

THE ROSICRUCIAN FELLOWSHIP MAGAZINE

RAYS FROM THE ROSE CROSS

Philosophy and Astrology



FEATURES

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*"Wilt Thou Be Made
Whole?"*

*Art: Expression of Crea-
tiveness*

*Astrological Light on
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Leo Health Hints

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By Max Heindel

*Initiate-Messenger of the Brothers
of the Rose Cross*

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He Has a Way

DELLA ADAMS LEITNER

He has a way to bring to pass
All that is good for me;
My Father God, in whom I trust,
And though I cannot see
The path ahead yet I am sure,
With Him to guide and bless
The problems now that seem so vast
Will fade to nothingness.

He has a way and every grief
Will prove an upward lift
If I in faith bless all and know
That patience is a gift
Which He bestows and as I wait
And do what lies at hand
His perfect way unfolds and I
With joy will understand.





"WILT THOU BE MADE WHOLE?"

THE wholeness to which Christ Jesus referred when He asked the impotent man lying by the pool of Bethesda, "Wilt thou be made whole?" (John 5:6) was undoubtedly more than the perfected health of the physical body. Such a great spiritual Being and Teacher could have meant only the wholeness which includes all of man's bodies—the invisible ones as well as the dense, visible vehicle.

Those who deal with the healing and general welfare of human beings are ever faced by the stubborn fact that although people usually mature physically at the expected time, they do not always mature mentally and emotionally. Our hospitals, reformatories, and prisons are full of such individuals, and practitioners of psychosomatic medicine expend much time and effort in assisting their patients to become more "mature" in their outlook on life. Many people somehow just do not grow up so far as their mental and emotional habits are concerned. Why is this?

The Western Wisdom Teachings offer some illuminating information on this subject by explaining that there are certain definite laws governing the maturing process of the human bodies as well as of the unfoldment of the innate powers of the human Spirit. Unless these laws are obeyed, imbalances occur within the several bodies which result in "immaturity," or lack of wholeness. A large number of people are at present unaware of the existence of these laws and transgress them unknowingly. Others there are who do know them, yet disregard them—to reap a more severe penalty because of having deliberately "sinned."

A fundamental law dealing with the evolution of human beings toward wholeness is the Law of Consequence, or Cause and Effect: "Whatsoever a man soweth, that shall he also reap." (Gal. 6:7.) There is a cause for every effect and an effect for every cause in all realms of Nature. The mature, or "whole," person accepts the fact that he, himself, is alone

responsible for the condition of his bodies and his surroundings. Actually, he has not only presided at the building of his various vehicles, but has also assisted in the endeavor necessary for the creation of his immediate environment.

When the reality of individual responsibility is accepted — and more and more psychiatrists are realizing the effectiveness of getting their patients to accept this view — the question arises: What have I done, or what am I doing to attract this undesired condition? There follows (if wholeness is sought) an examination and weighing of inner feelings, motives, and desires. In some cases it is easy to find how one's selfish, inconsiderate attitudes and actions have reacted to bring about the present unhappiness and suffering. A re-patterning of one's habits of thinking and feeling along constructive lines can frequently effect a correction of the undesired condition, in body or surroundings, sometimes within a short time. This depends, of course, upon the sincerity and intensity of effort put forth in the corrective process.

However, it often happens that one's immediate way of life does not seem to account for the difficulties in health and human relations one experiences. Here is where the Law of Rebirth sheds light. This law teaches that each life is but a day in God's Great School; that we come again and again to Earth in gradually improving bodies to learn the lessons necessary to bring about a full flowering of our innate spiritual powers. What we learn in one life we have ready to use at the beginning of the next life. What we refuse to learn we will have presented to us in a different form in a subsequent life. Sometime, somewhere the lesson must be learned. Because we have a measure of free will, we ourselves choose as to what we will learn and what we refuse to learn.

Although Christ Jesus taught the doctrine of rebirth, He veiled it in most instances so that only those who were ready to receive this vital truth would understand what He was saying. But in Matthew 17:12-13, He says unequivocally: "But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed Then the disciples understood that he spake unto them of John the Baptist."

The twin Laws of Rebirth and Consequence explain in a logical way many of the mysteries of life which have perplexed people for ages: why there are wars, famines, and pestilences; why some people are ugly or deformed and others beautiful; why many are diseased and comparatively few healthy; why some are rich in material goods and others poor; why some are leaders and others servants; why some are highly intelligent and others moronic; why some are musical geniuses and others without musical talent; why some die early in life and others live to a ripe old age; why some are capable of doing many things well and others few; why some are beset by bitter, scheming enemies and others are helped all along the way. Somewhere in the past the causative influence was set in motion for these and all other conditions.

The acceptance of the twin Laws of Rebirth and Consequence gives one the wider vision required for wholeness of being. It provides the person having an inquiring mind with a valid reason for seeing beyond

his own immediate interests and realizing that the welfare of one human being is just as important as that of another to God, the Father. All are His children, living and moving and having their being in Him as they evolve toward godhood.

The inscribing of these laws in their full significance upon the tablet of the heart results in a wonderful flowering of soul qualities. It gives a full realization of the wisdom and justice of Deity which in turn invites a re-charging of the will, the highest power of the triune human Spirit, corresponding to the Father Principle in our triune Creator. There is a powerful inspiration in looking to the Source of Power in a way that integrates the little, individual self with the Infinite Self. The human being becomes imbued with the reality of his own divinity and glimpses the unlimited possibilities in store for him and his followers — if they but love God and obey His beneficent laws.

The degree of wholeness or maturity which a person has reached may be accurately judged by the extent to which his approach to life and its problems has become positive. Robert Browning stirringly points the way in his poem *Rabbi Ben Ezra*:

*"Then, welcome each rebuff
That turns earth's smoothness rough,
Each sting that bids nor sit nor stand but go!
Be our joys three-parts pain!
Strive, and hold cheap the strain;
Learn, nor account the pang; dare, never grudge the throe!"*

The mature person sees in the experiences of life opportunities for growth, and he tries to learn from them whatever lessons they offer for his inner unfoldment; he wastes no time in self-pity and self-excusing. The immature mental-emotional makeup reacts in kind to the vibratory force directed toward it — hate with hate, and force with force. The matured emotional body is not easily swayed or upset; it has become stabilized by the power of the Christ, the Love-Wisdom Aspect of Deity. So long as we are fearful, suspicious, selfish, greedy, and cruel, no matter what the age or condition of our physical body, we are far from being "whole."

"Wilt thou be made whole?" asked Christ Jesus of the impotent man. He, our perfect pattern of wholeness, is still asking that question — of all humanity.

As the indwelling Christ Power impinges with ever greater intensity upon the atoms of our Earth and upon our hearts and minds, the question becomes more and more insistent. Do we, as individuals and as a world group, wish to be rid of the hate, the greed, the fighting, the wars, the hunger, the poverty, the disease, and the suffering all about us — and be "made whole?"

Sometime we shall each have to answer this question in the affirmative and begin to live according to the teachings of Christ — or take our places among the retarded in God's Great School. The sooner we make the decision, the sooner will we have peace within and without — the sooner will wholeness prevail in our world

THE *Mystic* ... LIGHT



Art---Expression of Creativeness

J. EARL SCHRACK

THE substance of this article on Art in our day, brings new light on that which has been so well stated in countless other sources. It is vitally important that the reader consider what influence the spiritual world has on the entire subject of art of the past, the present, and the future.

Heretofore art has been accepted as a well established esthetic quality, composed of more or less fixed forms in man's cultural pantheon. But as of today, art is rapidly being shifted into an entirely new set of meanings—meanings which would scarcely have been understood by a public of a few decades ago.

For these many years, there have been developing in all departments of art what amounts to a very radical change. In the fine arts of painting, a notable example of this change occurred innocently enough when the celebrated English landscape painter, John Constable, R.A. (1776-1837) insisted to his fellow-painters that they were not painting in his (Constable's) newly discovered world of light and color, especially the bright greens. He showed them that in their attempt to paint out-door greens they were merely duplicating the ambers and browns employed by other painters of his day. When working in

the classical tradition of hundreds of years of the past, no one had thought of painting landscapes out of doors, showing Nature's colors. Their paintings were all conceived and painted in the studio. To prove his point to his fellow artists, Constable placed a violin, with its mellow ambers and browns, out of doors in a field of bright green grass, to show the difference between browns and greens.

Carrying this newly conceived response to Nature's natural colors, Constable's fellow countryman, J. M. W. Turner (1775-1851) saw even deeper into prismatic light's effect in nature. He used a more brilliant palette, achieving a greater spread of luminous color. Then followed the dozen painters, headed by Corot, who took up their residence in the countryside of Paris and developed what later was called the "Barbizon School of Painting" (1830-1870). Their contribution to painting was to develop a more contrasting range of luminous values in light and shadow.

Dovetailing into the period of the Barbizon School, there opened at last the most important school of painters that France was to give to the world, the Impressionists, who held their first exhibition in 1865. Working directly from nature, these painters not only

combined the new discoveries of the more recent past, but they opened the door fully to an entirely new and luminous set of spectrum colors, which method of painting was destined to transform to a far higher vibration of light the practice of painting for all times to come.

As for the past century, an entirely new movement in art (still in its unfolding stage) introduces us into what is best described as Modern and Ultra Modern Art. It is not the purpose of this article to answer all the questions or satisfy reader curiosity as to what this form of art means, or why it is being painted. Rather we ask that modern art be accepted as an essential step in art's long history. The general public has not yet become aware of the conclusive extent of the more advanced forms of modern art's influence.

Every school, college, university, and accredited art school, not only in the Americas, but in all the world, teach nothing else but finalities in Ultra Modern Art. No recognized art dealer or fine arts gallery in the land specialized in anything but ultra modern art; that is, art that avoids realistic and descriptive painting as is produced by copying directly from nature. Ultra modern art deals primarily in various degrees of abstracted form: paintings, wherein anything from a great deal of realistic nature is evident, to full abstractions, where natural forms are scarcely evident; and in full non-objective painting, where nothing resembling the natural world is evident. Modern art demonstrates that the creative process finds a greater freedom of stimulation and inspiration when liberated from photographic copying of realistic nature.

Realizing that there are perhaps a thousand times more painters in the world today than there were at the time of the Old Masters (1200-1800), it must be assumed that the general level of the picture-making quality would be much

lower. None-the-less, out of this mass activity in painting, future analyses of our present century of painters will doubtless find just as great an art being developed as in any other period, but an art evaluated from very different standards, having little resemblance to any art form of the past.

Necessarily, these newer art forms utilize a far richer diversity and mixture of new forms, values, and colors than artists of any past age could have assembled. The writer can testify to this extraordinary wealth of elaborate and lavish display of modern art, having recently finished a two-year travel-study period in some twelve old-world countries and also throughout the United States. It is said by some European critics that modern art has reached a higher level of development in the United States than elsewhere. In recent years, many of Europe's better painters have immigrated to North America.

In the higher levels of today's art, the painter has turned his attention to entirely new psychological, physiological, scientific, anatomical, occult and mystical themes in forms of penetration that could not have been understood a few decades ago. The artist has therefore of necessity, in expressing the newer directions of our age, concentrated on visual tensions of new and original forms. This development modern art has carried to a degree of creative intensity that by contrast, an as-the-eye-sees-nature painted picture seems as lifeless as a photographic copy. Paintings, faithful to realism, lack dramatic interest, causing them to appear weak and washed out.

