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Are You Doing Your Part?

There is a constant call these days for material aid to people who are hungry and homeless in all parts of the world. You, dear Reader, like many others, have no doubt answered the call and given generously of your time and material substance.

However, as imperative as material aid may be at a crucial moment, there is another need within the soul of man which is even more imperative: the need for an understanding of the spiritual laws which govern life and being. Occult philosophy reveals to us that floods, famines, earthquakes, and wars come as natural results of the past misguided actions of many people, and that these disasters can be prevented in the future only by educating human beings into an intelligent comprehension of God's beneficent laws.

The knowledge that we have lived before on Earth and that we shall return again in fleshly form, that it is thus we grow in soul and Spirit, that we ourselves cause our sufferings, that we have free will to change our destiny—such knowledge may well enable us to alter our lives and bring into actual fact a "One World" in which good will and brotherhood prevail.

This Magazine and the books published by The Rosicrucian Fellowship have but one aim: to carry the truths of universal brotherhood, rebirth, and the Law of Consequence as embodied in esoteric Christianity to a needy world. No higher service can be rendered than that of aiding a fellow human to gain a reason-satisfying answer to the whence, why, and whither of life, particularly at this extremely crucial time. Are you doing unto others in this crisis as you would wish others might do unto you were your positions reversed?

We suggest that you consider thoughtfully your list of friends and acquaintances and select for one or more a book by Max Heindel, or a subscription to The Rosicrucian Fellowship Magazine, RAYS FROM THE ROSE CROSS. You will find all our books listed on page 474 of this issue, and you may secure a three months' trial subscription to our magazine for only fifty cents, or a year's subscription for \$2.50.

Let us join hands in aiding the Elder Brothers to accomplish their task of bringing humanity through this perilous time. Anticipating the joy of serving with you in this blessed Work, we are

Yours in fellowship,

THE EDITORIAL DEPARTMENT.

EDITORIALS

Channels for the Divine Will

AS CHRISTIANS we often repeat the Lord's Prayer, more or less ardently and effectively. We pray, "Thy will be done in earth, as it is in heaven," not always thoroughly awake, however, to our own responsibility in the manifestation of God's will on earth. It should never be forgotten that human instruments are necessary for God to bring about the conditions here about us which express His divinity. Hence the conscientious spiritual aspirant, in living the life of purity and service, has as a chief objective the perfecting of himself in order to be a self-conscious channel for the Higher Will.

It is always encouraging to observe men and women who are endeavoring to perform their work in the world under divine guidance, but it is especially so at this particular time when there is such a pressing need for the Higher Will to express in the affairs of our budding "one world." A recent outstanding example of those who are channeling the wisdom and power of divinity into the lives of people in their sphere is to be noted in the person of Judge Harold R. Medina, who became internationally known because of the super-human patience and wisdom he displayed in handling the trial of eleven Communist leaders in New York during 1949.

In an address given before the Church Club of New York, and published in *Reader's Digest* for August, 1951, Judge Medina gave a heart-warming account of his inner experiences during his years on the bench, climaxed by the harrowing trial of the Communists. In reading this account, the occult student is impressed by the fact, among other things, that Judge Medina was from early childhood prepared to become a channel for expressing God's will, so that when crises came he sought Higher Guidance and was able to cope with his problems in a most wise and just way. It is significant that he was "taught to pray from so early a time" that he could remember only one time in his life when he went to bed without saying his prayers.

Truly, prayer is the perfect means for receiving divine guidance. As Max Heindel pointed out, "The main object of prayer is to get into as close communication with God as possible, in order that the Divine Life and Light may flow into, illumine, and enable us to grow in His image and likeness . . . Prayer is like the turning on of an electric switch . . . Prayer creates a channel through which the divine life and light may pour itself into us for our spiritual illumination . . . To be of avail prayer must be in harmony with the nature of God, which is love."

Since Judge Medina had so lived in this life, and undoubtedly in previous lives, as to attune himself to the Divine Will, it is not sur-

prising that after becoming a judge he "began to feel a new sense of responsibility; a realization that humility and prayer are as important in my daily work as a knowledge of law." He realized, as every judge should, the sacredness of his trust in dealing with the lives of human beings, and expressed an attitude which we expect to see become more prevalent as humanity progresses into the New Age, when he said: "As I preside over hearings of accused men and women, deciding how long they must be imprisoned, or even whether they shall live or die, I become more and more aware that I am a servant not only of the people but of Someone else."

This realization and its resulting attitude made it possible for the Judge to deal in a Christlike manner with a pregnant woman who had been brought before him for stealing "Government relief and pension checks." Instead of responding to the woman's "impudent and blasphemous tongue-lashing" in the usual retaliatory manner, Judge Medina put the case off for a week and prayed over the matter. Needless to say, the effect of this procedure was to give him inner assurance and wisdom in dealing with the offender in such a manner as to bring out her better nature and impel her to cease breaking the law.

Surely, no spiritual aspirant can fail to experience an inner glow and exultation upon reading the following: "The mysterious presence makes itself felt in every trial in my courtroom. It is as if Someone is always watching me, urging me to make sure that my rulings are conscientious and merciful. More and more I come to realize that my acts will be futile unless each one fits into the moral law which governs all." Here, indeed, is a "Daniel come to judgment!" A "wise and upright judge!"

However, the real testing time for Judge Medina came during the trial of the Communists. He felt himself "amid contending forces upon which, for all any of us know, the destiny of the human race may hang." After a while he realized that the Communists were trying to wear him down so that he would lose his self-control and occasion a mistrial. To "the one Source that never fails," he turned for strength as he had always done, and was sustained. But there came a day in the latter part of August when "the uproar and confusion of the Communists was so distracting" that he had to leave the courtroom and lie down for a rest. He felt that he could go on no longer. He was "ready to give up."

However, the inner spiritual resources of this man had become too strong for him to "give up." Instead, "like a frightened child calling to his father in the dark, I asked God to take charge of things and that His will be done. "So it was that as he lay on his couch, as he says, "some kind of new strength seemed to flow into my veins. That brief period of communion with my Maker saved my life and saved the trial. After fifteen minutes I was refreshed, and went back to carry on the business of my court."

Furthermore, God having taken "charge of things," it is not surprising that Judge Medina concludes: "I gained strength from that moment on to the end. For Someone else was with me, all the way."

We pray that our world may be blessed with more men having the moral and spiritual fiber of Judge Medina.

We Pay the Price

A FEW months ago there appeared in *The Nation* an article which had for its main purpose the awakening of people to the fact that pork is so improperly cared for in this country that it is an alarmingly common source of trichinosis. It goes on to state that many illnesses thought to be arthritis, biliousness, etc., are actually trichinosis, the symptoms being similar. Hence the conclusion is drawn that no doubt thousands of people in this country are suffering from this dread disease, which the author of the article says is incurable.

The medical profession tells us (*Everybody's Digest*, January, 1948) that trichinosis is caused by the trichina worm "which gets into the body from infected pork that is insufficiently cooked. While the adult worms make their abode in the small intestine, the young live in cysts in the muscles. Symptoms often appear in a few hours after eating infected pork, starting with nausea, abdominal pains, and diarrhea." After a time "the muscles become tender, the sufferer turns emaciated and anemic and, in ten per cent of the cases, death occurs in about five weeks. The disease is most common among people fond of new pork in the form of home-made sausages and raw spiced hams," and it has been found in evidence "frequently after picnics or parties where such delicacies have been served. Since, in certain parts of the United States, 75 per cent of the hogs are infected, the necessity for consuming only well-cooked or smoked pork, cannot be too strongly emphasized. Remember that a government stamp 'U. S. Inspected and Passed' is not intended to mean that pork does not contain trichina worms buried deep in the muscles." Actually, it is very doubtful that the trichina is killed by cooking, smoking, or curing in any form.

To the spiritual vegetarian, it is extremely repulsive to think of violating the injunction, "Thou shalt not kill," by using our younger brothers, the animals, for food, and it is difficult to see how it can be other than revolting even for non-vegetarians to think of taking into their bodies such polluted food as described above. Surely even individuals who have not yet developed enough compassion for all living creatures to refrain from killing them for food, must hesitate to poison their bodies with infected carcasses!

True, there are many people who do not know about the trichinosis peril, but shall we say that those who become a prey to this disease are "innocent victims"? No, we realize that there is a cause for every effect, as well as an effect for every cause. We reap what we sow, eventually. By violating the laws of unity and love, which is done when sentient life is sacrificed for our selfish desires and pleasures, we sow seeds which can bring only disease and death.

Vegetarianism is one of the keywords of the imminent New Age, and every person desirous of progress for himself and his fellow humans should spare no effort in promulgating this Christian doctrine.

THE Mystic



... LIGHT

"Man, Know Thyself"

By JOHN W. CASTNER

"KNOW Thyself!" How useless, ancient, and mysterious seems this injunction when set before man without a usable method with which to proceed *into* such knowing.

Can man, any man, come to know Self without entering some secret or religious order? The answer is definitely, "Yes." When? He may begin at any moment. How? By learning what is known of Self by other men and putting this knowledge to practical test.

All men have within and about themselves the Self and Self's Light. This Light is the Light spoken of by St. John (1:9): "*That* was the true Light which lighteth every man that cometh into the world." Self also has an eye known to men as the incorporeal Eye, man's eye of inner vision: "The hearing ear and the *seeing eye*, the Lord hath made even both of them" (Proverbs 20:12), and "I have given thee an *incorporeal eye*." Man makes constant daily use of this inner eye. You do, I do, each time we center the eye of desiring attention upon any object. Self is super-intelligent. The light of this super-intelligence is also ever present with man.

Self IS. Self is the Divinity, the Spirit, the inmost God-presence—the very living Christ resident in every man. This already existing presence of

Christ as Self in man corroborates and is corroborated by Christ Jesus in: "Lo, I am with you always."

This Self is the Christ resident now as always in that Name above every name, Christ Jesus. Hence, even thus only knowing of and about Self as the Living Word or Christ Presence begins to uplift and upgrade man, for man's attention is thus kept focused toward Deity, and this leads to the realization and practice of the God-Presence.

"Outmost God and inmost God are ONE God." "There is One God, and there is none other but he." (Mark 12: 32.) This is in complete agreement with St. John's wondrous statement: "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and *these three are One*." (John 1:8.)

Self is Immaculate. As Deity, Self is the immortal Immaculate of man. All else is maculate, corporeal. The incorporeal Eye of Self and its Light is therefore Immaculate—not like that of man's two outer corporeal eyes.

No matter how Self's Eye and its Light is used by man, upon what focused, no matter whether man considers the scaled-values of its use to be high or low, Self's Light returning to Self returns no soilmment to Self. Self, its Eye, and the Light thereof, are impossible of **besmirchment by anything**

that man does or does not do. Self remains unsoiled, untouched, inviolable Glory—the Glory and Purity of Deity—all statements of “lower seeing” to the contrary notwithstanding, for this is the true Light spoken of by St. John. This inviolable majesty and glorious purity of Deity is set forth countless times not only in our own scriptures, but also in all the other great scriptures.

Man makes actual use of the incorporeal Eye of Self every time he focuses his inner-attention desirously upon anything. Hegel, noting this, said that man always secretly (by inward viewing) looks toward an object, even before thinking of it and then going on to comprehend it.

Man has liberty of choice as to the class or level of the object towards which he thus focuses this inner and secret vision. Man may center his attention upon Deity and engage in the High Watch enjoined upon all men in: “What I say unto you, I say unto all men, WATCH.” Or man may focus his attention upon things of a lower order. Those engaging in “low target” viewing usually fix their attention upon some gift or benefit of Deity instead of upon Deity itself. Yet Deity is the only owner, source, and giver of such gifts and graces.

In centering the Eye of Self desirously upon Deity, man makes the High Choice, and in just this volitional use of the sight of the incorporeal Eye of Self lies the simplicity of the method by which man may come to know Self. Such inner attention godward glorifies both man and Deity. This is engaging in “right-perception” and “right-worship.” It is making richest use of man’s faculty of envisionment. The channel or path of man’s envisionment is ever a two-way instrument—a going and a returning, a giving and a receiving channel. When channeled to Deity, whether to the Supreme Father or to the Self of himself, man’s upward Watch permits a prompt and ready flow

of immortalizing Grace on the return path toward himself. Such practice also conforms with the injunction: “Make use of the Light returning to its Source for thine own upliftment.” Where is this Source? Christ Jesus told men: “The kingdom of God is within you.” St. Paul asked: “Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?”

To make use of this Light is man’s greatest privilege and duty, both to himself and to Deity; and, while they are not particularly sought, the promised graces settle gently upon the heads of these High Watchers. In the case of



the Christed Jesus the “Light” was noted by the eyes able to see as a plainly shining, radiating Glory, and to this day painters depict this Light as a halo about His head.

Self is Super-intelligent. Man has noted that intelligence, wherever found and upon whatever level, has as its greatest faculty the ability to respond to stimulation. This is intelligence’s *response-ability*. Men observe everywhere this ability to respond, and they further note that all intelligence responds most harmoniously, quickly, and freely to laudatory phrases. Your intelligence so responds, and so does mine. Even this noticing of the universal faculty of intelligence is itself evidence of the faculty in operation.

God is ever present within us. Practice in the effort to know the God-self within soon begins to rid the man of all criticisms, judgments, condemnations of others, their thoughts, beliefs, and actions. In this practice man begins to employ in some degree Self’s all-know-

ing-thinkless-knowing, and begins to understand the meaning for him of "In such a moment as ye *think* not." Self's thinkless-all-knowing is that of Deity, but the moment man engages in thinking, reasoning, or judging, he begins to drift away from Self's all-knowing-thinkless-knowing, and apart from God-Mind. Hence the command of Christ Jesus, "Judge not." Wondrous it is that man has this thinkless-knowing within himself, and that there exists a way to come into conscious unity with it.

Man's loving, recognizing, obedient attention to Self renders him receptive



to the contagious magic of Self's capabilities of light and grace. It brings them into daily evidence and action in his life by way of the return channel mentioned above, for Self is the *eternally flowing fountain*, the bottomless well of enriching enchantments of which Christ Jesus spoke. Because man draws to himself and becomes like unto that with which he associates himself and most inwardly visions, appropriation of Self's graces takes place. This is the inner secret of how man learns to know Self under the law of the coalescence of like-kind to like-kind. It is the ancient law of the generation of more of all things, and may be stated: "Like unto Like and an Increase thereof."

This law, a major one, is also inferred in many other great scriptures, but usually hidden in some cryptic sentence such as the oriental scripture reading, "Light feeding upon Itself increaseth." This law is present everywhere, through all things, and for all of man's "time." Through its operation man begins contacting and becoming one with

the purity of Self. Such contact lifts him into the glory of Self, until he is "like unto Itself only." It clears man's inner attention, and clarifies even the sight of his outer physical eyes. Let us take a wide, wide view of Self's capabilities, for Self's thinkless-knowing is omniscience; its power is omnipotence; its vision is unclouded clarity; and its all-pervadingness is immanence and omnipresence.

