

# The ROSICRUCIAN MAGAZINE

Rays from the Rose Cross

## FEATURES



The Forgettery

The Self

Magic Trail to the Lighthouse



JANUARY

1938

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# Letters to Students

By MAX HEINDEL

This book is exactly what the title implies—letters to students—the direct personal contact of Max Heindel with every student of The Rosicrucian Fellowship. There are ninety-seven letters written in the intimate friendly tone of a teacher and friend, extending from Christmas of 1910 to January of 1919. After his passing, these priceless letters were published in book form for the inspiration and instruction of all.

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**THE ROSICRUCIAN FELLOWSHIP**

*Oceanside, California, U.S.A.*

# The ROSICRUCIAN MAGAZINE

## *Rays from the Rose Cross*

ESTABLISHED BY MAX HEINDEL

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# The Rosicrucian Fellowship

## AN AQUARIAN MOVEMENT

There was a time, even as late as Greece, when *Religion*, *Art*, and *Science* were taught unitedly in the Mystery Temples. But it was necessary for the better development of each that they should separate for a time.

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

It was a detriment to the world when *Religion* shackled *Science*. *Ignorance* and *Superstition* caused untold woe. Nevertheless man cherished a lofty spiritual ideal then; he hoped for a higher and better life. It is infinitely more disastrous that *Science* is killing *Religion*, for now even *Hope*, the only gift of the gods left in Pandora's box, may vanish before *Materialism* and *Agnosticism*.

Such a state cannot continue. Reaction must set in. If it does not, anarchy will rend the cosmos. To avert such a calamity *Religion*, *Science*, and *Art*, must reunite in a higher expression of the *Good*, the *True*, and the *Beautiful* than obtained before the separation.

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

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

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

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

**THE ROSICRUCIAN FELLOWSHIP**

MT. ECCLESIA

Oceanside, California, U.S.A.



# The Mystic Light

## The Rosicrucian Fellowship

The Rosicrucian Fellowship is a movement for the dissemination of a definite, logical, and sequential teaching concerning the origin, evolution, and future development of the world and man, showing both the spiritual and scientific aspects. The Rosicrucian Philosophy gives a reasonable solution to all mysteries of life. It is entirely Christian, but presents the Christian teachings from a new viewpoint, giving new explanations of the truth which creeds may have obscured.

*Our motto is: A SANE MIND, A SOFT HEART, A SOUND BODY.*

## The Forgettery

BY RAQUEL MARSHALL

"Day!

Faster and more fast

O'er night's rim day boils at last,

Boils pure gold o'er the cloud cup's  
rim."



HE words ran in Sandra's mind as she awoke, and saw the sunlight pouring over the white walls of the pension room. Browning too had loved Italian sunrises, must have felt the same sort of pang at leaving that touched Sandra's heart as she saw the strapped trunks, bags, and carefully crated canvases waiting the expressman. Her last day in Italy! The sound of even breathing from the next room told her that Aunt Elizabeth was still asleep. Sandra threw off the covers and went to the window, looking out at the misty morning where the river Arno glittered and the sunrise withdrew frail curtains of mist from the Florentine hills, dotted with white villas.

Sandra's eyes followed a winding road below to where it disappeared around a curve of a hill. Her mind continued on down the road which her feet had followed so many times in the last three months to the old Castle of Caprona where she had spent so many hours painting in a deep content.

Caprona. It was bound forever in her memory with its haunting ruined beauty. How many hours she had spent there

alone, or with Jeffry. Sorrow touched her heart at thought of Jeffry, almost as sharp as a physical pain.

Three days ago she had been engaged to Jeffry and all the world seemed glorious. Then they had quarrelled, foolishly, she realized. She had made fun of some of his ideas, which seemed so strange to her as to be absurd. Reincarnation, for instance. She hadn't realized he really believed in such a thing. Sandra had been brought up in Aunt Elizabeth's rigid orthodox creed. Later she had realized that Jeffry had a right to his strange ideas. Perhaps, she had come to admit to herself (for once Sandra put her mind to something she was an honest little soul) perhaps he just might be right! She had determined to apologize to Jeffry when he came to see her the next morning, as usual. But Jeffry hadn't come! She had had no word from him for three days, so in a burst of rage she had determined to take advantage of the fact that the "Carpathia" was sailing for New York, and leave. She would forget Jeffry.

However, Jeffry refused to leave her mind and her heart. A sense of sorrow, a weight of regret which her stubborn pride refused to allow her to dissipate by seeking out Jeffry for an explanation, weighed her down like lead, robbed the morning of its beauty and the sunlight of its cheer.

Dressing silently she determined to walk out and look at old Caprona once again. Today was Wednesday, she reflected, and on that day the old castle was not open to visitors. The aged caretaker would be away visiting his daughter. No matter, if the castle were closed, she could at least look at the place once more from the outside, watch the shadows falling on its ancient, crumbling towers and silent fountain.

Strange how the place had drawn her from the first moment that she had stumbled upon it in the course of a day's wandering with sketch book and pencil. It was too small and unimportant a place to be in the guide books, but to her it seemed curiously familiar. There was a charm about it of mingled fear and affection, as of a place in which she had lived long and experienced much of both joy and sorrow.

Her dressing finished, Sandra walked out into the cool sweet-scented autumn morning. At the doorway of her pension she met the concierge's grandfather, a bent old man, gnarled and grey as an olive tree. He greeted her with a toothless smile.

"Out for a last walk, eh, Signorina? Well, don't let Il Becchio see you!" He cackled merrily.

"I won't," Sandra called back gaily over her shoulder. This was an old joke between them. Il Becchio was the nickname of a notorious bandit who had terrorized the neighborhood shortly before Sandra's arrival, and was rumored to be in hiding somewhere in the region. However, the thought of any real danger from this man and his small band of desperados never entered Sandra's head. Fear was not in her, and she had dismissed the occasional rumors that the man had been seen as merely fiction, natural to the excitable Italian temperament of her neighbors.

She met few people as she entered upon the winding road that led to Caprona. Those she met greeted her. They had been accustomed to the sight of

the tall young American artist swinging along in her white slacks and gay sweater. They thought her a little mad, like all Americans, but pleasantly so, for she always had a smile for all and a few coppers for the *bambinos*. She was usually accompanied by the other American in the village, the tall red-haired young man, and the peasants sensed romance, as dear to the Italian heart as garlic!

Two miles passed under Sandra's strong young feet and then Caprona Castle came in view, looming, rugged and grey, gilded with sunlight and stained with purple shadows, against the morning sky.

Over the gateway, which Sandra saw with disappointment was locked, a weather-defaced coat of arms presented intriguing remains of a motto and the hind legs of some sort of a beast rampant in a corner of the broken shield. The glory of the Capronas had left no decipherable tale of its once mighty past.

Sandra strolled around the castle walls over which vines clambered and little blue flowers found precarious footholds. A Balm-of-Gilead tree scented the air. On the topmost branches new leaves, escaping from sticky bronze buds, waved bright banners. Veiled in light, high in the upper air, a lark sang ecstatically.

As Sandra passed around a corner of the wall she saw that the little wooden postern gate was open. Strange, she thought, for the old caretaker always kept it strictly closed. For a moment the girl hesitated, then, tempted by a desire to once again visit the place, she entered and made her way by a ragged path to the courtyard.

The stone-flagged square was empty save for lizards courting in the sun. The doorway, from which the great oaken doors had long since fallen, yawned in the wall, opening upon a passage still dark and cool with night.

Walking lightly on her rubber soles, Sandra passed within, her heart quickening, as usual, when she entered that doorway, with a sense of suspense, as of

something or someone waiting her, some experience both terrible and sweet. Strange how some places were only heaps of stone and wood, and others seemed to have a silent life of their own, a meaning and a familiarity for which there was no accounting. Unless one believed in Jeffry's theories of previous lives, that one never died, only passed from one sort of life to another and lived on earth many times in many places, gathering experiences, growing in completeness as the oaks grew by successive springs. After the strangeness of the idea had worn off, Sandra found it intriguing. Had she ever really been in Caprona before? Had she lived in these grim walls, trod these worn stones in centuries past? If only there were some way of being sure, some memory to which one could turn definitely for affirmation!

She entered the main hall of the castle, empty and silent, its high ceiling beams richly carved, its deep-set windows high in the walls, high enough for men to pass beneath them without danger from enemy arrows. The stillness that reigned in the vast place seemed additionally heavy this morning, seemed threatening, sinister.

Sandra hurried a little through the great hall at the end of which a dais which marked the spot where the former lords of Caprona used to eat while their vassals sat at a lower level, "below the salt." Bits of a carved and gilded canopy still hung over the high-backed chair upholstered in faded red brocade in which tarnished golden threads wove dim armorial bearings. There the feudal lords of Caprona had sat to receive important callers, embassies from Popes, feudal peers, or when dealing out justice

to the peasants, receiving tithes, hearing petitions, meting out death to offenders.

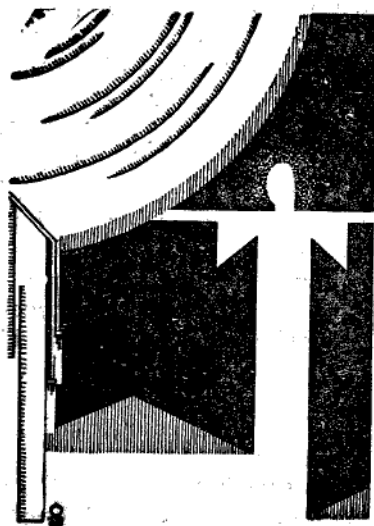
Sandra quickened her steps as she passed that chair, always secretly and unaccountably glad to be out of reach of the authority it represented. She could picture one of the men who had sat there, the last Lord of Caprona whose portrait she had seen in a gallery of famous paintings, a lean, sardonic face with thin lips and cold, grey, sneering eyes.

Always she fancied she could see him sitting in that chair, as he had done two hundred years ago, . . . thin, long limbs, in cherry colored hose, velvet sleeves

ornately slashed and laced with gold; pale hair resting upon the crimped ruff, one thin, aristocratic hand veiling the bored, cruel mouth above its wisp of beard, as he listened while someone read to him from a scroll and a frightened peasant cowered on the stones, imploring a mercy he did not expect.

Sandra passed by way of a passage to a smaller room in which were a table and some heavy oaken chairs. On a dais at one end of the

room were grouped some life-size wax figures, purporting to be replicas of the former people of Caprona, depicting, for the interest of tourists, some scene from the life of two centuries ago. There were half a dozen figures dressed in faded and dusty velvets and lace, the Duke of Caprona seated in a chair, his wax face none the better for years of dust and hot summers, three soldiers posturing with swords upon their hips, a kneeling woman in a blue gown holding a bundled child, and behind the Duke, a monk with corded robe and a cowl from the shadow of which his pale wax face and glowering eyes looked out sternly. The group had a certain air of naturalness enhanced



by the costumes, and also an air of decay which Sandra disliked. She passed with relief from the anteroom into the smaller chamber which opened off it.

This room was painted with faded but still charming garlands of flowers, languid nymphs and plump cupids. A canopy and chest indicated that it had once been a bedroom. It was always quiet and cool there and Sandra attained it with a feeling of having reached sanctuary. She was at home and at peace there. It had, she fancied, been a girl's room. A girl like herself, perhaps, had lived and loved and woven bright dreams of love and life there. The window held a view which Sandra had painted and of which she never tired, a view of far blue hills, sparkling distant river and wide green valley. The door, carved like the panels in the anteroom with panels surrounded by garlands of flowers and fruit, had become detached from its hinges and stood partly against the deep sill of the window, on which was an old cushion Sandra had left there. Her walk had tired her and she curled up on the deep sill and fell to watching the changing light and the flight of cloud shadows over the hills.

Meantime Sandra's friend, Jeffry, was also abroad in the early morning, trying to calm a disturbed mind with exercise. He had seen a slender, white-clad figure with shining blond hair top the rise of the hill ahead of him and his heart had given a joyous leap. Sandra! Slowly, puffing at his pipe, he strolled after her. He supposed he would find her in the small painted room of the castle, where she so often sketched.

The locked gate of the castle puzzled him, until he remembered that on Wednesdays the castle was not open to visitors. Where then, had Sandra gone? He strolled around the walls and presently noted the postern gate. It was closed, but offered scant obstacle to Jeffry's vigorous muscles. A faint foreboding touched him as he entered the dank, cool hall. Sandra was accustomed to wandering about by herself, but the

old castle, empty of the watchful presence of the caretaker, seemed unusually silent, and to Jeffry's fancy, unfriendly this bright morning. He decided that his depressed mood, caused by his disagreement with Sandra, tinged everything he saw with gloom.

He walked on through the hall, his rubber soled "sneakers" making no sound upon the stone pavement. Suddenly he heard a voice echoing distantly in the empty corridors. There had been no one with Sandra when he had glimpsed her ahead of him on the road. Probably some boys were taking advantage of the caretaker's absence to play in the old ruin. But again foreboding, some warning he was unable to decipher, touched his heart, and quickened his steps.

Again he heard distant voices, men's voices, two or three of them.

He passed into the passageway which led around a turn to the anteroom containing the wax figures. Instinct, rather than reason, made him exercise caution as he approached the turn of the passage, made him draw back as the turn revealed three figures advancing ahead of him. Disreputable fellows they looked as they halted, deep in talk, by a doorway.

One of the men turned about and Jeffry's heart skipped a beat. That face! The lean, saturnine visage, the pale, cold eyes and wisp of beard! It was familiar on a hundred placards throughout the countryside; it had given its owner the nickname, Il Becchio, the Goat! At home, Jeffry reflected, they would have called him Public Enemy, a gangster of no small repute.

The men argued loudly about the absence of one of their number Jeffry gathered. It was obvious that they were going on to the anteroom which opened off the painted chamber in which Jeffry feared, was Sandra. Il Becchio was a hunted criminal with a price upon his head, a man who had killed several men, with as little thought as he would have killed flies that interfered with his occu-



pation. It was obvious that he would not welcome the presence of either the girl or himself in this retreat. Jeffry realized he must get Sandra away, if she were there. He thought quickly.

There was a passage around behind the rooms, a narrow hallway piled with fallen masonry and rubbish which led to the anteroom. Soundlessly he turned and ran back, found the passageway and clambered over the rubble which clogged the narrow way, making as little noise and as much speed as possible.

He gained the anteroom, but already he heard the voices and footsteps of the men approaching it from the other side. Wildly he calculated, saw it would be impossible to cross the room to the doorway of the painted chamber without being seen. There was a chance that the bandit would pass on to some other part of the building without discovering the girl's presence, whereas the sight of Jeffry might precipitate trouble.

Nearer came the voices. Too late to do anything! Jeffry was near the dais on which the wax figures were grouped. Like a flash he seized the figure of the monk, stripped off the robe and put it on, pushing the denuded dummy under the edge of the platform. Hardly had he pulled the hood over his head when Il Becchio and his men entered the room.

They did not glance toward the wax figures, to the sight of which they were evidently accustomed, and Jeffry hoped they would not approach near enough to note his rapid breathing as he stood, in the same attitude as the waxen figure, behind the image of the ancient Duke of Caprona. No sound came from the other room, and Jeffry hoped he had been mistaken, and that Sandra was not in the castle.

The men showed no sign of going further. On the contrary, they tossed their hats on the table and sat down, drawing their chairs up near that of their leader.

Il Becchio leaned back, puffing on a cigaret and surveyed the room. He was tall, thin, with a certain grace of bear-

ing, evident marks of breeding and culture under the superimposed hardness and roughness of his recent mode of life. A cruel face, not unlike that of the portrait of the ancient Lord of Caprona, which had so intrigued Sandra's attention.

"I always like it here," said the bandit suddenly, his eyes resting with appreciation on the carvings of the panels. "Sometimes I think it is true, that our family once owned this place. That's why I returned here from Chicago."

"Tchigago," said one of the men. "Me, I think I go there after . . . tonight." The men continued to talk in fluid Italian, which Jeffry understood as well as his native American, and he realized that he was listening to a well defined plot to rob a certain bank in Florence. The action was plotted as carefully as a play; each man's part was assigned and the hour set was that night at eleven. The man designated as Tony was to have the car, motor running, at the door. . . .