The serious modern painter is a far different type of individual from his poetical and nature-loving brother painter of former years. The analysis, used by the modern artist, has tended to find expression in involved symbolic forms which the artist thinks of as design or form pattern. The better estab-

lished the system of thought, the more likely he will have produced for his work a set of fitting design symbols.

Reviewing the pictorial symbology of man's thoughts developed by past ages, we have the symbol for sacrificial death, the cross; for love, the heart; for mind's intelligence, the lamp; for generative purity, the rose; for peace, the palm leaf, et cetera; and coming into even greater use, a multitude of new mathematical and scientific equations and symbols. Functions of the essentially needed abstract forms of our expanding art will be geared to express the profundities of life's hidden mysteries in comprehensive pictorial and abstracted forms. These symbols, when representing certain higher world archetypes, will carry charges of healing power and soul's illumination when stimulated by the vibrations of certain musical compositions or meditated principles. From ancient times, this form of power-releasing symbols as in paintings, objects, and certain substances, has long been in the process of development in the secret areas of the world's mystery schools.

Looking back into the history of the arts, we find that painting was formerly used to amplify spiritual power, stimulate worship, and to illustrate for an unlettered populace, the biblical narratives. This uplifting and educative duty exacted of the painter observance of fixed arrangements of scenes, personages, and objects, to give clearer understanding to various devotional altar paintings. As time passed and education became more widespread, people learned to read for themselves. The painter was then allowed more and more liberty for his own more poetical forms of expression. Out of this new freedom, a more creative form of art emerged, giving us those highly inspired masterpieces of the Middle and Renaissance Ages.

Those painters who were consecrated in their art dignified their paintings by channeling the inspirations of the Di-

vine Spirit through their skilled techniques. It is doubtful, in this changed world, if the fine art of painting will ever again produce realistic illustration of the biblical scenes and events as was exemplified in the amazing techniques of the great masterpieces produced during these former glorious centuries of art.

We must approach the early beginnings of the modern art as something in the nature of the stone age of our cultural periods, preparing the way for a greater art to come. As such, our artists are experimenting in an area of new and unfamiliar forms. Our fast developing new-age cultures are drawing away from illustrating the externally obvious, and moving toward the searching out of man's inner world of reflexes, reactions, internally-functioning spinal, stigmata, and desire body centers, seeking to open the hidden mysteries of the ductless glands. In short, man today seeks sources and causes—the origin of the forces that produce and amplify all life.

The artist, as interpreter and harbinger of the new, is responding to the newly-felt promptings of his more expanded self, the subconscious and the super-conscious minds. His forms of expression are as yet limited in the visualizing of symbolic or design images of primitive and uncertain results, to an as yet unguessed and unknown destination of an abstract picture language—a language which the eye, in the artist's creative process, must evolve and then speak its mystical message through silent visualized symbols. The liberated creative eye, brain, and solar plexus centers know not yet fully what they create and see in this slowly forming, self-created, and self-developing new world of ultra modern art. But like the outstretching inch worm on the projecting twig, liberated modern art feels it must express its new-found freedom in exciting, newly conceived reaches. Eventually, as art's creativity progresses, self-purification will alchemically transform man's base

metals into the gold of his forthcoming Philosopher's Stone .

Has not the Virgin-Spirit germ of all of life, from man's beginning to the present time, followed this same path toward self-conscious and more adequate usage of the transmuted creative Life Force? Are we not much more advanced in this progressive quest for a purposeful order of creation above and beyond those distant days when entire populations sat as one insensate stone upon another, around ancient arenas, witnessing the bloody brutalities of sacrificial orgies or purposeless gladiatorial death conquests?

The fact that man is learning to meet his conquests in the higher reaches of the etheric and spiritual worlds, as expressed in the creative arts, should assure us that we are making progress. Let us not condemn the creating artist just because we are uninformed and fail to understand the newer language which is developing. We must know that in the area of creativity we dare not indulge in the mistaken luxury of giving expression to personal likes or dislikes. Only an informed man of great experience and wisdom dares attempt final answers. Let us accept the fruits of any form of artistic or scientific creativity in the humility of the searching student. To oppose evident life with misunderstanding is akin to that aimless testing of one's will power by forcibly "willing the ocean breakers to roll back from the shore." The corner bookstore or local lending library will furnish us with any number of readable books by informed writers who will open our eyes to new and stimulating penetrations into the mysteries of the modern world culture.

The urge to create modern art lies deeper than the desire to do something different. Modern art is the outward result of new forces that interpenetrate our total universe. These impinging forces are just as much present in each one of us as they are in the heart

and mind of the modern painter. If we will search for and find these new upwelling forces in ourselves, perhaps aided by some form of explanation in books and pictures, we shall have accomplished a very great work on ourselves.

Some of the leaders of this new art form spend much time and thought on conceiving types of painting that are especially designed to awaken lethargic and unalerted minds. Look up the contemporary modern artist, Pablo Picasso, a Spaniard, who painted an agonizing and soul-searching picture (year 1937) to bring attention to a disinterested world the fact that enemy bombs, with one stroke, had murdered all the inhabitants of a small, isolated Spanish village. The title of the paint-



ing—Guernica—is the name of that unfortunate town.

When studying the new creative idioms of modern art, bring to bear all your knowledge of what constitutes rhythm, dramatic handling of black, grays and white values, of harmonious or purposefully-used discordant colors. Remember that modern art is not painted necessarily to please or to duplicate non-creative, photographic-like scenes from Nature. Good modern paintings are given very definite and purposeful reasons for being exactly what they are. With your book as an explanatory text, seek to know how new avenues of creativity can be working in you by means of the pictures you will observe.

Finally, we remember that any stage of man's evolution is determined by the manner in which he abuses or begins

(Continued on page 31)

Forgotten Memory

JEAN DAY

THE song rang out in the stillness of the early twilight evening, and the singer listened, as he halted at the top of the brae, to the echo of the words as they floated back to him.

Leaving the last house away down behind him, Angus Fraser stood surveying this particular part of his beloved Highland country, the venue of his childish, and at intervals, his later years, his absences made imperative by the exigencies of his calling. All being well, he hoped by another year to become a fully fledged medico, and this was the last night of a visit to his mother and his old home. Before him like a ribbon stretched the old turnpike road where, before it turned, the Toll Gate had once stood. Another mile, more or less, from the turn would bring him to the bend of the river where the old Castle, once the home of his mother's forbears, now stood in ruins.

In his earlier days this road spelled adventure to Angus, but tonight it somehow suggested something much stronger than mere adventure. An exhilaration of expectancy possessed him as he looked at the long road, flanked on either side by fields of green corn standing steadily upright. Farther along were row upon row of strawberry plants, their flowers like sweet baby faces nestling between and under the leaves.

"Where every prospect pleases," quoted Angus to himself. It was a night for fairies, he thought—gnomes, spirits, or what you will. Perhaps the Toll man would appear and demand toll from him as he passed. In his present mood he was prepared for anything to happen. How still it was! Not the faintest stir in the air could he feel. Then there came the whirring of a bird's wing as

it flew overhead, and a wee mouse ran stealthily across the road in search of his next meal. As he walked along, Angus' spirits steadily mounted. He felt he could hear the movements of even the tiniest insects among the roots of growing things, and the twitterings of birds in their nests.

Away on his left, in the windless evening air, rose a straight column of smoke from among the trees, and watching it, Angus felt a cold shiver pass over him. Carroty Meg's home. Ugh! How he had hated her! Memories of his school days began to fill his mind, and so strong became the presence of Meg that he could almost feel a cool, snaky arm creep round his neck—would see, if he turned, the gray, watery eyes and the loose drooling mouth, the face so freckled as to be almost brown, the matted red hair. "Carroty Meg," the boys had called her.

"Why does she pick on me?" Angus would cry to his mother. "She doesn't bother the other fellows." But Meg had long since disappeared. Why think of her? And with a shrug of his shoulders, his spirits rising at every step, he walked briskly along until he was at the Castle.

It stood well back from the road, and although accustomed to many others in like decay, Angus was so attracted to this place that every visit was a pilgrimage, as to a shrine. Sometimes in his imagination he would people it, and could feel something akin to nostalgia for the life, and laughter, the bereavements and heartbreaks which had been experienced within its walls. Great boulders lay about, telling the story of Time and the tremendously fierce lashing storms which came from the North Sea.

Angus drew near to the entrance. Part of the round tower still stood, but the walls were gone in the upper half except one, against which was a part of a winding stairway. Feeling a little weary, he sat down on a boulder nearby, and with mind quiescent his eyes wandered along the road he had come. How beautiful it all was, yet how lonely at this hour.

In a moment the young man became aware of the crunch of footsteps on the roadway, and from behind him a man approached the ruins. Without moving, Angus watched him walk to the entrance and look within, examining first one side then another. A man not exactly young, he thought, but rather sturdy and thick set. A Tam o'Shanter sat tilted to one side of the head of reddish sandy hair, and from the neck of his plaid, Angus caught a glimpse of a saffron shirt collar. He waited about restlessly, kicking the stones with his foot. Then from among the bushes nearby there came a young girl. Covering her head and body was a Puritan-like hood and cloak, the latter fastened in front by a cairngorm brooch in the shape of a thistle. She looked startled and hesitated when she saw the man. But not for long.

"So you are back, Hugh Macdonald," she said, her voice hard.

"Oh, Alison, lass," replied the man, "you gave me a start for a minute. I was 'na expecting to see you here. I've just heard o' this atrocity o' Montrose's men. I'm terribly sorry for ye, lass."

"And what atrocity might that be, Hugh Macdonald?" asked the girl.

The man raised his eyebrows in surprise. "Why, this, I mean, Alison." He waved his hand toward the ruins as he spoke, "They've gutted the place clean out. I'm sorry it should have been while I was out o' reach."

"And why should you think it the work of Montrose's men?" the girl questioned.

"Well, what else can I think? But

of course I was 'na here—so perhaps—I—lass, are ye no pleased to see me, and we as good as promised?"

The girl's eyes narrowed as she looked at him. "That we are not, Hugh Macdonald," she answered, "and never will be."

"Oh, come, come, Alison. I couldn't help no being here, if that's what ye mean. Did your father no tell ye? Be reasonable, lass."

"Tell me what, Hugh Macdonald?" she asked uncompromisingly.

"Why, your father and I had a fine, long talk the night before I went away. He is quite willing we should wed."

"My—fath—"

"Yes. I suppose you are over at your uncle's for the present. I'll see him again presently. I've just arrived and came straight to see you."

Alison's face became white as she half turned from him. Then facing him fully, she said, "My father is not at my—uncle's and you know it, Hugh Macdonald! My father—is—is—"

There was a moment's silence. Hugh Macdonald drew nearer and in a shocked voice, he said, "Oh, lass, dinna tell me. Dinna say that—he—oh, lassie, I'm sorry. What can I say to ye?"

He drew nearer and put out a hand to touch her, but she shrank away from him. In a wheedling, excited voice he said, "You're not fair to me, lass. Let me help you to forget, Alison. I'll make it all up to ye. I understand what it must be to you to see the old place like this. I've had my worries o' late, but things will be different for you and me when you get over this. There is no need we should wait longer, and I want ye, lass. No man will ever love ye better than I and listen lass I've made a pot o' money, enough to build the old place up again."

