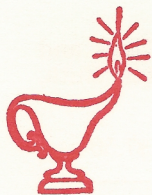


THE ROSI-CRUCIAN FELLOWSHIP MAGAZINE

RAYS FROM THE ROSE CROSS



FEATURES

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*The Contagion of Good Things
Turned-on Vampire
"The Drama of the Lost
Disciples"
Treating Rheumatism with
Pyridoxine*

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Rays from the Rose Cross

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"Coming Events Cast Their Shadows"

Religion, Art, and Science are the three most important means of human education, and they are a trinity in unity which cannot be separated without distorting our viewpoint of whatever we may investigate.

True Religion embodies both Science and Art, for it teaches a beautiful life in harmony with the laws of nature.

True Science is artistic and religious in the highest sense, for it teaches us to reverence and conform to laws governing our well-being and explains why the religious life is conducive to health and beauty.

True Art is as educational as science and as uplifting in its influence as religion. In architecture we have a most sublime presentation of cosmic lines of force in the universe. It fills the spiritual beholder with a powerful devotion and adoration born of an awe-inspiring conception of the overwhelming grandeur and majesty of Deity. Sculpture, painting, music, and literature all inspire us with a sense of transcendent loveliness of God, the immutable source and goal of all this beautiful world.

Nothing short of such an all-embracing teaching will answer the needs of humanity. There was a time, even as late as Greece, when Religion, Art, and Science were taught unitedly in Mystery Temples, but it was necessary to the better development of each that they should separate for a time.

Religion held sole sway in the so-called dark ages. During that time it bound Science and Art hand and foot. Then came the Renaissance, and Art came to the fore in all its branches. Religion was strong as yet, however, and Art was only too often prostituted in the service of Religion. Last came the wave of modern Science, and with iron hand it has subjugated Religion.

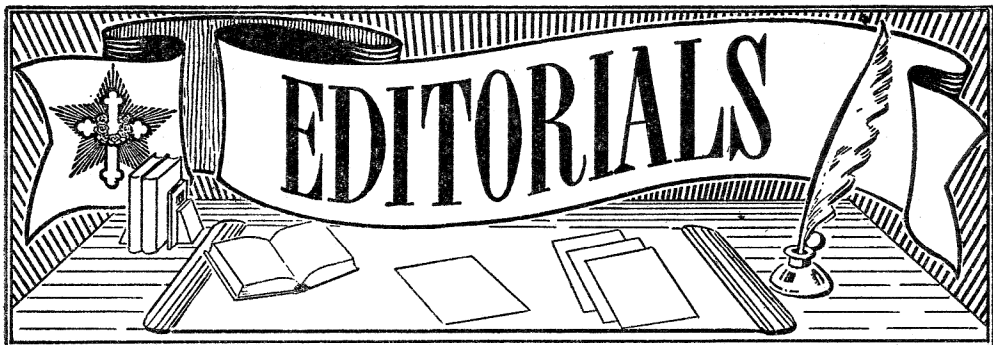
Such a state cannot continue. To avert a calamity, Religion, Science, and Art must reunite in a higher expression of the Good, the True, and the Beautiful than obtained before the separation.

Coming events cast their shadows before, and when the Great Leaders of humanity saw the tendency toward ultra-materialism which is now rampant in the Western World they took certain steps to counteract and transmute it at the auspicious time. They did not wish to kill the budding Science as the latter has strangled Religion, for they saw the ultimate good which will result when an advanced Science has again become the co-worker with Religion.

A spiritual Religion, however, cannot blend with a materialistic Science any more than oil can mix with water. Therefore steps were taken to spiritualize Science and make Religion scientific.

In the fourteenth century a high spiritual teacher, having the symbolical name Christian Rosenkreuz—Christian Rose Cross—appeared in Europe to commence this work. He founded the mysterious order of the Rosicrucians with the object of throwing occult light upon the misunderstood Christian Religion and to explain the mystery of Life and Being from the scientific standpoint in harmony with Religion.

In the past centuries the Rosicrucians have worked in secret, but now the time has come for giving out a definite, logical, and sequential teaching concerning the origin, evolution, and future development of the world and man, showing both the spiritual and the scientific aspects; a teaching which makes no statements that are not supported by reason and logic. Such is the teaching promulgated by The Rosicrucian Fellowship.



A New Covenant

Part II

AFTER the time that humanity was ruled by the divine Hierarchs symbolized by the name Melchisedec, came the era of Jehovah, which is now ending. Under a regime of law and fear man's highest spiritual faculties could not be evolved. Some measure of control over his lower desires could be attained under the law of "an eye for an eye and a tooth for a tooth", but this was no longer sufficient. Having learned to some degree to control his desire body, man must go forward, become self-reliant, overcome his selfishness and egotism, evolve selflessness and unity, show that he is truly made "in the image of God."

Thus we see that there was planned a condition similar to that which prevailed long ago under Melchisedec, but on a higher spiral, a condition of equality and brotherhood, under the rulership of another divine Hierarch, a Ray of the Cosmic Christ. The keynote of this new age, under a New Covenant inaugurated by the Christ, is love, as law has been and is of the old order under the Holy Spirit now passing away. It is the power of unselfish love, as expressed by Christ Jesus in his three-year ministry on Earth, that is to enable man to evolve his latent spiritual faculties into all the glory of a God-man. He will no longer offer sacrifices for his sins as in times past; there will be no "need for offering for sins," for man will be able by means of "repentance, restitution and reform" to erase the record of his sins from his inner vehicles. His sacrifice will be the qualities of the lower nature, laid on the altar of loving service to others.

This requires an awakening of the dormant vital body, for there is a close connection between the Christ Power, the Second Aspect of Deity, and man's etheric body. It is by means of the refinement and development of this vehicle that man becomes responsive to the increasingly strong vibrations coming from the Ray of the Cosmic Christ now dwelling in our Earth and changes the conditions about him. A process of etherealization of our dense body is now taking place, preparing us for the time when we will function in an etheric body as our lowest vehicle. Many other wonderful changes in our physical, moral, and mental status are ahead of us, changes that it will take eons to accomplish

fully, for the ultimate goal is no less than the regeneration of the whole human race.

The immediate age before us is the now much-talked-of Aquarian Age, the approximately two-thousand year period during which the Sun by precession will pass through the intellectual, altruistic, and scientific sign Aquarius. We who are in the body now will be followed by groups of Spirits more evolved than we, who will bring about great reforms, and by the time most of the people on Earth at the present time are reborn, about four hundred years of the Aquarian Age will be passed, so that the world will be well started on its characteristics. The backward Spirits who are born into that atmosphere of great intellectual attainment will thereby gain an immense uplift on the same principle that an electric conductor which is brought into close proximity to a highly charged wire will automatically receive a charge of a lower voltage.

There are so many astounding evidences of the already active Aquarian influence in the scientific world that it would require too much space to mention them here. Most obvious are the means of communication and transportation, which have made our world a small place, and brought into contact peoples who previously were hardly aware of each others' existence. An article in the April, 1970, issue of *Reader's Digest* entitled "The Coming Revolution in Transportation" (condensed from *National Geographic*) tells us that "A fantastic new generation of vehicles — people capsules, tube trains, sky lounges, many others — is about to swing around the corner." The author continues: "This exciting new generation of vehicles — air-cushion boats and trains, automated cars, V/STOL air-craft, people capsules — can revolutionize our transportation system. Will they? As I look back, the statements heard during my travels seem to blend into one composite voice: *Yes — on land, in the air, on the sea — the transportation revolution is on its way.*" Those who have read *Dweller on Two Planets* by Phyllos are reminded by the above of methods of conveyance described as existing in ancient Atlantis. The occultist of course expects these inventions and changes to be on a higher spiral than formerly. Space travel was also mentioned in *Dweller on Two Planets*, and already we have landed on the Moon and contemplate trips to the planets of our solar system. Just where all this will end it is impossible to tell.

But while all these inventions having to do with the physical side of existence are most remarkable and have an important bearing on our lives, it is the spiritual effects of Aquarius that are of prime import to humanity. We have an accurate indication of these in the fact that Aquarius is the only figure in the zodiac representing the full stature of a man: an upright man pouring water from an urn. It is this Son of Man, referred to in our Bible — a Superman — that is to furnish the highest inspiration for humanity henceforth. This Ideal is embodied in the unique Being we speak of as Christ Jesus, a Ray of the Cosmic Christ inhabiting the dense body of the man Jesus. The spiritual powers He manifested in teaching and healing while on the Earth, and His manner of living, constitute the pattern and goal for man's present and future way of Life. Since it is extremely probable, according to the Western Wisdom Teachings, that the Aquarian Age is the final pre-

paratory school day which will fit us for the coming Second Advent in the Sixth Epoch, when the Returned Christ will reign over humanity, we have indicated to us glories even greater than those of the approaching Aquarian Age.

One of the most encouraging evidences of the already effective rays from the Aquarian Hierarchy is the search among the people of the Western World for a religious faith rooted in reason. Many people can no longer be satisfied with religious beliefs that have to be taken entirely on faith; they are searching for a belief that will solve the mysteries of life and death in a manner satisfying to both the mind and the religious instinct. Happily, such a body of facts is now available, embodied in *The Rosicrucian Cosmo-Conception*, by Max Heindel.

The faculty that, more than any other, will make possible a faith based on reason and logic, is etheric vision, the ability to see the beings in the world of ether about us. Material scientists tell us that the moisture in our atmosphere is now being eliminated, and occultists add that when the Sun by precession enters the sign Aquarius the rest of the moisture will be eliminated, and visual vibrations, which are most easily transmitted by a dry, etheric atmosphere, will become more intense. Thus conditions are becoming more conducive to production of the slight extension of our present sight necessary to open our eyes to the etheric region. Sensitizing the optic nerve becomes more readily accomplished.

Etheric sight is similar to the X-ray in that it enables its possessor to see right through all objects, but it is more powerful and renders everything as transparent as glass. Thus dense, physical objects will pose no obstacle to one's sight, and the Nature Spirits, as well as discarnate human beings can be seen. It will be easy to detect a morbid growth, a dislocation, or a pathological condition of the body. Diagnosis of disease will, obviously, be on a much surer footing than at present, and people will have irrefutable evidence of life after death of the dense, physical body.

Another ideal to be attained in the future on a higher level of the spiral of evolution is equality — of the sexes as well as of nations. Woman has been the arbiter of the world's destiny in past civilizations, while man has had his way as is now the case. We are at present upon the eve of a transition to a time when woman will again wield the scepter of power, and man will have to submit to her dictates. Certainly there is plenty of evidence at present to show that woman is forging ahead to equality with man.

We are also moving out of the era wherein races play such a dominant part into the time when there will be but one race. True Universal Brotherhood is to obtain again, and therefore a new "chosen people" must be taken out to usher in the new dispensation; but now man has progressed so far that no outside influence may be exerted to coerce him, and therefore each individual must choose for himself or herself as dictated to from within. We are now evolving reason by the activity of the threefold Spirit acting through its outermost veil, the Human Spirit, but as we approach the Sixth Epoch the Life Spirit will become more dominant and the faculties of intuition and love will ripen. Those who aspire to become pioneers of the coming race must therefore strive to cultivate these faculties within themselves.

In the coming race our feeling of brotherhood and love will extend to our younger brothers, the animals. Instead of horribly exploiting them, using them in the experimental laboratories, and killing them for "sport" and food, as we have been doing for centuries, we shall care for them and win their confidence. Vegetarianism will be a commonly accepted part of our way of life, for we will no longer countenance the shedding of blood of sentient beings for any purpose. Right along with this will come humanity's emancipation from addiction to the false spirit, alcohol, — and from the hallucinogenic drugs which so stultify and deceive the Spirit.

One of the principal powers of man to be developed in the centuries immediately before us is thought power. We are now in the world of experience where we are being trained to think properly — accurately and unselfishly. When man has spiritualized his being under the influence of the scientific and artistic religion of the future, he will have learned self-control and have become unselfishly helpful to his fellow beings. He will then be a safe guardian of the thought-power whereby he will be able to form accurate ideas that will be immediately fit to crystallize into useful things. This will be accomplished by means of the larynx, which will speak the Creative Word. All things were spoken into existence by the Word that was made flesh, as stated by St. John, and as indicated in the first chapter of the Epistle to the Hebrews: ". . . and by whom also he made the worlds." Sound or Spoken Thought will mark us truly as God-men when through our present schooling we have fitted ourselves to use such an enormous power for the good of all, regardless of self-interest.

There are many other promises embodied in the New Covenant described in the Epistle to the Hebrews which we can acquaint ourselves with by careful study in the light of the Western Wisdom Teaching. Some we may have to take on faith, as we are exhorted to do in the eleventh chapter of Hebrews: ". . . through faith we understand that the worlds were framed by the word of God, so that the things which are seen came to be from those which are not seen" (11:3).

Do these extremely high ideals seem utterly incompatible with present day conditions in the world, and with a large part of our human population? The materialistic skeptic, seeing only the outer manifestations of man's lower self, may think so, but those with a deeper knowledge and a broader vision of man's innate spiritual potentials, regard them as entirely possible. We have been assured by Initiates and Adepts that humanity *is* destined to attain the full flower of its latent spiritual powers, though not to be coerced in that direction.

Max Heindel has reminded us that it is our privilege to help usher in a glorious New Age. The choice is ours. We may be led by the lower inclinations into bypaths and thus increase our suffering and lengthen the time it takes to reach our goals, or we may consciously work with the laws of God and forge ahead to the spiritual heights. May we, and all the rest of humanity, become more aware of the greater promises of the New Covenant under Christ; increase our efforts to perfect that tabernacle "not made by hands," inscribe the law upon our hearts and minds; and unfold the intuition and love which will make us "partakers of Christ."

THE Mystic



... LIGHT

The Contagion of Good Things

CHRISTINE LINDEMAN

WE hear continuously about the contagious nature of unpleasant things — contagious disease, the contagion of fear, of panic, of hatred, and even of laziness. If we stop and think about it, however, we realize that what is pleasant, good, and elevating is contagious, too; that is, it can be transmitted from one person to another by direct, or even indirect, contact.

In this connection, the emotion of joy comes immediately to mind. Joy as exemplified by laughter is obviously contagious. It is almost impossible to listen long to laughter without joining in. There are different degrees of laughter, of course, and the coarser, more raucous, sort is not necessarily an indicator of joy, although the gentle, merry, understanding laugh usually is. Other indicators of joy also communicate themselves readily among people, however. The perpetual smile, the raised spirits, the relaxed air and conversation of the happy person have an elevating effect—sometimes subtle, sometimes very direct — on those around him. Even people with deep-seated problems or naturally morose dispositions are advantageously touched by the vibrations of delight and cheer radiating from someone who is truly happy. Some of the darkness is momentarily lifted from them, and they usually manage, if nothing more, a smile of acknowledgement and a momentary

sensation of feeling better. Those not so overwhelmed by their own troubles respond to the gladness of the joyful person with more alacrity. When someone truly happy joins a group of people, the atmosphere brightens immediately; the others really do “catch” the happiness radiated from their friend and brighten up considerably as a result.