There was a rustle in the next room and a decidedly feminine sneeze. The men stopped and turned with one accord toward the doorway. Il Becchio rose and put his hand in his pocket with a sinister gesture.

Sandra appeared in the doorway. One of the men swore roundly.

"A girl!" Sandra was startled by the sight of the three men, but she regarded them calmly, nodded a cool "good morning" and proceeded to walk past them.

"Where do you think you're going!" snapped one of the men. Sandra paid no attention but accelerated her steps toward the doorway. The man called Tony caught her roughly by the wrist and spun her around.

"What's the idea!" she cried, her eyes sparkling with anger.

"Let the Signorina go," commanded the bandit. He rose and approached Sandra. "The Signora speaks Italian?" he asked politely.

"Sí!" said Sandra coldly and turned again to go. The bandit checked her with a hand upon her arm.

"The Signora will pardon us, but we will have to ask you to remain," he said. The man's pale eyes traveled over the girl's white and gold beauty with appreciation. "If you heard . . . and understood . . . our conversation you must understand we cannot let you go."

"But I didn't!" cried Sandra. "I was tired and I must have fallen asleep sitting in the window seat." Tony laughed unpleasantly.

"This is a fine mess!" he said disgustedly. "Trust a woman to gum the works!"

"On the contrary," said the bandit, "there are still many hours until it is time for our little . . . engagement . . . tonight. Tedious hours, which the lovely Signorina will doubtless help us to pass pleasantly."

"I am an American," said Sandra.

"So?" Il Becchio was interested. "I have visited your America; it was in Chicago that I learned to greatly improve my business methods."

"I am going—" began Sandra and stopped as she realized she was looking into the orifice of a revolver.

"Sorry to inconvenience you, Signorina," Il Becchio smiled. "But—necessity is the mother of rudeness—as you say in your Chicago."

"If you think this is funny!" stormed Sandra.

"On the contrary, I think it is delightful," said the bandit.

"Cut the talk, boss," growled Tony. "Take the dame upstairs and tie her up!"

"Don't be a fool!" cut in the other man. "She's seen our faces—even if she didn't hear what we said!"

"If anything happens to me," said Sandra quietly, "there'll be more trouble for you . . . plenty of trouble."

"We can discuss the situation better privately," said the leader. He jerked a thumb at the two men. "Get out!" he ordered.

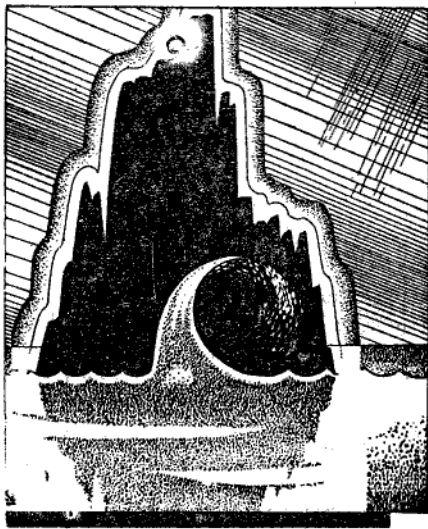
"Look here, boss," protested Tony, "women is unlucky in our business!"

The pale eyes blazed. "Get out!" Il Becchio repeated.

Sullenly the men rose, reached for their hats.

"If you want money," began Sandra through white lips, "I've got some . . . at the hotel."

"Money is a very pleasant thing," said Il Becchio conversationally, "but in this case, much as I regret it, money will not help the situation." He took Sandra's arm. She slapped him. He seized her shoulder and suddenly, to the amazement of the men, it seemed as though a cyclone descended upon them. The figure of the monk had leaped from



the dais and hurled a chair at the bandit, crashing it upon the man's right arm.

Tony stared with his mouth open and the other man took one look at the cowed figure and fled, crossing himself and screaming, "The ghost! The Caprona ghost!"

The next moment was too crowded with action for Sandra to realize what was happening, as the two men and the brown robed figure fought. The cowl slipped back and revealed a familiar head of red hair. "Jeffry!" she screamed. Tony whirled upon her and

seized her by the throat and she fought back with all her strength.

Jeffry's fist, with six feet of athlete behind it, contacted Il Becchio's chin and the bandit crashed to the floor like a felled ox. Jeffry then turned his attention to Tony who released Sandra and turned upon his new assailant. Half strangled, Sandra staggered against the panel wall, carved with heavy wooden roses. A shot rang out and blood sprang from Jeffry's shoulder. He flung a chair and the pistol spun from the man's hand and flew out of reach. With an oath the man sprang at him and the two clinched.

"Look out Jeffry! He's got another gun!" Sandra screamed as she saw the man trying to reach his rear pocket. With a tremendous effort, Jeffry hurled the man from him. He slipped, struck his head on the corner of the table and lay still.

But behind Jeffry, Il Becchio was coming back to consciousness. He sat up dizzily and reached for the gun hidden in his armpit. Jeffry's back, he thought with an evil smile, was a target he couldn't miss.

Suddenly Sandra saw the man's movement, caught his intention. Swifter than thought her hands sought the carved panel behind her, found the center of a carven rose, pressed with frantic fingers.

There was a grating sound, an ominous rumble as Il Becchio fired. The shot went wild as the floor beneath him tilted and catapulted him into a deep opening below! He had fallen upon the surface of an oubliette, used in the centuries past by the lords of Caprona to thus dispose, unexpectedly, of troublesome enemies. Faintly his cry echoed up as from a great distance. There was a faint splash, and then silence.

Jeffry and Sandra stared at each other.

"The oubliette!" said Jeffry. "Legend said there was one of those awful things in the castle, but no one ever knew how to work it! Sandra, how did you know?"

"I didn't," said Sandra. "I seemed to remember something about a rose . . . a spring in the carving. I just did it, without thinking. Jeffry! How *could* I have known?"

"We'll talk about that later," said he. "First, we're getting out of here."

Sandra shuddered as she looked at the dark opening in the floor. "How far has he fallen, do you suppose?" she quavered.

"Far enough," said Jeffry. "Life was simple in those old days . . . drop your troubles down a hole and—forget them. Noble idea those forgetteries!"

"But shouldn't we do something about—him?" asked Sandra.

"No chance he's alive," Jeffry told her. "Anyway, the police will soon find out. Come on, we're leaving this place!"

"Oh, Jeffry!" cried Sandra. "I'm so frightened!"

"Now that it's all over, you're frightened!" he said with a smile, somewhat spoiled by the blood and dirt upon his face.

"If that oubliette hadn't opened, he would have killed you!"

"Darling, would you have cared so much?" Jeffry asked softly. She raised her head from the shelter of his shoulder.

"Jeffry, I'm not sailing today—"

"Certainly you're not," Jeffry told her. "We're getting married this afternoon. Someday we'll come back here, and try to remember why you remembered the Secret of the Forgettery!"


#### PERMANENCE

*I hold these primal joys heart-near  
Which I have held a dream-while here:  
The marigold whose cheeriness distills  
Its errant fragrance over friendly hills;  
The wind that bends the ripening fields  
of grain;  
Extenuating tears of joy or pain;  
The downward flowing stream which  
every hour  
Matures into a euphony of power;  
I add to these the love you offer me  
And hold them all against eternity.*

—KATHRYA KENDALL.

# The Self

BY AUDREY HAYNES GLOVER

 HE consciousness that we exist, that we *are*, is fundamental with all of us. Yet the more we think about this Self, the more complex and elusive it becomes. Just what is this "I"? Is all of me immortal, or only a part? Whence did I come, why am I here, where am I going? What is my relation to the other selves about me? Edward Carpenter says, "Perhaps all life and experience are nothing but an immense search for the answer to these questions." Certainly all who go to the depth of philosophy or religion, or even of science, eventually find themselves facing these questions, and there is likely to be much of confusion, and much of mere supposition as to the answers. Nor is it just a matter of abstract mental exercise and idle speculation to consider these questions regarding the real *I*, for how we think about it, in the innermost part of our being, is the real basis of all our thought and action.

We can be grateful to Max Heindel for giving us a clear and detailed story of ourselves from the beginning of manifestation when God differentiated within Himself these Virgin Spirits, who were *ourselves*, and set us upon the path of evolution. Note that He differentiated within, not from, Himself, which means that we each, individually, are sparks of the eternal flame, a part of God with all the potentialities of godhood within us, which will be evolved in our pilgrimage through matter. In that far-off time we had Divine Consciousness, but this was lost as soon as we entered the worlds of matter. Since then, the underlying purpose of our evolution is the regaining of this consciousness, which is Self-Consciousness, not only in this physical world, but in all the worlds above us, up to the world of God.

We started out as naked spirits without form, or vehicle of expression, but through the aid of various divine Hierarchies, great Beings who preceded us on the path of evolution, we gradually, through eons of time, were given, and aided in developing, our present vehicles. These consist of a threefold body, composed of the physical, vital, and desire bodies; with which are correlated the threefold spirit, composed of the divine, life, and human spirits. Between these two is the link of mind, which is so little developed that it cannot yet be called a body. It is supposed to be the avenue by which the spirit controls the lower bodies, but at present it functions very imperfectly in this respect.

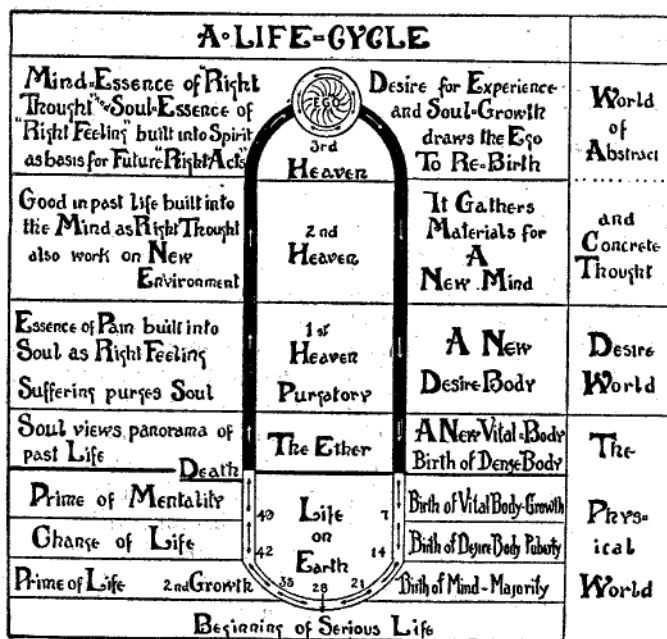
Now we can make the distinction between the real Self and that which is the vehicle of the Self, about which there is so much confusion. Let us first define the Ego, in order that we may use that term. Quoting from *The Rosicrucian Cosmo-Conception*, "The Ego is a Virgin Spirit involved in a threefold veil of matter which obliterates its original divine consciousness, and engenders the illusion of a separate self." The divine spirit is the first veil of the Virgin Spirit, the life spirit is the second, and the human spirit is the third sheath. This Ego then, the Virgin Spirit clothed in its threefold sheath, is the real Self, that which is eternal, without birth and without death; it is *one* with all Spirit, although it has, during manifestation, the illusion of a separate self. The rest of us, which is not Ego, that is, the threefold body and the mind, make up the personality, that which is seen, and so often taken as the person himself. A good illustration of the relation of the Ego to the personality is the iceberg. There is the mass of ice seen above the water—that is the per-

sonality; while below the surface, unseen, is many times the mass of what shows—that is the Ego, the real Self.

At our present stage of development, the human spirit is the active part of the Ego; the other two, of which little can be said because beyond our comprehension, are latent within us. The Divine Spirit, often called "The Silent Watcher," has its stronghold in the physical body in the impenetrable point at the root of the nose. It is correlated with the passive, dense body which is the

whatever control it has over its vehicles, imperfect though it may be at the present time.

For a further understanding of the relation of the Ego to the personality, let us follow an Ego through the Life Cycle, beginning with the leaving of this earth life. Then one by one its vehicles are discarded; first the physical body, then the vital body which it leaves shortly after death and which disintegrates with the physical body. After a time, as the Ego goes higher in the heavenly realms,



obedient instrument of the other bodies, but has no power to act of its own. The life spirit, which is correlated with the vital body, has its seat primarily in the pituitary body located in the head, and secondarily in the heart, which is the gateway of the blood. The human spirit, correlated with the desire body, is primarily located in the pineal gland, also in the head, and secondarily in the brain and cerebrospinal nervous system which control the voluntary muscles. The Ego as a whole, however, functions through the blood. Thus, through these avenues in the physical body, the Ego exercises

it discards its desire body, and finally even the mind, becoming a naked Spirit once more. And yet not absolutely so, for from each of its vehicles it has extracted the quintessence of what it has gained in the past life, and amalgamated it with the threefold spirit to be used as the basis of future bodies. It therefore can be seen that personality, in the sense that we understand it, is eventually discarded. But as nothing that is good is ever lost, its essence is carried on, purged of all evil.

When, through desire for new experience, the Ego returns to earth again,



it reverses the process: first collecting mind material from the World of Thought, then desire stuff from the Desire World for a new desire body, then material for the vital body from the Etheric Region, and finally, the seed atom of the dense body is placed in the spermatazoa of the earthly father, from whence springs a new physical body. The new being is likely to be very different from its predecessor, because it will have a different personality; for in our many earth lives, we are born under all the twelve signs of the zodiac, with the innumerable different possibilities of planet positions and aspects, which determine personality.

We are like a diamond with many facets, reflecting only one facet in each lifetime. This fact has been corroborated by occultists who have been able to read the past lives of people. The story is told of an unintelligent serving girl, who in her previous life had been a learned Jewish rabbi. This does not mean that the great knowledge of the rabbi was lost, but that the Ego, because of some lesson it had to learn, had an imperfect mental vehicle through which to function in the present life in the serving girl. We see, then, how ephemeral personality is; how, as Max Heindel says, it is only an illusory reflection of the real Self, the Ego, and that it is from this lower self that all the evil comes, while the Abiding Self is inherently good, true, and noble.

So in each of us there are two, a Higher Self, the Ego, and a lower self which is the personality, and there is endless struggle between the two unless we yield ourselves completely to the lower self; for when the Ego is in entire control we will no longer need to return to earth existence. The Higher Self speaks to us all through conscience, which is really the Right Thought we have built into our Ego in previous lives. It also speaks to us through intuition, which is knowledge drawn directly from the fountain of cosmic Wisdom and Love. The more we listen to these voices, the more clearly and the more frequently we shall hear

them, and the more completely the Ego will be enabled to exercise that control over us which is its right. Krishnamurti expresses this well in his little book, *At the Feet of the Master*, "But the body and the man are two, and the man's will is not always what the body wishes. When your body wishes something, stop and think whether *you* really wish it. For *you* are God and you *will* only what God wills; but you must dig down deep into yourself to find the God within you, and listen to His voice, which is your voice. Do not mistake your bodies for yourself—neither the physical body, nor the astral, nor the mental. Each one of them will pretend to be the Self, in order to gain what it wants. But you must know them all, and know yourself as their master." Goethe also had the same understanding when he wrote,

From every power that holds the world in chains,  
Man frees himself when self-control he gains.

The axiom, "Man Know Thyself," has come to us from ancient times as an admonition of deepest significance, for when we know ourselves in our entirety, we have attained the complete self-consciousness which is divinity. So then we strive also for self-knowledge, the acquiring of which is even more difficult than the gaining of self-control, for we do not even recognize so many of our sins, because of our blindness and ignorance. Self-knowledge is not "seeing ourselves as others see us," as Burns wishes we might, for who is able to judge another? It is something far deeper than that which we need, which includes an understanding of the real Self in its relation to God and all humanity, and also an understanding of the personality as a vehicle of the Higher Self. In the evening exercise of Retrospection, suggested by Max Heindel to students of the Rosicrucian Philosophy, is given one of the best ways of attaining this understanding. Then we are asked to consider from an impersonal viewpoint, not only our actions of the day, but the underlying mo-

tives and thoughts which led to action, giving credit or blame as it is due. This is of the greatest importance, for on the faithfulness and care with which this exercise is performed depends the length of time it will take us to become an accurate judge of ourselves. Also the study of Astrology is emphasized by the Rosicrucian Philosophy as another method by which we may know ourselves better.

