

JUNE



**Rays**  
from the  
**Rose Cross**  
a Magazine of Mystic Light



LEADING ARTICLES OF THE MONTH  
FREEMASONRY AND CATHOLICISM  
ATLANTIS.  
A WOEFUL WASTE.  
SPIRIT MATERIALIZATION.  
ESOTERIC ASTROLOGY.



Edited by Max Heindel

1917



# RAYS FROM THE ROSE CROSS



EDITED BY



MAX HEINDEL

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NO. 2

## General Contents

### The Mystic Light

A Department devoted to articles on Occultism, Mystic Masonry, Esoteric Christianity, and similar subjects.

### The Question Department

Designed to give further light upon the various subjects dealt with in the different departments, where queries from students and other subscribers make this necessary.

### The Astral Ray

Astrology from an original angle, Cosmic light on Life's Problems.

### Studies in the Rosicrucian Cosmo-Conception

Our Origin, Evolution and ultimate Destiny is religiously, reasonably and scientifically explained in this department.

### Nutrition and Health

Our body is 'A Living Temple', we build it without sound of hammer, by our food. In this Department articles on diet teach how to build wisely and well.

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The Rose Cross Healing Circle, its meetings and their results.

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News and Notes from Headquarters

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*A Brief Resume of The*  
**Rosicrucian Philosophy**

The Rosicrucian Order was founded in the thirteenth century by Christian Rosenkruz, a messenger of the Divine Hierarchs who guide Humanity upon the path of evolution.

Its mission was to blend **Esoteric Christianity, Mystic Masonry, and Spiritual Alchemy** into one great system of Religious Philosophy, adequate to meet the advanced spiritual and intellectual needs of the Western World, during the Aquarian Age of two thousand years, when the Sun, by precession of the Equinox, passes through the constellation Aquarius.

This Western Wisdom School, like all earlier Esoteric Orders, is secret, but **the Rosicrucian Fellowship** is its **Herald of the Aquarian Age**, now at hand, promulgating this blended scientific soul science: **The Western Wisdom Religion for the Western World.**

Formerly, religious truths were intuitively perceived or taken wholly on faith as dogmas of the church. Today, a growing class demands that immortality and kindred matters be proved to the intellect, deductively or by observation, as are other facts of life, like heredity and ether. They desire religion as much as their fathers but want the ancient truths in modern dress congruous to their altered intellectual condition. To this class the Rosicrucian Fellowship addresses itself with a definite, logical and sequential teaching, concerning the origin, evolution and future development of the world and man, which is strictly scientific as it is reverently religious; a teaching which makes no statements not supported by reason and logic, which satisfies the mind by clear explanations, which neither begs nor evades questions, but offers a reasonable solution to all mysteries, so that the heart may be allowed to believe what the intellect has sanctioned, and the solace of religion may speak peace to the troubled mind. The following is a brief resume of **Facts about Life here and hereafter.** A list of the lectures referred to is found in the back of this magazine.

Sooner or later there comes a time when the consciousness is forced to recognize the fact that life, as we see it, is but fleeting, and that amid all the uncertainties of our existence there is but one certainty—Death!

When the mind has thus become aroused by thought of the leap in the dark which must some time be taken by all, the question of questions—Whence have we come?—Why are we here?—Whither are we going?—must inevitably present itself. This is a basic problem with which all must sooner or later grapple, and it is of the greatest importance how we solve it, for the view we take will color our whole life.

Only three theories of note have been brought forward to solve this problem. To range ourselves in one of the three groups of mankind, segregated in their adherence to one theory or the other in an intelligent manner, it is necessary to know the three theories, to calmly weigh and compare them one with another with established facts. Lecture No. 1 does just that, and whether we agree with its conclusions or not, we shall surely have a more comprehensive grasp of the various viewpoints and be better able to form an intelligent opinion when we have read "**The Riddle of Life and Death.**"

If we have come to the conclusion that death does not end our existence, it is but a natural question to ask: **Where are the**

**dead?** This momentous question is dealt with in Lecture No. 2. The law of conservation of matter and energy precludes annihilation, yet we see that matter is constantly changing from the visible state and back again, as, for instance, water is evaporated by the sun, partially condensed into a cloud and then falls to earth again as rain.

Consciousness may also exist without being able to give us any sign, as in cases where people have been thought dead, but have awakened and told all that had been said and done in their presence.

So there must be an invisible World of force and matter, as independent of our cognition of it as light and color exist regardless of the fact they are not perceived by the blind.

In that invisible World the so-called dead are now living in full possession of all the mental and emotional faculties. They are living a life as real as existence here.

The invisible World is cognized by means of a sixth sense developed by some, but latent in most people. It may be developed in all, but different methods produce varying results.

This faculty compensates for distance in a manner far superior to the best telescopes and for the lack of size in a degree unreachable by the most powerful microscope. It penetrates where the X-ray cannot. A wall or a dozen walls are no denser to the spiritual sight than crystal to ordinary vision.

In Lecture No. 3 **Spiritual Sight and the Spiritual Worlds**, this faculty is described, and Lecture No. 11, **Spiritual Sight and Insight**, gives a safe method of development.

The Invisible World is divided into different realms: The **Etheric Region**, the **Desire World**, the **Region of Concrete Thought** and the **Region of Abstract Thought.**

These divisions are not arbitrary, but are necessary because the substance of which they are composed obeys different laws. For instance, physical matter is subject to the law of gravity, in the Desire World forms levitate as easily as they gravitate.

Man needs various vehicles to function in the different Worlds, as we need a carriage to ride on land, a boat at sea and an airship in the air.

We know that we must have a **dense body** to live in the visible World. Man also has a **vital body** composed of ether, which enables him to sense things around him. He has a **desire body** formed of the materials of the Desire World, which gives him a passionate nature and incites him to action. The **Mind** is formed of the substance of the Region of Concrete Thought and acts as a brake upon impulse. It gives purpose to action. The real man, **the Thinker or Ego**, functions in the Region of Abstract Thought, acting upon and through its various instruments.

Lecture No. 4 deals with the normal and abnormal conditions of life such as **Sleep, Dreams, Trance, Hypnotism, Mediumship and Insanity.** The previously mentioned finer vehicles are all concentric with the dense body in the waking state, when we are active in thought, word and deed, but the activities of the day cause the body to grow tired and sleepy.

When the wear and tear incident to use of a building has made exhaustive repairs necessary, the tenants move out that the workmen may have full scope for restoration. So when

wear and tear of the day has exhausted the body, it is necessary to restore its tone and rhythm. During the night the Ego hovers **outside the dense body** clothed in desire body and mind. Sometimes the Ego only withdraws partially, is half in the body and half out, then it sees both the Desire World and the Physical World, but confused as in a dream.

Hypnotism is mental assault. The unsuspecting victim is driven out of his body and the hypnotist obtains control.

The victims of the hypnotist are released at his death, however, but the medium is not so fortunate. Spirit-controls are really invisible hypnotists. Their invisibility gives great scope for deception and after death they may take possession of a medium's desire body, use it for ages, and keep their hapless victim from progressing along the pathway of evolution. This latter phase of Mediumship is elucidated in Lecture No. 5, which deals with **Death and Life in Purgatory**.

What we call death is in reality but a shifting of consciousness from one World to another. We have a **science of birth** with trained nurses, obstetricians, antiseptics and every other means of caring for the incoming Ego, but are sorely in need of a **science of death**, for when a friend is passing out of our concrete existence, we stand helplessly about, ignorant of how to assist, or worse, we do things which make the passing infinitely harder than if we merely stood idly by. Giving stimulants is one of our worst offenses against the dying, as it draws the passing spirit into the dense body again with the force of a catapult.

After the heart has stopped on account of the partial rupture of the **silver cord**, (which united the higher and lower vehicles of man during sleep and remains unsevered for a time varying from a few hours to three and a half days after death), there is still on that account a certain feeling if the body is embalmed, opened for post-mortem examination, or cremated. The body should therefore be left unmolested, for at that time the passing Ego is engaged in reviewing the pictures of its past life (which are seen in a flash by drowning persons.) These pictures are impressed daily and hourly upon the ether of the vital body as independently of our observation as a detailed picture is impressed upon the photographic plate by the ether regardless of whether the photographer observed details or not. They form an absolutely true record of our past life, which we may call the subconscious memory (or mind), far superior to the view we store in our conscious memory (or mind.)

Under the immutable **Law of Consequence**, which decrees that what we sow we reap, the deeds of life are the basis of our existence after death. The panorama of a past life is the book of the Recording Angels, who are adjusters of the score we make under the Law of Consequence.

Review of the life panorama just after death etches the pictures into the desire body, which is our normal vehicle in the Desire World, **where Purgatory** and the **First Heaven** are located.

The Panorama of life is the basis of purgation of evil in purgatory and assimilation of good deeds in the first heaven. It is of the highest importance that this panorama be deeply etched into the desire body, for if that impress is deep and clear the Ego will suffer more sharply in purgatory and experience a keener

joy in the first heaven. This feeling will remain as conscience in future lives to impel good action and discourage evil deeds.

If the passing spirit is left in peace and quiet to concentrate upon the life-panorama, the etching will be clear and sharp, but if the relatives distract his attention by loud hysterical lamentations during the first three and one half days when the silver cord is yet intact, a shallow or blurred impression will cause the spirit to lose much of the lessons which should have been learned. To correct this anomaly the Recording Angels are often forced to terminate the next Earth-life in early childhood before the desire body has come to birth, as described in **Birth a Four-fold Event** (Lecture No. 7), for that which has not been quickened cannot die, and so the child goes into the first heaven and learns the lessons it did not learn before, and is thus equipped to pass on in Life's School.

As such Egos retain the desire body and mind they had in life where they died as children, it often happens that they remember that life, for they only stay out of Earth life from one to twenty years.

Suffering in Purgatory arises from two causes: Desires which cannot be gratified or the reaction to the pictures of the life panorama—the drunkard suffers tortures of Tantalus because he has no means of obtaining or retaining drink. The miser suffers because he lacks the hand to restrain his heirs from squandering his cherished hoard. Thus the Law of Consequence purges evil habits until desire has burned itself out.

If we have been cruel, the panorama of life radiates back upon us the pictures of ourselves and our victims. Conditions are reversed in purgatory. We suffer as they suffered. Thus, in time, we are purged of sin. The coarse desire matter which forms the embodiment of evil has been expelled by the centrifugal force of Repulsion in purgatory and we retain but the pure and the good which is embodied in subtler desire stuff dominated by the centripetal force—attraction, which amalgamates good in the first heaven when the life panorama depicts scenes in our past life where we helped others, or where we felt grateful for favors, as described in Lecture No. 6, **Life in Heaven**, which also deals with our stay in the **Second Heaven**, located in the Region of Concrete Thought.

That is also the realm of **tone**, as the Desire World is of **color**, and the Physical World of **form**. Tone, or sound, is the builder of all that is on Earth, as John says: "In the beginning was the **Word**" (sound)—and the Word was made flesh," the flesh of all things, "without it was not anything made that was made." The mountain, the moss, the mouse and the man are all embodiments of this Great Creative Word, which came down from heaven.

There the man becomes one with the nature forces. Angels and Archangels teach him to build such an environment as he has deserved under the Law of Consequence. If he dallied his time away in metaphysical speculation, as do the Hindus, he neglects to build a good material environment, and is reborn in an arid land where flood and famine teach him to turn his attention to material things. When he focuses his mind on the Physical World, aspiring to wealth and material comforts, he will

(Continued in the Back of This Magazine.)

# The Mystic Light

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JUNE 1917

## The Password

A Neophyte approached the temple door,  
And wondered at the portal open wide.  
No guard behind: no watcher stood before.  
Yet few passed in, though very many tried.

“No doubt” he mused “they lack ‘the word’  
who fail.

But those possessing it need have no fear.  
Its potent power is certain to prevail.”  
And confident in this he then drew near.

He gave the password *Service*, and essayed  
To cross the sacred threshold. But alas  
A subtle force repelled him: and dismayed,  
He realized his impotence to pass.

Chagrined, he sought the wisest of the sages,  
Whose dwelling is the boundless depth within.  
There lies concealed the wisdom of the ages,  
And all of this may steadfast courage win.

That rugged path *Experience* he traveled.  
The shining ONE he reached in course of time.  
And then the mystic problem was unraveled,  
In presence of the HIGHER SELF sublime.

By those who merely know ‘the word’ and give  
it,

The lesson of its potency is missed.  
For those who by persistent effort *Live it*.  
No barriers of any kind exist.

—W. T. Carson

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## Freemasonry and Catholicism

Part I

### *Lucifer the Rebel Angel*

The Rosicrucian Fellowship aims to educate and construct, to be charitable even to those with whom we differ, and never to vent the venom of vituperation, spite, or malice, even upon those who seem deliberately determined to mislead. We revere the Catholic religion; it is as divine in its essence as Mystic Masonry—both are rooted in hoary antiquity; both were born to further the aspiration of the striving soul; both have a message and a mission in the world, not apparent upon the surface to-day, because man-made ceremonial has hidden the kernel of divinity in each as a scale, and it is the purpose of the present articles to uncover that scale and show the Cosmic purpose of these two Great Organizations, which are so bitterly antagonistic. We do not aim to reconcile them, however, for though they are both designed to further the emancipation of the soul, their method is

different, and the attributes of the soul fostered by one method will indeed be very different from the quality of the soul nurtured in the other School. Therefore the strife must continue until the battle for the souls of men has been lost and won. The issue is not, however, the persistence of the Masonic or Catholic institutions, but the outcome will determine the nature of the training humanity will receive in the remaining Periods of our evolution. We shall endeavor to show the cosmic root of both of these institutions, the purpose of each and the training which each will inaugurate, if successful; also the nature of the soul quality which may be expected to result from each method. The writer is not a Mason, and thus he is free to say what he knows without fear of violating obligations, but he is a Mason at heart, and therefore frankly opposed to Catholicism.

Our opposition is not fanatical, or blind to the merits of the Catholic Religion, however. The Catholic is our brother as well as the Mason; we would not say a disparaging irreverent word against this faith, or those who live by it, and should we seem to do so, in any passage, the wrong will be due to inadvertence, and the reader is requested to note that we distinguish sharply between the Catholic Hierarchy and the Catholic Religion; but also the former are our brothers, and we would not throw stones either physically or morally, for we know our own shortcomings too well to accuse others.

Thus our opposition is not personal, but spiritual, and to be fought with the weapon of the Spirit—Reason. We firmly believe it to be for the everlasting good of mankind that the Masons should win, and cannot therefore be sure to present the Catholic side in a perfectly unbiased manner, but we ask our students, for whom this is written, to believe that we shall try to be just. Of the Cosmic Facts we are certain, but bias may creep into our conclusions; therefore, each must use his reason to test what we have to say: “prove all things and hold fast that which is good.”

The great law of analogy is everywhere the master key of all spiritual mysteries, and, although Masonry and Catholicism do not begin till we arrive at the Earth Period, they have their prototype in the earlier Periods, and we shall therefore briefly touch upon the essential facts.

In the Saturn Period the Earth-in-the-making was dark. *Heat*, which is the first manifestation of the ever invisible fire, was the only element. Embryonic mankind was mineral-like, the only lower kingdom of evolving life. Unity was everywhere observable, and the Lords of Mind, who were human then, were at one among themselves.

In the Western Wisdom Teaching we speak of the highest Initiate of the Saturn Period as *The Father*.

In the Sun Period the root of a new element, *Air*, was evolved, and it coalesced with the true fire, which, mark again, is always invisible, and which manifested as *heat* in the Saturn Period. Then fire burst into *flames*, and the dark world became a blazing ball of luminous firemist at the word of power: *Let there be light.*”

Let the student ponder well the relation of *fire* and *flame*; the former lies sleeping, invisible in everything, and is kindled into light in various ways: by a blow of a hammer upon a stone; by friction of wood against wood; and by chemical action, etc. This gives us a clue to the identity and state of *The Father*, “whom no man has seen at any time,” but who is revealed in “The Light of the World,” the Son, who is the highest Initiate of the Sun Period. As the unseen fire is revealed in the flame, so also the fullness of the Father dwelt in the Son, and they are one as fire is one with the flame in which it manifests. This is the root of all true Sun, or Fire worship. All look beyond the physical symbol and adore “Our Father Who art in Heaven.” The Mystic Masons of today hold this faith in fire as firmly as ever.

Thus it will be seen that the Unity which prevailed in the Saturn Period continued in the Sun Period. The ordinary humanity of that time have now evolved to the glory of Archangels, and some are more advanced than others, but there was no antagonism among them. Our present humanity had advanced to a plant-like stage, and was slightly above the new Lifewave started in the Sun Period, but amity prevailed.

In the Moon Period, contact of the heated sphere with void Space generated moisture, and the battle of the elements commenced in all its fierceness. The heated ball of fire endeavored to evaporate the moisture, force it outward and create a vacuum wherein to maintain its integrity and burn undisturbed; but there is and can be no void in nature, hence the out-rushing steam condensed at a certain distance from the heated ball and was again driven inward by the cold of Space, to be again evaporated and propelled outward, in a ceaseless round for ages and ages, as a shuttlecock between the separate Hierarchies of Spirits composing the various Kingdoms of Life, represented in the Fire-Sphere, and the Cosmic Space, which is an expression of the Homogeneous Absolute Spirit. The Fire Spirits are actively striving to attain enlargement of consciousness. But the Absolute rests ever clothed in the invisible garment of Cosmic Space. In ‘It’ all powers and possibilities are *latent*, and It seeks to discourage and check any attempt at expenditure of latent power as dynamic energy required in the

evolution of a solar system. Water is the weapon it used to quench the fire or active spirits and the zone between the heated center or the separate Spirit Sphere, and the point where its individual atmosphere meets Cosmic Space, is a battleground for evolving spirits at various stages of evolution.

The present Angels were human in the Moon Period, and the highest Initiate is The Holy Spirit (Jehovah).

As our humanity and the other Kingdoms of Life on earth are variously affected by the present elements, so that some like heat, others prefer cold, some thrive on moisture and others require dryness, so also in the Moon Period, among the Angels, some had affinity for water, others abhorred it and loved fire.

The continued cycles of condensation and evaporation of the moisture surrounding the fiery center eventually caused incrustation, and it was the purpose of Jehovah to mold this 'red earth,' translated *Adm*, into forms wherein to imprison and quench the spirits in the fire. To this end he issued the creative fiat, and the prototypes of fish, fowl and every living thing appeared, even including the primitive human form, which were all created by His Angels, and thus he hoped to make all that lives and moves subservient to His will. Against this plan a minority of the Angels rebelled; they had too great an affinity for *fire* to bear contact with water, and refused to create the forms as ordered. But thereby they at the same time deprived themselves of an opportunity of evolution along the conventional lines, and became an anomaly in nature; furthermore, having repudiated the authority of Jehovah, they must work out their own salvation in their own manner.

