

The
ROSICRUCIAN
MAGAZINE

Rays from the Rose Cross

ESTABLISHED BY MAX HEINDEL
 June 1913

February

1950

VOLUME 42

NO. 2



Contents



On Waves of Thought (poem).....	Della Adams Leitner	50	ASTROLOGY DEPARTMENT—		
THE CURRENT OUTLOOK—			Astrological Service Series (Part 1)...	Elman	74
Evolution As Shown in the Zodiac....	Max Heindel	51	The Children of Aquarius, 1950.....		78
THE MYSTIC LIGHT—			Reading for a Subscriber's Child:		
"He Must Increase; I Must Decrease"	Gladys Rivington	54	Jimmy A. M.		80
Voluntary Sacrifice: A Way to Peace	Bess F. Smith	58	Vocational Training Advice.....		81
Follow a Guiding Slogan.....	Annie S. Greenwood	60	MONTHLY NEWS INTERPRETED—		
Silver Shrines for Diana (Part 1)....	Gussie Ross Jobe	62	Miracle Drugs		82
Auroratone, Wonder Instrument (con-	Alexander Jones	65	Union at Los Alamos.....		83
clusion)			READERS' QUESTIONS—		
MAX HEINDEL'S MESSAGE:			Seed Atoms and the Silver Cord.....		84
Gleanings of a Mystic.....		69	Spiritual Sight and Its Revelations....		84
(Fifteenth Installment)			NUTRITION AND HEALTH—		
STUDIES IN THE COSMO-CONCEPTION:			The Practice of Radionics.....		86
Animals and the World of Thought..		71	O. R. Georgi, D.C.		
WESTERN WISDOM BIBLE STUDY:			HEALING—		
"God is Love"		72	Releasing Our Inner Powers (conclu-		
TODAY'S SCIENCE:			sion)	V. May Cottrell	89
Evolution (conclusion)		73	CHILDREN'S DEPARTMENT—		
			The Sylph of the Cave (Part 1).....		
			Alice Chalmers		91
			MISCELLANEOUS—		
			The Rosicrucian Method of Caring for		
			the Dead		94

Subscription in the United States, one year \$2.50; two years \$4.50. Other countries, same rate, U. S. money or equivalent. Single copies 25 cents, current or back numbers. Entered at the Post Office at Oceanside, California, as Second Class matter under the act of August 24th, 1912. Accepted for mailing at special rate postage provided for in Section 1103, Act of Congress of October 3rd, 1917, authorized on July 8th, 1918. Writers of published articles are alone responsible for statements made therein.

Issued on the 5th of each month. *Change of Address* must reach us by the 1st of month preceding any issue. Address ALL correspondence and make ALL remittances payable to The Rosicrucian Fellowship.

PRINTED AND PUBLISHED BY

The Rosicrucian Fellowship
 Oceanside, California, U.S.A.





On Waves of Thought

*Out of the boundlessness of space,
From somewhere I shall never know
There came an impulse, a desire
To rise, to act, to serve, to go.
I felt the message to my soul
Conveyed to me on waves that brought
A fervent yearning and a prayer;
Vibrations sent by someone's thought.*

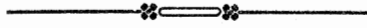
*In answer I arose and asked
For guidance of the Father Mind.
He led me to a worthy task,
The way was opened and assigned.
In zest and joy I did my best,
Rewarded by heart-warming peace.
Now I in gratitude send out
Thoughts that are prayers to give release
To others bound as I had been
That they their goals in life may win.*

—Della Adams Leitner



The Current Outlook

FROM THE ROSICRUCIAN VIEWPOINT



Evolution As Shown in the Zodiac

By MAX HEINDEL

IT IS CHARACTERISTIC of the Region of Concrete Thought that the archetypes which are there, those of the past, the present, and also those which are forming for work in future ages, will speak to the investigator when he compels by his will power. They will then tell him of all they are or will be. Their whole being, their innermost nature, is laid bare before him. Also the scroll which we call "the Memory of Nature" may thus be interrogated by one who is sufficiently qualified, and anything in the universe, past or present, may thus be made to yield up its secrets to the investigator, who then obtains a wonderful light upon any subject he undertakes to investigate.

This the writer has often experienced. He has felt illumined through and through; his whole being has vibrated at the joy of being filled with an intimate knowledge of the most secret and intricate subjects, which have become to him, at such times, as clear as noonday. He has felt on such occasions that it would be possible for him with this information so easily obtained to bring to the world a new and wonderful light, which should dispel all doubt of anyone who came within its radiance, just as he had himself been convinced and charmed by the volume of the light he had obtained.

But alas and alack, the illumination gained when looking at these wonderful archetypes, the joy felt and the hope engendered, were not greater than the bitter disappointment experienced upon returning to the body and finding that that which had been learned could not be transmitted to the Physical World as it had been perceived, for in yonder spiritual realm there is neither beginning nor end to any subject that we may investigate. Here we begin to tell a story word for word from beginning to end. There the whole idea is impressed upon us at once in its entirety, and the difficulty in getting things back from thence lies in finding where to begin and how to end.

It is easier to read in the sidereal light, generally used by mediums and such people, for there events are seen consecutively. However, these ethereal records gradually fade and are usually lost, even to the most important events, in a few thousand years, while the records in the Region of Concrete Thought, on the very borderland between matter and Spirit, are of much longer duration. In fact, they cover the whole Earth Period.

It is a matter of common understanding among mystics that the evolutionary career of mankind is indissolubly bound up with the divine Hierarchies who rule the planets and the signs of the zodiac,

and that the passage of the Sun and the planets through the twelve signs of the zodiac marks man's progress in time and in space. Therefore it is not to be wondered at that in the course of his investigation into the spiritual development of mankind the writer has also encountered much that deals with the zodiac, which is the boundary of our evolutionary sphere at the present time. Much has been perceived in the Memory of Nature that sheds light upon obscure passages of the Bible, and notes have been made from time to time of different points, but how to collect and collate these dissociated writings into a united whole has been a great problem for a long time. Even now the writer knows and feels that what he has to bring forth is only a very, very weak attempt to set before the students that great body of facts which has come to him through the Memory of Nature. He feels, however, that this will give a new and more profound meaning to the old symbols, and that by passing on what has been found he puts himself in line to perceive more light.

Concerning the future evolution of planets *The Rosicrucian Cosmo-Conception* teaches, on page 256, that "when the



beings upon a planet have evolved to a sufficient degree, the planet becomes a sun, the fixed center of a solar system. When the beings there have evolved to a still greater degree, and consequently it has reached its maximum of brilliancy, it breaks up into a zodiac and becomes, so to speak, the womb of a new solar system. Thus the great hosts of divine Beings who until then were confined upon that sun gain freedom of action upon a great number of stars whence they can affect, in different ways, the system which grows up within their sphere of influence. The planets or man-bearing worlds within the zodiac are constantly being worked upon by these forces, but in various ways according to the stage they have reached in evolution. Our Sun could not have become a sun until it sent out from itself all the beings who were not sufficiently evolved to endure the high rate of vibration and the great luminosity of the beings who were qualified for that evolution. All the beings upon the different planets would have been consumed had they remained in the Sun.

"This visible Sun, however, though it is a place of evolution for beings vastly above man, is not by any means the Father of the other planets, as material science supposes. On the contrary, it is itself an emanation from the central Sun, which is the invisible mirror in which are reflected the rays of energy from the Spiritual Source of all that IS in our solar system. Our visible Sun is but the mirror in which are reflected the rays of energy from the Spiritual Sun, the real Sun is as invisible as the *real man*."

From this teaching it is apparent that the great spiritual Hierarchies which are now guiding our evolution have had their training for this path in previous schemes of manifestation, also that what they are now doing, we shall someday do for others. Already the foremost among our race are treading the path of initiation, and have

thereby advanced into other stages far beyond the general status of present humanity. It has been learned that those who have gone through the Mercurial School of the Lesser Mysteries, and have graduated from the School of the Greater Mysteries are now preparing human evolution of the Jupiter Period. They have entered the planet Jupiter, by way of one of the moons, which serves as a stepping stone. Others there are, unfortunately, who have gone the other way. We read in *The Rosicrucian Cosmo-Conception* that even as the whole population of the Earth were at one time expelled from the present Sun because of their inability to keep up with the vibrations of the beings thereon, thus hindering them and being hindered themselves, so it became necessary in the Lemurian Epoch to expel a number of the stragglers from Earth. Thus the Moon was cast out into space to revolve as a satellite around our present planet. Those unfortunates are gradually degenerating and the time will come when they will all go to the planet Saturn, which is the door to Chaos. Thence they will be expelled to interplanetary space to await the time when, in a new system, there will be a favorable condition for their further evolution.

Thus the zodiac and the planets are as a book in which we may read the history of humanity, during past ages, and it also gives a key to the future which is in store for us. In the famous zodiac in the Temple of Denderah Cancer is not pictured as we have it in modern days. There it is a beetle, a scarab. This is the emblem of the soul, and Cancer has always been known in ancient times, as well as among modern mystics, to be the sphere of the soul, the gate of Life in the zodiac whence the Spirits coming into rebirth enter our sub-lunary conditions. It is therefore aptly ruled by the Moon which is the planet of fecundation, and it is noteworthy that we find Capricorn, which is its opposite, ruled by Saturn, the planet of Death and Chaos, who is mystically depicted as "the reaper with his scythe and hour glass in hand. These two opposite signs are therefore turning points in the soul's career.

Cancer and Capricorn mark the highest ascent of the Sun into the Northern Hemisphere, and its lowest descent into the South. Observations show us that during the summer when the Sun is in the sphere of Cancer and allied signs, fecundation and growth are the order of the day, but when the Sun is in the South, in Capricorn, we have winter, when nature is dead. The fruits of the summer are then consumed and assimilated by us. As the circle dance of the Sun among the twelve signs determines the seasons of the year *when direct*, causing the germination of myriads of seeds cast in the earth, also the mating of the fauna, which then makes the world alive with the sights and sounds of manifested life, and at another time, leaves the world dumb, dull, and drear in winter's gloom, under the sway of Saturn, so by the slower backward movement, known as the *Precession of the Equinoxes*, does it produce the great changes which we know as evolution. In fact, this precessional measure of the Sun marks the birth and death of races, nations and their religions, for the pictorial zodiac is a symbolical presentation of our past, present, and future development.

THE
Mystic
 ... LIGHT



"He Must Increase; I Must Decrease"

By GLADYS RIVINGTON

*With wide-embracing love
 Thy Spirit animates eternal years,
 Pervades and broods above,
 Changes, sustains, dissolves, creates and rears.*

—Emily Bronte

BECAUSE we are part of an evolutionary system, there are always active in and through this earth mighty forces of change and progress. For the most part the effect of their gradual, steady action is unnoticed by the earth's inhabitants. Of course the change from night to day and the ever recurring cycle of the seasons is something with which all are familiar, but the wider sweep of activity into which these cycles melt can ordinarily scarcely be discerned in the space of one life span. At times, however, the hidden workings of the evolutionary processes seem to rise to the surface and become a tangible reality to the human intelligence. The stimulating days in which we are now living constitute just such a period when the challenge and opportunity are presented to make a definite advance in evolution.

In the round of the solar year the change from spring to summer, to autumn, to winter, is gradual, yet there are the equinoxes and solstices, which definitely mark off one season from another. The differences of seasonal con-

ditions cause us to alter our daily habits. When the autumnal equinox heralds the passing of the warm days, we begin to think of fuel to provide heat for the winter, and look to our clothing supplies and blankets, to see if we have what is needed, but with the return of spring sunshine we fling open the windows and vigorously clean out the winter's accumulation of smoke and dirt. So in the wider cycles there are comparable markers, when the change from one phase to another is sharply pointed up, and the next step of the onward march of humanity toward a grander destiny becomes clearly and unmistakably defined. These turning points in the wider cycles also require alterations in our ways, and these changes must be made not only in physical things, but more especially in the inner realms of thought and feeling.

Most people would gladly go on living in the old, accustomed way, did not present events conspire to prevent it. Day by day happenings in all parts of the world force themselves upon our attention, and disturb and awaken us

from the usual complacency. These events follow each other with swift regularity and precision, much as the hammer blows descend on the head of a nail which a carpenter is driving home. The carpenter has a plan in mind. With his nails and hammer blows he is building something. The Divine Builders also have a plan—the Great Evolutionary Plan. Their nails are ideas which they drive into the collective mind of humanity to awaken awareness of the Great Purpose and to enlist man's cooperation. Today, under the impact of events, one particular idea is appearing to take precedence over all else. This idea takes varied forms according to the individual mental trend, but in the main its import is: The times require a new approach to the solution of the problems of man's relationship with man, and especially in reconciling the conflicts of one nation with another. Hatred is outmoded and war does not pay. Man must find some other way, some manner of compromise and agreement to live and let live, for in today's world he cannot live divided and isolated from his fellows.

Then the problem presents itself: How *can* man live in peace with man? How can the nations of the world find a common ground and a common purpose, so that the increased power at their disposal may be constructively used and the efforts of all be directed into cooperation for the general good?

In seeking a solution of this problem, let us first of all recognize that the present division of humanity into nations, races, tribes, and peoples is but a passing phase in the course of evolution. Once mankind was one, without superficial divisions, and knew itself to be one. The division into smaller groups was brought about because of the necessity for different environments and specialized training, so that each human being might gain complete individualization and develop to the full his own unique potentialities. The separation into races and nations was comparable to the

dividing up of pupils in a school into classes, and the setting aside of a given time for teaching particular subjects, so that each pupil may have the opportunity to learn the lessons he needs in a manner and degree suited to his capacities. The record of this division among men is given in the story of the Tower of Babel in the Book of Genesis. After it had taken place, the groups settled in various regions of the earth, gradually closed the boundaries of their territory and developed as "nations"



along the lines of specialization devised by the invisible rulers. Whereas there had been one common language for humanity, different tongues came into being and one people no longer understood the speech of another. The methods of one race leader were distinct from those of another, and the people tended to deify their own particular spiritual guardian, whose pronouncements became embodied in the sacred books. Here is the origin of religious differences, which still more set one race or nation apart from the others.

Great good came out of this specialization in many ways, but the system also had its perils. It fostered in both individuals and nations qualities of selfishness, oppression, hatred, and violence. Nations grew powerful and aggressive and resorted to war as the accepted method of assuring continued national progress, and the achievements of the warriors, the men of blood, received universal acclaim. Yet still, hidden beneath the superficial differences, be-

neath the hatred and the strife, the underlying unity of each with all remained. Because of this common spiritual nature it was assured that the temporary separation must eventually pass and give way to the next step in the growth of human consciousness. It is a law of evolution that what has fulfilled its purpose and is no longer useful is discarded and left behind in the onward sweep of progress. Fresh currents and forces come into play to urge man on when he would linger in the old ways. Because it is always easier to follow beaten paths than to tread an unknown way, preparations for an advance begin long before man seems ready to take the next step. So, while the "national" system was still in full tide and power, a new influence was introduced, embodied in the person and teachings of Jesus the Christ, to begin to turn the human mind from self and national interests, from bigotry and prejudice, to the ideal of universal love and friendship.

According to the Bible record, the old and the new met in the lives of John the Baptist and Jesus the Christ. *He must increase, but I must decrease* were the words of John in reference to the work of Jesus Christ as compared with his own. They are the words of a prophet who understood the trend of the times, and a seer who had a vision of the future that was hidden from the blinded men of his day. John the Baptist represented the best of the old order, the flower of its product, but he knew that the regime which glorified separation in all its forms—tribal gods, national languages, and selfish outlook—must gradually decline and eventually pass away. He saw in the person of Christ Jesus the incarnation of the spiritual power which would dissolve the barriers raised by the racial guardians, absorb all lesser systems when they had worked out their purposes, and in time restore to mankind the lost sense of unity, through the workings of the inescapable

universal love.

