel.

Q. What part of this represents the Desire World?

A. The water as a whole will represent the Desire World, for just as the water percolates between the grains of sand, through every pore of the sponge, and forms that clear layer, so the Desire World permeates both the dense earth and the ether and extends beyond both these substances.

Q. How may we picture the World of Thought?

A. We know there is air in water, and if we think of the air in the water (in our illustration) as representing the World of Thought, we shall have a fair mental picture in which the World of Thought, being finer and more subtle, interpenetrates the two denser Worlds.

Q. Is this the full extent of the World of Thought?

A. No. Finally, imagine that the vessel containing the sponge, sand and water is placed in the center of a large spherical vessel; then the air in the space between the two vessels would represent that part of the World of Thought which extends beyond the Desire World.

Q. How does this illustration apply to the other planets?

A. Each of the planets in our solar system has three such interpenetrating Worlds, and if we think of each of the planets consisting of three Worlds as being individual sponges, and of the fourth World, the World of Life Spirit, as being the water in a large vessel where these threefold separate sponges swim, we shall understand that as the water in the vessel fills the space between the sponges and percolates through them, so the World of Life Spirit pervades interplanetary space and interpenetrates each planet.

Q. Do all the planets swim in the common World of Life Spirit?

A. Yes, it forms a common bond between them, so that as it is necessary to have a boat and be able to control it if we wish to sail from America to Africa, so it is necessary to have a vehicle correlated to the World of Life Spirit under our conscious control in order to be able to travel from one planet to another.

Q. Are we also correlated to other solar systems?

A. In a manner similar to that in which the World of Life Spirit correlates us to the other planets in our own solar system does the World of Divine Spirit correlate us to the other solar systems.

Reference: *Cosmo*, 51-55



# WESTERN WISDOM BIBLE STUDY

## The Sacrifice of Praise



By him therefore let us offer the sacrifice of praise to God continually, that is the fruit of our lips giving thanks to his name.

But to do good and to communicate forget not: for with such sacrifices God is well pleased.

*Hebrews 13: 15-16*

In considering this portion of St. Paul's Letter to the Hebrews we need, first of all, to give thought to the words "sacrifice" and "praise."

Occult philosophy assures us that the law for the evolution of the Spirit demands "sacrifice." Under the old regime of Jehovah and the Tabernacle in the Wilderness (the Atlantean Mystery School), sacrifice played a dominant part, the people being thoroughly trained in the practice of making regular offerings to the Lord. However, these offerings, or sacrifices, were of a material nature—the "first fruits" of their flocks and orchards—whereas the sacrifice required under the New Dispensation ushered in by the Christ was of an entirely different nature.

Now it was demanded that man sacrifice himself: that he day by day act mercifully toward all. "He must forego selfishness, and love his neighbor, as he had been used to loving himself."

St. Paul points out that there should be the "sacrifice of praise to God, continually," or a verbal giving of thanks and praise, particularly for the great service rendered by the Christ in bringing the opportunity for "salvation" to humanity. The Supreme Sacrifice made by our exalted Ideal in becoming the indwelling Spirit of the earth is a basic tenet of Christianity, and should inspire every follower of the Cross to greater intensity in emulating Him.

Every spiritual teacher knows the

value of praise and thanksgiving as aids on the Path of Attainment. When they well forth from the sincere heart they create a magnet which attracts substance from the higher part of the Desire World into the aura of the aspirant and lifts him into a realm of consciousness from which direct communion with Deity is more easily accomplished.

However, the highest type of praise to God does not consist of words, as sincere as they may be. The greatest sacrifice we can make—and that which every aspirant has to make at some time—is that of dedicating our lives to such intensity of effort in living the pure and helpful life that the lower self will be entirely transmuted into the higher self. We truly praise God with the highest sacrifice by perfecting ourselves. Day by day, as we continue in well-doing, maintaining our poise, and striving to follow the promptings of the inner self, we send up the "aroma" which is a "sweet savor" to the Lord. Self-interest must be entirely ignored. Sacrifice of the personality is demanded with no positive assurance of any reward.

It is well to remember that, as Max Heindel has pointed out: "There is and must be a sacrifice involved in the regenerate life . . . . When one consecrates all that he is to the regenerate life and follows the guidance of the Spirit it will soon be seen that his very intensity of purpose in the new direction shuts out the old things . . . . In every case . . . . the time that we spend in the cause of Christ . . . . is provided for and compensated for under the law that works for good.

" . . . . even at the point of death He refrained, and it was said of Him that others He saved, but Himself he could not (would not) save because the law of sacrifice is greater than the law of self-preservation."



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# TODAY'S SCIENCE

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## The Magical Robots

### Part 2



HE MOST fundamental of present world struggles is the conflict between the forces of materialism and the powers of the spirit. One is to a great extent embodied in the machine, the other in man. This places man and the machine in opposition to each other. This is true to an unsuspected degree—dangerously true, observes an outstanding occult interpreter. Man is in material force inferior to the machine. His strength, endurance, and capacity for production are less. He is but a pigmy beside a giant. The robot is a colossus that could completely overwhelm him.

Immersed as we are in a civilization wherein machines of every sort play so great and commonplace a part, it might be well to pause and attempt to analyze the social, moral, and spiritual problems created by the robot. When we can see how it could become man's worst foe, threatening his very existence, we may learn what to avoid and how the problems may be met and solved. Most obvious are the problems related to war. Consider the robot or buzz bomb, the gigantic rockets, the self-aiming and firing guns, automatic torpedoes, and mines, devices able to operate without the immediate presence or direction of any human being—devices which make warfare ever more deadly, leaving no safe hiding place anywhere on earth.

While the robot may beneficently serve every material need, it may also be made to cater abundantly to low, selfish wants—to spawn a host of unnecessary, unnatural desires. Moreover, the making, striving after, and enjoyment of material things for their own

sake, with no thought of serving worthy, evolutionary purposes, may cause man to neglect his spirituality, the very thing which makes him superior to his creation. Under the Divine Plan forms of every sort—whether human bodies or robots—must serve the forward moving urges and high purposes of spirit. Evil appears whenever form diverts man from this and thus makes spirit subservient to material forms.

Only by conquering the forces of materialism within himself does man gain ability to see clearly and act wisely in spite of prevailing materialistic concepts. Failing to do this, he may be found using his free time in following aimless, meaningless pastimes which have become customary or fashionable. Added freedom may merely see him entering into bondage to social compulsions against which he does not rebel because he does not even see them as compulsions. He may drift into the radio, movie, or motoring habit, or others more sophisticated and supposedly "cultured." Spiritually, what has he gained by being free to do as he pleases? Often little but the ability to waste his life and his time in unproductive activities, unrelated to evolutionary needs and spiritually meaningless or worse.

Then there are the external aspects: the paradox of unparalleled productive capacity coupled with widespread idleness, unsolved problems of unemployment—not glad opportunities for spiritual endeavors and mental growth, but anxiety and want. Finally, monopolized and directed by the financial or political dictator, the robot could be used to wipe the last shred of freedom from the face of the earth. Yet, the full solution is ready and waiting. *(To be continued)*





# Astrology Department

## The Astrologer Discusses Teaching

By ELMAN

### Part 1

*Dedicated to Flora Urquhart and  
Alexander Raab*

**J**UPITER, as the abstract ruler of the ninth house, is the astrological symbol of the teacher. Since a consideration of abstract subjects is assisted by meditation on a drawn symbol, or "outpicturing," it is suggested that four astrological designs be utilized in the pursuance of this material.

The first will be a wheel with the houses numbered; the symbol of Sagittarius on the ninth cusp, the symbol of Jupiter in the ninth house. In the consideration of this design we find our point of concentration to be in the upper hemisphere of the horoscope; or, shall we say, in the soul consciousness part of the life pattern." It is the transcendent expression of its lower polarity, the third house. We could talk about the ninth house and remain "up in the air" forever if we do not "root ourselves" in consideration of the third house which is ruled abstractly by Mercury through the sign Gemini.