How this has been accomplished by *Lucifer*; their Great Leader, will be made plain in the following articles. For the present, suffice it to say that in the Earth Period, when various planets were differentiated to provide proper evolutionary environment for each class of Spirits, the Angels under Jehovah were set to work with the inhabitants of *all planets having Moons*, from those Satellites; while the Lucifer Spirits have their abode upon the planet Mars. The Angel *Gabriel* is representative, on earth, of the Lunar Hierarchy, presided over by Jehovah; the Angel *Samael* is ambassador of the

Martial forces of Lucifer. Gabriel (who announced the birth of Jesus to Mary) and his lunar angels are therefore the givers of physical life, while Samael and the hosts of Mars are the Angels of Death.

Thus originated the feud in the dim dawn of the Cosmic day, and that which we see as Free Masonry today is an attempt by *the Hierarchs of Fire*, the Lucifer Spirits, to bring the imprisoned spirit '*Light*,' that it may *see* and *know*. Catholicism is an activity of the Hierarchs of *water*, and places '*Holy Water*' at the Temple door to quench the spirits seeking light and knowledge and inculcate *faith* in Jehovah.

As the vernal equinox is said to be at the first point of Aries, no matter where in the constellations it falls by precession, so the point where the human seed-atom comes from the invisible world and is taken in hand by the Lunar God of Generation, Jehovah, through His ambassador, the Angel Gabriel, is esoterically the first point of Cancer. This is the Cardinal sign of the watery Triplicity, and is ruled by the Moon. There Conception takes place; but were the form built of water and its concretions alone, it could never come to birth, so four months later, when the foetus has reached the stage of development corresponding to the second sign of the watery triplicity, Scorpio, the eighth sign, which corresponds to the house of death, Samael, the dauntless ambassador of the Lucifer Spirits, invades the watery domain of the Lunar Hierarchy and introduces the fiery spark of the spirit into the inert form, to leaven, quicken, and mold it into an expression of itself.

There the Silver Cord, which has grown from the seed-atom of the dense body (located in the heart), since conception, is welded to the part that has sprouted from the central vortex of the desire body (located in the liver), and when the Silver Cord is thus tied by the seed-atom of the vital body (located in the solar plexus), the spirit *dies* to life in the supersensual world, and quickens the body it is to use in its coming life. This life on earth lasts until the course of events foreshadowed in the wheel of life, the horoscope, has been run, and when the spirit again reaches the realm of Samael, the Angel of Death, the mystic eighth house, the silver cord is loosed, and the spirit returns to God

who gave it, until the dawn of another Life-day in the School of earth beckons it to a new birth that it may acquire more skill, in the arts and crafts of temple-building.

About five months after the quickening, when the last of the watery signs, Pisces, has been passed, the representative of the Lucifer Spirits, Samael, focuses the forces of the fiery sign, Aries, where Mars is positively polarized, so that under the impulse of dynamic energy the waters of the womb are voided, and the imprisoned spirit liberated in the physical world, to fight the battle of life. It may blindly butt its head against the Cosmic forces, as typified by the first of the fiery signs, Aries, the Ram, which is a symbol of the brute strength brought to bear upon the problems of life by the most primitive races, or it may adopt the more modern method of cunning, as a means of

attaining mastery over others, which characteristic is signified in the second of the fiery signs, Leo, the lion, the king of beasts; or, perchance, he may rise above the animal nature, and aim at the stars with the bow of spiritual aspiration, typified in the last of the fiery signs, Sagittarius, the Centaur. The Centaur is just ahead of the watery sign, Scorpio, a warning that one who tries to reach that last stage and assert his divine right of choice and prerogative as '*Phree Messen*,' a son of Fire and Light, will surely feel the sting of the Scorpion in his heel to goad him onward upon the path where men become "wise as serpents." It is from this class that Mystic Masonry is recruited with men who have the indomitable courage *to dare*, the unflagging energy *to do*, and the diplomatic discrimination *to be silent*.

(To be continued)

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## Spirit Materialization

WE HAVE received the following letter from a friend in Porto Rico who some time ago gave us an account of the post mortem wanderings of a suicide. In the present case she reports an instance of materialization of a deceased student of the Rosicrucian teachings, which took place at the house of a friend of the family who is an undeveloped psychic, and our correspondent asks "did Mr. Parker take the substance from this medium?" The fact that the medium collapsed after the manifestation seems to favor that conclusion, and we opine that being a student of occultism, Mr. Parker knew how to take advantage of the opportunity to utilize the ether of the medium for a few moments. All the so-called dead do not know that where the ether is specially loose it may be abstracted and such materializing media are scarce; it is still more rare to find one right in the company where the 'dead' want to materialize. Mr. Parker had the knowledge and a lucky combination of circumstances brought a medium and his wife together and afforded him an ideal opportunity which he grasped as shown in the letter. It is also probable that Mrs. Parker is slightly mediumistic. She ought to be careful not to get into circles.

Dear Friends:

I do not exactly like to deal in marvels, but another has happened in this neighborhood and I want to tell you about it.

On January 1, 1916 there died in the San Juan Hospital of heart disease one of the most prominent citizens and planters of the Bayamon neighborhood. His wife has written to you several times about her children, and although not a registered student, in the leisure moments of a very busy planter's life for the last two years he had been studying the Rosicrucian Philosophy. His wife had only returned from the North a few days before he died, and she was greatly distressed to find she could not go on the ship after the body had been placed there because it was a quarantined ship from South America.

The night the body was put on the ship, while Mrs. Parker and the children were seated around the supper table, they heard distinctly Mr. Parker's voice saying, 'I am not on that ship. I am right here with you.'

Shortly afterwards, Mrs. Parker and the two little girls were invited to spend the night at a friend's house where Mr. Parker had been very fond of



going. After the evening meal Mrs. Parker went into an inner room for a moment and her hostess hurried after her and in an excited way laid her hand on her arm and tried to draw her along with her. Mrs. Parker asked, "What is the matter?" and she said, "Mr. Parker is here." When they entered the living room Mr. Parker stood directly in the doorway facing the room. He was perfectly distinct. For some seconds they were so overcome that they stood perfectly still, then Mrs. Parker went toward him with her arms extended, when he at once began to recede, slowly, as she advanced, going down the steps sidewise and when the bottom was reached, he turned facing the porch, looking at them, and so stood in a triangular piece of land, for an appreciable time, after which he slowly disappeared (melted away).

Next morning the eldest girl (about seven or eight years old, who had been put to bed before this happened) said to her mother, "Daddy came to see me last night." In reply to her mother's question "Where?" she said after she was in bed she looked up and saw him standing at the window looking in. He said to her, "Oh, darling, come and kiss me as you used to." The child at once ran toward him and she said, "I threw my arms around his neck, and although I saw him plainly, when I threw my arms around him, there wasn't anything there." She was not at all frightened, but was simply stating a fact which she could not understand. They think this preceded his appearance to Mrs. Parker.

Perhaps I should say that the hostess was an undeveloped Psychic who was in the habit of leav-

ing her body involuntarily. After Mr. Parker disappeared she regularly went to pieces completely. Did he get the materials he needed from her?

Some months later, while Mrs. Parker was in the North again, she fell sick and was in a hospital in Canada with pneumonia where her case was considered hopeless. She did not want to live, yet knew the thought was unworthy, for she needed to try to live for her little girls' sake. Toward the end she began to pray for help and courage to try. She was very low indeed, when, on the night of October 18, while the nurse was out of the room for a minute and the room was almost dark, she suddenly saw on the wall at the foot of her bed a silver cross with a wreath of flowers around it and a bright light streaming from it. She was too weak to move but the message the cross brought was one of encouragement, so that when the nurse returned she said, "You do not need to stay tonight for I am better and am going to get well." She thought, "I know that emblem," but was too weak to realize what it was. Next day she knew it was the Rose Cross.

From that night on she continued to improve and was soon able to come back to her work here.

She supposed at first that Mr. Parker brought her the emblem and the help, but she saw nobody, although she was very conscious of a PRESENCE.

I hope I have not bored you overmuch.

Very sincerely yours,

C. W. S.

Porto Rico

P. S.: Mrs. Parker gave me permission to write you this. You see she is sure her help came through your Order.

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## A Soul Cycle

Corinne Smith Dunklee

### *The Meeting*

THE SEA is like some great sapphire set in moonbeams. Soft dreaming clouds float lovingly across the blue sky as sweet fancies of youth that must hide themselves in glad confusion when they come face to face with the bright sunlight of love. White sails that gleam like

silver flash and hide, then shine again, as life upon the shores of Time is lured by the Ideal that beckons—ever beckons in fairy music—yet sails on far out to sea.

This night, by some strange alchemy, is transformed into a holy night, for it portends the meeting of two souls, each one in quest of the secret soul of Beauty and of Truth. The quest has led

through bitter waters of renunciation and oft been submerged in deep agonies of crucifixion. But feet that have trod in the blood of the heart know glimpses of eternal peaks far above the transitory clouds of earthly ways, all undreamed-of by those who walk in quiet paths.

Suddenly from out the depths of night quivers a melody untranslatable by all save he in whose own heart the music has found an answering note. It sings of wide spaces, of freedom, and still beyond, wonderful vistas of aspiration that beckon like golden mirages entangled amid a glamour of dreams.

In the heart of the song two souls find each other—two souls in quest of the secret soul of Beauty and of Truth. The music that is breathed by the flowers in their fragrance, the music that is chimed by the stars in their dancing, the music that illumined the world's beginning, is the music of that meeting.

*A Day of Gold*

Morning in a gladsome guise is coming across the hills laden with censers of light and perfume which she scatters above the sleeping world, bidding it awaken to the wonder that she brings. The woods are vast Cathedral aisles of silence held in the arms of mystery awaiting the love-light that shall attune the world into the poetry of gladness and of song.

This day all heart-chords must ring in harmony; all love-colors merge into a rainbow of rare promise—for the quest is ended. Two love-souls hand in hand have found the heart of the day of gold. Soon the sunlight shimmers through the trees in sheer ecstasy of the morning. Dew-drops lie sparkling in their flowery prisons—sweet harbingers of hope proclaiming the dawn of this new day that holds deep within the heart hidden treasures from the secret soul of Beauty and of Truth. A golden day that chants in rhythmic, wordless music—music that trembles above the trees until they quiver in low obeisance—music that lingers among the flowers, changing their hues to welcome the day—music that whispers wondrous meanings deep into the inner soul, is the music that breathes through the *day of gold*.

*The Parting*

The sun, a red ball of palpating fire, sinks

behind grey turrets of clouds, as evening folds her fragile hands upon the tired heart of day. The sea moans restlessly and with white swirling wreaths of foam beat against the shore in a turmoil of unsatisfied desires, like the clamor of a soul begging release from a house that is too frail to satisfy its mighty longings. A sea-bird circles white and lone into the distance, its wail of sadness mingling with the bitter sobbing of the sea. The air droops heavy with the agony of parting, for the quest was ended only to find itself again in a thousand undreamed measures.

The secret soul of Beauty and of Truth is love and love is not finite but infinite, so the quest is begun again and beckons ever, ever onward with fairy music into new meanings re-created by love. Love not only creates but exalts, so all the gorgeous colors of the sunset are mingled with the brooding tones of common day; as two souls, uplifted by some strange radiance, fare forth upon the highway of Life again. Music soft as drifting leaves on tired hearts that are at rest—music sweet as falling tears on new-made graves of cherished hopes—music that grieves through all the partings of all the years, finds the home of its sorrow here.

*Reunion*

Fathomless, endless, enduring, basking in the white radiance of infinite love and infinite peace—swept past all limitations; beyond day and night, far from fleeting evanescence—where forms merge into the formless as a river slips into the sea. Two souls rest in the heart of Love—the Center where all things are one.

In the exquisite music of pain, the dross of flesh has been consumed, leaving only the realization of Spirit—that white flame that lives forever in the presence of God. Inexhaustible, infinite, reaching from the Center of Being out through the Universe, until every stone and every flower, every bird and every star join their myriad notes into a love-song that reverberates throughout the ages. Singing from aeon to aeon through an infinity of worlds, the music that in its pristine beauty awakened the Soul of Light—the music whose exquisite harmonics breathe through the Spirit of Life—the music of unmeasured glory that was born in the Heart of Love, for all is One.

# Links of Destiny

## An Occult Story

Eva G. Taylor

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### Chapter XIII

**I**N THE unfoldment of a soul, as in the creation of a world, there are deep silences, periods of apparent repose, through which the Divine Mind stirs, prepares, and quickens. Electrical forces are felt, awakening life-movements. Storms and calms alternate, volcanic upheavals, tempestuous disturbances, deep silences in which the inner fires burn—and lo, a planet—or a soul is developed!

Marozia's life now was one of monotonous routine, a condition far more trying to a bright, eager soul than the stress of battle. Things had settled down—as they always do after cyclonic disturbance—into a calm full of the debris of painful memories. Again her horizon narrowed. She was closed in, not only by the stifling hills, but by barriers which even her indomitable courage could not surmount. The winter was full of hardship, privations, and petty trials. Owing to Ralph Remington's failing health, he had not yet been able to complete his book. He seemed to be consumed with some hidden pain over which he smiled as he worked on in silent patience. It became more difficult for him to concentrate his mind upon his writing. The numberless cares distracted him and the noise of domestic labor grated painfully upon his sensitive ears. He had none of the refined seclusion of the scholar now. It was all sordid, common, cheap, revolting. His ideals were strained to the utmost to keep their true relation to the distressing realities. Yet his sorrow over the trying situation was for others. He felt that somehow he had been to blame for the condition they were in, and this added to the numbing misery which almost paralyzed him at times. Mrs. Remington felt so too and never ceased her upbraidings. It seemed as if she especially delighted in producing all the noise and confusion possible while engaged in her simple household tasks. Genius in poverty dwindled into Lilliputian

proportions in her estimation. It was not worth possessing, for it stood in the way of so much. Unless it could sit crowned within some hall of fame and shower gold upon her, it was an unfortunate endowment.

Mrs. Remington truly was very unhappy. No one is more miserable than an ambitious, worldly woman in adversity. She has no resources within and solitude is irksome to her. Her vanity has nothing upon which to feed, so she preys upon those about her with her incessant demands. She allows no rights nor privileges to others in the matter of suffering. She has a monopoly on ill-usage and misery. If others suffer, it is their own fault, they bring it upon themselves. If she suffers, others are to blame. Thus the little circle of her morbid thoughts goes around and woe betide the unfortunates who are caught in the swirl.

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“There, it does me good to see you smile like that again!” Mrs. Morton slipped her arm around Marozia's waist and led her to a seat before the open fire in the Rector's study. “You are working too hard, my dear Girl....and worrying too!”

“No.” Marozia answered in smiling protest—“Yet—”

“Yes, I know—you are thinking of the tangled destinies, the disparities, the inequalities, the absolutely reverse manner in which some things work out and last year you would have quarreled with fate. But now—”

“Now—tonight, dear Mrs. Morton, I feel like doing the same thing. Yes, I feel like quarreling with fate. A few weeks ago I thought I saw a satisfactory solution to life's problems.”

Mrs. Morton's face grew suddenly radiant.

Her eyes deepened and she looked as if she saw into two worlds. “You are tired tonight, Dear, and you need rest.”

"Yes, I am tired of it all but not for myself. It is for Father that I suffer! If he could only have the success and happiness that he deserves I could bear anything! It is all so horribly oppressive. I feel paralyzed at time and pinch myself to see if I am really alive. And if I feel thus, what must poor, dear Father feel?"

"Why use the first adjective, Dear? Men like your Father are not poor!"

"I know—but think what he misses out of life! Not actual, material things, but what they represent in mental and spiritual values—and in heart happiness."

"I understand." The voice was very low and vibrant and the eyes grew tenderly luminous. "Yet you know the Ego is untouched by disaster, unmarred by the *tribulum*. The soul needed this particular experience—for there is no chance in the divine order of the universe. You know it must pass through all phases and acquire all powers before it can serve as the perfect vehicle for the Spirit. You are passing through one phase, your father another, but at the last it will all balance." After a momentary silence she added:

"Do you remember the compensation of which we spoke last summer—that which springs from the inner consciousness of noble powers and divine gifts?"

"Yes, I remember, but I am inconsistent, for I love him so. I recognize the value of sorrow for the soul, but I would have it withheld from him. I know his great and lofty soul and I would have others know too—even at the risk of a fine theory." A beautiful glow lighted her eyes—the ardent kindling of pure, unselfish love—love which is holy. Mrs. Morton caught its reflection in her own eyes. She spoke with sweet earnestness:

"Notoriety is not desirable, Marozia, to a great, royal spirit like your father's. Many among the vulgar acquire a certain cheap fame, which has merely a commercial value!"

"Yes—I know. Father would not care for that—in fact, he does not care for any recognition. It is I who would have him known and appreciated—because I know what he is—and I love him so!"

"I understand, Dear." Mrs. Morton's hand was laid softly over Marozia's. Suddenly the girl spoke

with passionate intensity which indicated some hidden pain beyond what the mere words revealed.

"Is isolation, or solitude best—even for high ends? Best for the heart, I mean?"

"Not always best for the heart, or for the fictitious self, but nearly always for the best work. Sometimes for the richest, truest soul growth. Yet I suppose it is best to come out from one's hermitage now and then," she added with a bright smile.

"But, dear Mrs. Morton, what if the hermitage be sealed?"

"Then one may work and unfold without distraction, in the content of high solitude—and the divine Fire will stand in lieu of human companionship."

When Marozia returned home after her interview with Mrs. Morton her mother met her with scarcely repressed excitement.

"What do you think?" she queried abruptly. "Claude has returned from New York and is going to live at the Villa with Mrs. Reed for housekeeper and Sarah Thomas as assistant. I saw him today and he is going to fix up the old mill and put a force of men there to run it. He is going to plat and sub-divide all the land between the Villa and the mill and build cottages and summer homes. The schemes he has in view to improve this burg are wonderful—and he has the money to carry them out too. His father has put all his affairs at this end into his hands. He was at the old mill today with his foreman making plans. He says that he is still waiting patiently for you—that he will never give you up."