The onward processes are slow, but they are sure. They are like seeds in a forest. Long before the old is ready to die, the new growth is already sprouting. Day by day the old trees grow weaker, once they have attained full growth, while the little, new seedlings increase in beauty and stature, until they eventually take their places as kings of the forest. Thus, while nation has been fighting nation, and individuals hating their brothers, there has been resounding through the world the command "Love one another." Human ears have been deaf and human minds slow to understand, but at last they begin to hear and heed. In this great and eventful period of earth's history, human eyes begin to see that separateness, selfishness, exclusiveness, and hatred, backed by the power of present day knowledge, have become dangerous tools of destruction which the world can no longer afford to use. Events have shown the need for the development of unity, and the great question now is "How can unity be attained?"

There have been those who sought to conquer the world and to establish by force, from without, a uniform rule upon earth. No one of these would-be conquerors has succeeded, nor will any in the future. They seek unity by using the products of separation (violence, hatred, killing, and destruction), and they perish in their own confusion. The restoration to mankind of the lost sense of oneness is reserved for Love—for the Christ. Actually men are already united—by the spiritual oneness which has existed from the beginning. This is the inner Christ Spirit, which is our power, hope, and assurance. When this inner nature becomes the guiding light in a sufficient number of individuals, and then only, can there be sufficient power available to sustain an outward union. It works from within out, always. If we are to sum up its manifestations in one word, we cannot do better than

choose *Understanding*. This can be taken as the keynote for this day and time, and the immediate goal towards which to strive. The period of separation has been made possible only because man's understanding has been darkened by various devices, already mentioned, which may be summed up as follows:

The racial rule inaugurated separate languages, so that one man could not readily understand the speech and communication of another;

The old system caused men to worship gods, under different names. These gods were in reality the Race Spirits who for a time and a purpose had charge of the evolution of particular groups;

A narrow, nationalistic outlook was fostered, dominated by the idea that nations must seek their good by taking away from other nations. *Self* glorification was permitted, and aggression even encouraged.

Now these things have served their purpose, and as John the Baptist decreases and the Christ influence increases we must look beneath the superficialities that seemed so real to blinded eyes, and from the depths of our spiritual being reach out to touch the Spirit in others. As the spiritual awakening spreads, the outer differences of language, religion, and national self-interests show in their true perspective as temporary expedients only. The language of universal love will break down the barriers of differing tongues. The true Christian religion which points the seeker to the spark of divinity within, will unite all in a knowledge of the one Father, of whose nature all men partake: the new vision will show how the earth can provide sustenance for all when knowledge and effort are directed into ways of cooperation and construction for the good of all.

It is not to be expected that all this will happen overnight. Sometimes it seems as though effort expended to find a way of unity only serves to intensify the differences between race and race,

nation and nation, man and man. As the spotlight is turned upon these conditions they stand out in bold relief. Then is the time to take a second look and see and accept them for what they are—mere surface differences caused by variation in training and environment—and then as the light grows brighter the barriers will disappear before the one great need of the general good.

The night of division, darkness, ignorance, and fear seems to have been long, yet it is but as a moment in time. For this little while we have known the agony and almost despair that comes when a barrier is placed between man and man. Even as the individual Spirit longs for reunion with its Source, we now collectively long to be reunited with our brothers. The lost knowledge of spiritual oneness is recovered as a working reality when the longing becomes strong enough to break down the hindrances. The suffering of the world's peoples breaks the hold of the old, and opens the door to the new.

Did we say *new*? Love and understanding of each for all is not new. It was present at the beginning of manifestation. It is our birthright. Surely in the course of progress it must become again a moving force in man's life on earth, with something added in intensity and depth because of the acquired power and wisdom of the individual. Nothing can hold it back, for man is now on the upward grade toward reunion with his Source.

Separation has been a night of great darkness. It is passing and the Light of Understanding is taking its place. In the darkness of the night, through the processes of evolution, we have gained something of great value—self-realization and a developed individuality through which to manifest the beauty of Light. Now those who will may offer themselves, their thoughts, and their lives, as channels for the demonstration of the workings of the coveted Power of Understanding.

Voluntary Sacrifice: A Way to Peace

By BESS FOSTER SMITH

FINDING a way to permanent peace is the greatest need of the world today. We of the Western World have been shouting and clamoring and fighting for it, but are still short of our goal. However, in the East a tiny wisp of a man, Mohandas K. Gandhi, meekly living and dying for peace, not only demonstrated a less violent way than ours, but by his voluntary sacrifice (*satyagraha*) brought freedom to more people than we have with all our wars put together.

It is fitting for us here, in this wonderfully blessed land, to pause and reflect upon what may be the only way to peace left—when we consider what another war would mean for mankind.

October 2, 1949, the birthday of this holy man, Mohandas K. Gandhi, was chosen as the date for the adoption of a constitution by the Constituent Assembly of India. This free country plans, at the time of writing, to become a republic on January 26, 1950, the anniversary of Lahore Independence Resolution (1929). If we feel that India and her affairs are too far removed for us to be more than mildly interested, we should let Vincent Sheean take us there in his latest book *Lead Kindly Light*. A door to another world will be opened to us—a world much older than we may realize. In fact, we are apt to feel that we are just beginning to grow up—as indeed we are—out of our egotistical adolescence when we compare our short lived Western ways with India's ageless wisdom. At first we may argue with ourselves, affirming smugly that we are smarter, wealthier, and more powerful (we hope) than any other nation on earth, while inwardly suspecting that we are ignorant, unanchored, and fearful.

Nevertheless, if we are genuinely in

earnest in seeking some possible help, we will, soon after beginning to read *Lead Kindly Light*, lose our feelings of superiority, and search with the author the deep recesses of life to find the truth that shall make us free—free indeed. In India a practical example of such a way of life was presented to the world by Mahatma Gandhi, who actually used that most powerful weapon, non-violence, successfully in his sacrifice to free India. Sheean suggests that Gandhi's way is the way to peace for the world—in fact the only way left—and considers it no happenstance that “this most literal and downright an apostle of peace . . . should have taught his lesson in the exact time-area which also produced the limitless destructive power of modern physical experiment”—the atom bomb. All of which he thinks might well be, after reading Toynbee's theory of the rise and fall of nations of “rout-rally, rout-rally, rout-rally, rout . . .” or “Three strikes and out,” the final warning to the world.

Vincent Sheean, a student of many philosophies, and a fluent writer, was plainly led in his search for truth as a remedy for our ills to make this trip to India during Gandhi's last days. He had even foretold that Gandhi would be martyred. He had dreamed it clearly many times back on his Vermont farm where in his dream he had always hopelessly tried to intervene. When he met Mahatma Gandhi a strong kinship was felt between them almost at once, and when the assassination did occur three days later, Mr. Sheean, who was standing only a few feet away at the time, suffered what might be called a mystical agony. A few moments before he had seen the Mahatma wrapped in his homespun shawls walking across the grass to the place of prayer with all eyes

looking worshipfully upon him, receiving thereby "darshan," the blessing of a great soul to a lesser. After he heard the shots and knew what they meant, wave upon wave surged tremendously back and forth in his mind. He thinks he did not lose consciousness, but he found himself bent double, leaning limply against the brick wall. Then he became aware of a stinging and burning of the fingers of his right hand on which had raised up blisters, and a burning and stinging in his eyes which were scalded by tears.

He tells the story of the thirteen days of mourning and the funeral services in a most gripping manner, not as an onlooker but as a participant. Along with the millions he too experienced "darshan"—the "Gandhi-darshan"—as the Sacred River flowed to the sea.

It is after these fateful events that Sheean actually devotes himself to a re-searching of his own soul and a study of the sacred literature wherein his short time *guru* (teacher) had found his strength to carry out his purposes and also a peace for his soul. He studied a translation of *The Bhagavad Gita* (Song of the Lord) which was the foundation for the Gandhi life. He calls it the Gandhi-Gita since Gandhi had interpreted it with a spiritual meaning only, for the Gita is a long poem in which the story of battle, is, Gandhi says, the battle in the heart. On this he based his entire program of non-violence. Gandhi read and partook of all religious literature, knowing that "effluences flow from all things." He received great inspiration from the Sermon on the Mount, and from the Christian hymns, "Lead Kindly Light" and "When I Survey the Wondrous Cross." He made his Christian friends better Christians, and his Islamic followers better Muslims. He, himself, was the greatest of Hindus because he expressed above everything else that all-embracing, impersonal, truth-absorbing catholicity of Hinduism. Whatever garment the

truth wears, it makes no difference. The worship, itself, is more important than the form it takes.

Gandhi differed from most holy men. He was a man of action and put every theory of truth to the test, promoting practical benefits and blessings for his people. He did not claim to be a saint. He did not make any rules for others. His life was to them the perfect example in as far as he could make it perfect. The secrets of his power were true conviction, non-violence, and chastity.

If we are still arguing with ourselves when we come to the closing chapters of this book, saying that none of this applies to our Western civilization, and asking if we are expected to take up strange philosophies, join cliques and organizations in order to bring about a world peace—to these questions Sheean says he does not think so. Gandhi used these means for his specific purposes in India, but "the peace in a world of nation-states does not fall under the category of such enterprises."

However, he does say that just as religion, love, or mystical experience has its deepest reality in a region of the individual consciousness to which nothing else can penetrate, and just as these experiences are in themselves incommunicable, so the individual who has learned what *satyagraha* (voluntary sacrifice) means will find his way toward the enactment of it when the time comes. Even a few such individual men could make a tremendous difference in the world; Gandhi himself is proof of this.

Sheean thinks, too, that Gandhi's teachings have already had a much more far-reaching effect than is yet supposed, and every one of us could name persons who we know are quite capable of voluntary sacrifice (*satyagraha*), whether they call it by Gandhi's Sanskrit word or not. His plea is for us to let Gandhi lead us all (who are responsive to his lesson) back to that central core of being in which we communicate with an idea higher and greater than ourselves.

Follow a Guiding Slogan

By ANNIE S. GREENWOOD

OUR success and happiness can be greatly increased if we think out some specific spiritual concept, express it in a few words, and live by it. Day by day as we truly accept such a statement we will think of it as a slogan, and it will mean more and more to us. It will become a banner which we follow in perfect trust. We all need to have in mind some encouraging statement which strengthens our faith and keeps our morale high. Our attention needs to be pinned to something which gives assurance, with a conviction of Divine protection, companionship, and loving care.

Constant planning is necessary if we are to carry out today's work most successfully and be ready for tomorrow's. If there is any question in our mind as to what to do and how to do it, what course of action to pursue or how to approach any condition, we need some reassuring statement which removes all anxiety. When both thoughts and feelings have been trained to use certain slogans which cover different circumstances, we are ready to face those circumstances without fear or worry. In cases of uncertainty or doubt it would be practical to depend on such words as "The Spirit of God goes before me and makes the way clear." That is a good morale builder.

It is wise for us to think in our own words whatever best meets our need for each occasion. The most useful guiding slogan is usually one of our own choosing. Its helpfulness depends on the degree of faith we have in it. The words themselves have no special value unless we accept them as a truth, feel them deeply and happily, and know we can rely on them.

To realize that the "Spirit of God" is actually in charge of affairs, smoothing

out the difficulties, is enough to reassure anyone. We need something to make us know and feel that He prepares the way for us. Trust in such guidance removes both our fear of the difficulties and the difficulties themselves. Then whatever leads to the right result is assured. We do make the right train connection; we do find the simple, satisfactory solution to the problem. The person we need to meet is suddenly accessible, even though such a possibility had seemed remote. To summarize: If we truly believe that the Spirit of God goes before us, we may know that the way is clear.

When we are in need of the common necessities of comfortable and efficient living, and feel satisfied after inner searching that we are complying with cosmic law, we can safely take as a guiding slogan, "I am cooperating with Divine Power and all my needs are now being met." This recognizes the Infinite Power and ties up with it our own activity so that God and man work together. It declares, too, that the required supply is ours *now*. It does not shove the desired good off into a vague future. The need is immediate; the fulfilment, too, is immediate. When we can believably use such a statement we are freed from worry because we are following a guiding slogan which assures us of today's response to our belief and work. The greatest of all Teachers advised us: "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

We could, instead, choose a shorter but equally effective declaration: "The Lord is my Shepherd; I do not want!"

These are only suggestions, but they have been proved. They work.

Millions of fathers and mothers pray

earnestly for the safety and guidance of their sons and daughters, especially when these young folks leave the home for outside activities and new experiences. Wherever they go, the parents' loving interest follows them, but such interest should be free from anxious concern or that possessive love which would keep them bound by the clinging of the parents. No young man can be entirely free to make the most of life until his parents let go of a love that binds. They should cultivate a realization that he has been handed over to God's care and is no longer tied by the personal desires and wishes of father and mother. Instead of loving him less, they love him more when they withdraw that natural but unwise clinging and possessiveness which hamper his highest self-expression and growth. To free our loved ones into the Father's care is to do them the greatest good.

"When Jerry went into the army we didn't pray for any special concessions as to location or assignment. We wanted to free him completely to wherever he should be sent for worthy and creative work, whether in this country or overseas. Daily in our hearts we set him free and declared, 'The perfect right of God *is established* in everything that concerns him.' That liberated him to do his most successful and effective work."

The speaker was a business man, talking informally to a church gathering and emphasizing the power of a deep conviction that all is well, whether or not the outcome can be seen. He told of several remarkable experiences through which his son had passed during the war, when, again and again, he faced conditions that seemed definitely to bar his progress. Repeatedly the unexpected took place and, without any request or coercion, the "impossibility" gave way and he was placed where his creative ability could be used to the greater service of his country.

Spiritually, these parents were daily following the slogan they had chosen

and were relying on the "right action of God," confident that it was being established and would continue to be. Even in their prayers they had been careful to avoid any request that Jerry might be kept from overseas duty. They trained themselves to leave him entirely free in Infinite care.

While drilling on the Pacific Coast, Jerry had helped influence many of the men to take advantage of the government insurance to which they were entitled. His specific training, however, was in gunnery. He became expert in this line and was finally placed in charge of one of the guns and its crew on a ship going out from San Francisco. They were about to leave and the gang plank was being lifted when word came from a superior officer for Jerry to come ashore. His overseas assignment was cancelled and he was put in charge of organizing the government insurance work for that entire area. This soon brought another promotion but the order for it was pigeonholed by an officer, Jerry knowing nothing of it. After several days his failure to arrive at headquarters for the new position led to inquiry and the command for his immediate transfer. Envy developed among some who felt they were being ignored while he outstripped them. They called for an investigation of some of the work he had done. Instead of bringing any censure the inquiry resulted in further official recognition and another promotion.

Jerry spent almost five years in the service, using his initiative and creativeness in such ways as to be of especial value. His work was largely of such confidential nature that even yet it is not being told, and we can give no particulars here.

After being mustered out, he entered highly technical civilian employment for which his army work had prepared him and is now rapidly moving up to an executive position in one of the country's important business organiza-

tions. Ever since leaving home he has been surrounded by that perfect freedom which his father and mother daily declared, as they spoke for and accepted the "right action of God," and knew it was constantly established. That slogan was so deeply impressed upon their minds and hearts that they followed it trustfully.

Briefly, simply, the father told of these experiences to illustrate the importance of having a specific spiritual guide for daily use. For their son they had consistently trusted the Divine care and kept themselves free from attempting to outline how things should develop.

"Over and over," the speaker declared, "a door to Jerry's progress seemed absolutely shut but always at the final moment, without any struggle or compulsion, every barrier gave way."

Listening, I felt that these parents

were like crusaders, marching under a banner of positive conviction which not only kept up their morale but added to their spiritual growth. We can all march under such a banner. If puzzled as to the best course of action, fearful of consequences, a heartening slogan would be, "I claim and accept the wisdom to do the right thing." When we really believe we are guided, we are. Fear vanishes, even though we can see only one step at a time.