To our original design we now add the sign Gemini on the third cusp and in the third house we put the symbol for Mercury. We have now established a "polarity design" by which a point in the lower half of the wheel is directed into the upper half. This design signifies a "path of evolution" by which

an aspect of the "separative consciousness" evolves into an aspect of the "impersonal" or "soul" consciousness.

The first house is "I Am"—the recognition of individual consciousness, of Being. The second house is "I have"—an *emotional* identification with Life by the consciousness of "attachment through possession." The third house is "awareness of Life" through an exercise of the *unemotional* faculty of intellect. As abstract rulers of the first and second houses, Mars and Venus are "emotional expressions;" Mercury, as abstract ruler of the third, is, even in primitive levels, the first awareness of unemotional, impersonal consciousness.

Mercury, then, is our capacity for "unemotional identification." By its exercise we give names to things, either concrete or abstract. We also give identification to things in terms of measurement, quality, and function. Mercury is not a means by which we identify ourselves with Life; it is the means by which we relate the objectifications of Life to ourselves for our *utilizations* and *communications*.

Seen from this standpoint, Mercury (as ruler of the third house of the first or "ingathering" quadrant of the wheel) is the symbol of all learning. It is the faculty by which *facts are transmitted from one person's mentality to another's mentality*. It is, correspondingly, the faculty by which facts are comprehended by the mentality re-



ceiving the instruction or information. Mercury is *language*, expressed concretely by the spoken word, gesture, or picture; abstractly, by the written word. It is the symbol of universal relationship of people to each other in terms of *mental rapport*. It is the symbol of all *students*, and, as such, esoterically symbolizes the essence of all fraternal relationships. (We are all, regardless of outer relationships, parallel with each other—fraternally—because we are all learners from life experience.)

Further consideration of this design will show that all teaching has its roots in learning, and that development of skill as a teacher is dependent on the faculty of learning being kept alive. The polarity currents (in consciousness) between the lower and upper hemispheres must be kept stimulated if the upper half capacities are to flower. We are never separate from any part of our horoscope; even though we may spend twenty hours out of each day in the profession of teaching, the currents of "intake" must not become depleted or neglected. Learning is an ignition of awareness of facts and identifications; it may be likened to an inhalation of breath. Anyone truly and strongly motivated to teach will keep this "third house faculty" alive. In other words, he will neglect no opportunity to learn further. To stop the "intaking" is to insure an eventual stoppage, or crystallization, of the ability to teach. (Herein lies a lesson in sincerity and humility: teachers, take heed.)

If Mercury is the symbol of "mental intaking" then Jupiter—vital, radiant, and dynamic—is the abstraction of "exhalation": transmission of knowledge or ignition of intellectual awareness *amplified and enriched by the maturity*

*of spiritual understanding*. Knowledge of facts *plus* awareness of Principles. In this connection we must add another factor to our design: the sign Virgo on the cusp of the sixth house, creating a T-cross, two arms of which are in the lower hemispheres, ruled by Mercury.

Here the abstract symbol of "fellow students" is expressed in an extended form to represent the "fraternity of workers." Work, spiritually considered, is more than physical labor—it is the *service* that each person may render as a contribution to the betterment of Life for all.

Virgo, as an earth sign, has a distinctly practical connotation: "I work to make money to sustain my physical life and that of those I love." As long as the attitude toward the service of teaching is "I learn something so that I can teach something so that I can make some money" the square aspect of Gemini-Virgo threatens the unfoldment of the teacher's capacities by keeping him identified in consciousness in

#### STELLAR VIBRATIONS

Each sign of the zodiac, as well as each planet, is the body of a great spiritual Intelligence, radiating streams of force having powers and colors peculiar to its nature, which are imparted to the beings with whom it labors. Thus there is a genuine science of mineralogical correspondences, each group of minerals vibrating to a certain keynote which blends with the vibrations of the particular sign and planet with which it is most nearly attuned.

frictional awareness of "practical considerations." The redemption of this square pattern is found in the fact that the sixth house is the last house of the lower hemisphere and is the "modulation" into the upper hemisphere of emotional regeneration and spiritual awareness. It succeeds the fifth house, which is that of Love-power; when the consciousness of "money-making-labor" is charged with the creativity of Love and expressed as Service for the betterment of Life it becomes an expression of redemption. Through the experiences of Love-service we gain *understanding* of our subject that makes mere book learning seem, in comparison, a lifeless shell. This understanding is the thing that a true teacher radiates to his students.



We now complete this design by adding the symbol for Pisces on the cusp of the twelfth house and place the symbol for Neptune therein: the cross of mutable signs. Through the first arm, Gemini, Mercury symbolizes the "learner;" its "exhalation" is Jupiter as abstraction

of the ninth house. Mercury, through Virgo, is the "learner" from Service-experience; its "exhalation" is Neptune as the abstraction of the twelfth. Of this, more anon.

(To be continued)

## The Basic Principles of Astrology

By ERNEST C. SHELLEY



ASTROLOGY is based on two cosmic facts. First, matter is inert. Second, Life manifesting in matter as motion.

At the beginning of our great Day of Manifestation, the God of our solar system produced motion in the inseparate and inert atoms of Cosmic Root-substance by speaking the Word of Power. This "word" was a musical tone. Rather, it probably contained the entire chromatic scale.

At that time, other great Beings having creative power assisted the Creator by carrying out the great creative plan in detail in the solar system. Some of these Beings are called Elohim in the Bible. One of the Elohim is Jehovah of our solar system. His power, expressed in musical tones, at one time reached to the extreme orbit or periphery of the solar system.

God is Life, and each human being, as the direct offspring of God, is also a unit of Life. Each unit of Life has inherent power, in a limited degree, to manifest in matter. The purpose of human life on this Earth is that man may become more efficiently godlike in manifestation.

The Sun has three vehicles, namely, the spiritual sun, the central sun, and the physical sun, through which the Father, Son, and Jehovah work. All Life-giving creative energy comes to us from the Sun, but at present we can receive and use very little of its energy.

Therefore, it is broken up into the tones of the musical scale and colors of the spectrum and focused on us by the planets of our solar system. It is *tone* that produces color and each tone manifests a particular color. There are, primarily, seven planets in our system, each of them being the body of a great spiritual Intelligence, and in the Bible they are collectively called "the seven Spirits before the Throne." Each of these planets is keyed to a certain tone of the musical scale and one of the colors of the spectrum.

It is through the Sun and the planets that we receive the energies that assist us to grow and evolve into the beings that God desires us to become.

There are now nine planets in our solar system. Two of them, Neptune and Pluto, recently discovered by the astronomers, do not belong to our solar system, as they were not thrown off from the Sun, as were the other seven. They were added from outer space. Three more planets are necessary to complete the chromatic scale in the scheme of evolution. They, also, will be "discovered" by the astronomers in due time.