Optimism and a reasonable frame of mind, too, are contagious, although the action may not work quite as rapidly. Continuing reiterations of a positive, optimistic, sort, made by a person whose own calm, poised, controlled demeanor reflects the nature of his statements, can do much to calm others in times of crisis and transform their fear or panic into a more rational state of mind. Just as a demagogue can incite a crowd to hatred or other forms of fanaticism, so, too, can a principled individual, equipped with sufficient personal magnetism and rhetorical skill, calm, quiet, and soothe his hearers and lead them into a sane, productive, rational course of action.

Likewise, the quality of courage — both physical and mental — is contagious. Taking again the example of the agitator or demagogue attempting to incite a crowd to violence: if there is one in the crowd able to stand up to the demagogue, and with equal eloquence appeal to the people’s sense of decency and fair-play, denouncing the proposed

violence and encouraging justice, the crowd can often be swayed into more sane behavior. The difficulty lies in making the proper exhortation, and this is where one with sufficient mental courage can induce others courageously to defy the demagogue and thus make the difference between mob violence and calm, sober, behavior.

Physical courage, too, grows by example. An appeal is made to pride and, sometimes, to common sense, by an act of courage performed in one's presence. "If he can do it, I can do it!" is the reaction. Granted that such a reaction sometimes leads to foolhardy behavior, as among children performing feats of daring and danger in the mistaken belief that this constitutes a form of courage to be emulated. It also, however, can lead to behavior that might alleviate a dangerous situation, save lives, or accomplish a difficult task necessary to the attainment of a humanitarian objective. At any rate, many instances have been recorded in which one person's display of courage has been emulated, with resulting benefit to others.

Many additional favorable characteristics communicate themselves from one person to another, but of primary importance to the aspirant are the spiritual qualities which we must all develop before our destiny as citizens of the Kingdom of Christ can be achieved. Compassion is first and foremost among these, followed by such attributes as kindness, loyalty to spiritual objectives and the higher self, and devotion to the principles of selfless service. Every one of these ideal forms of behavior is "communicable" — more by deed and example than by word.

Just as Christ Jesus emphasized His teachings by the works He did, so, too, must we who attempt to follow so haltingly in His footsteps *practice* what we so readily preach. One who admonishes, "Love your fellow-men," and then proceeds to show, through his actions, that he does *not* love them, will find his actions rather than his words emulated.

"Do as I say, not as I do," although often said ironically or as a joke, is a frequently heard statement and shows that people do recognize very well the psychological significance of acts over words.

The "contagion" of kindness and compassion proves itself often these days in the ever more frequent, and more widely publicized, instances of successful work by social workers and other citizens concerned with juveniles and others who are in trouble. In many cases, those who are rehabilitated, after they have finally made a "good start" in life, in turn help others of their peer groups to achieve the same condition. These are the people who, previously, had been street gang members, criminals, alcoholics and drug addicts, or even harmless members of a ghetto society who had lived with nothing but fear, violence, and hatred all their lives. Once exposed to kindness, compassion, and the ministrations of someone who cared, however, they learned to help and make something of themselves, and, in time, to feel the stirrings of compassion which prompted them in their turn to go to the aid of others.

In this connection, too, it is well known that love and kindness are far better aids to learning than are harshness, force, or the fear of punishment. A person, be it schoolboy or adult, relaxes in an atmosphere of kindness, becomes receptive and responsive to both teacher and material being taught. If hesitant or shy, kind and sympathetic attention draws him out of himself more readily than does any rough approach. In time, in many cases, the person not only learns the required lessons, but also, quite unconsciously, manages to exude from within himself those same humane qualities which caused his teacher's initial success with him.

Devotion to high ideals also can be transmitted among individuals — even among those with differing spiritual points of view. If a person very obviously lives up to his ideals in daily

life, if it becomes known that he can not be cajoled or pressured into compromising them, if he behaves constantly — even in routine chores and in “little things” — in a manner which shows that his higher self is master, his associates will soon learn that, as far as his principles are concerned, he is not to be trifled with. In time, those of his associates who are high minded enough to respond to idealism will, with his sterling example serving as reminder, pay more attention to their own principles or, if necessary, formulate some for use in their own lives where none had been before. This is as true in a business office or a purely social situation as it is in a church group or fraternal organization. Very often, the actions of an entire group can be influenced for the better by the highly-principled, steadfast conduct of one participant.

This is likewise true of service as a group activity. Many individuals are too prone to sit around discussing what should be done and, even with unquestioned sincere good will, take needless time talking instead of doing. Not that discussion is completely unnecessary — quite the contrary, no service at all is often better than bungled, botched attempts at “doing something” with no plan of action, organization, or forethought as guide. Planning sessions, however, have a tendency to become long-winded, and in such conferences, as in other human confrontations, too many people become so carried away by the sound of their own voices that they seem to forget the initial purpose of the meeting and drone on and on, talking, seemingly, just for the sake of talking. (This failing, unfortunately, is also contagious!)

What is needed, of course, is the person who will bring the talking to an end after the plan of action has been sufficiently elaborated and refined so as to be useful, and who will begin to *work*. His example will eventually prod others into following suit. It seems that there is always a higher proportion of “talk-

ers” than of “doers,” but the doers can, with their own example, help to silence the talkers and start them working.

Thus we see how that which is worthwhile, lofty, spiritual, uplifting, or joyous, is just as contagious as that which is the opposite. Perhaps some of the most exalted qualities — those involving high principles, purity of character, and selflessness — are not “caught” by others as readily as are the more easily developed and sought-after ones of joy, optimism, and even kindness. Whoever is ready to respond and emulate, however, will respond to and emulate even the most sublimated characteristics. There are many people who may not have thought much about high ideals, one way or the other. When they encounter someone possessing the more sublime traits, however, it frequently happens that they are stirred in their own innermost being and try to imitate, even if only briefly at first, what they see and admire in a more spiritually advanced acquaintance.

Just as, when someone suffers a communicable disease, it is often difficult to rid himself of it and again achieve good health, so, conversely, it is more difficult to fall prey to a reprehensible trait — be it fear, pessimism, or an unsympathetic attitude toward others — when a “good” quality has already taken hold. One who is innately optimistic, or who has adapted this characteristic to himself as a result of someone else’s example, will be much less easily contaminated by another’s display of pessimism or worry than will a person already prone to these qualities or one who has not cultivated optimism. Thus the communicability of the good is worth while both in its own right, and because it renders a certain immunity against the communicability of evil.

Let us remember, then, that if a frown is contagious, so too is a smile; if hatred and fear can be transmitted, so also can love and understanding. The qualities

(Continued on page 368)

Magnetism, Mesmerism, and Odyle

MARY FORD

PART VIII — OD-EXPERIMENTS IN THE UNITED STATES: DR. EDWIN D. BABBITT
AND OTHERS (Continued)

II

DR. BABBITT divided the properties of Odyle in such a manner that he actually had four "ethers" or channels through which the Od force travels. The physical manifestations which have been discussed seem to relate almost exclusively to the two lower ethers. This is in harmony with the Rosicrucian Philosophy and the experiments which Max Heindel conducted.

Thus Dr. Babbitt said that he could distinguish at least six kinds of electricity — referring to what we would term today the entire range of the electromagnetic spectrum taken in octaves. The second edition of *Principles of Light and Color* was published in 1896, by which time the Hertzian waves (radio waves) were already known to physics. Just as von Reichenbach had for a scientific twin the physicist Michael Faraday, so now Dr. Babbitt had Nicola Tesla, of whom he spoke with admiration.

Spiritualism had more or less run its course for the time being as the occult schools took over, and a more scientific approach to psychic phenomena won many thousands of adherents. These students of the invisible universe were fascinated by Dr. Babbitt's work, in 1896 as previously in 1878 when the book first appeared and made its astounding impact. Dr. Babbitt's work had all the more interest because he was himself a developed sensitive, as well as a physician and healer. He gave due credit to his predecessors in the field of color therapy and color experimentation on plant life, but his personal experiences are still of interest to occultists, who find in them so many aspects paralleling

their own knowledge and development. Certainly, whether he knew it or not, Dr. Babbitt was under the protection and guidance of great spiritual powers.

Concerning this phase of his career, Dr. Babbitt wrote: "In the year 1870 I commenced cultivating in a dark room and with closed eyes, my interior vision, and in a few weeks or months was able to see these glories of light and color which no tongue can describe . . . Imagination is generally more dim and shadowy than realities, but these colors were so much more brilliant and intense and yet soft than any colors of the outer world, that when I opened my eyes upon the sky and earth around me after seeing these, they seemed almost colorless, and dim and feeble . . . I saw so many grades of violet, and thermel (red), and indigo of a wonderful depth, and blue, and red, and yellow, and orange, more brilliant than the sun, seemingly hundreds of different tints, hues, and shades . . . that at first I thought there must be different colors from any that are usually visible, but finally concluded that we have the basic principles of all colors in external nature, though so feeble comparatively that we scarcely know what color is. Sometimes fountains of light would pour toward me from luminous centers merging into all the iridescent splendors on their way. Sometimes radiations would flow out from me and become lost to view in the distance. More generally flashing streams of light would move to and fro in straight lines, though sometimes fluidic emanations would sweep around in the curve of a parabola as in a fountain. What was more marvelous . . . was the infinite millions of radiations, ema-

nations, and luminous currents which at times I would see streaming from and into and through all things, and filling all the surrounding space with coruscations and lightning activities . . . Several times I have seen untold millions of polarized particles of varicolored luminous matter, changing their lines of polarity scores of times a second . . . and yet never falling into disorder, for when a particle left one line it would immediately form in exact order in the next line . . . it seems quite probable that they were the luminelles which fill the whole atmosphere and constitute under the solar power the basis of light."

Dr. Babbitt showed here how he differentiated between the "coarser" odic light, pertaining to the two lower ethers, and the higher "psychomagnetism" or odic light which pertains to the mind or soul. He described what one of Dr. von Reichenbach's sensitives observed in iron filings: "The dust of iron filings as seen by the coarser odic light . . . while animated by the magnet caused exclamations of surprise at the extraordinary beauty. Mlle. Zinkel saw on the glass plate (here Dr. Babbitt is quoting von Reichenbach) 'millions of brilliant little stars arranged in curved lines . . . by gently tapping the plate I (von Reichenbach) caused the stars to move and leap about' . . . They were seen generally at night between 9 and 11 o'clock, and may have been excited into the fine grade of luminosity by the earth's radiations," Dr. Babbitt concluded. Observe the word "luminelles", which are particles that constitute light as seen by the etheric vision, like the "corpuscles" originally postulated by Newton but having a somewhat different character in Dr. Babbitt's system. At any rate, the luminelles are different from each other, and would seem to have some likeness to the photon of the solar spectrum wave-band.

We have described the Magnetic Man, or etheric double, in an earlier article, but note here that Dr. Babbitt, quoting other researchers and including his own

observations, gave diagrams and descriptions which are difficult to obtain from any other source of his time and not much more easily found in our own time. He described the polarities of the body, and devoted much time to describing the lines of force and the magnetic curves and spirals of the brain. Many clairvoyants have seen these since his time — so many that his accuracy is largely substantiated. He commented on the *two* systems of lines of force: the outraying of straight lines and the curved magnetic lines; he had an artist draw diagrams illustrating both (for his *Principles of Light and Color*). He quoted a Dr. Henry Hall Sherwood of New York who, as early as 1841 and 1848 — before the wave of spiritualism had fairly begun — published books on *The Motive Power of the Human System* which, already in Babbitt's time, were out of print. From this work he reproduced a cross-section diagram of the brain, showing five great poles — one very bright pole in the center of the head in the third ventricle, and two in the front of the head and two at the rear of the head, with a crown of little stars indicating poles all the way around at the edges, highly suggestive of the circle of forces known to every developed mystic and termed, in Christian esotericism, the "Crown of Thorns." The bright light in the center is not far from the pineal gland near where the Ego has its seat; the two poles in the forehead represent the two "wings" or petals of the "lotus" or "rose" which exist there. There is a cross current between the two front and the two rear centers (see Diagram 3). Above the great central pole of the brain is the "Door of Brahma," the parietal suture which is the gateway of Initiation.

Clairvoyants who have seen the "wings" of force near the head and throat of Angels as well as of human beings will recognize them in this diagram of the lines of psycho-magnetic force (Diagram 2). The outraying lines of force of Diagram 1 are also familiar

to all modern students. It is significant that the forces are shown entering from the left side of the forebrain or cerebrum and from the right side of the small brain or cerebellum. This corresponds, in the horizontal, to the left-to-right circulation of desire body forces in the centers as shown in diagrams in *The Rosicrucian Cosmo-Conception*. The direction of circulation shown in the *Cosmo* is *up* the left side, over the head, and *down* the right side, under the feet and up — using a circular line to illustrate.

The corresponding circulation of the forces of the "Crown" is similarly from the left, where the forces enter in front and circulate around, and the corresponding streams of force then enter from the right of the cerebellum and circulate forward around the head. (The "Crown" is not shown on the diagrams except as the circle of small poles.)

It cannot be said too often that these currents do respond to the will and can be directed in either direction. It is important to understand the right direction in which to make them flow. The natural tendency is for the forces to circulate in a negative direction because that is our racial inheritance; such negative circulation results in a negative psychic development — mediumship and trance states. The forces must therefore be guided in the left-to-right direction in the cerebrum as we experience them in our own bodies. The force enters at "my" left and circulates around the crown. Diagram 2 does not show the Crown of Thorns, but only the magnetic curves which are often visible as wings of light and color near the head.

Dr. Babbitt believed that it was necessary to subjugate the two lower ethers in order for the two higher psycho-magnetic ethers to act in such a way as to produce clairvoyance and attendant powers. This, of course, is in agreement with Max Heindel's statements.

We might point out, however, that when Dr. Babbitt spoke of the "clear sleep" accompanying the psycho-magnetic vision, the situation was not really

explained. Why, he asked, does ordinary sleep produce unconsciousness whereas the clear sleep produces heightened awareness and extraordinary powers? The answer is that the so called "clear sleep" is not a sleep. It is an awakening!

Max Heindel has said that the regenerated student or disciple can safely leave his body in the care of the two lower ethers, for even when the Light Ether is taken out with the Reflecting Ether, the conserved life force in the Life Ether continues to circulate the blood in the body, preserving the body alive until the Ego returns.

Dr. Babbitt assumed the existence of an ether for each of the "more than six" types of "electricity," which correspond to the octave bands of the electromagnetic spectrum. On any table showing this spectrum it will be observed that there are some sections, or bands, which are marked "unknown." Physicists have succeeded in finding forces to fill in a number of these "unknown" areas, but there are still some to be discovered. Dr. Babbitt assumed that Odyli is one of the forces belonging to an unknown octave of force in the electromagnetic spectrum of radiant energy (as we speak of it today). He thought that the odylic octave follows immediately after the regular solar spectrum, beyond the violet, for he observed there a color he denoted as "thermel," a special kind of crimson as seen by psychic vision and which seems to correspond to Goethe's "peach-blossom" segment of the spectrum. It is called "magenta" by many artists who have studied the problem. In the solar spectrum it actually belongs to the infrared segment where it is invisible to normal sight but is felt as heat. This same "thermel" is found again at the upper end of the spectrum, invisible to normal sight but described by sensitives. "Thermel" is the name given to the color by Dr. Babbitt. It belongs to the thermal or warm end of the solar spectrum.