Alison waited patiently as if biding her time. Then she said, "Aye. I've heard of your money."

"Ye heard—" His voice held a note

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Liberation Through Group Work

ELVIN JOSEPH NOEL

WE are to learn the lesson of working for a common purpose, without leadership; each prompted alike by the Spirit of Love from within to strive for the physical, moral, and spiritual uplift of all the world to the stature of Christ—the *Lord and Light of the World*.—Max Heindel.

Knowledge in all its aspects is the recognized basis of progress. As new facts are discovered, new laws are formulated, technology expands continually, and the evidences of progress are manifested. Man achieves what was previously impossible. However, the growth of knowledge does not take place at a constant, even pace. Rather, the amount of knowledge available for progress increases at a rate somewhat resembling compound interest. This is because each new fragment of knowledge in one field often provides the key to some mystery in another field. Hence, because of the inter-relationship that exists among all phases of life and knowledge, the more man knows of one subject, the more he can know of all others. Thus the light of knowledge grows steadily brighter.

This, as well may be expected, helps to solve many problems, but progress in itself challenges man with new and different situations. It makes almost all issues more vast than formerly, involving more people and reaching greater distances with increased swiftness. Events once isolated or local now take on global importance. Rapid travel and communication have annihilated distance, bringing humanity ever closer together, so that now all happenings affect man everywhere.

Yet it is apparent that these rapid, extensive developments are but the be-

ginning of the speeding up process to which humanity is being subjected. Obviously, no man today can absorb all that is known. No man acting alone can think and plan widely enough, act swiftly or powerfully enough, or live rightly enough to avert tragedy for the whole. However, no matter how trying and confusing the times may seem, it is not the divine intent that mankind either yield to a sense of helplessness and despair on the one hand nor be incited to fear-inspired efforts on the other. Fortunately, there are those who respond rightly. In them, out of their recognized need for more power, knowledge, and skill, is born the urge to join with others in groups that will through their amassed resources prove adequate to present needs. Hence, in conformity with evolutionary purpose, the rapid increase of group work throughout the world.

This sensed insufficiency of the individual which leads to cooperative effort is the beginning of a form of human activity with possibilities as yet little exploited. Group formation and work is still in its infancy. The techniques are still relatively unknown and the cosmic forces which weld scattered individuals into groups are just beginning to make their impact upon human consciousness. These forces flow primarily from the indwelling Christ Spirit, and secondarily from the sign Aquarius, and as they become stronger, groups of a new and more spiritual nature will be come common. Groups will usher in—and be the glory of—the Aquarian Age.

In the past, world changes and progress were usually the work of one more-or-less enlightened individual, who through the power of his powerful

personality, attracted and dominated those who became his disciples. Through him and them was done the needed work. To such great men and women we owe not only the revelations of religion, but also the progress in various branches of art, science, law, politics, philosophy, etc. Just as history is largely the story of relatively few great people, so too are the achievements in almost all fields the work of a few unique people. Now, however, all this is changing; new methods and new men are rapidly emerging. Fewer exceptionally great individuals are appearing, but there is a great increase of able men and women in every field. Instead of the master-follower set up, we may have many people of about equal ability working together, resulting in a wider distribution both of opportunity and of responsibility. People must learn to work together as co-equals, as friends, and without leadership, as Max Heindel predicted. Those unable to do so will eventually find themselves unsuited for the new order almost upon us.

Ambition to become a leader is in itself sufficient to make an individual unsuited for the highest form of group work. How unselfishly and benevolently one may be motivated is immaterial. The desire to exercise authority indicates a mistaken approach to the newer group activity since it shows an emphasis upon personality rather than upon soul factors. In their work with pupils the Elder Brothers never give orders, never blame, never praise. The urge to serve, to live rightly, must come entirely from within the individual, and this attitude must eventually be adopted by all groups.

The time is coming when the Higher Self within each will be regarded as the sole authority in the life of any individual, and as each learns to "love, honor, and obey his Higher Self," he will find revealed from within what is good and right, as well as what is required of him, making understanding

and agreement of group objectives practically automatic. Intuition rather than intellect will be the ruling factor. Moreover, the need for rules and regulations imposed by leaders will disappear. In the new groups, the nearest thing to leadership may be vested in the chairman. The latter is, in theory at least, the member who through expressed consent of his group has become its spokesman and representative. Because of his particular qualifications, he has been



made the servant of all. This is far different from being a leader who himself shapes and executes group policies.

To exploit more fully the possibilities of the knowledge available, there is a tendency in most fields to specialize in one particular branch after having gained a general knowledge of the whole profession chosen. Specialists are then grouped together, each member contributing his talents to the use of all. This pooling of experts played a prominent part in recent war effort. Similar interdependence of experts is also responsible for the tremendous advances in medicine, in science, and in business. Exactly as the knowledge and brain

power of many can be merged and focused upon complex worldly problems, so too may the heart qualities and spiritual energies of many be combined, enabling a group to wield almost unlimited spiritual power in the task of world liberation. This is a matter which may profitably engage the attention of all aspirants.

There is much useful knowledge available on the subject of groups. However, let us here give chief consideration to factors involved in groups similar to our own. We have been given ample reason to believe that through The Rosicrucian Fellowship one phase of the salvation of humanity can and will be worked out. In such a spiritual group, five major laws or principles may be observed.

The first of these is sacrifice. Sacrifice suggests the impulse to give, to relinquish, to salvage. Without sacrifice spiritual work through groups would necessarily remain impossible. As far as the group as a whole is concerned, all that may in any way hinder its work for God and man must be sacrificed. It is interesting to note in passing that although there are a good many unselfish people in the world today, there are few, very few, entirely unselfish groups—that is, groups with no purpose other than to lift and serve humanity. People will join forces to attain political changes, better living and working conditions, old age pensions, social contacts, and many other personal or mutual advantages. Strangely enough, unselfish people are often found in selfish groups, where seeking nothing for themselves, they may be quite greedy and grasping for their group, their movement, their religion. The chauvinism and jesuitism of the past reappear in more subtle form in the political and other ideologies of many groups today. Of course, the presence of these in such groups as we are here considering tends to hinder seriously true service, the work of helping hu-

manity all too often being made secondary to group glory and group good. All that makes group gain an end in itself, whether that gain be in material things or in members, must go.

Sacrifice for the individual members means not only the self-denials which are the A.B.C.'s of spiritual living, but also the sacrifice of all which may in any way separate group members or interfere with the carrying forward of the group purpose. These include not only what is obviously wrong, but all that is not essential to that purpose and which is of no importance save to the member's personal self as it pursues its petty ends. Toward the group itself, the individual needs to acquire a complete willingness to let go of his self-will, pet schemes, and every form of personal ambition. Moreover, he needs to remember that because at the present time all see "through a glass darkly," and because the vision of what God and His Agents, the Elder Brothers, desire to have accomplished in man is not seen with sufficient clarity, a perfect accord on detail, on methods, and on principles, is not possible as yet. Hence a partial unity is all that can now be expected. None should be disheartened because the individuals of a group cannot work with similar understanding and oneness of purpose. Such perfect cooperation lies in the future.

However, an inner contact based upon love and upon a deep realization of oneness in Christ is possible today and it is what each member must cultivate and maintain—in spite of outer differences of opinion, realizing that separations between friends and co-workers is always the work of the forces of evil. It is of greatest importance in group work that all learn to love one another with the Christ love of soul for soul, a love in no way influenced by personality factors. The service of the race can go forward satisfactorily only where there is a deep, abiding love, freedom from blighting criticism, and a determi-

nation to let nothing cause a rift between oneself and others with whom one is destined to work. Sacrificing the desire to interfere with each other's lives and way of serving, and at the same time standing side by side in the work of uplifting humanity will cause an automatic overcoming of disagreements and differences.

Wise sacrifice brings into activity the second principle or law. As the units of a group lose sight of self in service and grow in awareness of group purpose, as they grow indifferent to the personality with its selfish claims, rights, and ambitions, they acquire an attitude of joy and confidence, and a deep and lasting love for each other. They learn to work together wholeheartedly for the helping of the race. The whole principle involved here is one of consciousness; it is "the realization of the fundamental unity of each with all, the fellowship of the spirit," the realization of God which follows the forgetting of the exteriors of our brothers in serving the "divine essence hidden within"; it is a vivid awareness of group union, of oneness of spirit in Christ.

This most of us have known in fleeting moments of group meditation when perfect fusion can be achieved. On the same principle that any instrument or machine is more than merely the sum total of many parts, so too is a coordinated group more than just the bringing together of so many people; for, in their totality they form an instrument which Christ can actually ensoul, being in the midst of them when two or more are gathered together in His Name, as He expressed it. The more consecrated and attuned members there are in a group, the higher the vibration and volume of spiritual energy that can find a channel through it.

This law is the higher correspondent of the Law of Attraction. The latter, which by bringing together people and things of a similar vibration, determines whom and what we contact in our

daily lives. It is the thought, "like attracts like," and many similar proverbs. The higher law can come into activity only when individuals as a group, and only as a group, unite in pure self-forgetfulness, and thereby form a channel of such lofty nature that it can exert a powerful magnetic pull that can and does draw down from interplanetary space such a flood of power that it definitely changes things here on earth. Through the silent power of such groups the Higher Ones can pour healing, strength, wisdom, and love into a needy world.

The matter is one of soul relationships and of self-abandonment; it comes through an actual knowing that all people are one in Christ; it puts Egos "in touch" with each other; and the consecrated aspiration and devotion to service carries the individuals of a group to greater heights than would otherwise be possible.

The third law concerns service and is one from which there can be no escape. From the very highest to the lowest, service is the price, not only of all progress, but even of the mere right to exist. Any deliberate evasion is said to bring severe penalties and may in following lives necessitate compulsory service wherein one is forced to conform, willingly or unwillingly, to group conditions and needs, as is the case in some countries today. Service concerns the individual's identification with the interests of his group, and continual neglecting of his selfish personal interests. Service is a process whereby one gradually becomes responsive to the inner life of his group; it is a technique which releases the individual from bondage to his lower self, his personality, and leads him to at-one-ment with the group of which he is a part. True service is not easy. It requires much hard work. ("Mightily must they toil who would serve the eternal gods.") It means sacrifice of time, of interests, of one's pet ideas, also much wisdom and ability to

work impersonally. It is not mere busyness, not interference, nor fanatical effort. True service springs from the combined head and heart faculties and is not motivated by emotionalism or sentiment. Nor is it based upon a desire for spiritual progress on the part of the server.

True service stresses *group* rather than individual aims and concerns itself principally with making it possible for individuals to approach nearer to God and also be free to be more useful to the race. This it does largely by helping them to express more readily their own Higher Self, the Ego, who in everyone is instinctively good, loving, and group-conscious. True service is not sought nor planned as an end in itself, but comes more or less automatically as one unfolds his latent soul-powers and enters more deeply into the light of his own Spirit. There gradually radiates from him a measure of love, and other spiritual energies, and an instinctive helpfulness which frees and lifts those about him. The true server keeps his eyes off himself and his achievements; and, giving his whole attention to the need of humanity, he drives himself to do his best to meet that need. Steady compliance with the law of service gradually draws the server into the very heart of his group, causing him to know beyond all doubt that the souls of men are one and that he is actually one with them. To his group comes the reward of all service—the power and opportunity to be of even greater service.