Should not all this vastness and glory overawe us? No, not at all, wondrous is it that man has only consistently to do his very best to envision the Father, and Self, the friend of self, will come to his aid . . . "Raise thyself by thy Self," said the ancients in their scriptures.

When man takes apart the practice of knowing Self, so that he may understand its operation, he finds that it seemingly consists of **two phases—the** first, "right-perception," and the second, "right-word." These two seemingly separate phases blend together and produce works as a Unity, because of the element of "right-faith" permeating them and the user.

Genuine faith is always redemptive, always changes the status of something into a new status, always has authoritativeness and works unseverably connected with it. So we find our New Testament telling us that genuine faith will actually move mountains. Realizing these truths, we come to know the actual, working redemptive kind of faith, and find it to be "the confidence to command the Works of the hands of Deity." Out of the use of commanded vision as "right-perception," man comes into the use of commanding "right-word," which in operation becomes the creative, redemptive Word. He has touched here the Fourth Side of the City Foursquare, the City of Truth, eternal, unchanging, and, through faith understood, appropriated, and used, finds instantaneous Works following his

(Continued on page 477)

Exorcising the Earthbound

By E. L. RUTLEDGE

FROM June, 1938, until June, 1944, I was in Harrisburg, Pennsylvania, but since I was accustomed to the California seaside, and found the humid summer heat of Pennsylvania unbearable, I located a tract of summer cottages at Mt. Laurel where the temperature was ten degrees cooler than that of the city, and the fresh pure air was filled with the fragrant odors of trees, moss, wild flowers, and small, gurgling streams.

These cottages were built by an old gentleman of a very grasping and materialistic type of mind. He owned a lumber yard and had the buildings constructed of second-hand lumber by a hack carpenter. But I had bottled gas, electricity, a bathroom with septic tank, a lush small woodland of my own, a garden, and a hillside covered by lavender pentstemon and other wild flowers, as well as wild strawberries, for a very reasonable downpayment and a small monthly stipend. I was simply charmed by the whole set up, particularly the view.

I could not understand one thing, however: people would make their downpayments and a few monthly ones, and then suddenly move out, leaving their downpayments in the hands of the old gentleman who always seemed very content and not at all surprised by the turn of events. Even a minister who anticipated using his cottage as a meditation retreat, left after a couple of months. The builder himself owned a cottage but was never able to stay more than one night in the place, leaving early the next morning. He told us that he had seizures of asthma.

He later bought a fair-sized farmhouse three miles away, but again acted in the same strange manner. I found that this rapid turnover of the cottages

had been going on for the twelve years since their construction. They had been built on the sites of some former small, unproductive mountain farms.

Shortly after my purchase of the cottage, a young cousin of mine lost his wife in childbirth. She had been a very jealous type and had kept all of her husband's relatives out of his life as much as possible. She forbade me to enter her home, so when she died, I prayed for and blessed her but did not attend the funeral.

Several weeks after her death, I was home ill but was making my daughter's bed. To my surprise, from the side of my eye I saw the deceased girl, dressed in a pale blue negligee, and with a corsage of Cecile Brunner roses pinned to her shoulder, leaning over the foot of the bed. I checked with my aunt and found that the young wife had been buried in that costume.

Immediately afterwards, at midnight or three A.M. I would hear the click of a woman's high heels coming up the open stairs which ran from the kitchen to a small room on the second floor. (My daughter Celia, a girl by the name of Alice, and I had our beds in the large room with the dormer windows which was the other room on the second floor.) I am a very light sleeper and always awake at the least sound, but neither Alice nor my daughter were awakened by the sound of the heels.

Shortly after that, we brought a small puppy to the cottage. We put her in a corrugated box in the kitchen for the night since she could not be left outside because of predatory animals. As soon as the click of heels started, the pup would yap furiously, but just as suddenly, the barking of the dog and the clatter of heels would stop, in mid-air, as it were. I knew what had hap-

pened: the shrill barking had caused the disappearance of the apparition, which proved a great surprise to the little animal. The girls did not wake up even then, and I kept my own counsel, not wishing to frighten them.

These noises continued and another phenomenon now became apparent. The bedroom had a door with an old-fashioned latch, that is, the kind which has to be lifted for opening and pressed down firmly for closing. Since there was a very chill draft from the mountain when this door was left open, I invariably securely latched it upon retiring. I was always the last to go to bed and yet on moonlit nights when I sat down to remove my slippers before getting into bed, I would note with astonishment that the latch had not only been lifted, but the door had been noiselessly pushed against the wall while I was walking across the room. Several times I got up and closed this door, but it always opened again immediately. Finally, I gave up.

This went on for several months. Thinking that my cousin's wife was causing these disturbances because she was not at rest, I began to treat her, but there were no results.

One night Alice was ill and decided to remain downstairs to sleep so as not to disturb us. At three A.M. she came quietly to my bed, flashlight in hand, and said, "Elsie, what do you do when people you can't see keep walking up and down the stairs all night?" I replied, "I am too sleepy to talk. Close the door and get into bed with me."

The next day, I prayed, meditated, and invoked the angels and things were better for a while. Alice told me that she was ill and awake, lying on the davenport in the living-room. She heard soft footsteps coming down the kitchen stairs but they stopped at the foot of the steps. She imagined that it was I since I wore heelless slippers, and thinking I had suffered a heart attack, as I had been semi-invalided by a bad

heart for some years, she called to me.

Receiving no answer, she brought her flashlight and came looking, but found no one. She went back to the davenport. The next moment, someone went up the steps. She brought the flashlight (thinking that someone had gotten in through the bathroom window) and checked the two upstairs rooms, but found no one. She lay down again and then heard someone walking in the little room at the head of the stairs. Again she checked and found no one. She lay down once more and then someone came down the stairs. It was then that she awakened me.

A few weeks later, my daughter stayed up later than usual to finish reading an interesting book. Alice was asleep and I was just dropping off when Celia got into bed and immediately started screaming. She is very much afraid of spiders, of which there were plenty in the cottage, so I said, "Oh, for goodness sake! Stop the babyish acting. Throw the spider on the floor and go to sleep." But Celia only screamed more loudly, "Oh, Mother, come and get into bed with me. There is a stout man standing in the doorway, opening and closing the door!" I looked up and there was the door (which was opposite Celia's bed) opening and closing of itself, apparently.

I leaped out of bed sans slippers, rushed to the door, and said, "Now look here, you, whoever you are. Get out of this house. I am now closing this door and I want it left closed!" I was *quite positive*, a necessary attitude in dealing with discarnate entities.

I told some friends at the office of the occurrences and they suggested a certain healer whom I went to see that very afternoon after work. This good lady was quite perturbed and said that the "ghost" was not my cousin's wife but a very spiteful man and woman, and the best thing for me to do was to move at once and sell the place. She then told me the story about the couple

which was later given me in greater detail by an aunt.

Since I was cool to her suggestions, the healer gave me holy water, formulæ, and told me to mark crosses on the steps leading up to the bedroom and to leave the Bible open by my bed at a certain Psalm. Again, things were quiet for a few days.

Then my very timid maiden aunt came out from the city to spend a few days of her vacation with us. My daughter, who was a Junior High School student, was on vacation also, and told her of the haunting. That day my aunt contacted a gentleman who lived two blocks away in a cottage which he had built for himself. He related to her that the entity had bothered him also. He had once been a medium but was then a follower of Unity in which order his wife was a healer.

He was choked several times by the entity and on one occasion his wife, who slept on the first floor while he slept upstairs, heard him babbling in a most unusual manner. Realizing that he was being choked by the entity, she rushed upstairs, soundly berated her husband's tormentor, and bombarded him with powerful statements. He returned no more.

This particular man said that he had a formula of incantations and would come over soon to bless all the rooms, the doors, and the windows with fire and with water.

Meantime, I had been invoking the Elder Brother while trying to contact the earthbound ones and set them at rest. But my best efforts were fruitless.

I then visited my youngest aunt who is a natural psychic. As soon as she came to the door to admit me, and without any solicitation on my part whatever, she told the following tale. I would have to sell the cottage as it was possessed by two vicious entities who could not be helped. Some years before, in the spring, a man was out plowing his

little run-down mountain farm. His housekeeper had gone out to feed the pigs. A tramp came through and saw the woman—alone. In some way, not clear to my aunt, the woman had died from a bump on the head: either she had fallen from a heart attack from fear of the tramp, or he had hit her upon the head, or he had knocked her down and she had received a lethal blow on the head. When the tramp saw that the woman was dead, he became panicky and fled. He had neither attacked her nor stolen anything.

When the farmer came home and found his housekeeper dead, he was not only horrified but greatly puzzled. Thereafter, he would sit and try to figure out what had happened. The woman, now on the astral plane, would appear to him and try to explain what had happened.

She terrified him and he began to drink to get her out of his mind, but the more he drank, the more plainly visible she became. Meantime, the old lumberman came out to the mountain and started to buy up the little stony farms very cheaply. The farmer was very glad to sell his place for almost nothing, both to get away from the apparition (as he thought) and to secure funds to continue on his sprees.

Great was his anger, however, when he later found that the lumberman was building a group of summer cottages on the farms and selling them at a good profit. He finally drank himself to death, vowing that he would haunt *all* the cottages in the district, not just the one on his farm, and make them unsalable. (I checked with the local storekeeper and some old residents and found that the facts as outlined by the psychics were correct.)

Again, my aunt begged me to sell the property but I loved the little place and besides, I am not the timid type. I am also pretty stubborn at times. My motto is "Let courage rise with danger and strength to strength oppose."

At midnight of the night following the exorcism by fire and water I realized that I was strangling. In an effort to regain my breath, I made the same queer choking, babbling noises that the man healer had made. Thinking I was dying from a heart attack, I commended my soul to the Lord Christ. Immediately, the pressure which was not at all like a hand choking one, but just a merciless stoppage on the windpipe, fell off, and I awoke to discover that it had been an entity who was strangling me.

I was very tired, so I crossed and blessed myself, and fell asleep. In a short time I became conscious that the room was flooded with light. To my astonishment, I found a small, thin, middle-aged woman with straggling gray hair, surmounted by an old, unstarched "sunbonnet" and dressed in a faded "wrapper" standing at the foot of my daughter's bed and looking at her in the most malevolent manner.

Knowing that unregenerate entities can harm the living, I rushed from my bed and attempted to throw my body between them. The woman ran quickly, partially interposing herself between my daughter and me, and when I seized her, made a hideous grimace, saying, "Yah-h-h-!" and twisting the flesh on my arm. But I hung on and dragged her away from my child, and began to talk to her.

I explained that she was dead and no longer concerned with the earth but must think of forgiving everybody and call upon Christ for His help. I also explained that they were really helping the lumberman by scaring people into giving up their homes. I implored her to fill her heart with divine love and forgiveness and described the joys of heaven to her. I said, "Why, my dear, all of heaven lies before you. Why fight for a few miserable acres of earth and keep your soul continuously in a state of hell?" She was embarrassed and hung her head, soon fading out. I then awoke and found the room in total darkness.

For about a week, the woman came for instructions each night and became very friendly and loving. She then announced that she was healed and I saw her no more.

The day following the choking, I realized that I was opposed by a very vicious and powerful entity. He seemed to be wrapped in layers of dark and evil astral matter, impervious to all contacts with the outside. So I decided to use a formula from the Kabala which I did the very next night.

I charged the whole second story very powerfully so that he could not enter through its walls at any point. I then sent my aura all the way down to the foot of the steps so that he could not come up that way. I had been in bed only about half an hour but was asleep when he made the first attempt to ascend. Immediately, I was awake and working and he retreated.

I kept the clock and a flashlight by my bed. At intervals of about forty minutes all night long, this Spirit returned and tried to come up the stairs, only to be turned back by my aura. I did not repeat the formula but made statements similar to the following: "The white flame of the Christ consciousness charges my aura, forming a bulwark against all evil, shielding everyone in this house from hostile influences."

In the morning, I was exhausted, but—I had won! We were bothered no more while I owned the place!

When I returned to California in the summer of 1944, I sold the property to a male occult student. About a year later, neighbors reported to my aunt, who still lived in Harrisburg, that one night shortly after the sale, the new owner came, bringing with him his partner and the partner's wife; that they left very early the next morning; and that the purchaser returned the following afternoon and put up a "For Sale" sign on the property! He never attempted to occupy it again!

Shall We Tolerate Vivisection?

By STEWART HARING

EXPERIMENTING upon live animals for the so-called reason of obtaining information is a custom quite prevalent in our times. Pharmaceutical houses, and colleges must have their vivisection laboratories in order to hold their prestige. In order to keep popular opinion on the side of this scientific hocus-pocus there is a ceaseless stream of propaganda sent forth from these Twentieth Century horror chambers.

People in general look askance at the torture of innocent animals and so the vivisectionists are constantly bombarding the public by all possible avenues of communication in a most clever manner. One can hardly pick up a newspaper without reading somewhere in it of how some doctor has just discovered a new drug to heal some prevalent disease, and then it is casually mentioned that this discovery was the result of experimenting upon rabbits, rats, guinea pigs, etc. The press is almost completely dominated by the vivisection interests. For this reason it is next to impossible to have letters published in the papers that are critical of vivisection, although thousands of such letters are received by them yearly. Even paid anti-vivisection ads are often refused by fearful editors. On the other hand the press is quick to extol the virtue of every laboratory product. Ignoring the dangers in their use, they claim they will save millions of lives. In this way sufferers of certain diseases have their hopes raised only to be dashed again in the end.

With all these wonderful discoveries that are claimed daily it is a wonder there are any sick folk in the world, but I know of just as many as heretofore and of the same diseases for which vivisectionists claim to have found sure cures. Let us look at the research being

conducted with cancer, for an example. There is a national organization which each year collects large sums of money for the purpose of finding the cause and cure of that disease. Of this sum some goes for vivisectional purposes although a representative denied this over the radio. Since cancer is actually the result of lascivious living in past lives, the money would be far better spent in helping people to know and practice the spiritual laws governing health than in trying to find a material "cure" which at best can be but temporary in its effects.

The natural healers have simple cures for nearly all diseases, including cancer, but as they do not involve the use of drugs, surgery, or serums they are not recognized by the medical profession. The organization for cancer study had a standing reward of \$100,000 for anyone finding a cure for that disease. Johanna Brandt showed ample proof of a cure through the use of the grape juice fast and claimed the reward but was refused it. The causes and cures of many common ills are not seriously sought for they would disturb some lucrative racket. If you doubt this remember that Sister Kenny had to come all the way from Australia and for many years fought a hard fight with the medical profession before her methods of treating polio were even partially adopted.