Every object of this Earth has a key-tone. That fact was demonstrated in a way by the great tenor, Caruso. He would pick up a drinking glass in a cafe and tap it to get its keytone. Then, first having the glass moved to a distant part of the room, he would sound its keytone



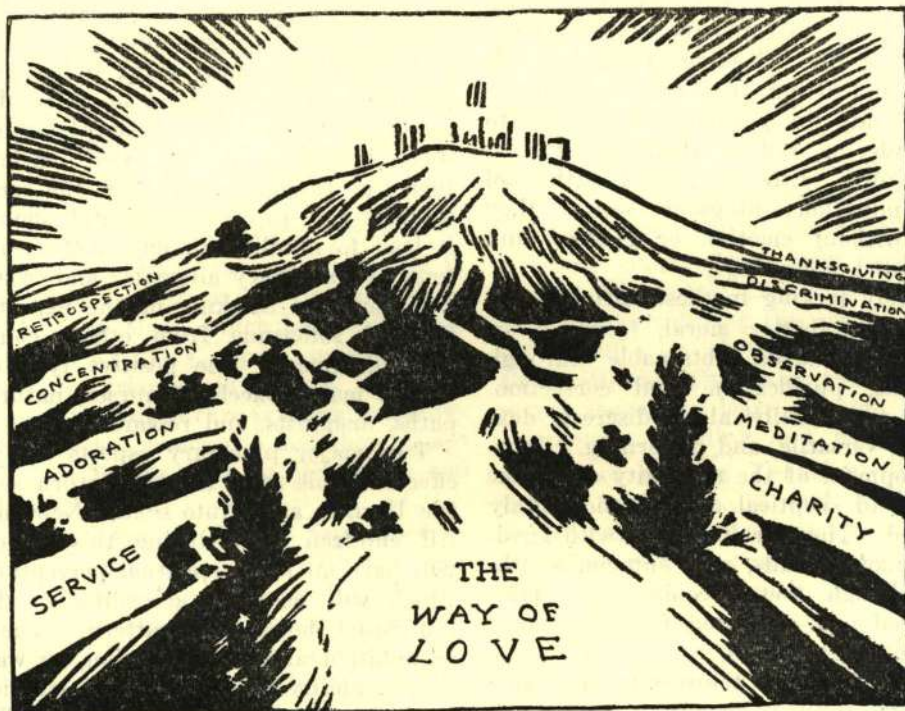
with sufficient power to shatter the glass.

In the fact of everything having a keytone is found the truth of how Joshua razed the walls of Jericho.

Man is sevenfold: a threefold Spirit, a threefold body, and a mind. Each of these factors that compose the total man has a keytone that was set before physical birth.

The vibrations or tones that are induced in man's bodies by the energies striking them from the Sun and planets, at the moment of physical birth, are also set as more or less permanent tones for life. These vibrations or tones compose the "birth chart" of astrology. They produce discord or harmony according to their nature as distinct tones and the

angle at which they strike each other. These tones, according to their inherent nature and angle of incidence, impel man to generate certain types and classes of thoughts, feelings, desires, emotions, and passions. Harmonious vibrations impel harmonious thoughts, desires, emotions, and passions. Discordant vibrations impel discordant thoughts, desires, emotions, and passions. Harmonies bring the joys, satisfactions, and successes. The discords bring sorrow, pain, suffering, frustration, and loss. By the application of knowledge, wisdom, and will power, these vibrations or tones may be changed, within certain limits, to meet the purpose and needs of the individual.







## The Children of Virgo, 1949

*Birthdays: August 23 to September 23*



PEOPLE BORN during the time when the Sun is in the common-earth, practical, mental sign Virgo seem primarily concerned with satisfactory adjustments to the requirements of life. Seeking always what is exact and fitting, the Virgoans calculate and study to regulate all things to schedule or reduce them to original principles. Life is viewed with cool discrimination; things are seen as they are—without emotion or glamor—and evaluated accordingly.

Rarely lacking in these natives is an interest in better moral, technical, or living standards obtainable through analysis, purification, and correction. They are usually alert, discreet, dexterous, versatile, and discerning. Overdevelopment of the mentality can make them cold, skeptical, cynical, and unduly critical. These traits, along with fussiness about details, may antagonize others, though these people are usually admired and respected for their abilities and high morals.

Keen interest in the results obtainable through applied knowledge and work usually makes the Virgoans very industrious, taking a pride in being will-

ing, competent, and painstaking—in giving expert care to detail. A common fault is straining over trifles while losing sight of more important issues. Many are drawn to occupations or professions where highly specialized or scientific training is necessary.

An emphasis upon right living and physical efficiency creates an active interest in the care of the body through diet, hygiene, exercise, and various forms of therapy. However, the same interest can prove detrimental should it lead to needless anxiety over symptoms or imaginary ailments; and, when sick, negative thinking or the expectation of solicitude from others could prolong illness. The positive type of Virgos makes excellent nurses, naturopaths, druggists, and researchers.

Two major planetary aspects are in effect all this solar month: Saturn sextile Uranus, and Pluto sextile Neptune. All children born during this period will have an inner spiritual perception, which will manifest according to the individual horoscopic pattern. There is ambition and determination, as well as the ability to concentrate, exercise authority, plan, and systematize. The mind has a mechanical trend.

The beginning of this solar month



is also marked by two aspects to the Sun: the conjunction with Saturn and the sextile to Uranus. The former, lasting until September 12, lessens the power of the body to throw off disease, and indicates difficulties in life which will provide opportunities to learn optimism and unselfishness. The latter aspect, ending September 5, bespeaks an intuitive, original, inventive, and independent nature. The native is idealistic and often rises in life through the friendship of people above him in the social scale.

The square of Venus to Uranus is also in effect as the solar month opens, and lasts until August 29. This vibratory pattern indicates lessons to be learned through relations with the opposite sex. Early training in high moral standards will help prevent possible clandestine relations, public scandal, etc.

Two excellent mental vibrations help to usher in the solar month: Mercury trine Jupiter, and Mercury sextile Mars. Both last until August 28. These configurations give a keen, ingenious, and resourceful mentality, as well as a cheerful, optimistic disposition. The mind is broad and versatile, and there is splendid reasoning and debating ability. Law, literature, and travel are favored.

A less salutary influence ushering in the solar month is the opposition of Jupiter to Mars, which lasts until September 5. This aspect indicates the need for training in honesty and forethought. Unless care is taken in following a clean, wholesome diet there is apt to be difficulty with the circulation and liver.

From August 26 to September 5, Venus is in conjunction with Neptune. The effect of this aspect will depend upon the other aspects to these two planets. If they are predominantly constructive, then there will be musical ability and pure, deep emotions. However, if they are predominantly negative, the native will be likely to meet with sorrow

and loss through the marriage partner or others whom he trusts.

Mercury squares Uranus from August 27 to September 6, a configuration which gives quick wittedness, but also a hasty temper, impulsiveness, and excitability. These children should have early training in unselfishness, humility, truthfulness and self-control.

Beginning September 3 and lasting until September 13, Venus squares Jupiter, giving luxurious likings but limiting the ability to satisfy them. There will be opportunities to learn lessons in faithfulness in marriage, as well as honesty and uprightness in business relations.

A fortunate mental aspect, Mercury conjunction Neptune, begins September 3 and lasts until September 23. This vibration indicates a mind peculiarly adapted to the occult art, and there is apt to be ability as a magnetic healer.

From September 7 to September 23, there is the beneficent influence of Sun trine Jupiter, a favorable augury for health, wealth, and happiness. There is an abundance of vitality, and the disposition is sunny and jovial. These natives merit the trust of others, and carry out their responsibilities with good judgment and executive ability. They often shine in religious groups.

Venus squares Mars from September 11 to September 23, indicating for children born during this period a need for training in thrift and control of the emotions. Otherwise there will be severe lessons to learn through loss of community standing and poor health.

A more salutary Venusian vibration begins September 13 and lasts until September 23: the trine to Uranus. This vibratory pattern bespeaks one who is mentally alert, of quick intuitive perception, and exceedingly magnetic, especially to the opposite sex. He also attracts a host of friends who will be of benefit to him. A love of art, music, and poetry is favored, and there may be a happy marriage at an early age.

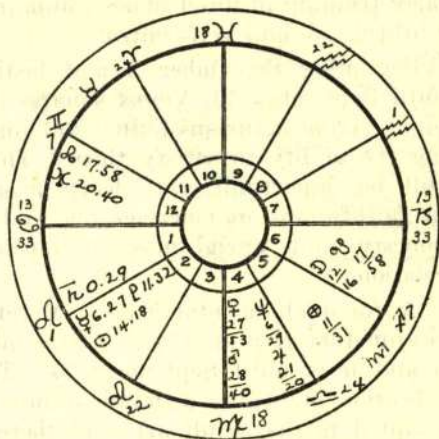


## Reading for a Subscriber's Child

LOREN E. L.