Marozia turned involuntarily, as if expecting to encounter a dark, smiling—cynically smiling face. An emotional shiver seized her in which there was a limning of buoyancy on a background of shadows. The depression was suddenly lifted and the faint limning spread. The spell was returning and she was borne onward by her awakening emotions—or was it some exterior force which was swaying her? Claude Rathburn's eyes seemed to burn into her soul—their power was terrifying, yet their fascination was compelling. It was such a re-

lief to be momentarily free from the numbing pain which had paralyzed the brightness of her spirit during the past months of trial. To her and her father it had been a tragedy. At this moment several forces seemed at work to remove the barriers between her soul and Claude and compel a choice. Her father's face suddenly appeared in the new brightness, smiling, serene, the care lifted and the joy of a fulfilled aspiration, a noble achievement glorifying it. A voice seemed to say—"This is what you might bring to pass were you less swayed by your mentality, less selfish, less idealistic." Then another Presence within, which seemed to be compelling, reminded her that Claude was not her equal in intellect or character. This Presence dwelt deep down within the secret places of her soul where the Light burned and flamed out in premonition and conviction. Here she felt the indefinable, the perpetual barrier. Here the stars had proclaimed it and it was deeply engraved on her inmost consciousness. The verdict was that there was no point at which her soul and Claude's could meet—no common ground. Yet against all reason and judgment, against the voice of intuition, she was borne onward by her awakening emotions. Her soul faced its crisis and a strange verdict was flashed in letters of fire upon her awakening consciousness—her personal self-consciousness. Her mother still was speaking, yet she had not heard. Her last words now reached her ears.

"Everyone thinks you are a fool to let such a chance slip—and your father's life will pay the penalty of your selfish folly."

Marozia's reply showed the remarkable complexity of her nature:

"If I marry Claude Rathburn I shall either die of a broken heart eventually—or *petrify*." Mrs. Remington noted with secret triumph the change of construction—"if" I marry. Hope grew. She warmed slightly as she continued:

"Apart from his money, Claude is a most desirable match for you! You would be envied of all the girls—and the Watsons would be fairly green!" At the suggestion of the material side, all the glow faded away and Marozia revolted. Her position suddenly appeared sordid, commonplace, degrad-

ing. The mysterious exaltation which had held her emotional centers vanished at the suggestion of worldly advantages. The gross materialism of her mother's policy and purpose disgusted her. Even her father's face vanished from the limning of emotional brightness and took its place again in the shadows beside her Ideal, but through the pain and sorrow it shone with a marvellous light. Her voice sounded a new note when she again spoke:

"When I marry, it will not be to create envy or jealousy, nor even to have someone make a home or a future for me, but because I love the man for himself alone." The girl spoke with passionate earnestness. Nervous excitement was visible in face and voice. Her soul was disturbed and live wires seemed to lie near the surface. She turned quickly away and left her mother with a hurried good-bye.

The only time Marozia had for thinking over her problems and trying to devise a way through her difficulties was when she entered her bare little room up under the sloping eaves at the farm house where she boarded. During the late autumn there were days of stormy, depressing weather when the rain pattered dismally and the wind shrieked like demoniac spirits. One or two loose shingles kept up an uncanny rapping at intervals. It all seemed bare and hideous to her artistic senses. The faded patch of rag carpet before the cheap wooden bed, whose awkwardness suggested the need of canopy and valences, emphasized the crude ugliness of her environment. When she first entered it a grey mist was in the air and the whirling leaves suggested death. Now the white snow was piled high on the window ledge and it was drearily cold. She heard the voice of the sharp-faced, scolding woman below and heard the weak insipid drawl of the dull, cloddish fellow who mated with the shrew. She shivered with pain and disgust. Her mind was vividly alert and she drew sharp contrasts now. This was the period of readjustments, of finding the exact proportion of thought and experience. When she should complete her lesson she would know the true value of her ideals. There would be no false sentiment, no crude visionary fancies. Each Ideal would stand out clear and well-defined in the white light of truth.

Suddenly a remembrance came of a night—it must have been ages ago—when wonderful basilisk eyes gleamed upon her from a tropical jungle. She was compelled by them—dominated by them. She seemed to be hurried from scene to scene—with those eyes always before her—they haunted her—she could not escape them, yet she hated them. As the vision unrolled she saw herself plotting to escape them and finally a dagger ended the struggle. Again she looked into them beside the Tiber in a gorgeous palace and they were the eyes of a woman. They gleamed with love as they looked into hers—love in which a kind of ferocity lurked. Still, she was cruel and another tragedy resulted. Many scenes glided by in which those eyes seemed the centre. She shuddered and tried to shut out the vision. Then a memory made her pause—she saw those eyes again as they looked into hers when she went to get the drawings on the night of her party. She grew faint and in spite of reason and will power she felt the old subtle influence creeping over her. Each time it confronted her its power deepened. The intervals were filled with earnest, determined effort to break the spell, to shake off the growing influence, but they were like the brief, temporary lulls in a gathering storm. The emotion—like physical tempests—grew more and more masterful while it gathered its forces.

“Why can I not forget him—I despise him!” she moaned while the blizzard raged without. She felt so lonely and wretched, so hungry for human love. She longed to be enfolded, sheltered in a great, warm human love. Why should she keep up this perpetual conflict? Why not listen to her insistent emotions and her longing heart? Why not yield to the forces which were playing upon her from every side? Why should she battle longer?

Then the words of her teacher in Utica recurred to her mind: “Trust not to the emotions,” he had said, again and again. “We are so inextricably interwoven with the animal that it requires super-human force to break the bonds and free ourselves. Yet it *must be done* if we would *live*.”

“If we would *live*,” she repeated. Yes, it must be the animal soul that is striving within that paints such fascinating pictures—that lures and beckons and stifles the inner Voice. I must not listen to

that—I must suffer and work and wait.” Unconsciously the words of a beautiful, old hymn sang themselves into her tired heart.

*Swift to its close ebbs out life's little day.  
Earth's joys grow dim, its glories pass away.  
Change and decay in all around I see.  
O, Thou who changest not—abide with me!  
I need Thy Presence every passing hour;  
What but Thy grace can foil the tempter's  
power?  
Who like Thyself my guide and stay can be?  
Through cloud, through sunshine, Lord abide  
with me!*

Suddenly they became a part of her consciousness and took on a new meaning. Her soul was lifted to higher regions and she communed with the Invisible. “He, the One who changes not—‘Who slumbers not nor sleeps’—He, the inspiration of Father’s dreams—the Presence beyond the stars, whose shining is his Light—I need Him—more than ever, now! I need that abiding Presence to go before me through all the mazy recesses and the barren steeps—unto the stars!”

Then she fell asleep, calmed as a child upon its mother’s breast.

#### CHAPTER XIV

Claude Rathburn deemed the moment opportune for his return to the village. The destitution of the Remingtons and Marozia’s life of hardship and privation provided a tonic for his egotism, which, however, could flourish without a stimulant. At this crisis he felt a spurious elation of confidence, not entirely justified by previous experience with Marozia. He knew that she was working hard—even assisting in the housework where she boarded, in order to give her father more of her slender income. As he mentally reviewed the situation he soliloquized thus;

“Hang it, but she is a haughty little Minx! I wouldn’t give much though for a woman without a little spunk. It sets well on her she’s so everlastingly bright! And she’s as sweet as she is bright! I can’t imagine how in the name of common sense I’ve managed to lose out as I have with her—it

beats all! I must try another tack. Wonder if I could make her jealous of Sarah Thomas! I'll try—though girls like her who throw themselves at a fellow are mighty cheap and commonplace beside Marozia Remington. She's worth winning at all cost! I'm growing mightily disgusted though with this village farce and the Sarah Thomas act!"

The Villa was redecorated and refurnished and Claude began to entertain. The county gentility were on the *qui vive*. As Marozia was supposed to be out of the race, the other "eligibles" breathed more freely, although redoubling their efforts to capture the "prize."

Unsophisticated little Sarah Thomas was blindly happy now except for one slight shadow. Tom Gregory missed Sarah and couldn't quite comprehend why she lived at the Villa. He began to lose his jollity and his mind grew troubled. "Anyway, Sally," he expostulated, "Ef you've taken it into your head to help Mrs. Reed with the chores you might cum down here of nights and stay with Ma. She needs you more 'n Mrs. Reed—or Mr. Rattlebones!" Sarah smiled rather defiantly and went her way to the Villa where she had been domiciled as assistant housekeeper.

Claude Rathburn made frequent trips to and from the city and one day he brought home with him a pseudo-Seer, an occultist who had established quite a reputation in New York as a teacher of certain mysteries. Claude had long dabbled in occultism and to him it made no difference that he was dangerously near the borderline of black magic. He would carry his point in whatever he set out to accomplish, even though it led to ruin—to infernos of despair. Claude and the Swami, as he was called, were closeted for hours at a time in one of the upper rooms of the Villa. After several weeks Claude's face began to wear a look of triumph.

One day as Sarah Thomas was walking among the blossoming apple trees in the early spring Claude joined her.

"Isn't this jolly for you, Sarah?" The girl's eyes lighted with joy. "O I never dreamed of a life like this—it is heaven! I can't understand it though—I was afraid you cared more for Marozia Remington than you did for me. I don't think so now—though

you never really told me that you—loved me!" He turned away his head to hide the smile of amused irony and Sarah added quickly:

"I hate her though!"

"Why do you hate her?"

"O—I don't know—She has such superior airs!—she feels above people for one thing!"

"Does she?" This quizzical banter was vastly amusing to him at this time.

"Yes, and I tell you I hate her!"

"Do you know what hate does, Sarah?" The girl was silent. "Well I'll tell you sometime. Just keep right on—it's a good weapon to use!" His words startled and puzzled her. She would not be turned from her purpose at this moment, however, and persisted in her efforts to lead the conversation into the channel she desired.

"And you never cared for her at all, Mr. Rathburn?"

"Don't be mushy, Sarah!" The girl winced with a feeling of shame. He quickly added: "You're looking fine now-a-days! The sallowness is all gone and your eyes are bright. Keep them so—for Tom's sake. A man likes a bright woman—he never tires of one who is alive!" Again she winced with pain.

"I wish you wouldn't speak of Tom Gregory—you know I hate him too!"

"My what a wonderful talent you're developing for the Lucifers to use! You'll be one of their shining lights someday!" His irony was lost on her—she had an object to achieve.

"Please tell me, Mr. Rathburn, that you don't care in the least for Marozia Remington!"

"What put that thought into your head? Has anyone suggested such a possibility?"

"Yes, Mrs. Gregory said that she was setting her cap for you but the Watson girls might get you."

"H—m, and get arrested for bigamy! Ha—ha that's rich! But what else did she say?"

"That you were going to see her often. 'Sparking' was the word she used with the final 'g' dropped."

"Now you are waking up Sarah, and may amuse me greatly!" She looked up in dismayed surprise at his tone and words. The handsome face was smiling—smiling down into hers and the faint

shadow vanished. She could not detect fine shadings, either of amused irony or satire.

"I never believed what I heard for I thought you cared for me, even if I am not your equal! But I am a little jealous of—*her!*"

"O that's natural—women always are jealous of one another! But never believe half of what you hear, Sarah! Village gossips live by prying into other people's affairs. It is bread and meat to them. The city bred take gossip as an *entree*. I would rather have the latter deal with my affairs.

Ralph Remington was beginning to awaken to the fact that he was under a cloud, in the estimation of his fellow-villagers. It took him longer to wake up to ugly, sordid facts than it would a less spiritual mind. Besides, he was absorbed in his high work and took small note of externals. Another sense was awakening within him—he began consciously to contact other planes of existence. Upon awakening in the morning the most exquisite music was heard as it floated off into the ethereal realms. Colors which defied the pigments of earth to reproduce—colors which the great masters of art aimed at but never succeeded in transferring to canvas—delighted his soul as it came fresh each morning from its glorious experiences in the heaven-world. He had heard a faint echo of the music in other days when, in the great conservatories, he had sat spell-bound under the music of Wagner, Beethoven, Gounod and Liszt. In the great pipe organs, in the famous orchestras, he had caught a premonition, a prophecy, an echo of that music which still reverberated within upon awakening, and his very soul thrilled with the memory. Several times the radiant Presence had been with him and his work received a new baptism. An electric radiance permeated his thought.

He needed this new incentive, for his home-life was daily becoming more wretched, more depressing. Mrs. Remington, with the blundering propensity which is a birthright of some distressing women, always related unpleasant things when her husband's mind was busy creating. She took a deliciously spiteful pleasure in watching him writhe in silent torture. "I'll wake him up out of his dreams," she mentally exclaimed. "Serves him right! Nobody has any business to idle away

time with a pen!"

It mattered not to her if he fell from the clouds with a crushing jar; she would not even provide a parachute for an easy and painless descent.

One day she was more than usually cruel. It was with a sort of fiendish exultation that she watched the effect of her related slander. For a moment his lofty mind seemed dazed by the effort to grasp the full import of the cruel words; then he turned silently to his work. Only a heightened pallor betrayed the wound.

"Well, have you anything to say?" she demanded, after waiting a sufficient length of time for the poison to take effect.

"Nothing," he answered, as he drooped slightly forward and shaded his eyes from the setting sun which streamed directly into his face.

Well, I think it's high time you said something when things have reached this pass."

"If we stop to answer every calumny as we go along, our progress will be slow."

"You and Marozia are both alike! But I'll tell you one thing—I'm tired of living in this way and I'll stand it no longer! If you don't compel Marozia to marry Claude Rathburn and let us live as we ought to, I shall leave you both!"

Mrs. Remington was startled at the effect of her cruel words. She was not prepared for the result. Ralph Remington rose to his feet and stood facing her. He seemed to have acquired an added height as his eyes looked her through and through. Then they suddenly flamed with a scorn before which she cowed and shrank. As the scorn leapt into his eyes it seemed to meet another force with which it amalgamated and the power of a master was felt by the cruel woman before him. It was a new experience to her—and to him. It needed just this acme of cruel injustice, of taunting insolence of months past, culminating in this defiant ultimatum, to bring out his latent forces, to round out his character. He saw with a new vision in that crucial moment and his former attitude of patient forbearance under taunt and abuse, his mild docility under calumny and wrong, appeared as weakness. In that moment he touched the balance, the perfect blending, the fusion of the two forces whose union comprise power and compassion. Henceforth he



was master of the situation.

When at length he spoke in slow, measured tones a new note of determination was in his voice. "I never thought I should see this day, or feel what I have felt in the moment just passed—shame and scorn for the woman who bears my name! You have given me the alternative—I accept it! I shall ask you to wait only until my book is finished and upon the market in order that I may make a settlement upon you. Then you may choose your abode and I shall hope to spend the remainder of my life in peace—peace which I have not known since our ill-assorted lives touched at the marriage altar!" He turned and left her standing there in cowardly fear of the consequences which she had brought upon herself; yet she was neither repentant nor remorseful. Those benign emotions belonged to a higher stage than she had evolved to. She was too crystallized in her selfishness to feel aught but cowardice, fear, and dull resentment. She had tried to raise him to anger. She had applied the leach and cantharides to his sensitive, gentle nature, but somehow it failed this time to work in the way she expected. He had apparently remained calmly oblivious to all the wrong and outrage of months and years. She had deemed him lacking in spirit because he had quietly submitted so long. Like many another foolish woman she had gone one step too far and had thrown away in one tragical moment a woman's chief blessing, the affection and respect of a noble man.

As Ralph Remington walked under the trees he tried to formulate a plan, but in vain. He lived over the whole distressing situation of the past year. While he still lived at the Villa, with its ancestral acres around him, the possibility of disaster had not been so fearful. He knew that he had consciously wronged no one and in this clear assurance he had met Horace Rathburn's threats in the spirit of a hero-martyr. He had felt the exultant momentary thrill which the condemned saint feels when his doom is pronounced and he catches a glimpse of invisible glories. He lived so much in those glories that he could not comprehend how greatly one may suffer through the physical. His

spirit rejoiced in its innocence, in its loftiness of purpose, and he did not feel the torture. He had lived to work out his beautiful ideals, possibly not so much with the love of humanity in his heart as with the idea of being true to the Divine Purpose in his life.

His love for humanity took the form of a gentle pity for its manifold aberrations. He was troubled because it could not see with his clear vision the luminous heights of the soul's possibilities. He felt the divine currents circulating through his life. His greatness of spirit touched everything with a transforming glory and all who came within the circle of his influence felt something of the sweetness and uplift. To even the simple-minded or the vulgar he was as one "set apart." To fail at any point meant keen anguish of spirit. He so greatly liked to finish things—to round out and complete his life and its work. Once he had believed that it could be done—in one lifetime. That was in his youth, before his perspectives stretched out to infinity.

Now—since his last tragic experience—it was as if his beautiful ideals had received a cruel death-blow. He saw himself as through twofold lenses—as he knew himself to be, and as others with their distorted sight saw him. This is one of the crucial tests of a great soul. If worthy—if ready, it will go on alone unto its end, despite cavil or calumny. It will go on grandly, majestically, amid the shock and crash of a dying world—as the gods went unto their Ragnarok. A lesser soul, one who has not yet gathered strength to pierce through the outward shell unto the inner Light, will stumble on in hopeless bewilderment at the cruel stings of destiny. The ignoble one will altogether shrivel in the fiery crucible.

Ralph Remington could not write any more that day, nor the next. He seemed paralyzed by the blow. All his beautiful inspiration vanished like an ethereal essence. His physical weakness smote hope and heart.

"Marozia—Marozia, come to me—I need you!" he murmured, as his head drooped upon his desk and consciousness fled.

(To be continued)

## Does Success Make One Generous?

As a matter of actual fact, "The earth is the Lord's, and the fullness thereof."

We may think we "own" a ship, but in one minute a tidal wave can swallow it, return it to God's storehouse, and leave us destitute.

We may dig a hole in the ground and extract gold or other minerals, under the delusion that we "own" a mine; but suddenly Salamanders light the hidden fires, an explosion takes place, and our wealth has vanished. God has taken His own.

We may melt the iron ore in the mountains, making pillars and girders for a towering structure; we may mix cement for its walls, and place our names over its portals to signify our proud ownership; but an earthquake can undo in minutes the work of months, and when it does, the twisted pillars are taken to the scrap heap to disintegrate, for God has taken His own.

As a matter of fact, *we do not and cannot own any material thing.* "The earth is the Lord's, and the fullness thereof." Whatever we appropriate and accumulate is at the best a loan. God is not always consulted regarding His willingness to lend either, and the debt may be called in at any moment.

Thus the man whose *only* aim is accumulation, is a fool. Many whose whole heart and soul are set upon the acquisition of wealth realize this subconsciously, and they therefore try to further deceive themselves with the idea that the possession of wealth is not their ultimate aim, but only a means to an end. This imagined object is always altruistic in a certain measure because it makes them feel good and righteous. It is pleasant for a boy to dream of wealth wherewith to bring comfort to his aged parents; it flatters his vanity to think of himself as their benefactor, and he enjoys in anticipation their expressions of praise and gratitude. He may withdraw his *present* support, and justify his neglect on the plea that he wants to be unhampered while "making his pile." Then he will "make up for it."