The names Dr. Babbitt gives for the

“ethers” include: Electro-Ether; Magneto-Ether; Electro-Lumino Ether; Magneto-Lumino Ether; Chemico-Ether; Animo-Ether; Cosmic Ether (of which hydrogen is the basic element in space); and Psycho-Magnetism or Psycho-Ether, which is the channel through which the psychic energies of the human Spirit manifest. The Psycho-Ether is the next octave above the Odyllic Ether, according to Dr. Babbitt. It is doubtful if this arrangement is really consistent with the electromagnetic spectrum, however, but some connection obviously must exist. These ethers correspond in general to the four ethers mentioned by Max Heindel: the Chemical Ether, the Life Ether, the Light Ether, and the Reflecting Ether. The Reflecting Ether would be the “psycho-magnetic” or “Psycho-Ether,” through which the Ego pours its forces to manifest in thought through the human brain and nervous system. It is not the same as the Light Ether, which is the “electricity” of the nervous system and which flows through the spleen. Max Heindel calls the Light Ether a “solar ether,” and this term also is used by Dr. Babbitt.

Dr. Babbitt is in agreement with modern occult teachers that many persons possess the power to see the “higher colors.” Thousands of people can see them, he says, not merely in the dark or with eyes closed but with wide open eyes and in broad daylight. Some believe that everyone has these powers because they themselves have had them from birth. He said: “An eminent physician stated to me that he could see countless flashes, radiations, and explosive forces all around the head, and that the ganglionic centers often emitted an explosive light, especially under excitement. (He meant, of course, the spinal ganglia.) I have seen a large number of persons who could see beautiful colors around persons or other objects but could not tell what it meant.” Dr. Babbitt commented that these colors reveal the higher laws of force, because the colors do have significance and can be inter-

preted by those who understand what they mean in terms of emotion, thought, character, health, etc.

The odic light, he said, renders all objects transparent, but it is necessary to know how to get into rapport with that light before one is able to make use of it. The psycho-magnetic light is still more subtle than the etheric or odic light and pertains to a higher consciousness.

He insists that it is not necessary to go into a “magnetic sleep” or trance in order to have the finer psycho-magnetic vision. He added: “Many can cause the finer ethers of *their brain* to gain the ascendancy over the coarser so as to be able to see almost immediately, and that without even closing the eyes. Some learn to throw the animal forces (i.e., the lower ethers) away from the front



brain by their will power . . . those less developed in the matter will frequently have to look at some object in front of or above them, or think of some place intensely in order to draw the psychic forces sufficiently outward, and this in many cases a half-hour, an hour, or more, at a time.” Again one observes the natural impulse in prayer and meditation to look upward toward the sky and off to the far distance. Thus it is said in the New Testament that Jesus prayed, looking up to heaven; again, that certain prophets prayed at their windows, looking toward Jerusalem.

Let it be understood that we are not quoting these nineteenth century scientists as “authorities” whom our readers must follow and obey. We are merely drawing up a history of the development of the new science of extrasensory perception, and showing with what astonishing accuracy these researchers anticipated modern discoveries in the laboratory with its high-powered techniques.

MAX HEINDEL'S MESSAGE

Taken from His Writings

THE DESIRE BODY

(NINETEENTH INSTALLMENT)



Man's Desire Body in the Invisible World

Purgatory (Cont.)

WHILE our *evil habits* are dealt with in this general way, our *specific evil actions* in the past life are dealt with in the same automatic manner by means of the life panorama which was etched into the desire body. That panorama begins to unfold *backwards* from death to birth, upon our entrance into the Desire World. It unfolds backwards at the rate of about three times the speed of the physical life, so that a man who was sixty years of age at the time of death would live over his past life in the Desire World in about twenty years.

We remember that when viewing this panorama just after death he had no feeling at all about it, standing there merely *as a spectator*, looking at the pictures as they unrolled. Not so when they appear in his consciousness in Purgatory. There the good makes no impression, but all the evil reacts upon him in such a way that in the scenes where he had made another suffer he himself feels as the injured one. He suffers all the pain and anguish his victim felt in life, and as the speed of the life is tripled, so is the suffering. It is even more acute, for while the dense body is so slow of vibration that it dulls even suffering, in the Desire World, where we are minus physical vehicles, suffering is more acute. *The more clear-cut the panoramic im-*

pression of the past life was etched into the desire body at the time of death the more the man suffers and the more clearly he will feel in after lives that transgression is to be avoided.

The Desire World, the ethers, and the Physical World interpenetrate one another so that the miser is right here among us just the same as he was when he had a physical body to wear. It is not generally understood, however, that the densest desire stuff of which the lower regions of the Desire World are composed, and the Chemical Ether which is the lowest of the four ethers, and even the physical gases, are exceedingly closely knit and form the outside layer of all Spirits which have just been released from the physical body. They are therefore living in the lower region of the Desire World in such close touch with the physical that it is amazing to the writer that people cannot see them.

Thus the miser and all others who have just left the physical body see the people in this world much more clearly than they see the things of the Desire World where they are; for as the man who goes out in the sunshine must first accustom himself to see things by adjusting the focus of his eyes, so also the Spirits which have just entered the Desire World after death require a little time for this readjustment. And the densest material in their being, which is thrown out toward the periphery by the

centrifugal force of Repulsion, keeps them earthbound for a longer or a shorter time until they have shed this coarsest material and are able to contact the finer vibrations of the higher regions. For that reason the miser, the drunkard, the sensualist, and similar people whose desires are naturally low and vicious, remain in these nether regions, which may well be called hell, for a much longer time than people with high ideals and spiritual aspirations who have endeavored during life to eradicate their vices and to subdue their lower nature. Their desire bodies contain comparatively little coarse material and that is soon worn away, leaving them free to soar to higher spheres.

There are no specialized sense organs in the finer vehicles, but just as we feel with the whole surface of our body, so the Spirits see and hear, not only with the surface, but with every single atom of their spiritual body, inside and out. What they perceive is not really the physical things which we see with our physical eyes, but every chair, desk, or other physical implement is interpenetrated by both ethers and desire stuff — it is this that they perceive, and that to them is as real and tangible as the physical forms are to our senses.

It is true that the atmosphere of the Earth revolves with it, and so does the desire stuff which constitutes the Desire World of our planet. However, those who have shed the mortal coil and are in the Desire World see through the Earth just as easily as we see through a pane of glass.

The victim of murder escapes this suffering in Purgatory because he is in a comatose state as a rule, until the time when natural death should have occurred, and is taken care of in that respect, like the victims of so-called accidents, but the latter are always conscious at once or shortly after death. If the murderer is executed between the time of the murder and the time when his victim would naturally have died, the comatose desire body of the latter

floats to its slayer by magnetic attraction, following him wherever he goes, without a moment's respite. The picture of the murder is always before him, causing him to feel the suffering and anguish which must inevitably accompany this incessant reenactment of his crime in all its horrible details. This goes on for a time corresponding to the period of life of which he deprived his victim. If the murderer escaped hanging, so that his victim has passed beyond Purgatory before he dies, the "shell" of his victim remains to act the part of Nemesis in the drama of reenactment of the crime.

The sufferings in Purgatory are the results of moral delinquencies and the resentment of those who are injured thereby. A surgeon who performs a constructive operation is doing a service which merits the gratitude of the person operated upon, and the picture of such an operation in the panorama of life will react upon him in the First Heaven with the gratitude of the person he helped. It will make him more ambitious to serve his fellow men.

On the other hand, those unscrupulous surgeons who persuade people to have operations performed for the love of experimentation, or who take them out of charitable institutions for that purpose will certainly be as severely dealt with as they deserve. As for the vivisectionist's Purgatory, we have seen some cases compared with which the orthodox hell with its devil and pitchfork is a place of mild amusement. Yet there are no exterior agents of outraged Nature to punish such an one—only the agonies of the tortured animal contained in his life panorama reacting upon him with threefold intensity (because the purgatorial existence is only one-third the duration of the physical life). Those people do not realize what they are storing up for themselves, or the torture chambers would soon be emptied and there would be one horror less in the world.

(Continued)

Studies in the Cosmo-Conception

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

The Desire Body

Q. Are minerals and plants capable of desire and emotion?

A. No, because both lack the separate desire body. They are permeated only by the planetary desire body, the Desire World. Lacking the separate vehicle they are incapable of feeling, desire, and emotion.

Q. Does not the planetary Desire World flow through animal and man also?

A. The planetary Desire World pulsates through the dense and vital bodies of animal and man in the same way that it penetrates the mineral and plant, but in addition to this, animal and man have separate desire bodies, which enable them to feel desire, emotion, and passion.

Q. Is there not a difference, however?

A. Yes. The desire body of the animal is built entirely of the material of the denser regions of the Desire World, while in the case of even the lowest of human races a little of the matter of the higher Regions enters into the composition of the desire body.

Q. How does this lower Region express itself?

A. The feelings of the animals and the lowest human races are almost entirely concerned with the gratification of the lowest desires and passions, which express in the lower Regions of the Desire World.

Q. Why must they have such emotions?

A. To educate them for something higher. As man progresses in the school of life, his experiences teach him, and his desires become purer and better.

Q. What effect does this have on his

desire body?

A. By degrees the material of his desire body undergoes a corresponding change. The purer and brighter material of the higher Regions of the Desire World replaces the murky colors of the lower part.

Q. How does this affect its size?

A. The desire body also grows in size, so that in a saint it is truly a glorious object to behold, the purity of its colors and its luminous transparency being beyond adequate simile. It must be seen to be appreciated.

Q. Of what materials is the desire body of the average man composed?

A. At present, the materials of both the lower and the higher Regions enter into the composition of the desire bodies of the great majority of mankind. None is so bad that he does not have some good trait.

Q. How is this expressed?

A. This is expressed in the materials of the higher Regions which we find in their desire bodies. But, on the other hand, very, very few are so good that they do not use some of the materials of the lower Regions.

Q. What is the scope of the average desire body?

A. It extends from twelve to sixteen inches beyond the dense body.

Q. What is the nature of desire substance?

A. The matter in the human desire body is in incessant motion of inconceivable rapidity. There is in it no settled place for any particle, as in the dense body. The matter that is at the head one moment may be at the feet in the next and back again.

—Ref., *Cosmo-Conception*, pp. 64-67

WESTERN WISDOM BIBLE STUDY

Christian Initiatory Teachings

The Lord's Prayer

THE Lord's Prayer, or the law of prayer, is the perfect prayer. It contains a sevenfold, a ninefold, and a twelvefold meaning.

After this manner therefore pray ye:
Our Father which art in heaven,
Hallowed be thy name;

Thy Kingdom come. Thy will be done
in earth as it is in heaven.

Give us this day our daily bread.

And forgive us our debts, as we forgive
our debtors.

And lead us not into temptation (and
do not let us enter into temptation),
but deliver us from evil: For thine
is the kingdom and the power, and
the glory forever. Amen.—

Matthew 6:6-19.

The Disciples and early Christians used this prayer in the following manner to attract the beneficent down-pouring of the great celestial Hierarchies.

1. *Hallowed be Thy name.* Invocation of the masculine pole of Spirit, Will, through the planet of Divinity, Neptune, to the Hierarchy Aries, who gave the initial impulse of motion.

2. *Thy Kingdom Come.* Invocation of the feminine pole of Spirit, *Wisdom*, through the planet of intuition, Uranus, to the Hierarchy Taurus, who gave the initial impulse of form.

3. *Thy will be done on earth as it is in heaven.* Invocation of the two poles in unison or harmonious *activity*, through Mercury, the planet of wisdom, to the Hierarchy Gemini, who gave the archetype or pattern of the first blending of life with form.

4. *Give us this day our daily bread* (supernatural): Invocation of the feminine pole of Spirit through the Moon, the planet of fecundation, to the Hierarchy Cancer, who awakened the image-

forming power in man.

5. *Forgive us our trespasses:* Invocation of the masculine pole of Spirit through the Sun, the planet of light, to the Hierarchy Leo, the Lords of Flame, who awakened the will power in the Spirit.

6. *As we forgive those who trespass against us:* Invocation of the biune Powers in unison through Mercury, the planet of wisdom, to the Hierarchy Virgo, who gave, through purity, the pattern of the etheric body.

7. *Lead us not into temptation* (Do not let us enter into temptation): The invocation of the desire nature through Venus, the planet of love, to the Hierarchy Libra, who gave through love, the pattern of the desire body.

8. *Deliver us from evil:* The invocation of the physical body, through Mars, the planet of action, to the Hierarchy Scorpio, who gave the first archetype of form to evolving man.

9. *Thine is the kingdom:* The invocation of mind through Jupiter, the planet of aspiration, to the Hierarchy Sagittarius, who gave to man power of mind.

10. *The power and the glory.*

11. *Forever and ever.*

12. *Amen.*

The threefold conclusion forms the invocation of the triune Spirit of man to the Hierarchies of Capricorn, Aquarius, and Pisces through the planets Saturn, Uranus, and Jupiter.

Amen completes the series and records the blending of the four elements of fire, water, air, and earth, or the amalgamation of the essence of passion, emotion, mind, and body. It points to the perfected man at the end of the present Earth Period.

(Continued)



Signs of the Zodiac

E. D. P.

Conclusion

BEFORE considering the signs representing the magnetic lines of force of the fixed sign quadruplicity, let us examine the electric current in the fiery and airy signs of the other quadruplicities. In the common sign quadruplicity, the fiery sign is Sagittarius, which gives us the same driving force as we found in Leo, but, as the common signs are expressions of the second or Wisdom aspect of Deity (which we said visualizes, evolves, and develops the original idea), we find the force manifesting upon the mental plane. This is the realm of the Law of Life and development — the realm for the development of ideas. Sagittarius is ruled by Jupiter, which represents the higher mind, and his influence is to expand and develop.

Knowing the plane upon which this driving force is at work, we may safely say that the chief characteristic of the true and advanced Sagittarian is his extraordinary power of mental activity. He is always a source of helpfulness and illumination to others. He interests himself in the relation between Cause and Effect, and knows how to develop an idea and exercise the power of concentration. Comparing him to Leo, we find a prophet and seer, a philosopher, an idealist, law-giver, but a preacher rather than a healer, a believer in justice rather than in mercy, a lover of law and order rather than a lover of humanity as we

find humanity. He does not feel as deeply as Leo, but he has a craving for wisdom and a determination to seek it through reason, and give it to others. This tendency naturally makes the teaching of philosophy or religion a congenial occupation for Sagittarians, although the legal profession is also a suitable field of activity. Literature and journalism, too, claim their share of Sagittarians. The study of medicine is more rarely taken up, but leads some to do well as brain specialists.