Whatever we face, there are suitable assuring statements. Let us train ourselves to think them out, nourish them in our hearts and be ready to follow them. We are crusaders, eagerly seeking our Holy Grail, the Christed consciousness of assurance and safety, where we merge into oneness with the Father's Will. This is our opportunity, our responsibility.

Silver Shrines for Diana

By GUSSIE ROSS JOBE

PART 1

GEHAZIA entered the doorway of his parents' tent and eased the strap of his rush basket from his shoulders. Weariness, heat, and discouragement marked his childish features. Gingerly he rubbed the galled spot upon his shoulder where the strap had bitten into his tender flesh. His head ached from the Sun's hot glare and he felt that stirring within him which seemed at times to possess his soul and body—some foreign striving, contrary to his own sweet nature and which tormented him so cruelly that he would fall prone, while a frothy spume gathered on his lips. Gehazia thought of these seizures as one would think of a sleeping serpent and tried with all his might not to awaken the twisting, writhing thing that spent

his strength and worked its will upon his body. Gehazia spent many hours praying before the temple gates of the Goddess Diana for release from this affliction.

Lasha, his mother, was inside the tent. She stood before the hot clay oven pulling fresh baked barley loaves from within. Lasha was not an old woman, but she appeared to be at least twenty years older than she was. She was bent and unsightly, untidy and thin, and a perpetual scowl marked her brow.

At Gehazia's entrance she left her work and hobbled to where he had cast himself down on a pallet of blankets. Bending over the lad's basket, she tentatively stirred the contents with her forefinger.

"Ha! Thou did but ply a scanty

trade. I am minded to beat thee sore. All day thou idled at the temple gates and scarcely one image hast thou sold." She lifted a handful of the tiny silver images and let them trickle back again into the basket as she continued her tirade.

"I'll wager thou hast not been near the temple this day, but have gone dawdling upon the trail of that tribe of exorcists headed by that mad man of Tarsus who, having changed his name, claims to be a disciple of a greater god than Diana. Fool! Mountebank! Let him beware Diana's anger! Let him cease his blasphemous practices lest Diana cause his bones to rot. Thou, too, idle one, beware lest Diana smite thee hip and thigh and throw you to the dogs."

The lad bent a hot, throbbing brow upon his hand. "Nay, Mother, all day I sat at the temple gates crying out, 'Who will buy a silver shrine for Diana?' But few people now come to visit the great goddess in her wonderful temple. Those that ventured near did but whisper and scoff among themselves. I heard them greatly doubting that the enthroned image of Diana in the temple hast been cast down to us as a gift from the great god Jupiter."

"Heathens!" raged the woman. "Cursed dogs of the desert! May their flesh be eaten by vultures. Come take thy basket and we will go again to the temple ere the Sun sets. We will follow at their heels and show them the images. We will force them to hear of the blessings that attend them when they possess the healing silver image of Diana's shrine." She seized a staff for herself and dragged the lad to his feet and out into the Sun's hot glare.

Gehazia followed reluctantly. The strap was almost unbearable as it bit again into the raw flesh upon his shoulder, for the images of silver were heavy.

Soon they came in sight of the temple. It was a most gorgeous and imposing sight, rearing its massive, snowy col-

umns at the base of the green hills. The green of the hills and trees, and the blueness of the skies served but as backgrounds for the dazzling whiteness of a hundred and fifty majestic pillars, each column vying in grace and beauty, each one the gift from a mighty king to Diana, the goddess. Kings from all over Asia who thought thus to wheedle good fortune from the lap of Diana.

Wheeling birds flew in and out among the columns, laden donkeys trotted patiently upon the road beyond, camels padded with swaying packs and softly clopping feet. The starry blooms of the dwarf pomegranate dotted the sward.



Mint and rue sent out poignant scents when trod upon, the doves, caged behind wicker bars and borne upon the turbaned heads of the sellers, gave out mournful cries as they huddled helpless and hopeless in their cages.

From a paved loggia there arose a hoarse shouting. Lasha tugged at her son's arm. "Haste thee, laggard, I perceive that something is afoot."

Arriving at the temple, Lasha espied Demetrius, the master craftsman of silver, he who taught Heeman, her husband, his trade. Demetrius was standing in the midst of a throng. His curly beard wagged back and forth under the earnestness of his words, his purple robe fluttered with the movements of his wildly gesticulating arms. He was saying in an excited voice:

"Friends and fellow craftsmen, ye know that by our trade we earn our bread and pay our honest tax to Ephesus.

For years we have fashioned the silver shrines for Diana and sold them to the sightseers who visit Ephesus. We know for a surety that these silver shrines bring about good fortune and healing of divers diseases. But now come those seeking to snatch the bread from our very mouths—those headed by one, Paul, once Saul of Tarsus, who carries on the crucified One's dogma, the mad teachings of a fanatic long since slain at Golgotha for treason to the gods. He teacheth, this Paul, that there are no gods made by living hands, that the one true and only God is an invisible one. Think of that, fellow craftsmen! Are there then no gods made by living hands? What folly! Can the breeze of the mountain form an image? Can the Sun of the desert create an idol? Whereat then shall we assemble to worship a god that cannot be seen? Shall we be suspended in mid-air and there kneel to nothing at all? How can that be? These men are mad. All Asia worships gods wrought in precious metals as is fit and proper. There is then much danger that this mountebank might turn the heads of the simpler people and bring our craft to naught." He paused to mop a moist brow and a great shouting arose.

"Great is Diana of Ephesus . . . Diana the goddess of the Ephesians!" The mob pushed forward, shouting, "On to the theater!" With one accord the crowd turned their steps toward the theater, shouting as they went and praising the goddess Diana, calling down maledictions upon Paul and his disciples. Lasha and Gehazia were carried along with the mob that pushed toward the theater.

Now the theater was at the side of a great hill in a spot hollowed out from the natural formation of quarry rock. Thus the place had but one solid and natural wall. Three sides were open to the breeze, and around this place were ranged stone benches, also hewn of quarry rock. These seats were quickly

filled by the angry mob whose hoarse cries rent the air. "Great is Diana, the one and only goddess!" These cries reverberated along the rocky formation. "Diana, Diana, goddess of all Asia! Death to the false disciples!" Rough hands seized two of Paul's companions and hustled them into the theater.

Standing on the outskirts of the crowd, Paul witnessed the capture of Gaius and Aristarchus. He tightened the hempen girdle that bound his robes and strode forward into the melee, seeking to free his friends.

But two strong hands stayed him and two earnest brown eyes looked into Paul's own as a voice spoke. "Nay, thou wilt but madden them. Bide here awhile until the heat of their anger abates."

"I must help my friends," replied the Apostle.

"Not so. Thy friends will suffer no harm. See! Even now the city clerk holds forth and he will stay their violence. They will listen to him because of his high estate in Ephesus."

"Who art thou?" asked Paul, as he looked into the gentle brown eyes of his companion.

"I am Heeman, a silversmith of Ephesus. Long and patiently have I wrought in silver, learning my craft of Demetrius, but now . . . I am sore perplexed and afraid."

"What fearest thou?"

"I fear many things. I am not as I was in time ago. 'Tis in this manner. I made the lucky silver shrines for the great goddess Diana. I sell them to the foreigners who come to visit the temple. Many, many moons I have worshipped at her temple and looked to her for all my needs, but now . . . my spirit is troubled and doubts beset me night and day. Is it possible that a man can spend half a life time worshipping an impotent god, learning a futile craft, then at the sunset of life veer about and know another god?"

(To be continued)

Auroratone, Wonder Instrument

By ALEXANDER JONES

(Conclusion)

IT seems to be true that the commonplace things which we use daily and which we do not give much thought to lose their importance to us because we become too used to them, and because we fail to realize their importance until we are deprived of them. For instance, let us be deprived of water for even less than twenty-four hours, and then our dependence on it will jump suddenly and acutely into focus. Dr. Stokes is keenly interested in studying further into the effects of thought and human emotions on the physical body. Mental tension results in physical tension. Medical science has long been aware of this, and the research work to be done by the Auroratone Foundation will be with a view to discovering new and improved methods of lessening mental and physical tensions in the shortest possible time, and in natural ways.

Dr. Karl Menninger, one of America's leading psychiatrists, has the following to say about health: "Let us define health as the adjustment of human beings to the world and to each other with a maximum of effectiveness and happiness. Not just efficiency or contentment, or the grace of obeying the rules of the game cheerfully. It is all of these put together. It is the ability to maintain an even temper, an alert intelligence, a socially considerate behavior, and a happy disposition. This I think, is a healthy mind."

When Dr. Menninger heard of Dr. Stokes' project, he said: "When I read of your plans, I am thrilled beyond words at the magnificent expansion of your work; I congratulate you upon your idealistic devotion to Auroratone; I am sure you will help many people."

Besides the attention which will be

given to mental and physical functions of the individual, the Foundation also recognizes the great need, as never before in history, for the attention to the spiritual side of man's nature. For that great multitude of people who experience any of the moods of insecurity, guilt, depression, defeat, et cetera, and who inwardly acknowledge a lack of inner reinforcement to cope with their uneasiness, there is obviously a distinct need for a strengthening of faith and a renewal of spirit. The psychiatrist may call this by one name, the psychologist by another, and the theologian by yet another, but all are attacking the problem from different angles. Their efforts in these days are being better combined than when science and religion were hostile to one another. Says Myrle Beem, M.D., of the Auroratone Foundation staff, "Obviously, we cannot ignore religious aspects, for we must positively include the cure of spiritual fatigue as a part of therapy."

There are strange conflicts which rise and fall like tides within us and which have generally been attributed to instinctive causes; however, modern psychology advances an additional emphasis. Nowadays the factor that shapes our personalities is pointed out as "disturbances in human relationships." Because of the long chain of personality, effects of impact upon personality from the first day of infancy, the Auroratone Foundation proposes to provide physical, mental, and spiritual laboratories where the psychiatrist, the psychologist, the sociologist, the priest, the rabbi, the minister, the scientist, the motion picture executive, the cameraman, the artist, the craftsman, and the philosopher may have the opportunity of teaming up together for constructive service for their fellow man.

Under expert guidance, specialists in various branches of the arts, crafts, and sciences, are now being formed for the purpose of collaborating on a series of special projects involving unusual motion picture techniques and for the purpose of pooling efforts and results so as to continue to build from wartime gains and developments.

So far, the powerful motion picture industry has been geared strictly to entertainment. If only a few of the studio executives realized the tremendous contribution they could make to spiritual advancement, to medicine, to psychiatric treatment, and to children's as well as adult education, it is only logical to assume they would instantly come to the fore, as they always have done in the past whenever asked to take the leadership in supporting worth-while humanitarian causes. Here is a golden opportunity for them to observe firsthand and to lend assistance in even a modest way, for such would result in a tremendous contribution to the healing art. It is hoped that in the establishing of the scientific laboratories for research and experimentation in motion picture therapy along the lines reported in leading medical journals, that the attention of the motion picture industry may be drawn to the cause.

While the Auroratone Foundation is able to point to medical and psychological records for credit for some unusual and positive results, it does not pretend that the techniques discovered by Dr. Stokes will usurp the functions of the family physician, psychiatrist, pastor, or the counselor. The inventor of Auroratone is shy of the extravagant mannerisms that mark the self-sufficient exploiter of fantastic and exaggerated claims of healing. His goal is in attempting to meet the need for a prophylactic system to serve as one more tool in the hands of those professions interested in preventing the necessity of drastic and expensive treatments. It is an aid for those whose concept of therapy embraces the *whole*

man, instead of just a part of him. Such people can readily understand that wholesomeness and health, yes, and even holiness, are rather closely knit together.

In a paper read before the British Medical Association in London, Dr. Leslie Weatherhead cites the case of a patient who was cured of a malignant disease for which he had been receiving treatment for years; as soon as he began to forgive someone instead of hating him as he had been doing for years, he was cured almost immediately. The doctor went on to say that he could cite many more cases of people, some of whom were believed incurable, who have "accepted the love of God" and allowed it to replace hate, resentment, jealousy, fear, and malice." The British Medical Association went on record as saying that the time has come when medical doctors and ministers should work harmoniously together.

Another interesting and most timely plan seen by this writer which will someday be incorporated within the Foundation's holdings, is the establishing of a model maternity hospital unlike any maternity hospital that has ever been erected. The plans disclosed what some people might say was "the hospital of tomorrow." Only Drs. Marvel and Myrle Beem emphasize that it should be built *today*. In the private rooms (there will be no wards) are planned the installation of the famous Beem bed, invented by Dr. Marvel Beem and which was featured in *Life* recently, as the fully automatic push-button hospital bed. The bed can be so controlled that any possible position desired may be had in a matter of moments. Moreover, it is a comfortable hospital bed, since it is designed for the comfort and convenience of the patient rather than for the nurse, the interne, or the physician. Doors will open and close by intercepting a beam of light instead of taking hold of a doorknob, while the delivery room will be the last word in tastefully decorated, healing, inspiring colors, and appoint-

ments. In fact, it will not look like a hospital delivery room at all; that is, in comparison with the generally accepted delivery room in so-called modern hospitals of today. However, the most thrilling innovation will be the Auroratone installation. This consists of a built-in projection room with a specially designed optical system so that the Auroratone film may be projected upon a screen suspended from the ceiling. Concealed loud-speakers will produce soft, soothing music as desired, although the mother will listen to the music and the comforting words through earphones—thus the volume of the sound going to the mother may be independently controlled.

At this present writing, Dr. Myrle Beem and Dr. Stokes are setting up a



project whereby a baby will be born while the mother is being treated by Auroratone. Through medical reports, we know of the dramatic release of tension that treatments by Auroratone films can give. The birth of the baby during Auroratone treatment will take place in one of the country's largest hospitals and the results of the experiment will determine the procedures and technical requirements of the future.

In discussing the birth of the baby to music and color, Dr. Stokes pointed out some of the fundamental principles involved. Said he, "The purpose of this experiment is to discover if Auroratone techniques can be utilized to lessen and perhaps do away with the pains of childbirth, and to decrease considerably and perhaps eliminate entirely, the use of drugs. To understand this approach and to appreciate fully the excellent possibilities of it, we must first realize and admit that there is a distinct dividing line between (a) the everyday waking and working mind, conscious of its

own acts and states; and (b) an extended realm of spirit beyond the region of the senses and remote from man's objective ken. On one side of our natures we are animal and mortal; on the other, by reason of our essence as a free, self-conscious spiritual entity, we take class with the angels, than whom we were made only "a little lower," for our complex nature, the expression of the Divine, survives so-called death, and preserves its identity in all that constitutes organized personality.

"Every human being exists simultaneously in two worlds: first, the one described as the objective world of waking life. It is in this world that we communicate through our senses with the phenomenal world or universe. Secondly, there is the subjective or transliminal world, called oftentimes, the world of sleep. This is the world of all comprehensive, extra-planetary outside existence. Thus it will be seen that our objective'y conscious self is continuous with a higher spiritual self, which, in turn, is continuous with God. It has been known for centuries that this higher spiritual self may be inspired to assert an influence over the physical body and the mind. It may also powerfully influence the functioning of physical organs and various parts of the body. Attitudes of the human mind (objective mind), its trends of thought, opinions, beliefs, desires, tendencies, and emotions, are controllable and alterable by this higher personality along lines that are scientific, moral, and true, for it is the transliminal self of man, *per se* that enshrouds that principle in each of us that dictates what is right and what is wrong, and so inclines us to good."

The foregoing remarks of Dr. Cecil Stokes take on added significance when we read a report in part of a speech by Dr. Grantly Dick Read, the famous British Obstetrician when he appeared before the Yale University Medical Department. He said, "It is so often the deep-rooted fear of childbirth itself that

creates and sustains the tremendous tensions inside the body of the mother carrying her child, and which are so responsible for the pains that accompany birth."