In the June 6, 1950, issue of *Look* there was an example of the usual vivisection propaganda. It was at the same time a vicious attack upon anti-vivisection. The pages were filled with pictures of animals just so happy as they were having their blood pressure checked, reflexes noted by knee taps, and the like. No dogs were shown with artificially ulcerated stomachs, no de-

brained cats, nor scalded rats. These pictures were to prove beyond a doubt that laboratory animals lead a contented life without pain. The statement is made that each animal receives the same treatment as a human under surgery, is "placed in a warm room during convalescence, and is, whenever possible, given a home afterwards." This all sounds fine but the truth is that mighty few animals ever survive. Those that do are such pitiful wrecks that no one would want them for pets.

It is also related that a boy fired a rifle shot through the laboratory window of a doctor who used animals in research, implying that the vivisectionists are a persecuted lot. Whether the boy's own dog had been stolen for the laboratory was not mentioned. It further states, "anti-vivisectionists would outlaw the techniques which have produced sulfa, penicillin, and other anti-biotics." This is typical vivisection propaganda and an insult to any intelligent person, for it is an easily proven fact that vivisection had nothing whatever to do with the discovery of sulfa or penicillin. The blue baby operation is also mentioned, ignoring the Brock operation which was developed without the use of animal experiments. The claim is also made, "If the anti-vivisectionists had been successful in preventing medical researchers from working with dogs, mankind today would not have, among other great discoveries, anesthesia . . ." This is either ignorance or gross misrepresentation for the truth is exactly opposite. The reason for these desperate, insidious attacks upon the anti-vivisectionists may be seen in the result of a poll conducted by the *Evening Bulletin* of Philadelphia. This poll showed forty per cent of all persons interviewed as opposed to vivisection. On a national scale this would represent anywhere from five to twenty million adults over against the two hundred thousand or so vivisectionists and their supporters. The remainder of the population is apparently uninformed, and it is these

whom the vivisectionists are trying to influence.

The vivisectionists glibly explain that their work is not painful and that anesthetics are used. However, this is often not the case. Vivisection is extremely painful and animals, such as dogs, have their vocal cords severed so that their cries will not be heard. The animals also have to be strapped into position, and when anesthetics are used it is more for the benefit of the operator than the animal be held still than out of any feeling of mercy. The very nature of some experiments precludes the use of an anesthetic that reactions may be watched, and in any case it will eventually wear off leaving the animal in a suffering condition.

For example, there is the experiment recorded in the *American Journal of Physiology*, April, 1950. In this publication an experiment is described wherein a student at the University of Rochester School of Medicine and Dentistry produced swelling and gangrene in the feet and tails of rats which were exposed to extreme cold blasts of air for long periods of time. In the vivisector's own words, "A similar phenomenon was observed to involve the rat's ears which in many instances became erythematous and then gangrenous at about the same period that the tail gangrene was appearing." Such experiments as this are going on by the hundreds and prove that these animals are wantonly tortured. Statements to the contrary are false propaganda for the consumption of the ignorant. In the same issue of the *American Journal of Physiology* is found an account of an experiment performed at the University of Kentucky. It is entitled "Role of Adrenalin in Respiratory Response to Hypoxemia," and describes how an experiment was performed on thirteen dogs. "Seven of the dogs formed the experimental group, while the other six were treated as control animals in order to evaluate the effects of repeated exposure to hypoxemia and surgical pro-

cedures used in experiments." After anesthetization "the trachea was cannulated; a long midline incision was made . . . ; the femoral vein was cannulated for injection." After a recovery period of 30 minutes "the dog was attached to the Benedict-Roth apparatus so that rebreathing of the room air contained in it was started. The rise and fall of the spirometer bell was recorded on the kymograph." After other "rest periods" further similar steps in the experiment were taken, and finally the animals "were again exposed to hypoxemia. This time, however, the adrenalectomized animals were injected (via the femoral cannula) with 0.25 gamma of adrenalin per kilogram of body weight during the time they were attached to the rebreather circuit."

This experiment is given in detail that you may ask yourself how much of this time the dogs were unconscious of pain. Remember these are humans, not devils, who are operating these chambers of horrors—humans who will soon after receive their state licenses to practice the healing profession upon their fellowmen. Nor is this breed confined solely to men. The fair sex is invading the field by leaps and bounds. The frequency with which certain names appear in the medical journals with the reports of mutilation experiments on animals, especially dogs, is indicative that only a particular morbid and callous type of mind is involved in such work. To cut open a living animal's body, twist, expose, burn, and tie off organs, arteries, and nerves, apply shocks, acids, and poisons may satisfy the vivisector's warped personality, but the suffering of God's creatures does not enter into the question at all.

As the condemnation of vivisection is becoming more widespread the experimenters find it advisable to make the claim that anesthesia is used in the initial mutilations. However, these animals are intentionally permitted to suffer over periods as long as a year. In *The Lancet*, March 11, 1950, is given

an account of how beryllium was injected into rabbits in order to stimulate artificially the growth of malignant tumors. These experiments were begun in 1946 and repeated in 1947 and 1949. Of the many rabbits used all developed considerable liver necrosis and fibrosis while others suffered bone sarcoma. Of these some remained alive as long as two and one-half years after.

At the Albany Medical College they poured a salt solution into the veins of dogs to see how soon thereafter they would drink water. The amount of water drunk was recorded and the urine analyzed. In the "research laboratories" of the Upjohn Company they eviscerated rats and duly recorded the survival time when given continuous infusions of glucose and insulin. At the University of Oregon medical school it was attempted to induce cancer in the stomachs of rats by giving them large doses of 95 per cent alcohol and a cancer-causing chemical named 2-Acetylaminofluorene. A few of the rats died of hemorrhage and pneumonia but cancer could not be caused. Since people do not drink 95 per cent (190 proof) alcohol with the chemical, what is the value of the experiment except in the discovering that when intoxicated the rats behaved just like humans?

At the University of Illinois College of Medicine it was attempted to ascertain the effect of artificially produced fever upon the gastric secretion of dogs. Gastric acid secretion was stimulated by the subcutaneous injection of histamine dihydrochloride every ten minutes. A fever producing substance was injected into the veins, such as Pyrexin, *which please note* "is prepared from the pleural cavity exudate of dogs with sterile pleuritis induced by turpentine." (Taken from the *American Journal of Physiology*, March, 1950.) Upon reading these accounts of the doings in our higher institutions of learning, do we wonder that the world is in the shape that it is today?

(To be continued)

MAX HEINDEL'S MESSAGE

Taken From His Writings

Gleanings of a Mystic



(THIRTY-FIFTH INSTALLMENT)

Why I Am a Rosicrucian

(Continued)

THE law of cause and effect is also immutable; if we throw a stone into the air, the act is not complete until by gravitation it has returned to earth. "Whatsoever a man soweth, that shall he also reap," is the way this law is expressed in the realm of morals. "The mills of God grind slowly, but they grind exceeding small," and once an act has been done, the reaction will come some time, some where, as surely as the stone that was thrown into the air will return to the earth.

But it is manifest that all of the causes that we set going in life do not ripen in the present existence, and it therefore follows that they must find their fruition somewhere else at some other time, or the law would be invalidated, a proposition that would be as absolutely impossible as that the law of gravitation could be suspended, for either would make chaos out of cosmos. The Rosicrucian Teachings explain this by a statement that man is a Spirit attending the School of Life for the purpose of unfolding latent spiritual power, and that for this purpose he lives many lives in earthly bodies of increasingly finer texture, which enable him to ex-

press himself better and better. In the lower grades of this school of evolution man has few faculties. Each life-day he comes to school in the morning of childhood, and is given lessons to learn, and at night when old and gray the nursemaid of nature, "Death," puts him to sleep that he may rest from his labors until the dawn of another life-day, when he is given a new child body and new lessons. Each day "Experience," the teacher of the school, helps him to learn some of the lessons of life, and gradually he becomes more and more proficient. Some day he will have learned the entire curriculum of the school, which includes building of bodies as well as using them.

Thus when we see one who has few faculties, we know that he is a young soul who has gone to life's school only a few days; and when we find a beautiful character, we recognize an old soul who has spent much time in mastering its lessons. Therefore we do not despair of God's love when we see the inequalities of life, for we know that in time all will be perfect as our Father in Heaven is perfect.

The Rosicrucian teachings also take the sting of sorrow out of the greatest of all trials, the loss of loved ones, even if they have been what is called wayward or black sheep; for we know that it is an actual fact that *in God we live and move and have our being*; hence, if one single soul were lost, a

part of God would be lost, and such a proposition is absolutely impossible. Under the immutable law of cause and effect we are bound to meet these loved ones sometime in the future under other circumstances, and there the love that binds us together must continue until it has found its fullest expression. The laws of nature would be violated if a stone thrown from the earth were to remain suspended in the atmosphere, and under the same immutable laws those who pass into the higher spheres must return. Christ said, "Ye must be born again," and "If I go to my Father, *I will return.*"

But although our reason may reach into the mysteries of life, there is still a higher stage, *actual firsthand knowledge*. As a matter of fact the foregoing propositions are capable of verification by each one, for we all have a *sixth sense* latent in our being, which will sometime enable us to view the spiritual world with the same distinctness as that with which we see the temporal. This sixth sense will be developed by all in the course of evolution, and there are certain means whereby it may be developed now by all who care to take the necessary time and trouble to do so. Some have done this, and they have told us of their travels in the land of the soul. We believe their testimony concerning that place just as we believe what people who have traveled in Africa or Australia tell us of those countries. And just as we say that *we know* the earth rotates upon its axis and revolves in its orbit around the Sun because we have been thus informed by scientists who have made investigations and calculations that establish these facts, so also we say that *we know* the dead live, and that whether dead or alive, in the body or out of it, we are all enfolded in the love of our Father in Heaven, without whose Will not the smallest sparrow falls to the ground, and that He cares for all and orders our steps in harmony with His plans to develop

our spiritual powers to the highest possible degree.

So because of the logical, soul-satisfying philosophy of life given by the Rosicrucians, we follow their teachings in preference to other systems, and invite others who wish to share the blessings thereof to investigate.

THE OBJECT OF THE ROSICRUCIAN FELLOWSHIP

The object of The Rosicrucian Fellowship has been clearly stated in our literature, . . . but in response to requests for a succinct summary we devote this chapter to that subject.

The world is God's training school. During the past we have learned to build different vehicles, among others the physical body. By this work we are promoted from class to class, each with its particular score of consciousness. We evolved eyes that we might see, ears that we might hear, and other organs that we might taste, smell, and feel. But not all Egos were promoted at every step. When the mist in the air at the time of Atlantis condensed and filled the basins of the earth with oceans of water, driving men to the high lands, they perished by asphyxiation because they had not evolved lungs. They could not pass through the portal of the rainbow, which was, so to speak, the entrance gate to the new age with its dry atmospheric conditions.

Another great world transformation is coming, we know not when; even the Christ confessed His ignorance of the day and the hour; but He warned us that the day would come as a thief in the night, and He prophesied that the conditions in the world would then be similar to those prevailing in the days of Noah; they were living then in care-free enjoyment of life when suddenly the floodgates of heaven were opened, and death and destruction spread before them.

(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.

The Second Heaven

(Continued)

Q. Are there no colors in the Second Heaven?

A. When it is said that this is the world of tone, it must not be thought that there are no colors. Many people know that there is an intimate connection between color and tone; that when a certain note is struck a certain color appears simultaneously.

Q. How does this apply to the Second Heaven?

A. So it is also in the Heaven World. Color and sound are both present, but the tone is the originator of the color. Hence it is said that this is particularly the world of tone and it is this tone that builds all forms in the Physical World.

Q. How does this tone manifest on Earth?

A. The musician can hear certain tones in different parts of nature, such as the wind in the forest, the breaking of the surf on the beach, the roar of the ocean and the sounding of many waters. These combined tones make a whole which is the key-note of the Earth—its "tone."

Q. Is there evidence of the building power of tone in the material world?

A. Yes. Geometrical figures are created in sand on a glass plate by drawing a violin bow over the edge of the plate; so the forms we see around us are the crystallized sound-figures of the archetypal forces which play into the archetypes in the Heaven World.

Q. Does man engage in work in the Second Heaven?

A. The work done by man in the Heaven World is many-sided. It is not in the least an inactive, dreamy, or illusory existence. It is a time of the greatest and most important activity in preparing for the next life, as sleep is an active preparation for the work of the following day.

Q. What specifically is done there?

A. Here the quintessence of the three bodies is built into the threefold Spirit. As much of the desire body as the man had worked upon during life, by purifying his desires and emotions, will be welded into the Human Spirit, thus giving an improved mind in the future.

Q. How does this apply to the vital body?

A. As much of the vital body as the Life Spirit had worked upon, transformed, spiritualized, and thus saved from the decay to which the rest of the vital body is subject, will be amalgamated with the Life Spirit to insure a better vital body and temperament in the succeeding lives.

Q. What does the physical body contribute?

A. As much of the dense body as the Divine Spirit has saved by right action will be worked into it and will bring better environment and opportunities.

Q. How is such spiritualization of the bodies achieved?

A. This spiritualization of the vehicles is accomplished by cultivation of the faculties of observation, discrimination and memory, devotion to high ideals, prayer, concentration, persistence, and right use of the life forces.

Reference, *Cosmo*, 123-124.

WESTERN WISDOM BIBLE STUDY

The Revelation of Saint John the Divine

THE HOLY JERUSALEM

And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me,

saying, Come hither, I will shew thee the bride, the Lamb's wife.

And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God.



Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal;

And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel:

On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.

And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length, and the breadth, and the height of it are equal.

Revelation, 21:9-16.

The holy Jerusalem (there shall be peace) refers to the Earth as it will be in the New Galilee, the time in our future evolution when Christ will reign—as both Priest and King. It also refers to man himself who will be purified and regenerated, a kingly creature who under the guidance of the 12 Divine Hierarchies has embodied within himself the sublimated essence of the four elements: fire, earth, air, and water. He has become “foursquare.”

Concerning the mystery of transmu-

tation which takes place in those on this initiatory path, Max Heindel tells us that: “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; *Iabeshah*, earth. This symbolizes 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*.”

“*Iam* is the Hebrew word signifying water, the fluidic *lunar*, moon element which forms the principal part of the human body (about 87 per cent). This word is also the symbol of the finer fluidic vehicles of desire and emotion.

“*Nour*, the Hebrew word signifying fire, is a symbolic representation of the heat-producing red blood laden with martial Mars iron, fire, and energy, which the occultist sees coursing as a gas through the veins and arteries of the human body infusing it with energy and ambition without which there could be neither material nor spiritual progress. It also represents the sulphur and phosphorus necessary for the material manifestation of thought.

“*Ruach*, the Hebrew word for spirit or vital air, is an excellent symbol of the Ego clothed in the mercurial Mercury mind, which makes man *man* and enables him to control and direct his bodily vehicles and activities in a rational manner.