Another way to self-knowledge is to seek to understand why we have certain faults of personality, for through an understanding of them is shown the way to overcome them. Let us take as an example pride, or conceit, or greediness. We cannot say to ourselves, "I will not be proud any more," and thereby cease to have pride; we must change that within ourselves which makes us proud. Maeterlinck wrote, "Every ideal that conforms not to some strenuous inner reality is nothing but falsehood, sterile and futile, obsequious falsehood." If we can have within us as a "strenuous inner reality," this fundamental conception of ourselves previously expressed, that the Ego in all of us is Divine, and as such we are all One, a part of the All-Self which is God, and that the good of one is the good of all; then we shall know we have no reason for being proud, and pride will no longer have power over us.

Again, let us take the qualities of self-forgetting, self-sacrifice, and unselfishness—ideals toward which we strive as paths to God, but on which so many of us stumble. If we always have these things in mind when we do something for others,

if we say or even think to ourselves, "See how unselfish (or how self-sacrificing or self-forgetting) I've been!" are we not thereby somehow defeating our own purpose? Selfishness has many forms, and all of us are selfish in some ways, unselfish in others; but few of us will admit, even to ourselves, the ways in which we are selfish. Again we must come back to the recognition of the unity of each with all, we must love and revere the divine in others as we do in ourselves; then our service will come from the heart, truly without thought of self. Maeterlinck expressed this well when he wrote, "It is not by self-sacrifice that loftiness comes to the soul, but as the soul becomes loftier, sacrifice fades out of sight as the flowers in the valley disappear from the vision of him who toils up the mountain side." Our ideals, therefore, should not be self-sacrifice, self-forgetting, or unselfishness, but greater love, the Universal Love of Christ for all mankind, for the greatness of our love, alone, is the measure of our service.

Self-consciousness, self-knowledge, self-control: these are high ideals, so high that we but dimly comprehend their meaning. But it is only by holding them before us, by meditating upon them, by striving toward them, that we shall ever reach the complete comprehension which frees us from the wheel of birth and death. The dross of our lower nature will then have been transmuted into the gold of our Higher Self, and we shall be no longer two, but one, a complete, self-conscious divinity.

## To One Who Knows

*There is a Path of Happiness,  
Known only to the few  
Who thrust their heads above the  
clouds—*

*People like me and you.  
We thrust our heads above the clouds,  
As joyously we plod  
Along the weary winding road  
That leads from here to God.*

*As day by day we travel up  
The spiral path of life,  
And do our best to overcome  
All selfishness and strife,  
We earn a state of consciousness  
That fills our hearts with love  
For every living thing on Earth,  
And every thing above.*

—W. S. JOHNSON.

# Evolution of Religion

BY DR. BEN E. HAYMAN



IN discussing the cosmic conception of the religious mind we are likely to get a more comprehensive view of the subject if we look back into the history of humanity and consider the religion of the primitive mind of ancient and of modern times. At the outset, let us assume that when we speak of "religion" in any period, we do not mean the ritualistic formulae, shibboleths, customs, or any religious ceremonies—we mean the motivating power or idea behind the religion of the time or people.

In primitive humanity of long ago as well as in modern primitives, we find that the main idea and incentive in religion, its keynote, was and is a propitiatory sacrifice or appeal for aid in the struggle of man for self-preservation. All of his activities were and are directed selfishly. To provide food and shelter for himself and incidentally for his immediate family, was all he had in mind. If it came to a pinch, his family could fall by the wayside—his own necessities always came first. So he worshiped the powers of nature that seemed to hold him under thralldom; nature, a vast, mysterious force that brought him at times rain and sunshine, intense heat and deadly cold, cataclysmic storms, earthquakes, volcanic eruptions, and struggles with the ferocious beasts of the forests. The God of the primitive man was a selfish God, one of fancies and whims, a God who in all his attributes was merely a gigantic reflection of the type, mind, and quality of the worshipers. In meditating on this phase, we can conclude as axiomatic that the higher the development of humanity, the higher its conception of God.

The next step in the development of the religious concept was the broadening influence of the feeling of respon-

sibility for family and relations, the glimmering of a love that was a little higher than mere love of self. Later, we see a still broader conception of God as a family or tribal God. Humanity was sharply divided in its feelings and allegiances into families, clans, and tribes. All those outside the group were not subject to consideration of any kind. Loyalty to the tribe and worship of its God transcended all other loyalties. All through this evolution we see the soul of man developing a capacity to love beyond himself alone. The next advance, naturally, was the love of race and nation. Within this is encompassed all the lesser loves and to this stage of growth most of the civilized world has now attained.

Always in the history of mankind, there stand in clear outline the pioneers in all lines of activity. In the religious field, even in tribal times, there appeared great spiritual intelligences, the Hebrew prophets prominently among them, showing the way towards a clearer spirituality, but like pioneers in all lines, they mostly suffered the usual fate of their kind. Their appearance, however, was not without effect. They seemed to tear away some of the cobwebs that blinded the eyes of humanity and notwithstanding their usual cold reception, those who came within the effulgent light of their auras were always left better off than before.

Humanity is now entering into a new era of spiritual enlightenment. Developments are fast unfolding. We are undergoing experiences and learning lessons in a decade that in the past would have taken a century. We hope the pace is not too fast and that the inevitable reaction will not undo too much. It all depends on the strength of our foundation. The present pioneers in religion

are now pointing to the God of Humanity as the true God and as the next step in human relations, a practical realization of the Brotherhood of Man. What a far cry this is from the primitive ideal of the tribal or clan religion.

The materialist and atheist claim that the belief in God was and is unnecessary as well as useless and that the evolution in human affairs would have been substantially the same had humanity been always free from a belief in the God idea. Another factor enters the problem. We have already two. The first, the yearning for and faith of mankind in God; second, the evolution of all forms of life from the simple to higher forms, as well as the higher standards of civilized conduct, and third, the new factor, the revelations of science and the expressed beliefs of the greatest scientific minds of modern times in the existence of a great Intelligence, Mind, or Spirit that is and must be behind all manifestation, must control, and gave birth to the laws that govern the existence of the earth and all forms of life thereon, animal, plant, and mineral; that directs the movements of this planetary system and of the myriads of stars and other planetary systems millions of light years away from us. These great thinkers in pure science are now frankly confessing their conviction that all this life and movement can be nothing else than the evidence of the guidance and direction of a Supreme Intelligence or Will.

To indicate the harmony of spiritual conception between the great philosophers and religious leaders of all ages and the great scientists of today, we will quote a few lines from Spinoza and Confucius. We recall Spinoza's dictum: "The mind of God is all mentality that is scattered over space and time, the diffused consciousness that animates the world. All things, in however diverse degree, are animated." Confucius, the Chinese founder of one of the great religions of the world, said: "The power of spiritual forces in the universe—how active it is everywhere. Invisible to

the eyes and impalpable to the senses, it is inherent in all things, and nothing can escape its operation. Like the rush of mighty waters, the presence of unseen powers is felt sometimes above us, sometimes around us."

With the cosmic conception in mind, we can appreciate the harmony between the scientific theory of the emergence of this portion of the solar system into being and the story in the first chapter of Genesis in the Bible. Science tells us that this earth and moon were once part of the sun. The earth while still in a gaseous state, was cast off from the sun, and later the moon was in turn cast off from the earth. Both the earth and moon went through a process of hardening from the gaseous state and the process is not yet over. Our great scientists see in all this the hand of a great Intelligence. They all believe like Sir James Jeans, that the Spirit of God permeates all and that we, members of the human family, are part of the Divine Spirit. Is it not strange that these great men of science should announce these discoveries and convictions of theirs as though they were something new? The first chapter of Genesis tells the same story. We shall quote it only in part:

In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

Step by step, the chapter relates how the earth took its present form from the vapory and gaseous state. First came the condensation and clarification of the vapory atmosphere so that the light of the sun came through, giving night and day. Then God said: "Let there be a firmament in the midst of the waters, and let it divide the waters from the waters." Thus the continents and islands arose out of the seas. Then God said: "Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit," etc. Animal life then appears and "God said, Let us make man in our image, after our likeness." Thus,

(Continued on page 19)

# Occultism: What It Is

By E. HUMBOLDT



EBSTER defines *occultism* as follows: "Occult theory or practice; belief in hidden or mysterious powers and the possibility of subjecting them to human control."

To most people, occultism means something that is mysterious and difficult to understand; some sort of hocus-pocus savoring of black magic, fortunetelling, and all such like.

We define it as *the science of divine unfoldment*.

It teaches that Deity is all there is and that there is not—nor cannot be—any manifestation outside of Deity; and that, consequently, everything in the Universe whether visible or invisible is a manifestation of Deity. Occultism teaches the laws that govern that unfoldment wherever it takes place, whether on the objective or the subjective side of life.

It teaches the laws that govern the genesis of matter of all grades and the creation of the worlds with the entities who work on them; and, as well, the reasons for the various stages and aspects of the great work of evolution.

Some philosophers have said that physical science is the study of form and phenomena while others have claimed that experimentation alone is sufficient in the study of the world of causes, the subjective side of life. Both statements, however, are only partially true for the two following reasons:

1. Form and phenomena are to be found in other worlds besides the physical and consequently are not always capable of observation by purely physical means. Every manifestation possesses either color, or form and color; otherwise, there would be no differentiation; even the Cosmic Forces are characterized by the color which indicates their vibratory motion, since, from the darkest

and murkiest shades which mark the destructive powers of nature to the dazzling white creative forces, all are the product of vibratory motion of increasing frequency.

2. On the other hand, although experimentation may give us some information concerning the hidden side of life by translating its activities into terms that can be observed physically, the processes are limited by our powers of perception. All knowledge obtained in that manner is necessarily incomplete and often unreliable unless the experimenter can observe directly and 'in situ' the various forces set in motion and the results of the experiments.

Therefore, although the physical scientist would probably not admit it, physical science is not *exact*. Unable to observe causes, it deals only with effects; it notes facts and phenomena and builds theories to explain and fit them, theories which only serve to delineate the correlation of successive events but can go no further. And those theories are changed from time to time upon the discovery of new and unexplainable phenomena. In other words, although modern science has become excessively useful in our work with the physical world by helping to explain and predict phenomena, we cannot consider it as exact, or as the final word on the subject.

Occult science, on the contrary, studies the forces of nature, their origin and causes, their mode of action, and the methods by which they can be controlled. Occult science is exact and perfect because it embraces everything there is in the whole universe and because it was given to man, directly or indirectly, by Beings who were so far superior to men in knowledge and achievements that we may very well consider them as omniscient. Moreover, every teaching of



occult science can be verified and has been verified again and again through the ages.

Indeed, any qualified Teacher of occultism will, when imparting his wisdom to his students, insist that they verify for themselves every one of his statements. This is done to the end that the student may, as the result of his own personal observations, know that those statements are really true instead of merely believing them to be so. Real knowledge is vastly different from mere belief: it soon becomes a part of the individual's own being and reacts on his behavior.

I have said that occult truth can be verified. Upon hearing such a statement, many people almost invariably expect the production of some fantastic phenomena as a demonstration. However possible that may be, such things never happen. In the first place, no production of phenomena would be proof within the meaning of acquired knowledge; in the second place, no occultist is interested in playing up to the idle and morbid curiosity of the bystanders.

Before anyone can actually recognize and accept as true any form of proof, he must first be able to understand it fully.

Suppose that I were to deliver a deeply learned and technical dissertation upon a problem of celestial mechanics: unless you were already familiar with that subject, what would my lecture mean to you? Very likely you would simply dismiss the whole subject without giving it any further thought. Or you might simply accept as truth everything I had said, either because you cannot disprove it, or because you care so little that it does not matter to you one way or the other.

You might believe me, but you certainly would not know any more of the subject than before you listened to me!

Before anyone can be given proof, he must be able to receive it: he must have sufficient knowledge of the subject to be able to understand it. That is why no Teacher can impart even a small part of his wisdom until such time as the student has suitably prepared himself and has become ready.

The acquisition of knowledge is always a progressive process: man must learn the rudimentary and simplest things first. Then as his understanding unfolds, he gradually becomes capable of grasping and holding more and more of the truth. As an illustration take the study of mathematics, which is an abstract and exact science: you must first study arithmetic, the science of numbers, which is the base and foundation of all the rest.

Then, when you have obtained a fair mastery of that subject, you may take algebra; since, after all, this latter is only arithmetic in the abstract, it should be mastered thoroughly before taking up trigonometry. And, those three branches of elementary mathematics must have become practically a part of your consciousness

before you can hope to succeed in the study of the higher branches of analysis, calculus, etc. A proper understanding of the higher mathematics implies the ability to "see in space," to visualize a whole subject at once; and a lack of knowledge of the elementary branches will surely prevent you from properly understanding the higher ones. It means that you must complete your elementary studies at the same time as you pursue the others, to the great detriment of progress and utilization of time.

I am fully aware that most of our schools advocate a diametrically opposite procedure; but then, they impart only a smattering of things which is just about sufficient to pass examination, while I am speaking of acquiring knowledge, real knowledge!

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*Noble souls, through dust  
and heat,  
Rise from disaster and  
defeat  
The stronger,  
And conscious still of the  
divine  
Within them lie on earth  
supine  
No longer.*

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—Longfellow.

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We find that there is a very definite limit to the amount of knowledge most people can assimilate; that limit is determined by the evolutionary status of the individual and by his willingness to study and learn. Study means work, sometimes hard work, and there is no royal road to knowledge.

It has always been so. That is the reason why the great Teachers of humanity have always been compelled to measure their teachings according to the needs and to the ability of their students, giving as much as possible to those who were fitted to receive it; a much smaller amount, mostly dressed up in parables and in analogies, to the masses because they were unable to learn anything except through bitter experience. In the latter class of people, the objective mind has practically full control of all the activities and revels in sensation; they have but a very dim conception of good behavior maintained for its own sake; ethics means very little to them and fear is the only restraining power having any hold upon them. It was fear of the elements, of the unknown and of the unseen, fear of all those things they felt but could not fight that prompted the masses to worship their gods. They tried to propitiate those gods by offering them a partnership in their reprehensible activities—a sort of 'share the loot' idea. They had noticed that, when they could not defeat their adversaries in a fair fight, they could often secure their neutrality and even their help by offering them a share of the spoils. Extending that notion toward trying to propitiate the unseen powers of nature was certainly the foundation and origin of primitive worship!

In that respect, conditions are but little different right now from what they were two thousand years ago, when the High Priest of the Jews was functioning on such a low spiritual level that he was

unable to understand the Christ and His teachings. On the other hand, the Great Teacher found His students, the most advanced individuals in that race of men, amongst the fishermen and the publicans.

For those reasons, although esotericism and occultism have always played a very important part in molding the thoughts of men, there has always been one religion for the masses and one for the students; and the same state of things will continue for a long time to come. We find these dual teachings in all the Religions throughout the ages; Jesus unfolded for His disciples the esoteric side of His teachings, the Mysteries of the Kingdom of Heaven, which the masses could not receive. To these latter, he could only give a few smatterings, garbled mostly in parables.

They could not receive the Truth any better now!

If you doubt that statement, simply read most of the books written by people who are otherwise well educated, able, and intelligent—men who are undoubtedly above the average—in which they discuss the life of Jesus and see how miserably they have failed to understand the

character of that Great Being and the Truths He gave to humanity.

The Christian Faith is, or perhaps I should say was, no different from other religions in that respect. If anyone wishes to deny the existence of esotericism in that religion, I need only to point out the mysticism of Paul, the writings of the early Fathers of the Church, and above all, the sublime philosophy of the Logos! Truly, there is hardly a trace of esotericism left in the teachings of the modern churches; but it was not so in the beginning. For a long time, all the esotericism to be found in the Western World was in the Church. However, when the day came that the Teachers of occultism could no longer work with the Church or through it, because of its

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*Every quivering tongue of  
flame  
Seems to murmur some  
great name,  
Seems to say to me  
"Aspire!"  
No endeavor is in vain;  
Its reward is in the doing,  
And the rapture of pur-  
suing  
Is the prize of vanquished  
gain.*

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—Longfellow.

increasing materialistic tendencies, they simply left it and retired to private retreats where they keep the Holy Fire burning undimmed.