But he that is not "faithful," or helpful, when he has 'little' does not become generous when he has amassed 'much,' any more than the leopard changes its spots, and therefore, at the door of death, if not before, God demands ALL that such a one borrowed, and interest too, in sorrow and suffering, when the pictures in purgatory make him feel his hardness of heart.

It is literally true that "he that gives to the poor lends to the Lord," that he lays up "treasure in heaven," for in the post mortem existence the benevolence which prompted his kind acts and the gratitude of those who were helped by him react upon him, and give him added soul power.

*It is bad business to be stingy, but discriminate generosity brings success here and hereafter.*

Nor should we defer the cultivation of this virtue until we have acquired an abundance. Christ eulogized "the widow" because her gift, though small, probably involved a great sacrifice and *denial of some necessity.* Therefore it was truly greater than the gifts of those who lived in affluence, and did not feel poorer in the world's goods by reason of their offering. We have no quarrel with the man who wants to acquire wealth that he may help more, but we reiterate, that while wealth opens up an avenue of expression of character, *it will not change a man's nature.* The man who is stingy when poor, actually becomes more grasping when wealthy, the man who is generous while in poor circumstances, becomes more munificent when fortune favors. In every instance it is true that "*what is bred in the bone comes out in the flesh*" and it is just as important to cultivate the virtue of generosity as any other, even from the selfish point of view. As Ella Wheeler Wilcox says the idea in the following words:

*Give of thy gold, though small thy portion be.  
Gold rusts and shrivels in the hand that keeps it.  
It grows in one that opens wide and free.  
Who sows his harvest is the one who reaps it.*

# Question Department

\* \* \* \* \*

## Sex in Relation to Spirit

**Q**UESTION:  
Please explain the following seeming contradiction in the *Rosicrucian Philosophy in Questions and Answers*.  
*Quotation No. 1.* “that man had first been like the gods made in their image—male-female, a hermaphrodite and later one side was taken away so that he became divided into two sexes.”

*Quotation No. 2.* “Each spirit is complete in itself, it takes upon itself a male or a female body at different times in order to learn the lessons of life and it is only in the present stage of development that there is such a matter as sex at all.”

The first quotation seems to imply that man was one and became divided into two parts while the latter quotation implies that man always was one and is not divided into two parts.

*Answer:*

Both quotations are right, but the first refers to that which is now the physical body. During the stage of crystallization in the Hypoborean Epoch, when man-in-the-making was plant-like, this vehicle was like many plants in being able to fructify itself and create a new body, but later on in the Lemurian Epoch, when it became necessary for man's evolution that he should have an instrument of thought and speech wherewith to express himself, one half of the sex force was diverted for the purpose of building the larynx and brain; thus the physical body of one group of mankind retains the negative or feminine polarity for procreation while another part of humanity has the positive or masculine gender developed in the physical body.

But it should also be understood that it would have been impossible to divide humanity into sexes, even for a time, were not the creative energy of the spirit bi-polar. This dual creative force is used in all magic and it expresses itself as *Will* and

*Imagination*, masculine and feminine, positive and negative. Whether set in motion by God, the Architect of all the solar universe, or by an Initiate of any degree, the process is the same and involves *first* the exercise of the feminine quality of *imagination*, whereby the thing to be created is pictured and molded in mind stuff to the minutest detail and forms an archetype for the thing to be created, and; *second*, when this work has been done it requires a powerful effort of the masculine creative force, viz., the concentrated *will* to gather and build into this archetype created by the imagination such material as is necessary for its manifestation in the world to which it belongs and wherein it has to function. The same process takes place when an Initiate has to mold a vehicle for himself wherein he may operate and materialize when on some errand of mercy or service; or when a magician of the lower orders desires to create a flower or a similar article for demonstration. Each one must then be able to exercise the feminine function of imagination in order to mold in the invisible world the objects to be formed. The odor and everything about it must be complete—color, shading, et cetera—then the powerful effort of will marshals the physical atoms into the places made for them in the etheric matrix and the object is manifest in the physical world.

A similar process also takes place in the creation of a new body under the present system. The powerful feminine imagination of the mother is necessary to mold the embryo into human shape during the period of gestation, and it is the concentrated will of the father during the moment of copulation which gives the needed impulse and furnishes the motive power during the time until the Ego is able to begin its own work.

It should not be forgotten either that humanity is still bi-sexual, so far as the physical body is con-

cerned, for though one sex is developed to completion, the other remains latent and in embryo, so to speak, and thus there is no contradiction between the two quotations, for one refers to the physical body particularly and the other to the spirit.

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### The Temple Veil

*Question:*

Why were the colors of the veil of the Temple and the priests' robes, as spoken of in Exodus, blue, purple, and scarlet, instead of the three primary colors.

*Answer:*

The Tabernacle in the Wilderness was the first church ever erected on earth. When humanity had been driven away from the basins of the earth by the condensation of the waters which had previously hung like a dense mist over the earth, the spiritual sight, which had hitherto guided them, became a hindrance to physical development, so it waned and man's senses became focused in the physical world. But this change involved a severance from the divine Hierarchies who had hitherto guided man on the path of evolution. They became invisible and man missed them; then there arose in his heart a longing for God, which was met by giving them the Tabernacle in the Wilderness and prescribing certain divine laws for their guidance. *Jehovah* was the Law-Maker and the particular Genius of the Original Semites who were the seed-race of the coming Aryan Epoch, and behind Him stood *The Most High*, the Father. You will find this in such passages as Deuteronomy 32, verses 8 and 9, where it is stated that the Most High divided the people into nations and gave a certain portion to the Lord, who guided them and brought them out of *Egypt*, the land where the Bull was worshiped, unto the Aryan Rainbow age. This was inaugurated by using the blood of the lamb Aries (♈) at the Passover, accomplished by Noah, and giving them laws by Moses, which were all symbolically shown in the Tabernacle in the Wilderness.

The color of the Most High, the Father, is a spiritual blue; the color of *Jehovah* is red, indicating the sacrificial aspect of blood, and the mixture of

these two colors is purple. Therefore, they were shown on the veil of the Temple; but there was also the color white, which showed in symbology that something was still missing. Under the regime of *Jehovah* it was necessary to give an eye for an eye, a tooth for a tooth. That was demanded by the Law dictated by Him and given by Moses and this Law reigned until *Christ*, Who then brought Grace and Truth, rending the Temple veil. Under that ancient Law sacrifices of animals were compulsory, for humanity had not yet learned how to make a sacrifice of themselves; but when *Christ* showed the way to truth and life by making a sacrifice of Himself, the Temple veil was rent, the old system was abrogated and a new way was opened for the salvation of "*whosoever will.*"

In the new dispensation there is, therefore, no veil on which the color of the Initiator may be displayed. A better way has been found of marking those that are *Christ's* with His golden color *individually* and thus it is that those who follow the path of service and self-sacrifice evolve *within their own aura* the golden *Christ* color which is the third of the primary colors. *This is the priestly robe at the new dispensation, without which no one can ever enter the Kingdom*, and no robe obtained at pseudo initiations call ever take its place, no matter what price is paid.

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*Question :*

When we are afflicted in this life and have a surgical operation performed and the diseased organ removed, does that heal us permanently or do we return in a future body with a similar ailment?

*Answer:*

*Christ* said, "As a man thinketh in his heart so is he," and this covers the matter thoroughly when taken in its widest significance. When we enter the invisible realms after death and during the post-mortem state undergo the purgatorial and first heaven experiences, all our vehicles are gradually dissolved and we enter the second heaven where we commence to create the environment of our new existence. When that task has been completed we enter the third heaven, where only a very, very few have consciousness as yet. Hence forget-

fulness of all that has gone before wipes the slate clean and we take with us only the quintessence of our past experiences as faculties when we re-enter the second heaven on our way toward re-birth and mold the archetype of our coming physical body with the help of the Recording Angels and their agents. To make the point clear let us remember that during childhood days we go through the most dreadful contortions in learning to write; the letters we form are grotesque in the extreme, but by and by in the course of time with persistent effort we acquire the faculty of writing a legible hand. Then as the years pass by *we forget our difficulties in learning to write and the faculty remains with us*. Similarly, the embodied spirit forgets all that has gone before but the faculty of doing certain things remains with it. Therefore, if it has formed a weak body in a certain place in one life and has suffered the pain incident to that weakness and disease, even to the removal of an organ, we may be very sure that though the event will be forgotten in a coming existence, the spirit will remember the fact when it is molding the archetype and coming to re-birth. It will then endeavor to build a better organ so that it may save itself the pain which it endured in a previous life and thus, instead of perpetuating the diseased organ, it is very safe to say that an organ that was diseased in one life will be sound in the next. Gradually mankind is thus learning by past mistakes to build a better and a more sound body. To

take another illustration, we may consider how an architect would act who had built a house and by living in it found certain discomforts. If he sold this house and built himself another, he would remember the discomforts he had in his previous dwelling and endeavor to build a house that would be free from those inconveniences. Then perhaps he would find other developments that were not to his taste in the new house and on selling that he would build a third house that would be better than the two previous, and so on. We may infer that the case is similar with the house of the Spirit, which it builds anew in each life. Oliver Wendell Holmes puts that so very beautifully in the last verse of his "Chambered Nautilus," which had built larger and larger chambers as it grew and finally had left the outgrown shell. He says there:

*Build thee more stately mansions, O my soul  
As the swift seasons roll.  
Leave thy low-vaulted past  
Let each new temple nobler than the last  
Shut thee from heaven with a dome more vast  
Till thou at length art free  
Leaving thine outgrown shell by life's unresting  
sea.*

A similar fate is surely in store for us: When we have learned to build perfect bodies in the physical material then we shall also learn to build better vehicles in more subtle and finer textures.

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#### ASTROLOGY BY CORRESPONDENCE

To us, Astrology is a phase of Religion, and we teach it to others on condition that they will not prostitute it for gain, but use it to help and heal suffering humanity.

##### *How to Apply for Admission*

Anyone who is not engaged in fortune telling or similar methods of commercializing spiritual knowledge will, *upon request*, receive an application blank from the General Secretary of the Rosicrucian Fellowship. When this blank is returned properly filled, he may admit the applicant

to instruction in either or both correspondence courses.

##### *The Cost of the Courses*

There are no fixed fees; no esoteric instruction is ever put in the balance against coin. At the same time, it cannot be given "free," "for nothing," for those who work to promulgate it must have the necessities of life. Type, paper, machinery, and postage also cost money, and *unless you pay your part, someone else must pay for you*.

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*Our Motto:* A Sane Mind, A soft Heart, A Sound Body.



# The Astral Ray

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## Esoteric Astrology

Geo. T. Weaver

**E**TYMOLOGICALLY, the word *Astrology* means The Word or science of the stars. The word is a compound, derived from two Greek words, *astro*, referring to the stars or constellations, and *logos*, meaning a word or discourse. It then means the science of the stars. In this regard it is at one with the word *Astronomy*, and originally this word was used synonymously with *Astrology*, as when Shakespeare says, "Not from the stars do I my judgment pluck, and yet me thinks I have astronomy." Etymologically, the latter word, derived from *Astro* and *nemein*, means to distribute, to regulate, to name, to classify the stars. *Astrology* has, then, a much deeper significance than *Astronomy*. It has to do with judging the influence of the stars upon our Earth and all its inhabitants—upon individuals and nations, from the positions of the planets in the various signs and houses of the zodiac, and their relations toward each other according to aspects. It also has to do with prognostications or foretelling events and destinies of both individuals and nations. *Astronomy* has to do with the laws that govern the heavenly bodies, of both our solar system and the so-called fixed stars or constellations, with the principles by which their motions are regulated, and with all other phenomena of like nature. *Astronomy* as a study is exceedingly fascinating, but its appeal is almost exclusively to the intellect, and has no prac-

tical bearing on the affairs of men. *Astrology* as a study is equally fascinating, if indeed it is not much more so, and touches each and everyone at vital points. It is *Astronomy* applied, or better still, it is *the Soul of Astronomy*, the one being the outer skeleton, the other the inner life and character.

*Astrology*, embracing *Astronomy*, is by far the older of the two sciences; indeed, the latter is of comparatively modern origin, having originated during the middle ages. The first telescope, which was exceedingly crude and inefficient, was invented and made by the astronomer Galileo. *Astrology* dates back to almost the origin of the race, many thousands of years, if not hundreds of thousands. It has been said that as a study it existed among the Chaldeans 4000 years before the Christian Era. *Astrology*, then, is the parent of *Astronomy*, as alchemy is of chemistry.

*Astronomy*, being an appeal to the concrete mind, is overwhelming by the vastness of its subject, with infinite distances, bewildering magnitudes, rapidity of motions, durations of cycles. Carlyle, the Scot philosopher, having had his attention called to the glory of a star-lit heaven, said to his companion, "Mon, it is awful." If astronomers generally do not see it thus, it is because they lack the depth of soul and flight of imagination he possessed. But *Astrology*, being a practical science, and having to do with the psychic and spiritual sides of man's being, sweeps the field with the

abstract mentality, that itself is immeasurable. The Hebrew Psalmist, King David, a man after God's own heart, in gazing into the cloudless sky in the night time, said, "When I consider the heavens, the work of thy fingers, the Moon and the stars which thou hast ordained, what is man that thou art mindful of him, and the son of man that thou visitest him?" In this David saw the vastness of the star clusters from the human point of view, and was bewildered, if not awe-stricken; but immediately conceiving his own individual greatness from the standpoint of the abstract mind, exclaimed, "For thou hast made him, but for a little time, less than the Elohim!" No man can catch the sublimity of this subject until he consciously realizes his ultimate destiny as a child of God, an exact copy in miniature of the whole stellar zodiac; but to see this subject from this viewpoint, attributes to the "Grand Man of the Heavens," an Ego and a spirit, which lifts the subject out of the plane of a mere study into that of a religion, awakening in the student his highest ideal and deepest aspiration to attain to his divine destiny. With this experience there is the consciousness of the support of "the everlasting arms."

Astrology, like religion itself, is divided into two aspects, the Exoteric and the Esoteric. The former, like that of Astronomy, is purely technical, but is also practical. It has to do with the practical world or sphere of the phenomenal, the ephemeral, good enough as a basis of experience, but apt to appeal too strongly to the selfish and desire side of one's nature. The Esoteric side of Astrology has to do with the immortal soul, the Ego, the unselfish, the altruistic, the divine. Exoteric Astrology is based upon natural philosophy and the natural sciences, especially that of mathematics. Exoteric Astrology deals with results, esoteric with causes, that ultimate in the highest results, in self-knowledge and self-mastery. The former points to the perishable, as health or sickness, mentality, temperament, financial success or failure, qualifications for employments, marriage and domestic life, friends or enemies, travel, death, etc., the latter deals with eternal conditions.

All sacred books, or divine revelations, of both the Orient and the Occident, are founded upon

Astrological data. Their basic principles are those of Astrology, and all their symbols are allusions to astral influences or peculiarities. The ancient Kabala, the mystic lore of the Hebrew race, is astrological throughout, and cannot be comprehended without a knowledge of Astrology's esoteric side. Our Bible, from the opening verse of *Genesis*, to the closing pictures found in the book of *Revelation*, is an astrological book, as will be shown in the contents of the papers that will appear in this series. The Elohim of Gen. 1:1, translated "God," are the seven creative forces, the analysis of the unit Logos, and are the seven planets of our solar system, and in *Revelation* are called "The seven spirits before the throne," the throne of God meaning the Sun. The Logos, or Christ, is a cosmic Deity, the primal Creator, as shown in the prologue to the Gospel by John, where it is declared that "all things were made by him, and without him was nothing made that was made." Among the ancients temples were erected for the worship of their deities, and all the arrangements, symbols, and ceremonies accorded with astrological formulas and stellar movements. These sacred books are the sources of our knowledge of the divine science. But to be able to know and respond to a cosmic revelation of God, we must ourselves be cosmic, and science has discovered that man is *microcosmic*, or an exact miniature of the vast cosmic order, called the *Macrocosm*. This again accords with Bible teaching on this point. According to the Genesis account of the creation of man, God, translated the Lord God, which in the original Hebrew is *Jehovah Elohim*, said, "Let us make man in our own likeness and image, and in the image and likeness of God created he him, both male and female."

Science, as usually understood, has to do with the plane of the natural, its field is that of phenomena, and its method is that of experimentation. The word *science* means to know or knowledge, that is, knowledge acquired by tests. Each of the sciences is but a specific expression of the one synthetic truth, all are One. Among them all there is but one that is regarded as absolute; that is, the science of mathematics. It is literally true that figures, when properly applied, cannot lie. This absolute science

is given us as a working basis, without which all investigation would be guess work. All the sciences are founded upon this one absolute science, either consciously or unconsciously, and they are approximately true, just as far as experiments and hypotheses accord with mathematics. In its endeavor after absolute truth, science transcends the plane of experiment and resorts to hypotheses, which to scientists are corollaries, or self-evident truths, and experimenting along the lines thus suggested, they endeavor to obtain the absolute.

But Absoluteness has to do with the plane of metaphysics, which, though not science as generally understood, accords with true science, and is the ultimate outcome of all scientific investigation, rightly pursued. The science of mathematics, then, though used on the plane of the practical, properly belongs to the plane of the ideal, the spiritual. It is the last appeal of all the sciences, and in its application in the field of the noumenal is properly at home. It is the one science let down from the plane of the universal to the plane of the limited for the purpose of lifting the lower plane up to the higher. The trend of the phenomenal is ever toward the unphenomenal. Numbers, then, are not commonplace, as usually thought; figures, as symbols of numbers, are, but numbers are sacred, because symbols or expressions of Deity. In this course of articles it will be shown that numbers lie at the foundation of Divine Science, or absolute knowledge, as well as that they are the basic expression of natural sciences. But esotericism is the inner, the spiritual, the divine, and Esoteric Astrology is, therefore, Divine science, wisdom religion. Thus in all ages, among the Wise, Astrology has been regarded as the science of sciences, the universal, the all-inclusive.