“*Iabeshah* is the Hebrew word for earth, representing the solid fleshy part which makes up the *cruciform earthy body* crystallized within the finer vehicles at birth and severed from them in the ordinary course of things at death, or in the extraordinary event that we learn to die the mystic death and ascend to the glories of the higher spheres for a time.”

TODAY'S SCIENCE

A Common Ancestor for Man and Ape

SCIENTIFIC investigations and discoveries, and conclusions therefrom, concerning the ancestry of the human being continue apace. Recent excavations in the country of Iran have resulted in unearthing exciting evidence bearing on this subject.

As described in *Life* for May 21, 1951, diggers in a limestone cave on the southern shore of the Caspian Sea found (forty feet below the surface) "a layer of hard-packed gravel, laid down during the Upper Ice Age more than 75,000 years ago. And in this gravel, barely protruding above the fresh-dug surface, were the fossilized bones of human beings."

Geologist Louis Dupree and archaeologist Carleton Coon found that the bones "were amazingly different from those of the subhuman Neanderthal and Piltown men who lived during this same period. Instead here were modern men, true homo sapiens who, if Dupree's geological dating proves correct, shared the earth with primitive creatures once thought to be far below them on the evolutionary tree."

It seems that the cave (called Hotu) "contained an almost perfect sequence of human cultures from the Old Stone Age to recent times." Near the surface "the diggers found a thick layer containing crude iron implements of the Iron Age and, farther down, copper tools of the Copper Age. Below this were the pottery and fine stone tools of the New Stone Age. There was also evidence that the people of those early times (6000 B.C.) knew how to raise crops and domesticate animals . . . Coon dug down farther, through layers of sand and gravel from the last glacial period,

down 20 feet and another 65,000 years to where the bones lay buried."

An interesting drawing of man's family tree, based on Coon's new discovery, "shows Hotu man on the main line of evolution, contemporary with other Upper Ice Age types which vanished from the earth before recent times. The earlier fossils shown, except for Swanscombe Man, are long-extinct offshoots; but they, the apes, the later subhuman men, and modern man all stem from an unknown common ancestor." Should it be "proved" to the satisfaction of the scientists that the Hotu man is really a true human, and that he is really more than 75,000 years old, it would seem that the reality of a common ancestor (as indicated in the drawing) for all the different types of men, including the anthropoids, must be accepted.

This is of note to the occultist, who rejoices at each new step taken by the material scientist in verifying the deeper truths. The Western Wisdom Teachings give the logical explanation that: "From the point where the pioneers of our life wave (the Aryan Race) occupied ape-like forms, they have *progressed* to their present stage of development, while the forms (which were the 'missing link') have *degenerated* and are now ensouled by the last stragglers of the Saturn Period.

"The lower monkeys, instead of being the progenitors of the higher species, are stragglers occupying the most degenerated specimens of what was once the human form. Instead of man having ascended from the anthropoids, the reverse is true—the anthropoids have degenerated from man."



Astrology, The Art of Arts

By ELMAN

PART IX-B

ASTRO-PHILOSOPHY DISCUSSES MOTION PICTURES

THE development of motion pictures as an entertainment-art has been one of the most remarkable phenomena of this age. It has brought drama, comedy, music, color, dance, travel, news, educational advancement, and a pronounced cultural influence, in its best forms, into the lives of millions of people who might not, otherwise, have actually experienced these things. We are concerned in this discourse not with the technical development but with the occult significance of motion picture acting and its effect on the minds and consciousness of today's people. As in any other art, there are the pioneers who dared to blaze the trail toward a more extended cultural advancement. Then there are those workers who adapt the findings of the pioneers and develop them on a larger and more perfect scale as time goes by. Then there are those motion picture manifestors not particularly interested in or even aware of cultural advancement who "give the public what it wants" in terms of maintaining that which has been established as standards of entertainment-value. The latter group is that which most conspicuously "feeds the public's escapist-

tendency"; the first two groups serve to improve, extend, and regenerate the public taste and appreciation and it is they who, for the most part, are responsible for the highest quality of artistic value to be found in this work.

Many times motion pictures have been referred to as "an escape-mechanism," a "panacea" which serves to help people forget themselves and their troubles. Such an interpretation displays a lack of understanding. The motion picture art is not essentially an escape-mechanism even if some people use it as such. A psychological approach to this "quirk" in human nature should devolve on the human factor, not on the motion-picture factor. The names of "escape-mechanisms" are legion; let us consider their essence. Astrologically speaking, the vibration of unregenerate Neptune in combination with any square or opposition aspect is a potential for escape-mechanism. The square and opposition aspects are *points of inner division, congestion of potentials, tendencies to disintegration, points of ignorance, confusion of identities, lack of self-awareness, lack of self-confidence, inhibitions through fear-hatred*, etc. The unregeneracy of Neptune is, among other things, our potential to give power to illusions. And, we all do that, in some form or other, until the consciousness is flooded with the light of

understanding and clarified perception as the result of learning through disillusionment. When we suffer from any of these negative conditions and we don't know why we suffer, we tend to identify inner truths with something, or someone, outside of ourselves. This is what is, essentially, meant by "escape-mechanism"—the attempt to escape from the pain of inner congestions and confusions.

If humanity can be said to be motivated by one common objective, that objective is certainly the realization of ideals. The ideal is a music that, once heard, cannot be resisted. The search to realize this ideality is the great evolutionary surge; we have followed this "music," consciously or unconsciously, ever since we first manifested. The realization of ideality is the fulfillment, through regenerated expression, of potentials. Until we fulfill our own as individuals, we tend to be driven to seek its outpicturing in someone or something else. Evolution is dependent on expression; to "not express" or to "not do" is to "not evolve." Even a person who lives in terms of what we call "criminality" is evolving because he is expressing his potentials; he sets up causes which will react as karmic-return from which he may, ultimately, learn more about principles. The possession of money is many people's symbol of life's greatest good and they stop at nothing to realize this ideal; however, in time, and through experience, they learn what money really is and then they are conditioned to adjust their consciousness and actions according to a clarification of principle in their own minds. Gibran said: "Even faltering speech strengthens a weak tongue"; to cease searching for the ideal is to die, in consciousness; to continue to express, as a means of searching for that which is most valued and cherished, is to evolve.

Our emotional reaction to another person identifies him as a symbol to

us. If the reaction is one of envy, jealousy, hatred, fear, etc., he has served to stimulate one of our inner congestions, confusions or unfulfillments; the person we "hate" (wish to destroy) serves, by the stimulus of his vibration, to remind us of a past very serious, as yet unadjusted wrong. We do not ever "hate" another person; we can hate only our unfulfillments and we can destroy them only by regenerated expression. If our reaction to another is one of harmony, joy, love, admiration, inspiration, etc., then, whoever, or whatever he may be, his vibration has served to remind us of our own inner regeneracies. This explains why people faithfully and deeply love those who may mistreat and hurt them; the magnetic tie of karma provides the loving one with "pabulum" on which to pour his love. We love the ideal that another person represents to us and that "personalized ideal" is always a pattern of our own deep "dream of perfection." The financially successful older criminal may be an "ideal" to the younger, inexperienced one who has determined to exercise himself in what we call "criminal ways." Yet, in his anti-social, destructive, and unprincipled actions he still expresses in his deep urge to emulate the symbol of the older man. In justice to those who are ignorant and unevolved, let us remember that the person we designate as "criminal" may express a deep devotion to those he works for or with and, within his particular limitations of consciousness, he may deal honorably with those of his "profession," and he may utilize much of his "ill-gotten gain" to be truly helpful. No one is entirely a criminal because everyone is seeking to realize an ideal. The parasitic "do nothing" is a worse traducer of his own nature than the active criminal is of his. A thief or whatnot at least can possess a modicum of courage. The "do nothing" hasn't even that and he is, by his very nature, non-contributory. He

will have to make intensified effort in future to compensate for his deficiencies in the present.

So, the person whose potentialities are not being satisfactorily expressed or who has conditioned himself out of line with his inner ideal may, and often does, turn to motion pictures and the players who work in them, to attain a living, if artificial, contact with his personal ideals. It is not the purpose of this discourse to criticize or judge the work of specific players except as an evaluation pertaining to this subject; but certain players will be mentioned because of the remarkable archetypal quality of personality and physical appearance, plus a certain level of technical skill, by which they exercise the power of living symbolism on the subconscious of individuals or groups. Of the many who have exercised a long-lasting influence over the public subconscious we will consider four men, of contrasting type, whose work in American motion pictures represents outstanding examples of symbolic archetypal personality: Lon Chaney, Bing Crosby, Rudolph Valentino, and Clark Gable.

Mr. Chaney, whose work in silent pictures ranked him as the greatest make-up artist and one of the greatest pantomimists in the American theater, fulfilled, as an archetype, the universal, instinctive impulse of humanity to desire to transcend the humdrum monotony of "everyday experience." His characterizations were, almost without exception, of deformed bodies and twisted personalities. He gave to audiences a satisfaction of their subconscious attraction to the weird and the horrible. His characterizations resulted in great emotional impact, he had great projective powers and the best of his performances, such as *Quasimodo* in *Hunchback of Notre Dame*, were unforgettable dramatic experiences. He epitomized the "quirks of Fate" by which humanity suffers through physical mal-

formation and terrible frustrations of normal, natural urges. In short, his occult purpose was to bring to movie-audiences an awareness of the tragic in dramatic art. He was not an "entertainer" at all, either in purpose or in type of characterization. To have truly and whole-heartedly responded to Mr. Chaney's remarkable work meant an intensified awareness of the pathos of human suffering. His occult purpose was aimed directly at stimulating compassion in the human heart.

The author has long felt that the work of Mr. Bing Crosby on the screen is one of the most remarkable spiritual influences in the world today. With much in present-day organized religion in a state of unrest and mutation, the vibration and talent of this man serves to bring, through song and light comedy, a "gently expressed" but powerfully far-reaching stimulus to humanity's ideal of simple goodness and natural friendliness. His vibration, from an astrological standpoint, is strongly Venusian—having Libra as Ascendant,

Horoscopes for Subscribers' Children

Should you wish to avail yourself of a possible opportunity to have your child's HOROSCOPE delineated in this department, subscribe to this Magazine for one year, and accompany your subscription with an application for a reading. RENEWALS count the same as a subscription. Readings are given for children up to 14 years of age. They include a general character, health, and vocational analysis.

ONE name only is drawn each month, but unless there is an unusually large number of applications, you may have more than one opportunity for a drawing.

BE SURE to give: Name, Sex, Birthplace, and Year, Month, Day (of month), and Minute of birth, as nearly as possible. Also please be sure to state if *Daylight Saving Time* was in effect.

NOTE: We give horoscope reading ONLY in this Magazine.

Sun in Taurus, and Moon trine Mercury and Venus. And who personifies more perfectly the ideal of constructive non-resistance? To exercise a (possibly) fanciful analogy, he might be called the "twentieth century's St. Francis of Assisi," so compelling is the goodness and sincerity of the archetype he represents. Words are written and actions planned but he, in himself, has the specialization of consciousness that projects this archetypal quality. Others act and sing, they are enjoyable and command the respect of the public, but there is only one *BING CROSBY*, the "world's troubadour" and, archetypally, the friend of all whom he contacts. Who would not love to possess the friendship-power that he symbolizes? He melts the hardest hearts and, with his complete lack of tension—his are the most effortless of performances—he symbolizes the uncongested personality, expressive, kindly, persuasive rather than forceful, with a perception of the good that is inherent in all. If people who flock to his pictures would recognize that they, as individuals, need only to emulate this archetype and decrySTALLIZE residues of malice, envy, jealousy, hurtful impulses, etc., they would not only enjoy his performances even more but they would be taking his example to heart. Mr. Crosby personifies truths of the regenerated human nature—his work is a series of sermons-through-acting-and-singing. People the world over love him because he outpictures their own inner best potentials of heart and spirit. Do you regard Mr. Crosby—on the screen—as an "imagination-figment" completely remote from you and your life, or do you recognize that he holds up a mirror that reflects aspects of your own innate gentleness, friendliness and harmony? Think this over carefully.

Mr. Valentino, a Latin-European of extraordinarily fine appearance, personified in his time a romantic ideal which superseded in power that of any other actor of his type. Psychology

could say much concerning the hold that this man exercised over the subconscious of American women. It is true, unpleasant as it may be to say so, that the miasma of puritanism has been an influence of blight on the minds and hearts of people for many years, and this influence has deflected people—millions of them—from realizing the ideal of spontaneous fulfillment of love-relationship. The archetype represented by Mr. Valentino was the complete antithesis of this false, materialistic, corruptive, and subnormalizing "philosophy." The composite factors of ardent Latin temperament, plus handsome face and physique, plus a great skill in projecting the intensities of sexual magnetism, made it possible for this actor to effect a focused archetype of masculine personality which outpictured, to the feminine subconscious, an ideal of love-complementation. Under the spell of his vibration, women re-found their basic, instinctive womanhood—the desire to be conquered, overwhelmed, and transfigured" by the projective power of the skilful, cultivated male. Nothing in this man's vibration and personality was at all "American"; he represented a personality-type of masculine graciousness, courtliness, amatory skill, and the cultivated charm of an older civilization. There may or may not be others on the screen today who compare favorably with this man's particular vibration and ability, but he was, in his time, archetypal of that which many, if not most, women seek as an ideal love-partner. No one suggests that any man pattern his life after that of Mr. Valentino, but what he symbolized could be thought about and learned from by many men who have permitted their concepts of man-woman relationship to be congested through gracelessness, ignorance, puritanism—with its guilt-shame complexes—and lack of perception of that which is true beauty in woman. In his screen-representations, Mr. Valentino paid homage to the ideal of feminine beauty. In

personal vanity, many women seek to compel the homage of men by tricks and artifices but man pays homage, ultimately, to his ideals, never to masks and tricks. There is a lesson to be learned, by men, in consideration of the work of this actor. For man to perceive, and to ignite by perception, the true beauty of woman so that woman might become and be the beauty that inspires, was the occult purpose of this actor's work on the screen.

Mr. Gable, a personification of the Mars-Saturn-Mercury type, is probably the greatest American counterpart of that which Mr. Valentino represented as a European. He has been designated, and with justice, the greatest archetype of masculine personality on the screen today. He is all men to all people—his Moon in Cancer designates his occult faculty to "feed the collective subconscious," and his work is attended as enthusiastically by men as it is by women. It is easy to think of him, in his screen-portrayals, as fulfilling a form of "priesthood" in so far as a priest in ceremonial religion is a personification of life-principles. Far-fetched as it might at first seem, the occult significance of this actor's work is profoundly religious because he ignites in the subconscious of people an intensified perception of masculine principles of personality.

