

SEPTEMBER



Rays from the Rose Cross a Magazine of Mystic Light



LEADING ARTICLES OF THE MONTH

FREEMASONRY AND CATHOLICISM
A SHORT-CUT TO HEAVEN
THE FRUIT OF EVOLUTION
GENESIS FROM THE OCCULT
VIEWPOINT
NEPTUNE, OCTAVE OF MERCURY



Edited by Max Heindel

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RAYS FROM THE ROSE CROSS



EDITED BY

MAX HEINDEL



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General Contents

The Mystic Light

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

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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.

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Freemasonry and Catholicism

Part IV

THEIR ROLE AND RULERS

AS the spiritual gifts of the *Sons of Sets* flowered in Solomon, the wisest of men, and enabled him to conceive and design a marvelous temple, according to the plan of his creator, Jehovah, so Hiram, the clever craftsman, embodied within himself the consummate skill of a long line of ancestor artificers. He possessed the concentrated quintessence of the material knowledge gained by the *Sons of Cain*, while they wrought from the wilderness of the world a concrete civilization, and in the execution of the wonderful Temple of Solomon this superlative skill found full fruition.

Thus this glorious edifice was the chef d'oeuvre of both lines, an embodiment of the sublime spirituality of the *churchmen*, the *Sons of Sets*, combined with the superlative skill of the *craftsmen*, the *Sons of Cain*. So far, the honors were even, the achievement equal. Solomon was contented; he had carried out the design transmitted to him, he had a place of worship worthy of the Lord he revered, but the soul of Hiram was not satisfied. Armed with the art of ages, he had constructed an incomparable masterpiece in architecture. *But the design had not been his own*, he had been merely the tool of an unseen architect, Jehovah, working through an intermediary, Solomon. This rankled in his heart, for it was as necessary for him to originate as to breathe.

In that ancient age when Cain and Abel first found themselves upon earth, Abel contentedly cared for the flocks, *created* like himself and his parents, Adam and Eve, by Jehovah; but in Cain,

semi-divine progeny of the Lucifer Spirit, Samael, and Eve, the creature of Jehovah, divine incentive to *original effort* burned; he tilled the field and made two blades of grass grow where one grew before; the creative instinct must have expression.

Hiram, being the focus and repository of all the *crafts of Cain*, was also invested with the Spirit of Samael intensified in commensurate ratio; therefore he was consumed by an overpowering urge to add something to the Temple that would eclipse the rest of the structure in beauty and importance. Out of the travail of his spirit was born the conception of THE MOLTEN SEA, and this great ideal he proceeded to carry into execution, though heaven and earth held their breath in awe at the audacity of his purpose.

The Bible gives very little information about the molten sea. In Second Chronicles, the fourth chapter, we learn that Hiram made such a vessel, that it was of considerable size, that it stood upon 12 oxen arranged so that their heads were at the periphery of this circular basin and their hind parts were towards its center. It was intended solely for use by the priests. Much is said of a nature to bewilder the reader, but the above salient points prove the signal importance of this instrument, as we shall see when we study and compare the Masonic account with this veiled word of the Bible. The Masonic story runs as follows:

When Hiram had about completed the Temple, he commenced to cast the various vessels required in the service, according to designs made by Solomon as agent of Jehovah. Chief among these was the great laver, intended to hold the bath of

purification, through which all priests must pass to enter upon the service of the Lord. This, and all the lesser vessels, were successfully cast by Hiram, as recorded in the Bible. But there is an important distinction between the vessel and the Molten Sea which it was designed by Hiram to contain, and until that had been successfully poured, the vessel was without virtue, so far as purifying properties were concerned; until then it could no more cleanse the sin-stained soul than could a dry basin be utilized to cleanse the body. Nor could Solomon speak the Word, the formula for this wonderful work. None but Hiram knew it. This work was to be his Masterpiece, and *if he succeeded, his art would have lifted him above the human*, and made him divine like the Elohim Jehovah. In the garden of Eden, his divine progenitor Samael, had assured his mother, Eve, that she might become “as the Elohim,” if she ate of the tree of knowledge. For ages his ancestors had wrought in the world; through the accumulated skill of the Sons of Cain, an edifice had been reared, wherein Jehovah hid himself “behind the veil” and communed only with his chosen priests, the Sons of Sets. *The Sons of Cain were thrust out of the Temple which they had built*, as their father, Cain, had been driven from the garden which he had tilled. This Hiram felt to be an outrage and an injustice; so he applied himself to prepare the means whereby the Sons of Cain might rend the veil” and open the way to God for “who soever will.”

To this end he sent messengers over the world to collect all the metals with which the Sons of Cain had ever wrought. With his hammer he pulverized them and placed them in a fiery furnace to extract by alchemy, from each particle, the quintessence of knowledge derived in the experience of working with it. Thus the combined quintessence of these various *base metals* would form a *spiritual sublimate of knowledge* incomparable in potency, valuable beyond all earthly things. Being of ultimate purity, it would contain no color, but resemble a “sea of glass.” Whoever should lave in it would find himself endowed with perpetual youth. No philosopher could compare with him in

wisdom; this “white stone” knowledge would even enable him to lift the veil of invisibility and meet the superhuman Hierarchs, who work in the world with a potency undreamt of by the masses.

Masonic traditions tell us that Hiram’s preparations were so perfect that success would have been assured, had not treachery triumphed. But the incompetent craftsmen whom Hiram had been unable to initiate into the higher degrees conspired to pour *Water* into the vessel cast to receive the Molten Sea; for they knew that the Son of Fire was unskilled in the manipulation of the watery element, and could not combine it with his wonderful alloy. Thus, by frustrating Hiram’s cherished plan and spoiling his Masterpiece, they aimed to revenge themselves upon the Master. Solomon had been privately informed of the nefarious plot, but jealousy on account of the Queen of Sheba bound his tongue and stayed his arm, for he hoped that when the ambitious plan of Hiram failed, the affections of the queen would turn from his humiliated rival to himself. He therefore closed eyes and ears to plot and plotters.

When Hiram confidently *pulled the plugs*, the liquid fire rushed out, was met by the water, and there was a roar that seemed to shake heaven and earth, while the elements boiled and battled. All but Hiram hid their faces at the awful havoc; then from the center of the raging fire he heard the call of Tubal Cain, bidding him jump into the Molten Sea. Full of faith in his ancestor, who had gone before him upon the path of fire, Hiram obeyed and plunged fearlessly into the flames. Sinking through the disintegrated bottom of the vessel, he was conducted successfully through *nine arch-like* layers of the earth to the Center, where he found himself in the presence of Cain, the founder of his family, who gave him instructions relative to blending Water and Fire, and who furnished him with A NEW HAMMER AND A NEW WORD, which would enable him to produce these results. Cain looked into the future and uttered a prophecy which has been partly fulfilled; what remains is in process of realization day by day, and as surely as time goes on all will come to pass.

(Continued on page 197)

Links of Destiny

An Occult Story

Eva G. Taylor

This article commenced in the August issue. Back numbers may be had from the agents or publishers at 25¢ postpaid.

Chapter XVIII

THAT night Marozia had an experience which she never forgot. She had sat for a long time after Claude's departure, thinking it over—wondering what would be the end to their tangled destinies. He had given her a small Hindu coin that evening, divided, a half for each of them to keep, saying that it held a certain occult significance. She had taken it carelessly, thanking him for his interest in that phase of her development, although she cared little for occult phenomena. She had entered into the higher teachings with earnestness of purpose, but it was spiritual unfoldment which she sought.

When she should be able to contact the inner Planes she desired that it be the spiritual worlds, not merely the region close to the physical where phenomena abound. She knew that she must live the Christ-life and follow His teachings and develop all the beautiful spiritual graces of soul in order to be able to function safely in those invisible realms. So she tried daily to weave that beautiful "golden wedding garment" which her spirit must wear in order to soar to those glorious worlds of light and tone.

She still held the divided coin mechanically while she gave herself up to retrospection. All at once it occurred to her to examine the peculiar symbols upon its face and as she bent over it to study the strange characters, a sudden faintness seized her. She leaned back among the cushions of the divan when, with a whirling sensation, everything turned black before her eyes. Her soul seemed parting from her body with a violent wrench, accompanied by indescribable nausea. In the midst of it all Claude's face appeared and an expression of hideous triumph stamped it as with a demon leer. She tried to escape those terrible

eyes, but they seemed to draw her soul and compel it. It seemed ages—the torture was indescribable. She seemed to have no power to escape, until, in the anguish of despair she called upon Christ to help her. Suddenly the terrible thing which controlled her faded away and a radiant Presence enveloped her. It was felt rather than seen. As her soul re-entered her body with a sickening shock a silvery voice spoke these words: "This is the result of black magic! Beware!"

She did not sleep that night—she was thoroughly ill from the terrible experience, but her mind was vividly alert. She pondered long and deeply over the mysterious incident, but could not comprehend it. The Swami with whom Claude had formed an alliance could have enlightened her as to its meaning. Her aversion to Claude, however, became more intense as the hours wore away. She moaned softly again and again: "Oh, dear, dear Father, I would die for you—and I feel I shall. This will kill me, but I must go through with it for your sake."

When morning came she was too ill to arise. Seeing her father's anguish she tried to smile in her old bright manner, but almost lost consciousness against the attempt. Her father was thoroughly alarmed now. Marozia never had been ill, hence the experience brought untold dismay. Her fear was the greater because of what had caused the strange illness.

When Ralph Remington went to the store and post office later in the day, he returned with a letter from New York City. Upon opening and glancing at its contents a quick smothered cry of joy escaped him. "Oh, my darling child, I never expected this. Now my little girl will get well. Listen." He read aloud:

Dear Mr. Remington:

Some years ago you cast your bread upon the waters. It seemed a hopeless and foolish thing to do at that time, but your great heart got the better of your judgment and you risked it. The recipient of your favor made good and herewith encloses a bank draft covering the loan received from you with interest added. The scheme you financed in the goodness of your heart proved successful and now anything I can do for you in a material way I shall esteem a privilege, Please command me. Through Mrs. Morton, I learn that you have written a book which you would like to put on the market. I have some influence with a New York publisher and in addition to the financial end I shall be happy to aid you in any other way. Hoping to hear that I may serve you and thus repay to some extent the debt of gratitude owe, I am,

Sincerely Yours,

Lyman J. Armstrong

They were both silent through excess of joy. Finally she spoke, Oh Father, now you can bring your book out at once! How happy I am. I feel well now.”

“God is very good to us,” he murmured, with softly glistening eyes. With a great bound of her heart Marozia suddenly remembered her relation to Claude Rathburn. All bonds seemed suddenly transcended—there was a quick, wild leap toward freedom.

“Oh, dear Father, I need not marry now. I may stay with you and you will realize your dream.” The words escaped her involuntarily, in the stress of her wonderful release from the overwhelming misery of her bondage. She was sorry she had uttered them when she saw her father’s look of startled agony.

“My little Girl—oh, my little Girl—it is not possible that you did this for me—that it was not your choice to enter into this union? Oh, Marozia, surely you would not have taken such a step for anything save your heart promptings. I cannot believe it.” His words of sorrowful amazement were like a mirror held before her soul and she realized for the first time what she would have done.

“Forgive me, Father, but I couldn’t see you suffer any longer. I thought I could learn to love him. I meant to try to be good to him. Don’t think ill of me, dear Daddy! I love you so.” He laid his hand in benediction upon her head.

“God bless you, my darling Child—my little Marozia!”

Mrs. Morton was coming up the flower-bordered walk with a stranger, and when Ralph Remington stepped forward to greet her, she presented Mr. Arlington.

The following days were full of wonderful experiences between these re-discovered friends of ages ago. During her year at school in Utica Marozia had only known Mr. Arlington as a teacher. Now she was learning to know him as a friend in all the deepest and richest meaning of that sacred word. She was startled at the mystical beauty of his great soul as it was revealed to her day by day in the growing intimacy of their friendship. In that soul before her there was a world of throbbing life, of complex thought-movements, of quick responsiveness to the subtle essence of etheric currents, and more than responsiveness—there was the power of a master to control and shape those currents and the forces behind them. His vision was so wide, his penetration so swift and keen, his impulses and ideals so high and lofty, that they seemed to belong to the cosmic life than the individual.

If Marozia was startled at the greatness and beauty of his soul, he was equally surprised at the revelation of hers. He had never thought to find in woman what he found in her and one day he suddenly realized that he ought to go away as quickly as possible—for he had learned of her betrothal to Claude.

He made arrangements for Ralph Remington to visit him in the near future to complete some business arrangements regarding the new work which was to be produced without further delay—and then returned to Utica.

Then the alternations of hope and fear, rapture and grief, ecstasy which was agony and agony which was a sublimated essence of joy, swept

through her soul like the rushing of mighty wings through infinite deeps. Marozia loved at last, with all her heart and soul—and knew it not. She knew that each time Claude's face appeared before her mental vision the repulsion grew more intense, more sickening.

One day Sarah came up the flower-bordered walk with a malicious purpose goading her into feverish activity. She was bent on revenge and with a desperation born of shattered hopes and a crushed heart she made known her evil errand. She had exulted in fiendish triumph, which momentarily subdued the pain as she half-ran, half-stumbled down the long winding hill over the dusty path which led to the little cottage near the mill.

"Now," she exclaimed under her breath, through set teeth, "her turn has come in earnest! If I can't have him, she shall not!"

Sarah was amazed at the finale. In place of the consternation and despair which she had pictured so vividly, a sudden, luminous light overspread the face of her fancied enemy. Sarah had intimated that he was her lover and Marozia's heart leapt into freedom. In her overwhelming relief she thought not of her own position, of her misplaced confidence, of her degrading alliance. She took Sarah's unwilling hands and exclaimed eagerly, "I am so glad, Sarah! You can marry him and the Villa will be your own home!" Sarah was ashamed—she knew that could not be and she had failed in her purpose of humiliating Marozia. She faltered lamely:

"Anyway, he won't marry me, but I just wanted you to know!"

"But he must if he has led you to believe that he would!"

A sudden gleam of fierce hope, of elemental passion, of wild daring darted through Sarah's stifled consciousness.

"Do you think he would?" Then as she remembered their last interview in the orchard path, a sickening shudder ran through her and hope died out. She turned listlessly away, then, as a sudden thought darted through her mind, she faced

Marozia and asked with an inward ferocity, which demanded some outlet, "Are you going to marry him?"

The sudden question recalled Marozia's relation to him to her consciousness, which had been focused upon Sarah's part in the situation. A wave of shame crimsoned her face and painful embarrassment seized her momentarily as the direct question so baldly, so rudely put recalled a flood of memories. She spoke with sudden passion:

"No, I shall not marry him, Sarah."