Among modern scientists Astrology has been tabooed, especially by astronomers, both on its esoteric and practical planes. By most of them it is declared that not only has astrology failed to demonstrate planetary influences, but that the contention is undemonstrable. The position taken by them is purely negative; a denial proves nothing, and amounts only to an opinion. The denial, in the face of modern scientific discoveries, is amazing, and reveals the fact that ignorance of facts, and

therefore prejudice, is responsible for the position they assume. There never was a horoscope written, where absolutely correct data had been given of birth period and locality, and where the Astrologer was a master in his profession, that was not absolutely correct even to details. This fact may be demonstrated at any time. We have said that provided the Astrologer is a master, which implies that his knowledge is inerrant, Now, it is not contended that real mastership exists, but only approximately such. But in this we stand side by side with scientists. Astrology, like natural science, is the result of investigation and experimentation; that is, on its practical plane. Do any of the scientists contend that among their whole fraternity, a real master may be found? Errors have been made in both premises and conclusions, as for example, that the atom is the last analysis of substance. For many years this has been held, and deductions have been made from it; but in the recent discovery that the atom is a compound, and the electron the last analysis, all scientific conclusions have been involved, and corrections are being made. Astrologic conclusions are also the result of investigations, and in this they have the advantage of scientists, for hypotheses do not enter into their investigations, but known facts. If, per chance, a mistake should be made from ignorance of correct data, or from a lack of knowledge of the laws of astrology and of the results of specific planetary influences, should not scientists be as charitable toward astrologers as they demand the public to be with them?

To contend that the planets cannot influence and affect the world and its inhabitants, is expressive of an inconsistency that is quite unaccountable. The inconsistency is two-fold: first, that they reject the whole contention of Astrology without investigation, with a simple wave of the hand and an assertion that "there is nothing in it." Again they are inconsistent in that they accept as truth that the Sun and Moon do influence and affect the earth and its inhabitants. If this be true, then why not the planets and even the fixed stars? It is asserted that their distance from us, and their relative sizes make it impossible for them to influence us perceptibly. But, comparing their distances, and rela-



tive sizes with the nerve centers in our bodies, it will be seen that, relatively they are no farther apart nor any smaller, and if these nerve centers affect the whole body, for either good or evil, planetary influences affect the whole solar system, which is but the larger cosmic body. Again, we are living in the age when the vibratory theory is quite generally accepted, and by none more nearly absolute than scientists. A very notable expression of this theory may be seen in the records of the spectroscope. Scientists firmly believe that these records express definite truths as to the planets and most distant stars, and they believe also that the records are the results of vibrations set up by radiating light. If the plates prepared are sensitive enough to catch these vibrations, and give definite results, why not our planet also, and its inhabitants, which are far more sensitive than any plates that could be prepared by any chemical process?

But the most strenuous opposition of scientists to astrology is to the esoteric aspect of the science. If for argument's sake any of them should admit that a possibility of planetary influences does exist so far as the practical plane is concerned, they utterly deny that man's higher nature is in any way affected by the planetary locations and relations toward each other. Many of them are materialists, which is another strange thing in the light of the latest discoveries. The great majority are non-committal as to a higher life than the gross physical. Denying this in man, they deny it also as to the heavenly bodies. They refer to the Sun, for example, as a vast chemical ball, and seem to think that what of it is visible to the eye, is all that there is. They cannot imagine that it is a great living organism with its seven planes of outward body, soul, spirit, etc. Scientists have accepted the hypothesis of the electron as the last analysis of substance, the infinitesimal point of geometry, without any of the dimensions of extension, the fourth dimension, the fiery germ, the luminiferous ether. They admit that within it are all the attributes of Deity, as power, wisdom, etc.; they admit that it is the nucleus of all forms, what mystics have called the germ atom. All this being true, not matter but spirit, inherent in matter, is the all-essential, and with this heart cen-

ter all organisms, including the planets and stars, are living beings, radiating a seven-fold etheric substance, that constitutes impersonal Deity "in which we live and move and have our being," the vast ocean of supply that, inbreathed, is the food of every portion of our complex being. Thus there is a basis for esoteric astrology, and it perfectly accords with science.

But astrology is discredited with the masses as well as with scientists, and perhaps with some show of reason. Fakers have dabbled with this science to so great an extent, the impression has been created that the whole subject is a fake. Especially have the Gypsies, the lineal descendants of the ancient Egyptians, who in their day were masters of this science, played the part of Astrologers for a consideration. As a race, they have never wholly lost the art, and are usually correct in their readings, so far as they go; but the fact that a race so degenerated apparently, so ignorant according to the standards of our modern civilization, and living a nomadic life, is practicing this art, arouses opposition against it on general terms. It is quite generally believed that their knowledge of astrology is a mere pretense for the money that is in it, and that all others who follow the art, especially for money consideration, are fakes. Because Astrology, therefore, has fallen into bad company, for ages, it has thus been condemned.

Still another reason for the rejection of this science, especially the esoteric aspect, is that it is so far in advance of the ordinary thinker, he is not able to conceive it true. Ignorance always taboos profound wisdom, because as yet the Ego has not been awakened. It was said of the Christ that he was despised and rejected of men, and for the same reason. Were he in our world today, teaching esoteric truth, He would be rejected even by the church people as a heretic. Astrology suffers from this ignorance and prejudice, and will until the masses have awakened within themselves the Christ consciousness. The time is not yet ripe for a general acceptance of this science, but in this Aquarian Age, the number of earnest and thoughtful students of the hidden secrets of Nature is rapidly increasing. The esoteric idea is very slow to awaken to consciousness and to take root and

grow. But few can bring themselves to think of the Sun, Moon, and planets as living organisms, such as we are, and that they possess planes of being, as do the members of our race, planes within planes, each more attenuated than the last; in short, that the heavenly bodies are each a septenary of being; and yet all of this is implied in the discovery of radium.

Any system, then, that is founded upon Nature, and in harmony with all the sciences, is destined to live as long as the ages shall last. At this science skeptics may rail, but they will rail in vain. Sneers, derision, and prejudice have always denounced advance thought and true genius as heretical; but Truth is mighty and must prevail. Hippocrates, the father of medicine, 400-300 B. C., has given his testimony as to the scientific or natural basis of astrology. He declared that a physician cannot safely administer physics if he be unacquainted with Astrology. He declared it to be the foundation or first principle for a physician's guidance, that without this knowledge applied all is guess work. He asserted that Nature never contradicts upon one

plane what she asserts upon another plane. No doubt that some errors interblend with the ancient rules of astral science, but this should not warrant the neglect, much less the opposition, of so sublime a subject by anyone, much less by modern scientists, who seem to labor under the prevailing notion that Astrology has been exploded as a science, somewhere and at some time, although not one of them can designate who it is that has caused the explosion, when it occurred or where. In the face of all opposition, all persecution, all ridicule, Astrology yet remains unshaken, undaunted, as a manifestation of every natural event in the daily experience of science; later on, the priests were admitted to the profound wisdom; but today the science is becoming an open book for the masses to explore.

Any system that has to do with so broad and deep a scope, that has challenged the attention and secured the acceptance of the confessedly wise men of all ages, that has so high an aim and so sublime a mission, cannot but survive and will eventually become universally accepted.

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## Children of Gemini

From May 22nd to June 22nd

The children of Gemini are wonderfully quick-witted and bright; they also have the ability to express themselves clearly and to the point; therefore they are always good company. Conversation never lags when they are present; in fact they are sometimes given to monopolizing it entirely, but then they are often so interesting that other people are usually glad to listen. They acquire learning very rapidly and are well-informed on most subjects. They have a good memory so that what they have won is not lost; that is, of course, provided the horoscope is otherwise well-aspected and configured. Where it is seriously afflicted, we find the faults of the Gemini pointing in the opposite direction; then they may be inveterate chatterboxes who, are shunned by everybody who can possibly get out of their way. The great point to remember, however, with these children is that they have

the ability of expression and a great deal may be done during the days of childhood to mold the character in such a way that it expresses itself in a manner that is congenial and to the general benefit of the child and its surroundings, and will be of help to it in later life.

The children of Gemini are, generally speaking, of a very kind and affable disposition, easy to get along with. They are able to adapt themselves to other people and to circumstances, so that they become all things to all men and in that way they usually make many friends and few enemies. They are of a roving disposition and love to travel about from one place to another and they excel in scientific or clerical activities, as agents or representatives of others where their mercurial talents find an avenue of expression.

From the moral point of view it is no good to have a flexible nature; the children of Gemini are

only too easily made victims of flattery and therefore apt to be led unconsciously into paths of wrong-doing. It should be the aim of the parents of these children to hold before them very seriously the strait and narrow path and emphasize the idea in their minds that that is never to be swerved from under any consideration.

The children of Gemini are very high-strung and nervous and therefore they are easily worried or irritated, which reflects upon their actions and upon their bodily health. On that account parents with children born this month ought to be lenient with them in their flashes of temper, for they are very quick-spoken under wrath. They need a soothing answer rather than a reproof, in order that they may be helped to overcome while they are young and to strengthen their moral constitution in that respect. When the horoscope of a Gemini child is afflicted, there is very apt to be some disorder of the lungs and they will be much helped if they are taught proper breathing exercises and calisthenics during childhood. It will at least minimize the tendencies and may entirely overcome them. The Gemini children usually grow very tall and straight. They are fine looking people with a quick walk and brisk movements, but they may be either light or dark complexioned, according to the placement and configuration of the other planets.

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*MARRIAGE, MOTHERHOOD AND  
VOCATIONAL ADVICE GIVEN TO YOUNG  
MEN AND WOMEN*

We are giving short readings for children under fourteen years of age, to help parents suppress faults and foster talents while the character is plastic. Life is still in the making for the young man or woman between fourteen and twenty-five years. They may also benefit by knowing what talents are latent, and what life work to select. We have therefore decided to give this advice so far as space permits. Each must wait his turn.

To obtain a vocational reading the parents, guardians, or applicants must be *yearly* subscribers. Only one request from each subscriber will be entertained, and unless it contains the following

data it, will be thrown out, for without this a horoscope cannot be cast.

(1) Birth-year, month, date, and hour (as near as possible).

(2) Birth-place—city, state or country.

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*NEW PREMIUM OFFERS*

In order to further stimulate subscription effort, we will give the following premiums for NEW subscriptions (not renewals or people who are already on our list as past, present, or prospective students, but *strangers*).

The *Rosicrucian Cosmo-Conception* for 5 yearly subscriptions.

The *Rosicrucian Philosophy* for 4 yearly subscriptions.

The *Rosicrucian Mysteries* for 3 yearly subscriptions.

The *Message of the Stars* for 2 yearly subscriptions.

When sending in subscriptions be sure to state what book you want. Cash must accompany order, but if you cannot at once get the required number to secure the book, send them one at a time, and when you have done your part we will send you the premium.

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*YOUR CHILD'S HOROSCOPE  
FREE!*

We do not cast horoscopes for adults on any consideration; but *children are unsolved problems!* They have come to their parents for help and guidance, and it is of inestimable benefit to know their latent tendencies, that their good traits may be fostered and evil tendencies suppressed. Therefore we *will give each month a short delineation of character and tendencies of four children under 14 years* in the Astral Ray department of this magazine. *Parents who wish to take advantage of this opportunity must be YEARLY subscribers.*

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Help to spread these glad tidings by introducing this magazine among your friends.

## Your Child's Horoscope

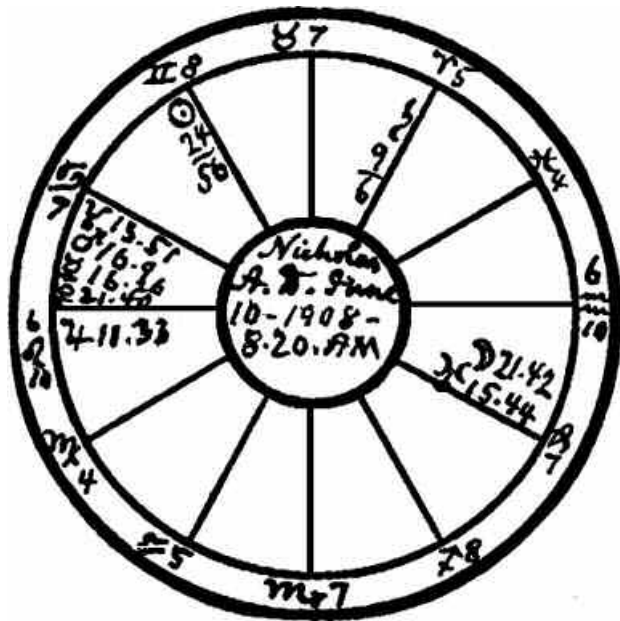
If the readings given in this department were to be paid for they would be very expensive. for besides typewriting, typesetting, plating of the figure, etc., the calculation and reading of each horoscope requires at least one half day of the editor's time. **Please note that we do not promise anyone a reading to get them to subscribe.** We give these readings to help parents in training their children, to help young people find their place in the world, and to help students of the stellar science with practical lessons. If your child's horoscope appears, be thankful for your luck. If it does not. you have no cause for anger at us.

### We Do Not Cast Horoscopes.

Despite all we can say, many people write enclosing money for horoscopes, forcing us to spend valuable time writing letters of refusal and giving us the trouble of returning their money. Please do not thus annoy us: It will avail you nothing.

**N**ICHOLAS Antonio D., born at Villa de Cura, Venezuela, June 10, 1908, 8:20 A. M.

At the time of Nicholas' birth we find Mercury, the planet of reason, conjoined with Venus and Mars, also with Neptune, its higher octave, in the psychic sign Cancer. Uranus, the planet of intuition, is also conjoined with the Moon, which is the planet of imagination. Thus we learn from the horoscope that Nicholas has a bright and fertile mind, a vivid imagination and good reasoning powers. We see also that there are four fixed signs



on the angles, giving him a very determined disposition, high ideals and something amounting almost to genius. But on the other hand it should not be forgotten that genius is a very extreme condition of sensitiveness and great care should be taken not to overburden him mentally. He will have very high ideals and considerable musical and artistic ability, which may make quite a name for him provided he is not overtaxed, for in that

case he will encounter a great danger of becoming unbalanced, as shown by the fact that the Moon and Uranus are in the sixth house, indicating the health, in opposition to the other planets named—Neptune, Mars, Mercury and Venus—placed in the twelfth house, which indicates confinement, sorrow, trouble, and self-undoing. Thus a great deal will depend upon the training he receives in his home. Parents are always too prone to prod their infant prodigies to the maximum exertion, with the inevitable result that they become mentally dulled and are below the ordinary standard in later life. This you should guard against. Do not make over him because of his talents or show him off to your friends so that you generate in him the inordinate love of applause, only too common in those who possess extraordinary gifts. Try to keep his feet on earth and above everything do not ever allow him to attend spiritualistic seances where there are negative or mediumistic people through whom he might come in touch with the Spirit world, for we find that Saturn is square to Neptune in the twelfth house and the opposition of Neptune from Cancer to Uranus is certain to attract the entities from the invisible world, but only those that are of an undesirable nature. In that case, the conjunction of the four planets in the twelfth house may work out in such a manner that Nicholas would become obsessed and unable to free himself from the undesirable spiritual entities that are attracted. The Sun in Gemini in the eleventh house, the house of friends, hopes, and wishes, shows that he will meet with people above him in the social scale who will be able to help him along the path toward a realization of his desires in life. Saturn in trine with Jupiter, the planet of philanthropy and benevolence, shows that he will have a basically kind and philanthropic spirit which will probably lead him

into some humanitarian work. This configuration is the saving point in Nicholas' horoscope and will stand him in good stead through every hour of need.

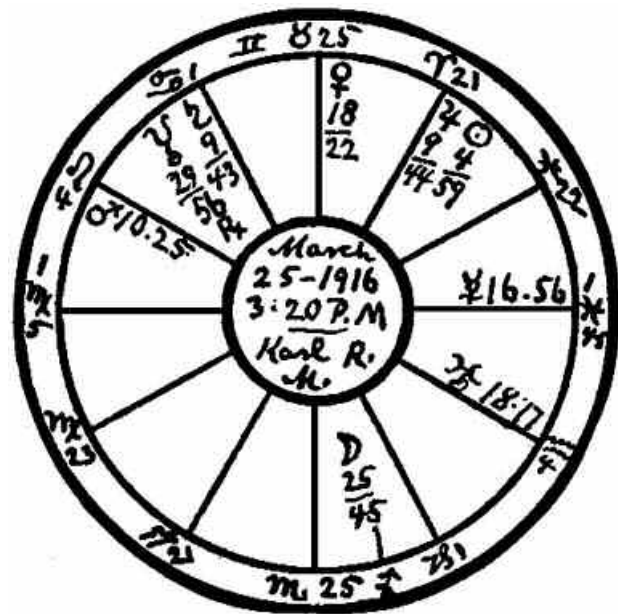
With respect to health, we find that Saturn is square to Neptune in Cancer and Uranus in Capricorn. Cancer rules the stomach and thus we may infer that the digestion will be interfered with unless Nicholas is taught to live the simple life in the home. If he leaves the straight and narrow path of sensible diet, he will later on in life experience a great deal of trouble from dyspepsia and rheumatism, particularly in the knees. His circulation is good, as shown by the vital sign Leo rising with Jupiter on the Ascendant and the Sun unaffected and elevated in Gemini. So if he will only be careful not to abuse his stomach, he will enjoy good health through life.

Carl R. M., born March 25th, 1916, 3:20 P. M., Albany, Oregon.

Here we have a versatile little youngster with a suave and very pleasing manner, a fine address and the latent ability to express himself well, an interesting conversationalist. These things we learn from the fact that the planets are scattered over three quarters of the horoscope, which imparts versatility and Venus, the planet of love and harmony, is highly elevated in her own sign Taurus, sextile to Mercury the planet of reason and speech, which is placed in the seventh house in Pisces, the sign where Venus is exalted. This configuration between Mercury and Venus will also give Carl a musical ability above the average which ought to be cultivated as a profession. The placement of Mercury in the twelfth-house-sign Pisces and sextile to Venus shows that Carl will be mentally lazy and very fond of pleasure. You will find that it will be very difficult if not impossible to get him to study any subject that has to do with, or requires brain work, and the Moon placed in Sagittarius and in the fourth house, indicating the home, will make him very restless and desirous of getting out in society, among friends, and in an artistic environment.