As primitive man acquired more and more knowledge concerning this physical world in which he functions for the most part, he grouped together all that was known about the objective manifestations of life, all that could be ascertained by investigation and experimentation as contacted with physical instruments and the senses; and it has been called "Science." With the growth of materialism everything pertaining to the subjective side of life was labelled "Superstition," and people have come to dread the stigma of superstition far more than that of ignorance.

The darkness of materialism probably attained its maximum about the middle of the last century, when a few people, here and there, began to turn their thoughts towards the unseen in seeking the cause and reason of existence. Eventually, a great psychic wave spread all over the world and man began to realize that he is mind and, as such, not bound by either time or space. Man is bound to get tired of all those externals which lead nowhere and, like the prodigal son, he turns and goes looking for something better. Progress is slow at first because of the many activities which fritter away a man's time; but, life after life, he works a little and delves deeper and deeper into nature's laws.

After many ages, the man who had been at first a mere curiosity-seeker becomes an earnest student. Sooner or later, according to his perseverance, he comes to the point where he can learn through observation and is practically freed from the slow and painful process of learning through experience. Later on, when the subjective mind, the spirit in man, can assume absolute control over all activities, the process of learning becomes merely one of listening to the Wisdom of the Father, the Divine Consciousness which surrounds him and of which he is a part. Because he has become one

in aspiration and in efforts with the Father, as he is one with Him in substance, the Universe has no longer any secrets from him: that is true *intuition*.

And the time is coming soon when all men must learn how to use their mental forces and take up the real work of Evolution or fall by the wayside, not to take up this work again until in some other Cosmic day.

## EVOLUTION OF RELIGION

(Continued from page 15)

the story of the creation in Genesis is an accurate description as far as it goes of the formation of the solar system, to be read truly by those who can read.

In the New Testament, we find the following verses from the Gospel of St. John, chapter 1:1-4:

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men.

These four verses indicate that the Supreme Will and God are the same; that by an exercise of the Supreme Will, the speaking of the "word" or the setting into vibration of the matter composing this solar system, its evolution began and is continuing. The fourth verse indicates the divine origin of man.

Our Bible was inspired by great spiritual intelligences who knew the mysteries of all times. They recorded some of their knowledge and it has come down to us, not, however, in unadulterated form. At any rate, some of the treasure has been lost during the process of translation. But enough remains to continue the classification of the Bible as the Book of Books for ages yet to come. We can understand why the great teachers of mankind were perforce compelled to instruct an infant humanity by the only method that would be of use; by allegory and story they told the eternal truths, leaving it for future ages to evolve the mind and spirit of man to an ability to read their records with clearer vision.

# The Astral Ray

Astrology is a phase of Mystic Religion, as sublime as the stars with which it deals, and not to be confused with fortunetelling. The educational value of astrology lies in its capacity to reveal the hidden causes at work in our lives. It counsels the adults in regard to vocation, the parents in the guidance of children, the teachers in management of pupils, the judges in executing sentence, the physicians in diagnosing disease, and in similar manner lends aid to each and all in whatever station or enterprise they may find themselves.

The laws of Rebirth and Consequence work in harmony with the stars, so that a child is born *at the time when the positions of the bodies in the solar system will give the conditions necessary* for its experience and advancement in the school of life.

## Birthchart Destiny

BY PIERREPONT V. MARSHALL

**P**HILOSOPHY is defined as including the theory of knowledge. As soon as a theory is proved by physical and material methods it ceases being philosophy and becomes the accepted fact of material science. All of our present science was at one time a part of philosophy. The dictionary also tells us that philosophy "is the explanation of the reason of things."

Nearly all religions are part philosophy and part faith. Faith has nothing whatever to do with reason. One writer says, "Faith is the absolute acceptance and belief in something that we *know* could not possibly be true." He evidently was referring to the type of literal interpretation that some use in regard to the Bible and if through misprint or misinterpretation it happened to state that Jonah swallowed the whale then that is just the idea that would be accepted.

Through general misuse and carelessness we hear *belief* and *faith* used interchangeably; also *knowledge*, *wisdom*, and *understanding* are often interchanged. In order to clear up our definitions let our first differentiation be that *belief* implies reason or reasonableness, while *faith* needs no reason. Knowledge is information. Wisdom is the proper application of knowledge. Understanding is wisdom with the emotion of feeling, and knows the motive or

mitigating circumstances. Proverbs 4:7, "Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding."

One well-known writer recently stated that his "birthchart indicated the tools he had to work with, but what he did with those tools was strictly up to him." I agree absolutely with him thus far. But where we disagree is: how did he happen to get that particular set of tools, and why? He claims that it happened to be his particular brand of luck (good or bad) and that he had nothing to do with the selection of those tools. They were selected for him by some superior being who had a place for him in the Divine Plan. He may be right. I hope not.

There are different conceptions of the meaning of karma or debts of destiny in the final analysis. All agree that it is the Law of Cause and Effect. We see it referred to in "an eye for an eye, a tooth for a tooth." For reasons of their own the Brahmin priests tell their followers that there is nothing that can be done about the conditions and influences that they meet other than to accept them cheerfully and to so live that they will be entitled to better conditions in the next physical life. The conditions that they are experiencing now are due to their own actions in a previous physical life. This fatalistic attitude is fostered

by the priests to keep the people under the sway of the priests. But the more intelligent people who accept the theory of karma refuse to be fatalists and are earnest seekers for information of what to do about it right now and not to passively accept the buffets of fate. Which remark brings up a consideration of the difference between fate and destiny. In a few words we might say that fate is what we get when we passively submit; and destiny is what we get when we aggressively take control of our own lives. Astrology points out what influence is coming, and when, and shows us exactly what to do and how to do it.

If it were possible and someone was unkind enough to convince me that the laws of karma and rebirth were myths, then I could willingly commit suicide right now. It might be a case of "out of the frying-pan into the fire" but again it might not. I prefer to believe in "justice tempered with mercy" and that it was due to my own actions in a previous life that I am now a physical wreck. I can cheerfully accept my limitations and be glad to pay my "debts of destiny" as long as the laws of consequence and rebirth assure me of justice. But disprove this theory and what have you left me? A wrathful, vengeful God to be feared and loved. A capricious, sadistic, malicious God who delights in watching the useless struggles of His "puppets of fate." Some religionists insist that God is Love and prove it by showing as evidence of it that certain kicks of fate missed them. They have the faculty of being able to see how much worse an event could have been but was not.

My philosophy shows me that wherever I see life, there I see God in action, whether it be in mineral, vegetable, animal, or man. Each person is God in physical manifestation, and when a person demonstrates love he attracts love to himself. Flowers respond to loving care and so do animals and some humans. As we live, move, breathe, and have our being within God and are a part of God, our evolution is His evolution. He has

established His broadcasting stations in the Heavens and sends His planetary influences to guide our lives. All of which brings us to the consideration of these influences as mapped in the chart.

Primarily I see the entire chart as karma with influences of different intensities and natures. I would not go so far as to say that *all* of our karma is in one chart but that the part that we are immediately concerned with is shown there. The deeply rooted characteristics are shown by examining the Fixed Signs for house location and the planets in them. Through many lives we have built these conditions into our habits of thought and action and they are now fixations. Should we keep them as they are or should we remodel them? Then there are the Cardinal or Active Signs with their sharp and strong influences that are not so deeply imbedded and are of more recent origin. The Adaptable or Common Signs show those tendencies that are more easily handled in transmutation. This subdivision in classification has rather strong lines of demarcation which will not fit all cases so we now add further qualifications. The nature of the sign on the cusp of any house is qualified by the decanate of the degree on the cusp. This same decanate-qualification should be used in interpretation of each and every planet. The final qualification is in the matter of house-strength determined by position of being angular, succedent, or cadent, and this in turn is modified by the particular quadrant occupied by the sign or planet. We can readily grasp the idea of this system by considering the extremes of Fixed Signs Angular, and Fixed Signs Cadent or Intercepted.

We learn from textbooks and also from our own experiences in chart interpretation that intercepted signs are negligible especially if untenanted (no planets in them). The sign on the house cusp rules even though there may be but one or two degrees of that sign in that house. The karmic interpretation of an intercepted sign is that the lesson or



experiences of that sign have either been learned or are withheld in this life. Planets in an intercepted sign may be considered as "unfinished business."

We will now consider two aspects that are distinctly karmic aspects. They are the semi-sextile (mental and spiritual growth) and the quincunx (mental and spiritual expansion) sometimes called the inconjunct (150 degrees). From the Ascendant we find that the semi-sextile takes in the twelfth house or "house of karma," "debts of destiny," griefs, sorrows, and limitations. And from the Ascendant we find that the quincunx brings in the sixth house or house of service and illness. I think it is self-evident that we should inherit our illnesses from our own previous misuse of our physical bodies in previous lives. Of course we can refer to the Bible where it says that "the sins of the father shall be visited upon the children," etc., but that literal interpretation brings us back to a malicious, wrathful, and vengeful God if we consider the infant as a "new-born innocent soul." But if we consider this new-born body as containing an old soul not entitled through previous action to a perfect body for further misuse, then we see justice.

In the matter of service we can see justice if in a previous life or lives we have demanded or forced service from others that we were not entitled to. In a similar manner we can view discordant conditions in matters of finance, second house; education, third house; home, fourth house, etc., as being either justly earned—or the caprice of a fearful God. Man did not invent the idea of "justice tempered with mercy" nor did he invent the "parole system." We do not have to meekly submit to being kicked around especially when Astrology shows us when and where these kicks are to be. We possess minds and reasoning abilities to be used. If we do nothing about it we will suffer "an eye for an eye, a tooth for a tooth." Our purpose in being here is to learn certain lessons but it is not necessary to be whipped for each lesson.

The study of symbology as applied to the planets and signs is full of worthwhile information. All of the planetary symbols are combinations of the cross of physical matter, the crescent of mind, and the circle of spirit, the last having neither beginning nor ending. It is not my purpose here to take up each individual planet and sign. In regard to the planets I will call attention to a few that reflect karma. The Sun, with its endless circle of spirit and central germ-spot of life, shows, through its location by sign and house and its aspects, the sum of all your own individual experiences; the Moon, as instinctive and natural mind, the natural reactions without directed thought. Mercury's former experiences are incorporated in the present Moon. Saturn is the grim taskmaster who presents his lessons in no uncertain manner and is the chief planet of karma through his obstructions, delays, and hard work. By using a little thought we can see his purpose in each sign and house. Just as a hint I will consider him in the second house, making money and possessions hard to acquire in order to teach the value of what we previously carelessly threw away in riotous living or to make a splurge. In the third we find him hindering education, etc., to show us the value of what we previously refused to consider of value and use. Apply the same method of reasoning in whatever house you find him and get and master his lesson.

Before considering a few of the signs heavy with destiny we will note a few of the karmic degrees. Afflictions (adverse aspects) to or from the Sun or Moon in Taurus 29, Leo 6, and Sagittarius 8 indicate eye trouble and often blindness. This is also true of the Ascendant. It seems self-evident that babes born with eye afflictions must have earned this condition in a previous life.

The noted English astrologer, C. E. O. Carter, has made a research through many, many charts and amongst his numerous findings we note that Mercury and Moon receiving heavy afflictions from 15 degrees of Cardinal, 25 degrees

of Fixed, and 26 degrees of Common signs, are present in the charts of suicides. My own observations are that the events are *timed* by heavy progressed aspects involving the eighth house. In the case of suicides we can forestall this by instruction in the karmic penalty. It is doubtful if anyone, excepting the hopelessly insane, would willingly invite a rebirth as a congenital idiot. Having refused to continue in command of his physical body (refusal by suicide) his soul and spirit may be attached in another life to a physical body over which they have no control and this in full consciousness of their helplessness. One such experience lasting throughout the life of an idiot should be enough to make an indelible impression on the soul, or record, so that future memory (conscience) would prohibit a repetition. The influences mentioned (suicide degrees) would again occur to test whether the lesson had been fully learned. The twin laws of Rebirth and Consequence are not fatalism. You are not forced to obey the influences.

We can see where and how we fit into the Divine Plan by making a careful study of our birthcharts. This is especially true of a study of the four Fixed Signs, and Pisces. But one of the first things to notice is the "rising sign" and to see whether it is one of fast ascension or of slow ascension. The student has learned that in north latitude Aquarius, Pisces, and Aries are the fastest signs to cross the Ascendant, and that the three opposite signs, Leo, Virgo, and Libra are the slowest. However, the subject is generally allowed to pass with no further information being given to impress anything on memory. There is considerably more to the subject.

Let us look at the Tables of Houses and see just what it means in the latitude of Belfast, Copenhagen, and Moscow. We find that by progression the three fast ascending signs mentioned will cross the horizon in thirty-four years thus covering 90 degrees of change in personality with all of the attending aspects made to

anything and everything in the chart. The same three fast-rising signs will cross the horizon in the latitude of Philadelphia, Indianapolis, and Denver in fifty-four years. Here we have definite figures that show not only how fast these signs are, but by applying a little thought we can readily see a difference in the rate with which influences come into the lives of those having fast-signs rising. It affords wonderful opportunities for bringing many experiences into life in a very personal way.

Now let us compare *one* of the slowest rising signs instead of all three. We find that Virgo in the latitude of Belfast, etc., takes forty-two years to cross the horizon by progression. This is eight years longer for this one sign than all three of the fastest signs took in passing the same point; and in the latitude of Philadelphia, etc., Virgo takes thirty-five years for its 30 degrees to pass the horizon or about the same time as it would take for two of the fastest signs.

After you have digested these comparisons you can readily see how much more personally eventful is the life of one having a fast-sign rising than one having a slow-sign rising. Ask yourself: Why should this difference exist? Is there some purpose back of it all, and if so, what? The fast-signs would seem to afford opportunity to clean up plenty of karma; while the slow-signs would seem to be for emphasis on a less number of experiences. Likewise we can also see that where we happen to be born (latitude) also has its reason, by either increasing the speed of fast-signs or slowing down the slow-signs.

There are some astrologers who have not tried an accurate system of progression on accurately timed charts and therefore they refuse all thought of any system of progression and rely upon Transits, etc. Many of them have had lifelong friends or acquaintances who have puzzled these astrologers by the changes in personality of those friends with fast rising signs. You will notice many textbooks and articles that describe Aquarius

or Pisces rising give varied characteristics that make the native a veritable chameleon. Maybe these authors realize that the fast-rising signs do bring about several changes in personality during an average lifetime. Also that the lives of those persons are very eventful due to the numerous aspects made by the progressing Ascendant.

Particular mention has been made of Saturn as the chief planet of karma. While each planet brings us lessons through its influence, we should bear in mind that the birthchart or radix says *what*, and the progressed chart says *when*. It might be just as well to mention here that Mars ranks second as a karmic planet. His aggressive energy needs guiding and you must learn to be the guide. His lessons are brought to you through trouble—financial, physical, mental—or by proper guidance you learn to avoid the trouble. His location in a chart indicates strife in matters pertaining to the house he is in at your birth.

We should take into consideration whether a planet is dignified or debilitated, and whether fast, stationary, or retrograde. All of this has an occult interpretation.

Man, in his egotism, assumed that planet Terra (Earth) was the most important thing in the Universe and that the other planets must be of tremendous importance to all of the rest of the Cosmos. Hence when a planet seemed to bring into action a 30-degree section of the Zodiac, he claimed the planet ruled that section or Sign. Now that we have broadened our field of information we realize that this *ego-centric* view must be re-arranged with the "e" centralized to *geo-centric* view.

A planet may be "essentially dignified" by elevation (close to the Mid-heaven) or by being in its own sign (rulership). The only point here to especially consider is the rulership of Saturn and Jupiter in the signs Aquarius and Pisces respectively in night-charts (Sun below the horizon). My own experience with numerous charts would seem

to indicate that it is a *co-rulership* in the first 15 degrees, while in day-charts (Sun above horizon) Uranus and Neptune each seem to have undisputed reign of an entire sign. The reason for mentioning all of this here is because the opposite to rulership is "detriment," and Saturn and Jupiter find a detriment in the first 15 degrees of Leo and Virgo in night-charts only.