When she was left alone the sense of personal wrong became overwhelming. It assumed a magnitude proportioned to her fine and lofty soul. With shuddering horror she looked the whole situation in the face and a sudden wave of compassion for Sarah flooded her soul and she transcended her own sense of personal wrong. Her soul was momentarily glorified by the sacred chrism and her face shone with a sweetly tender light. Now her chief sorrow was for Sarah, but later, when she should have climbed still higher in her quest for the Absolute Truth and Beauty, she would see that Claude Rathburn was even more to be pitied than Sarah. As we go farther on and higher toward the altitude of the absolute Ideal, the foolish pantomime of human experience, of its weakness and folly and sin, seems unreal and far away to the eager soul with its vision upon the stars. The evil—the hideous-visaged evil that clutches the weak, selfish heart, and the diabolical little imp of self that dwells within and cries incessantly, "I—I," appear the only enemies and the offender but the poor dupe. When at last the Light that never was seen on sea or land breaks across the soul weary with its climbing, the eternal verities alone stand out clear and exact in their ethereal splendor. The Flame which then sweeps over the deeps within consumes—not the soul, but the Pretender "self."

During that hour of retrospection she saw clearly that all her ties with Claude—her ties from long ago—were severed. She had paid her debt to the law and was now forever free from all obligations to him. She need not encounter him again in any

life, for she had wiped out with her sacrifice upon love's altar all her old obligations to him. It had cost her much for she lived upon a higher plane than the average entity and thus gave more from those finer regions.

While Marozia was going through her fiery experience, rendered doubly tormenting by the perpetual vision of Mr. Arlington's face in the heart of the crucible, Sarah was closeted with Mr. Morton at the rectory. As a result of that interview, a promise was extracted from Sarah that upon Claude Rathburn's return she would sever her connection with him and take up her abode at the rectory. It was easy now for her to promise this knowing as she did that her position at the Villa was no longer tenable nor assured. It would be torture to her to stay there longer under the roof of the man who had spurned and humbled her. She would not return to Mrs. Gregory so this offer of a home from Mrs. Morton afforded an avenue of escape from her intolerable position.

After Marozia's inner conflict had subsided into the olden calm and the note to Claude Rathburn, which demanded her release from him had been written and posted, she returned to finish some copying for her father. The warm breeze blowing over the fragrant meadows came through the open window and stirred the loose papers upon the desk. As she rearranged them she noticed the gentle swaying of the maple leaves and felt a sudden desire to wander through the forest and feel a sense of being lost in the shadowed aisles. Like a true child of nature, she loved to feel the witchery of nodding, growing things above her, while whispering their secrets to earth and sky. Her father noticed her restlessness, and said:

"Little Girl, lay aside your work now and we will walk out into the woods. They seem to call one on a day like this."

As they passed out, they met Mrs. Morton. She had a bouquet of wood violets for Marozia; her hand trembled as she offered them. Her face was even paler than usual and marks of suffering were beneath her eyes in the little half-circles which sleepless vigils with sorrow put upon a human

countenance.

"I was coming to borrow you, my Dear, for a little while. Come to me later. Your' father has a prior claim." Her smile was angelic in sweetness and tender sadness. Afterward, as Marozia and her father walked through the wood, she asked:

"Did you notice her face, Father?"

"Who could help it?" he answered fervently. "She has the face of an angel. Such faces are not so common among us as to excite no wonder!"

"But there was a difference today! Did you not notice an inexpressible sadness beneath the wonderful sweetness of her smile?"

"Yes, Dear, I noticed it. Life has touched her at many points. A soul like hers finds many 'Marahs' as it goes onward through earth's experiences. This of itself renders a face versatile in expression and sets upon it an inner mystical beauty."

"But, dear Father," Marozia persisted, "she seems serenely exempt from personal experience of this kind!" All her sorrows are for others."

"Who knows?" he responded with feeling. "Ah, my Dear, no one can see into the heart of another. We all wear our masks and smile over our hidden graves—if we are wise. Pardon me, little Girl—that was another of my philosophical abstractions." His smile flashed out like a beam of light, half-humorous, half-deprecating, as he noticed the swift shadow cross her face."

"But the personal pronoun, Father—ah, I read deeper than you think I do!"

"No life can wholly escape its crown of sorrow, but a great soul wears it bravely and smiles over the pain-points. Her's is a royal soul—worthy a throne among the hierarchies of the stars."

"Ah, I see now." Marozia suddenly exclaimed. "Her singing of certain songs seemed to me the perfection of art, but it was too perfect to be art alone."

As they walked on in silence Marozia knew by the mystic light on his face that he was worshiping at an inner shrine; that in the deep silences of his life his soul had met the soul of his beloved.

When Marozia met Mrs. Morton later, she was taken into a world of loving sympathy which after-

ward—when learning that the bonds with Claude Rathburn were severed—changed into a paean of thanksgiving.

“How much you have been to poor Sarah; a star of hope, truly,” Marozia said at the close of their talk. Mrs. Morton replied with a smile which seemed heavenly:

“Only a guide-post pointing starward, Dear.”

“Truly nothing is half so glorious as the lightening of darkness—of spiritual darkness! It comes to me with a new meaning,” Marozia added with deep lights in her eyes as she thought of the possibilities which her work opened out before her now that she was free to live her ideal life.

The withered rose-leaf had folded up and dropped from her life and the sweet fragrance gushed out from the heart of the flower. She no longer felt the narrowness of her horizon. She could see into two worlds and lived beyond them both. She could look out not only beyond the hills, beyond the Susquehanna, but *beyond the stars*.

Chapter XIX

Two years later Sarah Thomas was teaching a school not far from the one where Marozia had taught during that crisis in her life. Sarah's poor stifled heart had been granted its desire and she had finished her interrupted school course under the private tutorage of her former teacher, Ralph Remington. She had begun to live again under the new uplifting influences, for she had loved much and love absolves and saves. She was extremely reserved and touched with a gentle sadness wholly pathetic. Her soul was reaching out into the light and she had taken several upward steps, for in her patient humility she accused no one but herself. She knew that there was a point where the intelligence recognizes the sophistry of evil and where conscience draws back with a shudder—remembering past purgatorial experiences. That point in this life's experience came when she defied the Voice and exulted in her defiance. At first she set her love as the counter-balance against the wrong, but she now saw that not love, but self-love and vanity are the deep, underlying—often

unrecognized—forces and motives in all such crises.

Mrs. Morton had taught Sarah some of those truths which lie at the heart of things. She had taught them as she taught all truth, in her own beautiful, indirect way. She longed to lead this soul that had lost its way, back from the inferno of lurid glow, through the maze of hopeless night, where false lights lure into pitfall and quagmire, up—ever upward to the brightness and beauty and peace. She felt sure that Sarah would stand with radiant face in the white light and the violet sooner than now seemed possible. She recognized the sign upon her face now—it was penitent humility. It might be ages hence—for souls are not perfected in a day, or a lifetime.

Mrs. Morton realized that the majority of the human race arc wholly under a cloud. Their accumulated weaknesses brought over as it heritage from past lives of error, their pitiful environments, their undeveloped faculties, their warped lives, all must be taken into account in the final estimate. All have their proper place in the upward path of evolution.

All must pass a given point at some stage of their pilgrimage—all must experience life at every point in their progress unto the far heights where spirits stand in perfect light.

Tom Gregory had been thinking more about his appearance of late and often loitered about the school when it was time for Sarah to dismiss the last delinquents who were “kept.” There were always some poor little mischievous culprits on this black list; for Sarah was resolved to be a disciplinarian. Tom's freckles began to worry him, while his clumsy feet and hands always would persist in finding the most awkward places for their awkward movements. In short, they were decidedly in the way. He began also to be a martyr to stiff collars and purchased one or two ready-made, flaming ties, which matched his face in color and expansiveness. One day he ventured as far as the school house and when Sarah came forth alone he heroically mustered all his courage and met her with the stammered declaration of love,

couched in the elegant language characteristic of his type:

"I say, Sally—let's me an' you hitch!" She repressed her desire to smile, for she recognized his honest sincerity beneath the awkward rusticity. She looked at him with pity and regret in her sad, grey eyes as she replied in a low subdued voice:

"No Tom. Please never speak to me in this again! I shall never marry." He looked crestfallen.

"Do you mean it, Sally?"

"Yes, I mean it, Tom—for all time! I'm sorry, but don't think any more about me. It will be of no use."

She dismissed him as kindly as possible and sighed in her inmost heart as she thought, "Poor Tom, even though I could care for him (which is impossible), I would not do him that wrong! My heart is dead and it would be criminal to impose upon an honest love. I never could do that!"

That evening an item in a New York paper caught her eye. It read thus: "Among the recent London suicides is that of Claude Rathburn, formerly of this city. He was the only son of Horace Rathburn, a once prominent capitalist and promoter, now a charity patient in a city hospital. Desertion by his wife and financial troubles are said to be the cause of the suicide's rash act. His wife was formerly a Mrs. Wallace, a rich widow of Baltimore."

Soon after the crisis which came into the lives of Marozia and Sarah two years ago, Mrs. Morton was left alone in the world. The Rector had folded his hands over his unfinished life-work and she had taken hers up at a point where she laid it aside many years ago. She became a teacher in the Institute at Utica where Marozia had spent her last school year.

Ralph Remington's books had acquired a wide popularity, and life was full of sweetness for him—the sweetness of unremitting labors crowned by appreciative recognition. Mrs. Remington had passed out of their lives. She did not long survive the tragedy which her heartless cruelty and selfishness had precipitated. Marozia and her father now lived alone at the Villa, she being his constant assistant in his work and his

companion in recreation and study. Their lives were full of quiet peace and delightful friendships and the Villa was a center of interest for literary people. The brilliant salons which were frequently held there differed widely in character from the festivities of the other days when Mrs. Remington held court. Ralph Remington and his daughter gathered about them a coterie of bright spirits whose culture extended beyond that of the intellect alone—where intellect was made to serve the highest interests of the spirit. Life meant much to them in those quiet days. It meant service to humanity through union of head and heart—intellect and spirit. It was not the ascetic's dream of service, but that of the trained seer, who recognizes and uses all powers, trained to their highest efficiency.

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It was Marozia's wedding day—one of those alluring days which gleam out of late autumn to tantalize by their soft promises. The ceremony was over, nearly all of the guests had departed and Mrs. Morton was assisting her young friend to change her bridal robes for traveling attire. The honeymoon was to be spent in the Catskills.

"I just wanted you for this last hour!" Marozia whispered as she was folded in her friend's arms.

"Dear Heart, I believe this is the happiest hour of my life," Mrs. Morton replied with a radiant smile. "There are so few ideal marriages in this topsy-turvy world—and this is one of them. I felt when I first saw Mr. Arlington that he was the one of all others for you." A wonderful light overspread Marozia's sweet face.

"To me he is *the one man*," she replied softly. My happiness is beyond words. I am almost afraid of it."

"You need not be, Dear. It all depends upon *how* we take our joy. If we take it as a part of the great Cosmic plan—our love as a part of the Infinite Love—we are not on doubtful ground. The beautiful human love is a necessary part of the plan: so is the pure joy, the bliss of loving."

Mrs. Morton's face was seraphic at this moment and Marozia longed to express the wish that was

in her heart, but forbore through delicacy of feeling. Her intuitions long ago divined the secret of her father's and Mrs. Morton's life and in her newfound joy she longed to have those dearest to her know the same sweet blessedness. With her delicate tactfulness she hinted at her father's lonely life—at her dread of leaving him alone. Mrs. Morton was most sympathetic and sought in her own inimitable way to allay Marozia's tender solicitude.

"Your father will possibly come to Utica to live, now that your home will be there. But, Dear," she quickly added, "even if he should not, you must not grieve. You know your father has resources within himself for all happiness and content. He is richer than most of us in that respect."

"Yes, but you know my old impatience when I think of him and his denied life! I want him to have the best there is in it!"

"He has the best in it all," Mrs. Morton replied softly, as she gave her a last embrace and led her down the stairway to her husband.

After the last goodbyes had been waved and the train which bore the happy young couple to their honeymoon in the mountains had thundered away into the distance, Mrs. Morton and Ralph Remington walked back toward the winding creek. As they strolled along its wooded banks a belated squirrel or an improvident one now and then scampered across their path with his late nut. Echoes from the woodman's axe reverberated among the hills, alternating with those mysterious sounds—those faint, crackling sounds which emerge from an October forest. Blue smoke curled lazily upward from openings in the woods and a faint Indian Summer haze settled over the valleys. They rested for a few moments upon a huge boulder near the creek and swept the soft landscape with their trained vision. The over-arching trees softly swayed their wealth of crimson and golden beauty—all that was left after their lavish shower over the brown turf. It was the rich loveliness of maturity, and they felt its divine pathos.

"It is beautiful to live—to truly *live!*" he said musingly, as if thinking aloud. God alone knows

the infinite correlations of our being. Perhaps in some future state, when our little planet and its struggles shall be deemed of no greater consequence than we now regard the volcanic disturbance which overthrew Pompeii, we shall find all our beautiful dreams and visions to be like finely spun cobwebs. As the noble Beings of other planes look down upon our human pantomime they may deem us as easily satisfied as a child with its toys, while they smile in divine compassion!" He had momentarily relapsed into his quaint musing—as he often did when with Marozia. It was a token of their perfect comradeship—it was as though he spoke to his own soul. She replied in the same vein:

"Yet our toys are compatible with our infantile development."

As she turned her glowing eyes upon his face he saw and felt the glory of her perfect womanhood as never before. The illusions of youth had vanished with its crude and hazy ideals, but now the full, perfect image of love stood forth in clear and distinct outlines. They both recognized its spell and potency, yet they had gone too far along the Path of Attainment to turn backward to personality. They loved as the angels love.

There was one moment when he hesitated as he looked into her luminous eyes. He felt the man's longing to fold her in his arms and quench his thirsting soul with the rich fullness of her glorious love. It was but a moment of struggle—then the love transcended the narrow limitations and blended with the Infinite Love.

"Beloved of my soul," he whispered, "shall we turn back to the transitory and mutable, or shall we keep our love perfect in the 'great God-light'?"

"We will keep it on the higher planes," she answered, with a faint quiver in her sweet voice.

"God bless you, my Love," he exclaimed with deep emotion. We will be true to our Ideal—true to the Vision, and thus we shall know the full blessedness of love! Transcending the physical it will hold our souls together in an indissoluble bond." As he noticed the solemn radiance on her face, he wondered whether the youth of life could

have held so much—even with *her*.

Life's discords truly had resolved into the harmony of life's grand counterpoint. Its sorrows were glorified—its storm-flashes were merely

electric radiance, for love—the true, the higher and greater love—glorifies all things.

THE END

and again I say unto you rejoice” is the clarion call

Ideals

“And I saw a new heaven and a new earth, for the former things had passed away.”

—The Revelation of St. John

“Where are we?”

We have not moved, it is your eyes which see differently.