So we can see that the chief principle involved in the experiment entails the complete *arrest of the attention of the mother* by the projection of the beautiful flowing color-patterns on the over-head screen, the soft background of carefully selected music, plus the assuring, comforting voice which brings the necessary faith and calmness to the mother.

Speaking of the type of voice which will be chosen for the experiment, Dr. Beem said, "The selection of the voice is so very important. It is the quality, timbre, emphasis in the right places, the intonation, and sincerity that will do so much in enabling the mother to relax and to recede into that mysterious remoteness of mind, oftentimes called a "reverie," while the spoken words, the color-patterns, and the music will be heard and seen by her. They may not be either heard or seen with the physical organs of hearing and sight after a few minutes, yet in some strange manner, they are permitted to pass the sentinels of her world-consciousness unchallenged, so as to rivet the attention on the higher self, thus releasing spiritual energies through this latter entity."

It is this complete state of aimless abstraction so frequently induced by Auratone films in government hospitals that will be sought in the delivery room. In this state the patient will be quite aware of what is taking place but there will be a lack of worry, tension, and nervousness, so that the various muscles, all of which have a specific work to do, will be relaxed at the right time and will function in a normal, painless manner. It is the extra and tremendous tension which is created within the body of the mother that causes the pains, and not the natural and normal functions.

Experiments with music as a healing

agent were being performed in our modern hospitals over thirty years ago. The January 19, 1919, issue of *Etude* contains a review of an article from the American Journal of Physiology for April, 1918, by Dr. Leonard Keene Hirshberg, M.A., M.D., of Johns Hopkins, describing scientific tests with the electro-cardiograph, galvanometers, and the tyco's blood pressure gauge. which proved the influence of music on the heart and the arteries. The pulse quickened when certain numbers were played and lessened when the music ceased. Likewise the blood pressure increased and diminished with the music.

Musical therapy can be traced to Paracelsus, that great physician and alchemist born in 1493. He drew upon the powers of this art for all the ills of mankind: mental, moral, and physical. He literally practiced what he termed "musical medicine." What fun he would have had with Auratone!

Now you have at least some idea of what Auratone means and stands for. In these troubled and anxious times, it should be very gratifying and appropriate to become aware of a proved activity in which there is always outstanding the major purpose of uniting the sciences, arts, crafts, trades, and religions in the broadest concept of all—that of serving mankind, where the correct emphasis is placed on spiritual values and where the dollar is secondary to that.

We cannot think of a better way to bring to a conclusion this narrative of Auratone than by quoting directly from Henry Wadsworth Longfellow:

I breathed a song into the air,

*It fell to earth, I know not where—
For who has sight so keen and strong*

That it can follow the flight of song?

Long, long afterward, in an oak

*I found the arrow, still unbroke;
And the song, from beginning to end*

I found again in the heart of a friend.

MAX HEINDEL'S MESSAGE

Taken From His Writings

Gleanings of a Mystic

(FIFTEENTH INSTALLMENT)

The Coming Christ

(Continued)

"**F**LESH and blood cannot inherit the kingdom of God" any more than the gill-breathing creature of early Atlantean times was fit to live under the natural conditions prevailing in the present age where "the kingdom of men" exists. Paul, in discussing the resurrection, does not say as in the English translation, "There is a natural body and there is a spiritual body." (I Cor. 15:44.) He affirms that there is a *soma psuchicon*, a soul body, and tells in the preceding verses how this is generated from a "seed" in the same way as explained in the Rosicrucian teachings. The Bible affirms that our bodies are corruptible. (It also teaches that one organ, the heart, is an exception. This has reference to the seed atom in the heart. Ps. 22:26.) Therefore our bodies must be changed before Christ can come.

If these things were believed, few would run after impostors, and the latter would have their labors for their pains. But Western papers unfortunately give notoriety to such schemers, though regarding them as a joke, as well they may, for it would be preposterous to believe that the great and wise Being who guides evolution could be so shortsighted as not to know that



the Western World would never accept the scion of what it regards as a semi-barbaric race for its Savior.

When preparations were made 2000 years ago, for the embodiment of the Savior of the world, Galilee was the Mecca for roving spirits. Thither flocked people from Asia, Africa, Greece, Italy, and all other parts of the world of that day. Conditions there were exceptionally congenial and attractive so that, as declared by various scholars who have investigated the matter, Galilee was as cosmopolitan as Rome itself. It was, in fact, the "melting pot" of that day. Among others, Joseph and Mary, the parents of Jesus, had emigrated from Judea to Nazareth in Galilee before the advent of their firstborn, and the body generated in that environment was different from the ordinary Jewish race body.

It is an incontrovertible fact that environment plays a great part in evolution. We have today upon earth *three great races*. One, the Negro, has hair which is *flat* in section, and the head is long, narrow, and *flattened* on the sides. The orbit of the eye is also long and narrow. The Negroes are descendants of the Lemurian Race.

The Mongols and kindred peoples have *round* heads. Their hair is round in section, and the orbits of their eyes are round also. They are the remnants of the Atlantean Race.

The Aryan Race have oval hair, oval

skulls, and oval orbits of the eyes, these features being especially pronounced in the Anglo-Saxons, who are the flower of the race at present.

In America, the Mecca of nations to-day, these various races are of course represented. Here is the "melting pot" in which they are being amalgamated. It has been ascertained that here there is a difference in children belonging to the same family. The *skulls of younger children born in America are more nearly oval than the heads of their older brothers and sisters, born abroad.*

From this fact and from others which need not be mentioned here, it is evident that a new race is being born on the American continent; and reasoning from the known fact that Jesus, whose body was used by the Christ, came from the most cosmopolitan part of the civilized world of 2000 years ago, it would be but logical to expect that if a new embodiment were sought for that exalted Being, His body would more likely be taken from the new race than from an ancient one. Otherwise, if there is virtue in obtaining a savior from the older races, why not get a Bushman or Hot-tentot?

But we may be sure that though impostors deceive for a time, they are found out sooner or later, and their plans come to naught. Meanwhile, progression continues to bring us nearer the Aquarian Age, and *a Teacher is coming* to give the Christian Religion impetus in a new direction.

The Coming Age

When we speak of the "Coming Age," of the "New Heaven and the New Earth" mentioned in the Bible, and also of the "Aquarian Age," the differences may not be quite clear in the minds of our students. Confusion of terms is one of the most fertile seed grounds of fallacy, and the Rosicrucian teachings aim to avoid it by a particularly definite nomenclature. Sometimes

an extra effort seems necessary to disperse the haze engendered by current cloudy conceptions of others as sincere as the present writer, but not so fortunate in having access to the incomparable Western Wisdom Teachings.

It has been taught in our literature that four great epochs of unfoldment preceded the present order of things; that the density of the earth, its atmospheric conditions, and the laws of nature prevailing in one epoch were as different from those of the other epochs as was the corresponding physiological constitution of mankind in one epoch different from those in the others.

The bodies of ADM (the name means *red earth*), the humanity of fiery Lemuria, were formed of the "dust of the ground," the red, hot, volcanic mud, and were just suited to their environment. Flesh and blood would have shriveled up in the terrible heat of that day, and though suited to present conditions, Paul tells us that they cannot inherit the Kingdom of God. It is therefore manifest that before a new order of things can be inaugurated, the physiological constitution of mankind must be radically changed, to say nothing of the spiritual attitude. Aeons will be required to regenerate the whole human race and fit them to live in ethereal bodies.

On the other hand, neither does a new environment come into existence in a moment, but land and people are evolved together from the smallest and most primitive beginnings. When the mists of Atlantis commenced to settle, some of our forbears had grown embryonic lungs and were forced to the highlands ages before their compeers. They wandered in "the wilderness" while "the promised land" was emerging from the lighter fogs, and at the same time their growing lungs were fitting them to live under present atmospheric conditions.

(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.

Animals and the World of Thought

Q. How do animals today compare with man at their stage of his evolution?

A. The mammalia of today are on a higher plane than was man at the animal stage of his evolution, because they have warm, red blood, which man did not have at that stage.

Q. How is this difference in status accounted for?

A. By the spiral path of evolution, which also accounts for the fact that man is a higher type of humanity than the present Angels were in their human stage.

Q. What will be the comparison in the future?

A. The present mammalia, which have in their animal stage attained to the possession of warm, red blood, and are therefore capable of experiencing desire and emotion to some extent, will, in the Jupiter Period, be a purer and better type of humanity than we are now, while from among our present humanity there will be some, even in the Jupiter Period, who will be openly and avowedly wicked.

Q. What other difference will there be?

A. They will not then be able to conceal their passions as is now possible, but will be unabashed about their evil doing.

Q. Why are the lower kingdoms unrelated to the World of Thought?

A. The minerals, plants, and animals lack a vehicle correlating them to that World.

Q. Do not animals think?

A. We know that some animals think, but they are the highest domesticated animals which have come into close touch with man for generations and have thus developed a faculty not pos-

sessed by other animals which have not had that advantage.

Q. How does this occur?

A. This is on the same principle that a highly charged wire will "induce" a weaker current of electricity in a wire brought close to it; or that a man of strong morals will arouse a like tendency in a weaker nature, while one morally weak will be overthrown if brought within the influence of evil characters. All we do, say, or are, reflects itself in our surroundings. This is why the highest domestic animals think.

Q. How superior are such animals?

A. They are the highest of their kind, almost on the point of individualization, and man's thought vibrations have "induced" in them a similar activity of a lower order.

Q. What is the status of other animals?

A. With the exceptions noted, the animal kingdom has not acquired the faculty of thought. *They are not individualized.*

Q. How does this compare with humanity?

A. This is the great and cardinal difference between the human and other kingdoms. The animals, plants, and minerals are not individualized in the same sense that man is.

Q. What evidence supports this conclusion?

A. When we learn the characteristics of one animal, we know the characteristics of the species to which it belongs. All members of the same animal tribe are alike. Not so with human beings. There are as many species among human beings as there are individuals.

Reference: *Cosmo*, 69-71

WESTERN WISDOM BIBLE STUDY

"God Is Love"



Beloved, let us love one another: for love is of God; and everyone that loveth is born of God, and knoweth God.

He that loveth not knoweth not God; for God is love.

In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that ye might live

through him.

Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

Beloved, if God so loved us, we ought also to love one another.

There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.

I John 4: 7-11, 18

The author of this peerless spiritual message, the beloved John, is generally considered the most highly evolved of the twelve Disciples of Christ Jesus. Hence it is not surprising to the aspirant that the predominant theme of his letters, as well as of his Gospel, is *love*—the all-pervading cosmic principle which constitutes the Second Aspect of Deity. John well knew that the New Dispensation ushered in by the coming of the Christ was to be based upon a new and higher concept than had ever been taught before, and that this new concept, spiritual love, the most sublime of all emotions, would be a difficult one for humanity to learn.

Prior to the Great Sacrifice on Golgotha man progressed chiefly by learning to subdue the desire nature under the outer tutelage of Jehovah and His archangelic helpers, who used fear of severe retribution as a means of securing obedience to law. Selfishness was a marked trait, each individual's concern being chiefly with "me and mine."

Henceforth a higher influence was to be brought to bear upon man—a different side of his nature was to be

unfolded. In the future the mighty power of a Ray of the Cosmic Christ would radiate from the center of the earth, impelling the awakening and unfoldment within each individual of the Love-Wisdom Power. No longer were men to live in enmity with each other, to hate and retaliate, to fear the dire consequences of the law which required "an eye for an eye and a tooth for a tooth." Now all might learn of that "perfect love" which casts out selfishness and fear and emancipates one from race, caste, and creed. Now the call was sounding for whosoever might hear to learn of a God who so loved His children that He sent "his Son to be a propitiation for our sin." Those who turned a listening ear would become filled with an aspiration for the love which is of the soul and embraces all beings, high and low, increasing in proportion to the needs of the recipient.

The blessed Saint John dwelt in an aura of such holy spirituality that his message of cosmic wisdom became, with his utterance of it, re-imbued with the power to awaken and inspire the hearts of humanity. His God was above all else a God of Love—One who cares for His children with infinite and never-ceasing tenderness and compassion. Knowing the transforming power which exists in a complete assurance of God's love and mercy, he strove continually to inculcate this new ideal of God in the hearts of men. Those who live in an awareness of the all-pervading and ever-present Spirit of Love, eternally born of the Father and endlessly flowing into our solar universe, know the ineffable joy peculiar to the inner realization of the unity of each with all. Such aspirants feel from within that truly "God is love," and that life can be "abundant" only if directed in accord with this cosmic principle.

TODAY'S SCIENCE

Evolution

(*Conclusion*)

DURING the past half million years Science is able to study, we have evolved considerably, especially in the refinement of the form and in brain power. However, most of this has been but the recapitulation of progress which took place far more slowly in remote æons and in civilizations so ancient and so completely obliterated that modern science seems incapable of even conceiving their existence.

Some scientists rightly believe that it might be possible to control our evolution, to speed it up as much as a hundred fold. During the long ages when man was semi-animal in form and but little removed from the animal in consciousness, he was guided by divine leaders who wisely bred in him the best of his present characteristics. Man's gradually awakening self-consciousness made him difficult and rebellious, and broke the contact with his divine helpers. Under ignorant and selfish impulse, misuse of his powers then created the sufferings and wrongs with us today. In the process, however, he became an individual capable of independent thought.

Now fully awakened in the physical world, man vaguely senses that he had something to do with his present development, and feels that he should be able to shape the future with greater knowledge and certainty, aiming mistakenly for personal powers and for material comforts. Until he contacts with increasing ease his own divinity, the "whence, why, and whither" of evolution and what he should wisely seek to develop will remain unknown to him. Just what may be the divine

intent for his development, man can begin to grasp dimly only when his mind becomes somewhat illuminated by the Light within which is his Real Self and yet is also God.

While Science recognizes the climatic and environmental factors affecting the sequence of evolution, it knows nothing of the major crises evolving life is maneuvered into by the Unseen Ones—crises which have in the past made man human and which will in the not distant future turn an ever increasing number who are willing to pay the price of self-conquest into something more than human. Past achievement was largely unconscious response to evolutionary impulse, but now as a coordinated and intelligent being, man must in full consciousness prepare for the next step, evolving his form towards greater responsiveness to the will, love, and intelligence of his Real Self.

Of course, having free will, not all units of humanity will do the needed work within an allotted time. Some will over-develop the personality and lower mind to the detriment of the spiritual part of their being. Others will continue to more or less drift, putting off the necessary effort until it is too late. Both types will be the "goats" of the coming so-called "judgment day," the failures who will not be permitted to continue with the majority. Those who have succeeded in realizing their essential oneness as Spirits controlling and working through their three-fold personalities will see to their great joy that all that has gone before was but a preparation for vast and splendid activities of a nature known as yet only to God.



Astrological Service Series

By ELMAN

PART ONE—THE ASTROLOGER

THE astrologer belongs to one of those many groups of people who, motivated by impersonal love, seek to add to the betterment of human conditions. He has come to a point in his development when his inner resources, distilled from past incarnations, are of such quality and scope that they "must out"; in other words, a part of his consciousness can no longer find satisfaction in the purely personal—or biological—levels of experience. (Of course, his impersonal service is an expression of his development and experience as a human being, but its *purposes* are for the world of human beings at large.)

Let us consider the astrologer in the light of "astrological designs":

In a blank circle draw the horizontal and vertical diameters. The cross made by these two lines symbolizes the *human-beingness* of the astrologer: a man—or woman—incarnated for the purposes of development, dealing with problems, trials, and temptations as anyone else does; perhaps subject to one or many forms of testing-through-suffering. All this pertains to the personal part of him but when we add the cusp of the ninth house to this "cross pattern" we see the astrologer emerge from the limitedness of a mere human. Placing the symbol for Jupiter in the ninth house of this design pictures his essential iden-

tity: he is "elder brother" and teacher.