Born August 6, 1946, 2:32 A.M.

Latitude 46 N. Longitude 123 W.



This little boy has a most promising stellar pattern for this life's activities, and should be among those to render a high type of service during the coming years of transition into the New Age ideals and conditions.

The Sun is posited in the masterful sign Leo, in the 2nd house, in conjunction with Mercury and Pluto, sextile Neptune and Jupiter in Libra in the 4th, trine the Moon and Dragon's Tail in Sagittarius in the 6th, and sextile Uranus and the Dragon's Head in Gemini in the 12th. This arrangement of planetary vibrations indicates the ability to give splendid leadership to those in his sphere of life. The nature is kindly, cheerful, sympathetic, and trustworthy, and there is business and executive ability, as well as excellent earning capacity. Best of all, Loren has much spiritual understanding, which will enable him to sponsor advanced ideas and thus be a channel for the efforts of the Higher Ones in their work for humanity. This is further accentuated by the fact that there is a nice balance of the fixed, cardinal, and common influences, insuring sufficient sta-

bility for accomplishment at the same time that there is enough adaptability and changeability for progress.

The Moon in Sagittarius in the 6th, sextile Neptune, and trine Mercury, Pluto, and the Sun, gives an alert and active personality, along with a fondness for outdoor sports and travel. It also indicates a liking for the study of religion, law, and philosophy, and adds to the companionability of the nature.

Venus in Virgo in the 4th, in conjunction with Mars, and sextile Saturn in the first degree of Leo in the 1st, is a configuration which strengthens the mental qualities and indicates a concern and sympathy for the sick. There is interest and ability in chemistry, preparation of foods, and nursing, along with the inclination to apply such knowledge in the home. This vibratory pattern also bespeaks tact, diplomacy, system, and executive ability.

Uranus in Gemini in the 12th, sextile the Sun, trine Jupiter, and in opposition to the Moon (a wide orb), gives originality, versatility, intuitiveness, and inventiveness. These traits are apt to be used for the benefit of occult institutions or hospitals. The opposition to the Moon, though a weak aspect, indicates a tendency toward erratic behaviour at times, and a consequent need for training in tolerance, humility, and poise. Opportunities for clandestine relationships should be carefully avoided.

The sign Cancer on the Ascendant, together with Saturn in the 1st, inclines this child toward a quiet and reserved manner at times, but his innate cheerfulness and sociability will be predominant.

The sensitive, mystical sign Pisces is on the Midheaven, and its rulers, Jupiter and Neptune, are in Libra in the 4th. As a lawyer, theatrical agent, stage director, art goods dealer, or interior decorator, this native could find a satisfactory outlet for his vocational talents.



# 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 readings given except in this Magazine and ONLY FOR PERSONS 14 to 40 YEARS OF AGE.—Editor.*

## Electrician. Teacher

**ALLYN J. F.**—Born July 30, 1932, 4:55 A.M., Lat. 46 N., Long. 113 W. The aggressive, pioneering sign Aries occupies the Midheaven in this chart, and its ruler, Mars, is intercepted in Gemini in the 11th house, in conjunction with Venus and the Moon in the first degrees of Cancer, sextiles Jupiter in Leo in the 2nd, Mercury in Virgo in the 2nd, and Uranus in Aries in the 10th. The Sun is in Leo, near the Ascendant, and opposes Saturn. Mercury is in Virgo in conjunction with Neptune, sextile the Moon, Venus, and Mars. The higher mechanics, including radio, provide the best field for this boy's vocational talents. He could do well as a surveyor, electrician, teacher (of manual arts, engineering, etc.), or as a radio commentator.

## Guide. Promoter

**PER G. L.**—Born March 30, 1907, 7:30 P.M., Lat. 59 N., Long. 18 E. Here we find the masterful sign Leo on the Midheaven, and its ruler, the Sun, posited in Aries in the 6th house, squaring Neptune and Jupiter intercepted in Capricorn in the 4th. The Moon is in Libra, in conjunction with the Ascendant, sextile Mars in Sagittarius in the 3rd, and trine Venus in Aquarius in the 4th. Mercury is in Pisces in the 5th, in conjunction with Saturn, and sextile Uranus. This native will be attracted to a vocation connected with travel: as a guide, salesman, promoter, or correspondent. A business connection with a millinery concern or beauty shop is also likely to appeal.

## Merchant. Salesman

**LLOYD E. H.**—Born October 19, 1925, 1:45 A.M., Lat. 39 N., Long. 94 W. In this chart the 22nd degree of Taurus is on the cusp of the 10th house, and its ruler, Venus, is in Sagittarius in the 4th, sextile Mars in Libra in the 2nd. The Sun is in Libra in the 3rd, in conjunction (8 degrees) with Mercury in Scorpio, and sextile Neptune in Leo just above the Ascendant. The Moon is in Scorpio in the 3rd, in conjunction with Saturn, sextile Jupiter in Capricorn in the 5th, and trine Uranus in Pisces in the 8th. This young man should be able to succeed as a merchant, dealing in dress goods, musical instruments, art goods, etc., or as a salesman of automobiles, musical instruments, or leather goods.

## Lawyer. Shipper

**VICTORINO P.**—Born November 28, 1936, 5 A.M., Lat. 15 S., Long. 39 W. The 26th degree of Leo marks the Midheaven in this nativity, and 28 degrees of Virgo are in the 10th. The Sun, ruler of Leo, is in Sagittarius just above the Ascendant, in conjunction with Mercury, sextile Mars intercepted in Libra in the 11th, and in opposition to the Moon in Gemini in the 6th. Neptune is in Virgo in the 10th, trine Venus in Capricorn in the 2nd, square Mercury, and opposing Saturn in Pisces in the 4th. The Dragon's Head and Jupiter are in conjunction in Sagittarius in the 1st. In the fields of law, religion, advertising, or shipping this native could find a satisfactory outlet for his professional abilities.



# Monthly News Interpreted

## This Life of Ours

It is a strenuous age in which we live; everyone tries to get ahead faster than the other fellow. Ideals are forgotten in the mad rush for supremacy. Brotherly love is something that seems to make a good subject for essays, but that is about all. Charity has been commercialized until all the sweetness has been squeezed out of it.

It seems that the greatest need of the world today is more old-fashioned character and kindness; a slowing up of the rush long enough for some of us to realize that we are not here for too terribly long after all. The best thing that we can contribute to our times is tolerance and love. The surest method of receiving consideration is to give it. It is much more pleasant to slap a fellow on the back than to punch him on the jaw.

It is a steep grade, this thing called life, and we should welcome every opportunity to give our comrades a lift when they need it.

*Scottish Rite News Bulletin*

Whether we know it or not, and whether we are willing to be guided by that knowledge or not, the fact still remains that we are living in a world created by a divine Being, and that world's existence and perpetuation depend on the undeviating activity of certain Cosmic laws designed by the Creator and supervised by qualified Intelligencies selected by Him to assist all of His creations to understand these laws, and so shape their own activities that they will be benefitted by them; for these laws were designed to further the development of the potential powers of all created things, and bring the highest good possible to them.

After careful guidance and direction by the great Ones, the time came in man's development, when in order to further his future growth, it was deemed expedient by the Supervisors of evolution to grant him free will in directing his own future activities. This freedom of choice brought him under the Cosmic law of *individual* divine justice: "As a man soweth, so shall he reap." It

is therefore the result of man's individual activities, good or bad, in this or past lives, that is responsible for the place in this life where he finds himself.

Since the stage in man's development when he became able to use his mind to contact the physical world, he has, from time to time, been given help by advanced teachers such as Moses who made known the Ten Commandments, and others who were capable of contacting higher sources of knowledge and using it for the benefit of mankind. The last great Teacher was Christ, who in answer to the question, which is the great commandment in the law, replied: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . . This is the first and greatest commandment. . . . And the second is like unto it, Thou shalt love thy neighbor as thyself."