—Maeterlinck, *The Blue Bird*

It is difficult to realize perhaps, that while as individuals we appear to be mere atoms in a mighty whole, yet there are duties which must be done by each molecule if the Grand Scheme is to be perfected, and in the evolution of our present home, the earth, we should consciously bear a part.

Weavers of dreams we are, but much more, for every dream is materialized in the new earth now abuilding, the ethereal counterpart of the globe we inhabit and man's future home. Let us be builders therein, not destroyers, for by our thought we can make sweet homes of the spirit in beautiful color, tender line, and glorious harmony.

May we be architects of transcendent temples, where in the future—nay, even now—man may worship and receive spiritual benison.

Let us weave a tissue of living thought, healing and aspiring which shall link up Heaven to our waking consciousness.

Let our writings, our music, our pictures be so many visible signs of sacramental grace in the New Kingdom. Let us cast out the thoughts which break down and destroy, the carping criticism, the slander which builds afresh a sin into the personality of an individual and makes it so hard to overcome. If there be no truth in the statement, so much the worse for us, with our lying tongues.

Let us affirm and re-affirm all this is good, beautiful and true. “Rejoice in the Lord, always,

of a Master Builder of grand Spiritual Architecture.

How we love to wander in dim cathedrals of such mental building with their floriated pillars of lofty conceptions, where we inbreathe a living Christ as we bend before the altars created for us in the wilderness of thought.

It is our duty to clear the windows of materialism, and mentally draw aside the dark curtains which would veil the Immanent Presence. Avoiding needless discussion and argument, let us re-draw the features of an Ideal which criticism would blur with mocking words.

And at all times we may picture in the air fair landscapes and beflowered fields, still waters and green pastures, with a gentle Shepherd, so kind that none may fear to approach, and so loving that even the poor black sheep is borne on His shoulders.

And, like the Apostle in his lonely isle, let us figure to ourselves a New Heaven and a New Earth.

Wherein all tears shall be wiped from every eye, where is a tree whose leaves will heal the sorrows and sufferings of nations, and the Light is here which “lighteth every man who cometh into the world.”

Let us follow the example of this gentle seer, and lift our thoughts, daily bearing on our wings of prayer the sin-stricken to the feet of Him who dwells within the rainbow light, the Mystic Christ of many voices.

What grand activities are veiled by the silent hour of meditation! How the silver threads of Prayer leap forth and to in the loom of life in subtlest weaving, while sorrowful souls are enmeshed in its radiance!

Watch the sacred sparks fly upwards as dead to physical action, our souls gather together in bands and sally forth on Quests which cannot be named. For they are the marshalling of Hosts Eternal, and

we become ministering spirits in a great unseen hierarchy.

We may even engage in angelic battles, for there are powers of darkness to be met and conquered, and many kingdoms to be won for the good in these hours of stillness and quiet. There, selfishness has no place, and Love, the Star-Eyed, stands in His Revealing, and the two aspects of the altruistic life, contemplative and active, are one, not twain.

For in the temple of the body we eat the bread of initiation and each service rendered—

The cup of cold water,
The tear of sympathy,
The outstretched hand,
The given message,

and all blessed communions with sister-souls are the fruits of the spirit, and obediences of quiet hours.

Our daily activities, the bearings and dignities of our labors as we serve and are served in the physical state, testify to the unseen powers. For behind and beneath each outward serving runs the thread of an aspiration breathed into the twilight hour. A Hope and a Promise received when the worker meets his God in the inner shrine of his own being.

So, while seemingly twain, the threads of active and contemplative life form but one strand and are intertwined and interwoven till we scarce can tell them apart.”

—*South African Women in Council*

“The Palace of Knowing”

Norine Welch

The Path, that leads to this Palace, is so straight an narrow, so precipitous and obstructed, and so long that it requires ages to reach it. During the soul’s pilgrimage to this abode, it must necessarily experience every sensation, every feeling, every emotion, every thought known to the human being. Pain it must know, that taxes it to the extreme limit of endurance—the “cup of wormwood and gall” it must quaff to its bitterest dregs—it must “tread the wine-press alone,” until the rich purple juices flow forth by “pressure from above.” Pleasure and ecstasy it must know, that is so intense, that it is well nigh indistinguishable from pain. In its succeeding embodiments the personality must ultimately attain to that degree of quality, that it is *strong* and *positive*—every faculty and organ pulsing with life and power, yet absolutely under the control of the Spirit (Will)—so sensitive that it is *capable* of responding to an influence as subtle and evanescent as a summer’s zephyr, yet remains *unmoved* before the most enticing allurements.

One who *loses* himself in pleasure or pain, blocks the way to the higher knowledge—cannot

enter the golden gateway to this Palace on the Mount. He, his personality, must stand aside, that he may receive the revelation of the *inner* nature of things. He must first be immersed in the deepest woes and highest joys, and then learn to *rise above* them, in order to know their cause—their *inner quality*. In a true development, the *personality does not disappear*—it remains preserved as personality at the *highest stage* of its perfection; it is not the *subjection* of the personality, but its *highest development* that takes place.

Only through one’s own burdens, sufferings and heartaches is born that loving sympathy and Christlike compassion, that feels the woes of the whole world—feeling that response to the faintest cry of distress, from the tiniest animal to the mightiest of the “Lords of Creation,” as if the hurt were to his own body of flesh and blood. Having entered this Palace, every fiber of the Seeker’s being becomes filled with an intense longing to lead others to the Light he has found—“to go forth and take his peace with him,” that they, too, may know the “peace that passeth all understanding.”

(Continued on page 179)

“Letter to a Friend Whose Courage Failed”

My Dear Friend:

YOUR letter just received, and I hasten to write you to raise your courage, in the name of Christ Our Savior.

A tired-faced little lady came to one of our meetings when Health and Nutrition was the subject of the lecture. She listened, questioned a little, and did not appear again for about three weeks.

When she came again, she approached me and said: “My daughter and I are very much interested in your work here, and I want to tell you what you did for us. I was very much impressed by the significance you attached to the performance of the ordinary duties of the household, in a spirit of loving service to our families and glory to God. I thought over what you said about the mental attitude while cooking for others, and how effluvia from the cook went into all the food prepared, and was a factor in the well-being of all who partook of it.

“My daughter and I are hungry for advanced thought and mental growth, but her husband is a little selfish and irritable. He refuses to go out after work, and will not let her go, There was unpleasantness and none of us were trying very hard to make the condition better. Now we are trying to make our light shine in the home, and there is such improvement that we hope for great results, and thank you.”

Such is the result of one little battle-cry against inharmony. “Let us do each thing to the Glory of God, and in a spirit of loving service.”

You will say, perhaps “I cannot do that when I fear!”

Fear is the step on the path to despair. Its effects are far-reaching. They congeal all efforts and attract gloom, which fastens on the thought-form you create until gradually your whole auric atmosphere is frozen stiff with depression.

Gloom is destroyed by joy, hope, faith. The repetition of those three words will stimulate you to another mood, if you repeat them feelingly and

convincingly.

Affirm to yourself “*God is just, but His mercy endureth forever.*” When you generate a little faith in our Heavenly Father, He becomes your friend and helper through all the agencies of love Divine.

Those who fear will not let God help them, as they surround themselves with the fear as with a shell.

Throw it off! You need to do some spring house-cleaning, my friend, in your body and mind, which form the Temple of the Living God. The Elder Brothers will not forsake you and faith in them invites their help. They will respond like lightning in the moment of need, but not till then, perhaps, will you be conscious of their sustaining strength. Before that you must fight the good fight to be worthy of help.

They helped me in the moment of my trial. All fear fell away as a garment laid aside, God bless them.

Have but a little faith, and they will come to you, sustain your fainting strength, and inspire zeal.

Words are sacred things and we lay spells upon ourselves for good or evil, failure or success, by our use of them. Do not talk or think failure, loss of power, disappointment, but think and talk victory—Victory, Power, Success.

Please hope! Affirm God! Love divine never faileth.

Repeat aloud convincingly “I am essentially divine.”

“I am an eternal spirit.”

“All joy and strength are mine, for I lay hold upon them for service to others, according to God’s will.”

Self-pity is one of the stumbling blocks to power. It is depressingly separative, and a reproach to God from you.

Self-contempt—fight it. Assert your divinity, your right to life success, happiness by the power within you, the power of the Creator. The personal

(Continued on page 193)

Question Department

* * * * *

A Short-Cut to Heaven?

QUESTION—Some writers seem to teach that it is possible to go straight from the physical world to the higher spiritual world without having to pass through the lower regions of the Desire World, thus escaping all the noisome sights which are peculiar to that region. You, on the other hand, always speak as if it is necessary to pass through every realm of Nature in succession.

Answer—We are well aware that some people make statements as above, relative to the transition from the physical to the higher spiritual realms by way of what they learnedly call the atomic subplanes, and for guidance as to who is right we can only refer you to the Law of Analogy, “As above so below,” which is the master-key to all mysteries, spiritual or physical, for the law is one, in whatever realm of Nature we investigate. You know that it is impossible for a diver to get to the bottom of the sea without starting at the surface and descending through the intervening water; it is also evident that it is impossible for an aeroplane to ascend above the clouds without first passing through the intervening space of air between the earth and the clouds.

The soul after death also gradually ascends through the various spiritual realms to the Third Heaven and at the time of rebirth it gradually descends through the Region of Concrete Thought, the Desire World and the Ether to physical rebirth. These are facts known to many who have investigated and beyond dispute or argument to the Occult Scientist as much as it is beyond argument to the material scientist that the earth moves on its axis, and anyone who contends otherwise is simply mistaken. Nor does the writer say this solely upon the basis of his own experience, for he is acquainted with hundreds of others who

possess the ability of functioning outside the body in the various spiritual realms. He has never expressly discussed this phase of superphysical experience with any of them, but their repeated references to things which happened to different ones when passing through the lower realms of the Desire World and the Ether make him feel certain that none of his acquaintances have ever mounted to the higher realms of the Desire World or the Region of Concrete Thought without first passing through the Ether and the lower strata of the Desire World, the Purgatorial Region .

Furthermore, even if there were such a short-cut as that mentioned from the physical world to the higher spiritual realms, do you think that one of God’s helpers would even make use of it, for the sake of escaping the noisome sights seen and the suffering to be found there? Most assuredly not! The Christ never turned in disgust from a leper or anyone else in sorrow and in affliction; He always sought them out in order that He might heal and help them.

What good do you think there is, and what work do you think an Invisible Helper can do, in the First Heaven and the Region of Concrete Thought, where there is no sorrow, suffering and misery, but where all is happiness and joy? There he is not needed by any means. His work lies in the very regions which these writers profess to be able to skip, and if there were such a short-cut as mentioned, no true Invisible Helper would ever want to make use of it, but as a matter of fact there is no such byway to Heaven.

WHY MOST INITIATES ARE MEN

Question—If woman, possessing the positive vital body, reaches the point in evolution where she can have choice of body and she selects the

positive physical body, where does the negative side come in as a balance?

Answer—To understand the point you wish to have cleared up you must first realize that *man* and *woman* are appellations only to be applied to the physical body, for sex is not expressed in the same manner in the higher vehicles. Fix also firmly in your mind that the spirit which manifests in the bodies of the the sexes which we call male and female is itself sexless, but two of the spirit's attributes are particularly in evidence when it creates its vehicle: *will* and *imagination*, positive and negative, and they manifest as male and female respectively when the spirit reaches the Physical World and builds the body in which it will function under the divine guidance of the Creative Hierarchies,.

The spirit expresses alternately, will and imagination so that it may be evenly developed, and therefore it manifests in male and female bodies, and being imperfect the balance is struck for it by giving it a positive physical body together with a negative vital body and vice versa. But when the time comes that the spirit has evolved through eons in the School of Life and learned its lessons to such an extent that it becomes fairly self-controlled or balanced, it is no longer necessary to secure the full equilibrium by means of opposite polarity in the body; therefore the spirit can and does take to itself both a positive vital and a positive physical body. This is the case with the great majority of Initiates, except where for special reasons they find it advantageous to make use of a negative physical body. *The vital body, however, in every Initiate is always positively polarized, as that makes it a better and more receptive instrument for the vibrations which come from the Life Spirit, whose counterpart the vital body is.*

CHARITY BEGINS AT HOME

Question—If we lovingly work with plants and animals to aid in their development and evolution will we have “bread to shew” in the temple, or is that only gained by service to humanity?

Answer—No, every kind act to another creature and every thought of love which we send out to

other beings, no matter to what kingdom they belong, reacts upon us in such a manner that it becomes a factor in our soul-growth. But it should be noted that if we bestow kindness and give our love to plants and to animals, while withholding it from human brothers and sisters, we are making a grave mistake, for true charity always begins at home. What would we think of a man who neglected his own family and bestowed his love and care upon the family of some one else? Surely we would not lack words to characterize such conduct and the same argument may be applied to anyone who devotes his love to animals or to a garden full of flowers, but who neglects to do the same for the children in his neighborhood.

We remember a case in point: There was a very wealthy man among our Probationers a few years ago, who was always complaining of his spiritual progress being so slow. He moved in society and took part in all their functions and at the same time he was aspiring to follow the meek and lowly Christ. When we showed him his inconsistency, he excused himself with the plea that he would have to do this on account of his wife's desire; he had married her and could not break up the relationship, which would be the result if he refused to accompany her to the social functions.

We asked him what then he was doing to promote soul-growth, what interest he was taking in those not so well situated as he. Was he giving anything to charity, or better still, was he doing, something in a personal way to help those not so well placed and who needed his aid? He admitted that he was not, but then, evidently shamed at being unable to show that he was doing something for others and trying to *earn* the right to work in a larger sphere, he said apologetically: “Sometimes I see a dog that is hungry, it has happened once or twice that I have fed it, and I am very fond of my dog here and bestow quite a lot of time upon its training.” Now you will readily understand that whatever love this man may have shown toward his own dog and the expenditure of perhaps a few cents for scraps to feed a hungry dog once or twice while neglecting the opportunity to feed the hungry souls of his human brothers and sisters is not

going to give this man soul-growth and of course like so many others, when they discover that there is no royal road, that spiritual powers cannot be bought, he dropped his interest in the matter.

It will not promote soul-growth to pay for missionaries to go to China and convert the heathen there while your own immediate family is in darkness. It would not help you if you fed all the dogs and cats in your town and cared for all the gardens which are there neglected, while omitting to look after your human children. But if you have done all that you can to let your own immediate family see the light, then it is good to send missionaries to China also, if you have the means, if you have done all you can to bring love into the lives of the children in your own home, your own town, then it is also good to care for the cats and dogs and gardens. We can never do too much, but much or little, we should make sure first that we expend our efforts in the proper and legitimate sphere.

THE FRUIT OF EVOLUTION

Question—What is it we bring back after our evolutionary journey? If Spirit is perfect in the beginning, what can we add?