In his human-beingness on this plane he is brother to all people who come to him for guidance. He recognizes that he walks the same essential paths that all people do, but the thing that differentiates him from others is the composite of his impersonal love-quality, his range of understanding of human conditions and his abstract mental faculties. This composite lifts his consciousness to a level that transcends the basic biological motivations of thought and feeling; he sees through the concepts of race, group-religion, caste, family moldings, physical relationship patterns and even of sex itself. His approach to his "younger brothers and sisters" is from the basis of studying and understanding their vibratory patterns—in other words, their consciousness.

His fundamental study is that of the vibratory nature of the entity we call humanity in its myriad expressions and variations, manifested by subconscious impressions and feelings, emotional tastes, physical attributes and conditions, and reaction patterns to all the departments of experience and relationship common to all human beings in their evolutionary progress. Mankind is not only one family—it is one thing, one particular pattern of life-expression. The astrologer is, of course, a facet of the one thing; but, by perception and understanding, he is in relationship to

most of the other facets of the one thing as a person on a mountaintop is to those who are climbing the same mountain or to those who have still remained in the valley below. He has, at his particular evolutionary level, already distilled something of what the climbers on the mountain slope and the people in the valley are in the process of distilling: awareness of universal principles and its expression through the processes of human life. He, in his turn, still has mountains ahead, and there are those who have attained "look-out points" that are higher than that which he now occupies. But the impersonal consciousness is the common denominator of them all.

That is the essence of the fraternity which relates him to those still climbing and to those ahead of him. To the former he is elder brother; to those ahead he is younger brother. But all of them are elder brothers to those who remain in the valleys of purely biological and materialistic consciousness.

In our design, the ninth house symbolizes the knowledge or wisdom aspect of the astrologer; his love aspect is designated by the eleventh house. To our design let us add Aquarius on the cusp of the eleventh house and place the symbol for Uranus in that house; shade in the ninth and eleventh houses so that they stand out from the rest of the wheel; "ground" these two houses by adding the cusp lines of the third and fifth houses, thus designating a composite of two polarity-patterns: (1) knowledge raised to its transcendent expression of wisdom, distilled from experience; (2) personal love, as a creative expression, raised to its spiritualized level of boundless impersonal love for humanity—regardless of the

latter's levels of manifestation or development.

The love aspect of the astrologer's consciousness—designated by the eleventh house and the vibratory essence of Uranus—is the culmination of all the houses of relationship and the most spiritualized expression of the air signs. The eleventh house is Human Relationship in its most protean expression. It is the distillation of all relationship patterns—the Power of Love in its expression as the "waters of Life," the panacea of all emotional experience, the ultimate goal of all human loving. We call this state "Friendship"—the essence of the best that may be derived

from the togetherness of people, no matter who, or what, they may be as individuals.

This love aspect is, by its very nature, the fused essence of the love aspects of both sexes—or polarities. The astrologer, through his intensified experience in past incarnations, has distilled, to a degree, the understanding of the emotional characteristics pertaining to the

masculine and feminine attributes. He must, to fulfill his service, be able to see into the problems of both men and women and to perceive the directions of regeneration and correction.

The consciousness of the astrologer, in reference to this love aspect, might be more clearly delineated by another design. (The one we have been considering refers more particularly to the evolutionary directions or paths that must be traversed by one who seeks to render service through astrological interpretation.) The flowering of the love consciousness of the astrologer is shown by a blank wheel in which the cusps of the third, seventh and eleventh houses are connected by straight lines,

WE CAN HELP OUR STARS

The stars help those who help themselves, for they are God's ministers. They show tendencies, they mark times when opportunities are ripe, but they never under any circumstances compel anyone to act in this, that, or the other manner. But neither are the directions haphazard events. They are lessons and experiences for us, of which we may avail ourselves, or not, as we choose within certain limits.

forming an equilateral triangle. Interestingly enough, one point of this triangle—the third cusp—is in the lower, or ego consciousness, hemisphere; the seventh cusp marks a point of equilibrium, being opposite to the ascendant; the eleventh cusp, representing the highest peak of relationship consciousness, is in the upper, or soul consciousness hemisphere. There is an element—a common denominator—of “Fraternity” linking these three houses to each other. The third house, on biological levels, is “brothers and sisters;” on a more impersonal expression it is “kindred and neighbors;” still more impersonal it is “fellow students”—people of whatever age or condition who are learning from the same source of knowledge, or who are being spiritualized by the same religious or philosophical interpretation. The seventh house is the fraternal relationship of one person—or consciousness—to a complementary expression—either sexual or vibrational. The “fraternity of marriage” might be described in this way: one man and one woman serve, in togetherness, the ongoingness of life in love experience and procreation. Husband and wife, in this life service, are truly brother and sister as an expression of the third house consciousness intensified by the composite powers of desire attraction and love releasement. The eleventh house, in the soul consciousness hemisphere, is the transcendence of the former two, since it is the love consciousness expressed toward the entire entity which we call humanity, and it is not limited in its expression by being confined to only one part—or selected parts—of that entity as its object.

So, the spiritually motivated astrologer must stand as a living symbol of that love which recognizes no barriers or limitations—of any kind—to its expression.

We will now consider a design which could be taken to represent a symbolic portrait of the astrologer in his com-

posite factors of human consciousness and spiritual consciousness. Using a wheel with houses on white paper fill in the first six houses with a dark color—brown or blue, et cetera; fill in the seventh and eighth houses with red—symbolizing the “fires” of relationship and regeneration; the remaining four houses will remain white—symbol of the spiritualized consciousness. The portrait which results is that of a human being whose vibratory and environmental elements are essentially those of any other person; he has experienced much development through transmutation of his lower vibrations by the spiritualizing powers of idealism, love, service, sacrifice, self-discipline, responsibility fulfillment, and so on. He has been many things—as a worker; he has fulfilled most of the patterns of experience in love relationship—both as male and as female; he is—or has been—something of an artist because his mental perceptions include an understanding of the symbolic and of the abstract. He is aware of the drama of life and he

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.

is sensitive to the nuances of human thoughts and feelings as they are presented in the problems that he studies. He knows evil but his mind and heart are set on good. He studies problems to fulfill the purpose of finding solutions. His motivation being one of love, he radiates encouragement, neutralizes fear, illumines the consciousness of his brothers and sisters by alerting them to their strength and powers. He is—and realizes that he is—an “open door” through which all who so desire may walk from the darkness of their unregenerate patterns into the light of self-knowing. He neither approves nor disapproves of anything he sees in any chart—he keeps personal feeling out of the picture—because he recognizes that each chart is a picturing of *good in its becoming*.

In relationship to the client who requests his assistance we see him portrayed by this design: an otherwise blank wheel with the first six houses colored or shaded, the upper six houses remaining white. In this design, the lower shaded houses represent the client with his problem; the white houses represent the astrologer and his spiritualized consciousness. All human problems are rooted in unregenerate expressions of the first six houses; they are brought into their most intense focus through the composite action of the seventh and eighth houses and the solutions are found in the regenerating powers of the last four houses. In this design the astrologer reflects the regenerate potentials of the client. He is thus portrayed as the client's other, or higher, self. The magnetic action of love power attracted the client to the astrologer, who waits to assist all who need him, and by the distilled powers of his regenerate consciousness, he is able to study the client's chart and to throw a beam of light into the dark corners and perceive the needed spiritual corrective for the client's consciousness toward his problem.

The astrologer, in contact with the

client, has the responsibility of putting aside all patterns of personal disturbance while he undertakes the task of reading the client's chart. He must be the white hemisphere and in the event that he is dealing with a deep personal disturbance it would appear a better policy to defer the reading until he can establish his inner poise. In recognizing the impersonal quality of his service he knows that he is an instrument by which the client's good is brought out into the open and he has, really, no right to impose on the already disturbed or apprehensive client his own inner frictions. His responsibility is to *reflect light*—clearly, strongly, and unwaveringly.

Since all forms of service entail certain characteristic patterns of testing for those who are aspiring, it might be well to consider a few of the principal tests which are, sooner or later, to be faced by all astrologers.

The great responsibility of the astrologer is to keep his viewpoint free from all false claims of pride and power-lust. These temptations are very subtle and can be very difficult to detect consciously. To be able to read a horoscope sensitively does place in the astrologer's hands a certain power over the mind or emotions of his client; the latter, being to a degree dependent on the astrologer may tend to feel and express a certain reverence toward the astrologer which can be very flattering to his human consciousness. The astrologer must keep a respect for his own instrumentation; if he does so he will not fall into the trap of letting his ability become a source of pandering to latent vanities; he will, instead, let it remain a “*candle burning brightly on the altar of spiritual service.*”

The astrologer serves best if he can keep his service output free from all limiting claims of financial remuneration. If he can make his living in another way and do his astrological work as

(Continued on page 93)



The Children of Aquarius, 1950

Birthdays: January 21 to February 19

REPRESENTATIVE of fixed-air, the progressive sign Aquarius blends the volatile mental forces with those of the stabilizing earth. Thus the sign of the water-bearer denotes the fixed mind—the determined thinker and organizer along higher lines. The ability to direct the mental faculties with purpose and concentration (Saturn) brings success to the Aquarian where others might fail, and in addition he possesses strong intuitive powers (Uranus) which make possible the acquisition of knowledge beyond the realm of reason. The interests are usually quite broad, but science, literature, and philosophy are the fields in which these natives excel.

The higher type Aquarian is essentially humanitarian (Uranus), having acquired to some degree that broader vision and feeling which enables him to live in the "unity of each with all." It follows that he is independent, original, inventive, and sociable.

Friends are extremely important to these natives, and their basic feeling of oneness with all humanity establishes an auric vibration that attracts people of all classes into their circle of friendship. High idealism and an innate urge

toward the new and untried ways lift them above the fetters of convention and dogma, so that they appear eccentric to more conventional people.

The less advanced type of Aquarian is apt to yield to impulsiveness and selfishness, directing his activities toward the accomplishment of purely personal objectives in an erratic manner. The separative tendency of the fixed mind tends to deny him the ability to live in that cooperative harmony with others which comes natural to the higher Uranian type.

The solar month of Aquarius opens this year under the energizing aspect of Sun trine Mars. Those born between January 21 and February 7 will have much vitality, along with dauntless determination and courage. There is both executive and constructive ability, together with an indomitable will. The disposition is frank and open, the conventions often being sacrificed for the sake of accomplishment.

The beneficent conjunction of Venus with Jupiter is also in effect as the solar month opens, and lasts until February 3. This vibratory pattern bespeaks the right (earned in past lives) to possess and enjoy the material things of life.

It also favors social prestige, a happy marriage, and the respect of others. The nature is genial, optimistic, generous, and hospitable, and there is a love for music, pleasure, and travel.

Beginning also January 21, and lasting until January 30, is the trine of Venus to Neptune, an indicator of the inspirational musician. This configuration also gives a fertile imagination, deep emotions, and a nature that is pure and chaste.

Two mental aspects are also in effect as the solar month opens, and last until February 9: Mercury trine Saturn and Mercury square Neptune. The trine to Saturn gives seriousness, depth, and concentration to the mind. There is forethought, good reasoning ability, persistence, and diplomacy. Being honest and fairminded, the native makes a fine judge. The square to Neptune indicates a tendency to lack of memory and a disposition to dream away the time. All negative psychic influences should be avoided.

To bless further those born during the opening days of this solar month—and on to the 15th of February—is the trine of Jupiter to Mars. This aspect bespeaks one of a noble, sincere, honest, and straightforward nature. There is splendid earning capacity and the ability to spend wisely. These natives are ingenious, constructive, fond of society and travel, and usually have an abundance of health, vitality, and endurance.

Another beneficent aspect to Jupiter, the trine to Neptune, is in effect all the solar month. This is a spiritual vibration, indicating an inspirational, mystical nature. The native is apt to be quite conscious while in the invisible worlds during sleep, and to remember his experiences there.

Beginning January 24 and lasting until February 13, is the conjunction of the Sun with Jupiter. Splendid physical health, along with a sunny, jovial disposition are the happy lot of these natives. Being trustworthy, kind-

ly, and sympathetic, they have many friends, and by means of good judgment and executive ability they are apt to accumulate much wealth. Governmental and religious work appeal particularly to them.

Also beginning January 24, and lasting until February 10, is the trine of Venus to Mars. This vibratory pattern gives an ambitious, aspiring, and adventurous nature, demonstrating in the affections, and fond of pleasures. There is an abundance of energy and good earning capacity, but a tendency toward too-free spending. An early or hasty marriage is probable.

The Sun conjuncts Venus from January 26 to February 4, calling out the artistic side of the nature, and making the person fond of music, art and poetry. It strengthens the love nature, increases the popularity, and attracts many friends.

From January 29 to February 14, the Sun trines Neptune, favoring the possibility of developing the spiritual faculties. The native has an innate love for the occult and has talent for becoming an inspirational musician.

The conjunction of Mars with Neptune is in effect from February 9 to February 19, indicating the indulgence of the sensual nature in past lives. These natives need to cultivate purity, refinement, and self-control in speech and action. All negative psychic influences should be carefully avoided.

From February 12 to February 19, the Sun trines Uranus, making those born during this period intuitive, original, inventive, and independent. This is one of the insignia of the progressive, New Age individual, idealistic and high-strung, but self-controlled and able to "bring through" advanced ideas into actual manifestation.

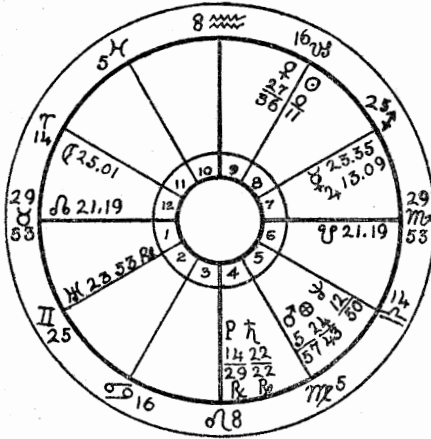
Venus and Mercury are in conjunction from February 13 to February 19, indicating a cheerful, companionable disposition, with a desire for society. Ability in music and poetry is favored.

Reading for a Subscriber's Child

JIMMY A. M.

Born December 22, 1947, 3:00 P.M.

Latitude 39 N. Longitude 95 W.



An Ego well equipped with constructive faculties earned in past lives is indicated by this stellar pattern. If those in charge of Jimmy's training will provide him with proper outlets for his tremendous energies, leaving him plenty of opportunity to work things out for himself, more than half the task of his upbringing will be accomplished.

The grand trine of the Moon in Aries in the 12th, Saturn in Virgo in the 4th, and Mercury in Sagittarius in the 7th provides a wonderful channel for accomplishment along material, mental, and spiritual lines. The Sun's position in the first degree of Capricorn, within a seven degree conjunction with Mercury, draws some influence of the greater light, also, into this avenue of expression. Affairs dealing with the law, the home, and research work in seclusion are all strongly favored.

Besides trining the Moon and Saturn, the Sun also trines Mars in Virgo, adding to this child's store of mental and physical energy. There is a practical side to the nature, along with a dauntless determination and courage to over-

come the greatest odds. It would be well to teach this child that the spirit of competition is used to greatest advantage when competing with oneself rather than in surpassing the achievements of others.

The sextile of the Moon in Aries in the 12th to Uranus in Gemini in the first indicates a very quick, original, and independent type of mind which aims to hew out its own path in life and is extremely quick to resent any interference from others. The native is ambitious and aggressive, and may at times act without due forethought. There is a vivid imagination and much inventive ability. As soon as this little boy is old enough he should have a workshop of his own where he can learn (largely by his own experimentation) the mysteries of electricity, radio, etc. He is inclined to prefer learning from his own mistakes rather than by any instruction from others! The square of the Moon in the 12th to Venus indicates the advisability of teaching Jimmy that it will be best for all concerned to keep his relationships with women above reproach.