A fourth principle involves refusing to have anything to do with what is harmful to the group's highest interests. It resembles the Law of Repulsion, since it repulses that which is not of similar vibration. It is through the manifestation of the latter principle that every group tends to repel what is foreign to it and involves conditions, objects, persons, etc. But the principles we are considering here have nothing to do with personalities or outer things; they deal

with soul activities and powers. This fourth principle works lovingly in the interest of all, impelling nearer to God every thing and person contacted. Symbolically speaking, the entire group of dedicated members having "amassed their coals," fan into flame a spiritual fire which is a powerful disperser of the darkness of ignorance, and the cold of selfishness which is in the world. Through its very existence, there radiates out from such a group light and heat which actually shatters the negative thought forms and the miasmatic currents of the Desire World which enslave humanity.

Acting upon the individual unit of the group, this principle impresses on his consciousness a deep determination to shun or repulse in his own life whatever may in any way hinder or interfere with group activity. This means not only what may cast a bad reflection upon his group in the eyes of the world, it means also a constant watching of his every mental, emotional, and physical activity, lest it prove harmful to the group in less obvious ways. Realizing that his own consciousness is part of the consciousness of the whole which it in some mysterious way sustains, he seeks to discriminate, and is ever asking himself, "How will this influence the group? Will it increase or dim its spiritual Light?" He then seeks to act accordingly, refusing to yield to depression, resentment, criticism, etc., and deliberately cultivating the helpful vibrations of joy, compassion, and altruism. For group good rather than for personal motives, he labors for purity, emotional stability, and thought control. Obedience to group purpose as it is revealed to him from within by his own Ego automatically sets the same principle to work repulsing the faults and imperfections he may long have fought unavailingly. He learns that it is not by strenuous effort and yearning that one eventually liberates himself into the

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MAX HEINDEL'S MESSAGE

Freemasonry and Catholicism

THIRD INSTALLMENT

The Queen of Sheba



THE Masonic Legend is voluminous, circumstantial, even trivial, and seemingly far-fetched and fantastic to the uninitiated who fail to see the important hidden meaning underlying every word; but we will give only such fragments as have a bearing upon our main subject and the explanation necessary to link them together.

The events which led up to the conspiracy against the Grand Master, Hiram Abiff, mentioned in our last chapter, and which culminated in his murder, commenced with the arrival of the Queen of Sheba who had been attracted to the court of Solomon by tales of his wonderful wisdom and of the splendor of the temple he was engaged in building. She is said to have come laden with gorgeous gifts and it is stated that at first she was much impressed with the wisdom of Solomon. But even the Bible, which is written from the standpoint of the Jehovistic Hierarchies, hints that she saw at the court of Solomon one that was fairer than he, and there the Bible narrative leaves her. Her marriage with Solomon was never consummated or the name of Mason would have faded from memory long ere the present day and humanity at large would now be docile children of the dominant church, without free will, choice or prerogative. Nor could she be permitted to wed Hiram, who represented the temporal power, or Religion would have been stamped out; she must wait for

the bridegroom who shall embody within himself the combined good qualities of Solomon and Hiram, but who is purified from their weaknesses. For the Queen of Sheba is the *composite soul of Humanity*, and at the consummation of the work of our evolutionary era she will be the bride, while Christ, whom Paul called a High Priest after the order of Melchisedec, will fill the dual office of both spiritual and temporal head. He will be both king and priest, to the eternal welfare of mankind at large who are now in bondage either to church or state but waiting, whether they realize it or not, for the day of emancipation, symbolically represented as the Millenium, when there will be a wonderful city, a new Jerusalem, *a city of peace*. And the earlier this amalgamation can be brought about, the better for humanity. Therefore an attempt was made at the time and in the place which is said in the Legend to be the scene of Solomon's and Hiram's love episode. There the two Initiatory Orders met for the consummation of a definite work of amalgamation symbolically called *The Molten Sea*, a work which was then attempted for the first time. It could not have been wrought at any earlier period, for man was not sufficiently advanced. At that time, however, it seemed as if the united efforts of the two schools might accomplish the task, and had it not been for the desire of each to oust the other from the affections of the

symbolic Queen of Sheba, the soul of humanity, they might have succeeded, an equitable union between Church and State might have been effected and human evolution might have been greatly furthered. But both Church and State were jealous of their particular prerogative; the Church would only amalgamate upon condition that she retain all her ancient power over mankind, and take in addition those of the temporal government. The State was selfish in a similar manner and the Queen of Sheba, humanity at large, is still unwed. The Masonic Legend tells the story of the attempt and its failure as follows:

When the Queen of Sheba had been shown the gorgeous palace of Solomon and had bestowed her choice gifts of gold and wrought work, she asked also to be shown the great Temple which was nearing completion. She marveled much at the magnitude of the work but wondered at the seeming absence of workmen, and the stillness about the place. And she therefore requested Solomon to call the workmen that she might see who had wrought this wonder; but though the servants of Solomon at the palace obeyed the slightest wish of the monarch, and although he had been appointed by the God Jehovah to build the temple, these workmen were not subject to his authority; they only yielded obedience to one who had "*The Word*" and "*The Sign*." Therefore no one appeared at the call of Solomon, and the Queen of Sheba could not escape the conclusion that this marvelous miracle was wrought by another and one who was greater than Solomon. And so she insisted on knowing and seeing this *King of Crafts* and his wonderful workmen, much to the chagrin of Solomon, who felt that he had fallen in her estimation.

The temple of Solomon is our Solar Universe which forms the great school of life for our evolving humanity; the broad lines of its history, past, present and future are written in the stars,

its main outlines being discernible to anyone of average intelligence. In the Microcosmic scheme, the temple of Solomon is also the body of man wherein the individualized spirit or ego is evolving, as God is in the great universe. Work on the true temple, as we are told in 2nd Corinthians, fifth chapter, is wrought by invisible forces working in silence, building the temple without sound of hammer. As the temple of Solomon was visible in all its glory to the Queen of Sheba, so the evidence of the toil of these invisible forces is easily perceived, both in the universe and in man, but they themselves keep in the background and work without ostentation; they hide from all who have not the right to see them or to command them. The relation of these nature forces to the work they do in the universe may perhaps be better understood when we use an illustration: Let us suppose that a carpenter wishes to build a house wherein to live. He selects a place whereon to build and brings the material thither, then with the tools of his trade he commences to lay the foundation. Gradually the walls are put up, the roof put on, the inside completed and the structure finished. During all the time while he is working, a dog, which is an intelligent spirit belonging to another and later life-wave of evolution, watches his actions and the whole process of construction and sees the house gradually take shape and reach completion. But it lacks the proper understanding of what he is doing and of what is the ultimate purpose in his mind. Let us now suppose that the dog were unable to see the carpenter or to hear the noise made by his hammer and other tools. Then it would be in the same relation to this builder, as humanity at large is to the Architect of the Universe and the forces which work under His command. For the dog would then see only the materials coming together slowly and taking shape, finally

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WESTERN WISDOM BIBLE STUDY

How to Pray

And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily, I say unto you, They have their reward.



But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret

shall reward thee openly.

But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.

Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.—Matt. 6:5-8.

“Properly performed, prayer is the most powerful method of soul growth known,” we are told in the Western Wisdom Teachings. Since every student of the occult is taught that soul growth is synonymous with progress, it behooves everyone on the Path to understand how to pray—and to give daily time to scientific prayer.

In the above words of Christ Jesus prayer is described as a “secret” process—a process that, to be efficacious, takes place within the sacred precincts of man’s inmost self. It is born from a yearning for our Father in heaven—from a need for communion with our Divine Source.

We are admonished to “enter into thy closet” to pray, for the place of prayer can be a tremendous aid in effective prayer. In *The Web of Destiny* it is stated that: “No gossip or profane conversation may take place in or near it for that spoils the vibrations; voices must be hushed and the attitude reverent; each must bear in

mind that he stands upon holy ground and act accordingly Every prayer, spoken or unspoken, every song of praise, and every reading of parts of the scriptures which teach or exhort, if done by a properly prepared reader who loves and lives what he reads, brings down upon both the worshiper and the place of worship an outpouring of spirit. Thus in time an invisible church is built around the physical structure. This invisible edifice is a living thing, vibrant with divine power of immense aid to the worshiper, for it helps him in adjusting the tangled vibrations of the world which permeate his aura when he enters and to get into the proper attitude of prayer. Then it helps him to lift himself in aspiration to the throne of divine grace, and to offer there his praise and adoration which call forth from the Father a new outpouring of the spirit.”

The position of the body matters little in solitary prayer; that is best which is most conducive to concentration of purpose. When soaring from a heart filled with love and aspiration, praise and adoration, prayer reaches its goal, regardless of the posture of the body.

“When we offer thanksgiving and praise we put ourselves in a favorable position to the Law of Attraction, a receptive state where we may receive a new downpouring of the Spirit of Love and Light When upon the wings of Love and Aspiration, propelled by the intensity of our earnestness, we have soared to the Throne of our Father, there may come a time of sweet but silent communion more delightful than any other state The soul rests in God, all desires satisfied by that feeling of at-one-ment expressed in the words of Christ, ‘My Father and I are One’.”



Astrological Light on the Bible

JAMES WEYLAND

PART II

IN studying the evolution of man and his religions as pictured in the script of our solar system, we have thus far given primary attention to the characteristics and effects of the first of each pair of the signs of the zodiac. This is because the first sign represents the outer teaching of the religion—that given to the masses. But every religion has an esoteric (inner) side as well as an exoteric (outer) side. Indeed, man himself has both the inner (spiritual) and outer (physical) aspects. That Christianity has an inner teaching as well as an outer one is made clear by the fact that Christ Jesus used parables to teach the childish multitudes, but He explained the deeper truths to those more advanced—His disciples.

Now let us turn our attention again to early Atlantis, where the Taurean Bull was properly worshipped by the masses. The Religion of the Bull was well suited to their needs during the first part of the Atlantean Epoch, but the pioneers required and had a deeper teaching. The Pluto-Mars ruled Scorpio, the sign opposite Taurus, symbolizes this deeper teaching, the inner truths of the ancient Atlantean Mysteries as embraced and guarded by the priests. Every sign has its two poles: the

positive and the negative. In the pictorial zodiac the positive side of the sign Scorpio is represented by a serpent, and the negative side by a scorpion. The former has its venom in its teeth, while the latter has its sting in its tail, significant facts having a direct bearing on the spiritual unfoldment of humanity.

There are a number of words in the Bible which have been translated "serpent," but *Naja*, borrowed from the Egyptians, is one which provides a key to much hidden biblical information regarding the process of Initiation—as taught in both the Lunar and Solar Mysteries. This word, symbolizing *cosmic wisdom*, has been found on the old tablets in the Egyptian temples, and the crown of ancient Egyptian kings was embellished with a double serpent which appeared to emanate from the king's forehead when the crown was worn. This indicated the sublime wisdom of one who held the dual role of king and priest. In other ancient religions, also, may be found a similar reference to the serpent of wisdom, and in our own Christian Religion the same implication is given by Christ Jesus when He admonished: "Be ye therefore wise as serpents." (Matt. 10:16) There is no evidence to indicate that the ser-

pent is wise enough to justify a literal interpretation of this statement, but the real meaning becomes clear when we learn the occult facts: that the creative energy, drawn upward through the serpentine spinal cord until it vibrates the pituitary body and the pineal gland, opens up the inner spiritual sight into the invisible worlds. This is a faculty to be possessed by all humanity at some future time when they have learned to respond properly to the vibrations of the zodiacal signs.