Answer—We are taught that in the beginning of manifestation God, the Great Spirit, differentiates *within* Himself (not from Himself, but within Himself), a number of Spirits which are as sparks from a flame, partakers of the divine nature; yet no one will contend that a spark is as good and as illuminating as the flame, though of the same substance. Before the differentiation, these Spirits

possessed and partook of the divine all-consciousness, omniscience and other attributes. These divine faculties are latent in them and the pilgrimage through matter, the evolutionary journey, is designed for the purpose of fanning these sparks into flames and unfolding the attributes which are in latency to potency, so that they may become dynamic powers, ready for use by each individual Spirit.

But there is something more attained. When the wind blows over a new-mown hay field it absorbs and carries with itself the fragrance of the myriad of flowers, it is laden with the incense peculiar to that field. In another place, where the wind blows through a garden of roses or of orange blossoms, it gathers a different scent. Similarly with the evolving Spirits: each one during the fanning process in the evolutionary field, gathers the aroma of its individual experience and at the end of evolution when, as Prodigal Sons, we return to the bosom of the Father, each one of us will carry with him or her the aroma of his particular and individual experience upon the evolutionary journey.

This composite essence, then, will be amalgamated with the great divine Spirit of the Father. We shall then all be partakers of one another's experience, and the Father will be partaker of all of our experience. Thus there will be a distinct gain to all concerned, for besides having evolved our own individuality, we shall learn and partake of the knowledge and experience gathered by all the other Spirits in our life wave.



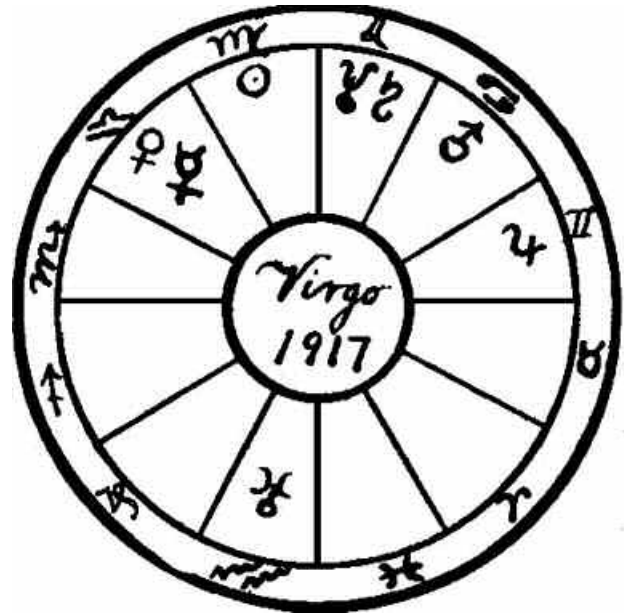
The Astral Ray

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The Children of Virgo---1917

Born from August 24th to September 23rd

EDITOR'S NOTE—It is the custom of astrologer, when giving a reading requiring as data only the month in which the person is born, to confine his remarks to the characteristics given by the sign the Sun is in at the time. Obviously, however, this is a most elementary reading and does not really convey any adequate idea of what these people are like, for if those were their sole characteristics there would only be twelve kinds of people in the world. We are going to improve upon this method by giving monthly readings that will fit the children born in the given month of that particular year, and take into consideration the characteristics conferred by the other planets according to the sign wherein they are during that month. That should give a much more accurate idea of the nature and possibilities of these children and will, we hope, be of some use to the many parents who are not fortunate enough to have their children's horoscopes cast and read individually. We keep these magazines in stock so that parents may get such a reading for children born in any month after June, 1917. The price of back numbers is 25¢ each



VIRGO, the Sixth Sign of the Zodiac, is ruled by Mercury, the planet of Reason and Expression and Dexterity. It is said, and with considerable truth, that love is blind, for were one to see faults in the beloved one, the master passion never could find expression. Therefore the children who are governed so much by the intellect are not sympathetic but inclined to be cynical, critical, and skeptical of anything that is not scientifically demonstrable to the senses. They are very quick mentally, though only too often inclined to strain at a gnat and get into a rut where they become narrow and bigoted.

They are not very active themselves, but fond of taking things easy, though they like to drive others and can be very masterful with subordinates. Usually they are also very even-tempered, but when once they are provoked or roused it is hard for them to get over their anger and forgive. They are very fond of the study of diet and hygiene and many among them become extreme food faddists. As Virgo is the Sixth Sign, these people take on Sixth House characteristics and are very sensitive to suggestions of ill health, and if they ever become enmeshed in the tentacles of disease, they lack the necessary will-power to extricate themselves, with the result that they then usually

become chronic invalids or perhaps, rather, they think themselves so. For it may be said that these people seem to resent any effort to cheer them up or to get them out of the clutches of their particular illness, real or fancied. They seem, in fact, to *enjoy* bad health and they are always looking for sympathy, though, as we noted in the beginning of this reading, they are very slow to grant the same to others.

The 1917 crop of Virgo children has the planets placed as shown in the accompanying figure—if they are born before September 15th; Saturn and Neptune in Leo, the sign which governs the heart and the affections, further stifles the sympathetic nature and makes it still colder than the usual Virgo child. Jupiter, the planet of Benevolence and Optimism, in the Mercurial sign Gemini, will make these children extremely fond of traveling and they will reap both benefit and pleasure by following this bent of their character. He will also increase their dexterity and make them more valuable members of society than otherwise. He is in mundane trine to Uranus, the planet of Intuition, which is placed in his own intellectual sign, Aquarius, and we may therefore judge that these children will be usually quick, original, and intuitive. He is also in mundane trine to Venus and Mercury, Venus being strong in her own sign Libra, thus giving to these children an unusual sense of beauty and an uncommon dexterity when under normal conditions. But the mundane square of Venus and Mercury to Mars, the planet of Dynamic Energy, shows that they will possess a violent temper when roused.

On the 15th of September Mercury, the planet of Reason, enters Virgo, and Mars, the planet of Dynamic Energy, enters Leo; thus the general Virgo characteristics mentioned in the beginning of this reading are intensified in the case of children born in the latter part of the month of September, and Venus enters Scorpio on September 17th. With respect to health, the placement of Neptune, Saturn, and Mars in the sign Leo, which rules the heart, is not a good omen, for it has a tendency to disturb the rhythm of the heart action; therefore parents of children born during

this whole month, and particularly parents of children born after September 12th, should be careful to see that their little ones are not subjected to too severe exercise during the years of childhood until that organ has had time to become firmly established. Venus in Scorpio and in mundane square to both Saturn and Mars, is a warning of impending trouble with respect to the menses of the girls. Be sure that you educate them to a proper understanding of this function so that they may not be unduly frightened when the period comes. Normal exercise and strengthening food will help much at the time of puberty.

NEPTUNE THE OCTAVE OF MERCURY

Occasionally Students ask why we call Neptune the octave of Mercury, and the following explanation may serve to elucidate:

Mercury is usually associated with reason and intelligence; to him is ascribed rule over the nervous system, which is the medium of transmission between the embodied spirit and the world without. Thus, as Neptune signifies the sub- and super-human intelligences who live and move in the spiritual realms of the universe, but who work with and upon us, so Mercury indicates the human intelligence focused upon the terrestrial physical world wherein we live from birth to death. Therefore it may be said that Neptune is the octave of Mercury, but there is a deeper sense.

Reference to a textbook of anatomy or physiology will show that lengthwise fissures in the spinal cord divide it into three parts, which enclose a hollow tube. Each of these columns is ruled by one of the Hierarchies in closest touch with us; the lunar, martial, and mercurial; one or the other predominating, according to the stage in evolution of the individual. In the spinal canal the rays of Neptune kindle the spinal spirit fire whereby the human spirit is enabled to pierce the veil of flesh and contact the worlds beyond; this vision is colored according to the column of the cord most actively excited. In the childhood days of mankind the creative force which is now turned outward to build ships, houses, railways, telephones, etc., was used inwardly to build the organs of our body, and

as the surrounding physical world is photographed upon the table of a camera obscura, so the spiritual world was reflected in the spinal canal. There man beheld first the lunar God, Jehovah, whose Angels were then his tutors. Later Angels who had fallen behind the standard of their compeers, and whose evolutionary requirements were therefore different, forced entrance to the spinal cord of man. The spiritual inner vision of mankind faded when "their eyes were opened and they saw they were naked." Then they lost touch with the higher self, they saw only the person, and the docile creature of Jehovah was soon transformed to a savage and a brute under the impulses of the Lucifer Spirits, the hierarchy of Mars. But by their promptings man has also learned to conquer material obstacles, to build outwardly and become architect of the world. To counteract the unmitigated selfishness bred by the Martial Angels, and to make mankind humane, our Elder Brothers from Mercury, human like ourselves, whose high

state of evolution required the high vibration generated and prevailing in close proximity to the sun, were required to invest the spinal cord of mankind also, and through their labors civilization has taken on a different form. Mankind is again beginning to look inward and when the mercurial ray meets the ray of Neptune in the spinal canal, man finds again his Higher Self; the Christ is born within.

Thus there is a connection between the Moon, Mercury, and Neptune. Those who come in touch with Neptune through the Moon become irresponsible mediums, victims of obsession, etc., but where Mercury is the gate, reason and understanding guide the aspiring spirit. An afflicted Mercury may sometimes tempt seekers to enter by the wrong door, and mental trouble may result; if aware of the danger, however, continual care and persistence usually unlock the door of the temple, for the good forces are in ascendancy now and grow stronger as time passes.

“THE PALACE OF KNOWING”

(Continued from page 172)

He has run the gamut of all tones, all colors, all numbers—has expressed all thoughts and all actions, hence vibrates to all keynotes from the lowest to the highest. From his spiritual “center” radiates the pure white light—a synthesis of the echo of every note in the “world’s great chorus—every color of the rainbow.”

This is the Palace of the knowledge, that knows it knows—where the Seeking Soul becomes One with the “Divine Magnet” that has drawn it since Creation’s morn. Realizing this Union, when attained, he consciously trusts in His Wisdom and Power—he “takes no thought of how or what he shall speak,” *knowing* that “it shall be given him in that same hour he shall speak”—caring not for its effects upon others or himself, resting all responsibility on Him.

Here one ceases to “see through a glass darkly” and “beholds his Father face to face.” The illusions of the world vanish as the sparkling snow-

bank under the warm rays of the sun and one is able to know *Truth*, for this Temple is build WITHIN and its interior is illuminated by the “Invisible Fire.” Abiding here, one acquires a conscious power of radiating upon others, an influence so filled with life, sunshine, and love that they involuntarily seek for its cause, for that invisible “something” which they *feel*. It creates within them a desire to know the *secret*, it inspires them with a longing to attain. Through this new Power, one is enabled to look beyond the weaknesses and shortcomings of every soul and see it in its Divine beauty, goodness, and truth.

Hence it is the work of these illuminated ones to open the door of the sickened and saddened hearts, and of those besmirched by sin and shame, and let the Great Healing Power of Light and Love, the only true balm, shine in. But only those who have sounded the deepest depths and soared to the loftiest heights can constitute an adequate channel for the expression of the “Spirit of the Divine,” only they become High Priests speaking God’s message.

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.

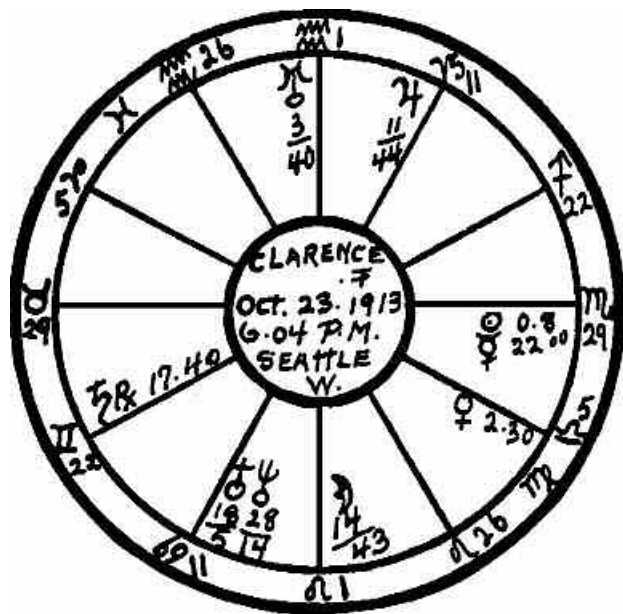
Clarence W. F., born October 23, 1913, at 6:04 p. m., Seattle, Wash.

Here we have a little youngster who is about as smart as they may be found, for we find Mars, the planet of Dynamic Energy, trine to Mercury, the planet of Reason, in the sign Scorpio. This will make him very quick mentally and give him a splendid and ready flow of language so that he will never be at a loss for an answer, no matter what the conditions that face him. Furthermore, Saturn, the planet of Obstruction, is in the Mercurial sign Gemini and sextile to the Moon,

octave, the planet of Intuition, which is placed in the intellectual sign Aquarius, and highly elevated in the Midheaven. This gives the crowning touch to make Clarence's mentality very unusual in every respect. There is, however, one flaw, that Uranus is square to the Sun, and while it helps to sharpen all the mental faculties, that also has the tendency of making him more subtle, so that if you wish to make a really splendid character out of him, you must endeavor to combat this in the earliest childhood's years. Teach him to always be straight-forward in every thing, and he will be a wonderful man.

Taurus, the sign of Venus, is rising and Venus, the planet of Beauty, is in her other sign, Libra, trine to Uranus highly elevated in Aquarius. On this account he will have an extremely attractive personality and draw a great many friends to himself, particularly from the opposite sex. But there is a great danger connected with this which is shown in the horoscope as a tendency, namely, scandal. Uranus, the planet of clandestine and illicit unions, is highly elevated in the Midheaven, and square to the Sun in the sign Scorpio, which governs the generative organs.

From all the signs in this horoscope, Venus trine Uranus, Mercury trine Mars, etc., it is evident that Clarence will sometime go on the stage and take up the career of an artist, with all that implies with respect to Bohemian life, and it should therefore be your duty to warn him of the tendencies that are foreshown in the horoscope so that he may guard himself the more against such possibilities. With respect to health, we find that Clarence has a very exceptional vitality and a strong constitution, but Saturn is placed in Gemini, the sign which rules the lungs, and though he is not afflicted but well aspected with the Moon, this nevertheless shows



which also has a significance in the matter of mind. A good aspect of Saturn is always extremely beneficial to the mind, for he curbs its flightiness and confers the ability to concentrate upon any problem in hand, especially when, as here, he is placed in a Mercurial sign. Therefore we may judge that Clarence will also have the ability of concentration and forethought.

Finally, Venus is trine to Uranus, her higher

that there is a weak link in the chain of live and it will be well to look out for it in respect of these organs.