The benevolent Jupiter is well placed in Sagittarius in the 7th, and makes a sextile to Neptune in Libra in the 5th, a trine to Pluto in Leo in the 4th, Partnerships, law, educational affairs, and publishing are all favored, and there is a mystical, inspirational side to this child's nature which should be encouraged as much as possible so that he will listen to inner spiritual guidance.

The progressive sign Aquarius in on the 10th cusp, and its rulers, Uranus and Saturn are strong and in favorable aspect to each other. Hence a vocation in the fields of radio, telegraphy, or electrical engineering will be natural. A position connected with the research department of an electrical firm would give him scope for his inventive genius.

VOCATIONAL GUIDANCE ADVICE

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

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

Librarian, Critic

GORDON H.—Born September 26, 1935, 0:20 P.M., Lat. 50 N., Long. 106 W. Chief indicator of the vocation in this chart is the planet Mercury, posited in Libra in the 10th, trine Saturn in Pisces in the 3rd, sextile (8 degrees) Venus in Virgo in the 9th, in opposition to Uranus in Taurus in the 4th, and square Pluto in Cancer in the 8th. Venus, ruler of the 10th house Libra, trines Uranus in Taurus, squares Mars in Sagittarius, and opposes Saturn in Pisces in the 3rd. The Sun is also in Libra, but in the 9th house, and sextile Mars in Sagittarius in the 12th and Pluto in Cancer. A mercurial profession would suit this native best—librarian, music or art critic, secretary, or salesman of art goods, theatrical supplies, clothes, or manicure supplies.

Teacher, Interior Decorator

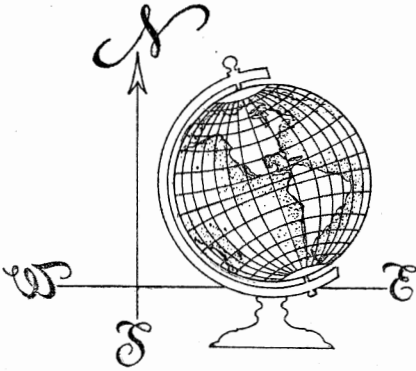
RITA W.—Born November 11, 1935, 0:05 A.M., Lat. 50 N., Long. 106 W. Here we find the musical and artistic sign Taurus on the Midheaven, with its ruler, Venus, in Libra, also a musical and artistic sign, in the 2nd, trine the Moon in Gemini in the 10th, and sextile Jupiter in Sagittarius in the 4th. The Moon squares Saturn in Pisces and Neptune in Virgo. The Sun is in Scorpio, in the 3rd, sextile Neptune in Virgo and Mars in Capricorn. Mercury is also in Scorpio, trine Saturn and opposing Uranus. Virgo is on the Ascendant. This native could give splendid service as a teacher of literary subjects or of art, and she also has talent for interior decorating, secretarial work, and magazine editing.

Telegrapher. Government Official

JAIME L.—Born February 5, 1910, 10:35 A.M., Lat. 35 S., Long. 58 W. A number of influences affect the vocation in this nativity. Mercury is in Capricorn in conjunction with the Midheaven and Uranus, square (8 degrees) Saturn in Aries on the Ascendant, and opposing (9 degrees) Neptune in Cancer in the 3rd. The Sun is in Aquarius in the 10th, sextile Saturn in Aries and the Moon in Sagittarius, and trine Jupiter in Libra in the 6th. Saturn, ruler of the Capricorn Midheaven, trines the Moon, but opposes Jupiter and squares Neptune. An Aquarian-Uranian profession would be the most suitable for this man: a telegraph, telephone, or radio operator, government worker (civil service or elective), or airplane pilot.

Detective, Credit Manager

ERNST S.—Born December 7, 1933, 0:05 A.M., Lat. 47 N., Long. 8 E. Here again Mercury is the chief indicator of the vocation, as Gemini rules the 10th. We find it posited in Scorpio in the 3rd, sextile (7 degrees) Venus in Aquarius in the 5th, square the Moon in Leo in the 11th. The Sun is in Sagittarius in the 4th, sextile Jupiter in Libra in the 2nd and Saturn in Aquarius in the 5th, trine the Moon in Leo and Uranus in Aries in the 8th, and square Neptune in Virgo on the Ascendant. The Moon, ruling 18 degrees of the 10th, is in Leo in the 11th, trine Sun and Uranus, sextile Jupiter, and opposing Saturn. This young man could succeed as a secret service agent, credit manager, insurance agent, or trouble shooter.



MONTHLY

News

INTERPRETED

Miracle Drugs

Without adopting a "We told you so" attitude it seems that the progress of "Internal Medicine" is running true to form. In the October 1949 issue of the *American Mercury* in an article titled "The Other Side of the Wonder Drugs," James and Peta Fuller have written a very frank and enlightening story of the harmful effects of such drugs as penicillin, the sulfas, streptomycin, aureomycin, and others.

The *New England Journal of Medicine* points out, according to the writers mentioned, that streptomycin might actually aggravate infection by encouraging bacteria to multiply. They further state that the Veteran's Administration, in 1948, warned 400,000 discharged servicemen to report back for syphilis checkups for which they had received "wonder drug treatment." According to VA officials, there had been a possible 20 to 30 percent failure in these cases.

The facts brought out by these fearless writers should be given to every patient of every doctor; not for the purpose of minimizing any actual benefits from these drugs in emergencies, but to warn against their indiscriminate use, many times in cases where they are not indicated.

Since the above item was written we have read the report in the October 24, 1949 issue of *Quick*, of the terrific backfire encountered in the use of the "magical drug" Cortisone in arthritis. A rise in blood sugar, high blood pressure, sexual disturbances, and mental and emotional disturbances are some of the "side effects" of this new "miracle drug."

When will the emphasis of modern research be placed on the dangerous effects of refined foods, depleted soil, tobacco, alcohol, synthetic drugs, serums and vaccines?

Educating the public to the harm done by these is the first step in building a healthy nation.

American Naturopath, Nov. 1949

More and more it becomes obvious that drugs, even the much publicized "wonder drugs," do not furnish a satisfactory solution to the problem of human illness.

In addition to the excellent suggestion given above that in educating the public more emphasis should be placed on "the dangerous effects of refined foods, depleted soil, tobacco, alcohol, synthetic drugs, serums, and vaccines," we suggest also that it be taught that each human being, an indwelling Spirit, is responsible for the physical, emotional, and mental ailments which come to him as the result of the violation of God's immutable laws, and that only by training himself to think, feel, and act constructively can he effect a permanent cure. The application of physical medicines may give temporary relief of the *effect* (the disease), but to get at the *cause* we must go deeper and realize that there is a spiritual reason for every abnormal manifestation in human bodies. Fortunately, there is a strong trend in the direction of treating people emotionally and mentally, as well as physically, and the sooner the public in general realizes that such treatment is much more apt to be of real help than mere physical remedies, the sooner will they attain an actual measure of progress in securing health.

Union at Los Alamos

In 1947, when the atomic center at Los Alamos, N.M., had become a permanent base, the Rev. Abram W. Sangrey, an Army chaplain, began making arrangements for a Protestant church. An army chapel, furnished by public subscription, was moved from Santa Fe—and the United Church of Los Alamos became a reality.

Since then the membership, representing eighteen Protestant denominations, has grown to more than 500. A major ecumenical experiment on a minor scale, the United Church shares the little chapel with 650 Roman Catholics and 50 Jews by means of a movable altar.

Mr. Sangrey, his fellow pastor, the Rev. Will-Mathis Dunn, and the Catholic priest, Father Francis X. Campbell, feel the significant aspect of Los Alamos is the co-operation between science and religion, with the top atomic brass the most steady church supporters. Chairman of the United Church finance committee and a Sunday-school teacher is Dr. Alvin C. Graves, Los Alamos deputy to Lt. Gen. Elwood R. Quesada in the forthcoming Eniwetok atomic-weapons test.

But far more interesting to church-union boosters is the success of the United Church movement. Episcopalian and Lutheran ministers are now coming out from Santa Fe to conduct services, and members of the Church of Christ and Baptists have resident pastors. By last week the Baptists had leased a two-acre tract from the government to build their own church. But United Church members showed little interest in returning to their separate congregations, preferring to worship together in a universal faith.

Newsweek, December 12, 1949

The movement toward the unification of the Protestant churches is a cheering indication of the growth of the Love-Wisdom Power of the Christ in the hearts and minds of humanity. Creed and dogma are manifestly man-made, and too often have functioned in direct opposition to the basic principles of the Christian teachings, so that the various denominations have actually hindered the accomplishment of their high purposes by being at odds with each other.

Now, however, many prominent re-

ligious leaders among the Protestants are striving diligently to bring about a wider recognition of the need for emphasis in our churches upon the fundamental tenets of unity, universality, brotherhood, cooperation, and service taught by Christ Jesus, and the phenomenal response from the mass of the people to their efforts is sufficient testimony that the appeal of this higher concept of Christianity is rapidly gaining ground. Throughout the United States an increasing number of community churches, in which members of various denominations worship and work together in harmony, testify to the practicality of unification.

The members of these churches not only have the satisfaction of knowing that they are exemplifying the actual teachings of the Christ by their cooperation in making the Christian principles a more definite factor in their everyday lives, but they also can see other benefits, of a real practical nature: better buildings, better trained ministers, a greater power in improving the social and economic, as well as the religious phase of the community life.

It is extremely interesting to note that most of the leading scientists in the world today are in full accord with the trend of unification, and that they are truly religious. Those who have participated in harnessing the mysterious invisible forces of the atom could hardly have failed to recognize the evidences of a Divine Intelligence working in the invisible realm of causes to bring about material results. Significant indeed "is the cooperation between science and religion, with the top atomic brass the most steady church supporters," at Los Alamos. Also of no small import is "the success of the United Church movement." "Preferring to worship together in a universal faith" is a phrase which expresses the spirit of the times, and one which we shall hear again and again as we pass definitely into the New Age.

READERS' QUESTIONS

Seed Atoms and the Silver Cord

Question:

I have been told that there is more than one seed atom connected with the silver cord. If this is true, where are they located and just what is their relation to the cord? I should also like to know of what material the silver cord is composed.

Answer:

There are four seed atoms connected with the silver cord. The cord itself is composed of three different substances: ether, desire stuff, and mind stuff. The etheric part of the silver cord starts from the dense body seed atom which is located in the apex of the left ventricle of the heart. From there it goes to the solar plexus, where it unites with the second part of the cord, which is composed of desire stuff.

These two parts of the cord are united in the solar plexus by the seed atom of the vital body. The desire stuff part of the silver cord extends from the solar plexus to the great central vortex of the desire body situated in the liver. The seed atom of the desire body is located at the bottom of this vortex. The mind stuff part of the silver cord extends from the seed atom of the desire body to the mind stuff which surrounds the frontal sinus where the seed atom of the mind is located.

The union in the solar plexus of the etheric part of the cord and the desire stuff part marks the physical quickening which occurs at about four and one-half months after conception. The exact time of the quickening depends upon the complete destruction of the nucleated

blood corpuscles which carry the life of the physical mother to the fœtus. It is this life which keeps the fœtus alive until the Ego takes possession of its vehicles at the time of the quickening, but from that date forward the Ego animates its vehicles with its own life force.

The third part of the silver cord, composed of mind stuff, starts from the seed atom located in the mental body in the region of the frontal sinus and extends downward to the liver where it forms a union with the second part of the cord. The junction of the second and third parts of the cord marks the mental quickening and the Ego then becomes emancipated from exterior control. The second quickening takes place at about the age of twenty-one years.

The silver cord is exceedingly elastic. During the daytime, when the Ego is awake and its consciousness is centered in the Physical World, the silver cord is coiled in a spiral principally around the solar plexus, but at night when the Ego leaves the physical body asleep the silver cord protudes through the back and upper part of the skull and connects the higher vehicles with the dense body. It is an impact from the Physical World striking the silver cord and causing it to vibrate that draws the attention of the Ego to its dense body and causes it to reenter it or to "become awake."

Spiritual Sight and Its Revelations

Question:

Will you please give me a clear, concise definition of etheric sight, Desire

World sight, and World of Thought sight, adding any additional information that you may consider of value?

Answer:

Etheric sight and clairvoyant sight are not the same thing. The former depends upon the sensitiveness of the optic nerve and is but a slight extension of physical sight. Ether is a physical substance and is therefore responsive to the laws which regulate and govern the physical region. Clairvoyant sight is dependent upon the vibration of the pituitary body and the pineal gland, both of which are situated in the brain. In the ordinary individual these two organs are in a state of dormancy, but it is possible to arouse their latent vibratory powers by spiritual living and spiritual exercises. When this has been accomplished the individual has clairvoyant sight.

When an individual possessing etheric sight looks at an object it is possible for him to see entirely *through* it in a manner similar to the way that the X-ray penetrates any dense substance. First he sees the outside covering, then he sees that which directly contacts the covering from within. If the object being examined is the human body, for instance, he would next see the muscles permeated by nerves and blood vessels, then the internal organs, then the spinal column, including the cord, then the muscles of the back, then the skin, and finally the clothing. When this grade of sight is applied to the physical body it is quite possible to look right *through* the entire human structure and watch the various internal organs in actual operation. Etheric sight penetrates an object layer by layer, so to speak. Objects viewed with etheric sight seem very much alike in color. They are nearly a reddish blue, purple, or violet, the exact shade depending on the density of the ether.

When an individual, who has developed the grade of clairvoyant vision

known as the Desire World sight, turns his attention to an object he sees it through and through but with the difference that he also sees it from all directions at once, both inside and out; and if he looks closely he is even able to see each little atom spinning on its own axis. No part or particle will be excluded from his perception. An object viewed with Desire World sight flashes, gleams, and scintillates in myriads of ever changing tints and hues so beautiful in their varying shades of color that they are comparable to nothing short of palpitating, living fire.

When the spiritual vision of the individual becomes developed to such an extent that he is able to see forms with the grade of sight belonging to the Region of Concrete Thought, then all objects appear to him as a vacuous cavity, that is to say, such a one will see a cavity where he previously saw a form. For instance, if he were looking at a box he would not see the form of a box at all, but instead he would see a cavity where the box is; and from this cavity he would discover that a constant flow of sound continually issued forth. The colors seen by this grade of sight are more ethereal and much more beautiful than those seen with Desire World sight.

To evolve voluntary or positive clairvoyance is an arduous task, and this faculty is therefore possessed by few. Actually, one who has the faculty of clairvoyance at command has an enormous power; if misused it can work more harm than any earthly weapon. It could cause a panic in the markets of the world, bring about wars and enmities among people anywhere and everywhere, and thus the possessor would become a scourge to society unless he were also of such a mind that he would never use his faculty save for good. The Elder Brothers take good care that no one shall attain to this power until he has given proofs of unselfishness and has been bound by restrictions.



The Practice of Radionics

By O. R. GEORGI, D.C.

A NEW system of diagnosing by means of a drop of blood was initiated by Dr. Abrams of San Francisco, California, in 1910. This system uses vibratory methods of detecting disease and effecting a cure, and is now generally known as *radionics*. As in all radically new things much controversy has arisen concerning this practice, so we shall endeavor herewith to explain and clarify its scope and limitations.

The fundamental idea behind radionics is that all matter is composed entirely of energy and that every object has its own rate of electric force composed of protons, electrons, and neutrons. This theory is applied to the human organism and it is thought that each organ in the body has its own specific "rate of vibration."