Spiritual sight, however, is of two types. It may be voluntary, accomplished by a conscious effort of the will as indicated above, or it may be involuntary, not under the control of the will. This latter type of clairvoyance, a solar plexus expression, was symbolized in earlier times by placing the Uraeus or serpent at the navel, and it is represented in the zodiac by the scorpion, having its sting in its tail. Negative clairvoyants, or mediums, express the creative force for selfish, sensual purposes. The Initiates, men and women who have worked along the arduous positive path of self-mastery, draw the spinal spirit fire upward and use it constructively. The Serpent of Wisdom, protruding from the point between the eyebrows, indicates the seat of life, while the scorpion's sting deals death to all that results through physical generation.

An application of the above may be made to the 19th Chapter of I Samuel, wherein David is attempting to escape the persecutions of Saul. Fleeing from his persecutor, David accompanies Samuel to "Naioth," a place (according to the biblical story) where the people prophesied. Not only did the inhabitants of "Naioth" prophesy, but it is stated that the "spirit of God" was upon the messengers of Saul, and they also prophesied. This occurred three times, and even Saul himself is said to have "prophesied before Samuel in like manner." Remembering that the Israel-

ites had borrowed from the Egyptians the word *Naja* to indicate serpent, we find that in forming the word "Naioth" they had added their feminine suffix "oth" to the root "Naj"—thus indicating the negative spiritual faculty. Those having positive development were indicated by "Naim," the masculine suffix "im" being attached to the root.

An incident portraying the use of the positive faculty of spiritual development is related in Luke 7:11-15, where it is stated that Christ Jesus "went into a city called Nain" and there raised "the only son of his mother . . . a widow." (Readers wishing more information concerning the esoteric meaning of the "son of a widow" than we can give here may find it in *Freemasonry and Catholicism* by Max Heindel.) The word *Nain* is properly given as *Naim* in the Latin version, indicating an Initiate of the Atlantean Serpent School. But Christ Jesus came to inaugurate a new religion, and it was His duty to induct the Initiates of the old order into the Mysteries of the coming New Age. This the Great Teacher, of the tribe of Judah (Leo, the esoteric side of Aquarius), was able to do—and did. (Described in John 11 in the story concerning the raising of Lazarus.)

There always comes a time in the transition period between one religion and another (under the influence of the incoming and outgoing signs of the zodiac) when the people may no longer hold to the old, outmoded ideals. To do so is considered idolatry, contrary to progress, and becomes an offense unto the law. Thus, when the Sun by precession entered Aries the "chosen people" were no longer allowed to worship the Taurean Bull exoterically, or partake of the esoteric Serpent Wisdom. Only the religion last given has the required effect upon the evolving bodies of humanity. Thus, in the present Aryan Epoch, only the Christian Religion has the effect upon human beings that will bring them to the next phase of spiritual

unfoldment. As Christ Jesus said in John 10:16, "And other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."

As stated previously, the Aryan Epoch covers three periods of time, but be it noted that they all come under the Arian Religion of the Lamb, each successively bringing in a higher phase of Christianity.

During the first period, while the Sun by precession was passing through the sign Aries, the Lamb, Christ Jesus came (the Sun being then in about seven degrees of Aries), definitely inaugurating the new religion. Prior to that (while the Sun by precession was passing through the other twenty-three degrees of Aries), though the "chosen people" searched for the "promised land," they were not ready to embrace fully the new ideals, and the new religion could not therefore become established. Moses could not reach "the promised land" with his people, but

later Joshua (Jesus), the son of Nun (Fish or Pisces), was able to accomplish this task. Thus He ushered in a higher phase of the Arian Religion, based on the fulfilling of the old law. Libra, the sign of the scales or balance, is the sign opposite Aries, and therefore it is indicated that there will come a day of Judgment (Libra) when "the Lord cometh . . . to execute judgment upon all." (Jude 15.)

The second division of the Aryan Epoch covers the time when the Sun by precession goes through the sign Pisces, the Fishes. Christ was the Great Shepherd, having come before the Sun left Aries, but as the Sun by precession was then leaving the sign Aries, He exhorted His disciples: "Follow me and I will make you fishers of men." (Matt. 4:19) (Meaning of course that He would train them to become His helpers in promulgating the new teaching.) Thus a new and higher phase of Christianity was beginning, and in the New Testament we find many symbolical references to *fish*. The Celestial Virgin, Virgo, the opposite of Pisces is also prominent, and the sheaf of wheat held by the Virgin indicates the "Bread of Life" which is attained only by purity of living. Thus we see that the Bible stories of Christ Jesus feeding the multitudes on fish (Pisces) and loaves (Virgo), as related in Matt. 14:19 and Mark 8: 6-8, tell us that He was teaching them the ideals of harmlessness (even to vegetarianism) and purity of life.

That the ideals set forth in this new phase of Christianity are slowly being realized may be seen when we note that during the two thousand years since the coming of the Christ a celibate priesthood, worshipping an Immaculate Virgin, has taught the Christian Religion, at the same time permitting the use of fish (a lower form of animal life) but forbidding the eating on certain days of the flesh of the higher animals (Taurus and Aries). Actually this is

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the beginning of the realization of vegetarianism, and today we can see by the increasing number of vegetarians that this ideal is gaining in the minds and hearts of a slowly evolving humanity.

By the time the Sun by precession enters the celestial sign Aquarius (some seven hundred years hence), ushering in the third phase of Christianity, further strides will have been made in science and invention (particularly in conquering the air), and much progress will no doubt have been made by humanity in overcoming the lust of the flesh as well as the lust after the flesh. During the two thousand years immediately following, the true Aquarian Age, the spiritual ideals symbolized by Leo, the sign opposite Aquarius, will be actively expressed by humanity. Man will be a super-man, able to fulfill the precepts of Christ Jesus to: "Love your enemies . . . bless them that curse you, and pray for them that despitefully use you . . . as ye would that men should do to you, do ye also to them likewise." (Luke 6:27-31.) He will have the strength of character, the kind and loving heart, and the spiritualized mind which the dedicated spiritual aspirants of today are even now beginning to attain.

Thus, with the astrological key to the Bible, we can understand it as much more than a historical document or a source for various differing creeds. Spiritual astrology reveals the Bible as a Book of Initiation, picturing the struggles of an evolving humanity during ages long before historical times, as well as those of the present and future. It makes possible a satisfying reconciliation between science and religion, a boon to the more materialistically minded of our time. Not least among the advantages of having the astrological key to the Book of Books is that it enables us to know without question what is expected of us by the Higher Ones in charge of our evolutionary jour-

ney through matter, so that we may have a stronger incentive to press onward toward a realization of our Ideal: Christ Jesus.



LIBERATION THROUGH GROUP WORK

(Continued from page 16)

higher life, but rather by losing himself in service and in glad obedience to the Light within. He learns what Christ meant when He said, "He who loses his life for My sake shall find it."

When each member of a group has learned to work in close mental and spiritual cooperation with the rest, when even the desire for personal and spiritual growth has been transcended and each gives his all to the group, then a fifth principle can begin to act. This principle, through the essential oneness of each with all, causes an automatic distribution of group gain so that the progress of any one unit becomes the possession of all, although individually unsought. A fuller realization by one individual of the power of love, for example, eventually becomes a realization in the consciousness of the entire group. So it is also with every gain in evolution. It is this law which Christ enunciated when He said, "I, if I be lifted up will draw all men unto Me."

Undoubtedly, there are at work in groups other laws and principles of which we can form but little conception as yet. However, a willingness on our part to conform to those we can observe should enable us to move a long way in the right direction of our efforts to improve the world in this Atomic Age.

—Reprinted from RAYS FROM THE
ROSE CROSS, March-April, 1950.



The Children of Leo, 1959

Birthdays: July 24 to August 24

THE second of the fiery triplicity, Leo is a fixed sign, symbolized by the king of beasts, the lion. This is the "royal" sign of the zodiacal circle, ruled by the vital, life-giving Sun, and those born with a well aspected Sun in its sphere of influence are ambitious, aspiring, generous, and noble hearted. They make fearless leaders, enjoying the limelight, as well as mixing with other people. Being high-minded and trustworthy, they have little patience with the underhanded and dishonest.

Having strong and lasting affections, the Leo native is capable of great self-sacrifice for those whom he loves. He makes a true, generous friend, a loyal mate, a proud and fond parent, and a magnanimous enemy.

The fixed quality of this sign imbues its natives with tremendous will power, so that they usually win their way to the top in spite of handicaps or obstacles. Fixed and determined in their views and opinions, they will support a chosen cause with great enthusiasm and work for it to the end. For this reason they are often found among the pioneers in

a variety of human endeavors.

When the Sun is afflicted in Leo, the native is apt to be conceited, domineering, and bombastic, an amorous, unfaithful husband or wife, an untrustworthy friend—one capable of stooping to any meanness. The temper will be uncontrolled and likely to cause difficulty.

The well aspected Sun in Leo indicates a capable executive, teacher, publisher, actor, or orator. Many surgeons, singers, and entertainers are to be found among the Leo natives, their great physical vitality and endurance being of advantage in these professions.

The solar month of Leo this year is ushered in and colored the whole month by four powerful vibratory patterns: Saturn sextile Neptune, Jupiter square Uranus, Pluto trine Saturn, and Pluto sextile Neptune.

Saturn in Capricorn sextile Neptune in Scorpio indicates the success in worldly affairs that comes from determination, self-reliance, and dependability. The confidence and esteem of others is well merited and should come in good measure. For those who can respond to the spiritual side of this

aspect there will be ability in delving into mystical or occult subjects, along with proficiency in the art and practice of them.

Jupiter in Scorpio square Uranus in Leo is a strong indication of lessons the native has to learn in control of temper, in being strictly honest, and in following high ideals. Diligence in honest labor should be persistently cultivated, and carefulness in control of appetites and emotions emphasized if serious physical illness is to be avoided.

The trine of Pluto to Saturn, along with its sextile to Neptune, greatly accentuates the spiritual faculties and gives strength of character.

The Sun is squaring Neptune as the solar month opens, and this vibration continues through August 5. Natives with this aspect need to be very careful in all psychic matters. They should take particular pains to cultivate a positive mental and emotional attitude and avoid all temptations in regard to drink and other indulgences of the senses.

From July 24 to August 8 we find that Mercury conjuncts Uranus, a rather difficult aspect to handle unless there are strong positive aspects to Mercury from other planets. Poise, deliberateness of manner, and dependability are traits to be cultivated.

Saturn trines Mars from July 24 to August 1, a fine aspect that suggests a capable, determined and energetic nature able to obtain unusual results from intense and sustained action. There is executive ability, endurance, and force of character, all of which lead to unusual accomplishment. However, kindness and gentleness should not be forgotten in the daily experiences.

From July 24 to July 31 Mercury squares Jupiter, a mental aspect which suggests the need for constant endeavor to keep the mind positive, concentrated, and otherwise constructively employed. Lessons in dependability, sincerity, and directness are apt to come through associates and during travel.

Mars sextiles Neptune from July 24 to August 7, intensifying the emotional nature and giving a leaning toward the study and practice of occultism and mysticism. If fortified by other aspects, the native may be able to use the martial energy directed toward the psychic subjects denoted by Neptune to advantage in penetrating the invisible worlds.