Students may not see any connection between the words "religious" or "spiritual" and Mr. Gable's tough, hard-hitting, usually unsubtle, and earthy characterizations; but his person and vibration convey a symbol of resourcefulness, endurance, self-reliance, physical strength, genial good humor, and, above all, the quality of courage, which is the archetypal regenerate quality of the Mars-vibration. (He has Mars in the Ascendant-sign, making four major aspects, disposed by the ruler of the chart and trine both Jupiter and Saturn.) People, at times, tend to "sicken inside" with their own futilities, incompetencies, and weaknesses and those

of others around them. Mr. Gable presents to their attention the actuality of patterns of great strength of body, mind, and character. His vibration certainly ignites an ideality-pattern since courage, self-reliance, endurance, and physical power are Mars-archetypes, and as such they represent qualities which we are all seeking to realize in ourselves. The trinity of Moon, Mars, and Saturn is the planetary base of each evolutionary cycle; Moon-Saturn, as rulers of the structure-diameter of Cancer-Capricorn, represent the parental source of the "I Am" of Mars as well as its fulfillment in maturity. A strong, well-integrated maturity presupposes a well-integrated Mars and the strongly individualized dynamic qualities of the Mars-archetype which Mr. Gable symbolizes is a vibratory essence which we all, men or women, have as a potential to be fulfilled and expressed. The universal appeal of his characterizations is pictured in the composite of two distinct patterns in his chart: Cancer-Moon and Capricorn-Saturn, with Sun and ruler in Aquarius sextile to Uranus; the twelfth house placement of his Ascendant-Mars gives us a key to the occult significance of his vibration as an archetypal personality-symbol.

If you are one who has felt "compelled" to "find yourself through motion-picture representations" and you wish to free yourself from this symbolic imprisonment, make a copy of your chart with no degree-numbers; this is what the author calls your "White-Light" chart—it is the symbolic portrait of yourself as an archetype. Study it with an eye to determining what your vibratory focal-points are (forget square and opposition in this study) and start doing something to organize your life so that you can give fuller and freer expression to your essential vibratory potentials. Study the work of the actor and/or actress whose work on the screen "fascinates" you and recognize that something in their personality or vi-

bration is in you too. It is your right and duty to find the truth of you as an individualized expression of the archetype humanity. When you commence this reorganization, you will find yourself gradually freed from the compulsion to identify yourself through another—and your enjoyment of theatrical art and entertainment will take on a greater sincerity because you will be more and more able to enjoy it and appreciate it for its own sake. The art of living is to find out who and what we are, and then abide by the truths of what we realize of ourselves.

PART X

ASTRO-PHILOSOPHY DISCUSSES THE HEALING ARTS

THE art of healing is an impersonalized extension of bi-polar parental love. The preservation of the begotten body is one of the factors involved in parental responsibility; wisdom, which is knowledge distilled from experience through incarnations, is added to the basic love-urge of parenthood to form the essence of the arts of healing by which humanity, in service, preserves and protects the composite of its myriads of bodies. We will consider a basic mandala indicative of this extension:

First, a circle with the vertical diameter, the signs for Cancer and Capricorn at the lower and upper points, respectively. This is the essential mandala of parentage—the maternal and paternal of the abstract I AM of the Ascendant. In primitive states, humanity functioned instinctively in parenthood, following the call of the generative urge as a fulfillment of an intensely expressed desire—with, perhaps, the barest modicum of what might be called “affection.” With the conception, bearing, and hit-and-miss preservation of children, primitive mankind fulfilled the form-begetting responsibility. However, with evolution and the unfold-

ment of the love-potential, parents developed a consideration of children as individuals, and with this consideration was born a desire to understand them. The healing arts may be said to have been born with the first human who exercised his thought and ingenuity, as an expression of an instinctive parental protectiveness, to preserve the life of another. This hypothetical person, whoever he or she was, projected from the love-wisdom potential an imposition of mind and will on the phenomena of Nature to fulfill the dawning of the impersonalized love-service urge. Man ever urges toward extensions of blood-relationship in the unfoldments of his potentials. First, his parents, brothers and sisters, mate and children; then members of the clan or tribe to which he belongs; then members of another clan and so on—until he reaches an octave of consciousness in which he perceives a glimmering of his life-relationship with all people. He “took care” of his animals, first, because he was dependent on them for work and food; however, with the “glimmer of life-relationship” he perceived that he is related to his animals as well as to his human relatives and other humans and, as consequence, he has extended his knowledge of healing to benefit not only people but animal-life as well. The universalist is decrystallized to such a degree that whatever he has of love-service potential is radiated to all creatures who need it.

To the mandala at hand, now add the Pisces-Virgo diameter; comparable points on Cancer-Pisces and Capricorn-Virgo are connected by curved, counter-clockwise lines. In this way we see a composite motion-picture of the Cancer-Capricorn diameter turned nine signs, coming to rest at the signs which represent the wisdom-octave of parentage. “Wisdom born of evolutionary experience” is the archetypal meaning of any ninth house-sign pattern. A devoted but unenlightened parent may

make every effort to heal a loved child, but wisdom results in the art of doing anything according to its essential principles. So, the medical specialists, diagnosticians, surgeons, nurses, dentists, gynecologists, dieticians, herbalists, veterinarians, psychiatrists, etc., comprise the great fraternity of therapists, the "impersonal fathers and mothers" who consecrate their efforts to the maintenance of inner and outer health of all creatures. Of this fraternity, there are two basic types which we will study by mandalas. The mandala of the exoteric healer is the Virgo-Pisces diameter polarized by Gemini, ruled by Mercury, and third house sign from Aries. Gemini is factual knowledge, it is understanding derived from observation of physical phenomena and the study of recorded facts and data. The exoteric approach to the therapeutic arts is based on an approach that the body itself is the source of its own ills and, as such, it was the means by which man was impelled to acquaint himself with the structure and functions of his physical vehicle. In his early stages of evolution, he knew only what he saw, or perceived by physical means; his consciousness and appreciation of life focused on his reaction to the objective world around him. So, he studied his body by observing what happened to it under certain conditions and experiences. He learned the different kinds of pain-reaction he was capable of when his body was affected in specialized ways by external forces or agencies. This "healing-mandala," polarized by Gemini, being essentially objective, is the mandala of all diagnostic art that pertains to any branch of healing, inner and outer. It also refers to the arts of surgery and medical treatment which apply directly to the physical condition.

Man began to learn about external effects fairly early in evolutionary stages, but it was not for a long time until he came into an awareness of the significance of inner states to affect his physical well-being. The (hypothetical)

first human who realized that an emotional or mental state had a direct bearing on the condition of his body, as the cause of an abnormality, was the first esoteric therapist. He was the first to recognize the co-existence of subjective life with objective life. His observations were the genesis of those which were subsequently evolved pertaining to the subjective cause of all physical abnormality or inharmony—injury as well as disease. In short, these observations refer to the karmic causation of physical disharmonies. (*Winged Pharaoh*, by Joan Grant, tells how the great healer-priests of ancient Egypt perceived, by clairvoyant examination, the inner causes of physical inharmonies.) The immortal Paracelsus may be referred to as an "epitome" (in relatively recent history) of this "first esoteric therapist." To the mandala at hand we now add the symbol for Sagittarius, polarizing Gemini, thus forming the mutable cross of instrumentation, the extension of the mandala of the exoteric healer, the portrait of man as an instrument for his own healing. The principal congestion involved is the congestion in ignorance, the "blindness to principle" which is ultimately the causation of all disease and physical injury. The initiating point of this cross is the fire sign Sagittarius—corresponding to the Aries of the Cardinal Cross. The identity is: "I am a healer."

Now, for clarity, "build" the Sagittarius-mandala as follows: the left horizontal, Sagittarius; the upward vertical, Virgo; the right horizontal, Gemini; the downward vertical, Pisces. The healing, preservative radiation of Sagittarius is polarized by the knowledge of Gemini; the parentage-diameter is the abstract service-diameter of Virgo-Pisces. The primitive maternal instinct of Cancer is here shown to be the universal maternity of the compassionate Pisces; the primitive paternal instinct of Capricorn, exaltation of the male principle, Mars, is here shown as

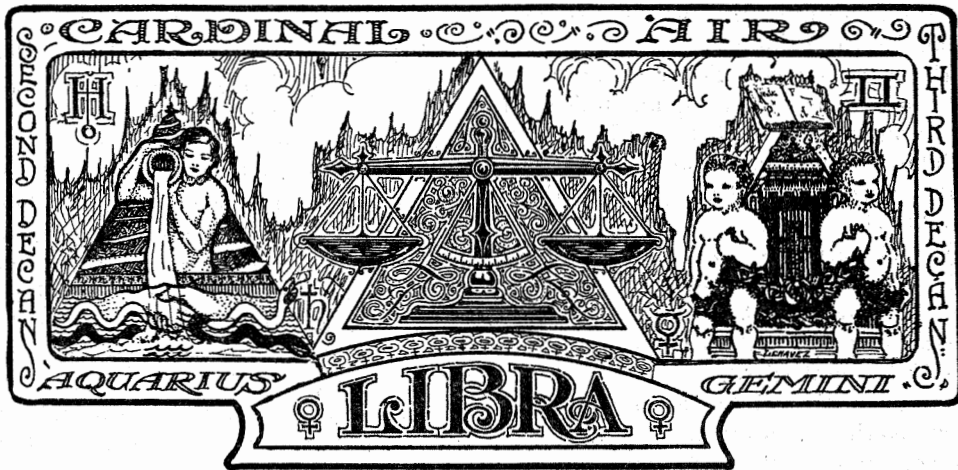
the stewardship of the earth-element through Virgo, as wisdom expressing through love-service. Now add the fifth and ninth cusps and the appropriate signs Aries and Leo, respectively; connect the three fire-points by straight lines forming the trine of dynamic individualization that characterizes all great esoteric healers; each one of these, by the very nature of his purpose and responsibility-fulfillment, is a fore-runner in so far as each adds a point of understanding that serves to transcend the limitations of purely exoteric knowledge. Every healer, no matter what branch of the art he serves, who applies an inspired awareness of the inner causes of injury and disease is an esoteric healer; only those who focus on the body only are to be considered "pure exotericists" of the healing-arts.

The love-potential (fifth cusp) of this mandala focusses the arch-regeneracy of courage and all esoteric healers must, to fulfill, express this virtue. The majority of humanity are, and always have been, "exoterically minded"—congested on outer appearances and blind to inner realities. To tear aside the veil of ignorance so that mankind might be alerted to "himself as the cause of his own disharmonies" has required a dauntless courage and a blazing zeal on the part of great healers. The instinctive "fear-of-the-unknown" which characterizes ignorance has always been the greatest challenge to the personal integrity of healers and this challenge has had to be met by exercise of the utmost dynamic urge represented by Mars's Aries. Leo, at the ninth cusp of this mandala focusses the "power and authority" vibration of the Sun at the house which refers to understanding and teaching. Who, in the healing arts, would presume or dare to present speculations as truths regarding subjective healing—that is, without the authority of true understanding of principles involved? In this factor of the mandala, we see the "king-ship of true

understanding," the "nobility of illumined perceptions." The truths of the outer, important and significant as they are to the development of the healing arts, are mirrored reflections of the truths of the inner. Ninth house Leo is the "wisdom that radiates love" and the expression of realized truths of the inner is the essence of healing on any plane; this wisdom is a vitalizing contribution to human experiences in any aspect.

As Cancer is the symbol of that which, in consciousness, impels the woman to sacrifice her body-substance for the incarnation of Egos, so is Pisces, as the fourth house sign of the "healer-mandala," the spiritual sacrifice which is made by all true healers. The "substance" of this sacrifice is the ideality of all healers, male or female, which is offered continually in order that the ideal of health may be manifested in human experience. As the primitive woman instinctively loves her offspring, so does the feminine polarity in all human beings love that which is young, helpless, and unformed. And—"unformed" means "ignorant." The sacrifice, through ideality, which is offered by healers is often infinitely worse in degree than any physical suffering could be. To have a vision of a radiantly healthy humanity traduced continually by the congested and dark forces of materialism, prejudice, stupidity, and envy is a crucifixion of the spirit that can be—and has been—abysmal in degree. The maternal heart of all healers endures these lacerations in service just as, in another degree, the woman endures the pain of gestation and parturition. So the picture is shown to all who would be healers: be willing to neutralize the forces of congestion by a continual outpouring of your ideality and of your sympathetic impulses. In this universalizing service, everything in your nature which is, or has been, "Mother" reaches into ex-

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The Children of Libra, 1951

Birthdays: September 24 to October 24

CHILDREN born while the Sun is in Libra, symbolizing cardinal-air, are endowed with an inherent sense of beauty, refinement, and balance, and thus appreciate art, music, poetry, etc. They are sociable, poised, and charming, although they are apt to fluctuate from the heights to the depths in emotion.

Basically interested in marriage and family, the Librans need to strive for a broader interest in human affairs. They should also endeavor to strive for an impersonal attitude toward themselves, so that they will no longer yield to personal praise and adulation.

Vocations in the fields of art, music, and literature are best for these natives. They also make able diplomats, librarians, and secretaries.

Children born during the solar month of Libra this year will all have several planetary patterns in common: Saturn opposing Jupiter, Uranus square Neptune, and Neptune sextile Pluto. There will be tendencies toward distrust, dishonesty, and indolence, but careful parents and teachers can help to change

these into constructive patterns by stressing the opposite qualities in early training. There is apt to be a love of travel and exploration, but lessons to be learned in accomplishing aims with facility. Emphasis should be placed upon the positive method of spiritual development and all negative psychism avoided.

As the solar month opens, and lasting until October 8, the Sun is in conjunction with Saturn, an aspect which tends to lower the vitality and induce pessimism. Unselfishness, generosity, and joyousness should be cultivated by these natives.

The Sun opposes Jupiter from September 24 to October 10. This stellar vibration indicates a need for training in self-discipline, thrift, honesty, and an appreciation for the real, simple values of life.

From September 24 to September 26, Mercury sextiles Uranus, giving an original, independent, and inventive mind. The ideals are lofty and there is interest in literature, science, and philosophy.

Jupiter squares Uranus from Sep-

tember 24 to October 14, suggesting the need for training in poise, thrift, and calm, logical thinking.

From September 29 to October 15, the Sun squares Uranus, an indication that emphasis is needed in self-control, reliability, and due respect for legitimate authority. High moral ideals should be stressed.

Venus conjuncts Mars from September 30 to October 24, strengthening the desire nature. Control of the emotions, particularly toward the opposite sex, should be emphasized.

From October 2 to October 9, Mercury conjuncts Saturn, giving forethought and depth to the mind. However a tendency toward melancholy and timidity should be offset by proper training in early youth.

The Sun conjuncts Neptune from October 4 to October 21, an aspect which suggests the need for stress on the positive method of spiritual development. Seances and other negative conditions should be avoided.

From October 4 to October 10, Mercury opposes Jupiter, indicating a need for training in quick, decisive thinking, as well as dependability in carrying out promises and agreements.