In an article published in *Rays from the Rose Cross* for October, 1923, we find the following interesting quotation on this subject:

"Dr. Abrams explains that the nervous system of the body consists of millions of minute fibers and lines of communication, which apparently correspond to the different rates of vibration. At least he has observed that if he presses an electrode to the forehead of a human being and admits to the body radioactivity of a certain vibratory rate,

that activity will affect certain nerve channels and no others; it will travel through the body and will manifest itself at certain nerve ends, the location of which can be detected by patient search. Wherever the impulse goes there will be a minute increase in the activity of the cells, a little more blood will flow to that spot, the cells will dilate, and there will be what physicians know as a 'dull area,' to be discovered by percussion. . . . human blood contains many vibratory rates; it contains not merely the vibratory rates of disease; it contains rates dependent upon age and sex, others upon race, others upon family.

"Another of his findings is on the transference of vibration by hand. He has definitely established that in writing the bodily energy passes from the finger tips to the paper and is there fixed like a mordant with the ink from the pen. From this transferred energy it is possible to elicit electronic reactions showing sex, approximate age, racial characteristics, and the nature, location, and virulency of the disease with the same certainty as from an examination of the blood.

"Ascertain the vibratory rate of the disease, ascertain what current will cancel that reaction, and then pour into the body a current of that rate and you destroy the activity of the germs.

You cannot, of course, always restore tissue; if a lung has been eaten away by tuberculosis, you cannot build a new lung."

Dr. Crile, well-known research scientist, states in his book, *Phenomena of Life*: "Since all matter is electrical in nature and since . . . all energy is radiant and electric energy, we conceive that protoplasm (the life substance within the cells) must be generated and operated by radiant electric energy.

"In accordance with this conception protoplasm would be a system of generators, conductance lines, insulators, and infinite numbers of infinitely thin films for holding electric charges.

"The sun's radiance has set up infinitesimal 'suns' in protoplasm which generate and emit radiation identical with the sun's direct radiance on plant cells. That is to say, the sun shines with undiminished radiance in the protoplasm of animals.

"Electricity when properly applied to nerves, tissues, and organs can stimulate them to perform the identical work performed by these nerves, tissues, and organs in nature."

Here we have a scientific explanation for the basis of radionics. Carlyle Ellis, writer on popular science, gives the following pertinent facts about radionics:

"Every substance on the earth has its own electrical frequency or rate of electro-magnetic vibration and emits or radiates electrical energy at that frequency.

"Likewise, each organ and part of the human body sends forth an electrical radiation on its own exclusive frequency.

"These frequencies are all within the spectrum of sunlight and the conclusion like that of Dr. Crile is that solar radiation has generated all living things on earth, including the body of man, and so may be employed to control them.

"The electrical currents emanating from matter, with their varied rates of vibration, can be tuned into with the right sort of instrument, much as one

tunes into radio broadcasts by turning the dial of one's radio to each station's frequency—it's cycles per second.

"Just such an instrument has been invented and is in use by radionics. It has various names according to its type, but is best described as radionic detector switchboard. Its chief visible features are rows of small dials and switches. Back of the dial board is an extremely complicated circuit layout that I shall not attempt to describe. The highly sensitive mechanism is a monument to the patience and perseverance of a handful of super-technicians.

"With this instrument the radionist, placing his patient in an electric circuit that is connected with the detector, can tune into any organ or function of the body or any foreign substance that may be in use in the body.

"If the condition and action of the organ that is tuned in is normal the electric vibrations, being normal, will record normal resistance and in this way the operator is informed that all is well with that organ.

"If, however, the organ is subnormal or abnormal (diseased) the electric discharge will be found altered and the abnormal variations in the character of the current will be made known to the operator and can be precisely measured in ohms of resistance."

The ohms of resistance are determined by means of a detector. This detector is usually a round or oval disk of about five inches in diameter and is located horizontally in front of the vertical banks containing the resistance dials. It has a smooth visible diaphragm usually made of rosewood, or a photographic plate or film and a heating coil underneath which heats the diaphragm to approximately body temperature. When the patient is properly hooked up with the receiving electrodes which lead to the detector and the various dials the operator commences to stroke the diaphragm with his finger tips. This is done after he has interpolated the rate of the organ he

wishes to analyze. The healthy state of an organ is known in ohms of resistance and so are the rates of certain diseased conditions. These rates have been determined by thousands of laboratory and other counter-check tests.

Now the important thing is to establish the so-called contact. Without it no one can be a radionist just as nobody can be a good violinist without having an innate feel for the instrument.

A true radionist really has to be a psychometrist in the occult sense in order to be able to record accurate readings. As the operator proceeds a slight magnetic pull is experienced on the finger tips and as the resistance is increased or decreased on a designated dial this pull gradually diminishes. At a definite point the magnetic attraction stops as does the sound of the heart beat in a blood pressure recording instrument. A figure is obtained at the instant the pull ceases and this is the rate of a certain organ or disease. This depends of course on what has been interpolated. If for instance the vitality of the liver according to the Abrams system registers at 74 it is known that the liver is not up to par, for there should be about 90-98 units to make it well functioning. Thus the radionist is not so much interested in the name of a disease but in the physiological or functional part. An organ is either high or low in vitality, and if it is low an attempt is made to whip up the vitality by a counter current. This counter current is determined on a special bank. This is done by "tuning out" the disease and finding the rate which will increase the vitality of the organ in question. The recovery usually requires a length of time during which the treating rate or rates are administered. The instrument gives a good clue as to the time and also the adjunctive treatments which may be given to speed up the recovery. Thus manipulations, colonic irrigations, drugs, herbs, and special food can be prescribed to great advan-

tage under the guidance of the detector. Samples of many products are usually kept by radionists in little bottles to test whether or not these are in harmony with the patient's constitution.

Another interesting feature is the use of colors which radionists have found to facilitate the procedure. A light screen is therefore attached to most instruments primarily for diagnostic purposes as the relation of color to matter is well-known. All substances can ultimately be refracted into a definite color by means of a spectroscope and anyone using chromotherapy can obtain a clue as to which colors to use in the treatments. In diseases resulting from an abnormal desire body proper colors are of the utmost importance. In this way psychic disturbances that resist other forms of treatment could be helped.

From the foregoing it can be seen that the detector does not operate mechanically but requires the human element, as it were. The contact pull is therefore not entirely electrical but the radiation from the vital body is used to produce the reaction through the subconscious mind. It is obvious that the radionist must be completely objective in his procedure and exclude entirely the personal element. Another real danger is to operate the instrument as a ouija board and accept a discarnate entity as the operator of the contact.

If, however, a positive and level headed attitude is maintained the radionic instrument, properly used, is of great aid to any doctor. He knows exactly where he stands with his patient at all times and what remedial agents can be employed. Various healing substances can be tested as to whether they are beneficial or detrimental to a patient, for no one knows the law of systemic and organic harmony better than the radionist. Much guesswork is thus eliminated and the healing processes enhanced at the optimum speed. Actually, radionics belongs to the armamentarium of the New Age healer.



Releasing Our Inner Powers

(Conclusion)

REALLY optimistic, forward looking individuals enjoy good health and radiate cheer and joy constantly, thus producing an invigorating atmosphere that is pleasant and beneficial to all they contact. Such healthy, well-balanced individuals attract good to themselves continually and pass it on to their fellows through the warmth, friendliness, and charm of their own virile personalities. Their cheery dispositions, force of character, tolerance of the opinions of others, and ready appreciation of the good qualities and achievements of their fellows, render such individuals an asset to any community and a real inspiration and help to those about them. At the same time, the sane, optimistic outlook of these people enables them to discern brightness even in the midst of gloom and to visualize a happy outcome though in difficult and distressing situations.

Truly wise men and women refuse to allow themselves to be misled by mere outward appearances into a belief in evil. Therefore their minds remain clear and their thoughts lucid and constructive under conditions that would overcome less positive souls.

These more fully evolved people are enabled to alter adverse conditions, both for themselves and others, with surprising ease and rapidity. This is due to the fact that by establishing faith, hope,

and confidence in their conscious minds, they have released latent forces that are immensely productive of good in their lives and affairs.

New knowledge along these lines and a greater and more widespread understanding, appreciation, and use of the hidden potentialities and powers of the human mind will revolutionize life on earth. Out of the increasingly wise handling thereof will eventually emerge more abundant health, happiness, and prosperity for the whole human race.

—V. May Cottrell

* * *

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:

January	3—9—16—23
February	6—12—19—27
March	5—11—18—26

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

ROSICRUCIAN BOOKS

On the Philosophy

The Rosicrucian Cosmo-Conception	\$2.00
Paper Bound	1.00
The Rosicrucian Mysteries .. .	2.00
The Web of Destiny	2.00
Mysteries of the Great Operas ...	2.00
Ancient and Modern Initiation ...	2.00
Gleanings of a Mystic	2.00
Letters to Students	2.00
Teachings of an Initiate	2.00
Occult Principles of Health and Healing	2.00
Questions and Answers, Vol. I....	2.50
Questions and Answers, Vol. II....	3.50
The Rosicrucian Christianity Lec- tures	2.50
Freemasonry and Catholicism	1.50
In the Land of the Living Dead ..	1.50

On Astrology

Message of the Stars	3.50
Astro-Diagnosis	3.00
Simplified Scientific Astrology ...	2.00
Astrology and the Ductless Glands	.35
Tables of Houses (3), each50
One volume, paper-bound	2.00
Simplified Scientific Ephemerides From 1857—each year35
Ephemerides, bound (20 years) ..	6.00
Astrological Charts, sml. .05; large	.25
Horoscope Data Sheets, 1 doz.....	.15
(8½x11 in., printed both sides)	

Booklets

Mystical Interpretation of Christ- mas35
Mystical Interpretation of Easter	.35
Mystery of the Ductless Glands ..	.35
Nature Spirits and Nature Forces	.35
Rosicrucian Child Training35
Christ or Buddha?35
Salads and Vegetarian Menus35
Evolution15
Earthbound15
How Shall We Know Christ?15

ABOVE PRICES INCLUDE POSTAGE

Catalog of Publications sent on request.

Write for list of our books published
in foreign languages.

Discount to Dealers

The Rosicrucian Fellowship

Oceanside, California, U.S.A

RELATION OF SPIRITUALITY TO HEALTH

THE rupture of physically robust health is necessary before it is possible to attain poise in the spiritual world, and the stronger and more vigorous the instrument, the more drastic must be the method of breaking it down. Then come years when there is an unbalanced fluctuating condition of health, until finally we are able to adjust ourselves so as to maintain health in the Physical World while we retain the ability to function also in the higher realms.

When we understand the higher philosophies, when we live the life that is taught by them, our body becomes extremely sensitive and must be given more care. . . . Those who are interested along the lines of spiritual development are particularly high-strung, therefore, as we progress it become necessary to take more and more care of this instrument. But we also learn the laws of its nature and how to conform to them. If we apply our knowledge it is possible for us to have a sensitive instrument and keep it in comparative health.

There are cases, however, when a sickness is necessary to bring about certain changes in the body which are the precursors of a higher step in spiritual unfoldment, and under such conditions, of course, sickness is a blessing and not a curse. In general, however, it may be said that the study of the higher philosophy will always tend to better one's health, because "knowledge is power," and the more we know the better we are able to cope with all conditions, provided, of course, we bring our knowledge into practice and *live the life*—that we are not merely hearers of the word, but doers also, for no teaching is of benefit to us unless it is carried into our lives and lived from day to day.

—Max Heindel



The Sylph of the Cave

By ALICE CHALMERS

*Have you heard the wind at night
Tapping at your window pane?
Have you heard it blow the vines
Playing with the drops of rain?*

AUTUMN in Colorado is a time of splendor. It is a dry and dusty time when winds swoop down upon the plains from mountain bastions and lift the dust into the sky, where it turns scarlet and gold in the sunset fires, while on the earth below a like glory of scarlet and gold is reflected in the treetops surging in the wind with their painted leaves not wholly shed.

And if, like Marigold, you are ten years old and on the way to school, you walk through little drifts and mounds of dry brown leaves, which make your shoes look as if they had not been polished for a week. And the mountain winds are fierce against your back, and you can run a little way, and give a jump, and the wind lifts you along just as if you were flying!

If ever a place was beloved of sylphs, that place is Colorado. Happy the clear eyes which see their hidden crystal world, a world impregnable in its transparency, with skyways of streaming air and castles of cloud, and tall columns of vapor reaching from earth to sky—

columns which now the new science of the air has discovered but which people of magic vision have long known from direct observation in the world of sylphs.

Blessed are the clear-seeing eyes of childhood, thrice blessed the dancing feet which tread a measure with the citizens of the air!

The sylphs were Marigold's favorite fairies, and she was not in the least afraid of them, fierce as they might be, with hair streaming backward from their heads as they swooped down from the mountain peaks and passes, and their eyes wild and bright. Not even their nocturnal howlings around the house, their swift and eery passage across the tops of the pines, their peering in at the windows, could make the smallest shiver of fear run down her spine. They were her friends. She couldn't be afraid of her friends, could she?

Next to the sylphs she loved the lightning spirits. Colorado is haunted by electrical storms. The wind blows fiercely but without bringing rain, and if clouds mass in the sky it is only to join battle

with one another, when they loose the thunderbolts and send javelins of fire hurtling earthward, sometimes to strike some mighty tree on a mountain slope, and sometimes to bring terror to men down in the cities. And was Marigold afraid of these dangerous fairies? No, she was not, and her mother had to teach her to fear them. Now, I do not recommend this to anyone, you understand, but it is a fact that Marigold refused for a long time to believe that lightning was dangerous. She thought, how can anything so pretty be dangerous? So she would lean in an open window, with her nose pressed hard against the screen (it had a checkerboard on it afterward), while lightning played in sheets around her and illuminated the room behind her. But one day her mother happened to see her doing it; she just looked into the room, which she thought was empty, and there was Marigold in the midst of the lightning. You know what her mother did then. She shrieked and dragged Marigold away from the window, and told her she might have been killed, which is the truth. So Marigold decided perhaps she'd best not do that any more. She didn't really *want* to be struck by lightning, so she stayed away from the windows after that, despite her deep longing to plunge into the lakes of fire glowing around them.

Of course the wind fairies were not always so fierce. There were the little breezes, the little puffs of wind, with little cherubs in them, who scurried along with cheeks puffed out, for all the world like the pictures you see in fairy books. For there is fairy fact and there is fairy fantasy, and you must distinguish between them.

There is much talk nowadays about the fairies having gone away from the places where people live; but of course that is nonsense. Where could they go? Their world is nature, the elemental spirits who live in fire, earth, air, water, *must stay in fire, earth, air, and water.*

As for the fairies proper, the little people who live in plants, they too are inseparable from the living elements of plant life and substance; and furthermore, we would have no plant life without them. But naturally in great cities like New York where you have man-made canyons and mountains of nothing but brick and stone, with tiny little bits of gardens here and there, why naturally the garden fairies have a thin time of it!

But even New York has fairies in its hanging gardens high above the hot streets where traffic surges night and day; and even New York—or London, or Chicago, or Detroit, or any great industrial center—has its powerful genie of the atmosphere, the sylphs which haunt the tops of skyscrapers and towers, the salamanders which are harnessed in the great powerhouses where electricity is captured; and is it too much to suppose that every electric light bulb has its own salamander? Let us say it is so.

So if you live in a city, you who read this story, you may still understand the adventure which befell Marigold in Colorado when a wind spirit left its home in the Garden of the Gods—which is a curious sort of rock garden, formed of giant rocks, all gorgeously colored—and came down to the little town of Colorado Springs for a visit.

It happened that Marigold had asked a friend over to have lunch with her in a secluded nook behind a huge red rock that lay on the south border of their acreage. Tall pines grew about, and woodbine, now scarlet leaved, climbed in and out, making a perfect house, with separate rooms which could be apportioned among the playmates gathered there. Sylphs liked this house, too, and were seldom absent, and even if the big ones did get rough along about this time of year and start tearing the walls down, you knew they were only being playful and you didn't mind.