From August 1 to 10, the Sun conjuncts Mercury, a vibration which favors the memory and mentality when the aspect has more than a three degree orb.

The Sun also conjuncts Uranus from August 1 to 19, indicating a very high-strung person, inclined toward nervousness and lack of emotional control. A tendency toward impulsiveness and unreliability should be counteracted by persistent practice in self-control, deliberate action, and dependability.

From August 2 to August 21, Venus conjuncts Mars, intensifying the emotions and suggesting a need for carefulness in directing emotional force.

The Sun squares Jupiter from August 7 to August 24, a vibratory pattern warning parents of these children to give them specific training in self-restraint, honesty, and thrift. Companions who might lead them into extravagance, gambling, or underhanded practices should be carefully avoided.

From August 8 to August 23, Mercury squares Neptune. This aspect suggests the need to practice concentration and directness in thinking. Memory training will also be helpful. These children should not be allowed to stay to themselves too much because they have a tendency to become introspective and despondent.

The Sun trines Saturn from August 16 to August 24, endowing the native with method, foresight, and organizing, executive, and diplomatic ability. There is much moral stamina and thus the ability to carry projects into completion.

(Continued on page 31)

Reading for a Subscriber's Child

JOHN V. C.

Born February 28, 1953.

Latitude 39 N., Longitude 77 W.

Signs on the cusps of the houses: ASC, Leo 9.38; 2nd house, Virgo 1; 3rd house, Virgo 27; 4th house, Libra 29; Scorpio intercepted in 4th; 5th house, Sagittarius 5; 10th house, Capricorn 10.

Positions of planets: Sun 9.58 Pisces in 8th; Mercury 27.56 Pisces in 9th; Mars 15.38 Aries in 9th; Venus 22.58 Aries in 9th; Jupiter 15.36 Taurus in 10th, intercepted; Uranus 14.39 ♀ in Cancer in 12th; Dragon's Tail 10.58 Leo in 1st; Pluto 21.30 Leo in 1st; Moon 10.35 Virgo in 2nd; Neptune 23.33 ♀ Libra in 3rd; Saturn 26.49 ♀ Libra in 3rd; Dragon's Head 10.58 Aquarius in 7th; Part of Fortune 10.15 Aquarius in 7th.

The planets in this boy's nativity are scattered through a number of houses, indicating various zodiacal influences active in his life, as well as many different types of experiences in this incarnation. Since the Sun and five planets are placed above the horizon, John's life will be more objective than subjective.

The Sun in Pisces in the 8th house sextiles Jupiter intercepted in Taurus in the 10th, indicating a basically emotional nature, and one who is generous, open-hearted, sociable, kindly, and ready to help others. This vibration also favors both health and wealth. The 8th house position of the Piscean Sun suggests an interest in the hidden side of life and a sensitivity to superphysical influences. The Sun also trines Uranus

in Cancer in the 12th, intensifying this boy's interest in and talent for all advanced thought: astrology, radio, nuclear fission, etc. The emotional side of the nature is further strengthened and the intuitive faculties are strongly developed. However, the opposition of the Sun to the Moon in Virgo in the 2nd house suggests that John needs to cultivate an inner harmony—a harmony between the personality and the Spirit—also a readiness to profit by the experiences that may come to him through delay in attaining success in his endeavors.

The Moon in Virgo in the 2nd house indicates fluctuating finances, but its sextile to Uranus in Cancer and trine to Jupiter in Taurus insure times of material plenty. The opposition to the Sun will bring times of stringency, however, so that John should be taught to handle his material means carefully and lay aside some for a "rainy day." The lunar orb in Virgo also gives sharpness to the mentality, along with a liking for science, particularly chemistry, and its sextile to Uranus accentuates the intuitional faculty. Conclusions will be reached with lightning-like rapidity. The trine of the Moon to Jupiter is excellent for finances, as well as for such traits of character as optimism, honesty, and friendliness, and a personal magnetism which would be valuable in healing the sick.

It is well for John that he has such strongly developed intuitive powers, for we find that Mercury, planet of the concrete mind, is unaspected in Pisces. The reasoning side of his nature is not manifesting strongly in this life, but he will learn readily because of the aspects of Uranus to both Sun and Moon, as well as Jupiter, planet of the

higher mind. This boy will know much with little study, but it would be well for him to study mathematics and kindred sciences in order to develop his reasoning ability.

Venus in Aries conjuncts the MC, which would shed a gracious light on this boy's public relations were it not that Lady Venus is opposed by Saturn and Neptune. These two major planets are in conjunction in Libra in the 3rd house, and their opposition to Venus suggests that John will need to make special effort in stabilizing and directing properly his psychic and emotional powers. He should be taught the folly of jealousy, and to be open and honest in all public relations, and particularly with brothers and sisters and the opposite sex in general.

Mars is strongly placed in Aries in the 9th, and it is given further positive strength by its trine to Pluto and the Dragon's Tail in the 1st house. But the square of Mars to Uranus gives a very different vibration—one that will require all the strength of will John can muster to control. A tendency to sudden outbursts of temper, resentment of authority, and hardness with others will manifest at times, but will probably pass quickly if John's activities are directed into constructive channels. He will no doubt suffer within himself a great deal for the unhappiness he causes others at the times of his emotional outbursts, for he is basically kind and considerate.

The presence of the fixed, fiery sign Leo on the Ascendant is fortunate in the case of this child, for it helps to give strength of will as well as of body. The sign bestows an ambitious, aspiring mind, which a Piscean native can well use and strengthens the love nature, giving it a lasting quality. The conjunction of the Dragon's Tail with the Ascendant gives a note of seriousness to the boy's personality, which otherwise might at times be excessively buoyant and flamboyant.

The presence of Jupiter in the 10th

house, although intercepted in Taurus, strongly favors all public relations and undertakings in this boy's life. Jupiter sextiles Uranus and the Sun, and trines the Moon. These are all very fine planetary vibrations and insure for their owner many of the pleasant and desirable things of life. Jupiter rules law, the higher mind, orthodox religion, and the humanitarian, benevolent traits of character. These will all be quite evident in John's nature, and he should stand well in his community if he does not permit the opposition of Saturn and Neptune to Venus near the Midheaven to interfere.

John could be a successful business man, handling the financial aspects of a banking, manufacturing, automobile, or department store concern. He could also give a great deal in a spiritual way in connection with a religious or philanthropic organization.

Horoscopes for Subscribers' Children

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

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

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

NOTE: We give horoscope reading ONLY in this magazine.

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.

Teacher, Secretary

FRANCES E.—Born July 3, 1943, 3:49 P.M. Latitude 41 N., Longitude 74 W. The sign Virgo is on the cusp of the 10th house in this chart, and Neptune is posited there in 29.25 degrees, sextiling the ASC, the Moon in Cancer intercepted in the 8th, and Jupiter in the first degree of Leo in the 8th. Neptune also squares Mercury in Gemini in the 7th. The Sun is in Cancer in the 8th, making only a sextile to the MC, and parallels to Mercury, Saturn and Pluto. Mercury sextiles Venus and Mars. The Mars-ruled Scorpio is on the ASC. Mars is in Aries in the 5th, sextile Mercury, trining Venus in Leo in the 9th, and squaring the Moon and Jupiter. This young lady could be a successful teacher, particularly in spiritual subjects. She could also do well in clerical work for a corporation, and in research work for an oil concern.

Buyer, Publisher

MARIA T. I. de H.—Born May 11, 1931, 11:46 P.M. Latitude 51 N., Longitude 4 E. Here we find the martial sign Scorpio on the cusp of the MC, and its ruler, Mars, intercepted in Leo in the 7th, trining Venus and Uranus in Aries in the 2nd, and squaring the Sun and the MC. The Sun in Taurus in the 4th sextiles the Moon in Pisces in the 2nd, Jupiter and Pluto in Cancer in the 7th. Mercury in Taurus in the third trines Neptune in Virgo in the 7th. Capricorn is on the ASC, and its ruler, Saturn, is posited in the 1st house, making a sextile to the Moon, a trine to the Sun, and a square to Venus.

This young woman will be very thorough in all she does, and she would do well as a buyer for a department store, or for the government. She could also do well as an editor, or in the publishing business.

Telegrapher, Teacher

BARBARA JEAN A.—Born October 23, 1938, 8:55 P.M. Latitude 37 N., Longitude 98 W. The sixth degree of the watery, emotional sign Pisces is on the Midheaven in this nativity, and its rulers, Jupiter and Neptune, are posited in Aquarius in the 9th, and in Virgo in the 4th, respectively. Jupiter trines the Sun and makes a parallel to Moon, Mercury, and Uranus. Neptune makes a 7-degree conjunction with Mars, and trines Uranus in Taurus in the 11th. The Sun is in the martial, watery sign Scorpio, trining Jupiter and squaring Pluto in Leo. The airy, mental sign Gemini is on the Ascendant, and its ruler, Mercury, is posited in Scorpio in the 5th, in conjunction with the Moon. Although the orb of the conjunction of Sun and Mercury is almost nine degrees, and that of the Sun and Moon a little more than nine degrees, the effect of this grouping and its opposition to Uranus will be felt. Barbara will be strongly Scorpio in her basic nature, interested in the secret forces of nature, as well as the more material aspects of life. Gemini on the Ascendant gives an inquiring mind, along with versatility in mental pursuits. This native could succeed in telegraphy, teletype, electronics, and similar New Age fields, either as a research worker, saleswoman, teacher, or writer along those lines.



Leo Health Hints

A. J. HAWORTH, D.C.

WITH Leo rising, or afflictions in that sign or its opposite, Aquarius, we find heart conditions as the most prominent problem concerning health. This is true even from the emotional point of view for the Leo personality is a great lover—selfish and unselfish. Heart afflictions can of course affect the emotional stability and the negative action of the destructive desire body can render the dense vehicle quite unfit in many ways. The Leo pride, as well as the tendency to rule others, may also deter spiritual progress. We need leaders and the Leo person, if he watches his health and is evolved to enough wisdom, can be a mighty force for human good. Examples of these are kings who work for the common good, industrial leaders, and spiritual pioneers like our beloved founder of the Fellowship, Max Heindel—a triple Leo with the sign rising, and the lights posited there also.

The Leo complexion is generally florid, and the eyes big and grey or blue, expressing cheerfulness, humor, and serenity. Large shoulders, strong arms, a well built body capable of much endurance and with fine recuperative power are due mostly to the vital influence of the Sun, ruler of Leo. The fiery element's preponderance accounts

for the recuperative tendency, as the fire burns out waste matter as well as gives energy, both spiritual and physical. Leo natives make good speakers having a good voice, sometimes like the roar of a lion! They are loyal to the cause they espouse and go the limit in "selling" it to others.

Attraction to the opposite sex can cause great difficulty for the Leos, or be a great blessing, as they do nothing by halves. The French people, ruled by this sign, are a good example of the great lovers in history. These Leo characteristics have given the French people a prominent role in world affairs, causing their country to be the scene of great military conflicts. France has shown great courage under pressure and still today fights valiantly to regain a lost world position. Slow to relinquish an iron rule over their colonies, such as those in North Africa, yet with the Leo heart, they always temper justice with mercy.