Unfortunately, his friends will be a detriment to him, for we find Saturn, the planet of treachery, in

the eleventh house, which rules friends, hopes, and wishes, square to Jupiter and the Sun, which are placed in the eighth house ruling legacies. This shows that Carl will receive a legacy sometime in life but that he is liable to lose it through the underhanded treachery of supposed friends, and he should therefore be warned that everybody who speaks fair is not to be trusted. It is particularly those who are older than himself that are to be guarded against in this connection, for Saturn always signifies an older person. But it may also be said that Carl will never want money, for the



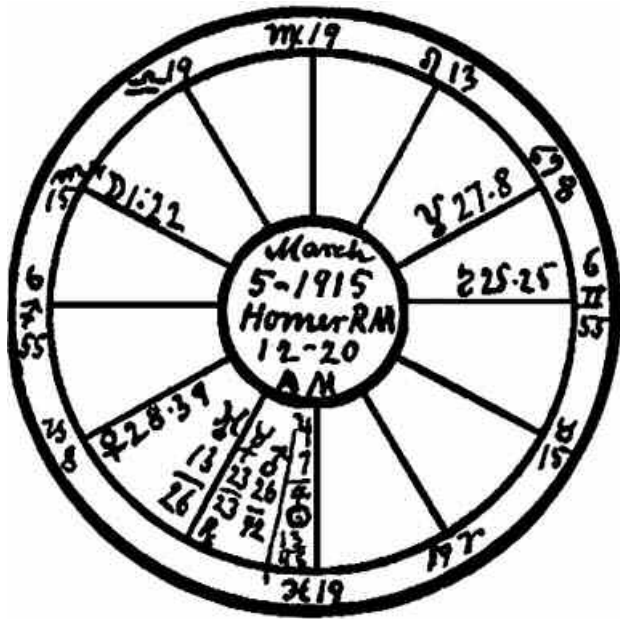
ruler of his second house (occupied principally by Libra), is Venus and she is, as said, exalted, essentially dignified and highly elevated, also sextile to Mercury, his ruler. So he will always have plenty for the day and the way.

The configuration between Saturn in Cancer with the Sun and Jupiter in Aries also affects the health. Cancer rules the stomach, Jupiter the arterial blood and the Sun the vitality. Venus in Taurus, ruling the palate, will make Carl very fond of fine food, but Saturn in Cancer shows that there will be digestive trouble on that account, a corruption of the blood, and lowering of the vitality if these tastes are indulged. The utmost care should be taken to show him that the simple life must be lived if health is to be maintained. There is also another thing and that is the very worst in this

whole horoscope and requires a great deal of help from parents. Venus is square to Uranus, the latter planet placed in the sixth house, indicating disease. This shows that Carl will have a very amorous nature and be apt from the earliest youth to indulge it regardless of the conventions and he is also liable through this excess to contract disease of the most dangerous nature. It is the duty of the parents to instruct him very carefully as soon as he can possibly grasp the idea in matters regarding sex and sex hygiene. He needs very careful watching to save him from the unfortunate consequences of such abuses.

Homer H. M., born March 5th, 1915, 12:20 A. M., San Diego, Calif.

This is an attractive little fellow, for his life-ruler, Jupiter, the planet of philanthropy and benevolence, is conjoined with the Sun and trine to the Moon, giving him an unusual magnetism and an expansive, jovial nature. He also has a splendid



mentality for we find Mars, the planet of dynamic energy, conjoined with Mercury, the planet of reason, in the intellectual sign Aquarius and these are placed in the third house, which denotes the mind, also trine to Saturn in the mercurial sign Gemini. This will make Homer very quick to grasp a point, smart and resourceful in overcoming difficulties, enterprising and energetic in carrying out whatever

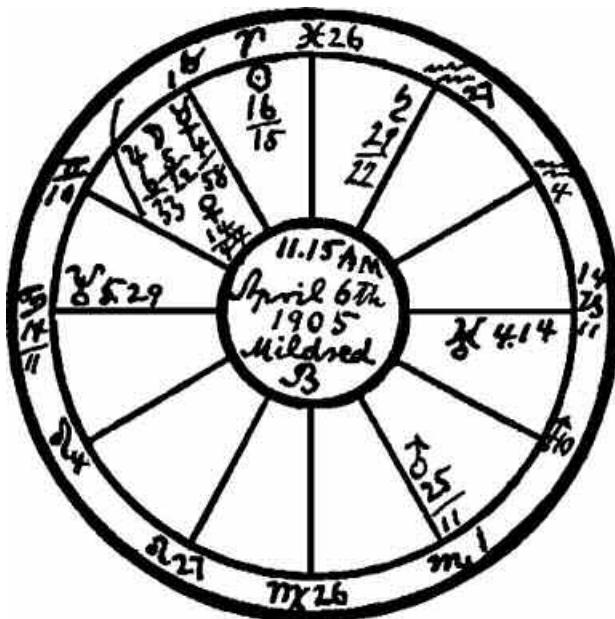
project he has in mind, and the saturnine trine gives him an unusual depth so that he will be able to concentrate upon whatever problem confronts him with ease and see through the most abstruse proposition. These qualities will naturally make him very successful in life. He will not be a follower by any means, but a leader. We always find that whenever there are four common signs on the angles, as in this case, the person never wants to work with his hands and Saturn in Gemini, which rules these members, shows that Homer has the same disposition, but to offset this he has the genius wherewith to direct the labors of others so as to make a mark for himself in the doing of the world's work. Uranus is also in the sign Aquarius and this third house configuration shows that he will take up some inventive vocation of an unusual nature, probably electricity, navigation of the air, or maybe some things which we are not even dreaming of at the present time.

But he is not without faults either and this is where the parents must come in and help him, not alone to cultivate the talents which he possesses, but also to overcome or rather to prevent the faults which are latent from coming to an expression. In this horoscope we find the planet Neptune in Cancer, a watery sign, indicating fluids. It is in opposition to Venus, the planet of love, placed in the second house, which rules finances, and both of these planets are square to the Moon, which is placed in Scorpio, that rules the generative organs. This shows that Homer will be very fond of wine, women, and song, that he will spend his money lavishly in gratification of these desires and that he will meet the usual reward which comes with such indulgence. It is the duty of the parents to educate him to the fact that such a course of life will eventually bring sorrow and suffering, cloud the mind, and impair the health. Homer has an exceptionally good vitality, for Jupiter, his life-ruler, is conjoined with the Sun, the giver of life, trine to the Moon and it will take a great deal to break down such a constitution, but it may be done and we therefore trust you will use all your good offices in warning him and educating him to live the right life. Saturn, the planet of obstruction, is located in Gemini, which rules the lungs; it is unafflicted and even

well-aspected and therefore we may conclude that he will not have any serious trouble from this source. It has been noticed however, that wherever Saturn is placed there is always a weak spot, so it will be well for you to guard him, particularly during the days of childhood. If he does contract a cold, do not allow it to hang on without taking proper steps to eradicate it.

On the whole we may say that this is a very fortunate horoscope and the parents are certainly to be congratulated in having attracted such a fine spirit to their home.

Mildred B., born April 6, 1905, 11:15 A. M.,  
Wichita, Kansas.



Here we have an interesting young lady who is a natural inspirational musician, as shown by the four planets in Taurus, the sign of art and music. We find Venus, the planet of love and harmony, and in this sign she is essentially dignified; we also find the Moon, the planet of fecundation, which fructifies everything on earth, talents included. There is also Mercury, the planet of expression and dexterity, giving Mildred the ability not only to learn music and love music, but to perform and express herself in that manner; and last, but not least, Jupiter the planet of devotion and ideals. These planets are all in the eleventh house which rules hopes, wishes, and aspirations, showing that

Mildred's ideals and ambitions will be realized and we may also say that the Sun is in its exaltation sign Aries where it is very strong and powerful. It travels one degree a year, approximately, from the time of birth. Thus at fourteen years of age it enters the sign Taurus, and at eighteen comes in conjunction with Mercury, then the Moon, then Jupiter and then Venus. So that from eighteen to twenty-five Mildred may expect her dreams to be coming true in a most wonderful manner and at twenty-nine, when the Sun comes in conjunction with Venus, she will meet a life-companion and gain her heart's desires, for the Sun in a female horoscope always signifies the marriage partner. Mildred is not one who floats in the skies and dreams dreams only, for Saturn, the planet of tact and diplomacy, concentration, system, virtue, et cetera, is sextile to Mercury, the Moon and Jupiter. This will give her a level head and clear keen reasoning powers. There is, however, a "but" to all this and an "if." That is to say, we find that the Sun, which is the giver of life, and Mars, which is the planet of dynamic energy, are unaspected. Both of them are strong, the Sun is highly elevated and exalted and Mars is essentially dignified in Scorpio, but being unaspected they are not as strong factors in the horoscope as when configured with other planets. Therefore she may not have or express the proper energy necessary to realize all the best there is in her life and she should be made to clearly realize that the horoscope only shows tendencies but does not bring things to pass unless we work for it. It is necessary for everyone to help their stars or their stars cannot help them. Let us take an illustration for instance. The human system is to a great extent automatic and when we have accustomed ourselves to eat dinner at twelve o'clock then we will automatically feel hunger at that time. Thus we are being urged by this craving for food to go and get our dinner; but though the craving may appear unless we walk to the table and do the physical work of eating and masticating our food, the hunger will remain. It is the same with the aspects in the horoscope. They will give the inner urge and the opportunity for the realization of every quality and everything good or bad, but unless we ourselves help to bring these things

about they will remain latent. Mildred is old enough now to understand this point and realize that she must do some work herself or otherwise the things which stand for her in the horoscope cannot come to pass. She cannot develop her musical faculties by just simply sitting down and dreaming of some day being in a grand concert hall where she is the cynosure of all eyes and all ears while she is producing marvelous symphonies. She must go through the usual course and begin with little things before she can do great ones. She must do the work and then in time she will realize her ambition.

The parents ought to prod her on and encourage her to study in every possible manner. She will be most attracted and most successful in encompassing the devotional side of music, particularly on the pipe organ. This is shown by the placement of Saturn in the ninth house, governing church or religious work, and the inspiration comes from his trine with Neptune in Cancer, the inspirational psychic sign.

At the time of Mildred's birth Neptune was rising in Cancer. This configuration always gives a tendency to colds and Cancer is a sign of poor vitality, hence it will be well to guard Mildred against these tendencies. It also gives a tendency to trouble with the stomach and Mars in Scorpio is apt to produce hemorrhoids, if her desire for highly spiced food is indulged.

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**G**WENNYTH C. C., born August 3rd, 1901,  
7 P. M., North Wales.

You have asked for a vocational reading, but with a woman it is not always certain that the business prospects are requested and we wish it had been stated more specifically whether you wanted advice on marriage and motherhood rather than business. We find that at your birth Saturn was rising in its own sign Capricorn and was retrograde. So are Jupiter and Uranus. The planets are also scattered all over the horoscope. This shows that you have a very versatile nature and are able to turn your hand to many things, but are timid in appearing before the public or before anyone who is a stranger to you and this condition will continue at least until your twenty-seventh year when some of the planets mentioned become direct. At

that time, however, the Sun, which is the significator of the marriage partner in a woman's horoscope, will be in conjunction with Venus in your seventh house and it is probable at that time you will meet someone whom you will feel inclined to marry. This then would end any career that you might choose in the business world, for you would take up the duties of caring for house and home. But in the meanwhile, if it is necessary for you to find some employment wherewith to support yourself, we see that it must be an occupation in some secluded place, away from the public eye and you will probably find work as a nurse in a hospital more congenial than anything else, for Jupiter is in the twelfth house which governs such institutions. Whatever occupation you take up, however, you may be sure that it is only temporary, for, as said, in your twenty-seventh year a marriage will probably take place and the person indicated in your horoscope by the Sun trine Uranus will be a very good and devoted husband.

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Ethel C., born January 1, 1899, 4 A.M.,  
Yarmouth, Nova Scotia.

At the time of your birth, Jupiter, the great benefic planet of good fortune, was rising in the martial sign Scorpio. This gives you an energetic nature and a jovial disposition, filling you with vitality and a magnetism which makes you very attractive to all with whom you come in contact, but particularly those of the opposite sex, for Jupiter is also sextile to the Sun, which indicates the marriage partner in a woman's horoscope. Therefore we doubt very much if you will take up any business vocation for any length of time. You are bound to find someone who will wish to monopolize you and it is also a foregone conclusion that the marriage will prove happy and beneficial to you. From a financial standpoint, this configuration of Sun and Jupiter, the former being ruler of your second house, shows that you will always have an abundance of the world's goods, so that in many respects everything looks well and prosperous for you, but there is one particular point in which you may meet trouble and which may cause you a great deal of heartache so that it will be best to prepare for it and, if possible, apply



the “ounce of prevention” rather than have to buy the “pound of cure.” This is in connection with motherhood. Mars, the planet of surgery, is highly elevated and placed in the fifth house sign Leo. He governs the fifth house, which rules children, courtship, and pleasure. This shows, by his configuration with Uranus, that there may be trouble in childbirth and it would therefore be to your advantage to take a great deal of exercise during the time of expectant motherhood. If you will do this we have no doubt that you may be able to escape and go through the danger of these events without the

application of any surgical instruments, but if you allow yourself to become negative during that period and indulge in rest you will be inviting trouble. Should it be necessary for you to seek employment until the time of marriage, Jupiter in Scorpio, the great healing sign, and in the twelfth house indicates success as a nurse and as the planets in your first house all show that you have a very benevolent and attractive nature, a great magnetism, and a soothing effect upon others, these qualities will help you to benefit others by alleviation of their pain and sufferings.

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## A Talk in the Pro-Ecclesia

Eva G. Taylor

LET US consider for a few moments the words of the Christ recorded in the Gospel of St. John, 8th Chapter, 31st verse. “Ye shall know the truth and the truth shall make you free.”

Everywhere the pathetic cry, “What is truth?” meets us and the age-long custodians of spiritual truth seem powerless to answer. The Orthodox church has many dogmas for theological training, many systems of activity, and much altruistic teaching, but still it fails to answer some of life’s deepest problems. It frankly tells us that they cannot be answered this side the veil, in the one physical experience accorded us—for orthodoxy admits of only one existence in the dense physical body. As a natural result, this answer does not fully satisfy either mind or heart.

“What is the matter with the church today?” is the question world-wide and parallels the question, “What is truth?” Both arise from humanity’s awakening soul. A wise understanding of the first question would clear away the difficulties of the latter. To know the truth and to let it shine out through the world would dispel all illusions and complete the half truths which present so grotesque and distorted an appearance to the earnest seeker. These half-truths are often more harmful than errors, for they possess enough spiritual light to render them vitally potent to convince, while error may be dissolved in the blinding white light from the Infinite Center.

The great trouble with the world at large is that it has lost out of its calculations the true philosophy of life. It emphasizes the wrong things. This is an error which might be easily dissolved if the church could rise to her possibilities and privileges, but while blinded by partial truths and failing to let the true Light shine forth from her altars, much of her power is lost, and humanity stumbles blindly on in the darkness.

This is the church’s position in the age-long conflict, but what about ours? We of the esoteric school have caught a far clearer vision of truth, but what responsibility it entails! We cannot shelter ourselves behind the plea of ignorance when we fail to let our light shine. We know what we should do and therefore have the greater condemnation when we do it not.

We know something of the power of thought, of the spoken word, and we know what it means in humanity’s evolution. If then we fail to use that power aright, or permit it to slumber within us through sloth or indifference, we fail in our duty to humanity, therefore in our duty to God. For us to fail at any point is no light thing, for of us much is required. The eyes of many are upon us.

We are as a city set upon a hill whose light cannot be hid. So too were the disciples of Christ. He compared them to such a city and He called them the Light of the world, yet He intimated that they might fail and urged them to let their light shine. In

the words of our text He tells them that if they continue in His word they are His disciples indeed.

We might fancy them saying in remonstrance: "But, Master, have we not taken certain degrees of initiation and are we not Thy disciples indeed?"

Yet Christ plainly implies that they might fail. We know that Judas did fail. The Master entreats them to *continue* in His Word that they might be His disciples indeed. In another place He tells them that His words are spirit and life. We know that they were so. We know the power to heal and bless, and even to raise the dead to life. And He tells His disciples that if they continue in His word, which is spirit and life, they shall indeed be His disciples. It emphasizes the importance of *continuing*, not merely starting. It is so easy to slip back, to let the world and its vanities sway us, to let self creep in, even into the dedicated life, into the spiritual life.

The illusions of self are so subtle, and may influence us when we least suspect that they exist. We need to be very watchful, very careful, lest in some unguarded moment they may acquire dominion over us. It is the subtle sins that attack those whose lives are dedicated to God. It is not the grosser ones that the flesh has to fight. As a rule, these are left behind before one goes far on the preparatory Path. It is the subtle, unsuspected sins of spiritual pride and selfishness that Christ's followers have to guard against.

If there is one weak point in the armor, they penetrate to the soul and the beautiful spiritual life will either ebb away or be contaminated by poison. The evil may seem such a small thing at the outset, merely a hasty temper uncurbed, a harsh or critical speech, a stiffness or brusqueness of manner that repels, or an over-conciliatory manner that desires to make peace at all cost—even sometimes at the expense of truth and justice.

A latent cowardice may be shown in the refusal to champion or defend a friend—or even an enemy—when unjustly attacked. It may seem a small thing at first merely to keep silent when another is slandered or unjustly criticized, to appear to lean to the side of the popular or the influential party, but it betrays a very ugly flaw in the character—a cowardice and weakness that will

bring great trouble to the one who permits the venomous weed to grow.

The unsuspected evil may assume the form of spiritual pride—pride of intellect, of attainments, of graces that charm and please, but it is a dangerous foe and to be—not combated but conquered through a sweet humility and love that always puts self last. We cannot say of any fault; "This one is greater than that." Each one recognizes his own—or should—and to him that is the most serious because it hampers his spiritual progress.

Whatever hampers our progress delays that of the humanity which we are pledged to serve and help to find the path back unto God. Each fault is more serious in those who are treading the preparatory Path, and when we pass the initial stages and our feet are firmly upon the Path itself the smallest fault becomes as a crime. We cannot afford to permit one little weed of selfishness or pride to grow. The most insignificant appearing little fault may very soon become a vice and we cannot know how far-reaching its consequences may be. The thought-forms which we create when we speak unkindly of another may soon be endowed with vitality and grow until a crime results.

A little root of jealousy may grow until it distorts the purest acts and motives of others into a monstrous thought-form of evil which at last turns and destroys the one whose foul imagining sent it forth upon its wicked errand. Homes have been broken up and the noblest lives clouded with sorrow because this evil was fostered and encouraged, instead of being rooted out at the very beginning.

A repellent manner may hurt and chill sensitive souls, turning them from the Path which they were nearly ready to tread, had a cordial greeting, a loving word welcomed them to the portal. Harsh judgments have turned many pure souls away from the light, filling them with silent despair. We may think ourselves free from the ugly sin of jealousy, but it may assume a very subtle disguise and cause friction and antagonism between workers along the highest lines. We may not recognize it as jealousy, but it is nevertheless that ugly trait subtly disguised when workers in the Master's vineyard cannot harmonize. Self-seeking is the root from

whence it springs.

The moment we emphasize our own personality, our own work and fail to recognize the other personality and the *other's* work *as our own* the danger line begins. When we forget our teaching and our pledge to the extent that we fail to bring our work, our talents, our abilities to the plane of unity and recognize our brother's labor as our own and ours as his, our work becomes valueless in the Master's sight. There should be absolutely no room for any jealousy, any self-seeking, any inharmony and friction in the vineyard of Christ. All selfishness must be purged away before we can be used as efficient co-laborers with Christ.