If our analogy is true, we must find a selective or discriminative force at work in the opposite pole or sign from Sagittarius, showing a means of expression or conduction and making a judge or critic on this plane. Gemini is the sign, and Mercury is the ruler. According to mythology, Mercury is the servant of Jupiter, ruler of the sign Sagittarius. The servant is the means of expression or manifestation. The mythological stories connected with Mercury are full of instances of his skill in adapting means to an end; and also his skill in adapting other people's means to his own ends. As this is the realm of ideas and laws, the means of expression are words and writings.

It may be readily seen that the native of this sign has the ability to express himself well in talking or correspondence. He learns readily and is usually well informed on many subjects. His chief characteristics are versatility and

adaptability, intellectual agility and bodily dexterity. We note how the discriminative force, acting on the mental plane, gives us the judge, sorter of facts and knowledge, the lexicographer, grammarian, literary critic, inventor.

The cardinal unit gives us the sign Aries as the driving force. As this unit belongs to the Activity aspect of Deity, expressing upon the physical plane of life, we find the doer, rather than the seer, the willing worker, pioneer, and the man of action. The Arian knows only his own power, thus he overflows with self-esteem; he seldom rests for anything, is prone to be too active, often overestimates his own strength. The driving force of this sign results in great self-confidence, and the native is always doing or starting something which he is incapable of finishing.

The opposite pole of this electric current is the airy sign, Libra. This gives us the judge and sorter of physical things rather than of motives or knowledge, as we found in Aquarius and Gemini. The Libran's sense of discrimination makes it important that he have harmonious surroundings at all times. His efforts are directed toward the adjusting of his environment and beautifying of life through the finer arts. He is particularly sensitive to the higher vibrations of music. He shows great tact and taste in the choice of language and dress. He is the judge of form, tones, and colors; he is the artist, musician, painter, landscape gardener, the judge at flower, dog, horse, or beauty show, assayer, appraiser, dealer in fancy goods and finery, librarian, lexicographer, business efficiency expert.

Traits of character which are common to all the airy signs, due to this discriminative power, are the desire for knowledge and refinement, interest in intellectual culture, pleasure in the exchange of ideas. All are good at comparison and see both sides of any question, are always thinking out new schemes and ideas. They are given to inquiry and investigation, using discretion in choos-

ing what is important and what is not. They are less rash in action and, therefore, are less liable to accidents than the fiery signs. They also give the highest type of beauty to their natives, but there is not the same forcefulness to the character of the airy signs as there is to the fiery signs. When many planets are in the airy signs, especially when afflicted, there is apt to be danger of stagnation, an attitude of "peace at any price," a submission to that which should be striven against.

As the primitive Aquarian gives way to the emotions and fails to conduct them into proper channels, so the primitive Geminian gives way to his schemes and devices and will lie and steal and live by his wits. It is not difficult for the student to see that the primitive Libran will not have the forcefulness necessary to overcome adverse circumstances and may become the victim thereof.

So far we have studied six signs only, those representing the two poles of our "electric current" in the three units or quadruplicities. If we look for a moment to the houses which correspond to these signs, we can still see the character of the forces at work. The fifth house, which corresponds to Leo, is concerned with the radiation and giving out of the vital creative power of Love. It supplies the enthusiasm or urge which impels to expression. It is known as the house of love affairs, children, pleasures, etc. The eleventh house, corresponding to Aquarius, shows the avenues or means of expression. It is known to astrologers as the house of friends, ambitions, hopes and wishes. Modern astrologers know that the question of children must be decided by considering both the fifth and the eleventh house. They say that the eleventh house is the fifth house of the marriage partner, which is another way of saying that the marriage partner is a necessary factor or means of expression. We suggest that the vital power to create children is shown by the fifth house, but that the children themselves must be judged by the eleventh, for they

are, even as our friends, avenues for the expression of our love nature.

The ninth house, corresponding to Sagittarius, is the house of the higher mind and is concerned with the development of the power of thought by such influences as journeys, which stimulate thought, philosophies, etc. The third house is the means of expression, i.e., the lower mind; it is the house of writings and other means of communication, while long journeys are made by means of repeated short ones.

The first house, corresponding to Aries, rules the personality, which finds its means of expression through the seventh. This explains why the seventh house rules such diversant things as the public, partnerships, and enemies, these being factors necessary to the expression of the personality.

Consider the refining influence of the organs of the body ruled by these signs. The heart, together with the blood, keeps the fluids of the body from becoming stagnant; the lungs purify by oxygenation and elimination of carbon dioxide; the kidneys purify by elimination of acids, etc.; the brain refines the individual as a whole. Another interesting fact is that these signs seem to form the organs in duplicate — there are right and left chambers of the heart, two lungs, two kidneys, two hemispheres to the brain. Even the bony structure divides under the influence of Gemini, Sagittarius, and Aquarius.

The earthy and watery signs rule the organs that are vegetative in function, from Taurus, the point of intake, to Scorpio, the point of outgo. Someone has aptly expressed it by saying that in the process of refining, it is the Fire and Air that produce the dross-consuming flame, while in the process of cultivation, it is the Earth and Water that make the fertile soil.

We now come to the description of the remaining signs which are analogous to our magnetic lines of force. It will be noted that these are the watery and earthy signs. Scientists do not know

what magnetism is any more than they know what electricity is; they know only how it behaves. Magnetic lines of force are the result of electricity in motion as far as scientists are able to tell, so we may say that these signs are concerned with results and rewards, due to activity within the electric signs. The electric signs show what we sow, while the magnetic signs show what we reap. Emotionally, it is either harmony (Taurus) or discord (Scorpio); mentally, it is opportunities for service and labor (Virgo), or confinement, limitations (Pisces). Physically we reap honor and advancement (Capricorn), or the restrictions of home conditions, hereditary traits, etc., (Cancer). If we may say that the magnetic lines of force are derived from the flow of the electric current, then the forces of the earthy and watery signs may be looked upon as being derived from the fiery and airy signs. This would explain why the fiery and airy signs are considered more spiritual than the earthy and watery — they represent more the source of life and being, whereas the earthy and watery signs represent the form or material manifestation.

Magnetism manifests a positive and negative pole. One of these poles might be described, in simple language, as an unsatisfied force which tends to seek its balance in its polar opposite. The watery signs represent this unsatisfied force; the earthy signs represent the polar opposite or that which satisfies and completes the circuit. The watery signs have been called emotional, and if by emotional we mean impressionable, easily changed or affected, it may be proper to so designate them. The point to realize is that with impressionable people, ideas and sensations are readily nursed into emotions, but for the sake of clarity let us speak of the fixed signs being emotional. The watery signs are unstable, unbalanced, unsatisfied; they are subject to impression, and like a magnet, everything they come in contact with, changes their polarity.

If the magnetic lines of force derived from the electric current, so must the filial love of Taurus be derived from the universal love of Leo. The will of Leo is expressed as desire. Taurus represents the pole of attraction of our fixed sign unit. The student can readily see stability of purpose and character, patience, and perseverance. We must remember, however, that the force is objective and concrete rather than subjective and ideal. Acquisitiveness is a leading characteristic. The Taurian is material in his aims and is apt to overrate concrete possessions. His habit of mind is contemplative and he is introspective. He considers all that *comes* to him, but seldom reaches out into the higher planes. He links every thought and experience with himself, and is inclined to suffer from any disease that his mind dwells upon. He is closely bound to his family, fond of saving, and inclined to be grasping and self centered. He is often incapable of seeing any point of view but his own. He is very loyal in friendships and love; he is never in love with abstract heroes and ideals; they are always very material realities. Sometimes religious tendencies are entirely absent. Amativeness is usually well developed. The Taurian is a builder, producer, agriculturist, sometimes a banker. His traits of character are the result of an attractive force — a magnetic force.

All the earthy signs represent that which gives satisfaction, that which balances and stabilizes. The natives are not given to extremes or enthusiasm; they are practical and servile — supplying a need.

The opposite pole of our magnetic lines of force in the fixed sign unit is the sign Scorpio, and represents an unsatisfied emotional state. Perhaps if we knew more about magnetism, we would know more about the force at work in these signs. In some respects, this pole of our magnetic lines of force acts like an over-charge of energy. The native of Scorpio seems filled with a force which must have an outlet somehow and some-

where. He seems ever striving to conquer, and anything calling for strenuous effort is congenial to him; he is always ready for an argument or a fight; the breaking down of opposition gives him much satisfaction. The keyword of this sign is *discord*, and quite often the life force of Leo is scattered in excesses of sensuality. This pole of our magnetic lines of force always lives up to whatever is in his make-up. The higher developed native has a passion for investigation and experimentation and great power to open up and explore the higher realms. Scorpio ever seeks its balance, supplying the urge with which the native contacts the higher emotional planes. Its goal is a balanced emotional state — a perfected emotional state — to overcoming of passion, or the satisfaction thereof, depending upon the development of the native. It is concerned with generation and regeneration.

Traits of character common to all the watery signs are their flexible nature, their unselfishness, their roving disposition. They are mediumistic, impressionable, sympathetic. Unlike the earthy signs, they are extremists.

In the common sign quadruplicity, the pole of attraction is the sign Virgo. Since his power is expressed upon the mental plane, he succeeds as a compiler of facts, but has little creative power of his own. He is the harvester of knowledge, balancing and putting in order, imbibing knowledge with ease. The temperament is passive and conservative, with a love for material comforts. His horizon is bounded by the circle of his own duties. In some cases, his views are not merely limited, they are likely to be microscopic, and he is apt to make mountains out of mole hills on every possible occasion. Like the attractive pole of the preceding unit, Taurus, he is apt to be selfish and sensitive to public opinion. He is secretive about his affairs and fastidious about his dress. He is good at details but is inclined to keep his discoveries to himself. He has not the creative force necessary to successful genera-

lization. The relation of this sign to the second aspect of Deity is shown in his interest in foods and health. It is said that there is no sign that gives more natives who rise to fame through intellectual ability than Virgo. They often adopt careers as research workers in chemistry, medicine, and other health subjects. When working along these lines they become detached from humanitarian or social interests, finding sufficient interest in the work for its own sake, thus achieving material success and fame.

Pisces, the opposite pole, represents the field through which the mind reaches out for mental and spiritual development, for unity with spiritual powers, for cosmic consciousness, for intellectual satisfaction. It expresses its force in its unselfishness — the native is generous to a fault, giving even the necessities of life to relatives and friends and asking nothing in return. He is apt to lack restraint and scatter his forces. He loves to talk, and as a writer he is fluent, but diffuse. The strength of the sign is in its ideals and aspirations rather than in its actions. He has little worldly ambition, caring nothing for rank or power, and seldom succeeds in making money. His power of reaching the higher mental planes leads to inspiration, and his power of bringing the message through to the physical plane, makes the clairvoyant and mystic. The primitive type may have recourse to drugs, etc., in order to reach these higher planes (in a negative, undesirable way).

Capricorn, like the other earthy signs, is also very self-conscious, and there is the same danger of becoming too greatly immersed in details; the scope becoming too limited. As the power is expressed upon the physical plane, the native is very saving; anything that might be useful he saves, from old nails to paper bags. He also gives too much importance to externals, to outward forms, and to dress. He is industrious and grasps his opportunities when they present themselves. The capacity to stick to hard

physical work is characteristic.

The Cancer native also has his interest centered in the physical. The urge is for the perfected physical environment; he is the home builder — he likes to feather his nest. He is greatly influenced by his surroundings. His sensations are vivid and readily become nursed into emotions. He is one of our extremists and is inclined to shun his friends from morbid feelings of self-consciousness and depression. The primitive type is prone to wander about in an aimless manner, shirking responsibilities and proving unreliable as a home builder. His vivid sensations leave clear pictures in the mind, of the past, of childhood, and old ties of friendship.

Let us now look at the houses which correspond to the signs composing our so-called magnetic lines of force. The second house, corresponding to Taurus, is the house of possessions and finance, concerned with the power of acquisition; the eighth house, corresponding to Scorpio, is the house of progress and evolution, the field of regeneration and liberation, or degeneration and death. These houses are related to the creative power of the first aspect of Deity; the second house shows what comes to the native as a result of reward for his creative efforts; the eighth house shows the end of things vitally. The sixth house, corresponding to Virgo, and the twelfth house, corresponding to Pisces, are related to the Law of Development or the second aspect of Deity. The sixth is concerned with the native's health, food, personal comforts and requisites, clothing, etc. It shows the work the native is tied to or carries on under karmic law; it also rules those attached to him as servants or slaves. The twelfth house shows the end of things, mentally and lawfully; attainment of cosmic consciousness; spiritual attainment of karmic limitation. The tenth house, corresponding to Capricorn, and the fourth house, corresponding to Cancer, are related to the third aspect of Deity and to

(Continued on page 372)



The Children of Leo, 1970

Birthdays: July 23 to August 24

OFTEN called the royal sign of the zodiac, Leo is ruled by the life-giving Sun; therefore those born under its influence tend to have a noble and ambitious nature. They will not stoop to do mean acts even under the strong urge of self-interest. They have an ardent love nature and no sacrifice is too great to serve those they love. As friends they are loyal and true through thick and thin.

Leo is the fixed-fire sign and bestows considerable will power. These natives are usually able to make their way to the top in spite of obstacles and handicaps; they are good leaders but poor followers. Fixed in their opinions, they always do things with power, vitality, and enthusiasm. As a rule they have a good memory, too.

The principal fault of the Leo native is a quick temper, but they do not hold spite; when shown to have been in the wrong they are ready to apologize and make amends. They are magnanimous, even to enemies.

The foregoing tendencies are indicated when the Sun is well aspected,

but if it is afflicted by Mars or any other malefics, the nature is quite different. The person is apt to be bombastic, blustering, domineering, untrustworthy, and disloyal.

The Sun rising in Leo, unafflicted, gives a body of wonderful strength, vitality, and recuperative power. Pride is expressed in every movement; the expansive chest, massive shoulders, strong arms, and the large head contrast with the more slender muscular under-body.

Leo rules the heart, and these natives are "big-hearted" to a marked degree; they give generously of their time, money, and knowledge. However, if Saturn is there, the gifts will be circumscribed or the native will spend his means on himself.

The Sun and Mars are in conjunction all during this solar month, so that the children born during this period will have abundant vitality, energy, and recuperative power. Courage and determination to accomplish are also likely to be present.

From July 23 to August 5 the Sun and Uranus are in sextile aspect, indicating originality, independence, intuition, and inventive ability. These are the natives

who will bring to our ken methods of using Nature's finer forces; they are idealistic and high-strung, but usually have themselves well under control.

Mercury squares Saturn from July 23 to 29, suggesting the need for cultivating unselfishness and an optimistic attitude. Truthfulness and trustworthiness should also be stressed in training these children.

From July 23 to August 6 Mars and Uranus are in sextile aspect, portending an energetic and ambitious disposition, along with an original, ingenious, and intuitive mind. The inventive genius of these natives usually expresses itself along electrical lines, aviation, etc.