Saturn in Leo congests, causing heart regurgitation, but this is modified by favorable aspects, of course. A heart block can be avoided to a large extent by care in diet, exercise, etc., in early formative years, and of course it can be helped in later years by periodical rest, proper diet, and a minimum of

emotional strain. Mars in the sign will indicate palpitation; Uranus, a nerve affliction; Neptune a small heart with shrinking tendencies; while Venus and Jupiter may give trouble in circulation, tending to blood pressure, hardening of arteries, blood clots, embolism, etc.

Of course afflictions from Mars give indication of energies wasted through temper, a domineering attitude, squandering of the creative force, alcoholic consumption, and the over-eating of rich foods. Leos can stoop the lowest and scale the greatest heights, "the greater the sinner the greater the saint" may well be applied in this connection. In a lesser measure the same may be said of Aquarian natives, as opposite signs often exhibit similar tendencies and traits.

Let us consider how we may best help those with Leo afflictions, at the same time not neglecting to keep in mind the inherent nature. It is an occult axiom that as a man thinketh so he is, and we know that the dense body is a reflection of the spiritual activity and status.

We are taught in medical astrology that the pathological qualities of the Sun are hot, dry, vital, anabolic—up-building, expansive, and tonic. This fact can be used to restore health by common sense application of heat, etc., taking care not to overdo it. The Moon, Venus, and other watery influences require lots of heat and light therapy. Morbid growths, such as tumors or any neoplastic tissue, or even enlarged heart, can result from Leo pathology and be made worse by ill-advised therapy.

Color therapy, as well as electrical and oxygen treatments, can be very helpful to all fiery sign natives. Hues of gold and orange are the Leo colors, gold is their mineral, and diamonds and rubies their gems. The color scheme of the home and wearing apparel should be based on gold, yellow, orange, light brown, etc. Music therapy can be very

effective in treating Leo natives; their keynote, being "A" sharp major. These people are very sensitive to higher vibrations, even the less evolved being stirred by the operas and benefited by beautiful colors.

Leo rules the heart, the dorsal region of the spine (thoracic area), the spinal cord, the aorta, the superior and inferior vena cava. The Sun rules the spleen, the vital fluid, the distribution of heat, the pons varoli (a vital spot in the brain), oxygen, and, of course, the vital body. The solar plexus treatment of massage and a guarded amount of heat, light, etc., is one of the most effective treatments for Leos. The spleen is one of the most neglected organs in modern treatments. Sun baths, with the



spleen exposed for short periods, is highly beneficial, as are massage and such applications to the organ as hot and cold packs, alternating for stimulation.

We have noted the benefit of heat. Let us now consider the spiritual fire in all treatments, but especially to the Leo body. We are told that in the old dispensation the altar fire was started by the Divine Flame. This Flame was kept burning by the offering of animals from the devout who wished to please God and increase their herds and flocks. This purging of the lower matter by fire is symbolic of the will of God also to purge the dense body of man. This is necessary that man may conquer and ride the animal—the donkey—into his Jerusalem. Without it there would be no chance of salvation. The fire of Aries burns waste from the human body in the spring season.

The conscience of man burns the les-

sons of life deeper and deeper into the spiritual self, and thus by pain he progresses. The human body is his instrument and must be kept a useful channel for divine forces. The fevers burn the waste matter, and if the physical fire and the fire of the conscience incidental to the purging is sufficiently impressed upon the inner man, a great step is made in his evolution to freedom from pain. Divine truth has made him free.

Our Healing Service plainly states that ALL disease is a fire—even the so-called tumors and benign growths, for they represent the “cinders” from the burning. When man thoroughly understands this law and it becomes a part of his mental life he ceases to break the law. He truly knows the utter fruitlessness of going contrary to natural and spiritual laws. Thus we see that the law is sure, but yet as gentle as possible. At first the reaction or fiery purge is mild, giving the law breaker a chance to desist, but as man is prone to forget and the call of the flesh is loud and strong, he again and again violates the law and his conscience. As the private hell grows hotter and hotter, finally he reaches the bottom of the fiery pit and calls out in despair to his Father in heaven who heals the hurt and takes him home.

Well may we ask this question of ourselves: When am I going to cease the self-inflicted pain?

WANTED

We are in pressing need of a linotype operator at Mt. Ecclesia. A member of the Fellowship is preferred but non-members will be given consideration. For further information write to:

The Executive Committee
Mt. Ecclesia
Oceanside, Calif.

THE CHILDREN OF LEO

(Continued from page 25)

Sincerity, justness, and determination are also traits bestowed by this solar vibration. Success in political, judicial, mining, and agricultural positions is favored.

From August 16 to August 24 Jupiter sextiles Mars, a splendid vibration imbuing the native with sincerity, honesty, straight-forwardness, and nobleness. Financial prosperity through good earning capacity is favored. The nature is generous, constructive, and fond of society. The health is apt to be excellent, with much vitality and endurance to be enjoyed.



ART: EXPRESSION OF CREATIVENESS

(Continued from page 9)

to transmute his creative Life Force, by employing his mind and emotions in non-passional areas of creativeness. Man's ever upward reaching into progressive conceptions of his God spring directly from the purity of the atmosphere in which he lives, creates, and functions. The creation of order, rhythm, forms of harmony and color, do indeed, in the words of Max Heindel, become “as uplifting in their influence as religion.” In all of life's departments we can be assured that as we learn to create in the soul's purity, so shall we create our own universe of healthy, purposeful living in harmonious order and beauty. And what is more, we shall be Ultra Modern Artists of Life itself—Pioneers of the coming Aquarius Age!

Summer School at Mt. Ecclesia

August 2 through August 29, 1959

The 1959 Summer School classes at Mt. Ecclesia are scheduled to begin Monday, August 3, and last through Friday, August 28. Morning classes will be held from 9:30 to 10:30 and 10:40 to 11:40, and an afternoon class from 2 to 3.

CLASSES

Classes will be taught in the Rosicrucian Philosophy; Spiritual Astrology, Preliminary and Supplementary; Western Wisdom Bible; the Rosicrucian Method of Healing; Art Appreciation; Music Appreciation; and Nutrition.

LECTURES AND SOCIAL EVENTS

In addition to class lectures there will be evening lectures by resident and guest speakers. Weekend entertainment of "Circle Plays," music, folk dancing or a corn roast at the beach will be provided; also world travel pictures will be shown by one of our friends.

SERVICES

Chapel services are held daily at 7:45 A.M. and 4:45 P.M. On Sunday the evening service is at 7:30. All are welcome.

Healing services are conducted daily, Monday through Friday, at the Healing Department at 8:45 A.M. All members and visitors are invited.

Temple services are attended only by probationers and are held daily at 6:30 P.M. and Sunday at 7:00 P.M.

ACCOMMODATIONS

Rooms will be available at the following rates:

Sanitarium Building (Hotel only)

	Day	Week	Month
Single.....	\$3.00	\$18.00	\$60.00
Single.....	3.50	21.00	70.00
Single.....	3.75	22.50	78.00
Double (twin beds).....	4.50	27.00	90.00

Rose Cross Lodge

One person in Room

Double Bed, basin only.....	\$2.25	\$13.50	\$46.00
Double Bed, shower and basin only.....	2.50	15.00	51.00
Double Bed, tub, basin and stool.....	2.75	16.50	56.00
(Between two rooms)			

Two Persons in Room

Double Bed, basin only.....	\$2.75	16.50	\$56.00
Double Bed, basin and shower only.....	3.00	18.00	60.00
Double Bed, tub, basin and stool.....	3.25	19.50	65.00
(Between two rooms)			

Please make your reservations early. Guests are requested to abstain from the use of tobacco, intoxicating liquor, and flesh food while at Mt. Ecclesia. Vegetarian meals are served at the Cafeteria on the grounds.

Please address all requests for reservations to: Reservation Desk.

THE ROSICRUCIAN FELLOWSHIP

Mt. Ecclesia, Oceanside, California, U. S. A.

ROSICRUCIAN BOOKS

On the Philosophy

The Rosicrucian Cosmo-Conception.	\$4.50
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In California add 4 per cent tax on total.

Discount to Dealers

Write for list of our books published in foreign languages.

The Rosicrucian Fellowship

Oceanside, California, U. S. A

FORGOTTEN MEMORY

(Continued from page 11)

of anxiety. "How *could* you hear? Nobody kens about it."

"Well, I heard, and listen to me, Hugh Macdonald, for a few moments. I also know how your money was made," answered Alison. "Shall I tell you how I know? Your accomplice confessed."

"My—Ham—I mean—"

"Ha! You tripped that time, Hugh MacDonald."

"Alison! You are beside yourself wi' grief. Think what ye are sayin'. I'm your kinsman, even if a distant one. Let me bring Hamish. He'll tell you how wrong you are."

"Bring Hamish?" The girl broke out in shrill wild laughter. "Bring Hamish? Hamish is dead. Burnt alive as you are likely to be. Ha! that strikes you," as he shrank away from her. "My father was right when he said you were a white livered cur, but I wouldn't believe him. He threw you out of the castle the night before you began your devilish work. You, the snake! He took you from your evil father and brought you up as if you were his own, thinking to save you from an evil fate, and what was your return? You sold him, Judas. Sold him for a bag of silver. How, think you, could Montrose know of the Castle's secret stairway to the river, or open the iron door inside, without the key? Every servant of my father was a loyal Highlander. Only one man in all the house knew, and you know who that man is. You are the man."

Her voice was deadly quiet as she spoke. "Traitor! Scum of the Highlands," she went on, "may you burn, may you burn—inch—"

"Stop, Alison! If you say much more, I'll—you're beside yoursel' w' grief I—"

"Aye, and what more can you do

(Continued on page 39)



The Mind in Connection with Healing

THE law of equation, which rules the Universe, rules healing as well. When we have broken the Laws of Nature and have possibly done this through many lives, we have to transmute and balance that wrong-doing by a proportionate effort of right thinking and right living. We have to build within ourselves the power to respond to the healing forces. The inability to respond to the Invisible Helpers lies in us, not in them, and it is the law that we have to do that preparation ourselves; no one—not even God—can do it for us. When we have poured out our efforts and forces in a proper way—that is, in right thinking and right action—to a commensurate degree, then the scales of eternal justice and equity will be balanced and the healing will be accomplished.

In our complex nature, mind and matter act and react upon each other in such a manner that it is absolutely necessary to consider the man as a whole whenever we attempt to deal with his disability. All of life is made up through the law of attraction, and if we think in a negative manner we attract things of like nature. Our vital body, which is etheric, in health stands out perfectly straight—under such conditions no disease germs can ever get a foothold in the body. Even when germs enter the body through the foods

we eat, or by any other means, they are quickly expelled, for the vital processes in the body are selective as shown by the kidneys, for instance, which excrete the waste matter while retaining vital substances necessary for the economy of the body.

But the moment we allow thoughts of fear, worry, anger, the body endeavors to close the gates, as it were, against an outside foe—fancied or real. Then the spleen closes up and ceases to specialize the vital fluid in sufficient quantities for the necessities of the body; then the vital body droops or begins to hang down, and thus it allows easy access to the destructive germs or organisms to enter the body. Refuse to permit anything negative to enter your mind. The image-building faculty of mind (imagination) is one of its most powerful tools. It may be used constructively or destructively. It can rebuild a broken body or tear down a healthy one. The power to do one or the other lies within ourselves.