Mercury squares Uranus from October 6 to October 13, bespeaking an urgency for training in calm, careful thought and speech. "Moderation in all things" is an excellent motto for these natives.

From October 10 to 15, Mercury is in conjunction with Neptune, giving a mind peculiarly adapted to the occult. There is also ability as a magnetic healer.

Venus sextiles Uranus from October 13 to 24, making the native mentally alert, intuitive, and magnetic. There is interest in art, music, and poetry.

From October 16 to October 24, Saturn squares Uranus, an indication that the traits of honesty, unselfishness, and reliability should be stressed in early training.

ASTROLOGY: ART OF ARTS

(Continued from page 460)

tended octaves of consciousness in order that all may benefit from the outpouring of your compassionate and sympathetic impulses.

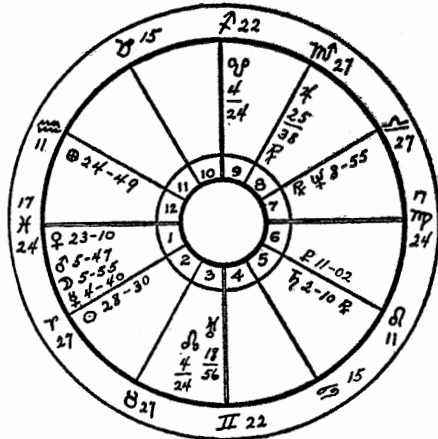
If the urge to heal is derived from the feminine, maternal essence, then the actual work of healing is derived from the paternal essence as an extended universalization of the principle of stewardship inherent in the earth-trine, initiated by Saturn's Capricorn but focalized in this mandala as Mercury's Virgo, the "male placement" of this mental planet. All the sympathy in the world may be, from a vibratory standpoint, an agency of healing, but so complex is the total of healing-arts and so varied are the factors they deal with that, in evolutionary processes, application of much study and observation is entailed. The polarization of Sagittarius by Gemini and of Pisces by Virgo shows us that factual knowledge of all planes of existence, in human terms, represents the completion or the fulfillment (complementation) of the basic urge or instinct by which a human seeks to make of himself an instrument for healing powers. All the study and learning-from-experience ultimately serves the purpose of alerting the consciousness of the healer to a perception of health as being a universal attribute. An intelligent human father does not conceive his responsibility to comprise a "doing everything for the child"; he knows that his responsibility is to guide and alert the child to his exercise of individual potentials. So the healer, as a "universalized father," studies disease and injury for the purpose of alerting the patient (his "child") to an awareness of the patient's own responsibility in the matter. The "father-heart" of the healer says: "My child, you must learn why you have this condition and exercise yourself according to a clearer understand-

(Continued on page 477)

Reading for a Subscriber's Child

GARY CLYDE S.

Born April 19, 1947, 4:00 A. M.
Latitude 30 N. Longitude 95 W.



With Sun, Moon, Mars, and Mercury all in the fiery, aggressive sign Aries, this little boy will no doubt manifest the traits of this sign markedly.

The Sun, posited in the second house, makes only one aspect: a square to Saturn. This will put a considerable damper upon all the Aries fire and energy indicated by the two lights and two planets in Aries—which is perhaps just as well in this case! However, it also indicates an innate selfishness, which wise parents will endeavor to correct during the formative years.

The Moon, in conjunction with Mars and Mercury, trine Saturn, and opposing Neptune in Libra in the 7th, indicates an independent, aggressive, courageous, and ambitious nature, but perhaps at times lacking in forethought and persistence. The mentality is quick, shrewd, and capable of depth and the power of concentration, and the memory retentive. The opposition to Neptune suggests a negative psychic tendency, which can be overcome only by the use of the will in positive thought and action.

Uranus in Gemini in the third house

gives an interest in aviation, electricity, etc., to the point of pioneering. However, its square to Venus tends toward an erratic personality and lessons to be learned through brothers, sisters, and neighbors. High moral ideals should be stressed in bringing up this boy.

A very strongly aspected Saturn in Leo (although retrograde) in the fifth gives a fortunate strength and stability to this child's nature. It trines Moon, Mars, Mercury, and Jupiter (7 degrees), sextiles Neptune, and squares the Sun. These aspects give tact, diplomacy, system, honor, executive ability, thrift, and self-reliance, but the square to the Sun suggests that Gary be taught not to overtax his heart in sports, etc.

Jupiter in Scorpio in the eighth, trining Venus and Saturn, adds to the self-reliance and resourcefulness of the nature, and also indicates an interest in the occult. There is apt to be gain through legacy, and a happy marriage is favored.

The watery, emotional sign Pisces on the Ascendant, with Venus in close conjunction to the rising degree, trining Jupiter and Saturn (the latter 9 degrees), and squaring Uranus, gives a side to the nature quite in contrast to the strong Aries influence. There is a very strong emotional trend in Gary's makeup, and he is capable of much compassion and desire to serve others. His friendliness, hospitality, and sociability will attract many friends to him, and he is apt to manifest a love for music, art, and pleasure in general. His early home life should be happy and filled with the comforts of life.

In the vocational field, this child will be rather versatile. However, since Jupiter rules the professional (tenth) house, and is posited in Scorpio in the eighth, and trines Saturn and Venus, he would probably do best as a dentist, engineer, mortician, or trouble shooter.

VOCATIONAL GUIDANCE ADVICE

This page is a free service for readers. Since advice is based on the horoscope, we can give a reading ONLY if supplied with the following information: full name, sex,

place of birth, year, day of month, hour. No reading given except in this Magazine and ONLY FOR PERSONS 14 to 40 YEARS OF AGE—EDITOR.

Artist, Musician

WILLIAM H.—Born June 15, 1921, 8:00 A.M., Lat. 41 N., Long. 85 W. The musical, artistic sign Taurus is on the Midheaven of this chart, and its ruler, Venus, is posited in its home sign in the 10th house, sextile Uranus in Pisces in the 8th, trine Jupiter in Virgo in the 2nd, and square Neptune in Leo on the Ascendant. The Sun is in Gemini in the 11th, in conjunction with Mars, and trine the Moon in Libra intercepted in the 3rd house. Mercury is in Cancer in the 12th, sextile Jupiter and Saturn in Virgo in the 2nd. Music, art, and writing should all appeal to this native. As a commercial artist or illustrator, or as a composer of songs set to his own music he would find excellent channels for his talents.

Critic, Photographer

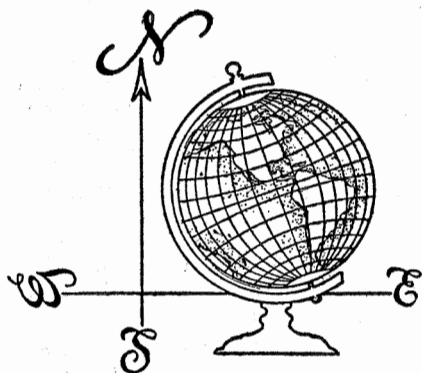
DORIS B. D.—Born July 26, 1930, 6:30 A.M., Lat. 43 N., Long. 71 W. Here again the sign Taurus is on the Midheaven, but its ruler, Venus, is posited in Virgo in the 1st house, making a sextile to Jupiter in Cancer in the 11th, a trine to Saturn in Capricorn in the 5th, and a square to Mars in Gemini in the 10th. Mars also sextiles the Sun, Moon, and Mercury in Leo in the 12th, Uranus in Aries (7 degrees) in the 9th, and squares Neptune in Virgo in the 1st. Leo is on the Ascendant. Mercury in Leo is in conjunction with the Moon, sextiles Mars, and trines Uranus. This native could give splendid service as a writer, perhaps as an art, literary, or music critic, or as a photographer or nurse.

Horticulturist, Forester

LESTER, J. W.—Born August 20, 1924, 3:45 A.M., Lat. 41 N., Long. 82 W. In this nativity we find Aries on the cusp of the 10th house, and its ruler, Mars, retrograde in Pisces in the 8th, sextile the Moon in Taurus in the 10th, and trine Saturn in Libra in the 4th. The Moon in Taurus in the 10th also sextiles Venus in Cancer in the 12th, trines the Sun in Leo in the 2nd, and opposes Saturn in the last decanate of Libra in the 4th. Mercury is in Virgo in the 3rd, opposing Uranus in Pisces in the 9th. Leo is on the Ascendant, and Neptune is in the 1st house. This man could be successful as a florist, horticulturist, or forester. He could also do well as an oil station operator or hospital orderly.

Dentist, Mortician

MERLE, R. T.—Born February 22, 1924, 9:15 A.M., Lat. 45 N., Long. 69 W. The 10th house of this chart is unoccupied, and its ruler, Saturn (Capricorn being on the Midheaven), is posited in Scorpio in the 6th, trine to the Sun in Pisces in the 11th. The Sun makes no other aspect. The Moon is in Virgo in the 6th, making a square to Mars in Sagittarius in the 8th. Mercury is in Aquarius in the 11th, sextile Venus in Aries in the 12th, sextile Jupiter in Sagittarius in the 8th, and opposing Neptune in Leo in the 5th. Taurus is rising. The professional talents of this native are not so clear cut as in many cases, but he could serve well as a dentist, mortician, credit manager, secret service man, or salvager.



MONTHLY

News

INTERPRETED

World Day for Animals

OCTOBER 4TH

World Day for Animals is the special day on which animal lovers all over the world think, pray, plan and act for animals everywhere.

It is a day of celebration and re-dedication to the cause of suffering animals. It is a day on which we try to think out new and more effective ways of helping them.

This day was chosen because it is St. Francis' Day, the day that great lover of animals was given to the world and who left such a wonderful record behind him.

Let us all try to be more like St. Francis—gentle, kind and loving, and content with the simple joys of life. Let us try to fan into a burning zeal our desire to help animals everywhere, so that like St. Francis we can, during our lifetime, make some worthwhile and lasting impression in the minds of men and women, so that they, too, shall come in on the side of the animals and help to cure the great injustices which they suffer at the hands of human, but not humane, beings.

—*Animals' Friends' Magazine*,
Sept., 1950.

Students of schools of thought which teach the oneness of all life try to avoid the more obvious sins against animals, such as meat eating, hunting and fishing, vivisection, and like cruelty; yet, as members of society they are involuntary—often ignorant—accessories to many undesirable practices. Even the raising of vegetarian foods entails the use of poisons and traps. We find our duty is not done when we become

“vegetarian” and refrain from the more obvious inhumanities. Many problems concerning our relations with the animal kingdom arise from time to time, and the individual often finds their solution difficult. We have not yet learned to live in amity even with our fellow men, and that also has a bearing on the subject. So, as we live ever onward we must have a continuing program which becomes a daily effort to increase in understanding of the needs of all living things, so that some day all may live together in harmony.

The Bible contains a promise that there will come a time on earth, once more, when “They shall not hurt nor destroy in all my holy mountain.” October 4th, World Animal Day, is an opportunity for those of similar mind the world over to unite in thought and prayer for restoration of the lost harmony.

Synthetic Fur

AIR FORCE FINDS NYLON IS SUPERIOR TO REAL SKINS FOR ARCTIC WEAR

Wolf and mouton skins have long been used to trim and line parka hoods, flight

jackets and caps for Arctic service in the Air Force. But wolf and mouton skins are hard to find in these days of shortages. Accordingly the Air Material Command's laboratory at Wright-Patterson Air Force Base, Dayton, Ohio, is testing fur made from nylon and other synthetic fibers that cost only a fifth as much.

Wolf fur has been used in the past because frost formed by breathing can be easily knocked or brushed from its long, smooth hairs. Nylon fur is now being tested at 65 degrees below zero Fahrenheit at Dayton. This artificial nylon fur has a backing of knit cotton coated with rubber. It is so poor a conductor of heat that a man wearing a parka made from this material stays warm. Frost is easily brushed off because nylon does not absorb moisture.

Experiments are also being conducted with a blend of dynel and vicara fibers, both synthetic, as substitutes for mouton. Again there is a saving in cost. The two synthetics will be used for collar trimmings.

—*N. Y. Times*, June 17, 1951.

Development and general use of nylon fur, less costly than animal skins, will be also a saving in terms of the suffering of the fur bearing animals. Scientific skills are now sufficiently advanced to find substitutes for all those things that have been obtained from the animal kingdom, including food and material for footwear, as well as fur coats. All that is needed now is the will to develop and use them, and if that seems to lag, the onward movement will bring it into existence. The animal life wave is dear to the heart of Being. The present involuntary and painful service to man of these, his younger brothers, will, in the Divine Alchemy, work for their eventual evolutionary advantage, but man cannot exploit them indefinitely. As the earth becomes less dense, the bodies of its inhabitants will be built of more refined materials, and the craving for flesh food will diminish. Flesh eating belongs only to the most materialistic, the densest phase of human development. We may find hope and encouragement in the belief that the time of deliverance for the animals is not very far away.

A Treaty of Reconciliation

The United States published recently the text of the proposed Japanese peace treaty described by its author as "truly one of reconciliation" which will restore the Far Eastern enemy "as a sovereign equal."

Ambassador John Foster Dulles, who traveled around the world to write a draft acceptable to all but the Soviet Union, Red China and Nationalist China, described it as an historic step approved by Republicans and Democrats alike.

Australia and the Philippines promptly complained about the lack of strong rearmament and reparations clauses in the document. Australian External Affairs Minister Richard Casey warned of the possibility of new Japanese aggression but conceded that the Allies cannot leave that nation "entirely defenseless."

Philippines President Elipidio Quirino charged that the treaty "practically side-tracks" reparations and said his nation reserves "the right to demand" war indemnity from Japan.

Dulles stoutly defended the failure to write military or economic limitations into the treaty.

Referring to his treaty of reconciliation, he said:

"Never in modern times have the victors in a great and bitter war applied this principle. They have, in the name of peace, imposed discriminations and humiliations which bred new war. The present treaty would avoid that great error. . . .

"Usually victors impose treaty limitations upon the rearmament of their enemy. These restrictions are rarely enforced, and because they are discriminatory, they often provoke the very result they sought to avoid."

Under the new approach, he said, Japan will join in a joint defensive system with the U. S. and other Pacific powers "so that it would be materially impossible for Japan to wage a war of revenge."

—*Los Angeles Examiner*, July 13, 1951.

The text of the Japanese treaty is too long to print here, but it merits careful study. It may be said with truth that self-interest was a potent factor in shaping the peace proposals, because with so much tension in the world it was necessary to avoid creating another na-

tional sore spot. However, the significant thing is that the hard experiences of this century are bringing the realization that revenge and retaliation breed more hate, and that to reap a harvest of peace it is necessary to sow seeds of concord. In this treaty of reconciliation an effort is being made to turn past evil into a stepping stone to good, and this represents a very great advance indeed in international relations.