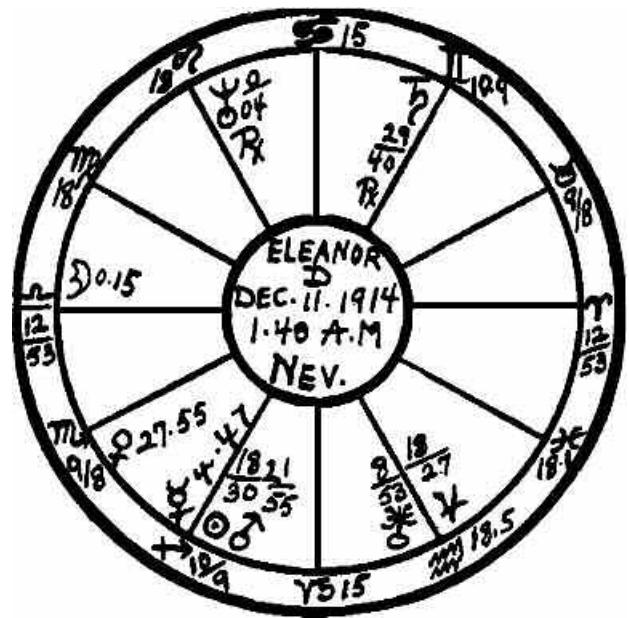
Eleanor D., born December 11, 1914, at 1:40 a. m., Nevada.

Here we have another bright and versatile little youngster, for we find that Mercury, the planet of Reason, is sextile to the Moon, the planet of Imagination, and Uranus, the planet of Intuition, also is in conjunction with Venus, the planet of Love and Beauty. This shows that Eleanor will have a very quick and intuitive mind; it will be exceptionally so, and besides that, she will have the ability to express herself in beautiful language conferred by the conjunction of Venus and Mercury. Thus she will attract a host of friends and be much sought after by all who know her, particularly by those of the opposite sex. And we find that in that respect she is also indeed born under a lucky star, for Jupiter, the planet of Benevolence, "Cordiality, and Joviality, is in the Fifth House, which governs courtships, and he is sextile to the Sun and Mars, which are the signifiers of marriage for a woman.

Mars rules the Seventh House, governing marriage, and the Second House, governing finances, and by his conjunction with the vitalizing Sun and their Sextile to Jupiter, the planet of Benevolence and Opulence, it is certainly very evident that Eleanor will benefit greatly by marriage, both as regards happiness and in financial circumstances. Thus her's would seem to be a life singularly full of the good things, and blessed by an absence of the evil things, but there is one sinister point that merits your attention, namely, the Moon square Saturn.

The Moon is the planet of fecundation; she, so to say, fructifies the seeds of events which are sown in our lives and brings them to pass, and Saturn is the planet of Obstruction, who always hold back whatever he comes in contact with. Thus the square aspect makes for disappointments in life; the things that we naturally have a reason to expect would come true seem to be frustrated by circumstances beyond our control. And the

Moon is placed in the House of sorrow, trouble, and self-undoing, the Twelfth, showing that from this cause will come the sorrows of Eleanor. There is, however, so much in the horoscope that it is doubtful if this will have the full effect the same as in a horoscope where there are many other squares and oppositions. But there is no doubt that as the Sun and Mars in conjunction give her a great deal of energy, vitality, and impulsive ambition, so this aspect between Saturn and the Moon has been set as a sort of a balance-wheel to curb her impatience and teach her to her patient. We also find Neptune, the planet of Inspiration, in Leo, the sign of the heart and feeling, and Venus is just about entering



Sagittarius, and is in conjunction with Mercury. This makes a trine with Neptune, and will give Eleanor a talent which will express itself in inspirational music, with an unusual ability to perform. This talent should be cultivated from the earliest years, for it will be a source of great pleasure to both Eleanor and all with whom she comes in contact.

With respect to the health, we find that there is a great deal of fire in the nature given by the sun and Mars, but Saturn is about to enter the sign Cancer, which rules the stomach, and he is square to the Moon. This will undoubtedly cause trouble with the digestion unless Eleanor is taught to be careful in her habits of eating. The Moon is Libra,

in square to Saturn, the planet of obstruction, will also give a tendency to obstruction of the urine, for Libra, the sign where the Moon is placed, governs the kidneys. Thus there is a tendency to cold in the stomach and in the kidneys, which should have your careful attention, that it may be avoided while the child is growing, and the constitution strengthened.

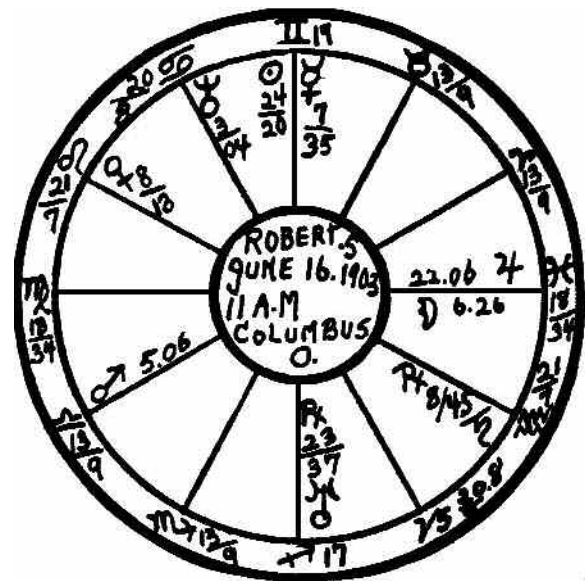
Robert Schwartz, born June 16, 1903, 11:00 a. m., Columbus, Ohio

At the first sight, this would appear to be a weak horoscope, because there are four common signs on the angles; Virgo is rising. But upon closer inspection it becomes clear that Robert has an extra fine mind. Mercury, the planet of Reason, is in his own sign, Gemini, highly elevated in the Midheaven. He is trine to Saturn, the planet of Forethought and Concentration, which is placed in the intellectual sign, Aquarius, and also to Mars, the planet of Dynamic Energy, which is the cardinal sign Libra, in the Second House. Thus Robert has both the necessary energy to make a success in life and the ability of exercising reason and forethought with regard to the problems which confront one in everyday life, so that he is bound to make a success in whatever vocation he may choose.

But one thing you ought to warn him about is that no matter what he undertakes, he should do it alone and never under any circumstances entertain the idea of partnership with someone else, for we find that Jupiter, the planet of Benevolence, opulence, and general Good Fellowship, is placed in the Seventh House, which rules Partnerships, but square with the Sun and the treacherous Uranus. This means that so long as Robert operates on his own account he is likely to be fairly successful, but the moment he takes someone in with him, the treachery and unaccountable duplicity of that person will bring him into trouble. Unfortunately, this position is also a bad indication of a successful marriage, and we find that Venus, the planet of Love, is opposite Saturn, the planet of Obstruction, placed in the Fifth House, governing courtships, so that it will be difficult if not impos-

sible for Robert to find a life partner, and should he succeed in that, against all unlikely signs, when the marriage has been consummated he will find himself worse off, and the union will probably be dissolved in the divorce court, indicated by the square of Jupiter to Uranus.

The life-giving Sun and Mercury, the planet of Dexterity, are highly elevated in Gemini, the sign which governs the hands. This insures Robert a rise in life by the favor of those in authority. The sextile of Venus, the planet of Beauty, to Mercury will, in addition to the dexterity, give him a pleasing mode of expression and address, and will win much favor for him, and also give him financial comforts, for Venus is also Ruler of Libra, the sign



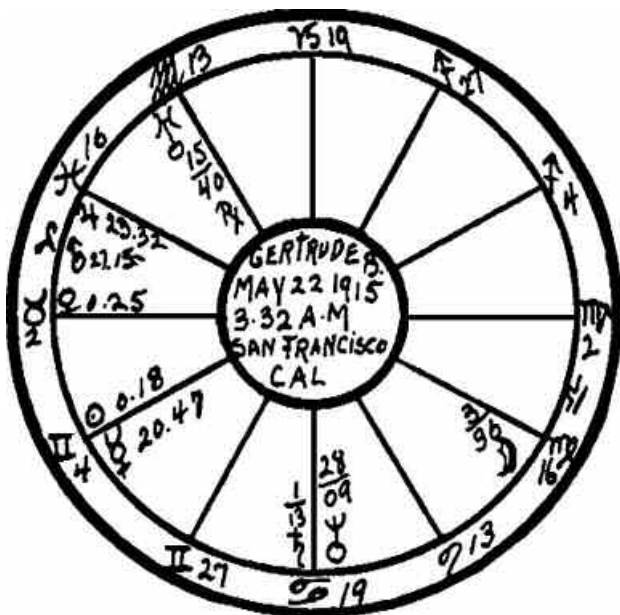
on the second cusp, which governs the financial affairs.

With respect to health, we find that Venus, the Ruler of the venous circulation, is in Leo, the sign which governs the heart, and in opposition to Saturn, the planet of Obstruction. We may therefore judge that Robert is liable to some heart trouble, unless it is made plain to him that it is necessary to conserve his energy and not subject his body to too violent exercise. If that is done, there is all probability that the difficulty will not be so great. We also find Mars, the planet of fever and excessive heat, in Libra, the sign which rules the kidneys, and square to Neptune, which is in Cancer, the sign ruling the stomach. This shows that there

is a tendency to stomach trouble and urinary trouble; but here also a stitch in time or an ounce of prevention will prove worth many pounds of cure. By taking proper care of him and teaching him to eat non-stimulating foods, these tendencies may be minimized, if not entirely overcome.

Gertrude B., born May 22, 1915, 3:32 a. m., San Francisco, California.

Here is another little lady with an unusual mentality, for we find that Uranus, the planet of Intuition, is placed in its own intellectual sign, Aquarius, and trine to Mercury, the planet of Reason, which is also essentially dignified in its own sign, Gemini. This will make her very original in thought, speech, and action, besides giving her an unusual faculty for expression. We also find Saturn, the planet of Obstruction, sextile to the Moon, the planet of Imagination, so that Gertrude will have a splendid imagination, but it will be



always held within bounds, and she will never become visionary. Finally, we find Jupiter, the planet of Altruism, Benevolence, and Cordiality, in trine with Neptune, the higher octave of Mercury. Jupiter is well placed in his own sign, Pisces, and Neptune is in the psychic sign Cancer, which will bring Gertrude in touch with the Occult World at some time and give a wider scope for her mentality than this present sphere of action

affords. She will also have a very attractive and interesting personality, for Venus, the planet of Beauty, is rising in her own sign, Taurus, sextile to Saturn and trine to the Moon. This will make her much sought, but particularly by people older than herself. There is, however, a side to her nature which is not very desirable; it is indicted by Mars, the planet of Impulse and Ill-temper, in conjunction with Venus and square to Neptune, also by the Sun squaring the Moon. The Sun in the Individuality and the Moon the Personality. Plainly there is going to be a struggle between the higher and the lower nature, and she will have a bad temper if allowed to go on without restrictions. This will bring her much trouble, as indicated by Mars in the Twelfth House of Sorrow and Self-Undoing. It should therefore be your duty to carefully guide her during the years of childhood and never allow a show of temper to pass without a fitting rebuke, not necessarily in the form of punishment always, but in such a manner that she will gain self-control and mental poise.

With respect to health, we find that Mars, the planet of Dynamic Energy, is essentially dignified in its own sign, Aries, and in close conjunction with the planet Venus on the cusp of the Ascendant. Taurus, which rises, is a sign of great vitality, and Venus and Mars are most splendidly fortified by a trine to the Moon, which is the particular significator of health in a woman's horoscope. We may therefore judge that Gertrude will have splendid health all through life, but the square of Mars from Aries, which governs the head, to Neptune, gives her a liability to headache. And Saturn in Cancer may bring stomach trouble unless looked after. Teach her to eat to live and avoid gourmandizing and gluttony.

Vocational Readings

CATHERINE T., born August 24, 1893, at 6:00 p. m., Spokane, Washington.

The three Houses in your horoscope which determine the service you are to render in the world, the financial recompense you receive therefor, and the social standing this will give you, are the Sixth, Tenth, and the Second Houses. We find

that the Ruler of the Tenth, which is occupied by Sagittarius, is placed in the Fourth House, indicating the home; Mars, which is ruler of the Second House, indicating the financial source, is placed in the Seventh House, governing marriage; and the Moon, Ruler of the Sixth House, showing the nature and condition of the service, is placed on the Ascendant, which means yourself.

We also find that the Sun, which is the prime significator of the marriage partner for a woman, and Mars, which also governs in this matter, are placed in the Seventh House, together with Venus, the planet of Love, and Mercury, the planet of Reason. Thus all signs indicate that marriage is really your proper vocation and that when that is consummated you will benefit thereby in various ways and that the union will be a happy one.

But you also have certain abilities which will make for success in a vocation until that happy event takes place. We find Jupiter, the great benefic planet, the giver of optimism, joviality, and all other similar good qualities, is in Gemini, the sign ruling the hands, conferring upon you a certain good taste and dexterity. He is trine to Venus, the planet of Beauty, well placed and strong in her sign Libra; this gives you an eye for the artistic and fitting things, particularly pertaining to woman's apparel, and Neptune trine Saturn from the sign of the hands to the Venus sign gives you the constructive ability necessary to make artistic designs and execute them.

If you have not already cultivated these faculties and they are still latent, we would advise you to take up this study in order that you may find expression for your artistic tastes, as this will later add considerably to your value as a homemaker and a housekeeper.

Vocational Readings

E. J. L., born August 11, 1892, 5:30 a. m., Ohio
At the time of your birth four fixed signs were

on the angles and Leo, the royal sign, was rising with the Sun in it. This gives you a great deal of persistence and perseverance, with the ability to overcome obstacles such as is an essential factor in making a success of life. We find also that Mercury, the planet of Science, is exalted in his own sign Virgo, on the cusp of the Second House and sextile to Venus, the planet of Beauty, which is in the watery sign Cancer. This configuration would give you success in chemistry or some scientific research work, but we also notice that the Sun is close to the Ascelli in Leo 6. He is afflicted by an opposition to Mars, the planet of Dynamic Energy, and Saturn is in opposition to the Moon. These configurations will make it dangerous for you to take up any inside work, for the Ascelli is a nebulous spot in the zodiac which, when the Sun or Moon are afflicted therein, gives a predisposition to trouble with the eyes.

You should therefore take some outdoor employment and as the three earthy signs are on the cusps of your Second, Sixth, and Tenth Houses, which indicate the financial recompense you gain by service, the service expected to be rendered, and the social standing which that service will give you, it is evident that that should have something to do with the earth.

Now we find that the configuration which we spoke of between Mercury and Venus also applies to the scientific propagation of plants on either a large or a small scale and we would therefore advise you to take up the study and the practice of horticulture. This will undoubtedly give you a successful outlet for your energy.