It is very possible that astrologers have confused Harmony with Exaltation. This is especially true of Uranus in Scorpio and Neptune in Cancer. Undoubtedly with Uranus in the eighth house or in Scorpio, the natural eighth sign, we will find that advanced souls respond to the "advanced type of knowledge" in matters pertaining to the "occult, regeneration, and secret forces of nature." Neptune in Cancer or in the fourth house finds harmony due to its psychic nature. Neptune in the ninth tends to dreams, either day or night, and psychic experiences. We find many things in common when considering Sagittarius (comprehension) and Pisces (understanding), and their rulers, Jupiter and Neptune. Advanced souls are often indicated by their "exaltations" or earned-right to make a willing sacrifice, voluntarily. Let us pause for a moment and think of Jesus. The nature of the earned-sacrifice is indicated by the nature of the exalted planet and the house it is in.

The keyword for retrograde is Repressed. Misuse or refusal to use the influence of a planet carries its own penalty. Read Matthew 25:15 about the buried talent. Instead of figuring a "talent" as a coin of great intrinsic worth, interpret it as knowledge and ability. Retrograde planets are difficult to bring into full action. The extra labor needed is the penalty for scorning its use in a previous life.

A planet in "detriment" is working under a handicap and naturally functions on a lower plane. This planet, when brought into action, will be coarse in quality and tend to bring you in con-

tact with lower grades of experiences than your usual level. The sign of detriment is directly opposite the sign of rulership.

A planet in "fall" (sign opposite exaltation) is well exemplified in the story of the Prodigal Son. Metaphorically it will lead you into the gutter or sewer for soul-smirching experiences because you have built that tendency into yourself previously. If your record (soul) shows the needed lesson was learned, then conscience will try to guide you away from a repetition. But the influence will assert itself as a test. "The stars impel but do not compel." It is your Fate to *meet* these influences, and your Destiny is what you *do* with them.

So far we have centered attention upon unpleasant or adverse conditions and influences. One not an occult student would be liable to gather the idea that the Law of Cause and Effect is all unpleasant. This is not the case as life must hold some joy or hope of it. What real pleasure we get out of life is what we have put into it. We get help from the beneficial aspects: semi-sextile, growth, mental and spiritual; sextile opportunity; trine, good fortune; and those conjunctions that do not contain a so-called malefic planet. Many people feel abused because they find so many obstacles preventing them from attaining comfort and ease. They do not realize that no one who has really attained to something worth while has had his path strewn with roses divested of thorns. Every person of prominence who has climbed the ladder of success has had many stumbling blocks and obstacles to overcome and these are usually indicated in the chart by squares, and Grand Crosses. It is an occult fact that we have no heavier load to carry than we are able to bear.

The "heavenly book-keeping department" (Recording Angels) are busy jotting down the debits and credits for each person and the Lords of Destiny apportion out to each of us "the tools we have to work with" as shown in the

birthchart. These tools are of course the physical inheritance of body from parents suitable for our needs, early environment and education, and the influences of varied natures according to our just deserts. No matter how heavy a load of obstacles and afflictions we may have, there will always be found certain favorable aspects to help us overcome these obstacles and afflictions. However, I might add here my personal opinion that there are reasons to believe that the game of chess was copied from other realms than this physical world. You know that there are certain "pieces" called pawns whose only purpose in the game seems to be that of a sacrifice for greater gain, and thus to protect the pieces of greater value. Thus these pawns serve a purpose. And so you may see or hear of human pawns who meekly submit to this or that without a single effort of their own to change their lot.

Now we will consider the composite figure representing the four Fixed Signs, the Sphinx, but not the Sphinx of the Nile. That Sphinx is a combination monolith showing the head and breasts of a woman and the body of a lion, to commemorate the sinking of Atlantis. The conventional Sphinx (see also Cherubim, Ezekiel 1:5-10) has the head of a man, the wings of an eagle, the forequarters of a lion and the rear-quarters of a bull, thus symbolizing Aquarius, Scorpio, Leo, and Taurus. Reference to the Kabala shows us that these signs exemplify One Agent, One Law, One Principle, and One Form. We will investigate them in this order though it is not intended here to delve into the Kabala.

The "One Agent" is the wisdom that comes from the application of the advanced type of knowledge associated with the Sign of the Son of Man. As an Air (intellectual) Sign we find reference to it in the Bible (Thessalonians) where it is promised we shall meet Him in the air. Very possibly this time will coincide with the Precession of the Equinox in Aquarius 29 squaring

Alcyone (center of Divine Fiats) in Taurus 29. The sign Aquarius is symbolized by two wavy lines. Formerly these lines represented snakes headed in opposite directions. From time immemorial a snake has been the emblem of wisdom as it consists almost entirely of vertebrae and closely resembles the human spine. The symbol is also said to be waves of air or vibrations. It is also the symbol of electricity which practical scientists have admitted as being true cosmic energy, whether found in the tiniest atom or in galaxies of stars.

On the material plane we find that Aquarius in the "natural chart" has rule over acquaintances and friends as well as matters pertaining to the partner's fifth house. In regard to friends and acquaintances we might consider the old saying about "birds of a feather, etc." We will be drawn to them and they to us by deep-seated characteristics. How we have treated these people in past lives and also how we have treated our partners in past lives in the matter of all that pertains to the fifth house becomes of present interest through the Law of Cause and Effect. It is a truism that signs carry with them the characteristics of their "natural houses." Thus, in no matter what part of your chart you find any sign, the house having such sign on its cusp will have a blend of its regular business plus natural-house business of the sign on the cusp.

The "One Law" referred to here is the law of sex. This is true of gases, minerals, chemicals, vegetation, animals, and humanity. People as a whole do not know that gases, minerals, and chemicals have sex but material scientists assure us that such is the case. The symbol used is the conventional script M with a barbed tail to represent a Scorpion whose sting is deadly. This fearless little warrior loves "secret" places and strikes without warning. On the material plane we find that people with this sign prominent dearly love secrets even though the secret may have no value to anyone but themselves. Scorpio's natural

house location is the eighth which has to do with death, inheritance, and the partner's possessions and finances. On the mental plane it pertains to the secret forces of nature, the occult, and regeneration. Misuse or abuse of the abilities indicated by any sign brings its own penalties in adverse aspects in the next life and will explain the adverse aspects of this life. The sex-force should be used more on the higher plane of mental creations rather than exclusively on the material plane in procreation. More about this when we consider Taurus.

Ancient records tell us that at one time there were but ten Signs of the Zodiac and that Virgo and Scorpio were one. But at the time of the division of the sexes from hermaphrodites into individual males and females, this Sign of Sex also separated, or a turn in the angle of the Zodiac caused the appearance of Libra in the middle of this separation giving us the twelve signs we now have.

The "One Principle" is the Life Principle and Christ's special medium of functioning is in the Life Spirit (see *Cosmo-Conception*). The Sign of the Life Principle is Leo which has been depicted as a hooded cobra, another reference to the serpent-wisdom idea. This same symbol also has the likeness to a lion's tail. In India the cobra is venerated as King of the Jungle and elsewhere the lion is spoken of as King of Beasts. Kingship and accompanying rulership is the main idea.

Leo's position in the natural chart is on the fifth cusp which controls a variety of things, almost as though the odds and ends of matters not related directly to the other houses had been grouped here in the fifth. We find that the fifth refers to "love affairs, children, amusements, investments, gambling, and buildings pertaining to children, amusements, and gambling." We can readily see how the Life Principle has connection with the first two, but it takes a little thought to see that the other things often have a basic idea of providing for the support and health and education of children.



Through children the Life Principle has its continuation and we, as parents, have the opportunity to help in the Divine Plan of perfecting the race. Here we may reap our own reward, good or bad, according to how we have used the wisdom of Aquarius and the creative force of Scorpio.

The sign Leo on the Ascendant is so full of the Life Principle that we find the best healers so charted; they seem to have this as a natural ability, while others have to strive hard to become healers. Those who wish to become healers should not get discouraged because of obstacles in attaining their desire. Remember that Jesus made no demonstrations of His ability until after the years of preparation preceding His baptism. The New Testament makes no mention of His life between the ages of 12 and 30, but it does record that He says, "What I have done you may do also, and even greater things."

The Sun, ruler of Leo, is the source of all life in our solar system. This great truth was recognized by the ancient sun-worshippers. On the material plane the Sun is accorded exaltation, or refinement, in Aries because when the Sun is in Aries we find its rays gentle and that it brings the early planted crops into evidence of life. But on the mental plane we find that in Aries (physically, the head) it gives intense activity. Whether the Hindus intone OM or AUM, or the English speaking people say AMEN or I AM, they are all consciously or unconsciously trying to awaken the pituitary body into activity. More about this under Taurus.

The "One Form" is the physical form, any physical form. The symbol for Taurus is a circle surmounted by a crescent, commonly supposed to represent a bull's head with the crescent as horns. In the natural chart we find this sign representing possessions or finances that will enable us to acquire possessions (physical forms). And just as the bull will guard his possessions (his herd) and fight to protect them, so do we find humans with Taurus prominent in the

chart treasuring and guarding their possessions, selfishly. Well may we say that certain people are obstinate and bullheaded about their possessions for this Fixed Sign has deep-rooted characteristics that stand in the way of true advancement. Recognizing how one becomes chained to his possessions Jesus said, "Give away all that thou hast and follow me." This injunction is a bitter pill for Taurus. Many injustices are done and "debts of destiny piled up" in this matter of possessions.

But on the mental plane we find that possessions may be abilities and in this respect we must consider the bull's horns, the crescent Moon, the symbol of mind and soul. The Moon is exalted in Taurus. Why? Physically Taurus rules the throat, vocal cords, lower jaw, and medulla oblongata or rear lower brain. This latter is the seat of intuition and is directly connected to the rear half of the pituitary body. By use of the vocal cords we can stimulate into vibration the pituitary body and its connection with Intuition. The oft used expression of "thought, word, and deed" takes on new significance for here we see the possibility of the spoken-word being the Creative-Word and thus helping to bring into physical existence the thought concentrated on. Further, we find that Alecyone, focal point of Divine Fiats, is located at 29 Taurus. If we look at the diagram on page 475, *Cosmo-Conception*, we can see the course of energy through the body of an adept. In the upper part of this diagram we see the line from the vocal cords passing near the pituitary body and medulla oblongata (seat of intuition) and making a crossification (crucifixion) at the vocal cords.

The power of the Moon to produce physical form is well known to students of Agricultural Astrology and many nurserymen are specializing in planting according to the rules of Astrology and Moon phases with particular care about which sign the Moon is in. And just so may we use the help of the Moon to

(Continued on page 46)

## Astrological Readings for Subscribers' Children

We delineate each month in this department the horoscope of *ONE* of our subscribers' children, age up to twenty-one years. This includes a general reading and also vocational guidance advice. The names are drawn by lot. Each *FULL* year's subscription, either a new one or a renewal, entitles the subscriber to an *application* for a reading. The application should be made when the subscription is sent in. The applications not drawn by lot lose their opportunity for a reading. *Readings are NOT given with EACH subscription, but only to the ONE CHILD whose name is drawn each month.*

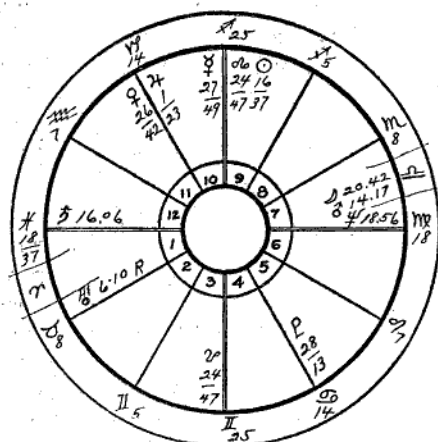
In applying be sure to give name, sex, birthplace; and year, month, and day of birth; also hour and minute of birth as nearly as possible. If the time of birth is *Daylight Saving Time*, be sure to state this, otherwise the delineation will be in error.

We neither set up nor read horoscopes for money, and we give astrological readings only in this magazine.

CAROLYN A. G.

Born December 8, 1936, at 0:37 P.M.

Latitude 48 North. Longitude 122 West.



We shall use for our children's reading and vocational guidance the horoscope of a little girl born during the time that the Sun was passing through the common sign Sagittarius and with the watery and common sign Pisces on the Ascendant. This indicates a nature which is pliable and easily influenced by the minds of others. Common-sign children are easily guided and responsive to the minds of the parents; therefore it is their duty to begin early to mold these children. They respond more easily to the dictates of the parent than children born under cardinal and fixed signs.

Saturn, the planet of restrictions, is prominently posited, conjunction the Ascendant. Hence we may expect that the Saturn influence will be quite domi-

nant in the life of this child. She will desire to be much alone and will be quite secretive, but the parents should teach her to confide in them. This can be done while she is still very young, but after habits have been formed by the Pisces-Saturn natures they are most difficult to break. At this early age the mother can more easily encourage this tiny Miss to come to her with her troubles and it may then become a habit with the child to share her troubles with Mama.

This soul has come into this life to learn some very severe lessons, and these lessons will come through the physical. Saturn is in the common sign Pisces which is termed the sign of self-undoing and is also in the twelfth house which is considered the house of sorrow and self-afflictions. Things coming from this house and sign are usually indicative of the things which we do which cause us to fail, or to attract ill health and losses.

In the case of this young girl, who has Saturn thus placed, it is square the life-giving Sun and opposition Neptune; these last named planets are also in the common signs Sagittarius and Virgo. All three are conjunction the cusps of the angles, that is, Saturn is conjunction the Ascendant in Pisces; Neptune conjoins the cusp of the seventh house in Virgo, the natural sixth-house sign which has so strong a rule over the health; and the Sun conjoins the Midheaven in Sagittarius. These three planets will influence the life of this girl to the extent that unless she is trained early to be cautious of her health she will form habits which

will later bring ill health and a tendency to coughs and colds. Pisces people love to live in rooms which are lacking in air and the lungs may then become clogged. Teach this child to become accustomed to the air and sunshine.

Mercury, the planet of reason, is strongly situated and well aspected, being conjunction with the Midheaven and the Dragon's Head which has a Jupiterian influence, and as Mercury is also sextile the Moon which has an influence on the mind, we may expect that Carolyn will be bright and active mentally, with executive ability. She will rise to a position of trust and will at all times gain the confidence of her employer for Mercury is conjoined the Midheaven indicating those who are in authority. As the Sun is also conjoined the Midheaven and sextile the Moon and Mars, she would make a success in the employ of the Government, and could work into a responsible position. Secretarial work where her employer is Uncle Sam will be successful.

We find some danger in the planet Venus, which is placed in the eleventh house, the house indicating friends, who may bring to bear complications which would become harmful, for Venus is opposition Pluto. Though little understood, it is still the planet of intrigues and treachery, and as both Pluto and Venus are square the Moon from the seventh house and the seventh sign Libra, she should be cautious of her choice of girl friends. They could bring upon her much unhappiness and unkind criticism.

Pluto in the sign Cancer which rules the home may have the tendency of attracting inharmony into the home which will eventually cause her to seek the friendship of those who may not have the best influence upon her. If the mother and father follow the present-day habits of imbibing cocktails, smoking cigarettes, and indulging other free habits of the elders which are at present so dangerous to the younger generation, then they may rest assured that they can and may be responsible for much suffer-

ing in both mind and body for their beloved child. Oh, for the good old-fashioned and loving influence of the old-fashioned parent. We hope Carolyn is blessed with such influences in the home. Her future will depend greatly upon the early training, and may God guide her parents and give them the loving and kindly hearts that desire to lead her into the very highest and best mode of living.

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

# Worth-While News



## The Future Moving Picture

The more refined and intricate forms of music are ruled by Neptune.

Neptune is also the planet which rules the movies.

Uranus, . . . influences the direction of things new and original.

During September, Uranus and Neptune came well within orb of a trine aspect in the sky. It was expected, therefore, that there would be something new relating to music, and something new relating to the movies. And as Jupiter, the planet of patronage, made the trine aspect to both of these planets, the planetary indications were particularly favorable to the presentation of such a new form, especially as on September 14, Jupiter turned direct in motion to move toward completing the trine with Neptune.

It was under these aspects in the sky that an entirely new type of movie was presented to the public. For the first time in screen history, undiluted classical music was joined in dramatic unity with the comedy, pathos, and suspense which go to make a great picture.