Mercury sextiles Jupiter from July 25 to August 2, one of the finest assets in life, for it gives a cheerful optimistic disposition, always looking on the bright side of things. The mind is broad, versatile, and able to reason correctly. Success in law and literature is strongly favored.

From July 26 to August 6 Venus trines Saturn, indicating one who is faithful and true, just and methodical, qualities which make for success in all departments of life. Honest, honorable, and of high moral standards, these natives are much sought as friends and advisers.

Mercury squares Neptune from July 26 to August 2, pointing toward the need to cultivate the memory and mind control. A positive attitude and use of the will will help to overcome this rather difficult stellar influence.

From August 1 to 12 Venus sextiles Neptune, giving a fertile imagination, deep emotions, and a nature that is pure and chaste. Inspirational musical ability is also present.

The Sun squares Saturn from August 6 to 24, a stellar pattern pointing to the need for cultivation of patience, tolerance, and unselfishness in general. Difficulties and obstacles may turn into opportunities for progress if viewed in that light.

From August 7 to 20 Venus and Ura-

nus are in conjunction, tending to make the native intuitive and mentally alert, as well as fond of music and art. The direction of this stellar pattern, however, will be modified by aspects from other planets to Venus and Uranus.

Mercury sextiles Saturn from August 9 to 24, acting as a brake on the flighty mind and giving it a seriousness, depth, and power of concentration of inestimable value in life. Profound reasoning ability and patient persistence are also indicated by this beneficent stellar pattern.

During this same period Saturn and Neptune are in square aspect, suggesting that these natives have lessons to learn through loss by deception or treachery. Perfect honesty and sincerity need to be developed.

The Sun squares Neptune from August 13 to 24, raising the vibrations of the aura and thus bringing the native in touch with denizens of the invisible worlds. A positive, independent attitude should be cultivated and all negative psychic influences carefully avoided.

From August 14 to 24 the Sun and Jupiter are in sextile aspect, an excellent indication of health, wealth, and happiness. There is abundant vitality and a happy, jovial, and optimistic disposition. Trustworthy and with good judgment, these natives are well fitted to give the help to others they will be called upon to give.

Mercury sextiles Neptune from August 18 to 24, giving a mind that is peculiarly adapted to the occult arts. A supernormal faculty may be developed and there is magnetic healing ability.

On August 22, 23, and 24 Mars squares Neptune, suggesting the need to give these children training in refinement, poise, and kindly consideration of others. All negative psychic phenomena should be avoided, and a positive attitude of purity and helpfulness to others cultivated.



Readings for Subscribers' Children

JIMMY D. H.

Born June 9, 1963, 12:19 A.M.

Latitude 34 N., Longitude 118 W.

Signs of Cusps of Houses:

ASC, Aqua. 27.44	4th, Gemini .10.00
Pisces intercepted in 1st	
2nd, Aries ..11.00	5th, Cancer ..2.00
3rd, Taurus 15.00	6th, Cancer .26.00

Positions of Planets:

Jupiter13.58	Aries2nd
Mercury25.02	Taurus3rd
Venus25.44	Taurus3rd
Sun17.46	Gemini4th
Dragon's H. .22.15	Cancer5th
Uranus1.37	Virgo7th
Mars3.05	Virgo7th
Pluto9.37	Virgo7th
Part of F. ..19.05	Virgo7th
Neptune ...13.33R	Scorpio8th
Moon9.57	Capricorn ...11th
Saturn23.05R	Aquarius12th

With the sign Aquarius on the ASC, and Saturn (retrograde) in conjunction with the ASC (from the 12th house), this little boy is apt to have a rather quiet, subdued personality. Fortunately, Saturn is trine to the Sun, in Gemini in the 4th, which points towards such fine traits as sincerity, kindness, method, foresight, and organizing, executive, and diplomatic ability, with the moral stamina to carry any project determined on to a successful conclusion despite delays and obstacles. Success in political, judicial, and agricultural positions is also favored. However, Saturn squares Mercury and Venus, in Taurus in the 3rd, so that Jimmy should be taught from early years to cultivate unselfishness, generosity, and consideration. Perhaps most important of all he should be taught to sublimate a tendency toward suspicion and jealousy.

The Sun in Gemini indicates an interest in many things, a quickwittedness, and the ability to express well in speech and writing. Jimmy will probably learn easily, be adaptable, and make many friends. Besides the trine to Saturn, the Sun sextiles Jupiter in Aries in the 2nd house, so that this child will be ambitious, generous, and have good earning capacity. Good health, a sunny disposition, and a kindly nature are all favored. The later years of his life will bring a greater degree of success and fulfillment of his ambitions.

Jupiter squares the Moon, in Capricorn in the 11th, however, suggesting that in all legal matters care should be taken to insure forethought and strict honesty. A tendency toward extravagance and taking chances should also be curbed.

The Moon has some splendid aspects to offset its square to Jupiter, fortunately. It sextiles Neptune in Scorpio in the 8th, trines Uranus, Mars, and Pluto in Virgo intercepted in the 7th house, promising help from friends, particularly women. These configurations also indicate wonderful vitality, power of endurance, courage, and resourcefulness, as well as originality, independence, and a vivid imagination. This child is quite intuitive and will have a strong interest in the occult. There is a strong inspirational and sympathetic side to his nature, which should be developed to bring him much spiritual progress in this life.

The three planets in Virgo in the 7th quicken the mental faculties and give a scientific turn to the mind with an ability to apply this faculty either in research work or in business. The intuitional faculty is strengthened, but Jimmy will need to learn tolerance, forbearance, and thoughtfulness in all partnership matters.

Neptune in Scorpio in the 8th house, sextiling Moon and Pluto, augurs well for occult investigation, and there may

be gain through the marriage partner. Energy, enthusiasm, and inspirational perception beyond the realm of reason can greatly further the accomplishment of whatever projects are undertaken.

RICKY L.

Born June 11, 1959, 1:25 A.M.

Latitude 33 N., Longitude 84 W.

Signs of Cusps of Houses:

ASC, Aries ..1.39	4th, Cancer ..1.00
2nd, Taurus .10.00	5th, Cancer ..24.00
3rd, Gemini ..8.00	6th, Leo22.00
Virgo intercepted in 6th	

Positions of Planets:

Dragon's Tail 9.30	Aries	1st
Part of F. ..25.46	Taurus	2nd
Sun	Gemini	3rd
Mercury24.20	Gemini	3rd
Venus	Leo	5th
Mars	Leo	5th
Uranus	Leo	5th
Moon	Virgo	6th
Pluto	Virgo	6th
Neptune ...4.31R	Scorpio	7th
Jupiter24.17R	Scorpio	8th
Saturn4.49R	Capricorn	10th

While this little boy's chart shows the Moon and five planets in fixed signs, he has the Sun and two planets in common signs, one planet and all the angles in cardinal signs, so that he has adaptability as well as stability.

The Sun is in the mental sign Gemini in the 3rd house, sextile the Moon and Uranus in Leo in close conjunction in the 5th, a configuration which describes one who is quickwitted and bright, progressive and intuitive. Ricky can express himself clearly and to the point in both conversation and writing, and learns easily. He likes to travel and has many interests; both scientific and literary subjects appeal to him.

The Moon in Leo, and well aspected, has an illuminating influence on the mind. It indicates a strong, self-reliant

and aggressive disposition with ability for organization; therefore Ricky is apt to attain to leadership in his immediate circle, at least. He is honorable in financial and social matters, fair and magnanimous in his dealings with others, and very popular with other people. He will no doubt have quite an interest in entertainment, education, children, and publishing.

Mercury, planet of the concrete mind, is also in Gemini — in the last degree, further indication of fondness for change and travel. New things have a particular appeal. Ricky is not apt to be prejudiced by preconceived, set opinions, and will be quite a fluent speaker. Mercury trines Neptune, in Scorpio in the 7th, giving a mind peculiarly adapted to the occult art, and possibly magnetic healing ability. However, Mercury opposes Saturn in Capricorn in the 10th, in conjunction with the MC. This configuration is apt to pose some obstacles in this child's life, especially in his vocational activities. If he will cultivate the sunny, unselfish, and highly honorable side of his nature, though, he will be able to handle his difficulties and learn some valuable lessons from them. Fortunately, Saturn is in his "home" sign, Capricorn, so that its best qualities are more apt to manifest. There is a strong sense of self-reliance, patience, perseverance, and ambition, all of which if coupled with unselfishness can keep Ricky in positions of trust and authority. The sextile of Saturn to Neptune, and its trine to Pluto help to accentuate the better traits of Saturn: determination, self-reliance, honor, etc.

The conjunction of Venus and Mars in Leo in the 5th house square Neptune indicates the side of this child's nature which will need sublimating. Quite ardent in his affections, perhaps overly inclined to the pleasures of life, and too daring at times, he needs to have special training in self-control, refinement, and respect for law. However, he has many fine qualities and much strength with which to overcome his weaknesses.

VOCATIONAL GUIDANCE ADVICE

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

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

Telegrapher, Radio Emcee

GARY A. O. — Born January 24, 1950, 6:05 A.M. Latitude 43 N., Longitude 84 W. This native has Sun, Jupiter, and Venus in Aquarius, the solar orb in the 1st, and the two benefics in the 2nd. This latter position, since Venus and Jupiter are in conjunction and sextile the Moon and trine Neptune and Mars, indicates excellent earning ability. The strong Aquarian influence bespeaks a progressive nature, a humanitarian interested in the higher ideals of life. Mercury, though retrograde, is in Capricorn in the 1st house, trine Saturn, which indicates the power to think deeply and logically and to concentrate purposefully. Mercury squares Neptune and Moon, though, so mental discipline is in order. Cardinal signs are on all the angles. Since Venus rules the Libran MC, and is posited in Aquarius, and is well aspected, this native could give fine service in telegraphy, radio announcing, government work, and auditing.

Merchant, Journalist

DAVID A. H. — Born November 27, 1932, 3:35 A.M. Latitude 41 N., Longitude 74 W. Here we find the Sun and Mercury in the aspiring sign Sagittarius in the 2nd house, the former sextile to Saturn in Aquarius in the 4th, but square Mars and Neptune in Virgo in the 11th; the latter trine Uranus in Aries in the 6th, square Jupiter in the last degree of Virgo in the 11th. The 29th degree of Cancer is on the MC, giving only 1 degree of the 10th house ruled by the Moon; Leo is intercepted in the 10th, with Sun as ruler. The lunar orb is in Scorpio in the 2nd, sextile

Jupiter and Saturn. Venus, ruler of the Libran ASC is in the first degree of Scorpio in the 1st house, indicating a pleasant personality. This native is rather versatile and could serve well in a number of professions, but we believe the most suitable ones are journalism, merchandising, exporting, and salesmanship.

Reporter, Advertiser

GIRL — Name Unknown — Born January 26, 1956, 4 P.M. Latitude 34 N., Longitude 118 W. This native has the Moon in the 28th degree of Cancer in the 1st house in conjunction with the ASC and Uranus, indicating a restless nature, always ready to roam. Quite sensitive, she is also very imaginative and intuitive. The lunar orb is somewhat stabilized by the trine to Saturn in Sagittarius in the 5th, but its square to Neptune in Scorpio in the 4th sounds a strong warning to cultivate a positive mental attitude. Jupiter and Pluto, both retrograde, are in conjunction in Leo in the 2nd, sextile Neptune, square Saturn, so that there are apt to be "ups and downs" in the earnings. The Sun and Mercury (retrograde) are in Aquarius in the 7th house, combust, sextile Saturn and Mars, pointing toward a mentality that is progressive and aspiring. Mars, ruler of the Aries MC, is posited in Sagittarius in the 5th, sextile Sun and Mercury, trine the MC, but square Venus in Pisces in the 9th. This girl would probably be happiest in a vocation that would permit many changes of environment. Newspaper reporting (especially in regard to children) and advertising seem to be suitable fields for her vocational activities.

Daily Thought and Guide

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

SATURDAY—AUGUST 1

By directing constructively the tremendous energy being liberated via Sun and Mars today all obstacles can be overcome. The intuitive voice is also strong.

SUNDAY—AUGUST 2

A fine day to "carry over" the splendid vibrations and channel them into a spiritually rewarding Sabbath. Intensity and sincerity in prayer will drive away possible clouds.

MONDAY—AUGUST 3

A day to "think big", to realize the immensity of the universe and its wonders. Plan with vision so that accomplishments may be worthy of the planner.

TUESDAY—AUGUST 4

Mental endeavor should come easily today. Details may stand out in importance, reminding us that the large tapestry is the sum of the small daily efforts.

WEDNESDAY—AUGUST 5

"Gentleness is far more successful in all its enterprises than violence; indeed, violence generally frustrates its own purpose, while gentleness scarcely ever fails."—*Locke*.

THURSDAY—AUGUST 6

A calm, composed mind is ready to use the unexpected to advantage. We may be given opportunities to prove our ability in an emergency.

FRIDAY—AUGUST 7

"To improve the golden moment of opportunity, and catch the good that is within our reach, is the great art of life."—*Johnson*.

SATURDAY—AUGUST 8

A splendid day for an outing that will not only rest the body but engender an inner peace and contentment. Seek the "untrodden ways."

SUNDAY—AUGUST 9

"If thou desire the love of God and man, be humble; the voice of humility is God's music, and the silence of humility is God's rhetoric. Humility enforces where neither virtue nor strength can prevail nor reason."—*Quarles*.

MONDAY—AUGUST 10

A little extra joy and appreciation today can pave the way for a better and more rewarding week ahead.

TUESDAY—AUGUST 11

One may work with the tide today by seeking for harmony and understanding. Listen for the intuitive urge.

WEDNESDAY—AUGUST 12

The early morning hours spur one on to initiative. It is well to proceed slowly and carefully, though, to avoid miscalculation.

THURSDAY—AUGUST 13

"The most generous and merciful in judgment upon the faults of others, are always the most free from faults themselves."—*Aughey*.

FRIDAY—AUGUST 14

Profound and detailed thinking is encouraged today. Remember to keep it constructive and sympathetic to other people!

SATURDAY—AUGUST 15

Avoid exaggeration and excess today.

Strive for "the tried and true" in localities as well as in products.

SUNDAY—AUGUST 16

"Scientific truth is marvelous, but moral truth is divine; and whoever breathes its air and walks by its light has found the lost paradise."—*Mann*.

MONDAY—AUGUST 17

The Jupiterian impulse today urges us to generous actions. To perfect these someone has advised using a "dash of humor."

TUESDAY—AUGUST 18

"Adaptability is the quality which makes for progress, whether an entity is at a high or a low stage of evolution. Lack of it is the cause of the retardation of the Spirit and retrogression of the Form."—*Max Heindel*.

WEDNESDAY—AUGUST 19

Mixed vibrations on this Mercury-ruled day call for composure and persistence in reaching fixed goals.

THURSDAY—AUGUST 20

The tide of activity runs well today, provided we keep a moderate and deliberate pace. Haste can make waste.