Thus we see how necessary it is for us to continue in the love of Christ! And what does this continuing promise? Listen again to the Master's words, "If ye continue in my word then are ye my disciples indeed; and ye shall know the truth and the truth shall make you free."

*To know the truth*—that would be worth all effort merely to know! After the long pilgrimage through matter, the long journey away from our Father's House, and the weary journey back toward the Homeland, after all the strife, sorrow, toil, and pain, merely to know, to understand—never to grope anymore through mists and blinding tears—that would be blessed compensation, but *more* than *this* the Christ promises, "The truth shall make you free." Free! Free from bondage, from the law of sin and death. To stand forth in the glorious liberty of the children of God!

Imagine the galley slave who has been bound for a lifetime to his oars down in the stifling darkness of the ship, unable to move, save to the swinging of the oars, unable to stop the weary toil for a moment while thus manacled. Imagine him suddenly *freed!* Or take the life prisoner in a dungeon cell, strike off his fetters and try to imagine his joy at release and freedom. But all that the most vivid imagination can picture, all that these slaves can know of the joy of freedom falls far short of the ecstasy which the liberated spirit feels when it stands forth in the liberty of the children of God. To attain this freedom is worth all sacrifice. We should strive for it unremittingly, we who are upon

the preparatory Path and who know what our success will mean to our brothers who are behind upon the Path.

The sooner we attain, the sooner we can help humanity in its long upward climb. And this is what we at Mt. Ecclesia are pledged to do. How then can we stop to trifle, to differ over personalities, to seek anything, no matter how small, for self? How can we falter, or delay when we know what it means to others who are weaker? We should have counted the cost before we chose this way. Having counted it we should press on unflinchingly to the goal. It is a glorious privilege—this of treading in the way the Masters trod, of serving the Christ and working with the Elder Brothers who have trodden the Path, yet who unselfishly choose to stay with the struggling race and help blinded humanity to the Light. We should esteem it a great privilege and never render grudging or unwilling service.

The Master has little use for faulty and inefficient laborers in His vineyard. He requires perfection in every part—in the minutest details, and until we strive with all our hearts for this perfection in our particular corner of the vineyard, we are not truly serving the Christ. No glossed-over defects, either in our work or character, will ever bring us to the goal. If we realized what that goal means, and what we must be and do to reach it, we would strive more earnestly and diligently than ever to abide in Christ and continue in His word. God help us all my dear brothers and sisters to serve more faithfully than ever before. Let us put on the whole armor of God, for truly "we wrestle not with flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

We need all courage, all strength, to press on through the narrowing Path so beset with dangers. And we must not permit the indulgence of any besetting fault or sin to rob us of the strength we so sorely need. Our motto should be "*All for Christ.*" So indeed shall we be His disciples and will continue in His Love and we shall know the truth and the truth shall make us free.

# Studies

iii

## The Rosicrucian Cosmo Conception

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### Atlantis

Kittie Skidmore Cowen

**L**EMURIA was situated in the Indian Ocean. Madagascar, the Peninsula of India, and the Island of Sumatra formed parts of the submerged continent. Volcanic cataclysms destroyed the greater part of Lemuria and in its stead arose the Atlantean continent, where the Atlantic Ocean is now situated.

There were many ways in which ancient Atlantis differed from our present world. The greatest difference, however, was in the constitution of its atmosphere and in the water of that Epoch. Relative to the atmospheric conditions of this time the *Cosmo*, page 291, says:

“From the southern part of the planet came the hot, fiery breath of the volcanoes, which were still abundantly active. From the north swept down the icy blasts of the Polar region. The continent of Atlantis was the meeting-place of these two currents; consequently, its atmosphere was always filled with a thick and murky fog. The water was not so dense as now, but contained a greater proportion of air. Much water was also held in suspension in the heavy, foggy Atlantean atmosphere.

“Through this atmosphere the Sun never clearly shone. It appeared to be surrounded by an aura of light-mist, as do street-lamps when seen through a dense fog. It was then possible to see only a few feet in any direction and the outlines of all objects not close at hand appeared dim, hazy, and uncertain. Man was guided more by internal perception

than by external vision.”

On such a continent, and under such conditions, the people who inhabited it must of a necessity have been very differently constituted from those of our present era. On page 292 of the *Cosmo* we get a most excellent description of man in the making, as he then existed. “Not only the country, but also the man of that time was very different from anything existent on earth at the present time. He had a head, but scarcely any forehead; his brain had no frontal development; the head sloped almost abruptly back from a point just above the eyes.

“As compared with our present humanity, he was a giant; his arms and legs were much longer, in proportion to his body, than ours. Instead of walking, he progressed by a series of flying leaps, not unlike those of the kangaroo. He had small blinking eyes and his hair was round in section. The latter peculiarity, if no other, distinguishes the descendants of the Atlantean races, who remain with us to the present day. Their hair was straight, glossy, black and *round* in section. That of the Aryan, though it may differ in color, is always *oval* in section. The ears of the Atlantean sat much farther back upon the head than do those of the Aryan.

“The higher vehicles of the early Atlanteans were not drawn into a concentric position in relation to the dense body, as are ours. The spirit was not quite an indwelling spirit; it was partially out-

side, therefore could not control its vehicles with as great facility as though it dwelt entirely inside. The head of the vital body was outside of and held a position far above the physical head. There is a point between the eyebrows and about half an inch below the surface of the skin, which has a corresponding point in the vital body. This point is not the pituitary body, which lies much deeper in the head of the dense body. It might be called 'the root of the nose.' When these two points in the dense and vital bodies come into correspondence, as they do in man today, the trained clairvoyant sees them as a black spot, or rather as a vacant space, like the invisible core of a gas flame. This is the seat of the indwelling spirit in the man—the Holy of Holies in the temple of the human body, barred to all but that indwelling human Ego, whose home it is."

It is interesting to note how closely the constitution of man, the microcosm, is related to the globe, the macrocosm, which he inhabits. On page 293 of the *Cosmo* we note how a change in one invariably produces a corresponding change in the other: "On account of the distance between the two points in the vital and dense bodies, the Atlantean's power of perception or vision was much keener in the inner worlds than in the dense Physical world, obscured by its atmosphere of thick, heavy fog. In the fullness of time, however, the atmosphere slowly became clearer; at the same time, the point spoken of in the vital body came closer and closer to the corresponding point in the dense body. As the two approached each other, man gradually lost touch with the inner worlds. They became dimmer as the dense Physical World became clearer in outline.

"Finally, in the last third of the Atlantean Epoch, the point in the vital body was united to the corresponding point in the dense body. Not until then did man become fully awake in the dense Physical World; but at the same time, that full sight and perception in the Physical World were gained, the capability of perceiving the inner worlds was gradually lost to most of the people."

*The Lemurians*—the first and only race belonging to that Epoch, entirely lacked Feeling, in

the finer signification of the word. They had the sense of touch and could feel the physical sensations of pain, ease, and comfort, but of the mental and spiritual sensations, such as joy and sorrow, sympathy and antipathy, they knew nothing.

*The Rmoahals*, who were the first of the Atlantean Races, had very little memory and that was connected chiefly with sensation. They remembered colors and tones and thus to some extent evolved Feeling. With memory came the rudiments of a language. The Rmoahals evolved words and no longer made use of mere sounds as the Lemurians had done. They also began to apply specific names to things. They were a spiritual race and their soul powers, being like the forces in nature, they not only named the objects around them, but their words had power over the things they named. Their language was holy, for to them it was the highest direct expression of the spirit, and therefore it was never degraded or used for gossip or small talk. Feeling themselves as spirits inspired them and they never did harm to each other.

The second of the Atlantean Races was *the Tlavatlis*. This was the first race to begin to feel their worth as separate human beings. They had evolved ambition and desired that their deeds be remembered. Memory became a great factor in their lives, and the remembrance of great deeds done by certain members of the community caused them to form into groups and select one whom they considered worthy to become their leader. This was the first germ of Royalty. This remembrance of worthy deeds performed soon spread beyond the lifetime of the leader and mankind began first to honor and then to worship the memory of their ancestors. This was the beginning of a form of worship which is practiced at the present day by some of the people of Asia.

The third Atlantean Race was the *Toltecs*. Modern historians mention this Race as a cultured people who preceded the Aztecs in central Mexico and were authors of the Aztec civilization. Their capital city was Tula, and is at present a small town in the state of Hidalgo, Mexico, fifty miles north of Mexico City. The occult scientist tells us

that the Toltecs carried the ideas of their predecessors still further, inaugurating monarchy and Hereditary Succession. The Toltecs originated the custom of honoring men for the deeds done by their ancestors, and at that time there was a good reason for doing so. The reason being that owing to their peculiar manner of training, the father had the power to bestow his good qualities upon his son. This we know is impossible for mankind to do at the present time. On page 295 of the *Cosmo* we learn how this was done: "The education consisted of calling up before the soul of the child pictures of the different phases of life. The consciousness of the early Atlanteans was, as yet, principally an internal picture-consciousness. The power of the educator to call up these pictures before the soul of the child was the determining factor upon which depended the soul-qualities that would be possessed by the grown man. The instinct and not the reason was appealed to and aroused, and by this method of education the son, in the great majority of cases, readily absorbed the qualities of the father. It is thus evident that there was at that time good reason for bestowing honor upon the descendants of great men, because the son almost always inherited most of his father's good qualities."

Experience became a possession of great value among the Toltecs. The man who had gained the most experience was the one most honored and revered. Memory at this time was exceedingly strong and accurate. In case of an emergency a Toltec of wide practical experience had no trouble in recalling similar instances in the past and with the light of experience was able to suggest the proper method of procedure. Accordingly, he became a valuable counselor in the community.

Mind was given to mankind in the first part of the Atlantean Epoch. At this time the Ego was weak and the desire nature strong. The mind coalesced with the desire body and as a result the faculty of *cunning* was developed, and this was the cause of all the wickedness of the middle third of the Atlantean Epoch. At this time we find the beginning of separate nations. Groups of people of similar tastes and habits would band together,

leave their old homes, and found a new colony. The divine leaders of humanity initiated great Kings to rule the people. Much power was given to these kings because the people honored and revered them and looked upon them as truly *Kings by the grace of God*.

This state of affairs, which had at first been exceedingly happy, gradually began to change, for in time the kings became intoxicated with power. They forgot that their power was a sacred trust from God vested in them for the purpose of dealing justly with and helping the people, and so they began to use it corruptly and selfishly for personal aggrandizement instead of for the common good. They arrogated privileges and authorities to themselves which were never intended for them. They became ambitious and selfish and abused their high, divinely-derived powers by using them for the purpose of oppression and revenge. Not only the Kings but the nobles and higher classes became infected with these corrupt practices, so that it is easy to understand that ere long most terrible conditions began to exist.

The fourth Atlantean Race was known as the *Original Turanians*. Modern historians also recognize the existence of this race. They refer to them as a nomadic people who preceded the Aryans in Europe and Asia and designate them as a tribe or nationality of Turkic or Tartaric stock. Turning to the *Cosmo*, page 297, we learn the following relative to these people: "The Original Turanians were especially vile in their abominable selfishness. They erected temples where the Kings were worshiped as gods, and caused the extreme oppression of the helpless and lower classes. Black magic of the worst and most nauseating kind flourished and all their efforts were directed towards the gratification of vanity and external display."

The fifth Atlantean Race was the *Original Semites*. They were the most important of all the seven Atlantean Races because in them we find the first germ of corrective thought. This faculty of Thought and forming Ideas was gained by man at the expense of loss of control over the vital forces, that is, his power over Nature. This very loss of power over the vital forces which the

Atlantean suffered made it possible for him to evolve further. After that, no matter how great his selfishness became, it could not prove absolutely destructive of himself or of nature, as would have been the case had the growing selfishness been accompanied by the great power possessed in his former innocent state.

On page 299 of the *Cosmo* we glean the following information relative to these people, who were destined to become the "seed-race" for the seven Races of the present Aryan Epoch. Here we read: "The Original Semites regulated their desires to some extent by the mind, and instead of mere desire, came cunning and craftiness—the means by which these people sought to attain their selfish ends. Though they were a very turbulent people, they learned to curb their passions to a great extent and accomplish their purposes by the use of cunning, as being more subtle and potent than mere brute strength. They were the first to discover that 'brain' is superior to 'brawn.'

"During the existence of this Race, the atmosphere of Atlantis commenced to clear definitely, and the previously-mentioned point in the vital body came into correspondence with its companion point in the dense body. This combination of events gave man the ability to see objects clearly with sharp, well-defined contours; but it also resulted in loss of the sight pertaining to the inner worlds."

After a time, when in the course of their evolution the Race became ready, we are told in the *Cosmo* that under the guidance of a great Entity, the Original Semites were led eastward from the continent of Atlantis, over Europe, to the great waste in central Asia, which is known as the Desert of Gobi. Here, by imbuing them potentially with the qualities to be evolved by their descendants, they were prepared to become the seed of the seven Races of the Aryan Epoch.

*The Akkadians* were the sixth of the Atlantean Races. Of them modern historians say:

"The Akkadians were supposed Turanian people who originated the civilization whence sprang the culture of Babylonia and Assyria. A belief in the existence of such a race is founded upon inscrip-

tions and archaeological remains found in these localities."

*The Mongolians* were the seventh of the Atlantean Races. Of the Akkadian and Mongolian Races the *Cosmo*, page 303, says: "They evolved the faculty of thought still further, but followed lines of reasoning which deviated more and more from the main trend of the developing life. The Chinese Mongolians maintain to this day that the old ways are the best. Progress constantly requires new methods and adaptability, keeping ideas in the fluid state; therefore, those races fell behind and are degenerating, with the remainder of the Atlantean Races.

"As the heavy fogs of Atlantis condensed more and more, the increased quantity of water gradually inundated that continent, destroying the greater part of the population and the evidences of their civilization.

"Great numbers were driven from the doomed continent by the floods, and wandered across Europe. The Mongolian races are the descendants of these Atlantean refugees. The Negroes and the savage races with curly hair are the last remnants of the Lemurians."

#### SUMMARY OF EVOLUTIONARY ACCOMPLISHMENTS IN ATLANTEAN EPOCH

In the first part of the Atlantean Epoch Mind was given to man and he developed Cunning, which is the product of the Mind *unchecked* by the Spirit. Cunning acts as an aid to desire, regardless of whether the desire is good or bad and whether it will bring joy or sorrow.

In the middle of the Atlantean Epoch the spirit had drawn completely into its vehicles and commenced to work in the mind to produce Thought and Reason. Man gained the ability to see objects clearly with sharp, well-defined contours, but lost his sight pertaining to the inner worlds.

In his religious conception mankind reached the state where he worshiped an invisible God, but he expected to be rewarded by material benefits, or punished by painful physical afflictions, in accordance with the nature of his deeds.

# Nutrition and Health

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## A Woeful Waste

**W**E ARE throwing away, or otherwise wasting in this country, some fifteen million tons yearly of valuable food from a single source—our milk-supply.

We skim the fat from the milk and use it as cream or butter, but the food-value is mostly in the non-fatty parts, which we call contemptuously “skim-milk” and throw away or give to the pigs. Its sale is even prohibited by ordinance in New York and elsewhere. Whatever reason once existed for such a law as this, there is none today, writes John Phillips Street, chemist of the Connecticut Agricultural Station, in *The Forecast* (New York, February). How a prejudice so violent against a valuable and wholesome food could have originated Mr. Street finds it hard to understand. Perhaps, he thinks, it dates back to the time when cream was separated from the milk by gravity and skimmed milk was necessarily old milk. There can be no reason for it today, when separation by centrifugal forces shortly after milking leaves the skimmed milk fresh. He goes on:

“In spite of the delicious taste of cream, it is not the most valuable part of the milk, as some apparently intelligent people appear to believe. The exact contrary is, in fact, the case. The part of the milk left after the cream has been removed contains practically all the protein, sugar, and mineral salts. In the ordinary mixed diet, moreover, a sufficient amount of fat is supplied by meat, butter, lard, etc., so that the loss of this ingredient from the milk is of relatively little importance. Protein, on the other hand, being the most costly of the food-elements, is the one most likely to be lacking in inexpensive food. We assuredly can not afford it today.

“For those who have to figure cost closely, therefore, skimmed milk offers a very valuable source of the most expensive element of the

dietary. It is the cheapest available source of animal protein at the present time. Whole milk is cheaper than either meat or eggs as a source of protein; but skimmed milk is even cheaper, costing, under normal market conditions, only half as much as meat, and skimmed-milk cheese, if we could have it, would be cheaper still, and much better for some purposes than the whole milk product.

“The Department of Agriculture has estimated, the writer goes on to say, “that five cents’ worth of bread and skimmed milk will furnish nearly one-third of the daily food requirement of a man engaged in moderate muscular work.

“In our days of plenty, apparently gone forever, we might afford to despise such a valuable food. ‘We assuredly can not afford it today. Skim-milk should not, of course, be sold as whole milk, or skim-milk cheese as whole-milk cheese, or frozen condensed skim-milk as ice cream; but those who want these products ought not to be prevented, as they now very generally are, from getting them.

“At least 1,600,000,000 pounds of butter are made annually in this country, and from this are obtained about 28,000,000,000 pounds of skimmed milk. About 2,000,000,000 pounds in addition are obtained from the sale of cream. This gives us an annual supply of 30,000,000,000 pounds of cheap, nutritious, and digestible food, which nevertheless is banished, both by law and public opinion, from the table and the kitchen to the barnyard....

“The art of drying milk has now been brought to such a point of perfection that the albumen is not coagulated, nor the enzymes destroyed in the process, and milk-powders, whether made from whole or skimmed milk, would be an invaluable resource in the preparation of domestic dietaries, if we were permitted to have them. One of the disadvantages of milk is its extreme perishability, but



dried milk will keep indefinitely, and can be used in any way in which milk would furnish a cheap and constantly available supply of animal protein. At the present time in the United States, however, dried milk, of whatever kind, can hardly be said to be available for home use. It is scarcely known except to the large consumer and is sold chiefly to him. The State of Connecticut, for some unexplained reason, prohibits the sale of milk-powders, except in the original package. Presumably the wise legislators had in mind the possible contamination of the milk after the opening of the package, but in a State where dipt whole milk may be sold without any restriction whatever, this seems like straining at a gnat and swallowing a camel.

“The sale of condensed skimmed milk is entirely prohibited in some States, and when sold it is generally in large containers, which are not suitable for family use. In the form of cheese, skimmed milk serves purposes for which whole milk is not suitable. American cheese of the Swiss type is best when made from skimmed or partially skimmed milk. Yet the label, ‘skimmed-milk cheese,’ which some States require it to bear, stamps it as inferior in the minds of persons not acquainted with the fact.