So here we find Marigold and Janet in their house behind the rock. (There was an upstairs on top of the rock,

but that was very very secret, and used only on the most special occasions.) They are having dinner, with all the fixings, for Marigold's mamma is generous about such things, and she doesn't mind if they help themselves liberally to the luscious autumn fruits, and she prepares yummy sandwiches herself, with peanut butter and honey filling.

All the time the girls are eating their picnic dinner they know they are not alone, because the sylphs keep running in and out, blowing down their backs and teasing them by turning their hair upside down, which isn't so good when you are trying to eat because sometimes you eat hair, and there is nothing worse than hair in a sandwich. Of course, boys don't have this trouble.

Janet does not have the clear-seeing eye, but her heart is still full of faith, and she believes every word that Marigold tells her about the invisible friends who accompany them constantly.

Most of the sylphs look very much alike, and it is not easy to separate one from another the way we do with people; but on this day there is a strange sylph who seems to have a personality quite distinct from the usual run of sylphs. His form is more solid looking, it does not stream in the wind as if it were substanceless. He is tall and strong and has a reddish color, and he is very restless on his feet—never still for a second, in fact. There is a smell of dry earth about him, or would it be rock?

In fact, he looks something like an Indian, an American Indian, for his cheekbones are definite and his eyes—which slant outward and up in a way that characterizes the wilder bands of sylphs, as if their faces were windblown—his eyes, I repeat, seemed even to have color, a rich reddish brown. There is not much color about many of these sylphs when you first get acquainted with them. Later you learn to see the bright light-centers which are their "brain" or "heart."

This sylph came silently around the corner of the rock, like an Indian, and only the faint stirring of the banked-up leaves along the base of the rock showed the path he was following; a path which led directly to the little house with its walls of leaves where Marigold and Janet were having lunch.

Janet felt his presence first, and saw his trail in the leaves, because she happened to be sitting with her face toward him; then Marigold looked up and saw him standing beside her, looking down at them with a curious expression in his slanting eyes.

"He couldn't be hungry?" Marigold wondered aloud.

"Do sylphs eat?" whispered Janet.

"I never heard of it," Marigold whispered in reply. And yet it did look as if the sylph had been attracted by the odor of their food and that expression on his face was certainly a hungry expression!

(To be continued)

ASTROLOGICAL SERVICE SERIES

(Continued from page 77)

a creative expression he stands a much better chance of keeping his channels open and free-flowing. The client has a perfect right to make compensation if he wishes to—since he wants to establish equilibrium in relationship to the astrologer by what he considers right exchange and to express his appreciation. However, financial remuneration cannot be allowed to become a static factor to the astrologer if he is to keep himself a symbol of universal giving. The moment he establishes a policy of specific charge for his service he risks cutting himself off from many people who may need his assistance but who cannot ask for it because they cannot afford it. In short, the astrologer who keeps his service channels open and free is the one who serves best, most completely, most happily, and most spiritually.

(To be continued)

You Are Invited to Attend

SERVICES AND CLASSES

OF THESE

STUDY GROUPS AND CHARTERED CENTERS

Ann Arbor, Mich.—Telephone No. 21507

Calgary, Alta., Can.—108 14th Ave W.

Calgary, Alta., Can.—1536 15th Ave. W.

Denver, Colo.—4515 Irving St.

Grass Valley, Calif.—Off Byrens' Drive.

Indianapolis, Ind.—38 N. Pennsylvania St.,
Room 411.

Kansas City, Mo.—4021 Troost Avenue,
Phone Wabash 8292.

Long Beach, Calif.—1501 Redondo Ave.

Los Angeles, 26, Calif.—1025 Rosemont Ave.

Los Angeles, Calif.—511 N. Eastern Ave.
(Spanish Group)

Miami, Fla.—2765 S. W. 22nd Ave.

Montreal, 36, Que., Canada—6598 rue des
Ecores.

New York, N. Y.—113 W. 57th St.

New York, N.Y.—523 E. 147th St. (Span-
ish Group)

Reading, Pa.—17 No. 5th St.

Rochester, N. Y.—307 Burke Bldg.

San Pedro, Calif.—572 W. 13th St.

Seattle, Wash.—3012 Arcade Bldg., 1819
Second Ave.

Seattle, 22, Wash.—1623½ Harvard Ave.

Schenectady, N.Y.—1685 Oneida St.

Springfield, Ohio—507 N. Plum St.

St. Paul 1, Minn.—102 Globe Bldg.

Toronto, Ont., Canada—Secy's address:
163 Glenholme Ave.,

Vancouver, B.C., Canada—Room 210,
Holden Building, 16 E. Hastings St.

West Hill, Ont., Canada—Next to Bowling
Green.

The Rosicrucian Fellowship

OCEANSIDE, CALIFORNIA, U.S.A.

World Headquarters

The Rosicrucian Method of Caring for the Dead

The body is kept without disturbance in a quiet room, at a low temperature (without embalming) for 3½ days *immediately following death.*

Cards of instruction for the care of one's body after death according to the Rosicrucian Fellowship method will be sent free of charge to those requesting them. Since some states have laws requiring embalming within a short time after death, it is safest to leave specific instructions for the desired care and disposal of one's body.

Morticians Equipped to Care for Dead According to Rosicrucian Fellowship Methods

Bremerton, Washington

Miller-Reynolds Funeral Home
669 6th St.

Chicago, Illinois

Haggard Funeral Home
214-216 South Western Ave.

Covington, Ohio

E. M. Hoover

Denver, Colorado

Howard Mortuary
Colfax at High St.

Detroit, Michigan

William F. Blake
78 Peterboro St.

Schneider van Dewegen Funeral
Home

15798 E. Warren

Erie, Pennsylvania

Chester A. School

Indianapolis, Indiana

Paul C. Dorsey
3925 York St.

Laguna Beach, California

Laguna Beach Funeral Home
976 Coast Blvd. So.

Los Angeles, California

Reed Bros. Co.
721 W. Washington
Pierce Bros.

720 W. Washington Blvd.

Milwaukee, Wisconsin

Heiden & Lange
3116 No. Third St.
Slattery Funeral Home
1500 So. 73rd St.

Minneapolis, Minnesota

Welander-Quist Co.
1825 Chicago Ave.

New Orleans, Louisiana

Tharp-Sontheimer-Tharp
4117 So. Claiborne Ave.

New York City
 Stephen Merrit Burial and
 Cremation Co.
 234 8th Ave.

Oakland, California
 The Truman Co.
 2935 Telegraph Ave.

Portland, Oregon.
 Miller and Tracey
 Washington St. at Ellis
 Holman & Lutz, Inc.
 S. W. Third Ave. & Salmon St.
 Colonial Mortuary
 (Holman & Lutz, Inc.)
 N. E. 14th and Sandy Blvd.

Reading, Pennsylvania
 Francis F. Seidel, Inc.
 117 No. 5th St.

Rochester, New York
 Ingmire, Nagle Co.
 137 Chestnut St.
 Hedges Bros.
 182 East Ave.

San Bernardino, California
 Kremer Funeral Home
 1356 Mt. Vermon Ave.

San Diego, California
 Bonham Bros.
 1774 4th Ave.

San Francisco, California
 Maneely Chapel
 1363 Divisadero St.

Santa Cruz, California
 Wessendorf Mortuary
 51 Church St.

Tampa, Florida
 F. T. Blount Co.,
 409 Tyler St.

Terre Haute, Indiana
 A. O. Gillis & Son

Seattle, Washington
 Home Undertaking Co.
 1410 9th Ave.

Trenton, New Jersey
 Ivins & Taylor
 77 Prospect St.

Washington, D. C.
 Hysong's Funeral Home
 1300 N St., N. W.

Index for 1949--Free

The printed index of The Rosicrucian Magazine will be sent free of charge to anyone requesting it. All material which appeared in the Magazine during 1949 is listed separately under author's name, title, and the department of the Magazine.

Please send your request to:

THE ROSICRUCIAN FELLOWSHIP
 Oceanside, California, U. S. A.

Groups in Other Countries

AFRICA

Koforidua, G.C.—Theo. T. Agbesi, U.A.C.
 Cotton Store.

Kumasi, G. C.—Ben T. Vormawah, Box 69.

Obuasi, G. C.—P. O. Box 43.

Sekondi, G. C.—P. O. Box 224.

Takoradi, G. C.—c/o E. Oben Torkonoo.

ARGENTINA

Buenos Aires—Carabobo 836
Rosario—Calle Santa Fe, N. 2450.

AUSTRALIA

Sydney, N.S.W.—2 Cronulla St., Carlton.

BELGIUM

Brussels—92 Rue de Locht.

BRAZIL

Porto Alegre—Rio Grande do Sul, Rua Sant' Ana 303.

Rio de Janeiro—Flamengo Rua Senador, Correa 62, Apto. 301.

Rio de Janeiro—S. Teresa—R. Costa Bastos—74.

Sao Paulo—R. 24 Maio 53-4 Andar.

Sao Paulo—Caixa Postal 3551.

Sao Paulo—Caixa Postal 2994.

Sao Paulo—R. S. Madureira, 472.

BRITISH GUIANA

Georgetown—69 Durban St.

CHILE

Santiago—Casilla 3211.

Valparaiso—Casilla No. 3100, Serrano 452.

COLOMBIA

Bogota—Calle 14 Sur 17-48

CUBA

Havana—Calle 13, No. 466, Lawton.

ENGLAND

London—78 Manor Lane, Lewisham, S.E.13

FRANCE

Paris—79 rue Manin (XVII).

MEXICO

Mexico, D. F.—Diagonal San Antonio 1747-1, Col. Navarte.

NEW ZEALAND

Auckland—3 City Rd., C.1.

PARAGUAY

Asunción—Louis Alberto de Herrera, Republica Francesa.

PORTUGAL

Leiria—Sr. Capitao Jose R. da Silva. Avenida Marques de Pompal No. 6.

Libson—Francisco Marques Rodrigues . . . Rua Renato Baptista 43-20.

Lisbon—Barrio da Madre de Deus 10-35

Lisbon—Villa Nova de Gaia, Aven. da Republica No. 1222.

URUGUAY

Montevideo—Galicia, 2133.

Dealers Carrying The Rosicrucian Fellowship Publications

All Rosicrucian Fellowship Centers also carry Fellowship Publications.

- Akron, Ohio.—Burt G. Smith, 612 Metropolitan Bldg.
- Atlanta 3, Ga.—Kimsey's Book Shop, 23 Houston St., N. E.
- Baltimore, Md.—The Remington-Putnam Book Co., 347 N. Charles St.
- Boston, Mass.—Metaphysical Club, 739 Boylston St., Room 437.
- Buenos Aires, Argentine.—Nicholas B. Kier, Talcahuano, 1075.
- Caernarvon, No. Wales, G.B.—Mrs. Beryl Sp. Dean, "Penrallt," Dolydd, Groeslon.
- Calgary, Alta., Canada.—J. J. Gamache, 1029 6th Ave., West.
- Capetown, South Africa.—Utting & Fairbrother, Ltd., 129 Longmarket St.
- Chicago, Ill.—Brentano's, 29 S. Wabash Ave. Fellowship Book Supply, 326 S. Campbell Ave.
D. G. Nelson, 105 East Grand Ave.
Ralph H. Creasy, 410 S. Michigan Ave. Room 735. Office hours 9 A.M. to 9 P.M.
- Cincinnati, Ohio.—John G. Kidd & Son, Inc., 19 East 4th St.
Fountain News Shop, 426 Walnut St.
- Cleveland, Ohio.—The Burrows Bros. Co., 633 Euclid Avenue.
- Columbus, Ohio.—McClelland & Co., 100 N. High St.
The Phoenix, 827 West Broad St.
- Dallas, 6, Texas.—Schmalzried Book Shop, 1801 Greenville Ave.
- Detroit, Mich.—A. E. Arbuckle, 9333 Carleton Ave.
Temple of Light.—140 Edison Ave.
- Grand Rapids, Mich.—Raymer's Book Store, 5 North Division St.
- Kansas City, Kans.—Astro Science Pub. Co., 723 Highland Ave.
- Kansas City, Mo.—T. O. Cramer Book Store, 1321 Grand Ave.
- Kansas City, Mo.—Dr. B. Alta King, 4021 Troost. (Tel. Westport 2241).
- London, E. C. 4, England.—L. N. Fowler & Co., Ltd., 29 Ludgate Hill.
Margaret Grant, 35 Cranley Gardens, S. W. 7.
- Los Angeles, Calif.—The Church of Light, 2337 Coral St.
First Temple & College of Astrology, 733 S. Burlington Ave.
Philosophical Research Society, 3341 Griffith Park Blvd.
The Stellar Ministry, 620 S. Virgil Ave.
Florence I. Virden, 4544 Ben Ave., North Hollywood.
Chas. H. Wolfram, 11514 S. Broadway.
- Manila, P. I.—H. F. Tibayan, Records Division, Bureau of Posts.
Montejo Serrano Book Store, 1945 Azcarraga.
- Milwaukee, Wis.—Astrological Study Studio 922 N. 27th St.
Des Forges & Co., 427 E. Wisconsin Ave.
- Newark, N. J.—Joseph Duts, 9 Whittier Pl.
- New York, N.Y.—The Baker & Taylor Co., 55 5th Ave.
Brentano's, 1 West 47th St.
Doubleday Doran Book Shops, 244 Madison St.
The Gateway, 30 East 60th St.
Harmony Book Shop, 112 W. 49th St.
Macy Pub. & Masonic Supply Co., 35 W. 32nd St.
- Oakland, Calif.—The Holmes Book Co., 274 14th St.
- Philadelphia, Pa.—Archway Book Store, 47 N. 9th St.
Leary, Stuart Co., 9 S. 9th St.
John Wanamaker.
- Portland, Maine.—Loring, Short & Harmon.
- Portland, Ore.—Hyland's Old Book Store, 913 S. W. 4th Ave.
- Reading, Pa.—Chas. M. Stein, 460 S. 3rd St.
- Rochester, N. Y.—Clinton Book Shop, 103 Clinton Avenue S.
- Salt Lake City, Utah.—Wilson's Book Exchange, 113 East 2nd South St.
- San Diego, Calif.—Alcove Book Shop, 816 Broadway.
- San Francisco 4, Calif.—Metaphysical Library & Book Shop, 85 Post St., 2nd Floor
Metaphysical Town-Hall Library, 435 Powell St.
San Francisco News Co., 657 Howard.
- San Jose, Calif.—Metaphysical Center, 72 E. San Fernando.
- Santa Barbara, Calif.—Copeland Book Shop, 1124 State St.
- Seattle, Wash.—The Bookmart, 622 Pike St.
Raymer's Old Book Store, 905 3rd Ave.
The Simplex Publishing Co., P. O. Box 595, Seattle, 11, Wash.
- Spokane, Wash.—Clark's Old Book Store, 831 Main Ave.
- St. Louis, Mo.—Doubleday, Doran Book Shops, 310 N. 8th St.
The Aletheian Fellowship, P. O. Box 214.
- St. Paul, Minn.—St. Paul Book & Sta. Co., 55 E. 6th St.
- St. Petersburg, Fla.—K-B Printing Co., 550 Central Ave.
- Sydney, Australia.—Dy.nock's Book Arcade Ltd., 424-426 George St.
- Syracuse, N. Y.—Florence M. Simon, 547 Delaware St.
- Tacoma, Wash.—The Poke-About Shop, 708 St. Helens Ave.
- Tampa, Fla.—E. M. Holder, 1002 Horatio.
- Washington, D. C.—Henry Austin, 909 Ridge Road, S. E.