But we reiterate by all means avoid any occupation where it becomes necessary to strain your eyes in the slightest degree, and when you are out of doors in the glare of the sun, be sure that your eyes are properly protected. For otherwise, sooner or later, you will feel the effect of the planetary influence we have named.

Studies in The Rosicrucian Cosmo Conception

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Genesis, Occult and Biblical

Kittie Skidmore Cowen

THE CREATIVE HIERARCHIES VS. THE ELOHIM

OCULT students are aware that God was assisted by a number of co-laborers, known as Hierarchies, who worked for our evolution. Five of these did their work voluntarily and seven more belonging to our evolution were under the law of necessity. Comparing this statement with Genesis, first chapter, let us see whether we are able to find any sort of corroboration. (The text used for this work is the Masoretic, supplemented by a German translation, the work of three eminent Hebrew scholars.)

Turning to the *Cosmo*, page 325, we are told that in the first chapter of Genesis these Hierarchies are mentioned under the name of "Elohim." The *Cosmo* states that the word "Elohim" signifies a host of double-sexed Beings. The first part of the word, "Eloh," is a feminine noun, the letter "h" indicating the gender. The word "Eloh" therefore means one, or a single feminine Being. The feminine plural ending of "Eloh" is "oth." Had the intention been to indicate a number of Gods of the feminine gender, the correct word to use would have been "Elooth." But instead of either of these forms we find the word ending in "im." "Im" is a masculine plural ending. And so, upon analysis, we learn that the feminine noun "Eloh" is combined with the masculine end-

ing "im," the result of which is the word "Elohim," clearly indicating a host of male-female, double-sexed Beings, expressions of the dual, positive-negative creative energy, and acting as co-laborers with God in the formation of the universe.

In the latter part of this same chapter of the Bible the plurality of the Creators is again implied, the following words being ascribed to the Elohim: "Let *us* make man in *our* image;" after which it is inconsistently added, "*He* made them male and female."

Quoting from the *Cosmo*, page 325: "The translators have rendered the puzzling word 'Elohim,' which is decidedly not only a plural word but also *both* masculine and feminine, as being the equivalent of the singular, sexless word "God." Yet could they have done differently, even had they known? They were forbidden to disturb the existing ideas, It was not truth at any price, but peace at any price, that King James desired, his sole anxiety being to avoid any controversy that might create a disturbance in his kingdom.

"The plural 'them' is also used where the creation of man is mentioned, clearly indicating that the reference is to the creation of ADM.

"In the chapter under consideration, which deals principally with the Form-side of Creation, after

giving a description of each part of the work of Creation, it is said: 'And Elohim saw that it was good.' This is said seven times, the last time being on the sixth day, when the human form had been created.

"It is stated that on the seventh day 'Elohim rested.' This is all in accord with our occult teaching of the part taken by each of the creative Hierarchies in the work of evolution down to the present Period. It is also taught that in the present Epoch the Gods and creative Hierarchies have withdrawn from active participation, that man may work out his own salvation, leaving the necessary guidance of ordinary humanity to the 'Elder Brothers,' who are now the mediators between man and the Gods."

Following up this line of comparison between Genesis, first chapter, and the occult interpretation of the manner of Creation, on page 327, the *Cosmo* says:

"We will now examine the Bible account of the different 'Days of Creation' and see how they agree with the occult teachings relative to the Saturn, Sun and Moon Periods; the three and one-half Revolutions of the Earth Period and the Polarian, Hyperborean, Lemurian and Atlantean Epochs, which have preceded the present Aryan Epoch.

"The second verse proceeds: 'The Earth was waste and uninhabited, and darkness rested upon the face of the deep; and the Spirits of the Elohim floated above the deep.' In the beginning of manifestation that which is now the Earth was in the Saturn Period, and in exactly the condition described. It was not 'without form and void,' as expressed in the King James version. It was hot, and thus well-defined and separate from the deep space, which was cold. It is true that it was dark, but it could be dark and still be hot, for 'dark' heat necessarily precedes glowing or visible heat. Above this dark Earth of the Saturn Period floated the creative Hierarchies. They worked upon it from the outside and molded it. The Bible refers to them as the 'Spirits of Elohim.'"

Next we will make a comparison between the description given in the third verse and that of the

occult Sun Period. On page 328 of the *Cosmo* we read the following: "The Sun Period is well described in the third verse, which says: 'And the Elohim said, 'Let there be Light; and there was light.' This passage has been jeered at as the most ridiculous nonsense. The scornful query has been put, 'How could there be light upon the Earth when the sun was not made until the fourth day?' The Bible narrator, however, is not speaking of the Earth alone. He is speaking of the central 'Fire-mist,' from which were formed the planets of our system, including the Earth. Thus, when the nebula reached a state of glowing heat, which it did in the Sun Period, there was no necessity for an outside illuminant; the Light was within.

"In the fourth verse we read: 'The Elohim differentiated between the light and the darkness.' Necessarily, for the outside space was dark, in contradiction to the growing nebula which existed during the Sun Period."

Our next comparison will be that of the sixth verse with the Moon Period. Page 328 of the *Cosmo*: "The Moon Period is described in the sixth verse as follows: 'And Elohim said, 'Let there be an *expansion* [translated 'firmament' in other versions] in the waters, to divide the water from the water.' This exactly describes conditions in the Moon Period, when the heat of the glowing fire-mist and the cold of outside space had formed a body of water around the fiery core. The contact of fire and water generated steam, which is water in expansion, as our verse describes. It was different from the comparatively cool water, which constantly gravitated toward the hot, fiery core, to replace the outrushing steam. Thus there was a constant circulation of the water held in suspension, and also an expansion, as the steam, rushing outward from the fiery core, formed an atmosphere of 'fire-fog,' condensed by contact with outside space, returning again to the core to be reheated and perform another cycle. Thus there were two kinds of water, and a division between them, as stated in the Bible. The dense water was nearest the fiery core; the expanded water or steam was on the outside.

"This harmonizes with the scientific theory of

modern times. First, the dark heat; then the glowing nebula; later the outside moisture and inside heat; and, finally, incrustation.”

In the ninth verse we find the Earth Period of the Earth’s rebirth described as follows:

“And Elohim said, ‘Let the waters be divided from the dry land....and Elohim called the dry land Earth.’ This, it is quite evident, refers to the first firm incrustation. Through the agencies of heat and moisture, the solid body of our present Globe was now generated.

The Polarian Epoch, which is described in the ninth verse, is a Recapitulatory stage, wherein the work of the three previous Periods is repeated in a higher state, before the real work of the Period begins.

Quoting again from the *Cosmo*, page 330:

“The Hyperborean Epoch is described in verses 11 to 19, as the work of the ‘fourth day.’ It is here recorded that Elohim created the plant kingdom, the Sun, the Moon and the stars.

“The Bible agrees with the teaching of modern science that plants succeeded the mineral. The difference between the two teachings is in regard to the time when the Earth was thrown off the central mass. Science asserts that it was before the formation of any incrustation which could be called mineral and plant. If we mean such minerals and plants as we have today, that assertion is correct. There was no dense substance, but nevertheless the first incrustation that took place in the central Sun was mineral. The Bible narrator gives only the principal incidents. It is not recorded that the incrustation melted when it was thrown off from the central mass as a ring which broke, the fragments afterwards coalescing, in a body as small as our Earth, the time required for recrystallization was so comparatively short that the historian does not mention it, nor the further subsidiary fact that the melting process took place once more when the Moon was thrown off from the Earth. He probably reasons that one who is entitled to occult information is already in possession of such minor details as those.

“The plants of the incrustation of the central fire-mist were ethereal, therefore the melting

process did not destroy them. As the lines of force along which the ice crystals from are present in the water, so when the Earth crystallized, were those ethereal plant-forms present in it. They were the molds which drew to themselves the dense material forming the plant-bodies of the present day and also of the plant-forms of the past, which are imbedded in the geological strata of our Earth globe.

“These ethereal plant-forms were aided in their formation when the heat came from outside, after the separation of the Earth from Sun and Moon. That heat gave them the vital force to draw to themselves the denser substance.”

On page 331 of the *Cosmo* we learn how clearly verses 20 and 21 describe the Lemurian Epoch. “The Lemurian Epoch is described in the work of the fifth day. This Epoch, being the third, is in a sense a Recapitulation of the Moon Period, and in the Biblical narrative we find described such conditions as obtained in the Moon Period—water, fire-fog, and the first attempts at moving, breathing life.

“Verses 20 and 21 tell us that Elohim said, ‘Let the waters bring forth life—breathing things....and flow...; and Elohim formed the great amphibians and all life-breathing things according to their species, and all fowl with wings.’

“This also harmonizes with the teaching of material science that the amphibians preceded the birds.

“The student is invited to note particularly that *the things that were formed were not Life*. It does not say that Life was created, but ‘*things*’ that *breathe or inhale life*....The Hebrew word for that which they inhale is *nephesh*, and it should be carefully noted, as we shall meet it in a new dress later.”

The Atlantean Epoch is dealt with in verses 24 and 27. The following quotation is taken from the *Cosmo*, page 332: “The Atlantean Epoch is dealt with in the work of the sixth day. In verse 24 the creation of mammals is mentioned, and the word *nephesh* again occurs, explaining that the mammals ‘breathed life.’ Elohim said: “Let the Earth bring forth life-breathing things....mammals’; and

in verse 27, 'Elohim formed man in their likeness; male and female made they [Elohim] them!'

The Bible historian here omits the asexual and hermaphrodite human stages and comes to the two separate sexes, as we know them now. He could not do otherwise, as he is describing the Atlantean Epoch, and by the time that stage in evolution was reached there were neither sexless men nor hermaphrodites, the differentiation of the sexes having taken place earlier—in the Lemurian Epoch. That which afterward became man could hardly be spoken of as man in the earlier stages of its development, as it differed but little from the animals. Therefore the Bible narrator is doing no violence to facts when he states that man was formed in the Atlantean Epoch.

"In verse 28 (all versions) will be found a very small prefix, with a very great significance: 'Elohim said, 'Be fruitful and REplenish the

earth.' This plainly shows that the scribe who wrote it was cognizant of the occult teaching that the life wave had evolved here in previous Revolutions."

The Aryan, or present, Epoch, of course, corresponds to the seventh day, and then it was that the Elohim rested from their labors as Creators and Guides, and humanity was launched upon an independent career wherein it was to work out its own salvation under the twin laws of Rebirth and Causation.

The Aryan Epoch is described in the Bible, in Genesis, second chapter, ending with the third verse.

A more detailed account of Creation could hardly have been given in the limited space used for it in the Bible. However, the story of the original Form is there, and it is indeed remarkable how much real information was crowded into those thirty-four short paragraphs.

Form Builders

George Weaver

According to the Bible statement, it was the Spirit of God that built all forms, both cosmic and microcosmic. "And the Spirit of God moved upon the face of the waters." This word translated "moved," means floated or brooded over, as a hen broods over the hatching eggs, or a mother broods over the gestating fetus. Spirit means breath, or the outgoing force, the centrifugal; on the plane of spirit it is the radiating Mind. Again, in the original Hebrew, the word Spirit is found in the plural, and is the Elohim, or the seven spirits constituting the creative forces or principles. These seven, who, taken together, make up the creative Logos, with many other celestial beings, compose the Heavenly Hierarchy, who as Elder Brothers, aid in the building process of man and worlds. The inherent spirit, called "Virgin Spirit," that is the nucleus about which all organic forms are built, and the life principle, is a factor in this process of form building, but its active partic-

ipation does not appear until, in the evolution process it has become individuated in mankind. Previous to this, during the evolution process, consciousness has been gradually awakened, and previous to the evolving process, during the involution work, the inherent spirit is dormant and inactive only in a subjective sense. The Heavenly Hierarchy, who are extrinsic in this work, yet working in and through the growing form, begin their work in the Saturn period, and continue on to the end of the cycle of creation, or of organic formation. Of these brooding spirits there are grades, according to the advancement they have made, for they were all men once, and traversed the long path we are traversing, and have been in the past. All creative Gods have been the product of the dual process of involution and evolution, as we know the Sun God, Jesus the Christ, was, for it is distinctly stated that he was perfected by the things he suffered.

Of this Hierarchy there are twelve grades, the spirits of the twelve signs of the Zodiac. The two highest, the spirits of Aries and Taurus, are nameless, because they are beyond the highest spiritual conception of any of Earth's inhabitants, even of the masters; and yet it is known that they gave some assistance at the beginning of our creative cycle. The two following, the spirits of Gemini and of Cancer, are called respectively, Seraphim and Cherubim, and the one following these, the spirit of Leo, called in the Bible, "Thrones," but according to Rosicrucian terminology, are called "Lords of the Flame." These three orders worked of their own free will to aid man during the three periods preceding the Earth period. These have gone as far as it is possible in unfoldment of being, so far as the Earth is concerned. They have won out and can make no more progress, and so will not return for further experience. The Seraphim aroused in man-in-the-making, that is, on the lower planes of evolution, during the Moon Period, the germ of Human Spirit, or the Ego. The Cherubim, during the Sun Period, aroused in unfolding life, the germ of the Life Spirit. The Lords of the Flame, during the Saturn Period, aroused the germ of the Divine Spirit, and deposited the germ of the Dense Body.

Following these five, there are seven lower grades of angelic spirits: first, that of Virgo, called "Lords of Wisdom," who, in the Sun Period, started the Vital Body; then the spirits of Libra, or 'the "Lords of Individuality," who, in the Moon Period, started the Desire Body. Following these are the spirits of Scorpio, called the "Lords of Form," who, during the Earth Period, have special charge of human evolution. The ninth grade are the spirits of Sagittarius, called the Lords of Mind," who had attained to the Human Plane during the Saturn Period. These become experts at building bodies of chemical matter, and for a simple reason: The plane of Concrete Thought, or the lower mind, was the lowest plane, or densest condition of matter reached during the Saturn Period, at the time they were human, as the plane of the Chemical is the densest state to be contacted by the humanity of the present time. But during the

Saturn Period Mind was unorganized, not even an outline of mind then existed, but the mere essence of mind stuff, out of which mind would eventually be formed.

When the Earth Period, the period in which we are now living, the period of densest matter, had been reached during the involution process, these Lords of Mind had developed to the Creative stage, being radiant Beings, and radiated from themselves into us the nucleus or germ of an organized mind, which germ we are at present endeavoring to incase into an organic body, by the process of thinking, and especially by intense mental concentration. These Lords of Mind are called by the apostle Paul the "Powers of Darkness" because they came from the dark Saturn Period, and are considered evil spirits because the tendency of their work is towards separation, as distinguished from unification; that is, the reasoning Mind, being on the concrete plane, is centrifugal, outgoing, and disintegrative. The higher, or intuitive mind is concentrative, centripetal, unifying and belongs to the World of Life Spirit, the sphere of Love. The reasoning mind being limited, finding it necessary to reason from cause to effect to reach conclusions, is the mind of this world, the selfish, antagonistic mind; while the Abstract Mind, being without limitation, is the Heavenly Mind, the mind that unifies. The spirits of the former are malevolent; of the latter, are benevolent. But the concrete or carnal mind, is on its way toward redemption. It is now the connecting link between the essentially Divine and the purely human. By our higher mental processes we are gradually organizing it and lifting it to the plane of the Abstract and Divine.