“Preference for whole milk as a beverage is said to be largely a matter of habit; but if the family does not care for skimmed milk in this form, there are many ways in which it can be employed in combination with other foods. Many appetizing and nourishing soups can be prepared with a basis of skimmed milk to which the pulp of some vegetable such as beans, peas, potatoes, corn, or cel-

ery is added to give flavor and body. It can be used in cakes, puddings, and custards, and in the preparation of cereals, while in bread-making it can be substituted with great advantage for water. In British experiments it was found that the use of skim milk not only increased the nutritive value of the bread, but increased the yield from a given quantity of flour....

“At the Maine Agricultural Experiment Station it was found that bread made from skim-milk contained one-eleventh more protein than water bread, and that it was quite as completely digested as the latter.

“There is, in fact, no end to the ways in which this valuable substance may be employed, and if fat is wanted, it can be added in the form of butter, which is often cheaper when separated from the milk than when sold as a part of it, or of some of the less expensive fats. Some dishes, of course, would be richer in flavor if whole milk were used rather than skimmed, but in other cases the difference is not appreciable. When the skim-milk is substituted for the water usually used there will be an improvement instead of a loss of flavor.

“A recent Government bulletin made it abundantly clear that the days of cheap meat are past and that this food is likely to grow scarcer rather than more plentiful. It is plain, therefore, that we can not very well afford to let 30,000,000,000 pounds of an animal protein food go to waste every year, or serve only as a cattle food, particularly now when the nations of Europe are engaged in destruction instead of production, and are looking to us to supply their deficiencies.”

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## The Rosy Cross Healing Circle

Healing meetings are held in the Pro-Ecclesia at Headquarters on the nights when the Moon enters Cardinal Signs in the Zodiac. The hour of service is about 6:30 p. m. The virtue of the Cardinal Signs is dynamic energy, which they infuse into every thing or enterprise started under their influence, and therefore the healing thoughts of the helpers all over the world are endowed with added

power when launched upon their errands of mercy under this cardinal influence.

If you would like to join in this work, sit down quietly when the clock in your place of residence points to the given hour: 7 p. m., meditate on Health, and pray to the Great Physician—Our Father in Heaven—for the restoration to health of all who suffer, particularly for those who have

applied to Headquarters for relief.

At the same time visualize the Pro-Ecclesia where the thoughts of all aspirants are finally gathered by the Elder Brothers and used for the stated

Los Angeles, Cal.

Dear Friends:

I am feeling splendid this week. I know it is the wonderful help I receive from Mount Ecclesia that enable me to pull myself together so quickly. I don't know how to express my gratefulness to you. Thanking you again and again for all you have done for me,

Sincerely, Mrs. C. A.

purpose.

We print herewith some letters from people who have been helped, also a list of dates on which Healing Meetings are held.

Schenectady, N. Y.

Dear Friends:

I am getting along nicely and am getting stronger and healthier every day. The Helpers are doing wonders by me.

Very Sincerely Yours, H. C. O.

June 6—12—19—27

July 4—10—17—24—31

August 6—13—20—27

## Menu from Mt. Ecclesia

### Breakfast

Boiled Whole Wheat and Cream

Corn Muffins

Sliced Oranges

### Dinner

Money, Milk or Coffee

### Supper

Rice Soup

Asparagus Salad

Baked Spinach and Egg

Cheese and Pimento Sandwiches

Creamed New Potatoes

Nuts and Olives

Whole Wheat Bread, Butter and Honey

Bread, Butter Milk and Honey

## Recipes

### BOILED WHOLE WHEAT

Wash and soak half pint of wheat in one quart of water, allow to stand for four hours, while cooking dinner set this heat with the water on the back of the stove and allow to cook very slowly until soft. Fresh young wheat will cook in two hours, while old wheat will take from three to four hours. The next morning warm this over with a little salt and butter to flavor, serve with cream.

### RICE SOUP

Take half cup of rice and one pint of cold water, allow to boil for five minutes, add one quart of soup stock (see menu August magazine, page 123), one-half can tomatoes, one cup celery leaves cut fine. Salt to taste and allow it to simmer one hour. Serve with croutons.

### BAKED SPINACH AND EGG

After carefully washing fresh spinach through several waters, cook for five or ten minutes in boiling water (longer cooking robs it of life and deprives it of mineral salts). Drain through a

colander and chop fine, add melted butter and salt to taste. Place in a baking dish, add eggs scrambled lightly and bake ten or fifteen minutes.

### CREAMED NEW POTATOES

Boil new potatoes until tender, drain and add fresh milk, season with butter and salt and bring to a boil, then stir in a slight thickening made with a tablespoonful of flour stirred into a little cold milk. Let it boil up just long enough to thoroughly mix the ingredients. A slight sprinkling of finely cut parsley adds to the flavor and serves as a garnish.

### ASPARAGUS SALAD

After boiling asparagus stalks until tender, drain and place on lettuce leaves and serve with mayonnaise.

### CHEESE AND PIMENTO SANDWICHES

Take a third each of cottage cheese, cream cheese, and pimentos. Mash the pimentos fine and thoroughly mix all together. Place between thin slices of buttered whole wheat bread.

# Echoes from Mt. Ecclesia

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## An Australian's Impression of Mt. Ecclesia

On the 17th of March last (St. Patrick's Day) our little party, consisting of my wife, our little boy, and myself, traveled from Los Angeles to Oceanside, where we hired a jitney to convey us to our destination, Mt. Ecclesia, the home and establishment of the Rosicrucian Fellowship. In about ten minutes after leaving the station we were in the grounds. Our car took us along a wide roadway bordered on either side with brilliant flowers; past the beautiful emblem of the Rosy cross—a large electrically lighted star, in which a cross with representation of roses is set—and on to the Administration building. This is a two-story structure. The printing office is in the basement here until the new and substantial brick building, now being erected, is completed.

We were met in the porch by Mrs. Heindel, who extended to us a warm and kindly welcome. We had looked forward for years to the fulfillment of our desire to visit the Rosicrucian Fellowship, and at last, after crossing thousands of miles of the Pacific, our hopes are realized.

The day was delightful and sunny, with a fresh exhilarating breeze blowing from the ocean—a mile and a half away to the west. Our cottage was shown us—as cozy and comfortable a two-roomed home as one could desire. One may sit on the porch and here enjoy the beautiful gardens in front; the song-birds and hummingbirds; the latter delighting to probe their long beaks into the sweet blue flowers, where hundreds of bees are busy all day.

We next visited the large white building opposite. This contains the dining room, library, classroom and kitchen. There is a daintiness in the meals served which appealed to us. This building is heated by an oil burner in the basement and the roof is lit up by many large electric lamps. The ventilation attracted our notice and appreciation. This could be regulated at will by sliding shutters

near the ceiling. We enjoyed some excellent singing and piano music by several talented visitors one evening.

On Sunday evening the service was held at 7:30 and was very impressive. It was in a quaint little temple of an old continental style—just what one may expect here, and in keeping with the establishment. Mr. Heindel gave an address which touched our hearts—not an ordinary sermon, but a true Christian Rosicrucian appeal to our higher natures. That, and some fine organ music, with singing, were not the only features which impressed us, but the service was greatly enhanced by an electrically lighted emblem of the Fellowship suddenly appearing at its certain period. There was a real white rose in the center of the cross and the circle of red roses from which the golden rays shone forth. We shall never forget the spiritual and elevating influence of that sacred little temple and we often visit there even now, though we are in our own home at Oceanside, and cheerfully walk the three miles there and back, for it is a privilege we think very highly of. The people are very kindly and welcome us heartily.

The system of law and order is as perfect as is compatible with the carrying on of such an establishment as this. The time for breakfast allows scope for exercise and meditation beforehand, while the other hours are reasonable. Sunday is observed as a day of rest and the workers indeed are happy souls.

There is a charming view over sea, valley and mountain from the grounds and buildings, and an abundance of pretty wild flowers. These I took advantage of for my sketch book and because of their own beauty, which is irresistible. We were sorry indeed when our day of departure arrived and the week was up, but we still visit this hallowed spot and take our lessons on Astrology and Mysticism while in the locality.

## A BRIEF RESUME OF THE ROSICRUCIAN TEACHINGS

(Continued from the Front of This Magazine.)

build in Heaven unexcelled material environment, a wealthy land with facilities for ease and comfort, as the Western World has done. But as we always long for what we lack, the possessions we have are satiating us beyond comfort and we are beginning to aspire to the spiritual life as the Hindus, our younger brothers, are aspiring now to the material prosperity we are leaving behind, as more fully elucidated in Lecture No. 19, **The Coming Force—Vril?** which shows why Hindu Yoga practices are detrimental to Westerners. They being behind us in evolution.

When the Ego has helped to build the creative archetype for the environment of its next earth-life in the **Second Heaven** it ascends into the **Third Heaven**, located in the Region of Abstract Thought. But few people have learned to think **abstractly**, as in mathematics; the majority of people are therefore unconscious, as in sleep, waiting for the **Clock of Destiny**—the stars, to indicate the time when effects engendered by the action of past lives can be worked out. When the heavenly time makers, the Sun, Moon and planets, have reached a proper position, the Ego wakes and desires a new embodiment.

The Recording Angels look up the record of all our past lives, which is stamped upon the **super conscious mind** each time an Ego withdraws to the third Heaven, as outlined in Lecture No. 7, **Birth a Fourfold Event**. When there is no particular reason why a certain environment should be taken, the Ego has a choice of various embodiments. These are shown to it as a panorama giving the great outline of each proposed life, but leaving scope for individual freewill in the detail.

Once a choice has been made, the Ego is bound to liquidate **ripe** causes selected by the Recording Angels and any attempt to evade that will be frustrated. It should be carefully noted that evil is eradicated in Purgatory. Only tendencies remain, to tempt us till we have consciously overcome. Thus we are born innocent and **at least every evil act is an act of free will**.

When the Ego descends toward rebirth it gathers the materials for its new bodies, but they are not born at the same time. Birth of the vital body inaugurates rapid growth from 7 to 14, ripening also the propagative faculty. Birth of the desire body at 14 gives rise to the impulsive period from 14 to 21. At that age the birth of the mind furnishes a brake on impulse and gives a foundation for serious life.

## MOUNT ECCLESIA

In order to make our philosophy of life and health of practical value in the world, we have bought 40 acres of land in the little town of Oceanside, 83 miles south of Los Angeles. It is one of the sightliest spots in sunny Southern California, situated upon the promontory of a high table land. From Mount Ecclesia, as we have named our headquarters, there is an unobstructed view of the beautiful blue Pacific Ocean. Directly west lies the island of San Clemente, 75 miles out, and ships are often silhouetted upon the skyline as they sail by. Forty miles to the southward looms the promontory of La Jolla, a suburb of San Diego, the southernmost city in Uncle Sam's spacious realm. Eighty miles north from mount Ecclesia we see the lovely island of Catalina with its crystal clear waters and its luxuriant submarine gardens, so strange and fantastic that they outstrip fancy and fairy-tale alike. Immediately below Mount Ecclesia lies the smiling San Luis Rey valley with its fertile green fields and its historic old mission; a little further away are the rounded foothills with their wonderful play of light and shade; then the mountains with their rugged contours; and farthest to the east we see the snowcapped peaks of Mount San Bernardino, Mount Greyback and Mount San Jacinto.

## A HEALTH RESORT

The climate is as wonderful as the view, and incomprehensible to all who have not lived here. One may wear a white shirtwaist outdoors on every day in winter, and we do not perspire on the warmest day in summer on account of the sea breeze which sweeps over Mount Ecclesia every day from about 10 a.m. to 5 p.m., cooling the atmosphere and filling our lungs with invigorating ozone fresh from the heaving bosom of the great Pacific Ocean. It is a veritable elixir of life, and therefore this place offers such rare physical conditions for the attainment of health that it is probably without a peer.

We are prepared to take patients whose ailments do not prevent them from attending to their own needs. The rates of board are less than one-half what is usually charged in sanitariums, but we have no resident physician and cannot take proper care of patients who need nursing and attention.

## OUR BUILDINGS

Four years ago we started building our headquarters on this beautiful spot, we installed a **pumping plant** in

the valley, carrying the water 225 feet up to the summit of Mount Ecclesia and have thus an unlimited supply of water for irrigation and ample fire protection. We have built a **sanctuary** devoted exclusively to the worship of God, an **administration building** wherein our general offices and **printing plant** are located, a commodious **dining hall** to accommodate all workers, patients and pupils; we have also built a number of **cottages** for the accommodation of visitors.

Mount Ecclesia has also its own **electric lighting plant**, and every night the wonderful electric emblem of the Fellowship may be seen flashing its message of light across the country for over twenty miles in either direction. The exterior of the dining hall and Pro-Ecclesia, as we call our Sanctuary, are also electrically lighted, and thus we let the physical light shine to attract those who are seeking the spiritual, if by chance such may pass, and enquire through curiosity, which afterward turns to keen interest.

## THE CORRESPONDENCE SCHOOL

In addition to the publications of the Rosicrucian Fellowship, regularly advertised and before the public, there are two correspondence courses which furnish instruction to students all over the world, who are desirous of investigating the Rosicrucian Mysteries, and the Science of Astrology.

## WHY YOU OUGHT TO STUDY ASTROLOGY

There is a side of the moon that we never see, but that hidden half is as potent a factor in creating the ebb and flow as the part of the moon which is visible. Similarly, there is an invisible part of man which exerts a powerful influence in life, and as the tides are measured by the motion of sun and moon, so also the eventualities of existence are measured by the circling stars, which may therefore be called "the Clock of Destiny," and knowledge of their import is an immense power, for to the competent Astrologer a horoscope reveals every secret of life.

Thus, when you have given an astrologer the data of your birth, you have given him the key to your innermost soul, and there is no secret that he may not ferret out. This knowledge may be used for good or ill, to help or hurt, according to the nature of the man. Only a tried friend should be trusted with this key to your soul, and it should never be given to anyone base enough to prostitute a spiritual science for material gain.

To the medical man Astrology is invaluable in diagnosing diseases and prescribing a remedy, for it reveals

the hidden cause of all ailments.

If you are a parent, the horoscope will aid you to detect the evil latent in your child and teach you how to apply the ounce of prevention. It will show you the good points also, that you may make a better man or woman of the soul entrusted to your care. It will reveal systematic weakness and enable you to guard the health of your child; it will show what talents are there, and how the life may be lived to a maximum of usefulness. Therefore, the message of the marching orbs is so important that you cannot afford to remain ignorant thereof.

In order to aid those who are willing to help themselves, we maintain a correspondence Class in Astrology, but make no mistake, we do not teach fortune telling; if that is what you are looking for, we have nothing for you.

## Our Lessons Are Sermons

They embody the highest moral and spiritual principles, together with the loftiest system of ethics, for Astrology is, to us, a phase of religion; we never look at a horoscope without feeling that we are in a holy presence, face to face with an immortal soul, and our attitude is one of prayer for light to guide that soul aright.

## We Do Not Cast Horoscopes

Despite all we can say, many people write enclosing money for horoscopes, forcing us to spend valuable time writing letters of refusal and giving us the trouble of returning their money. Please do not thus annoy us; it will avail you nothing.

## THE COURSE IN CHRISTIAN MYSTICISM.

**Christ** taught the multitude in **parables**, but explained the **mysteries** to His disciples.

**Paul** gave **milk** to the babes, but **meat** to the strong.

**Max Heindel**, the founder and leader of the Rosicrucian Fellowship, endeavors to follow in their steps and give to interested and devoted students a **deeper teaching** than that promulgated in public.

For that purpose he conducts a correspondence course in **Christian Mysticism**. The General Secretary may admit applicants to the preliminary course, but **advancement** in the deeper degrees depends upon merit. It is for those alone who have been **tried**, and found true.

## How to Apply for Admission.

Anyone who is not engaged in fortune telling or similar methods of commercializing spiritual knowledge will **upon request** receive an application blank from the General Secretary Rosicrucian Fellowship. When this blank is returned properly filled, he may admit the applicant to instruction in either or both correspondence courses.

## The Cost of the Courses

There are no fixed fees; no esoteric instruction is ever put in the balance against coin. At the same time it cannot be given “free,” “for nothing,” for those who work to promulgate it must have the necessities of life. Type, paper, machinery and postage also cost money, and **unless you pay your part** someone else must **pay for you**.

There are a few who cannot contribute, and who need these teachings as much, or more than those who may take comfort from financial ease or affluence. If they make their condition known, they will receive as much attention as the largest contributors, but others are expected to contribute for their own good as well as for the good of the work. Remember, **a closed hand that does not give cannot receive**.

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# Rosicrucian Christianity Lectures

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Presenting a solution that is both scientific and religious.
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Showing the spiritual side of astrology, how it enables those who study it to help themselves and others.
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By Anett C. Rich,  
Foreword by Max Heindel,  
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We are very desirous to carry the Rosicrucian Teachings into **new** fields, and have therefore decided

that we will give one copy of the *Rosicrucian Cosmo-Conception* to anyone who sends in five dollars (\$5) for five yearly subscriptions, or ten half-yearly subscriptions to this magazine. Provided, however, that **the said subscribers must be new**, not now on our list as correspondents or subscribers.

If you cannot get them all at once, send one at a time, and when the number is complete we will send this valuable book.

### YOUR CHILD'S HOROSCOPE FREE!

We do not cast horoscopes for adults on any consideration; but **children are unsolved problems!** They have come to their parents for help and guidance, and it is of inestimable benefit to know their latent tendencies, that their good traits may be fostered and evil tendencies suppressed. Therefore **we will give each month a short delineation of character and tendencies of four children under 14 years** in the Astral Ray department of this magazine. **Parents who wish to take advantage of this opportunity must be YEARLY subscribers.**

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Get three new subscribers, send us their names and three dollars, and we will give you a year's subscription gratis.

### MARRIAGE, MOTHERHOOD & VOCATIONAL ADVICE GIVEN TO YOUNG MEN & WOMEN

We are giving short readings for children under fourteen years of age, to help parents suppress faults and foster talents while the character is plastic. Life is still in the making for the young man or woman between fourteen and twenty-five years. They may also benefit by knowing what talents are latent, and what life work to select. We have therefore decided to give this advice so far as space permits. Each must wait his turn.

To obtain a vocational reading the parents, guardians or applicants must be **yearly** subscribers. Only one request from each subscriber will be entertained and unless it contains the following data it will be thrown out, for without this a horoscope cannot be cast.

(1) Birth-year, month, date and hour (as near as possible.)

(2) Birth-place—city, state or country.