Wagner's Third Act Prelude to Lohengrin, Liszt's Second Hungarian Rhapsody, the Finale of Tchaikowsky's Fifth Symphony, Mozart's Alleluja, and the Drinking Song from Verdi's Traviata, were skillfully woven into a plot which, unlike musical films of the past, has not been subordinated to the entertainment factor.

Thus did the Grand Trine in the sky add energy, of such a kind and volume, to the unconscious mind of people throughout the world, as to make possible the passing of another distinct milestone in screen production.

The plot of a picture which attempts to do more than merely entertain, must revolve about some vital problem with which humanity, or some individual is confronted. . . . The most pressing of all problems revolves around employment and the labor situation. Thus the plot of the picture, *One Hundred Men and a Girl*, relates to 100 musicians who are out of work and must find employment.—*The Church of Light Quarterly*, Los Angeles, California, December, 1937.

There was a time in the far distant past when man had an internal picture consciousness but was not cognizant of his external environment. Later the eye developed and his attention was focused on his external surroundings. During

this process he gradually lost his inner picture vision. The time is coming when man will again have a picture consciousness but it will be external and will be called into activity principally by the spoken word. Then when an object is mentioned to him he will be able to see it exactly as it is—size, shape, colors, et cetera. This is the Jupiter objective picture consciousness and will be the true method of cognition during the next great world change, known as the Jupiter Period. Preparation for this great change has already begun in the form of moving pictures which are intended to train man to think in pictures, as well as in ideas as he does at the present time.

Almost immediately when something entirely new is discovered, the materialistic-minded persons endeavor to use it for their own advantage, thereby desecrating that which must ultimately serve to develop the potentialities of the entire human race. For example: The explosive power of gunpowder may be either a blessing or a curse to the world according to its use. The same is true with the moving picture. Eighty per cent of all our knowledge comes to us through the agency of the eye. If pictures are used to portray vice, sensuality, drunkenness, cigarette smoking, robbery, trickery, fraud, and revolting sex vices, as alas, too many of them are, then this Jupiterian educational agency becomes a curse to mankind. But God is not mocked, and those who desecrate that which is holy, in time most surely learn the lesson through sorrow, sickness, and death, that in the long run, it does not pay, and that somewhere, sometime they will have to make restitution in full for the misuse of all things which are desecrated by abuse.

The tide, however, is turning. People are fast becoming disgusted with sensual

sex pictures which carry no lesson, but on the contrary, attempt to make vice attractive. The day of the gangster picture, produced by attractive actors who win the sympathy of audiences, is fast waning, and with all such pictures the sensuous, discordant, screeching, groaning, squawking, Lemurian so-called music, is about ready to make its exit, and these will be replaced by uplifting pictures which educate both the mind and the emotions, and these pictures will be accompanied by the music of the foremost masters who have caught their inspiration through contact with celestial harmonies during moments of exaltation which have lifted their consciousness up into the realms of the divine.

This class of picture and its accompanying music is well illustrated by the moving picture, *One Hundred Men and a Girl*. The advent of this picture should be hailed with delight not only by every sensitive, refined man and woman, but by children also, for it exploits the talent of a young girl, Deanna Durbin, who is little more than a child.

## All Births Conform to Cosmic Law

David Marshall-Kingdon was born "dead" thirteen years ago, and brought back to life after three and a half hours.

Mrs. Marshall-Kingdon, . . . the mother, told how her son was revived at birth by the doctor. . . .

"David was a thirteen-months' child," she said. . . . "In the thirteenth month Dr. Stephen Green found that my baby was at last ready to come into the world. But two hours before birth he told my husband, 'All pulsation has stopped. Your wife's baby is dead.' . . .

"He worked desperately—artificial respiration, slapping the baby, breathing into its mouth. At last there was a weak little cry.

"But he is a mysterious child. I have never been able to understand him. Just as he was older than an ordinary baby when he was born, so he has always acted older than his age. He talks of things that you would expect only a grown-up person to talk about. His teacher calls him super-intelligent."—*Sunday Express*, Oct. 31, 1937.

Each child is destined to be born at a time certain, as the planetary influences at that hour and minute are exactly right for its future development and the accomplishment of its life's work. There are times, however, when material conditions seem to be at variance with cosmic design, and conception takes place too early or too late to bring about birth at the destined time. But the hierarchies in charge of generation make the adjustments necessary for the child is born either before the expiration of the ordinary prenatal period or after it has expired. Thus we hear of seven months' or eight months' babies; and again of ten or even more months' babies, although the latter cases are not as frequent as the former.

At the time of the child's first breath its entire physical organism becomes permeated with the planetary vibrations prevailing at that exact minute and they exert an influence over the individual during his entire life. Were it possible for a child to be born out of tune (time) with its own particular vibrations its whole outlook on life would be askew, and lack of harmony with cosmic conditions would be so great that early death would be necessary in order that under normal birth conditions it might return soon to another earthly environment where it would fulfill the destiny which, through the frustration of the proper planetary influences it was obliged to forego in its former earth life.

## The Rosicrucian Magazine Index for 1937

It is very much worthwhile to be able to turn instantly to a favorite article or poem or story. Also, with the Index one may locate by author, title, or subject matter any desired material which appeared in the Magazine during any month of 1937.

We will gladly send it you on request.

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

# Question Department



## The Holy Grail

### Question:

Will you please give me some definite information in relation to just what the Holy Grail is, and where it is kept? In the story of Parsifal I know this subject is discussed, but to me, the questions I am asking are not made quite clear.

### Answer:

On the night when our Savior with His disciples partook of the *last supper*, He drank from a certain cup or chalice; and later, when He hung on the cross and His lifeblood flowed from His wounded side, Joseph of Arimathea caught a part of the blood of our dying Savior in that same cup or chalice. This chalice and the blood of the dying Christ are called the Grail Cup and the Holy Grail.

Joseph of Arimathea also took the spear wherewith the wound in the side of the Savior was made. These relics he carried with him for many years, and so great and powerful was the power of the life-giving blood of the Savior that it sustained him throughout all of his privations in prison, and on his long wanderings as well. Later on these relics were placed in the hands of Titurel, a knight belonging to The Grail Mystery School which existed in the Middle Ages. There was such a Mystery School in Wales as late as the time of Queen Elizabeth of England; and as all developed occult students know, these Mystery Schools exist at the present day although they are not as publicly known as they were in the more spiritual medieval times.

### "PEARLS ARE NOT WHITER"

### Question:

I have searched my Bible quite diligently but nowhere have I been able to find the quotation relative to the whiteness of the dead dog's teeth mentioned in

the *Cosmo-Conception* by Max Heindel. Will you please tell me where I can find it?

### Answer:

Max Heindel was not quoting from the Bible when he related the incident to which you refer.

In a second edition of some of the early poems of *Jacobi Balde*, printed in 1646, you will find the following extract which is a part of one poem:

One evening Jesus lingered in the market place

Teaching the people parables of truth and grace,

When in the square remote a crowd was seen to rise

And stop with loathing gestures and abhorring cries.

The Master and His meek disciples went to see

What cause for this commotion and disgust could be:

And found a poor dead dog beside the gutter laid:

Revolting sight! at which each face its hate betrayed.

One held his nose, one shut his eyes, one turned away,

And all among themselves began aloud to say:

"Detested creature! he pollutes the earth and air!"

"His eyes are blear!" "His ears are foul!"

"His ribs are bare!"

"In his torn hide there's not a decent shoestring left!"

"No doubt the execrable cur was hung for theft!"

Then Jesus spoke and dropped on him this saving wreath:

"Even pearls are dark before the whiteness of his teeth!"



This poem is based on a tradition preserved by the Mohammedan poet, Nizami. The tradition may be found in *Swemer, The Moslem Christ*, page 148.

Max Heindel made an extensive study of ancient religions and during his research work he doubtless contacted the poem extract quoted or else the original tradition.

#### THE ORIGIN OF THE ANIMAL LIFE WAVE Question:

Is it true that animals were created by man's evil thoughts, as stated by some people, and that in consequence, eventually they must be destroyed by him?

Answer:

According to the Western Wisdom Teaching there are seven great Days of Manifestation known as periods. During the first great day or Saturn Period, the human life wave was created. The animal life wave was created during the second day or Sun Period, the plant life wave was brought into manifestation during the third day or Moon Period, and the mineral kingdom came into existence during the fourth day or our present Earth Period.

The various beings composing each life wave are endowed with a divine spark of God which incorporates, in potentiality, all of the powers of the great Being who created them. God alone has the power to create *life*.

The forms of man, animals, plants, and minerals grow from seed atoms which persist during all of each individual's manifold series of lives. These seed atoms are given to each by powerful hierarchies belonging to specific signs of the zodiac, who radiate these seed atoms from their own vehicles; and man at his present stage of evolution does not have that power.

True, man is learning to consciously build forms out of various substances belonging to the physical world, but these forms are not such as can be used as vehicles in which to function by any sort of entity.

Ordinarily thought-forms are clothed

in ether, desire substance, and mind material; and it is utterly impossible for any of the animal life wave to use these forms to function in on the physical plane. Furthermore, our present-day animals will become the humanity of the Jupiter Period and it is quite as preposterous to say that man must destroy them as it would be to say that the angels at some future time will be required to destroy our own life wave.

The ultimate destiny of the beings composing every life wave is godhood, and the animals are no exception in the divine plan.

#### BRAIN AND LARYNX BUILT WITH SEX FORCE

Question:

If humanity was at one time hermaphrodite or double sexed, when did mankind become single sexed and through what agency was the change brought about?

Answer:

During the early part of the Lemurian Epoch our humanity was double sexed and man had neither a brain nor a larynx. When it became necessary for mankind to build these organs the sex force was separated and one part of it was turned upward and used to build them. This separation took place during the middle part of the Lemurian Epoch. The change was made under the direction of Jehovah God, the highest Initiate of the angelic life wave the beings of which are one step in advance of our own.

#### BROKEN RESOLUTIONS

Be not discouraged at broken and spilled resolutions; but to it and to it again!

An hour of solitude, passed in sincere and earnest prayer in conflict with and conquest over a single passion or subtle bosom sin, will teach us more of thought, will more effectually awaken the faculty and form the habit of reflection than a year's study in the schools without them.—S. T. COLERIDGE.

# Nutrition and Health

## Rosicrucian Ideals

The Rosicrucian Teachings advocate a *simple, pure, and harmless life*. We hold that a plain vegetarian diet is most conducive to health and purity; also that alcoholic drinks, tobacco, and stimulants are injurious to health and spirituality. As CHRISTIANS we believe it to be our duty to avoid sacrificing the lives of animals and birds for food, also, as far as possible, to refrain from using their skins and feathers for clothing. We hold vivisection to be diabolical and inhuman.

We believe in the healing power of prayer and concentration, but we also believe in the use of material means to supplement the higher forces.

*Our motto is: A SANE MIND, A SOFT HEART, A SOUND BODY.*

## Protein Is the Most Essential Foodstuff

BY EDYTHE F. ASHMORE, D.O.

**S**INCE sixty-seven per cent of the body weight is water, naturally physicians speak first of water in advising their patients about diet. The next most important point to be considered is the percentage of protein. Due to the publicity given certain experiments by a physiologist at Yale, Chittenden, and another in Denmark, Hindhede, certain writers have contended that we need an almost negligible amount of protein in the dietary. While it may be possible that many persons eat too large an amount of the foods that have a high percentage of protein, still the amount of this essential foodstuff is of the utmost importance and it should not be too little. It was not without reason that the early chemists gave this substance a name which was taken from the Greek verb meaning to come first.

Protein is a constituent of every cell in the body from the albumin in the blood serum to the almost insoluble collagen of the skin. Moreover, there is no likelihood that protein is stored in the body for any surplus is promptly burned like sugar or fat, and its nitrogen, never of use as fuel, is excreted in the urine. Thus I might say that protein has two functions, the first, to provide building materials and the second, to be a source of energy. Since protein may be used as fuel and is so used when people cut

down severely their intakes of carbohydrate and fat, it would seem that there is no special reason for lowering the amount to a minimum in the daily diet.

During growth there is the greatest need for protein therefore we study most carefully the quality of the proteins in the foods given children. The baby who is nursed by his mother will probably get whatsoever protein he needs from her milk provided of course that she realizes she is eating for two and knowing that the young child is developing cells, will increase her intake of the nitrogenous foods. During his fourth month a cooked cereal jelly is provided for him and during the fifth month half a teaspoonful of egg yolk, and when he is six months old, he has the distinction of getting a teaspoonful of the juice and pulp of some green vegetable, such as peas, carrots, or spinach, followed by fruit pulp the next month, and so on to cow's milk, cereals, potato, and bread. So long as the little child has milk and egg, with frequent servings of the milk soups, we have little concern with the question of sufficient protein, and as he grows older, he gradually comes to liking vegetables which have a fair protein content so that if he is provided with an optimal amount of well-balanced food, he is likely to be up to the standard in weight and height. It is often easy to pick out the people whose

early lives had too much of privation in certain foodstuffs for no one can make up in adult years for what he missed in childhood. It has been said by those who have made the most intensive study of the subject that lack of protein in youth advances old age and senility much before their time.

There is a vast difference among proteins, and those of animal origin are of the higher biological value. Eggs and cheese naturally rank next to meat because they are more solid. Milk should receive first place except for the fact that it is fluid. The legumes, peas, lentils, beans, follow in order of percentage because so large a part of their substance is cellulose. One of the reasons why the proteins of vegetables are not as valuable as they might be is that the presence of the cellulose interferes with the absorption of the protein, for the digestive fluids have difficulty in penetrating the membranes of the cells and the protein is excreted unused. It is estimated that fifteen per cent of the dry substance of green vegetables, twenty per cent of that of carrots and turnips, and still more of beans is lost in the fecal residue. This gives another argument for thorough mastication of vegetables.

Proteins are very complex substances. In the process of digestion they are broken down to amino acids which may then be absorbed into the blood and utilized by the tissues. All the amino acids which are not needed for the building or repair of tissues, are further acted upon and the nitrogen split off forming a waste product which is then worked over and converted into urea and ammonium salts and excreted by the kidneys. The fragment that is left consists of carbon, hydrogen, and oxygen, and is burned exactly as the sugars are oxidized. It is in this way that protein may furnish energy. If not enough of carbohydrate is taken in the food, more of the protein may be required to furnish energy which is a mistake in human economy; therefore, we call carbohydrate a protein-sparer, and no meal should con-

sist of the protein food without sugar and starch. Thousands of experiments have been made to prove this, so when the next faddist tries to present his false theory that the combination of starches and proteins is bad, I hope that my readers will remember what I have said above.

Proteins have been called complete, incomplete, and partly incomplete, this distinction having been arrived at by experiments carried on in agricultural stations throughout the world. The complete protein is one which maintains life and provides for normal growth in the young when used as a sole protein food. Among these are the proteins of milk, egg, soy beans, Brazil nuts, and a combination of the cereal grains. The incomplete proteins are those which neither maintain life nor support normal growth, and corn and gelatin are the best examples. The partly incomplete protein will maintain life but it will not provide for normal growth, and wheat, barley, or rye, taken alone, belong to this class. This presents an argument for a mixed diet and, if there were no other, it is exceedingly important, for life and normal growth and repair must be maintained.

There seems to be a general misunderstanding among vegetarians about the reaction of the proteins in the acid-base balance of the body. Most chemists are utterly out of patience with them for they cannot excuse what they say as ignorance and rather imply that it is intentional misstatement when they say that meat, eggs, and cheese are acid in reaction. The truth is that proteins are amphoteric substances which means that they can combine with acid or base and serve as buffers when there is an excess of one or the other reactions. The body tissues never maintain a fixed reaction and at times a buffer for acidity is needed, at another time a buffer for alkalinity. There is only one time when this statement about the acidity of meat, eggs, or cheese may be rightly made and that is when they are eaten in excess.