The tenth grade of spirits, the spirits of Capricorn, called "Archangels," who were the humanity of the Sun Period, or third Creative day, became experts at building a body of desire-stuff, or the desire nature, which was the densest plane reached during the Sun Period in the dip of spirit into matter. Nor is the desire body perfectly formed as yet; at the present it is egg-shaped and composed of highly etherealized substance; and during the Moon Period it was more highly ethe-

realized than now, and therefore, less dense of formation. The desires lie at the foundation of all ambition and aspiration, and the control of the desires strengthens the Will and unfolds the higher life. Through the desire body, therefore, we are educated and guided, and it is the function of the Archangels to teach and to guide all creatures with desires, such as man and animals, so that they fully organize the desire body, and so use it as to advance above all low desires, into the realm of highest aspirations. "Blessed are they that hunger and thirst after righteousness, for they shall be filled."

The eleventh grade of celestial spirits are the spirits of Aquarius, called "Angels," who, during the Moon Period, were human beings. They are thoroughly experienced in building a Vital Body, for during the Moon Period, ether was the densest condition of matter, and its use was normal to them, as the use of chemicals is normal to us. We say they were thoroughly experienced in building the vital body because the vital body has attained the perfect shape of the gross physical body; that is, it is perfectly organized, and functioning in perfection. During the Moon Period it was not as perfect as now, however, and functioned less perfectly. The vital body is the life principle of the gross physical, the principle that, when it departs, leaves the dense body to disintegrate. Because the Angels are builders of the vital body, they are properly the instructors of mankind, of animals, and of the plant life, since the plants possess vital bodies; they give instructions in all that pertains to vital functions, nutrition, propagation, etc.

The twelfth and last grade of spirits, the spirits of Pisces, called the "Virgin Spirits," are the humanity of the present time, the denizens of the Earth Period, or fourth creative day. We are, therefore, the elder brothers of all conditions of life on planes below us, the natural teachers and leaders of all animate creation in dense earthy bodies, as all animals (reptiles, birds, insects); all plant life on all planes; and all minerals and crystallized matter, as rocks, coal beds, bones and soils. When we shall have reached the Jupiter Period, or Fifth Creative Day, we will have become Angels, and

animals will have become human, and plants, animals, and minerals.

Absolute Deity is limitless, and knows no Time, for He dwells in Eternity; He knows no circumscribed space, for He fills all space; He is formless for He is without dimensions. But with the introduction of Time all limitation began. Time, circumscribed space, and form are all expressions of limitation. Saturn is the God of limitation; so Time, circumscribed space, and forms all began during the Saturn Period, which is referred to as the First Creative Day. This is also called the Polarian Epoch because it was confined particularly to the Polar Region of the Sun, or the great nebulous mass embracing the luminaries and the planets, synthetically. It is called the Region of the Sun because at that time the whole mass was Sun-substance. In the whirling movement of this mass as one immense vortex, polarity began; and all forms begin as the result of polarity, of action and reaction.

What is true of the entire nebulous mass, synthetically embracing the whole solar system, is true also of the Earth in its separated state. When first thrown off from the Sun, it was a nebulous mass, having its Saturn Period or Polarian Epoch, just as the whole mass had. And in Form building we will confine our thoughts to our own planet, a miniature universe within itself. In the gestative process, through which the Earth passed before coming to birth, it expressed the gamut of the whole creative process, as did the greater mass from which it came out. In that far distant period of the beginning of Earth's creation, during the Saturn Period, the globes of this period possessed no density such as we are familiar with today. The Earth then was in a fiery state, as is our Sun at the present time.

The only sensation we could have experienced then was that of feeling, the feeling being warmth, and even this could not have been on the plane of ordinary sensation, for so ethereal was the whole mass that it would have been consuming fire to flesh and blood.

That period was also dark—Saturnine darkness—but in the sense of supersentient light. If it

had been possible for anyone of us as we now are to have visited those conditions, we would have seen nothing, nor realized anything with any of the senses.

It is difficult for the mind to grasp such abstractions, and only a trained mind can, but to those who are able, such abstractions are verily the illumination of the divine indwelling spirit. It is difficult also to conceive of globes or worlds of such attenuated substance, and to materialistic minds it seems absurdity; but to the trained mind it will appear rational enough, since to such a mind all things are relative, from the most solid crystal to the highest attenuated spirit substance. It was in such a state, then, that the creation process began.

The germs of all life forms were in this attenuated watery substance at that time, just as the germs of lower forms of life are in the watery substance of the egg, or in the seas and oceans today. And as the involution process began with Virgin Spirits, the germs of these spirits were inherent then in this Saturnine substance. Indeed, the whole globe was composed of virgin spirits, just as a blackberry is composed of a vast number of very small blackberries. The Saturn globe then was thus composed of virgin spirits.

During the Saturn Period of the Earth the initiatory work was performed by the Lords of the Flame. These, as stated, had reached the highest state that could be attained as dwellers on the earth, and to them was committed both the lowest and highest work, the highest because it was in harmony with their attainment; the lowest, as the opposite extreme, because in them and in the initiatory period is synthesized the two extremes and all that is between. These Lords of the Flame are the "Alpha and the Omega" of the work of form unfoldment. Having completed their course and risen above the plane of Time, they were beyond the range of the dark Saturn globe, which is limited to Time, and worked, therefore, from the outside.

From this extraneous position, as though letting themselves down from the immortal to the mortal plane, the Lords of the Flame deposited the germ of the dense body as their first work. Notice, it was

only the *germ* of the gross physical body deposited, that from which the dense body would grow, and to which the dense body would be a sheath or vehicle for expression and experience. In this act they aided the involving virgin spirits to develop form and consciousness. Being outside they were the spirits of the signs of the zodiac, as we have seen, and of the planets, the Elohim or creative Gods. These Lords of the Flame emitted from their bodies a strong light, projecting their pictures upon the dark surface of that ancient Saturn Globe, which was so unimpressable that it did not absorb, but reflected these pictures, each picture creating a multiple of pictures, one following the other like that of a sound echo.

But by repeated efforts during the first Revolution of the Saturn Globe, the Lords of the Flame succeeded in implanting in the evolving life the germ of the dense body, as stated above. During the remainder of the first six Revolutions, this germ developed somewhat, having received the capacity for developing the sense organs, especially that of the ear, the organ of hearing. While the eye uses an ether as the medium of observation, and the ear is known to be the most highly developed of the organs of sense. It carries to the brain with the greatest accuracy the impressions received from outside conditions. The reason for this is that it is less subject to the illusions of this deceptive world than are any of the other senses. This accords with the oriental mystic philosophy, which holds that the somniferous or sound ether is the universal ether, and therefore the finest of them all.

Space is one of the secondary qualities of ether. It has been asserted that its vibrations are sharp, like the holes of the ear, and that in the body thereof are microscopic points. It follows, evidently, that the interstices between the points serve to give space to the ethereal minimum, and offer them room for locomotion. This is the most important of all the ethers; it precedes and follows every change of state on every plane of life. Without it there could be no manifestation or cessation of forms, for out of it every form comes, and in it every form lives. It is full of forms in their poten-

tial state. It intervenes between every two of the five principles. The ear, then, was the primal sense organ, as hearing was the primal sense, and being primal it is the most inclusive, indeed, is all inclusive of the senses, the redeemer of them all.

Through the eye we obtain our most exquisite sensations, but this very fact makes sight the most alluring of the senses. The ancient Greeks were worshippers of the beautiful. Their forms were all curved and harmonious, but according to the testimony of the apostle Paul, they were the most lascivious of people, guilty of conditions of lust that were not even named among other peoples. But while hearing may lead toward the uncharitable, the ear is the instrument of the most spiritualizing sense, as the harmony in music excites to ecstasy and awakens the deepest emotions. We should, therefore, give heed how we hear. It is through the hearing that the Word of God may be most effectual, hence the command, "Preach the Word."

The consciousness of the evolving life of the Saturn Period of Earth was like that of the mineral state of today, a state of consciousness of the deepest trance condition; nevertheless, during the six first Revolutions, the evolving life did work on the germ of the dense body, in connection with and under the direction of the different creative Hierarchies, each functioning according to his attainment and his capabilities. In the middle of the seventh Revolution, the Lords of Flame resumed their work, this time to awaken the highest spiritual principle, that is, to arouse the initial activity of the Divine Spirit in man.

Thus, man owes his highest and lowest forms of vehicles to the evolution of the Saturn Period, and these Lords of the Flame of their own free will aided him to manifest.

Because Time or manifestation began during Saturn's night, as we have already seen, the work of the various Hierarchies was not started at the commencement of a Revolution or the dawn of a Period, all work of the various creative Hierarchies for the evolving life, commences in the middle of one Revolution *n*, increasing in strength and reaching its highest efficiency in the middle of the Cosmic Night following; that is,

between the Revolutions, as well as between the long Periods. From this point it gradually declines as the life wave sweeps on to the middle of the next Revolution. Thus the work of the Lords of the Flame in awakening the germinal consciousness, was most active and efficient during the night or rest Period between the Saturn and the Sun Periods.

Recapitulation

All life is subject to recapitulations, occurring at the close of activities of any specific cycle, as, for example, the activities of any day is recapitulated at its close before the eyes are closed in slumber. Business men usually recapitulate the business of each month, and take account of the stock at the close of each year. The same is true of the moral life of each individual.

Especially at the close of each year is a time for the moral review of the year gone by, and for making vows for the year to come of moral reforms. Thus, before the activities of any Period or creative day cycle can commence, there is a reviewing of the past cycle, of all that has been gone through. And as all cycles of evolution are rounds in a great spiral, this review work occurs each time on a higher plane than the stage in the progression which it rehearses.

We have seen that the first Revolution of the Saturn Period is the Saturn Revolution; and also the first Period of the whole Creative cycle is the Saturn Period; and that during the Saturn Period, or first creative day, the Hierarchy began to plant the germ of the gross physical body. It is evident that the recapitulation of this Period or of this Revolution of this Period, is of the work done upon the dense body.

The second Period, or creative day, of the whole creative cycle, is the Sun Period, and the first Round of the Sun Period is the Sun Round; therefore, the second Revolution of any Period subsequent to the Sun Period will be the "Sun Revolution." The recapitulation, then, of this Period or of this Round will be that of the special work wrought by the indwelling Ego, aided by the appropriate celestial beings curing this Period or

this Round.

And thus of the Moon Period, or third creative day, and the Moon Round of the Moon Period, and so on throughout the unfolding process of the seven-fold man. Not until after this recapitulatory work is done does the work of the following Round or Period commence.

Thus, in the present Earth Period, or fourth creative day, in which we are now living, the recapitulating work wrought during the preceding Moon Period, and of the last Round of this Period, was enacted before the special work of the Earth Period could commence.

We are now living in the fourth Revolution of the Earth Period, and have passed beyond the half-way mark of this Revolution so that we are now climbing up the arc toward the fifth Round or

Revolution. At the close of this fourth round there will be a recapitulation of this fourth Round, or Revolution, before the work of the fifth Revolution can commence. At the close of the Earth Period there will be a recapitulation of the work of the whole Period before the work of the fifth Period, or fifth creative day, or Jupiter Period, can begin.

In the last of the seven creative Periods, the period called the Vulcan Period, at the close of which the creative work, both of involution and evolution will have been finished, only the last Revolution of that Period, the Vulcan Revolution, will be involved in the real Vulcan work. In the preceding six Revolutions the work of the preceding six Periods will have been repeated.

(To be continued)

*LETTER TO A FRIEND WHOSE COURAGE
FAILED*

(Continued from page 173)

limitations of the moment must not be the criterion of your judgment of yourself. You grow toward the ideals that you unremittingly hold before you. Self-pity and self-contempt are poisons of the devil, ever a deceiver, and illusions

Avoid morbid imaginations, Keep in the sunshine, inside, and out. You can do with your mind what you will. Do not read pessimistic literature. Do not listen to depressing conversation; get out and get busy at something that will fill your aura with light. You cannot help others who sorrow by sitting down and adding to the glooms by misplaced sympathy. Bring cheerfulness, the non-alcoholic joy distilled in the heart by wonderful "spells" of love and desire to help truly.

Get away from all depressing surroundings until you can get the strength to bring the light with you wherever you go.

Do not depreciate your work. Enjoy the approbation of others; it is needed to give you self-confidence.

Say "Get thee behind me Satan" to the other thoughts. They paralyze, and tend toward your thoughts. They paralyze, and tend toward your not doing yourself justice.

There is always a strong reaction upon ourselves from our words oft repeated. Select a motto of courage.

Join the Union of all who love, in the service of all who suffer.

Ever yours in Fellowship,
A.D.C.

We must develop all our faculties into powers—all our attributes into wisdom and strength. It is a crucial time in our evolution. Unless we allow the spiritual side to express we shall find ourselves far behind at the close of day. How would we feel to find ourselves in the kindergarten class in spiritual culture when our other faculties are engaged with the higher mathematics? That would be a ludicrous spectacle were it not so pathetic—so tragic.

*CHRISTIAN MYSTICISM BY
CORRESPONDENCE*

A course of monthly letters and lessons are issued by the Rosicrucian Fellowship to aid those who wish to probe more deeply the Mystery of Life and Being. Upon request the General Secretary may admit students to the preliminary degree, but advancement in the deeper degrees depends upon merit.

Nutrition and Health

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The Theory of Chiropractic

J. Casey, D. C.

Each system of healing is founded upon a theory, and as each system is able to report a certain per cent of cures, it must be that each is founded, at least partly, upon Truth. Chiropractic is one of the newer systems, and briefly the following is the theory upon which it is founded.

The Chiropractor treats the spinal column exclusively for all ailments. If he is broad-minded and uses massage, diet, hydrotherapy, etc., he regards them as palliatives, secondary measures which aid him to more quickly restore normal functioning in the diseased organ or part of the body.

Every disease has a primary cause. The Chiropractor points to the subluxated—malaligned—vertebra as the cause. Emerging from the spinal cord through a small opening on each side of the vertebra, are the spinal nerves. Through their various endings and their connection with the sympathetic nervous system they ramify to all parts of the body—from the top of the head to the soles of the feet.

Wherever an organ or part of the body becomes diseased, the Chiropractor, by means of his knowledge of the nervous system, traces back to the spinal cord, that spinal nerve which supplies that organ or part of the body. There he finds a malaligned vertebra—a vertebra anterior or posterior or twisted to one side or the other.