The strenuousness of the age in which we live has been brought about by the sum of all mankind's past and present activities; and therefore it can be changed only by man's present and future course of action. The Christ made very plain in His teaching what the right course of action must be.

"Like attracts like," is another Cosmic law which is in constant operation. The Christ referred to this law when He stated, "For of thorns men do not gather figs, nor of a bramble bush gather they grapes." World conditions will change for better when the mass of humanity begins to truly follow the teaching of the Christ which plainly points out the way that leads to true happiness and the development of the potential powers of the Spirit.

In the course of time all mankind will learn to exemplify the teaching of the Christ and develop that higher state of consciousness foreseen by the prophet Isaiah which will impel men to beat their swords into plowshares, and their spears



into pruning hooks; when nations shall not lift up sword against nations, neither shall they learn war any more.

## Danger from Moral Adolescents

With the monstrous weapons man already has, humanity is in danger of being trapped in this world by its moral adolescents. Our knowledge of science has clearly outstripped our capacity to control it. We have too many men of science; too few men of God. We have grasped the mystery of the atom, and rejected the Sermon on the Mount.

Man is stumbling blindly through a spiritual darkness while toying with the precarious secrets of life and death. The world has achieved brilliance without wisdom, power without conscience. Ours is a world of nuclear giants and ethical infants.

We know more about war than we know about peace, more about killing than we know about living. This is our twentieth century's claim to distinction and progress.  
—*Iowa Consistory News.*

*The New Age Magazine, June, 1949*

All inanimate, created things are good or bad according to the use made of them; and the same is true when applied to scientific discoveries and inventions. For instance: the discovery of electricity was wonderful; and its power to dispel darkness has proved to be a real blessing to humanity; but when this great power is used ruthlessly to destroy human life, which only the Creator of all things can give, it becomes a veritable curse; not the electricity itself, but the use to which mankind has employed it.

Marvelous inventions and discoveries have been made, all of which should and could be used in developing the spiritual powers of man; but when they are used to maim and kill, not the invention nor the discovery are at fault, but the individuals into whose keeping they have been entrusted. Such individuals are laying up for themselves some terrific debts of destiny which somewhere, sometime, they will have to met and pay in full.

Progress depends to a great extent on discoveries and inventions; and it

is a noteworthy fact that it is seldom the discoverers or inventors who misuse their creations. Their active minds are entirely too busy concentrating on the highly technical work before them to engage in destructive activities. It is only when the mind unites with low desires that man's lower nature begins to devise ways and means to use that which is good in itself, in such a way as to produce evil; and evil, sooner or later, after doing its destructive work, seldom fails to bring some sort of disaster upon its perpetrator. Cosmic laws, all of which were instigated by the Creator of our solar system, are just; and they invariably teach the great spiritual lesson, that as we sow, so shall we also reap. Their action may be slow, but it never fails to manifest, not as a punishment, but as the inevitable result of a cause previously set into action. God is not mocked by His own creations and His cosmic plan is great enough to care for and develop all things that He has brought into existence. At the present time man sees only a small part of the plan, and that is more than he is able to fully comprehend; but his evolution goes on just the same, for the Creator knew from the beginning the ultimate results to be obtained and the best way to bring them into manifestation. However, the very reason that we find such varied degrees of intelligence in the world today, is the fact that some individuals have worked hard to improve themselves and conditions as they found them in past lives and in the present one, while others have done their work halfheartedly or practically none at all. In the beginning we were created equal and given equal opportunities to develop our potential powers. Therefore each individual is at the present time largely the result of his or her own past and present efforts.

*The heights by great men reached and  
kept*

*Were not attained by sudden flight,  
But they, while their companions slept,  
Were toiling upward in the night.*



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## READERS' QUESTIONS

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### The Crucifixion

#### Question:

I note your explanation of the occult meaning of Easter, but no mention is made of the Crucifixion. I should very much like to have this explained in the light of the Rosicrucian Teachings.

#### Answer:

The four Gospels are formulae of Initiation, all giving the definite steps on the Path of Attainment. The Crucifixion is one of these steps. It involves the final liberation of the Spirit, the real man, from the cross of the physical body. In *Ancient and Modern Initiation* by Max Heindel you will find a description of all these steps on the Initiatory Path, but we quote a portion dealing with the Crucifixion:

“The physical body is not by any means the real man. Tangible, solid, and pulsating with life as we find it, it is really the most dead part of the human being, crystallized into a matrix of finer vehicles which are invisible to our ordinary physical sight. If we place a basin of water in a freezing temperature, the water soon congeals into ice, and when we examine this ice, we find that it is made up of innumerable little crystals having various geometrical forms and lines of demarcation. There are etheric lines of forces which were present in the water before it congealed. As the water was hardened and molded along these lines, so our physical bodies have congealed and solidified along the etheric lines of force of our invisible vital body, which is thus in the ordinary

course of life inextricably bound to the physical body, waking or sleeping, until death brings dissolution of the tie. But as Initiation involves the liberation of the *real* man from the body of sin and death that he may soar into the subtler spheres at will and return to the body at his pleasure, it is obvious that before that can be accomplished, before the object of Initiation can be attained, the interlocking grip of the physical body and the etheric vehicle which is so strong and rigid in ordinary humanity, must be dissolved. As they are most closely bound together in the palms of the hands, the arches of the feet, and the head, the occult schools concentrate their efforts upon severing the connection at these points, and produce the *stigmata* invisibly.

“The Christian Mystic lacks knowledge of how to perform the act without producing an exterior manifestation. The *stigmata* develop in him spontaneously by constant contemplation of Christ and unceasing efforts to imitate Him in all things. These exterior *stigmata* comprise not only the wounds in the hands and feet and that in the side but also those impressed by the crown of thorns and by the scourging . . . .

“But whether the *stigmata* are visible or invisible the effect is the same. The spiritual currents generated in the vital body of such a person are so powerful that the body is scourged by them as it were, particularly in the region of the head, where they produce a feeling akin to that of the crown of thorns. Thus there finally dawns upon the person a full realization that the physical body is a cross which he is bearing, a prison and not the real man. This brings him to the next step in his Initiation, viz., the Crucifixion, which is experienced by



the development of the other centers in his hands and feet where the vital body is thus being severed from the dense vehicle.

"We are told in the Gospel story that Pilate placed a sign reading, *Jesus Nazarenus Rex Judaeorum*, on Jesus' cross, and this is translated in the authorized version to mean, "Jesus of Nazareth, the King of the Jews." But the initials INRI placed upon the cross represent the names of the four elements in Hebrew: *Iam*, water; *Nour*, fire; *Ruach*, spirit or vital air; and *Iabeshah*, earth. This is the occult key to the mystery of crucifixion, for it symbolizes in the first place the salt, sulphur, mercury, and azoth which were used by the ancient alchemists to make the Philosopher's Stone, the universal solvent, the *elixir vitae*. The two "I's" (*Iam* and *Iabeshah*) represent the saline lunar water: *a*, in a fluid state holding salt in solution, and *b*, the coagulated extract of this water, the *salt of the earth*; in other words, the finer fluidic vehicles of man and his dense body. N (*Nour*) in Hebrew stands for fire and the combustible elements, chief among which are *sulphur* and *phosphorous* so necessary to oxidation, without which warm blood would be an impossibility. The Ego under this condition could not function in the body nor could thought find a material expression. R (*Ruach*) is the Hebrew equivalent for the spirit, *Azoth*, functioning in the *mercurial* mind. Thus the four letters INRI placed over the cross of Christ according to the Gospel story represent composite man, the Thinker, at the point in his spiritual development where he is getting ready for liberation from the cross of his dense vehicle . . . . .