"There is some soul of goodness in things evil," wrote Shakespeare. For centuries the Brothers of the Rose Cross each night in their Temple have gathered up the evil thoughts and influences generated by the Western World; by the process of White Magic they have neutralized the hate and harm, and have returned to the world instead thoughts of love and spiritual aspiration. If there were no grain of good already present in evil, this transmutation could not have taken place, and the world would long ago have been overwhelmed by its own wrong-doing.

Those who, individually, seek to transmute their own malicious tendencies into good, are by that much helping the work of the Brothers. When someone speaks ill of us, or does us a wrong, real or fancied, the desire body is aroused and its energy pours readily into destructive channels. It is possible, however, to divert this energy from thoughts of resentment or revenge into thought forms of love and goodness. The Christian teachings instruct us to return good for evil, and pupils of a Mystery School strive for the self-mastery that enables them to control the natural tendency towards revenge, and to convert the desire energy into a well-spring of longing from which flows the desire to help and serve others, no matter what they have done to us. This takes self discipline, much practice, and constant watchfulness, but it can be done. The Treaty of Reconciliation is a step towards use of this principle on an international scale.

For Sounder Education

OAKLAND, July 18—"A great surge of interest in moral and spiritual values in education is sweeping the nation," Erma Pixley, Board of Education supervisor at Los Angeles, said today.

She told more than 300 delegates at the eighth national conference of classroom teachers at Mills College that school administrators and State and national committees can talk about values, "but it is we, the teachers of America, who are nearest the problem."

Miss Pixley urged the educators to use practical methods in interpreting moral and spiritual values to children and to show them how the values can be applied in human relations.

—*Los Angeles Times*, July 19, 1951.

With all the sensational news that crowds the headlines, such a modest item as the above can easily pass unnoticed, although it has an importance out of all proportion to its size. The exposures of moral laxity and the lamentable lack of honesty and integrity in places high and low, has shocked the nation and forced an examination of the standards and training provided by the schools. People rightly are concluding that if there are to be better citizens the young must be furnished with a standard of moral and spiritual values as a dependable guide in future life. They must be taught that what we *are*, not what we *have*, forms the basis of real satisfaction; that what we *give* in honest and intelligent service, rather than what we *get*, is the true measure of success. The educators will need from all of us the support of our interest and cooperation. Let us give it to them.

The education of the heart should ever go hand in hand with the cultivation of the mind. Kindness toward all sentient creatures and compassion for suffering in all its forms are the hallmarks of an enlightened community and the badge of a cultured individual.

—*George R. Farnum*.

READERS' QUESTIONS

Walking in the Light

Question:

A friend of mine says she is puzzled about the meaning of the verse of scripture used in connection with the Emblem of the Rose Cross, namely, "If we walk in the Light as He is in the Light, we have fellowship one with another." She wants to know, first, how we can walk in the Light; and next, does it mean that we have fellowship with the Christ, or that we have fellowship one person with another, or do we have fellowship with Christ and simultaneously with person or persons, and does it mean that all persons walking in the Light have received an illumination?

Answer:

The "Light" referred to in the question you mention is the light of the soul body, that luminous vesture we build by love and self-forgetting service to others. It is composed of the two higher ethers (light and reflecting) of the vital body and is the particular vehicle of the Christ in us. The Christ Principle is the Principle of Unity, being correlated to the World of Life Spirit, the first of the universal worlds, and therefore when we build the soul body and walk in its light (it is actually luminous) we are walking in a sea of ONE-NESS, so to speak. Thus we "have fellowship" or feel a unity with all of God's creatures.

Concerning the soul body, it is taught in the Rosicrucian Teachings that: "The part of the vital body formed of the two higher ethers, the light ether and the reflecting ether, is what we may term the soul body; that is to say, it

is more closely linked with the desire body and the mind and also more amenable to the Spirit's touch than are the two lower ethers. It is the vehicle of intellect, and responsible for all that makes man, man. Our observations, our aspirations, our character, etc., are due to the work of the Spirit in these two higher ethers, which become more or less luminous according to the nature of our character and habits. Also, as the dense body assimilates particles of food and thus gains in flesh, so the two higher ethers assimilate our good deeds during life and thus grow in volume as well. According to our doings in this present life we thus increase or decrease that which we brought with us at birth."

"As new forms are propagated through the second (life) ether of the vital body, so the Higher Self, the Christ Within, is formed through this same vehicle of generation, the vital body, in its higher aspects embodied in the two upper ethers.

"But as a child that is born into the world requires nourishment, so also the Christ that is born within is a babe and requires to be nourished to the full stature of manhood. And as the physical body grows by a continual assimilation of material from the chemical region, the solids, liquids, and gases, so also, as the Christ grows, will the two higher ethers grow in volume and form a luminous cloud around the man or woman sufficiently discerning to set his or her face heavenward; it will invest the pilgrim with light so brilliant that he '*walks in the light,*' as a matter of actual fact."

"Paul . . . points out that we have a *soma psuchicon* (mistranslated natural

Changing the Lion

body), a *soul body*, and this is made of ether, which is lighter than air and therefore capable of levitation. This is the Golden Wedding Garment, the Philosopher's Stone, or the Living Stone, spoken of in some of the ancient philosophies as the Diamond Soul, for it is luminous, lustrous, and sparkling—a priceless gem . . . This vehicle will eventually be evolved by humanity as a whole, but during the change from the Aryan Epoch to the ethereal conditions of the New Galilee, there will be pioneers who precede their brethren as the original Semites did in the change from Atlantis to Aryana."

"The soul body or 'wedding garment' is latent within everyone. It is made more massive, lustrous, and resplendent by the spiritual alchemy whereby service is transmuted to soul growth. It is the *house not made with hands*, eternal in the heavens, where with Paul longed to be clothed, as said in the Epistle to the Corinthians."

"When we speak of the *soul body* we mean exactly what we say, and this vehicle is in nowise to be confused with the soul that permeates it. The Invisible Helper who uses it on soul flights knows it to be as real and tangible as the dense body of flesh and blood. But within that golden wedding garment there is an *intangible something* cognized by the spirit of introspection. It is unnameable and indescribable; it evades the most persistent efforts to fathom it, yet it is there just as certainly as the vehicle which it fills—yes, and more so. It is not life, love, beauty, wisdom, nor can any other human concept convey an idea of what it is, for it is the sum of all human faculties, attributes, and concepts of good, immeasurably intensified. If everything else were taken from us, that prime reality would still remain, and we should be rich in its possession, for through it we feel the drawing power of our Father in Heaven, that inner urge which all aspirants know so well."

Question:

It is said that in the future the lion and the lamb will lie down in peace together. Will you kindly explain to me how this desirable condition can take place when the lion's digestive system seems to handle only meat? Is it possible that the time will be so far in the future that the lion will have developed a new digestive system, caring for plant life only, or the like?

Answer:

We do not think it would take such a long time for the lion to develop a digestive system which would take care of plant life. There are many domesticated dogs and cats today which thrive well on a vegetarian diet, although it has not been so long ago from the evolutionary viewpoint that meat was their sole food. Some of them have never been fed meat at all and show no inclination for it. This is an indication of what will happen to all carnivorous animals. (We might say, man included!)

Since it is taught that the evil passions of human beings contribute to the blood-thirstiness of animals, we may expect that as mankind masters the lower nature and becomes more unselfish and peaceful the animals also will become more docile. Only recently we read of a lion that lives with a vegetarian master as an amiable, docile pet—along with other animals. No doubt human beings will do more and more to help these younger brethren, for they owe them a tremendous debt for having used them for food for so many ages. However, we should never forget that the animals are in the charge of wise Group Spirits. These archangelic beings see to it that the animal spirits they guide receive the assistance necessary for their evolutionary progress.



Physical Therapy

By O. R. GEORGI, D.C.

BY *Physical Therapy* is understood the therapeutic use of physical agents such as heat, cold, light, water, electricity, massage, various mechanical devices, and exercise. It excludes the use of drugs, but X-ray and radium are sometimes included.

Physical therapy has become tremendously popular in the past few decades and extraordinary claims have been made in its favor. However, all therapists claim wonderful results for the art to which they are partial, and in this as in all forms of therapeutics the ancient axiom, "The part cannot be greater than the whole," should be uppermost.

Physical therapy is really nothing new; it has been cognitively or not used since the Stone Age. The poultice, the enema, the Sun bath, the hot mineral spring, the electric heating pad—all these were used before the term physiotherapy came in vogue. Its systematic development came about slowly, partly by the experience of laymen who had remarkable cures and partly by careful scientific observation.

Take for instance the "water cure." About one hundred years ago Vincent Priessnitz directed the attention of the world to a therapeutic agent which had fallen into oblivion—just plain cold water. The results this Silesian peasant

was getting at his place in Graefenberg were so remarkable that this obscure village became the rendezvous for the sick from all Europe. Priessnitz considered cold water used in abundance internally, and specifically externally, as a universal nostrum. Prompted by simple love to his fellow beings he imparted to them his salutary experiences without wish for reward or honor and thus became a fit medium for receiving more. He gained tremendous skill in the application of water.

This first popularization of the water cure was followed by the Kneipp cure which was promulgated by Father Kneipp, a Catholic priest who had cured himself by dips into the cold river Danube in the winter of 1849 after all professional skill had failed to remedy his seemingly hopeless ailment.

Father Kneipp did not confine his methods to cold water alone but also used steambaths, poultices made of various herbs, and infusions of herbs and plants which he thought valuable in aiding the recovery of a patient. Kneipp's theory was that the cause of all diseases lay in the blood. He maintained that blood becomes vitiated by morbid matter which in turn causes impaired circulation, and he held that all morbid matter (now known as toxins) can be expelled by water. In order to accom-

plish this end washings, affusions, compresses, wraps, and steamings are employed. The general rule is "cold and short." Kneipp hydropathic institutions sprang up in Europe like mushrooms and are now directed by progressive physicians. Dr. John H. Kellogg transplanted the idea to America. In his large sanitarium at Battle Creek, Michigan, Dr. Kellogg has done much to popularize hydropathic and nutritional treatments.

Water is a most powerful agent and its application must not be used indiscriminately. As a classic example we may cite the story of the Roman therapist Antonius Musa who cured the first Roman emperor Augustus of a chronic cold by means of cold water. But when he tried the same treatment on the emperor's nephew, the latter, who was probably more delicate, died. He saved face later by curing the poet Horace.

Cold water increases the number of red cells in the body and also accelerates the rate of exchange of gases. This is accomplished through the nervous system. A quick cold shower will make one breathe deeply and experience a wonderful afterglow, the tonic effect of which lasts for hours. This gives great resistance to colds.

Cold packings and compresses and also cool retention enemas are quick, certain, and harmless means for the reduction of high fevers.

The administration of hot water requires also very careful handling. Steambaths, hot mineral baths, and mud baths are highly beneficial for rheumatic and arthritic ailments provided the patient's constitution can stand that rigorous treatment. In many cases a balanced combination of both hot and cold is best. In the suppression of great pain from sprains ice packs will usually bring quick relief. In other forms of pain heat may be indicated. Feeble persons need plenty of warmth. The feet particularly should be kept warm. As said before the application of water

requires experience and skill. Since no two persons are alike a careful diagnosis must be made first.

An old motto reads: "Water is a potent factor in healing, still more so is fresh air, and light most of all."

The value of fresh air, the so-called "breath of life," needs no further elucidation. All one has to do is go from a smog-ridden big city to the sea shore or to the mountains and experience the salubrious impact of pure air at once. As early as 1661 John Evelyn condemned in his *Fumifugium* the: "Hellish cloud of sea coal that maketh the City of London resemble the suburbs of hell." The noxious fumes, veritable modern plague clouds, of the industrial city cause much sinus and lung trouble and extreme cases like asthmatics and tuberculars often find relief by change of air alone.

Light has intrigued all creation ever since the mighty Fiat was sounded. It is not by chance that the first warm summer rays draw millions to beaches, lakes, and river banks to "soak up some sunshine." The magic of light is really twofold: it acts on the psyche and on the body. On a bright sunny morning people are inclined to be more cheerful than on a glum and gloomy day.

We call light that radiation which makes an impression upon the retina of the eye. It could be called a luminous energy. It is known that the living cells of the various organisms all depend on light; in fact, different cells depend on definite wave lengths in order to give them a specific resonance. The entire flora and fauna is therefore a marvelous array of color which is the reflection of a definite wave length, infinitely varying, ever fascinating and truly soul refreshing. "Light is the queen of colors," said St. Augustine.

It has been established that a few minutes' exposure to the sunlight will double the quantity of phosphorus in a child's blood within two weeks. Sun-

light is therefore a rapid and inexpensive cure for rickets. It is also a specific for peripheral tuberculosis, as Rollier of Switzerland has demonstrated. Cases of enormous spinal curvatures have been completely cured at Dr. Rollier's Alpine sanatorium without operation or the use of braces. The rule of heliotherapy is strict individualization. It is contraindicated in acute pulmonary tuberculosis and other acute inflammatory conditions. However, since, as Sir H. Barker said, "The Sun is the greatest physician but an extremely difficult one to get an appointment with," man's ingenuity has invented artificial suns in the form of ultra-violet ray generators. These generators have a certain advantage in that they can be used for orificial treatments such as nose, throat, and ears, and at any time needed.

About sixty per cent of the sunrays are infra-red rays which furnish the actual heat of the Sun. In physiotherapy two kinds of infra-red rays are used: the non-luminous and the luminous. The long infra-red red rays are emitted by hot water bottles, heating pads, and dull red heaters. These rays are absorbed mostly in the upper layers of the skin.

The luminous infra-red rays are found in large incandescent bulbs and these can penetrate one inch into the body. Infra-red has been recommended for neuritis, arthritis, fibrositis, certain types of paralysis, contusions, sprains, fractures, and dislocations. Infra-red is not indicated in fevers, hemorrhages, the acute stage of tuberculosis, and in diabetic gangrene.

Chromotherapy is a means of treatment by variously colored lights. The chief colors used are: Cobalt blue for its sedative action. It is a natural sedative of a fine type. Even very unruly children will become docile under intense cobalt blue radiation; cobalt blue is also soothing to all catarrhal conditions, including hayfever and asthma.

The violet color (not to be mistaken

for ultra-violet) enhances all vital processes and used long enough can produce a complete metamorphosis. It is excellent in hysteria and nervous disorders.

Ruby red is a strong stimulant and may become an irritant if used too long. It is indicated in low blood pressure and tuberculosis.

Amber color is beneficial for sluggish intestinal action.

Massage is also an important phase of physiotherapy. It is really a basic instinct and even a dog will lick an injury with slow rhythmical movements. This, says Mennell, is "perfect because it is natural, and which should serve as pattern to all."

Massage promotes lymphatic and venous flow, loosens tense and contracted tissues, strengthens muscle tone and reduces spasm. A great flow of personal magnetism takes place between healer and patient when there is a perfectly harmonious rapport. It is somewhat like a blood transfusion only less hazardous. The masseur must be skilled in in the various movements and know what to apply and when. Above all he must learn to conserve his energy for some patients are like dry sponges and will take as much energy as they can get from the operator.