The scientific explanation of the cells of our body helps one to understand why this takes place. In the center of each cell in our body is a nucleus, and there are many millions of these cells in the human body, which grouped together in their various manners, constitute the tissues, organs, and various divisions of the body. The cell is a

very curious organization as it performs practically the same instinctive functions which the body does as a whole—for instance, every cell can digest food and oxygen, throw off waste, and reproduce itself. It has been said that every cell has a mind of its own, and the nucleus of the cell may well correspond to the brain and nervous system of the body which governs all acts performed, whether instinctively or by choice.

Each cell has its own particular acts of bravery as well as of fear, exactly as the body of which it is a part, and it always imitates the body. Thus, if the individual is brave, every cell is similarly brave; and correspondingly, if the individual is in fear, each cell likewise is so. The importance of this information may be seen in connection with the fact that in order to have a sound body, each and every cell must be sound and function properly, and therefore it is of the greatest importance that a person should have the proper mental attitude. Now, these cells work through the subconscious mind. Consequently if we teach this Subconscious mind through suggestion, we can compel these cells to act in any way we may desire. The Subconscious is trained through habit, and under these circumstances we realize there is no limit to the results that may come from suggesting either the right or the wrong things to the Subconscious.

(To be continued)

VEGETARIAN RECIPES

SHREDDED VEGETABLE SALAD

Shred young tender yellow crooked neck squash. Serve with oil or favorite dressing either on lettuce or in a salad bowl. Beets, carrots, turnips, cabbage, or any other interesting vegetable in season that lends itself to shredding may be substituted for the squash.

CAULIFLOWER AU GRATIN

Boil cauliflower and put in casserole. Melt $\frac{1}{2}$ pound cheese in milk in top of double boiler. Pour over cauliflower. Bake 20 minutes.

BANANA PEANUT SALAD

Peel one ripe banana and cut crosswise into halves. Split each half lengthwise, and spread open as a fan on crisp salad greens. Sprinkle cut surface of bananas with chopped peanuts. If desired garnish with prunes stuffed with grated raw carrot, peanut butter or cottage cheese.

SOY BEANS AND VEGETABLES

Combine 2 cups cold boiled soy beans, 1 carrot cut in cubes, $\frac{1}{2}$ pound mushrooms, sliced, 1 cup fresh peas or 1 small can of peas, 1 large onion, cut in small pieces, $\frac{1}{2}$ teaspoon basil, 1 tablespoon sweet butter, 1 teaspoon vegetable salt or vegex. Cook for 20 minutes. Before serving, garnish with sprigs of parsley.

BROWNEED RICE

Bake the rice in an oven until light brown before steaming. This will give a delicious appetizing taste to the rice.

HEALING DATES

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:

July	4—11—18—24
August	1—8—14—21—28
September	4—10—17—24



The King's Jewel

KITTIE CALVERT

PART I

ONCE upon a time there was a king who owned a gem which made everyone that gazed upon it young and wise. No one was ever able to tell exactly what kind of a jewel it was. To some it looked like a pearl, to others like a ruby, and to still others like a diamond. The legend says it took the form of twelve jewels and appeared different to each beholder.

It is said that no one knew whence it came, for it had been handed down through the king's family so far back that it seemed to have started back in the beginning of time. However, no one but the king ever possessed it.

Everyone in this small kingdom had a great desire to look upon this jewel and many traveled far to see it. There are many tales told of how different ones who gazed upon it were transformed by its magical powers.

Now the legend said the king was growing old and had no heir, so the time had come when someone outside of the royal family should possess it.

The story goes on to say that there was a young boy by the name of John who lived in a small village high up in the mountains. He often went deep into the forest for days at a time, and some

of the people of the village where he lived thought him a bit crazy. His people, who were simple folk and knew nothing of what went on in these trips, agreed with the other villagers.

As time went on John stayed away in the forest longer and longer. If his mother questioned him on his return, he told her some fantastic tale (or so it seemed to her), so she left him to his own devices. However, good woman that she was, she prayed often for his soul, fearing within her heart that she had borne a child possessed by a witch.

John was a lovely lad, straight as an Indian's arrow and as fast as one when he ran, which he seemed to be always doing. His hair was the color of sunshine and his eyes the deep blue of the mountain streams. As one looked upon him there was the feeling of looking at the very presence of the mountain itself.

John, finding that there was a strange magic which few people knew about seemed to live in a world of his own, shut off from the rest of humanity. A child's world is a beautiful place, and many people, as the years go by, completely forget that early magic. However, those who at times recall it never

grow old and are never unhappy.

The boy lived so much in the forest that he learned how to provide for all his needs; in fact, they seemed provided for him. At night he would sleep high in a tree, and during the day he would satisfy his hunger by eating wild berries. He learned by looking at each thing what was good and what was bad. He noticed that bad things had ugly lights around them, and good things had lovely lights around them. When he told his mother this, she shook her head, not being able to understand these things. She thought that her son was surely possessed by the "little people" of the mountains. She remembered that her grandfather had once been lost in the mountains and told a strange tale when he returned. He said the "little people" took him to a place he had never seen before. There they bathed his eyes with a green lotion, which made him able to see a strange light around everything. However, when he returned to the village this unusual power left him. He often liked to recount this strange experience, which never seemed to leave his memory, but everyone in the family thought he had been dreaming. They all said, "Grandfather is a queer one," but he always insisted that he had not been dreaming and sometimes became very angry with them for their lack of belief.

One day, we are told, when John went for a trip into the forest, he found a strange man sitting on a rock leading to a path which was straight and smooth as if it had been trodden by many feet. As John approached, the man said to him, "How would you like to go with me and see many things which other folks never see?"

Boy like, and never questioning whether such a thing were possible, John eagerly said, "Oh, I would like that."

The strange man said, "Come with me," and he walked ahead, climbing as agilely as a deer. Here and there, as

the way became rugged, the man would take John's hand, and when he did so, a queer feeling filled the boy's body, as if electricity were passing through him.

Finally they reached a clearing where a white palace-like building appeared. John paused in surprise, for no one in the village had ever seen anything in the forest like this.

"Enter," said the man.

John walked in softly, thinking such a place must belong to a king. He could not describe the interior for it



was so full of light that it was more dazzling than the sun. As he stood there the light took on the colors of the rainbow, and he was so happy he thought his heart would burst with joy.

All of a sudden he saw at the far end of the room a figure that looked like a beautiful lady. She came closer and closer and he noticed that she moved as though she didn't have any feet. Then in a voice which came from nowhere but seemed to be everywhere, she said, "I am the Fairy of every Good Wish. Everyone who enters here is granted one wish. What is it that you wish? Think well before you ex-

press your desire, for only to think upon it brings it and all its consequences into your life."

John thought very hard, and finally he thought of the beautiful gem he had heard that the king possessed.

"Good lady, I wish I had the king's jewel," he said.

The good Fairy's face changed and she looked very sternly at him.

"You know, my lad, for many centuries no one but the king has possessed that jewel. How do you know that such a priceless gem can be yours?"

John thought a moment, closed his eyes, and wished very hard for the most precious thing in all the kingdom: the king's jewel.

When he opened his eyes again the place and the lady were gone, and he was again in the forest. By this time everything was dark and he was entirely alone, so he stood there lost and bewildered, regretting that he had ever come to this place. However, the great desire for the jewel still burned in his heart.

Suddenly, John saw ahead of him a great tree. Its branches stretched so far he knew they must touch the sky. As he went closer a voice said, "Hello."

As he looked up he realized it was the tree, and he thought, "A tree that talks! Goodness gracious, that is funnier than Mrs. Muldoon's parrot who says 'pretty boy'." But he replied, "Hello," just like he used to answer the parrot, and the tree said, "Climb up into my branches. They are nice and soft and you can sleep here all night."

John, weary and tired by now, quickly obeyed and soon fell sound asleep.

Next morning the boy was awakened by what seemed like a choir of a million different sounds, so blended that they sounded like the singing he had once heard in a great cathedral. He sat up, rubbed his eyes, and looked about him. He found that he was away up in the Talking Tree, but now the tree wasn't

talking. Trees were like people, he guessed. Sometimes they didn't feel like talking. Quickly he climbed down, and discovering he was very hungry, he started walking. Soon he came upon a clearing. It had the greenest grass he had ever seen, and here and there he saw red spots that proved to be berries. As he came closer the berries seemed to light up like candles on an altar, being surrounded by a beautiful blue light. He gathered a few and ate them, and his hunger left him.

By this time John had become very curious about where he was and wondered if he would ever be able to find his way back home. As he went on everything seemed to come alive in the morning sun, and such joy as he had never known before took possession of him. He skipped and jumped, and as he looked about him creatures from everywhere came out and greeted him. They even talked to him.

"Funny," he thought, "I didn't know animals could talk before. My dog seemed to undersand what I say to him, but I never could understand his talk."

A little squirrel ran up his arm and tickled his face with her furry tail. In a high sharp voice she said, "I have been working all morning burying nuts; they say it's going to be a hard winter."

"Who do you mean 'They'?" John asked.

The little squirrel answered, "We call them 'They.' They are many, but there is one of them who is very, very big. He is as large as this mountain and he knows everything. He looks down on all of us, and talks in a big voice like thunder. His eyes are so bright that they flash at times like lightning, and we get frightened and hide in holes in the trees till he gets through talking. If you stay here you will hear him sometimes. No one disobeys him for, like your king, he is very old and very wise."

(To be continued)

forming a finished structure. Humanity also sees the silent growth of plant, of beast and of bird, but is unable to understand what causes this physical growth and the changes in the visible universe, for it does not see the immense army of invisible workmen who are silently toiling in the soundless silence to bring about these results. Nor do they respond to the call of anyone who has not the sign and the word of power, no matter how high his standing or station in the world.

FORGOTTEN MEMORY

(Continued from page 33)

than you have already done to me and mine?"

"What can I do? Name of—"

Before he could say the word, she spat on him. Furiously he cried, "What can I do? I'll tell ye what I can do, since ye spurn me. I'll—"

He drew closer to her and put out a hairy hand, but turning swiftly, she took the only way of escape for the moment. She ran into the ruined castle and up to the broad landing from where the stairway turned.

"Alison, lass! Alison Fraser, come back! They're no safe. Come back!"

"Much safer than you," she cried with a mocking laugh. As she looked down at him she again spat at him and flung an old Scottish couplet:

*"Traitor Scot, wha'
Sold his kinsman for a Gro(a)t."*

Still calling Alison to come back, he took two steps up. Thinking he would follow her, Alison ran farther on. Suddenly, with a long, loud scream she raised her arms and disappeared. There followed the sound of falling debris . . . then silence.

* * *

The harsh croak of some night bird overhead brought Angus back to the

present. In some concern he looked around him, and was reassured by finding himself in familiar surroundings. He looked at his watch.

"Losh," he cried, using the old Scottish term. "I've been here only about a quarter of an hour. I must have been fey tonight, and if I hadn't been thinking of Meg as I came along, I'd say she had been masquerading here as a man, but Meg is a long way off . . . and that girl—who on earth was she? I'm certain I've seen her somewhere."

He rose from the boulder, his mind occupied by what he had seen. Some talks he had had with his mother from time to time in the past began to occur to him . . . He had now passed into the turnpike road, his mind still troubled with his inability to place the girl he had seen run up the stairway.

"I know her as well as my own face in the mirror," he thought. Then suddenly he stood still, and in the quiet evening he shouted, "Jehosaphat! I've got it . . . That girl was myself. What a dullard I am after all my dear mother has tried to teach me!"

Bestirring himself, he strode on in the darkening night.

(To be concluded)

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