"This stage of the Christian Mystic's spiritual development therefore involves a reversal of the creative force from its ordinary downward course where it is wasted in generation to satisfy the passions, to an upward course through the tripartite spinal cord, whose three segments are ruled by the Moon,

Mars, and Mercury, respectively, and where the rays of Neptune then light the *regenerative spinal Spirit Fire*. This mounting upward sets the pituitary body and the pineal gland into vibration, opening up the spiritual sight; and striking the frontal sinus it starts the *crown of thorns* throbbing with pain as the bond with the physical body is burned by the sacred Spirit Fire, which wakes this center from its age-long sleep to a throbbing, pulsating life sweeping onward to the other centers in the *five-pointed stigmatic star*. They are also vitalized, and the whole vehicle becomes aglow with a golden glory. Then with a final wrench the great vortex of the desire body located in the liver is liberated, and the martial energy contained in that vehicle propels upward the *sidereal vehicle* (so-called because the *stigmata* in the head, hands, and feet are located in the same positions relative to one another as the points of a five-pointed star), which ascends through the *skull* (Golgotha), while the *crucified Christian* utters his triumphant cry, "Consummatum est" (it has been accomplished), and soars into the subtler spheres to seek Jesus whose life he has imitated with such success and from whom he is thenceforth inseparable. Jesus is his Teacher and his guide to the kingdom of Christ, where all shall be united in one body to learn and to practice the *Religion of the Father*, to whom the kingdom will eventually revert that He may be All in All."

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When our will runs parallel with the will of God, no cross is formed; but when our will runs counter to God's will, a cross is formed which is heavy to be borne.—*Aughey*.

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# NUTRITION AND HEALTH


**ROSICRUCIAN IDEALS**—The Rosicrucian Teachings advocate a simple, harmless, and pure life. We believe that a vegetarian diet is most conducive to health and purity; that meat of all kinds, as well as alcoholic drinks, tobacco, and stimulants, is injurious to health and spirituality.

As Christians we believe it is our duty to refrain from sacrificing the lives of animals and birds for food, and so far as possible to refrain from use of their skins and feathers for wearing apparel. We consider vivisection diabolical and inhuman.

We believe in the healing power of faith and prayer, but we sometimes advise the use of material means to accelerate recovery and to clear the channel for the inflow of higher forces. Our motto is: *A sane mind, a soft heart, a sound body.*

## Along the Herbal Path

By ROBERT V. BRADSHAW, M.A.

OME YEARS AGO, when re-reading the fascinating pages of Bulwer Lytton's *Zanoni* dealing with the Rosicrucian student collecting herbs for medicinal purposes, and not for purely botanical specimens, I felt a responsive thrill, because I had been doing the same thing.

The teachings of Mejnour, an occultist, were significant, to say the least: "In one word, know this, that the humblest and meanest products of nature (speaking of plants) are those from which the sublimest properties are to be drawn."

As I read that sentence I immediately envisaged a downtrodden little plant known the world over. It can be found in summer in almost any garden, in crevices along city walks, and nearly everywhere in the open, upon paths or driveways where it actually seems to enjoy being stepped on. I had nearly exterminated this despised little weed in my own garden before my eyes were opened to its value.

The German herbalists called it *Wegtritt*—a decidedly appropriate name in view of what Pastor Kneipp of Bavaria tried to teach humanity concerning the blessings lost by heedlessly tramping upon the little herbs of the wayside. The herbalists have exalted opinions about *Wegtritt*. But one does not need to go to an herbalist to learn that the

little plant has many virtues. My canaries informed me that *Wegtritt* is a most delightful food, and when they got through with a spray of it, the tiny flowers, the little black seeds, and the small bluish leaves were all eaten. There is scarcely an animal which cares for vegetation that is not fond of it. *Wegtritt* has many English names, including "crawl grass," "goose grass," "toothache weed," and "knotweed." Botanists know it as *Polygonum aviculare*, a plant belonging to the buckwheat family.

The herbs of the wayside and forests have virtues that our garden vegetables sometimes lack, because they contain a richer supply of minerals. And that is the secret of the little downtrodden herb. The herbal student, accordingly, sees in these plants a food to supplement his garden vegetables, and when he makes a salad or cooks a vegetable stew or pot of greens, he frequently adds a few sprays of one or more of them.

Another so-called weed is the cheese plant, *Malva rotundifolia*. This plant is also esteemed by the herbalists. Children call the seeds "fairy cheeses." Boys who have pet rabbits find in the *Malva* a favorite green food for them. This herb is related to the okra and has some of its demulcent properties. It is a very good vegetable, and the tender branches are a welcome addition to a dish of greens or vegetable soup.



The little sheep sorrel, *Rumex acetosella*, contains more iron than spinach does. It is a salad plant, or can be used in soups. Herbalists think highly of it, using the leaves in poultices and ointments.

One little weed has managed to get into the British seed catalogues as a pot herb. This is the well-known purslane or portulaca, a fleshy leaved plant with small yellow flowers. It is common in gardens nearly everywhere, and regardless of how many times it is dug up, if it is not removed from the garden it will grow placidly on.

The camomile, or *Matricaria chamomilla*, is perhaps the herb of herbs. As an acquaintance of mine once said: "It's good for anything." Herbalists even extol it for canaries with a cold. A medical student, knowing me to be a botanist, never met me that he did not mention the word camomile. The herbalists, including Pastor Kneipp's disciples, past and present, had and have a feeling for it amounting to reverence; and it is a lovely herb with its white rays and yellow centers, and feathery leaves smelling like pine apple. It is not, however, an herb for the soup kettle.

But when the man in the street is hurrying to the soda fountain to get something "to relieve the discomforts of colds, headache, acid indigestion, 'morning after', and muscular pains," something with which to "alkalize" his system, the herbal student calmly takes a teaspoon of camomile flowers and pours a cup of boiling water upon them. When the tea has cooled slightly he drinks it and shortly after, his symptoms of cold or rheumatic pains have vanished.

Nowadays the alfalfa plant is becoming esteemed in the combination known as alfalfa-mint tea. Alfalfa is rich in minerals, for its roots penetrate to a great distance in the earth, and accordingly manage to acquire a wealth of them. In fact there are few plants to compare with alfalfa because of this.

Water cress might come next to it,

however, for the water cress also secures a rich supply of minerals but by a different method. It lives in the brooks and streams in the richest soil in the world. It does not need to have long roots to secure its food. Unless one knows what kind of water the plant is taken from, however, it is a better pot herb than a salad plant on account of the danger of contamination from the water. The water cress with its white flowers and rich bright green leaves is beautiful, growing in its chosen habitat. However, to me the alfalfa is a plant of greater beauty. Its violet colored flowers have a spiritual quality about them. Its color suggests the violet haze seen in the meditation of a mystic.

This brings to mind another plant revered by the herbalists—the common violet, symbol of the hidden, spiritual life. The herbalists employ the leaves as a poultice; also add them to a salad, or make a tea of them for a blood purifier or stomach remedy.

Peach leaves likewise have many uses. A teaspoon of them to a cup of boiling water is considered a delightful lotion for the hair, or a tonic for the stomach.

Wormwood is no less esteemed by the herbal practitioner. A strong hot tea of wormwood is frequently employed to reduce the inflammation of a bruise, and like peach leaves and various other medicinal leaves and flowers, wormwood is fried in oils in the preparation of ointments. And what an array of ointments the herbalists produce; ointments prepared of mullein flowers, calendula flowers, feverfew blossoms, balm of Gilead buds, garlic, and what not.

There are many ointments that the herbalist finds ready prepared by nature, however. Among these is the juice of the fleshy leaved aloe. They consider it very good for burns. The leaves of the healing squill are used in a similar manner. The woodsman finds the resinous sap of the pine tree an excellent salve.