In order to help save the masseur his strength mechanical devices such as vibrators and electrical machines are frequently employed to do the purely mechanical work.

Massage in one form or another is one of the most powerful healing agents known. Even very severe headaches and muscular pains often disappear in a matter of minutes when the right kind of massage is used, preferably in conjunction with joint adjustments.

A number of electrical currents are used to relieve human suffering also. Foremost among these are galvanic and sinusoidal currents and high frequency waves. Galvanic currents are used to advantage in neuritis, contusions, sprains, and paralysis of various types.

(Continued on page 474)



Love: The Realization of the Impossible

“THOUGH I speak with the tongues of men and of angels . . . and understand all mysteries, and all knowledge and though I have all faith . . . and have not *love*, I am nothing,” says the apostle.

From the viewpoint of absolute morality Good is Love; Evil is Hate. Love must be loved. The gospels say that one single word of hate deserves hell, and consequently one word of love merits heaven twice over. Experience teaches that love rewards more liberally than hate punishes. St. Teresa pitied Satan with the following words: “The unhappy one—he can no longer love.” To her the ideal of hell was the impossibility of loving.

Love is the eternal fire which no deluge can extinguish. It is stronger than death and more insurmountable than hell. True love is the apprehension of God in man; it is the essence of religion, of honor, of friendship, and of marriage.

In the physical plane love is the principle of life; in the spiritual or metaphysical plane it is the principle of immortality.

Likings and passing fancies, however, are not love. For to hate the heart that no longer loves us, is it not to punish it for having loved us? Love is the greatest power of man when it is not the most unworthy weakness.

True love is the omnipotence of the

ideal. By the ideal the soul is exalted. It becomes greater than nature, more living than the world, loftier than science, more immortal than life. To love is to live, to love is to know, to love is to be able, to love is to pray, to love is to be the Man-God. War is love’s fierce fever, the passions its diseases, wisdom its triumph and repose.

The grand arcanum of magic is the mystery of love. Heaven is a song of love fulfilled—hell a roar of love deceived. When the world shall have learnt to love, the world will be saved.

(From the works of Eliphaz Lévi)

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:

September 3—9—16—23—30

October 7—13—20—27

November 3—9—16—24—30

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*.

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PHYSICAL THERAPY
(Continued from page 472)

The rhythmical contractions of the sinusoidal currents exercise the involuntary muscles in a most effective way. These currents are also beneficial in muscle weakness and stiff joints. The high frequency or diathermy waves are soothing and relaxing and particularly valuable in chest colds.

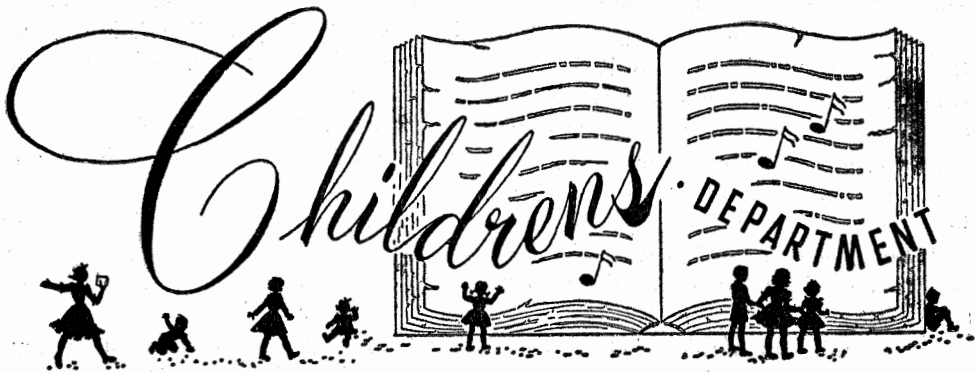
The alternating current used in so-called radionic treatments is the most specific electrical treatment. The range is from 100,000 ohms to 1/10,000 ohm, which makes the treatment so individual that it is probably not duplicated in one million cases.

The use of the enema is worth mentioning under the heading of physiotherapy. Since man's diet consists mainly of animal flesh and refined starches, the unholy combination of which produces a frightful intestinal toxemia, periodic washings of the large intestine were found to be extraordinarily beneficial. About two-thirds of the feces are absorbed daily into the system and it is therefore no wonder that approximately nine-tenths of the ordinary ills which afflict mankind originate from the foul contents of the intestine. Until man learns to live on a clean diet he will have to use artificial cleansers such as laxatives and colonic irrigations. But even relatively pure diets warrant occasional cleanings.

It is clear, therefore, that physiotherapy has much to do with the purification of the physical body in one way or another, and we reaffirm the statement of Louis Kuhne, one of the early pioneers of the hygienic system of healing: "Cleanliness cures."

"There are two principles active in man; one is the principle of *Matter*, which constitutes the corporeal visible body; the other is the *Spirit*."

—Paracelsus.



The "Plant-a-Thought" Game

By ELSIE BIGGERSTAFF

RUTHIE and David ran joyously to meet Aunt Janie. They always had such fun with Aunt Janie.

"Come and see our garden," Ruthie begged. She was only six. David was eight.

"I'd love to," answered Aunt Janie.

The two children at once began to show her all the nicest places in the garden. She admired the vegetable garden, bordered by long rows of berry bushes, the rows of pink godetia, larkspur, zinnias, snapdragon, bachelor buttons, cockscombs, and spicy carnations. Then she was taken to the bulb bed, where the leaves just came up out of the ground year after year.

"We never know jus' what kind of a flower will grow," said Ruthie, in a puzzled tone. "We jus' have to wait an' wait."

"Bulbs and flower seeds are exactly like our thoughts," her aunt told her, with a mysterious little smile.

"How are they?"

"If we plant tulip bulbs, tulips will grow. Daffodils will grow from daffodil bulbs. And if we think good thoughts, we will speak good words, and do good deeds."

"Always?" asked David.

"Always. And then our thought garden will be beautiful, with no weeds in it. Come, let's play a little game about it, children," Aunt Janie exclaimed.

"Goody! Goody!" cried Ruthie gaily.

"I like games," agreed David. "How do we play this game?"

"Each of us will think of some person. Then we will take turns telling our thoughts about that person until one of us guesses the person's name. It's the 'Plant-a-Thought' game."

They all three thought hard for a few moments.

"You tell about your person first, Aunt Janie," urged Ruthie.

"I think my person is very fond of children. He sees that they get toys each year. He is jolly and kind," said Aunt Janie.

"Santa Claus!" the children shouted.

"That's right. What good guessers you are."

"Your turn now, David," said Ruthie.

"I think my person is nice. He swaps kites with me. He gives me rides on his bicycle. He gives me half of his

candy when he has some," said David.

Aunt Janie looked puzzled, but Ruthie said, "I know who it is. It's Buddy. He's twelve and he lives down the street," she explained to her aunt.

It was now Ruthie's turn. "My person," she said solemnly, "has the nicest job. He rides around all day. He talks and laughs with lots of people. He likes children but he pretends to chase them away."

David and Aunt Janie tried hard but they could not guess the answer. Finally Ruthie had to tell them: "The ice man."

Then they began the game all over again.

"You first, Aunt Janie," David said politely.

"I think my person also loves children. He works hard so that his own children will have a nice home. I think he is a very wise person for he is kind to animals and—"

"It's Daddy," interrupted David with assurance.

"That's right," agreed Aunt Janie, with a pleased smile.

It was now Ruthie's turn. "I think my person is very mean," she said. "She always wants all the dolls. She wants all the turns on the swing, too," she added, accusingly.

"That's Janice," said David, with an understanding grin. "She lives across the street, Aunt Janie."

Aunt Janie smoothed Ruthie's curls. "Ruthie, you may have an extra turn now to 'plant a thought.' But this time plant a good thought. Think of something nice to say about Janice."

"Well," went on Ruthie, somewhat grudgingly, "she does take care of her baby sister a lot, 'n she takes good care of my dolls. She doesn't have any dolls of her own or a tree swing."

"Good girl, Ruthie," approved Aunt Janie. "That's much better. Now you have learned how to get rid of unkind thoughts when they come into your

mind. Just plant a good thought seed instead. Don't you like being a good thought planter and growing a beautiful thought garden?"

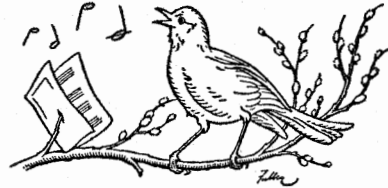
"Yes," smiled Ruthie, feeling rather ashamed for having thought unkind thoughts about Janice.

"Come now, children," said Aunt Janie, taking each one by the hand. "It's time for your naps. Let's go in where Mother is."

"And will you play another game with us soon?" begged David.

"Yes, I will," promised his aunt, smilingly. "But let's remember to plant only good thoughts so we'll all have beautiful thought gardens."

"We'll try," chorused the children, as they skipped up the walk and into the house.



TWO GARDENS

No cactus plants I've ever set
Among my flowers or near the hedge.
I've grown heart's-ease and mignon-
ette;
They never have a prickly edge.

I ought to plant star jasmine rare
Within the garden of my mind;
For cactus-thoughts implanted there,
Are often sharp and quite unkind.

A little hummingbird flew near
And left this verdant thought with
me:
"Have faith; be kind; the seeds sown
here
Will blossom in Eternity."

"MAN KNOW THYSELF"

(Continued from page 440)

commanding Word of faith. Man comes into a realization in consciousness that he is truly Son of God, returned (repented, facing God), and so Be-held of God—and he is more than *self-man*. He lives as a re-turned Son; he has the Kingdom; he has come into oneness in consciousness with the Living Deity, the Self within himself; His perceptions are "right-perceptions" and his Word of Faith is empowered from on high, whether used silently or audibly. He here attains the status of "the greatest servant," by obeying Christ Jesus who told His disciples that they should let the greatest among them be their servant. Deity alone is greatest amongst us, and by right faith man is able to command the works of the hands of the Father. Christ Jesus so watched, so served in humility, so found, was, and is.

Listen to: "The commandment of the Lord is pure, enlightening the eyes." And hear also: "God manifests His (redeeming) Word according to the *commandment of God*." Here man is plainly shown that faith is simply the confidence so to command. Such faith used by man will be graced by a first item of instantaneous works. Then will his God-spark kindle, burst into flame, leap into light, and his faith increase mightily. The humanly impossible will become for him the divinely possible and actual, and by God's grace there will gently shower upon him the ripened fruits of faith.

As we enter into this work and proceed with it let us ever remain lovingly humble as Christ Jesus did, remembering always that all credit, gratitude, and thanks are due to the Supreme Father who alone does the works—*all of them, no exceptions*. Then personal vanity will remain nil, and we shall be working worshippers in true humility of Spirit and boldness of Truth.

ASTROLOGY, ART OF ARTS

(Continued from page 462)

ing of the principles of your body."

The healer, an evolving human-being with problems like anyone else, can, and sometimes does, congest and cause himself to "back-slide" in the fulfillment of his universal service. He is, like anyone else, an aspect of the Great Mandala which gives clues as to certain specialized dangers if the healer operates from a basis of congestions-in-consciousness.

The sign Cancer symbolizes not only "home and private life" but it is archetypal of the consciousness of adherence to particular race, nationality, or religion. These factors are all part of our "nest-consciousness" and serve as "evolutionary moldings." The healer who "congests on Cancer" is one who will exert himself to the utmost to help one "of his own kind" but may refuse his aid to one who is, in relationship to him, "outside the pale." Regardless of skill or ability, such an action displays ignorance of the principles of the healing arts. The sign Capricorn, focalized by Saturn, is orthodoxy, organization, and conventional standards. It is through the Saturn-vibration, in certain patterns, that the healer's individuality is challenged by "that which has been established as professional standards and ethics." All great healers are great because of their individuality and the courage of their inspired convictions. The greed for money, applause, and "reputation" which characterizes crystallized healers is a composite force which often challenges the integrity of the individual. If he transcends that challenge, his Light continues to burn brightly and purely; if he succumbs to any factor of it, his Light, sooner or later, dims and splutters. The healer cannot "sell his Light down the river" in acquiescence to that which is crystallized and unprincipled and hope to keep that Light clear and illuminative. The complementation of Sagittarius by

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Gemini, unregenerate, is congestion on intellectual attainment at the expense of the spiritual impulse. If a healer has reacted to disappointments and difficulties with an accretion of cynicism and gradually intensified un-sympathy, he may be tempted to find a consolation in turning "to books and away from people." A healer exists, as such, because of the needs of other living things not because of what is in books. Knowledge should be "married" to the spiritual ideal to complete, as fully as possible, the love-service which is the healer's reason-for-being.

Any astrological student who wishes to inaugurate a period of study pertaining to the charts of healers or to astrological factors pertaining to "healing abilities" should prepare his mind for this study by first reading biographies of great healers as an "at-tune-ment" to the spirit in human-nature which makes people healers. He should acquaint himself, "Mercury-ishly," with the significant steps in the development of the healing arts through humanity's evolution. This is comparable, on the intellectual plane, of "meditation on mandalas" since the mind is thereby sensitized to the vibration of healers. Suggest also a reading of Franz Werfel's exquisite *Song of Bernadette* as a "must" for all students who wish to sensitize their awareness of the instrumentation of all great healers and the occult agencies by which great healing-centers are established. Theosophical and Rosicrucian literature is, of course, a fathomless well of knowledge concerning healing-subjects.

A few general observations: the surgical arts are characterized by the Mars-vibration; those of medicinal treatment and diagnosis, by Mercury. The Moon and Venus are conspicuous in the patterns referring to feminine specializations; Saturn for the chiropractic and orthopedic arts. A person endowed with healing vibratory power will have, usually, a strongly aspected and clear Sun,

with an emphasis on the fixed signs, particularly Scorpio and Leo. The signs Pisces and Cancer and the planet Jupiter are "basics" in healing-charts. If the healer is a true one, he is a preserver—and Jupiter is the principle of preservation and improvement. The twelfth house—that of karmic responsibility-fulfillment to those limited—must be configured in the charts of those who serve through hospitals or other healing-institutions. Venus may or may not be conspicuous in such charts but the Moon must be—since it is the symbol of instinctive maternal sympathy and also of the public need. A form of inspirational healing can take place in the consciousness of anyone who studies the subject of healing—and the astrologer, "twin-brother" to the esoteric healer, must radiate healing by his friendliness, perceptions, and impersonalized love. He functions as a "healer of the psyche" by his alertment of the consciousness of humanity to the truths of life-principles.

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A conclave of the eastern seaboard Centers of The Rosicrucian Fellowship will be held this year at the Douglas Hotel, 15 Hill Street, Newark, N. J. September 21, 22, and 23 are the dates for the Conclave, which will have for its theme: "The Short Cut of Initiation Through the Caduceus or Staff of Mercury." Students and friends are cordially invited to attend.

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