FRIDAY—AUGUST 21

"By adversity are wrought the greatest works of admiration, and all the fair examples of renown out of distress and misery are grown."—*Daniel*.

SATURDAY—AUGUST 22

Relaxation after the week's duties is in order today. A complete change of scene is often the best relaxation.

SUNDAY—AUGUST 23

The early morning hours spent in mental endeavor may bring results having spiritual power. We can be channels for the higher wisdom if we sincerely try.

MONDAY—AUGUST 24

Change is necessary to progress, but all change is not of a progressive nature. We need to use discrimination in making our choices.

TUESDAY—AUGUST 25

"Energy may be turned to bad uses; but more good may always be made of an energetic nature than of an indolent and impassive one."—*John S. Mill*.

WEDNESDAY—AUGUST 26

There may be unexpected opportunities for accomplishment today. Let us be ready with poise and wisdom to accept them — and then to use them wisely.

THURSDAY—AUGUST 27

Mixed vibrations today may cause us to appreciate Saturn's restraining, steadying hand. The victory is not always to the fastest runner.

FRIDAY—AUGUST 28

Early morning hours are fine for inspirational writing or speaking today. Plans for the home should prosper satisfactorily.

SATURDAY—AUGUST 29

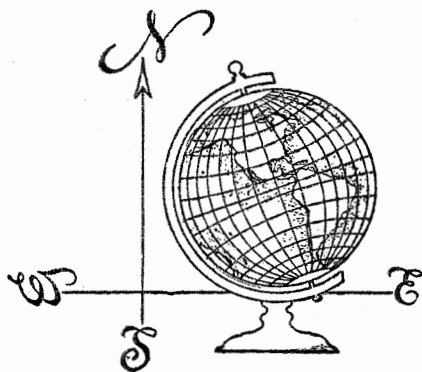
"Silence is the perfectest herald of joy: I were but little happy if I could say how much."—*Shakespeare*.

SUNDAY—AUGUST 30

Harmonious vibrations from Venus usher in this Sabbath day. Later hours provide the energy needed for activity "in His name."

MONDAY—AUGUST 31

The month ends and the work week begins with constructive solar-lunar influences to favor accomplishment. Carefulness in detail will bring satisfying rewards in both planning and execution.



MONTHLY

News

INTERPRETED

Turned-On Vampire

When ABC's "Dark Shadows" — television's first and only gothic soap opera — made its debut in July 1966, the concept behind the program seemed bizarre in the extreme. A kind of loosely plotted "Macbeth" with fangs, featuring a cast of monsters, ghosts and aging neurotics ensconced in a haunted mansion, the show drifted along for almost a year with increasingly bleak ratings. Then its creator, TV producer Don Curtis, decided to try a touch of the "baroque" and introduced a new character, Barnabas the vampire, played by a former Shakespearean actor named Jonathan Frid. Within weeks, "Shadows" soared into the ratings stratosphere. And today it remains one of the most popular programs on daytime TV, with an audience of more than 15 million people.

If Frid has made "Shadows" the success it is, "Shadows" has unquestionably made him show business's most illustrious creature of the night since Bela Lugosi. Each evening scores of teen-agers gather near ABC's Manhattan studios in search of an autograph — and, in fantasy, perhaps even a bite — from their idol. And even though in recent episodes of "Shadows" Barnabas the vampire has been chained in a coffin offscreen, Frid continues to receive some 5,000 cards and letters a week from his fans. His mail ranges from sub-teen and teeny-bopper reveries to unsettlingly passionate cries from outwardly normal housewives in their 20s. "Where you are concerned I have no pride," one ardent 24-year old woman wrote Frid. "It is difficult to re-channel my thoughts after three years of thinking about nothing but you. You are the only man I have ever loved. I wake up in the night crying 'Jon, I love you! I love you!'"

Frid's proliferating fan mail, however, is only the mere tip of the Freudian iceberg. A young student of black magic in Houston solemnly declares that "Shadows" is fascinating for "people who go in for the dark religions." A Chicago dabbler in the occult believes many practitioners of witchcraft

take the show seriously as "a watered-down version of the real truth." And John Carroll, an editor of the rock paper *Rolling Stone*, describes himself as "a Dark Shadows' freak." The show, says Carroll, "is incredibly bad. That's why it's so good. It has no redeeming social value."

Many college students — and even a few professors — are also hooked on the "Dark Shadow" habit. Recently, a Bryn Mawr coed sent Frid one of his more elegant fan letters. "You and your colleagues," she wrote, "have enabled me to escape from my mundane affairs into an engaging world of the fantastic and mysterious." And at Harvard last year one professor stayed glued to his television set each afternoon while his office telephone repeated the taped message: "Watching 'Dark Shadows.' Phone back in an hour."

Although "Dark Shadows" is no longer quite as "in" as it once was on campus — many students now dismiss the program as "teeny-bopper fantasy" — thousands of students still watch it fanatically, often after turning on with marijuana or drugs. On the University of Chicago campus, one student reports: "I know five scag (heroin) freaks who watch it religiously. They shoot up in the afternoon to watch. The show's supernatural, ugly vibes are just right for when you're strung out on scag."

All this leaves the 45-year-old Frid a bit stunned but thoroughly pleased. "I'll bite anything they want me to," he said last week in his spacious apartment in a luxurious Manhattan high rise. "I know which side of the bread my butter's on." . . .

—*Newsweek*, April 20, 1970.

This is another disturbing example of the type of thing on which our young people — and many adults — are focusing their thoughts and interest. The delight with which the antics of this creature are greeted, the amount of day-dreaming about and "hero-worshipping" of the actor who plays the part and,

even worse, the ritualistic effect of this program on followers of the black arts and on drug addicts, give much cause for concern.

That the program is a "sign of the times" is all too true. Fascination with the bizarre, the macabre, the horrible and evil, is too widespread a modern phenomenon. Use of drugs causes many people to see the lower regions of the desire world, with their elemental inhabitants engaged in nefarious activities. Visions of these once "invisible" and therefore unknown areas of existence

have become a part of the daily routine of countless individuals, and it seems that exposure to such phenomena — particularly exposure caused by mind-controlling drugs — induces in some a desire for more. Is it any wonder that such a program, representing perhaps the closest physical approximation of these regions possible, has its magnetic hold on the drug addicts, who enhance their enjoyment by "turning on" to watch it?

Some may argue that too much is being made of the danger of broadcasting this program on a medium where even the youngest children can see it, and that it is in the nature of teen-agers to vent their emotions on what may seem to the rest of the population to be inexplicable objects of admiration. It is one thing, however, for these youngsters, with their partially completed desire bodies and their undeveloped minds, to be "carried away" by a popular singing star or another, to them, "romantic" — and basically harmless — figure. It is quite another matter for them, including some of the most intellectually advanced of their group, to be so fascinated — and in that way consciously or unconsciously influenced — by representations of sheer evil. Thought forms have potent influence, whether delivered in earnest or in jest, and the dangerous vibrations sent out week after week as a result of both the concept of such a program and its actual portrayal are

far more perilous than most people realize. As one of the show's followers himself acknowledged, as if the fact were praiseworthy: the show is considered so "good" because "it has no redeeming social value"!

The fact that the actor (who once played Shakespearean roles before allowing himself to be cast in this sinister part!) is finding his performance so lucrative is lamentable. This show, of "no redeeming social value," and — although perhaps unsuspected by its creators — of a decidedly dangerous nature, is continuing because of the material returns being made to those connected with it. As long as the desire for material gain continues to outweigh the producers', actors', directors', and sponsors' sense of fitness, propriety, morality, spirituality, or simply aesthetic quality, so long will the TV-viewing public be exposed to a plethora of mediocre programs.

When these programs are senseless, nonsensical, and foolish, it is bad enough. When they exert a menacing influence for depravity and malignity on the minds of already far too vulnerable people, and contribute to the proliferation of an already iniquitous situation, tremendous harm is being done. The harm is intensified because of popular ignorance of the hidden forces at work. It is the duty of every student of the Western Wisdom Teachings, and of everyone who is aware of the danger, to do his best to bring these facts to the attention of family, friends, acquaintances, and the public at large.

500,000 Cans Returned

Reynolds Aluminum received a half-million cans one month from people participating in its experimental reclamation programs in Miami and Los Angeles. Reynolds started offering a half cent a can in April, 1968, to determine whether the high scrap value of aluminum (\$200 a ton) could be used to reduce litter and also conserve

America's supply of that metal. A big advertising campaign spiked the program in Los Angeles and in one week 217,000 cans were turned in there.

—*National Wildlife*, April-May 1970

Pave Roads with Glass

A University of Missouri engineering class has come up with an experimental paving mixture which is 95 percent crushed glass. So far it has tested nearly as effective as the standard sand and gravel mixtures in tests for endurance, skid resistance and tire wear. The particles are embedded in the asphalt; there are no jagged points sticking up. If practical, this paving mixture could solve the waste disposal problem created by over 75 million throwaway glass bottles in the country each year.

—*National Wildlife*, April-May 1970.

It is encouraging to learn of efforts such as these, aimed at alleviating the "litter situation" in this country. It is also good to note the interest which a major industrial concern is taking in helping to solve this very serious problem. The Reynolds Aluminum Company's successful program of "subsidizing" the return of used cans might well be emulated by other manufacturers of similar products. Certainly every town and city of any size could contribute generously to such collections. We may hope that other industrialists follow the Reynolds example and initiate programs of their own to assist in the disposal of their cast-off products and by-products.

Although it is too bad that some of our fellow-men still seem unwilling to clean up their surroundings unless inducements to do so are offered, we can look with satisfaction upon the current, rapidly multiplying, efforts by groups of concerned citizens — most gratifyingly, young people — to clean up their neighborhoods and local parks voluntarily and without reward. Their only incentive is to restore beauty to their surroundings, and they are certainly to be commended.

Further experiments in centers of re-

search and learning undoubtedly will also yield workable solutions to the gigantic American disposal problem. Few people, for instance, would consider glass a fitting material with which to pave roads, yet, if the procedure tested at the University of Missouri is tried and proven successful, a significant contribution to the disposal problem will have been made.

We are glad to note the upsurge of positive public interest in the problems of litter and pollution in general. Particularly in the light of all the depressing, pessimistic words now in print concerning pollution — and granted, the problem is great — it is good to see so many groups of people actively and successfully doing something positive.

* * *

NOTICE!

Classes in Rosicrucian Fellowship Philosophy and astrology will be held in the Glendale Federal Savings Community Room, 5535 Stearns St., Long Beach, Calif., on July 16 and August 20 at 7:30 P.M. — No Charge.

* * *

THE CONTAGION OF GOOD THINGS

(Continued from page 345)

of the lower self have always been understood to be communicable; human nature being what it is, such qualities are readily imitated. There is no reason, however, why the qualities of the Higher Self cannot be transmitted with equal ease. Especially now, as we approach the Aquarian Age with its lofty, altruistic influences, we will find people more and more receptive to any display of humane, spiritual, elevating conduct. One individual, exhibiting such characteristics as part of his normal behavior, may do far more good than he could possibly realize by the mere fact of exposing others to them. The good is contagious; therefore, let us try to spread it as far as possible.



BOOK REVIEWS

Literature - Plays -
Motion Pictures - Music

"The Drama of the Lost Disciples"

The Drama of the Lost Disciples by George F. Jowett, Covenant Publishing Co. Ltd., London, 1968.

THIS book describes the work of Apostles and Disciples of Christ, beginning with Joseph of Arimathea, in bringing Christianity to the British Isles, and the subsequent "missionary zeal" which emanated from Britain and was in large measure responsible for the triumph of Christianity in Rome. If Mr. Jowett's statements may be accepted as factual (and they are certainly well-documented by a wealth of reputable historical sources) a number of interesting and surprising — at least to the layman — observations about the status of Christianity in first and second century Britain are made.

Historically and traditionally, the Britain of these early centuries has been looked upon as barbarian, while the Rome of the same period has been glorified as the heart of the civilized world. Mr. Jowett disputes the role of "barbarian" that has been assigned to early Britons, and maintains that, in religious thought and in sheer humanitarian enlightenment, they were in truth far more civilized — or advanced — than the majority of Romans. Christianity, claims Mr. Jowett, was founded in Britain in 36 A.D. and thrived among the local populace, hampered only by the presence of the Roman legions — not by popular distaste. It was established as the British national religion in 156

A.D. In contrast, paganism still flourished in Rome, and the persecutions of the Christians (almost too graphically described by the author) continued until the arrival of Constantine in 312 A.D. Constantine and his mother, Helen, viewed by many historians and academicians as Roman natives, are shown to have been British royalty by reason of lineage and birth.

Mr. Jowett is a Canadian of British birth, who has achieved success in the fields of literature, publishing, and physical fitness. He is a prominent Anglican layman and has been active in both religious and civic affairs. Although he appears to be sincerely motivated by his own Christian principles, and seems interested in presenting a factual account of the rise of Christianity in Britain, he does not disguise a certain partiality toward that country and the British race. References which can only be described as patriotic are now and again made, and he glorifies the status of early Britain and its leaders, comparing them triumphantly and most unfavorably with Rome. It cannot be denied, of course, that Rome *was* then in its decadence, and that brutality did flourish there. Yet the deliberation and unconcealed delight with which the comparisons are made, and with which errors of reputed fact are attributed to historians of the Roman Catholic church, leaves no doubt that the author's attempt to underscore the undeniably significant role played by the early Britons

in the spreading of Christianity is motivated by more than merely the desire for historical accuracy alone. Although Mr. Jowett obviously has prepared his work with painstaking research, skill, and evident accuracy, he seems, nevertheless, to be under the influence of the British Race Spirit. One wonders if the book, emphasizing, as it does, early British glories, might serve, to its English readers, at least, as something of a vindication of the present less-enviable international status and role of Britain.

Although its patriotic flavor cannot be disregarded, this book is a valuable source of information on the activities of the "Lost Disciples," their successors, and the initial attempts to spread the Gospel. The extent to which Christ's message was received in early Britain is not commonly known, and it is a revelation to read of the stalwart dedication and selflessness with which these "barbarians" offered themselves as teachers and defenders of the faith. This seems to have been possible partly because of the Druidic heritage of many Britons who eventually became Christians. The Druidic religion, says the author, was taught as a gospel of peace, and the eventual merger of the Druidic with the Christian church was peaceful.

Although, as said, the depiction of sufferings which early Christians everywhere endured is almost too graphic, reading about the hardships to which these devoted men and women submitted does serve to remind us of the relative ease with which students of the Rosierucian Philosophy are permitted to spread the advanced Christian Teachings given by the Elder Brothers of the Rosierucian Order.

Mr. Jowett compares the speed with which Christianity took hold in the known world during the first century A.D. with modern missionary endeavors, and laments that "In comparison, the missionary progress made by the Christian world in the last one hundred years is minute." The reason is obvious to one who knows the Rosierucian Teachings.