The world recognizes the value of the



blue gum, a species of Eucalyptus, and a country is indeed favored by its presence. There is healing in the very scent of its swaying leaves, just as there is in the scent of the more somber branches of the pine. There are many preparations of Eucalyptus that one can purchase. Anyone who lives near the blue gum trees, however, can prepare a very useful ointment by frying the leaves in mineral oil. The leaves can then be strained out of the liquid and the ointment put away in small bottles or jars. The herbalists use it for colds, hemorrhoids, and various other purposes.

The bark of the willow trees was made into tea by the Indians and early settlers of the United States, and modern herbalists recommend it in the treatment of colds and rheumatism, and as a cleanser of the system. It contains a chemical—salicin—that is sometimes given in place of quinine.

Sassafras is another tree with remarkable properties. Many herbalists gather the bark of the root, recommending it as a spring tonic, but it really makes a refreshing tea for any time of the year. *Materia medica* says of it: "Aromatic astringent, alternative. Used chiefly as flavoring." Most of us have had experience with it as flavoring, although perhaps without realizing it.

Sweet fennel is known to most of us on the Pacific Coast, for when we brush against it we are reminded of the scent of "Black Jack" chewing gum so dear to children. The seeds make a very good tea, and according to *materia medica* it is a digestive stimulant.

Nearly every region has some well-known woodland plant that yields a refreshing tea. On the Pacific slopes the *yerba buena*—the "good herb" of the Spaniards is cherished by many. Growing as it does in the rich leafmold of the forests it contains a plentiful supply of minerals.

Even in the desert the settlers found an herb called by the Indians "the herb of the sun." It is frequently called

Mormon tea and can be obtained at most health food stores.

In the far north the travelers gathered the leaves of the *Ledum* or Labrador tea.

Mint tea—mentioned previously in connection with alfalfa—is known the world over. Another mint, called balm of Melissa, is not so well-known, but it is equally refreshing with its scent of lemon. Sage tea is still made by the herbalists, although not so much as in earlier days. The same could be said of catnip tea.

For variety the lovers of herb teas sometimes take a bit of fresh lemon, orange, or grapefruit peel, and upon pouring a cup of boiling water on it find it a really delightful drink, rich in aromatic oils and vitamins.

Much of the efficacy of herbs lies in their mineral salts and vitamins; but there is also an element of faith—faith in the Divine Providence who gave them to us for the healing of our ills. And it is no disparagement of the plants for one to say that one must have faith in the herbs to obtain their greatest power. It is obvious that a physician who has lost faith in his medicines won't accomplish much with them.

The Orientals still retain their faith in their beloved ginseng, although the Occidental people are wont to smile at it, since they were unable to find any pronounced quality in ginseng as a remedy. But a plant that grows in the woodlands as the ginseng does, must have a wealth of minerals and vitamins. The Oriental herbalists had and have a profound knowledge of herbs, however, and some of their herbal remedies known for thousands of years are now gaining recognition in the Occident. Among these is the drug ephedrine. The herb from which it is obtained has been known and its extract used by the Chinese herbalists for at least five thousand years. The Occident has been using this extract for perhaps a decade.

The herbs richest in mineral salts do not grow in paths, gardens, or forests,



but upon the reefs of the ocean. The seaweeds are a truly wonderful vegetable. *Macrocystis pyrifera*, the botanical name of the best seaweed, merely means the plant with large pear shaped bladders. This marine vegetable grows hundreds of feet long, and is one of the most interesting plants in the world.

The ocean is a vast reservoir of minerals, and a plant that obtains its food directly from it will naturally lack in nothing to sustain it. For ages the mineral wealth of the world has been drifting into the sea. That is why the seaweeds are such wonderful foods; but it is only recently in the New World that we have become aware of their value. In the old World and the Orient, however, their value has been appreciated for ages, and in the Orient the species known as *Porphyra*, the purple or brown sea lettuce, is cultivated in bays formed by the sea. The weed is attached to twigs and these twigs are inserted in the mud. The *Porphyra* increases in size and is eventually harvested.

The seaweeds should be washed carefully and dried. Then one can take some of the leaves and put them in a corn popper—the bladders will pop, too, while being roasted. After rotating the weeds over the gas jet until they are thoroughly parched, they should be allowed to cool, and then finely ground. This powder can easily be put in soup, cereals, or eaten straight. In view of the fact that these weeds are protected by state law, one should gather them only after a storm when they are hurled upon the beaches, never to return to their native element. Of course the prepared seaweeds can be readily obtained at the health food stores.

Besides the *Macrocystis* and *Porphyra* mentioned above there are several other important seaweeds. Among these are the *Laminaria* and *Ulva*. The first grows a number of long chocolate colored smooth leaves at the tip of a strong

(Continued on page 442)

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## Threefold Healing

(Conclusion)



**I**N DESIRE or astral magnetism the chief effect is upon the desire body, a finer, less organized vehicle than the vital body, correlated to the Holy Spirit or Activity Principle of Deity. As during sleep the Ego takes its desire body into "that sea of force and harmony called the Desire World," in order to restore its rhythm and tone, so does the healer endeavor to eradicate the poisonous emotions of hatred, jealousy, resentment, fear, etc., from the patient and substitute those which are harmonious and uplifting. A sense of ease and spiritual freedom is experienced by the patient, along with a more wholesome outlook on life. Only people with great integrity and purity of soul should attempt this form of healing, for only they are able to cope with the tremendous currents of the lower Desire World in which man's unwholesome emotions originate. Enlightened people strive to live pure and noble lives so that they will attract desire material from the regions of Soul Life, Soul Light, and Soul Power, and thus bring health and happiness into their lives.

The third type of healing deals with the mind or mental body, correlated to the Father or Will aspect of Deity. The mind is the focusing point between the Spirit and its vehicles, and upon the perfection of this focus depends the ability of the Ego to function harmoni-

ously in its vehicles. Those who heal through this medium need a high degree of the Love-Wisdom Principle, as well as of the Will, so that their efforts may be done entirely in accord with the admonition, "Not my will, but Thine be done." It is used successfully only when the Father Principle of the patient consents to it. However, everyone who strives to purify his thoughts and direct them constructively is hastening not only his own redemption, but that of all humanity.

—O. R. Georgi, D.C.

• • •

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 Healing Temple at 6:30, and in the Pro-Ecclesia at 4:45 P.M. when the Moon is in a cardinal sign on the following dates:

August .....	5—12—19—26
September .....	1— 8—16—22—29
October .....	6—13—20—26

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



# Children's Department



## Lily-Bell and Thistledown

By LOUISA M. ALCOTT

### PART 1



**N**CE UPON a time, two little Fairies went out into the world to seek their fortune. Thistledown was as gay and gallant a little Elf as ever spread a wing. His purple mantle, and doublet of green, were embroidered with the brightest threads, and the plume in his cap came always from the wing of the gayest butterfly.

But he was not loved in Fairyland, for, like the flower whose name and colors he wore, though fair to look upon, many were the little thorns of cruelty and selfishness that lay concealed by his gay mantle. Many a gentle flower and harmless bird died by his hand, for he cared for himself alone. Whatever gave him pleasure must be his, though happy hearts were rendered sad, and peaceful homes destroyed.

Such was Thistledown, but far different was his little friend, Lily-Bell. Kind, compassionate, and loving, wherever her gentle face was seen, joy and gratitude were found; no suffering flower or insect that did not love and bless the kindly Fairy; and thus all Elfland looked upon her as a friend.

Nor did this make her vain and heed-

less of others; she humbly dwelt among them, seeking to do all the good things she might. Many a homeless bird and hungry insect that Thistledown had harmed did she feed and shelter, and in return no evil could befall her, for so many friends were all about her, seeking to repay her tenderness and love by their watchful care.

She would not now have left Fairyland, but to help and counsel her wild companion, Thistledown, who, discontented with his quiet home, would seek his fortune in the great world. She feared he would suffer from his own faults, for others would not always be as gentle and forgiving as his kindred. So the kind little Fairy left her home and friends to go with him, and thus, side by side, they flew beneath the bright summer sky.