There is no doubt about it that a strict vegetarian diet does lead to an increased

sensitivity of the nerves and as Max Heindel so well points out, *the only safe way is to experiment and study the matter out first, using due discrimination.* Max Heindel was a vegetarian, so was Annie Besant and Pythagoras, while Rudolph Steiner and Swami Vivikanda were not. One should leave a meat diet with great care, gradually accustoming himself to the substitutes of eggs, cheese, and nuts. I quote Max Heindel again: "To simply eliminate meats from the ordinary diet of meat-eaters would unquestionably undermine the health of most persons." I trust this paragraph will answer the questions that have been asked me.

Perhaps I ought to explain about the table given in the *Cosmo-Conception*. In the study of agricultural chemistry Germany led all the nations for many years. Even as late as 1880 many of our young chemists were going there to study and among them in the '70's was a chemist by the name of W. O. Atwater. When he returned to his home land he established for the United States Government a department of inquiry into the chemical composition of American food materials. As the result of his researches a bulletin was published, Number 28, which has from time to time been revised, a good deal of the late work done by Hazel K. Striebling and M. M. Ward put out in separate bulletins, for sale by the Superintendent of Documents, Washington, D.C. From the study of these tables many diet lists have been prepared by biochemists and dieticians.

I wish to offer a correction to a statement in the article on "Food is the Body's Fuel." In giving the measurements for 100 Calories, I said four medium sized potatoes when I should have said one medium sized potato. This is just another proof that we cannot do two things at the same time and do them well. I was completing a diet for a tall, thin, underweight woman and the potato was given for the reason that it has an excellent protein. We require people who are

(Continued on page 46)

## Patients' Letters

California, Aug. 22, 1937.

Rosicrucian Fellowship,  
Oceanside, California.

Dear Friends:

I wish to thank you for the help you and the Invisible Helpers have given me during the past six weeks.

I would appreciate it if you will keep my name on the healing list for awhile yet, as I have not fully recovered. One week after having sent in my application, the right side of my face which was paralyzed raised and became normal again. Four days after this my hearing returned. Both of these experiences occurred approximately at noon.

Thanking you again for your kind thoughts, I am,

Yours sincerely,  
—B.A.F.

Washington, Aug. 30, 1937.

Rosicrucian Fellowship,  
Oceanside, California.

Dear Friends:

I can't begin to express my faith in the Divine Helpers, because I have improved so much since being on the Healing List. When I sleep I can relax so completely that just a few minutes sleep can make me feel so fresh and I work with renewed vigor. I have tried to use the Light and I know it is helping me a great deal.

Thank you for your prayers of healthfulness, and with a prayer in my heart for all those on the List, I am,

Sincerely,  
—T.H.

## Healing Dates

December .... 5—12—18—24

January ..... 1—8—14—21—28

February .... 4—11—17—24

Healing meetings are held at Mt. Ecclesia on the above dates at 6:30 P. M. If you would like to join in this work, begin when the clock in *your place of residence* points to 6:30 P. M., or as near that as possible; meditate on health, and pray to the Great Physician, our Father in Heaven, for the healing of all who suffer, particularly those who have applied to the Invisible Helpers.

## People Who Are Seeking Health

May be helped by our Healing Department. The healing is done largely by the Invisible Helpers, who operate on the invisible plane, principally during the sleep of the patient. The connection with the Helpers is made by a weekly letter to Headquarters. Helpful individual advice on diet, exercise, environment, and similar matters is given to each patient. This department is supported by freewill offerings. For further information, address, The Rosicrucian Fellowship, Oceanside, Calif., U.S.A.

# VEGETARIAN HOLIDAY MENUS

## —BREAKFAST—

Before Breakfast  
Fresh Apple Juice  
8 oz.

Ripe Bananas with  
Cream and topped  
with thinly shaved  
Almonds  
Minute Brew

## —DINNER—

Fruit Cocktail  
Celery  
Mock Turkey  
Glazed Sweet Potatoes  
Broccoli Buttered  
Poinsettia Salad  
Sterling Fruit Pudding  
with Lemon Sauce  
Alfa-mint Tea  
Ripe Olives  
Cranberry Sauce  
Salted Almonds

## —SUPPER—

Tomato Juice  
Cocktail  
Cheese Rarebit  
with Crisped Wafers  
Holiday Salad  
Grape Juice  
Fruit Cake

## RECIPES

### Mock Turkey.

Ingredients: 3 cups legume puree, 2 eggs, 2 cups toasted whole wheat bread crumbs, 2 teaspoons celery salt, 1 teaspoon poultry seasoning, 1 cup strained tomatoes, 2 cups finely chopped nuts,  $\frac{1}{4}$  cup cream, 4 teaspoons grated onion, and dissolved savita to suit the individual taste.

Cook legumes, either lentils, peas, or beans, kidney beans preferable, until quite tender and dry. Make into a puree by mashing through colander. Beat eggs slightly, add to puree and other ingredients in order given. Shape with spatula to resemble turkey, or bake in a loaf in hot oven 20 to 30 minutes or until nicely browned. Serves twelve to fifteen.

### Poinsettia Salad

Select 6 fully ripened tomatoes, peel and thoroughly chill. When ready to serve, cut into eighths, not quite severing the sections at the bottom and spread apart like petals of a flower. Place on a crisp lettuce leaf, fill the centers with green peas well mixed with French dressing.

### Sterling Fruit Pudding.

Ingredients: 1 cup butter,  $2\frac{1}{2}$  cups soft bread crumbs, 1 cup carrots, grated, 4 egg yolks,  $1\frac{1}{3}$  cups brown sugar,  $\frac{1}{2}$  teaspoon cloves, 1 tablespoon lemon juice, grated rind of lemon,  $\frac{1}{2}$  cup currants, 1 cup of mixed peel, 1 teaspoon cinnamon,  $\frac{1}{2}$  teaspoon nutmeg,  $1\frac{1}{2}$  teaspoons baking powder, 4 egg whites.

Mix all ingredients and lastly add the beaten egg whites. Place in individual molds and steam one hour. Serve with lemon sauce.

### Lemon Sauce.

Ingredients: 1 pint boiling water, 3 tablespoons flour, 2 tablespoons butter, 1 cup sugar, juice and rind of one lemon.

Braid the flour with cold water and add the boiling water. Cook 20 minutes in a double boiler. Cream the butter and sugar and add the lemon. Pour the hot liquid over this, stirring all the time.

### Cheese Rarebit.

Ingredients: 3 cups milk,  $\frac{1}{2}$  cup flour,  $1\frac{1}{4}$  quarts American cheese—measured after grating, 6 eggs, salt.

Mix flour and milk carefully until every lump disappears. Add beaten eggs, and pureed cheese. Cook in double boiler until slightly stiff. Thin with hot milk to desired consistency when ready to serve.

Serve on bread sticks or crisped wafers; garnish with parsley and a dash of paprika.

### Holiday Salad.

Place on salad plate a bed of shredded green lettuce marinated with French dressing. Place rings of green pepper into outer circle, and into each ring place a ripe olive. Let the next circle consist of sliced cucumbers and the next of tomatoes cut in eighths; place in center a halved deviled egg. Serve with desired dressing.

# Children's Department



The following story received FIFTH PRIZE in our Manuscript Competition.

## The Magic Trail to the Lighthouse

By W. S. JOHNSON

(IN FOUR PARTS—PART ONE)

### FOREWORD

**W**OULD you like to take a trip into a land so beautiful that once there you will never want to leave?

It is beckoning to you from every one of the following pages—that magic land known as the Arrowhead Country.

It is a land of soft green meadows, majestic hills and sparkling lakes. There are silent forests of sweet-scented pines through which happy little rivers flow joyously, and long slender valleys into which the great hills pour their purple shadows each evening at sundown.

But I warn you that unless you believe in Fairies you cannot enter this land, for there are hundreds and hundreds of the little folk in this Magic Land.

The Fairies are lovely little beings who do wonderful things. I know, for I have seen their work. And that is what I am going to tell you about in this legend of the Arrowhead Country—a country where there are no railroads and where one must walk or travel by canoe to enjoy its beauty.

I will tell you how to locate it by the stars. On a bright clear night, face to the north and look up into the heavens. You will soon see seven large stars that form the Big Dipper. The last two stars in the Dipper point to the North Star. Directly under the North Star lies the Arrowhead Country.

Are you ready for your journey?

—The Author.

### THE NORTH WIND'S STORY

One upon a time—on the edge of a great pine forest in that magic land known as the Arrowhead Country, there lived a tiny breeze whose name was Wee Whisper.

Wee Whisper was indeed a cheerful little fellow. It was beautiful where he lived and he was happy to be there. The big pine trees loved him, for all day long he would hum soft sweet melodies to them. But sometimes he stood still and gazed longingly at the distant blue hills. It was then that he became restless. A strong desire to explore that mysterious country would seize him.

"Some day," he would say, "I am going to take a long, long journey."

Wee Whisper spent most of the summer playing in the forest and along the shores of the small lake near his home. One afternoon he had been very brave and ventured across the lake to wander over the soft green meadow on the far shore.

When the evening shadows began to point their fingers, he became frightened and turned toward home. The little lake gurgled with amusement at his fear and splashed at him as he hurried past. This experience had been thrilling; but in his heart he secretly yearned to travel beyond the blue hills.

Deep within himself, Wee Whisper seemed to know that he must leave his comfortable home. If he were to live a worth-while life, he knew he must find



some useful work to do. He must follow the laws of nature and help to bring more beauty into the world for all to enjoy.

The thought grew strong and with it his desire to go and find that work. But life was fun in the forest and he lingered on.

One hot day when the sun was bright above, Wee Whisper became tired of

when I heard you talking. I don't mean to be rude but I dearly love to learn about beautiful things."

"You are very welcome to listen," the big stately pine replied to Wee Whisper. "I shall tell you the story that the North Wind told me many years ago."

So the friendly pine repeated what the North Wind had told about his visits to the South; how on one of his journeys



playing along the shore of the small lake and retired to the cool shade of the forest for a nap. The golden hush of high noon filtered through the pines as through the stained glass windows of a cathedral. All was quiet and peaceful. He was almost asleep when he heard a familiar voice say,

"Oh, it must have been beautiful!"

Wee Whisper looked up to find that one of the great pines was talking to his neighbor. Interested, he climbed up into the branches.

"Please tell me what is so beautiful," he said to the tree. "I was almost asleep

he had discovered the biggest and loveliest blue lake in all the world.

North Wind had described the lake's rocky shore with its green and blue bays, guarded by cliffs so tall that only the blustering winds could climb them. He had told of the many islands that were like tiny crumbs of the mainland scattered along the shore. And of the singing rivers rushing joyously through their gorges until, bubbling with excitement, they tumbled over the last rocky ledge and met the deep, caressing waters of the Big Blue Lake.

At the Big Blue Lake, great white

gulls sweep through the sky. The North Wind had said that there is hardly another bird which flies so majestically as the gull. Nor is there a note in all of the music of the outdoors, more plaintive than its cry, unless perhaps it is the haunting call of the loon.

The big pine told, too, of strange looking lighthouses built on top of the towering cliffs along the shore of the lake, and of great boats and of other strange and beautiful things.

It was all so exciting that Wee Whisper decided he, too, would journey to the Big Blue Lake and see all of these wonderful things for himself. He thanked the pine tree and, full of joy, scampered off to his home.

\* \* \* \* \*

There were only three stars left shining in the heavens when Wee Whisper awakened the following morning. The eastern sky was just beginning to show faintly with color as he stole silently away from his home on the edge of the great forest. The little lake was still asleep. So quietly did Wee Whisper glide across, that there was scarcely a ripple on the water. As he passed through the misty meadow on the far shore, the tall slender rushes growing there bowed gracefully to him in farewell.

It was not until he had reached the top of a distant blue hill that Wee Whisper paused to look back. For just a moment he was tempted to run home as fast as he could.

"No," he said to himself, "I will not turn back. I want to see the Big Blue Lake."

To keep up his courage he began to whistle a cheerful little tune as he started down into the unfamiliar valley that lay below him.

Like a mighty giant, the sun reached up into the sky and with powerful sweeps of his long ruddy arms, brushed aside huge mountains of dull gray clouds. As the clouds began to disappear, the fragrant dew-drenched earth once again felt the warmth of the sun's glowing rays.

To Wee Whisper a sunrise was too beautiful a sight to miss. Swiftly he climbed to the topmost branch of a big pine to watch.

The birds were chirping merrily as they flew from tree to tree, happy in the dawn of a bright new day. Softly Wee Whisper descended from his lofty perch high up in the big pine and once again started on his journey.

As he was hurrying along through the forest, Wee Whisper suddenly came upon a little stream, joyously gurgling with pleasure and excitement.

"How graceful she is," he said to himself as he watched her dodge the many stupid looking rocks that stood in her way. She seemed to be having such a good time that Wee Whisper wanted to join her in the game.

"Hello there," he called. "What kind of a game are you playing? My name is Wee Whisper. What is your name? May I play with you? I hope I haven't frightened you, have I?"

"My goodness, what a lot of questions you ask!" the stream replied, looking



up at him with a smile. "My name is Tiny Tinkle. I am playing a game of dodge and splash. I am not a bit frightened at your sudden appearance and I should love to have you join me in the game I am playing with these stupid old rocks. I am sure you are much livelier

than they are. I'll bet you can run and dodge almost as fast as I can. Come on, follow me," and Tiny Tinkle was off like a flash.

What a jolly good time they had. Wee Whisper chased after Tiny Tinkle as she deftly dodged around and between the clumsy gray rocks who glared sullenly at her as she flashed by. Many of the rocks had fuzzy green cloaks wrapped tightly around their shoulders. Their heads were bald and glistened in the bright sunlight like old-fashioned door-knobs. To tease them, Wee Whisper would swoop down and pick up a handful of foamy bubbles that Tiny Tinkle had tossed aside. Whirling quickly around, he would drop them all on a bare bald-headed rock. Then he would dodge behind a tree and laugh gleefully as he watched the bubbles trickle slowly down onto the fuzzy green cloak.

All morning Wee Whisper and Tiny Tinkle played together as they wandered down the deep canyons that separated the broad shouldered hills. Wee Whisper was enjoying himself so much, that he almost forgot the long journey ahead of him. Suddenly he said:

"Please, Tiny Tinkle, tell me where we are. I left my home very early this morning and am on my way to the Big Blue Lake. But I have been having such fun playing with you that I am afraid I have lost my way."

"No, you haven't," replied Tiny Tinkle. "I knew all the time where you were going. I, too, am on my way to the Big Blue Lake. We can travel together."

"Oh," said Wee Whisper, "how nice! Are you quite sure that you know the way?"

"Yes, indeed," said Tiny Tinkle. "Mother Earth guides me. All I have to do is to follow the path that has been plainly marked. Many other little streams have gone this way in their journeys to the Big Blue Lake. You will see that I take the easiest way. I always travel downhill, following the ravines and lovely valleys and winding my way across the velvet green meadows."

"Have you taken this trip before?" asked Wee Whisper.

"I have made the trip many times," said Tiny Tinkle. "When I get to the Big Blue Lake I plunge in and swim far out into the cool blue water. There I meet many other little streams, all from different places. You see we are great travelers. The Big Blue Lake is like a beautiful mother to us. We make many journeys, but most of us always return to her."

"But I don't understand how you get 'way up here again," Wee Whisper said, for he was puzzled.

"That is easy to explain," replied Tiny Tinkle. "You see I am very restless and never stay long in any one place. A few days of rest and I am ready to start out on another journey. On a nice clear day I climb high up on a golden sunbeam and wait there. Thousands of other little streams each climb up on a different sunbeam. When enough of us have gotten together, we all join hands and form a big soft cloud. Then we call for the South Wind to come and get us, and away we go on another journey."

"It sounds very jolly," Wee Whisper said. "Please tell me more."

"When the South Wind comes in answer to our call," continued Tiny Tinkle, "He picks us up so gently that before we know it we are fairly flying across the sky. It is very exciting and we all love to ride with the South Wind."

"After we have gone a great many miles, the South Wind begins to slow down. At once, hundreds and hundreds of us jump off the cloud and slide safely down to earth again as silver threads of rain. We never know exactly where we will land, but that makes it all the more thrilling. Sometimes we land one place, and sometimes another. But we never get lost and always find our way back to the Big Blue Lake."