Many in various parts of the then-known world were ready to receive the new teachings brought by the Christ, and responded favorably. Since the Recording Angels see to it that each Spirit returning to birth is born where the religion that he needs is being practiced, however, missionary efforts of the type currently being made in Africa and Asia are inadvisable, and, in large measure, unsuccessful. Those who are ready for orthodox Christianity are born where that religion is prevalent, and those who are ready for the advanced Teachings will come to the place where these, too, are available.

Occasional references are made by the author to current negligence in Christian practice and worship, to the lip-service that is paid Christianity in the absence of wholehearted devotion, to our "backsliding" and "waywardness," and to the still-prevalent belief that "the sword is mightier than the Word." Because of this attitude, and because of our materialism, he warns, we will continue to suffer catastrophes such as Pearl Harbor and Dunkirk. He refers to such calamities as God's "punishment," a natural-enough statement from the orthodox point of view, although the Rosierucian Philosophy teaches that they are brought about as a result of the Law of Consequence, rather than divine retribution. What is more important here, however, is Mr. Jowett's reminder that such catastrophes "can be minimized if we but open our ears and hearts to the Word of God and our Saviour Jesus Christ..." How true this is, now just as in the days of the early Christians who labored against such odds, who performed such noble service, and who tried so valiantly to live by the Word! Their example should serve as a constant reminder and inspiration to us. Mr. Jowett's vivid and sympathetic portrayal of their activities, perhaps even more than the wealth of informative, historical detail and clarification which he also presents, is the primary reason for reading this book.

Readers' QUESTIONS

Is the Bible the Word of God?

Question:

Is the Bible, in its entirety, to be considered the Word of God?

Answer:

No, nor should it be understood literally. The Bible has suffered a great deal in translation from the original Hebrew. The commonly used St. James version, furthermore, was translated more in the context of political expediency than of theological or linguistic accuracy. Nevertheless, it reveals much truth to him who, after study and thought, has the key to interpretation. The spirit, rather than the letter, of the Bible is what should be considered. The Rosicrucian Fellowship gives a Bible Study Course which is an excellent foundation for further, intensive, study of the Bible.

* * *

The Biblical Story of Creation

Question:

Please give the Rosicrucian Interpretation of the biblical story of the Seven Days of Creation.

Answer:

There are two creation stories in the Bible, one including the first chapter and the first three verses of the second chapter of Genesis, the second commencing with the fourth verse of Genesis. These seemingly contradictory accounts actually deal with two facets of creation: the first, the evolution of *form*; the second, the evolution of *consciousness*. They are, therefore, complementary and in

harmony with scientific facts. The human form is at present the chief work of human evolution, and is built upon the basis of all lower forms which have come before. The *life*, or the Spirit, which is man, is a part of God and as eternal as God Himself. That life was here before all forms, as is told by the second creation story.

The creation of form was not accomplished in seven days of 24 hours each. The seven Biblical "days" actually refer to the seven transformations of the Earth — encompassing untold billions of years — which are necessary to facilitate the full evolution of self-consciousness and soul power by the evolving Spirits. Three and one-half of these periods were spent in obtaining vehicles in which the Spirit functions. We are now in the second part of the fourth period, and the rest of this Day of Manifestation will be spent in the complete evolution of self-consciousness.

* * *

The Bible and the Doctrine of Rebirth

Question:

Does the Bible teach rebirth? If so, where are the references?

Answer:

Yes. After the Transfiguration, in reply to a question by the disciples, Christ said: "Elias is come already, and they knew him not, but have done unto him whatsoever thy listed . . . Then the disciples understood that he spake unto them of John the Baptist." (Matt. 18: 12-13). In other words, John the Baptist was a reincarnation of that same

Spirit who, in a previous life, had been Elias.

The Bible also mentions several individuals who had been chosen for a certain work before birth. Angels foretold the coming of Samson, John the Baptist, and Jesus, and the Lord himself said to Jeremiah, "Before thou camest out of the womb, I sanctified thee and ordained thee a prophet unto the nations." A person is chosen for a mission because of a special fitness. Proficiency presupposes practice, and practice prior to birth must have been obtained in a previous life. Thus the doctrine of rebirth is also taught by implication in the Bible.

* * *

Rosicrucian Interpretation of the Fall

Question:

What is the Rosicrucian Interpretation of the "fall" of Adam and Eve?

Answer:

Adam and Eve do not refer to two single individuals. Adam is all mankind; Eve is all womankind. Millions of years ago, man did not possess a consciousness of himself as an individual entity. He was under the leadership of angelic beings who guided his evolution step by step. The reproductive function also was exercised under angelic supervision when, at times when the Cosmic lines of force were most propitious, men and women were brought together in great temples for this purpose. No passion or self-gratification was involved in the creative act, which was performed as a religious sacrifice.

Then, however, certain members of the angelic lifewave, who had not developed as far as their brothers and were actually of a stage in evolution half way between humanity and the Angels, directed woman's consciousness to the fact that both she and man had individual bodies and had, between them, the

power to reproduce their own kind. Thereupon man and woman began to practice the creative act indiscriminately, for personal gratification and regardless of the Cosmic lines of force.

Since the creative force is intended to be used for spiritual purposes only (reproduction may be considered a spiritual purpose; self-gratification is not) they were acting contrary to natural law. Sin is an act contrary to law; thus, they sinned. Since they no longer took the propitious cosmic forces into consideration, but came together in this manner whenever they pleased, they became subject to the pains of parturition, sickness, and death. This, then, was the "fall" from Paradise. Pain and suffering, previously unknown to them, were now to be their lot. This will continue until man has learned, of his own volition, to cease his present ignorant and indiscriminate use of the creative function and to utilize the creative force for spiritual purposes only.

* * *

SIGNS OF THE ZODIAC

(Continued from page 358)

the physical plane; the tenth shows our social standing and the honors received while the fourth shows the end of things physically. The eight, twelfth, and fourth houses are the so-called *terminal houses*.

We have now completed a study of the twelve signs. The short paragraphs on the signs should not be considered as a complete description of them; we have simply endeavored to show the character of the forces at work. If it can be established that this theory of sign relationship has a basis of fact, it should be developed and emphasized. It should give the student a profitable line of study, and bring more modern ideas into the teachings of astrology.



Results of Treating Rheumatism with Pyridoxine

JOHN M. ELLIS, M. D.

EDITOR'S NOTE: *The following article was taken from a convention report entitled: VITAMIN B6 IN THE TREATMENT OF RHEUMATISM by Dr. Ellis. A copy of the entire report may be secured for 35 cents from NFA Bookstore, Atlanta, Texas, 75551.*

VITAMIN B6 exists in nature in three forms — *pyridoxine*, *pyridoxal* and *pyridoxamine*. Many different reactions involving metabolism in microbes, plants, fowl, and animals have been studied. It is believed that, once taken into the human body, the three forms combine with phosphate to form a co-enzyme known as *pyridoxal phosphate*. It is this co-enzyme, so far proven, that speeds up and stimulates necessary biochemical reactions in human metabolism. Beginning in 1961, pyridoxine was used in treatment of hundreds, and perhaps thousands, of patients in Northern Texas who presented signs and symptoms the likes of which have just been described. The results were fascinating, encouraging, and conclusive.

Pyridoxine was administered orally, intravenously, and also subcutaneously throughout the now eight years of observations. Results were initially the same, and after the first few months of study, pyridoxine was given orally, for the most part, 50 milligrams once daily.

Significant objective and subjective signs and symptoms were improved at different rates of time and with different degrees of completeness.

Paresthesia — numbness and tingling, that is — was relieved in two weeks when pyridoxine was given 50 milligrams daily. Paresthesia was the most frequently mentioned symptom that was responsive to pyridoxine, and the one most successfully relieved.

Nocturnal paralysis of an arm, considered a pathognomonic sign of the disease condition that responded to pyridoxine, was relieved completely within two weeks of beginning treatment with pyridoxine.

Painful interphalangeal joints were relieved to some extent within three weeks of beginning treatment. Most of the patients were substantially improved at conclusion of six weeks of therapy. Elderly patients with initial deformity of fingers continued to improve, though gradually, for months and even years. Every joint completely relieved — no, but the time interval of six weeks, used in evaluation, became the variable of importance. In hands where there was no deformity, relief of pain in fingers was more complete in both men and woman. Heberden's nodes, the painful little burs or knots, became less painful and in some instances smaller. Women with painful

fingers and nearing menopause had very good response to pyridoxine.

Handgrip was restored in an unusual manner. By handgrip it is meant that by some unexplained means there was a restoration of motor power. For example, a well-dressed woman wearing expensive rings and showing little deformity of hands could not touch tips of her fingers to her palm. There was a slow, tremulous, and incomplete flexion of fingers. Eight days later, following therapy with pyridoxine, she could rapidly press every finger tip to touch the metacarpophalangeal crease of the palm. Several active dairymen noticed a reduction in strength in their hands, and they could no longer squeeze teats of a cow enough to milk one cow. Following therapy with pyridoxine 50 mg. daily for two weeks, they could milk a half dozen cows. Most likely this type of improvement was a result of improvement in motor nerve physiology.

Edema — swelling, that is — was reduced by therapy with pyridoxine. Over and over again it was observed that before treatment, wedding rings were tight or could not be removed because of swelling in soft tissues of the ring finger. Here again the time variable — six weeks — became important. Almost without fail, wedding rings became looser. Numbers of patients were weighed before and after treatment with pyridoxine, and following treatment there was a weight loss of 5-7 pounds.

Stiffness of fingers was improved with six weeks of beginning therapy with pyridoxine. Fingers became more pliable, both actively and passively. Improvement of stiffness was not limited to the hands. There was more range of flexion and extension at the knees and elderly women could more easily get in and out of bed or the bath tub. As motor power improved in the fingers, stiffness was reduced in the fingers. It was not uncommon to hear a patient state that he "could get around better."

Coordination of finger movements was improved. Following treatment, mechan-

ics and carpenters no longer dropped their tools. Housewives could better hold to their teacups and dishes. Elderly women were able to resume sewing. It appeared that this improvement of coordination depended on improved sensation, and improved speed of flexion, and range of flexion. *Sensation* of finger tips was definitely improved and usually within two weeks. Paresthesia improvement was associated with sensation improvement. Before treatment a number of women patients stated that they were unable to feel a thimble on their fingers, whereas after treatment, they could feel it. Finer sensation was so improved that patients previously unable to feel the weave of cloth could detect the weave of cloth after treatment.

Locking of finger joints was improved by pyridoxine. The so-called "trigger finger" disappeared in a number of patients.

Shiny skin, seen on very painful and stiffened fingers before treatment, changed in appearance during the period of therapy with pyridoxine. The glistening sheen was no longer noticeable when swelling of fingers was reduced.

Flexion of the index finger was improved. It should be noted that the index finger was the stiffest and most difficult finger of all to improve, and it was the last that could be made to flex completely. Anatomy of the index finger is remarkable and different from the other three. Muscle bellies of the flexor digitorum profundus, tendons of which insert into the little, ring, and long fingers, are grouped in a common muscle sheath and are supplied by the ulnar nerve. The flexor digitorum profundus of the index finger is separate and is supplied by the median nerve. Motion pictures taken of several patients before and six weeks after treatment with pyridoxine clearly revealed that improvement in flexion of the index finger was slower and required a longer period of therapy than did the other fingers. Motion pictures revealed that there was im-

provement of flexion of index fingers following six weeks of therapy with pyridoxine.

Shoulder pain, either unilaterally or bilaterally, was an important symptom in those patients who had severe pathological changes in their hands. Where this pain was located could not exactly be determined because nerves, bursa, and capsule of shoulder joints are in such close proximity. Limitation of movement of the shoulder joint was the result of stiffness and pain. When shoulder pain was complained of, along with hand signs and symptoms, all responded to pyridoxine therapy. Traumatic bursitis, however, would not respond to pyridoxine.

Elbow pain was also of a vague and indistinct location. Whether or not the pain was in ligaments or nerves, or both, was not determined. Pyridoxine, however, relieved this elbow pain when given for six weeks.

Hip pain often accompanied pathological changes in the hands. This pain seemed to be in the hip joint and to some extent responded to pyridoxine.

Nocturnal muscle cramps, a common complaint among patients who had pathological changes in their hands, were relieved by treatment with pyridoxine, usually within one week. These muscle cramps were very severe and painful before treatment. There was no question in the minds of the patients that pyridoxine was specific for nocturnal muscle cramps.

Knee pain, difficult to evaluate, showed some response to pyridoxine. A few patients, with two weeks of beginning therapy, showed reduction of swelling in and around the knees. As swelling subsided, knee pain was improved.

Sleep. A few patients in the series had severe disturbance of sleep, and response to pyridoxine was toward improvement, but this was not immediate. There was no question, however, that insomnia was a troublesome symptom among those more severely affected in the hands.

Cold perspiration of palms, present in only a few cases, indicated a severe

abnormality. There were paroxysms of sweating of palms that would appear for a few minutes and then wane. These patients had cold, moist palms at room temperature. Following treatment with pyridoxine, the fingers became warm and dry and remained so. This cold, clammy perspiration of palms subsided following therapy with pyridoxine.

Cheeks of the face before treatment often exhibited thin, shiny, almost glistening skin that appeared not to wrinkle. The same patients usually had tight shiny skin on fingers. When pyridoxine was given, there was a gradual relaxation of skin in both the hands and the cheeks of the face.

Exercise. It was learned while observing patients during convalescence that exercise is related to an increase in severity of signs and symptoms of patients in need of Vitamin B6. After twelve or fourteen days treatment with pyridoxine, finger pain and swelling would substantially subside. If, say after a night of rest and all fingers appeared normal, the fingers were repeatedly flexed, within minutes one or two of the fingers would become swollen and painful. After additional treatment with pyridoxine, exercise was not such a precipitating factor in causing pain and swelling.

ROSICRUCIAN PRINCIPLES

The Rosicrucian Fellowship Teachings advocate a vegetarian diet as superior, physically and spiritually, to a diet containing meat. They regard alcohol, tobacco, and stimulants as injurious to the body and a detriment to the Spirit. They believe in the power of prayer and the creative power of thought through concentration in bringing about the healing of mind and body. They hold, however, that physical means can often be used to advantage to supplement spiritual and mental means.

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OUR PATIENTS WRITE

Canada—Thank you for your letters and advice. I have tried your diet and have lost weight. The aches and pains are gone and I feel better than I have in 20 years.

Ohio—Much progress is being made by myself and my loved ones in just silently knowing that all things are working together for our highest good and letting the Christ within direct us.

California — Thank you so much for helping my friend. He has been showing such progress that I am almost speechless. He eats fruit and vegetables every day, gets lots of sunshine, takes a nap every day — and looks better than ever! He takes carrot juice, Acidophilus after each meal, and sunflower seeds. No cookies, cakes, or ice cream!

Illinois—This is my weekly letter of gratitude and love to you and the blessed Invisible Helpers for the healing and comfort I have received I am feeling so much better and hope soon to be fully healed.

Florida—I am happy to say I am feeling much better. I wish to thank you for all your help.