On and on, over hill and valley, they went, chasing the gay butterflies, or listening to the bees, as they flew from flower to flower like busy little housewives, singing as they worked; till at last they reached a pleasant garden, filled with flowers and green old trees.

"See," cried Thistledown, "what a lovely home is here; let us rest among the cool leaves, and hear the flowers sing, for I am sadly tired and hungry."



Into the quiet garden they went, and the winds gaily welcomed them while the flowers nodded on their stems, offering their bright leaves for the Elves to rest upon, and fresh, sweet honey to refresh them.

"Now, dear Thistle, do not harm these friendly blossoms," said Lily-Bell. "See how kindly they spread their leaves, and offer us their dew. It would be very wrong in you to repay their care with cruelty and pain. You will be tender for my sake, dear Thistle."

Then she went among the flowers, and they bent lovingly before her, and laid their soft leaves against her little face, that she might see how glad they were to welcome one so good and gentle. They kindly offered their dew and honey to the weary little Fairy, who sat among their fragrant petals and looked smilingly on the happy blossoms, who, with their soft, low voices, sang her to sleep.

While Lily-Bell lay dreaming among the rose leaves, Thistledown went wandering through the garden. First he robbed the bees of their honey, and rudely shook the little flowers, that he might get the dew they had gathered to bathe their buds in. Then he chased the bright-winged flies, and wounded them with the sharp thorn he carried for a sword; he broke the spider's shining webs, lamed the birds, and soon wherever he passed lay wounded insects and drooping flowers. The winds carried the tidings over the garden, and bird and blossom looked upon him as an evil spirit, and fled away or closed their leaves, lest he should harm them.

Thus he went, leaving sorrow and pain behind him, till he came to the roses where Lily-Bell lay sleeping. There, weary of his cruel sport, he stayed to rest beneath a graceful rose tree, where grew one blooming flower and a tiny bud.

"Why are you so slow in blooming, little one? You are too old to be rocked in your green cradle longer, and should be out among your sister flowers," said

Thistle, as he lay idly in the shadow of the tree.

"My little bud is not yet strong enough to venture forth," replied the rose, as she bent fondly over it. "The sunlight and the rain would blight her tender form, were she to blossom now, but soon she will be fit to bear them. Till then she is content to rest beside her mother and to wait."

"You silly flower," said Thistledown, "see how quickly I will make you bloom! Your waiting is all useless." And speaking thus, he rudely pulled apart the folded leaves, and laid them open to the sun and air, while the rose mother implored the cruel Fairy to leave her little bud untouched.

"It is my first, my only one," said she, "and I have watched over it with such care, hoping it would soon bloom beside me, and now you have destroyed it. How could you harm the little helpless one, that never did aught to injure?" And while her tears fell like summer rain, she drooped in grief above the little bud, and sadly watched it fading in the sunlight, but Thistledown, heedless of the sorrow he had given, spread his wings and flew away.

Soon the sky grew dark, and heavy drops began to fall. Then Thistle hastened to the lily, for her cup was deep, and the white leaves fell like curtains over the fragrant bed. He was a dainty little Elf, and could not sleep among the clovers and bright buttercups. But when he asked the flower to unfold her leaves and take him in, she turned her pale, soft face away, and answered sadly, "I must shield my little drooping sisters whom you have harmed, and cannot let you in."

Then Thistledown was very angry and turned to find shelter among the stately roses, but they showed their sharp thorns, and, while their rosy faces glowed with anger, told him to begone, or they would repay him for the wrong he had done their gentle kindred.

He would have stayed to harm them,



but the rain fell fast, and he hurried away, saying, "The tulips will take me in, for I have praised their beauty, and they are vain and foolish flowers."

But when he came, all wet and cold, praying for shelter among their thick leaves, they only laughed, and said scornfully, "We know you, and will not let you in, for you are false and cruel, and will only bring us sorrow. You need not come to us for another mantle, when the rain has spoiled your fine one; and do not stay here, or we will do you harm."

Then they waved their broad leaves stormily, and scattered the heavy drops on his dripping garments.

"Now I must go to the humble daisies and blue violets," said Thistle. "They will be glad to let in so fine a Fairy, and I shall not die in this cold wind and rain."

So away he flew, as fast as his heavy wings would bear him, to the daisies, but they nodded their heads wisely, and closed their leaves yet closer, saying sharply:

"Go away with yourself, and do not imagine we will open our leaves to you, and spoil our seeds by letting in the rain. It serves you rightly, to gain our love and confidence and repay it with such cruelty! You will find no shelter here for one whose careless hand wounded our little friend Violet, and broke the truest heart that ever beat in a flower's breast. We are very angry with you, wicked Fairy; go away and hide yourself."

"Ah," cried the shivering Elf, "where can I find shelter? I will go to the violets: they will forgive me and take me in."

But the daisies had spoken truly. The gentle little flower was dead, and her blue-eyed sisters were weeping bitterly over her faded leaves.

"Now I have no friends," sighed poor Thistle-down, "and must die of cold. Ah, if I had but minded Lily-Bell, I

might now be dreaming beneath some flower's leaves."

"Others can forgive and love beside Lily-Bell and Violet," said a faint, sweet voice. "I have no little bud to shelter now, and you may enter here." It was the rose mother that spoke, and Thistle saw how pale the bright leaves had grown, and how the slender stem was bowed. Grieved, ashamed, and wondering at the flower's forgiving words, he laid his weary head on the bosom he had filled with sorrow, and the fragrant leaves were folded carefully about him. But he could find no rest. The rose strove to comfort him; but when she fancied he was sleeping, thoughts of her lost bud stole in, and the little heart beat so sadly where he lay that no sleep came, while the bitter tears he had caused to flow fell more coldly on him than the rain without. Then he heard the other flowers whispering among themselves of his cruelty, and the sorrow he had brought to their happy home; and many wondered how the rose, who had suffered most, could yet forgive and shelter him.

"Never could I forgive one who had robbed me of my children. I could bow my head and die, but could give no happiness to one who had taken all my own," said Hyacinth, bending fondly over the little ones that blossomed by her side.

"Dear Violet is not the only one who will leave us," sobbed little Mignonette. "The rose mother will fade like her little bud, and we shall lose our gentlest teacher. Her last lesson is forgiveness. Let us show our love for her, and the gentle stranger Lily-Bell, by allowing no unkind word or thought of him who has brought us all this grief."

The angry words were hushed, and through the long night nothing was heard but the dropping of the rain and the low sighs of the rose.

Soon the sunlight came again, and with it Lily-Bell, seeking for Thistle-down; but he was ashamed and stole away.

*(To be continued)*



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## ALONG THE HERBAL PATH

(Continued from page 427)

stalk. The second is commonly called the green sea lettuce, and is a truly beautiful seaweed. It is familiar to all who stroll upon the beaches after a storm.

Those of us who enjoyed *The Swiss Family Robinson* in our childhood will recall the dessert made from a gelatinous seaweed. There are today just such desserts. Agar-agar, however, when it is bleached is not very nutritious. It is useful for people who want more bulk in their diet and are unable to eat harsher forms of cellulose.

I have not given a long list of herbs and their properties. Any good herbal book will do that. This article was written only to induce thoughtful people to regard something they may be overlooking, in order that they may become acquainted with the humble little plants of the wayside, and receive some of their blessings.

—THE ROSICRUCIAN MAGAZINE,  
June, 1942

## Lists of Dealers and Centers

We publish in alternate issues of this Magazine complete lists of dealers carrying The Rosicrucian Fellowship publications; also lists of the Study Groups and Chartered Centers of the Fellowship, both in the United States and abroad. These lists are omitted in the intervening issue in order to make the space available for our articles and notices. This applies to the present issue. Anyone wishing to obtain the name and address of any Dealer or the address of any Center or Study Group will find them in the August issue. They will also be printed in the October number.



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