"Some day I am going to ride with the West Wind," said Tiny Tinkle thoughtfully. "I have heard such wonderful tales. A sea gull once told me that the

*(Continued on page 46)*

# Echoes from Mt. Ecclesia

## Thanksgiving at Mt. Ecclesia

**I**N the ancient religion of Moses the Israelites celebrated three great festivals each year, three outstanding sacred periods, at which times the people often traveled miles on a pilgrimage to their places of worship. The first festival was the feast of unleavened bread, the Passover; the second spiritual festival was the feast of weeks or of the first fruits; and the third was the ingathering which was celebrated at the close of the harvest. The Israelite was to give thanks to Jehovah for a bounteous harvest, to give gifts to the poor, and to the spiritual house, the Tabernacle.

This festival of the harvest is also celebrated in America, and falls on the last Thursday of the month of November. To the ancient Israelite it was a sacred duty to offer an animal on the altar of sacrifice. Those times, however, have passed and the spiritual offerings at the altar are no longer blood offerings, for the Christ who is the spiritual leader of the Piscean Age replaced the blood offerings by the baptismal water symbolizing the Piscean and watery age. The Christian Religion preaches a God of love and compassion.

Mt. Ecclesia is happy to state that no blood was shed to celebrate our thanksgiving. Seventy-five people sat down to a most satisfying feast of pure and tastily prepared vegetables. You may notice in the menus of this issue the recipe of our mock turkey which is as appetizing and wholesome a dish as any man or woman may wish.

As the seventy-five people sat down after the invocation by Mrs. Heindel, we were served by our young men and women who appeared with what were seemingly three roast turkeys (appetizing loaves molded in the form of turkeys) which created not a little mirth. These

mock turkeys were accompanied by dressing, gravy, potatoes, vegetables, cranberry sauce—and to top it off we were served with a most delicious vegetarian mince pie. Reminiscences of Max Heindel were given by those members who had personally contacted Max Heindel, after which songs and instrumental music followed.

We were greatly pleased and surprised to have with us a group of our Spanish-speaking members who have a very active and successful Fellowship Center in Los Angeles; they numbered twenty persons. The most interesting part of their visit was the Chapel service held at four forty-five which was turned over to their leader who read the service from the Bible first in English and then interpreted it to his followers in Spanish. This Thanksgiving Day was exceptionally cheerful and happy, and the weather was ideal, warm and sunshiny.

## Christmas at Mt. Ecclesia

We would call attention to our next spiritual festival, Christmas, which is now near. On the evening of the 24th of December we will celebrate Holy Night with a musical in the Sun Room, followed by an illustrated lecture by Mrs. Kittie Cowen. At 10:45 P.M. the service in the Chapel will consist of songs and other musical numbers followed by a talk by Mrs. Max Heindel, entitled, "Lighting the Christmas Candles." On Saturday, Christmas Day, at 11:00 A.M. Judge Carl A. Davis will give a talk in the Chapel which will be followed by music and song.

We would ask all who desire to be with us for these services to please make reservations for there are accommodations for only a certain number, and Christmas is a season when many make it a yearly habit to spend the time at Headquarters.

# Rosicrucian News Bureau



To the occult student it is quite indicative of future conditions to observe that in today's world of kaleidoscopic changes the word "leadership" is taking on a different meaning. Christ Jesus, the exalted Ideal of the Western Wisdom School, gave as one of His pre-eminently significant admonitions, "And whosoever of you would be first, shall be servant of all," and as the Christ influence becomes more and more potent in its manifestation, we find this admonition gradually permeating the consciousness of a large part of humanity.

The greatest of all leaders was at the same time the humblest of all servants. His supreme sacrifice pointed clearly the way to true leadership: by becoming a servant of humanity. Only those who truly serve can truly lead or guide, and thus the speakers, teachers, etc.—those usually called "leaders"—in our Fellowship Groups are successful only in the measure that they function as trained *servants of humanity*.

The trained servant of humanity—the only true leader—has, first of all, a knowledge of the laws governing the universe and man. In addition, he has developed such inner qualities as unselfishness, tolerance, and humility. Whatever his labor for his fellow creatures may be, he leavens it with *love*, and thus it becomes a living, glowing accomplishment. By means of this developed soul-power he is able to master circumstances and thus help to bring about an actual brotherhood of man.

The success of the Fellowship may well be measured by its ability to develop *trained servants of humanity*. May much success be ours during the year of 1938!

SCHENECTADY, NEW YORK.

A fine spirit of enthusiasm and cooperation in the Work continues to be manifested by the loyal members of this Group. An informal talk given by Mrs. Heindel in the home of one of the members during her visit in the East was attended by an attentive and interested Group. Her public lecture given in Schenectady was also well attended and of much value in arousing interest in the Teachings.

At the quarterly meeting held by the Center October 21 new officers were elected, "and all present voted favorably for a charter." It is indeed a pleasure to grant a charter to this Group, thus further cementing the bond of unity which makes it possible to carry on the work of the Fellowship more efficiently. Only as we cooperate and mass our aspirations and endeavors in mutual understanding and unity of purpose can we hope to accomplish our ideals and render the service we should render to humanity.

VANCOUVER, B. C., CANADA.

Recent reports from this Group show an increased attendance at both classes and Services, particularly at the Sunday Devotional Service. Judicious advertising has aided in bringing excellent crowds to some ably delivered lectures given by one of the talented members of the Center. The Secretary writes: "The stereopticon lecture on 'Man's Aura'—a most excellent lecture—was given to one of the largest gatherings we have had for some time. Judging from the enthusiasm exhibited we ought to have quite a number of enrollments for the Courses with Headquarters." Further lectures by the same speaker are anticipated with much pleasure.

## World Headquarters

OF THE

## Rosicrucian Fellowship

MT. ECCLESIA

OCEANSIDE, CALIFORNIA, U.S.A.

## Centers and Study Groups

Services and classes are held in the following cities. The public is cordially invited.

Addresses of unchartered Centers and Study Groups may be had on request.

### CHARTERED CENTERS IN THE U.S.A. AND CANADA

*Boston, Mass.*—168 Dartmouth St., Rm. 201.

*Burlington, Vt.*—91 No. Union St.

*Calgary, Alta., Can.*—108 14th Ave. W.

*Calgary, Alta., Canada.*—Young People's Group, 1318 15th Ave. W.

*Chicago, Ill.*—Rm. 802, 155 N. Clark St.  
Ashland Blk., 8th Floor.

*Chicago, Ill.*—c/o Mrs. Magdelina Goveia,  
4921 Montana St.

*Cleveland, Ohio.*—Carnegie Hall, 1220  
Huron Road, Room 708.

*Columbus, Ohio.*—253 N. Hague Ave.

*Dayton, Ohio.*—Y. W. League, East Room,  
2nd Floor.

*Denver, Colo.*—1155 30th St.

*Indianapolis, Ind.*—319 N. Pennsylvania  
St., 3rd Floor.

*Kansas City, Mo.*—2734 Prospect.

*Long Beach, Calif.*—361 E. First St.

*Los Angeles, Calif.*—2523 W. 7th St.

*Los Angeles, Calif.*—4830 Floral Drive.

*Milwaukee, Wis.*—234 Fine Arts Bldg., 125  
East Wells St.

*Minneapolis, Minn.*—1008 Nicollet Ave.

*New Orleans, La.*—429 Carondelet St., Room  
201.

*Portland, Ore.*—Room 316 Dekum Bldg.

*San Diego, Calif.*—Rm. 9, 1039 7th St.

*Schenectady, N. Y.*—13 Union St.

*Shreveport, La.*—1802 Fairfield.

*St. Paul, Minn.*—318 Midland Trust Bldg.

*St. Petersburg, Fla.*—525 7th Ave., South.

*Toronto, Canada.*—c/o Mary Tamblin, 158  
Hallam St.

*Vancouver, B. C.*—Room 12, Williams Bldg.,  
Cor. Granville and Hastings Sts.

The Secretary of this Center has been doing some commendable work in "keeping an eye out" for delinquent members, those ill, etc., endeavoring to help them in any way possible.

### SAN DIEGO, CALIFORNIA.

On the evening of November 9 a social evening was substituted for the regular weekly astrology class held in this Center. A program consisting of piano selections, vocal renditions, talks, etc., proved highly enjoyable and profitable to the large group of members and friends attending from San Diego and vicinity.

Mrs. Max Heindel gave the principal address of the evening and conducted a question and discussion class which aroused much interest and enthusiasm. Such a spirit of enjoyment and general good fellowship was manifested, in fact, that the hour was quite late before the program could be brought to a close.

These "get-together meetings" are usually very helpful in renewing interest and enthusiasm among old members and in attracting new people to the Teachings. All our Groups would do well to plan for one occasionally.

### CHICAGO, ILLINOIS.

Progress and harmony have been the keynotes of this enterprising Group's activities since moving to 155 No. Clark St. The nicely made-out reports and bulletins received from the secretary indicate a well arranged program of classes, Services, etc., Bible and physiology classes being included among those listed. Weekly healing meetings are also held, and the Probationers' New and Full Moon Meetings are observed.

The unceasing loyalty to the Teachings and persistent efforts to spread them by the self-sacrificing friends working in this Center have proved of great value not only in aiding seekers after Truth in that section of the country, but in giving to the world *trained servants of humanity*.

### KUMASI, GOLD COAST, AFRICA.

The faithful members of this city continue to carry forward the Rosicrucian



Work with persistence and devotion. In spite of seasonal rains, classes in the Philosophy have been very well attended, and inspiration has been given by visiting members from the Sekondi and Takoradi Groups. A recent accomplishment of the Center has been the establishment of a new Study Group at the town of Keta, with ten students present at the first meeting.

As a part of their diligent efforts to keep new students interested, we are informed by the Secretary that "a special delegation was sent out to inquire into the individual needs of delinquent members, and to ascertain why they fail to cooperate with the Center. . . . The delegates awakened in such members renewed spiritual impulse and a majority of them have been brought back into the fold." The Secretary further states that "the spiritual growth of the Center is ever maintained, and there is fine cooperation in the dissemination of the Teachings."

#### SPRINGFIELD, OHIO.

An energetic member in this city is quite a "shining example" of how much one person can do to help the public gain some knowledge of the New Age Teachings. Besides attending to home duties, this friend has been conducting a Philosophy Class for some time past, has given much helpful advice by means of her astrological knowledge, introducing numerous grateful friends and acquaintances to our system of healing, and has seen that her city public library is provided with several copies of the "Cosmo" and other Fellowship books. In addition to using these means of serving humanity, she writes, "I have taken to writing a letter now and then to the daily paper in the People's Forum on spiritual subjects treated in a way acceptable to the majority of readers. One urged the newer refrigeration method of caring for the dead. Another was on religion and science."

"He who would be the greatest among you, let him be the servant of all."

## Chartered Centers in Other Countries

### BELGIUM

*Brussels.*—74 rue Stevens Delannoy.

### BRAZIL

*Sao Paulo.*—Caixa do Correio, 3551.

### BRITISH GUIANA

*Georgetown.*—108 Thomas St., Kitty Village.

### ENGLAND

*Liverpool.*—71 Upper Huskisson St. Telephone, Heswall, 304.

*London.*—95 Belgrave Rd., Victoria, S.W. 1.

### GOLD COAST, WEST AFRICA

*Abokobi.*—c/o J. M. Boi-Adzete.

*Kumasi.*—Mr. Ben T. Vormawah, Box 69.

*Sekondi.*—P. O. Box 224.

*Takoradi.*—c/o E. Oben Torkonoo.

### NIGERIA

*Lagos.*—c/o Mrs. G. La Page, P. O. Box 202.

### ARGENTINE

*Buenos Aires.*—Humberto 10 No. 2091.

### PARAGUAY

*Asuncion.*—Louis Alberto de Herrera, Republica Francesa.

*Asuncion.*—Garibaldi 118.

### PERU

*Lima.*—Box 637.

### PHILIPPINE ISLANDS

*La Paz, Iloilo.*—19 Burgos St.

### PORTUGAL

*Lisbon.*—Rua Renato Baptista 43 - 2°.

### THE NETHERLANDS

*Amsterdam.*—Cornelis Springerstr. 21.

*Apeldoorn.*—Stationstraat 77.

*Arnhem.*—Mesdaglaan 18.

*Den Haag.*—Secretariaat: Roelofsstraat 88; Vergaderplaats: Sweelinckstraat 62.

*Rotterdam.*—Claes de Vrieselaan 51.

*Rotterdam.*—Bergweg 308.

*Zaandam.*—Oostzijde 386.

## BIRTHCHART DESTINY

*(Continued from page 27)*

materialize in physical form those things we have concentrated on. Not only may we misuse our material possessions but also we may misuse our mental abilities especially through the spoken word or destructive word. We may create pleasant things, verbally, or we may create poisonous things. The spoken word has gone beyond recall and may mean unpleasant karma.

And now we come to Pisces, the twelfth sign, and the close of a cycle. Its conventional symbol is a new Moon and an old Moon, back to back and joined by a band. This represents the objective human mind and the subjective Divine mind joined by the band of Inspiration. In the natural chart it rules twelfth-house matters: secret enemies, self undoing, expiation and sacrifice, and psychic matters. Its keyword is "I Believe" for it is the sign of Faith. Physically it represents the feet and (not as a pun) it represents understanding.

Those persons who have Pisces on the Ascendant are due for a very diversified life. They are so busy cleaning up odd bits of karma that life seems to mean nothing but just one experience after another. The Piscean's lot is not a happy one unless he learns early in life what life is all about and schools himself to rejoice at every debt of destiny paid. Through his diversified experiences he should gather real understanding. As stated before, understanding carries with it more than knowledge, more than wisdom. It carries the emotion of feeling, compassion, and sorrow. Through the physical correspondence of each sign to human anatomy we see a man laid out in a circle, head to feet, but when we view him standing erect, how better could we visualize him than built upon Understanding? Where next should we visualize the wisdom of Aquarius than based upon understanding? And to cap it all we see the "source of all life" exalted in the head, Aries.

## PROTEIN AN ESSENTIAL FOOD

*(Continued from page 36)*

underweight to eat four potatoes a day, one at each meal and another either taken between meals or before retiring. The carbohydrate thus keeps the blood sugar at a good level for gaining weight.

This concludes the series of articles I promised Mrs. Heindel to write for *The Rosicrucian Magazine*. I trust they will have proved of advantage to the readers. In substance they have not only presented biochemical truths but also the latest material available.

## MAGIC TRAIL TO LIGHTHOUSE

*(Continued from page 41)*

West Wind lives in a place where the mountains almost tumble into an ocean. The sea gull said that a wild duck, who is a great traveler, told him; so it must be true."

"An ocean!" said Wee Whisper. "What is an ocean?"

"I don't know exactly," replied Tiny Tinkle, "but I am going to find out. Just as soon as I can, I am going to ride with the West Wind. We will meet again in our travels and then I'll be able to tell you what an ocean looks like."

"It sounds very exciting," said Wee Whisper. "But now I think it is about time for us to rest awhile, don't you?"

"Yes, I do," replied Tiny Tinkle, looking up at the sun. "Since we are about half way across this lovely meadow, let us stop right here. A little nap will be very refreshing."

Tiny Tinkle found a quiet little bay in which to curl up cozily. Wee Whisper stretched himself out comfortably beside her in the tall grass on the bank. To protect them from the heat of midday, a big fleecy cloud cast a cool purple shadow over the weary little travelers.

*(Next month—What the Fairies Do)*

## NOTICE OF CHANGE OF ADDRESS

Change of address must reach us before the 1st of the month preceding current issue. If it is too late for change of address to reach us before the 1st please arrange to have your magazine forwarded by your local postmaster.

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 Dr. B. Alta King, 2816 Prospect Ave.  
 Kingsville, Texas.—Mrs. E. L. Fortman, P. O. Box 1082.  
 Kumasi, Gold Coast, W. Africa.—Ben T. Vormawah, P. O. Box 69.  
 Lincoln, Neb.—Lincoln Astrology Club, 4147 Starr St.  
 London, E. C. 4, England.—L. N. Fowler & Co., 7 Imperial Arcade, Ludgate Circus.  
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 Merrick, L. I., N. Y.—Disciples Retreat Gormley Ave. and Nassau St.  
 Milwaukee, Wis.—Astrological Study Studio, 922 N. 27th St.  
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