New York—Not long ago I was at my wits end — did not know what to do. Then I prayed that God would show me what I was doing that was wrong. I awoke at 5 A.M., reached out and found a letter you had sent to me previously. I had not read certain lines, which were now so clear to me. That day I began to follow your suggestions and purchased the vitamins. Now I feel so *much* better. My husband read your letter and is also following the instructions and is doing beautifully. Am so grateful I found your letter “by accident.” Back pains and bursitis have subsided, along with severe palpitation. Thank you, dear ones, both visible and invisible.

Washington—Thank you for all your loving thoughts and prayers. My health is at last restored! Bless you all for your unselfish work in behalf of your fellow men.



Why the Rosicrucians Heal

AMONG all the foolish and fallacious nonsense which has been circulated concerning the Rosicrucians during the past centuries, there is one great truth: "Members of the Order aim to heal the sick and have a superior means of accomplishing this benevolent purpose."

Earlier religious orders have sought to advance spiritually by castigating and abusing the body, but the Rosicrucians exhibit the tenderest care for this instrument. There are two reasons for their healing activities.

Like all other earnest followers of Christ they are longingly looking for "the day of the Lord." They know that Lucifer, the false Light of Lemuria, implanted passion, inaugurating *vegetal in sin*, and caused sorrow, pain, and death; also that Christ, the true Light of the coming New Galilee, inaugurated the *Immaculate Conception*, and preached the gospel of redemption from sin by *Love*. Celibacy is expedient for the aspirants in the East, as those races are soon to die out, but it is contrary to the scheme of evolution for the West because a new race is to be cradled here; *generative purity* is therefore the watchword of the Disciple in this part of the world.

A new race is to be *loved* into existence, and thus the ills that now afflict humanity through generations of *vegetal in passion* will cease; even Death will be at last overcome in the new dispensation, because the ethereal purity of

the bodies will obviate necessity for renewal.

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

* * *

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:

HEALING DATES

July..... 2 — 10 — 17 — 23 — 29
 August..... 6 — 13 — 19 — 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*.



Frankie and the Plaster

DAGMAR FRAHME

FRANKIE threw another bit of plaster down to the floor, and chuckled happily. He was standing on top of a suitcase on the highest shelf of the closet, and had a very good view of the mess he had already made on the floor. "Boy, wait till Mrs. Reid sees that," he thought. "Bet she's going to be mad! But she'll never know who did it."

Frankie dug some more bits of plaster out of the wall, and threw them one by one onto the floor. "This is fun," he said to himself. "Wish I'd thought of it long ago."

"Frankie, where are you?" suddenly asked a voice from inside the wall.

"Oh, oh," thought Frankie. He certainly hadn't expected Mother Mouse home so soon. He had to get out of there in a hurry! Frankie dropped the last piece of plaster he was carrying carelessly on the suitcase, and scuttled quickly to the hole in the wall by the shelf. He looked cautiously inside, but saw no one in the Mouse living room. "Phew," he whispered, brushing his paw over his forehead, "that was close. Mother must still be in the kitchen."

"Here I am, Mother," he called, "in the living room."

"Well come out here, please, and help me put these groceries away."

Frankie, who usually took his time about helping with the groceries, hurried to the kitchen. "Sure, Mother — here, I'll take that," he said, taking a heavy bag of potatoes out of her paw and putting it into the vegetable bin. Mother Mouse looked at Frankie curiously for a minute, but then grabbed for an egg that was starting to roll off the table and forgot all about how unusually gentlemanly Frankie was being all of a sudden.

"What did you do while I was out?" she asked a few minutes later.

"Well — er — I read some, and I — I did some homework," Frankie mumbled, his head deep inside the refrigerator where he was putting the cheese away. (Actually, he *had* done two arithmetic problems and read a paragraph in his history book before he thought of throwing plaster, so he did tell Mother at least *part* of the truth.)

"Good," said Mother. "Isn't it about time for another arithmetic test?"

"Yes'm," answered Frankie, wishing Mother wouldn't keep bringing that up. His last report card had not been too good anyhow, but his grade in arithmetic, as his father said, was "ridiculous." Not because he didn't really understand arithmetic, but because he just

couldn't be bothered with working problems when there were so many more interesting things to do.

"Thank you for helping so nicely, Frankie," said Mother finally. "Now you'd better run along and finish your homework."

"Yes'm," said Frankie again, and scurried off to his room. He wanted so much to sneak out on the shelf and take another look at the pile of plaster on the floor, but didn't dare. Mother could come into the living room any time.

Frankie worked on his homework, Mother made dinner, and all was very still in the Mouse home for about an hour. Father came home, and, as he often did these days, looked at Frankie's homework. "Well, well," he said, in a pleased but rather surprised tone of voice. "You finished it, and all the answers are right. Good work, son." Frankie turned rather red and moved his head so he wouldn't have to look Father in the eye, and Father looked at him long and hard, but said nothing more and left the room.

"Omygosh!" Frankie suddenly whispered, jumping up. He had just remembered that piece of plaster lying on the suitcase. If his parents ever saw that — The plaster on the floor could have come from any place — but if a piece of it were lying on the suitcase, they would certainly know that he had done it. And then he'd be in for trouble!! Mother and Father had told him over and over about how lucky they were to live in a quiet house like Mrs. Reid's — who didn't have a cat, never set out mouse traps, and maybe didn't even know they were there. That's why Father had built their house off the shelf instead of the floor — so they could stay hidden much better. His parents were always telling him that he should do nothing to annoy Mrs. Reid, and that if he *must* get into mischief, he should at least do it outside somewhere.

The Mouse family sat down to dinner — after Mother finally managed to tear Father away from his newspaper — and

was enjoying a delicious meal of cheese salad, cheese and onion soup, cheese omelette, cheese and asparagus, cheese-cake, and, for Frankie, a cheese shake.

Suddenly Mrs. Reid's front door slammed shut with a terrible bang which made Mother jump up from her chair, made Father spill his soup and caused him to say a few words rather loudly that probably shouldn't have been said at all, and even scared Frankie. Mrs. Reid must have had her arms full of packages, because she was usually a very quiet lady and certainly never slammed her door if she could help it.

The sound of paper rattling and packages being opened came from downstairs, and the Mouse family settled back to finish dinner. Frankie was just slurping up the last of his milkshake—Mother opened her mouth to say something about that noise, but decided to let go — when they heard a shriek from below which made them all jump out of their seats

"Oh, good GRIEF! Where did this mess come from?" Mrs. Reid, whose voice could hardly be heard when she talked on the telephone, and who always spoke more quietly than any of her guests, had certainly forgotten today that she was supposed to be a very quiet lady, and was talking — evidently to herself — at the top of her lungs. "I just cleaned this closet yesterday, and look at the floor now! I wonder what caused that — Ohhhhh —" she said, in a suddenly softer and rather scared voice. "I wonder if I have mice."

All was quiet for a few minutes while Mrs. Reid went on looking at her closet floor. Mother and Father Mouse were wondering what could possibly have happened to make Mrs. Reid wonder if she had mice, and Frankie was wondering how he was going to keep his parents from discovering that he was the cause of all the trouble.

"Oh, well," said Mrs. Reid a few minutes later. "I'm much too tired to clean this up tonight. It will just have to wait till morning. Guess I'd better get some mouse traps in the morning, too."

With that, Mrs. Reid went off into another room, and Mother and Father Mouse looked at each other for several long minutes.

"I'm going out there to see what she found," said Father.

"Yes," said Mother hesitantly, "I suppose you'd better. But be careful."

Father went out on the shelf and looked down, while Mother and Frankie stayed inside their hole, peering at him anxiously — Mother because she was worried about Father, and Frankie because he was worried about himself. They watched Father looking down at the floor for some time, and as he turned and started to climb up on the suitcase, Frankie quietly crept off to his bedroom.

Father walked across the suitcase, bending over once to pick up something, and then took a few turns around the shelf, investigating several things that he seemed to notice in the wall. Then he walked slowly and thoughtfully back into the hole, looked at Mother Mouse significantly and said, "That boy!" and roared:

"FRANKLIN McDONALD MOUSE, COME OUT HERE AT ONCE!!"

"Yipe," said Frankie who, as far as he could remember, had never been called by his full name before.

He crept back into the living room as slowly as he could. When he saw his father's face, his heart sank all the way to his toes. Father was furious!

"What is this?" asked Father, holding something out for Frankie to see.

"It looks —" whispered Frankie, "it looks — sort of — like plaster."

"And how do you suppose plaster got on Mrs. Reid's suitcase?"

"I don't know," whispered Frankie.

"Don't you? And I suppose you don't know how that pile of plaster got on the floor of her closet, either?"

"No," whispered Frankie for the third time.

"FRANKLIN," thundered Father as though Frankie were still in the other room, "I am not in the mood to play games. We are in a desperate situation,

and I want the TRUTH — all of it. How did that plaster get on the floor?"

Frankie swallowed. He looked at Mother Mouse for help, but her face looked as miserable as Father's looked angry, and she said nothing. "I — I — threw it down," said Frankie finally, when he saw that he wasn't going to get out of this one. "I thought — well, it seemed like it would be fun."

"FUN!" raged Father. "I suppose it's going to be fun to get caught in those mousetraps, and fun to have to sneak around here the way we never did before! Well, now I'll tell you something else that's going to be fun. Tonight when Mrs. Reid is in bed you are going down there and clean all that up. There's still a chance that, if she doesn't find the mess in the morning, she may think it was all a dream."

Frankie looked at his Father. "Me — clean that up — down there? But — but — what if Mrs. Rein wakes up and sees me?"

"That, Franklin, will be your problem. It is time you learned to look out for yourself."

"Oh, Bruce, do you think —" began Mother Mouse, but Father looked at her so sternly that she said no more.

"Now, Franklin," continued Father, "I want you go down there one half hour after Mrs. Reid's light goes out. She should be sound asleep by then, and you'll need plenty of time to clean up. And there is not to be one speck of plaster left on the floor. Now good night. Mother and I are going to bed.

Father strode off toward his bedroom, followed by Mother who looked sadly at Frankie and murmured softly "Good night, dear," before she closed the door. Frankie sat down, stunned. He just couldn't believe that Father would make him go down there — all by himself. He had never been on Mrs. Reid's floor before — it was too dangerous. Even Father never went there, except one time after a party when there were several delicious crumbs of cake dropped on the floor which Mrs. Reid hadn't

noticed. Father got them as a special treat for Frankie, but Mother had been so upset that Father never went down there again for fear of worrying her.

In a little while Mrs. Reid turned off her light. Frankie waited, listening to the clock ticking and other night sounds which now seemed to be terribly loud. After half an hour, Frankie took a deep breath and, shaking so hard he could barely stand still, started down to the floor of the closet.

(What he didn't know was that, as soon as he was out of sight, Father and Mother who, of course, had not gone to bed at all, tiptoed out of their room and stood at the edge of the shelf watching him, Father ready to jump down at any second if Frankie was in danger.)

Frankie started work — and it was a hard job. The plaster kept breaking into smaller and smaller pieces every time he picked some up, and he began to think that he would never get every speck off the floor, the way Father had insisted. Twice he heard sounds that made him stop in his tracks, tail, whiskers, and ears standing straight up with fright. Each time it turned out to be Mrs. Reid moving in her sleep, but to Frankie it sounded like a whole army of goblins and cats, ready to snatch him.

Finally, after about two hours, he was finished. He looked at the floor one more time, and didn't see a single speck of plaster. By this time he was so tired and scared that he could hardly get back up to his hole. Mother, still watching, wanted to help, but Father wouldn't let her. "He's learning quite a lesson tonight," he whispered, "but I want him to learn all of it." And so Father and Mother tiptoed back to their room and, as soon as they heard Frankie safely upstairs again, Father shut the door.

Frankie dragged himself to his room and flopped down on his bed, clothes and all. When he woke up it was morning—long past the time when he usually got up. For a moment, he couldn't remember why he was lying on top of his bed with his clothes on, and when he did

remember, he wished he hadn't. He did not want to go out and face his parents — in fact, he wanted to stay in bed forever. But he *was* hungry, and could smell the pancakes that mother was fixing, and so he finally got up, washed his face, combed his hair, put on a clean shirt, and went down to the kitchen.

"Good morning, Franklin," said Father, as if nothing had happened.

"Good morning, dear," said Mother, giving him a hug with one paw as she turned a pancake with the other.

Frankie looked at them somewhat surprised. "Good morning," he said finally, and sat down at the table.

Mother served the pancakes, and Father started telling her about something he had heard on the morning news. Soon they were talking about all kinds of things — everything, it seemed, except what had happened the night before — and Frankie finished his pancakes hungrily, saying nothing.

Mother had just started to clear the table when Father suddenly caught her paw. "Shhh — listen," he whispered.

They could hear Mrs. Reid moving around downstairs, her footsteps coming closer and closer to the closet. Mother, Father, and Frankie quickly made their way to the shelf and tried to peer over the side while still keeping hidden.

Mrs. Reid brought her dustpan and broom into the closet. She set down the dustpan, lifted the broom to sweep, and suddenly set it down, her mouth open. She looked at the floor, rubbed her eyes, and looked again.

"My land," she said. "There — there is no plaster. But I could swear I saw a pile of it here last night. I *know* I did."

She leaned against the wall of the closet, while Father, Mother, and Frankie held their breath. Then she sighed. "Well, I sure must have been dreaming," she said finally. "Whatever it was I thought I saw last night is definitely not here now. What a dream! Goodness, I hope I don't have any more like that!"

Taking one last look at the floor, she

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picked up the broom and dustpan and left the room.

Father, Mother, and Frankie went silently back into their hole. Father sat down on the couch, Mother on a chair, and Frankie, feeling limp, sat down right in the middle of the floor.

"Well, I guess that means we're safe," said Father, smiling.

"Yes," Mother smiled too.

"You did a good job down there last night, Frankie," went on Father, still smiling. "It took a lot of courage, especially when you heard those noises."

"How did you — I mean — weren't you asleep?" asked Frankie, amazed.

"No, dear, we weren't asleep," said Mother softly. "We were on the shelf watching you all the time. Father would have been right down if you had ever been in trouble."

"Gosh," said Frankie, looking first at Mother and then at Father, who continued to smile at him. "Gosh," he repeated, "and I thought — —"

Frankie looked down at the floor.

Then he said, "It sure was stupid of me to throw that plaster. I'm glad you made me clean it up — and I'm glad I *could* clean it up. For a while there I didn't think I'd be able to get all those specks of plaster. I promise I won't do anything dumb like that again, even if it does seem like fun."

"No," laughed Father kindly, "I don't think you will either, Frankie. But you know what would be fun? How about going down to the beach for a picnic this afternoon? I really think we could use a little relaxation."

"Oh, boy," said Frankie, "that's great. Can I ask a friend to go along?"

And as the Mouse family got ready for their picnic, Mrs. Reid was doing her breakfast dishes, shaking her head every so often as she thought about her dream. "Maybe I've just been working too hard," she told herself. "Think I'll call up Agatha and see if she doesn't want to go to the beach for a picnic this afternoon. I really think I could use a little relaxation."

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