When each vertebra articulates normally with the one adjacent to it, the opening between them, through which the nerve passes, is sufficiently large to allow it to pass without impingement. But when the vertebra is out of its natural position, that opening is made smaller, thereby pressing upon the nerve and causing it to atrophy—wither. The result is that the organ or part of the body where

that particular nerve ends does not receive the requisite vital force, or nerve energy; hence it cannot function normally and becomes diseased.

The trained Chiropractor, by means of “palpation”—examination with the hands—can detect the very slightest mal-alignment of vertebra. By means of repeated, gentle thrusts, he restores the vertebra to its normal position. The opening through which that nerve passes resumes its normal size, the pressure is thus removed from the nerve and Nature is free to rebuild the diseased organ or part of the body to its normal condition—health.

Accidents or exterior force are not the only cause of dislocations. Constant irritation of an organ, the stomach, for instance, may also cause congestion of the muscles and ligaments adjacent to its place in the spinal column, this in turn has a tendency to draw the vertebra out of alignment and cause indigestion, etc., and Chiropractic, going direct to the cause of the disease, is a natural and efficient method of healing.

If an ailment is a chronic one of long standing, it may yield slowly. Nature does not do things in a hurry.

Endeavor to eat right, think right, in short, to *Live Right*, and it makes no difference what method of treatment you are taking, you will be aiding the Healer to assist Nature to bring about a cure.

AN OUNCE OF PREVENTION

Appendicitis Averted

This from *Medical Talk*, will not be new to some of our readers, but they may forget it unless they cut it out for their “scrap book.” It is so simple, and yet might save your life.

It is said that when Sir Thomas Lipton was last

in our country the physicians who attended him agreed that he had appendicitis. There was some hesitation about operating upon him, and a distinguished surgeon, called in consultation, suggested before an operation be attempted that they try an injection into the colon of equal parts of common molasses and milk. These were to be heated to the temperature of 100 degrees F., or about the same temperature as the human body. A pint and a half of milk, added to a pint and a half of molasses was, by means of a flexible tube, injected into the colon, high up.

The astonished physicians in charge finally consented to try this remedy. The injection was given, and immediately relief, and obviated the necessity of an operation with the knife.

It is stated that the surgeon said that Sir Andrew Clark, of England, invariably used this injection before he would permit a surgical operation. In nine cases out of ten the injection would make an operation superfluous.

We would therefore advise our readers who may some time in the future happen to be interested in cases of appendicitis to not carefully this remedy.

Equal parts of milk and molasses, heated to the temperature of the body. Three pints in quantity. Inject high up in the colon by the use of a flexible rubber tube and syringe. The body in a recumbent position, lying on the right side, with the hips slightly elevated. The injection should be given very slowly.

PLANETARY POISONING

The plants and herbs whose natures are “dominated” by the outmost planets of our solar system, while having a stimulating effect upon the mind of man, act upon the physical being as deadly poisons when taken internally by those who ignore their spiritual nature and in whom the physical life is dominant over the mental. But when the same “poisonous” substances are taken by one who has attained to spiritual mastery of both mind and body, he is unaffected; i. e., those same substances are not poisonous to the latter. (“And if they drink any deadly thing, it shall not hurt them.” Mark 16:18)

Hence, we can safely assume that there is no absolutely poisonous substance. To hold otherwise would be to imply that there is that which can poison God. This would deny His omnipotence. Poison, like evil, is a relativity. But there is a day coming when the outer planets, by their setting in the zodiacal signs, and relationship to each other, will exert such a powerful, evil influence over the growing things of the earth that the crops will be affected, poisoned, by means of the planetary light.

In that day, the groaning and wailing of humanity will be heard on every side, the earth will be swept by an epidemic of disease and death. Humanity may fall by the wayside by the tens of thousands. But those who shall have spiritualized their natures will pass through those trying days unharmed; for while there are things which are poisonous to the physical being, there is absolutely nothing that can harm the spiritual nature. Spirit is supreme.

One of the old biblical school would have assumed that at such a time that God had vented his wrath upon the evil-doers, that the pure in heart might inherit the earth for a paradise; and though we might use different phraseology, it would virtually mean the same. For those who have not investigated and developed their whole nature, spiritual and mental as well as physical, will some day awaken to a consciousness that their failure to do so is an actual “sin” of omission.

But the day of planetary poisoning—when will it come? I do not know, but I do know that it is coming. The poison may be apparent in the crops of next year, a decade or a century from now, but that is unessential. To know that such a day is coming, and to know how to pass through the crisis unharmed is the essential thing.—Selected

Editor’s Note—When we consider the fate of Atlantis and of those who had not evolved the lungs necessary to breathe in an atmosphere of air, it is not a far-fetched idea that “planetary poisoning” may make our dense body uninhabitable, and if we have not grown a soul-body, what then?

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 purpose.

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

Mountain Home, Idaho, June 13, 1917

Dear Friends:

I can't even tell you how I appreciate your help. It is too wonderful to think that one could be so near prostration and in a few days receive the benefit I received. It makes one over into a new person. I am trying to do all the things you suggest to "live the life." It is hard to do in the world, but one

should try and I am trying. With the Elder Brothers' help one can do many things. I am praying for self-control. Surely I need it.

Thanking you for your kindness.

Sincerely,

C. M. L.

Long Beach, Calif., July 12, 1917

Dear Friends:

Your letter written to me about a month has been read and reread many times, and has helped me to bear the many trials that seem to press upon me from all sides thick and fast. I cannot think what I would have done the past two years if I had never heard of the beautiful Rosicrucian Fellowship teachings; the past six months in particular. Our little girl is improving, which is remarkable considering added afflictions and trials that have fallen upon my shoulders this month past. I sincerely thank you for your prayers and kind thoughts and help which you have so generously given to me and mine. I know that my dear teacher and the Invisible Helpers are working for me and helping me daily, which all gives me courage to persevere onward, though I stumble many times. Hoping that we may still be remembered by you in your prayers and sincerely thanking you for all the wonderful help, I remain,

Gratefully yours,

Mrs. R. M. B.

Dates of Healing Meetings

September 2—9—17—24—30

October 6—14—21—27

November 3—10—17—24—30

December 7—14—21—27

Menu from Mt. Ecclesia

Breakfast

Poached Egg in Tomato Sauce
 Toast
 Rolled Oat Mush
 Milk, Coffee, Honey

Dinner

Vegetable Loaf and Browned Potatoes
 Fried Cauliflower
 Whole Wheat Bread, Butter
 Milk Honey

Supper

Lettuce, Tomatoes, and Egg Salad
 Dutch Peach Cake
 Olives
 Bread, Butter Milk or Tea

Recipes

PEACH ARROWROOT PUDDING

Take the syrup left when preserving peaches, strain, thicken with arrowroot or corn starch; cool in moulds. Serve cold with cream.

CREAM OF CORN SOUP

Score the cob of young corn lengthwise. Scrape

out all the meat with back of a knife. Bring to boiling point the required amount of milk seasoned with pepper, salt and butter. Pour this into the scraped corn. Stir well. Cook gently for ten minutes. Prepared thus, there is no corn husk in the soup.

FREEMASONRY AND CATHOLICISM

(Continued from page 163)

“You, Hiram,” said Cain, “are destined to die with hopes unfulfilled, but many sons will be born to the widow and keep your memory green through the ages and at length one will come who is greater than you. You shall not wake till the Lion of Judah raises you with the powerful grip of His paw. This day you have received your *baptism of fire*, but He shall *baptize you with Water and Spirit*. You, and every son of the widow who will come to Him. Greater than Solomon, he will build a new city and a Temple wherein the nations may worship. The Sons of Cain and the Sons of Seth shall there meet in Peace, at the sea of glass. And as Melchizedek, King of Salem (which means Peace), and Priest of God, ministered to Abraham, the father of nations, when mankind was yet in its infancy, so shall this new Light combine in Himself the dual office of King and Priest, after the order of Melchizedek; he shall judge the nations with the *law of love* and to him that overcometh will be

given a white stone with a name that will serve as passport to the temple. There he may meet the king *face to face*.”

Hiram was again conducted to the surface of the earth and as he walked from the scene of his shattered ambition the conspirators set upon and fatally wounded him, but before he expired he hid the hammer and disc upon which he had inscribed the Word. This was never found until ages later when Hiram, “the widow’s Son,” was reborn as Lazarus and became the friend and pupil of the Lion of Judah, who raised him from death through initiation. When the hammer was found it had the shape of a *cross*, and the disc had become a *rose*. Therefore he took his place among the immortals under the symbolical name

Christian Rosenkreuz.

He founded the Order of Temple-builders, which bears his name and in that Order aspiring souls are still instructed how to fuse the base metals and make the White Stone.

The Symbology of the foregoing will be explained in coming lessons.

Echoes from Mt. Ecclesia

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A Letter From Idyl-Ease

IDYL-EASE—perhaps you never heard of it? It is not really a place so much as a condition attendant upon the Mount Ecclesia vacationists wherever they go. Both Mrs. H. and the Editor have the happy ability of leaving our cares behind whenever we go away from Headquarters. We stop “talking shop,” as we do every waking hour in the ordinary course of things, as soon as we leave on our business trips to Los Angeles or San Diego, save insofar as necessary, and this practice gives us a most beneficent mental rest, which compensates in part for the physical fatigue entailed in the transaction of the actual business.

But that is not “Idyl-Ease.” You never come across that place—or condition—on a business trip. That would be an impossibility in the nature of things. To reach it you must go through the river Lethe and wash your mind of responsibility—a dangerous process, unless you have set your house in order against all contingencies which may occur during your absence, and secured a return ticket with a time limit to take you back to “Busy-Land.” This we have never before been able to do during the seven years since Headquarters were first first established at Ocean Park. What wonder then that for weeks we were on tip-toes of anticipation, just like two school children, at the thought of going on a vacation. Every now and then we found a few minutes to talk about it, even though we were twice as busy as usual, with moving the office and printshop to our new Administration Building and doing the necessary extra work to keep things running during our absence. Mrs. H.’s letters must be answered, the copy for the September Magazine must be prepared, so must the lessons and letters to Students and Probationers; no part of the work must suffer for our pleasure. It

was hard work, and we were both very tired on the night of the 14th of July, but we knew that if we had left anything undone, we should be unable to get to “Idyl-Ease,” and that we had set our hearts upon.

Then came the morning of the 15th, the day set for our departure from Mt. Ecclesia, a wonderfully bright Sunday morning. After our usual simple service in the Pro-Ecclesia to nourish our spiritual natures and an equally frugal breakfast to fortify our physical being, we proceeded to the garage and took our seats in “Carita,” as we call our sturdy “Overland” car. A step on the starter, a pull on the lever, a chorus of hearty wishes for “a happy trip” from our assembled workers, a waving of hands and handkerchiefs as “Carita” leaped forward through the gates of Mount Ecclesia to carry us from Busy-Land to the Land of Idyl-Ease.

And then, presto! we were there; but the funniest part of it is we do not know just when we arrived. We were gliding over roads that we had been over before, through the beautiful San Luis Rey valley, by the old Franciscan Mission, over Red Mountain, by Lake Elsinore, but they were not the same, there was a peace and joy in the air, a calm and a quiet, a balm to our tired bodies and minds, a soothing influence we had never before felt, and “Carita” purring softly under us seemed to chime in with our surroundings in a grand sweet song of welcome to “Idyl-Ease,” the land of rest and peace; for today we were not “making time” to get somewhere and do business quick, that we might get back to work as soon as possible, but we were driving leisurely along, admiring hitherto unnoticed views and vistas. We had caught the spirit of Idyl-Ease, we were living only in the present moment and enjoying it to the full, forgetful of past and future, and in a little while our whole

become rejuvenated; we laughed and we smiled and we sang like little children.

From Elsinore the State highway, smooth as a polished floor, led through Colton, California's chief source of cement—we saw great mountains of it—to Riverside, the great orange orchard, where the air was heavy with the scent of the orange blossoms which hung side by side with the golden fruit.

This is surely a country which it requires superlatives *ad libitum* to describe, and even then the picture will be entirely inadequate to convey a conception of the reality. It is not the buildings, though as a whole they are beautifully artistic, but it is Nature, for this whole vast section of Southern California is surely a veritable Garden of Eden, with its magnificent palms, its sweet magnolias, its golden oranges and its profusion of variegated flowers which dazzle the eyes wherever we turn. The reader is, of course, familiar with the biblical prophesy about making the desert bloom like a rose. The Editor has at times endeavored to visualize such a transformation, but has never dreamt of anything quite as luxuriant as this, and the wanderer grows at the knowledge that 50 years ago there was not a tree on the whole section. The country between Los Angeles and San Bernardino was then called "The Sixty Mile Desert," a happy hunting ground for the few scattered settlers—Mrs. H.'s parents among them.

From Riverside it is only a short drive to Redlands, the most picturesque of the small towns in this section. Here we drove through the famous "Smiley Heights," and as words fail to describe the view, suffice it to say that Smiley Heights is located upon a narrow ridge about five hundred feet high, which divides the great bottomland, upon which it stands, into two vast valleys, which are surrounded by mountains on all sides. As one drives along Smiley Heights one finds a number of places where the ridge is only about twenty feet wide, so that without leaving the car one has from each of these narrow places a most magnificent view of the twin valleys, with their orange groves and orchards stretching towards the distant mountains. It is a sight which must be seen to be appre-

ciated, but once seen it will never be forgotten.

We also visited San Bernardino, the oldest town in this section, and a mining center, but were rather disappointed, so we turned our faces toward the coast again, for we longed for the cooler weather prevalent there.

Speaking of temperature and climate, California is unique. If you know where to go, you may find any temperature you wish on any day, summer or winter, and you will not have far to go either. For instance, it is usually nice and cool on Mount Ecclesia; did anyone desire to find a nice warm place—Lake Elsinore, forty-four miles away, would be found ideal, and San Bernardino, ninety miles from Mount Ecclesia, is a real hot spot; or from Los Angeles one may take the electric car on a cool winter's morning ride up to Mount Lowe, six thousand feet above sea-level, enjoy a game of snowball and board the car for a return trip through Pasadena, where straw hats and shirt waists are necessary to comfort, to Venice-by-the-Sea, where the blue Pacific Ocean rolls in upon the sandy beach, inviting one to take a plunge in its invigorating waters.

Our way to the coast led through Los Angeles and one of its many beautiful suburbs, Hollywood; then came the climb over the "Cuhenga Pass" and soon we were speeding through the fertile "San Fernando Valley" towards the mountains which separated us from the coast. Universal City was the first point of interest. There we saw how the film folks make pictures—imitations of old castles studded the neighboring hills to give color to tales of the time "When Knighthood was in Flower"; cowboys in chaps, corralling cattle, furnishing a striking contrast between the old world and the new, the East and the West. The roving knight and the rollicking cowboy are here identical and it is all in the days work.

Onward we sped, with the thriving towns of Lankershim, Van Nuys and Owensmouth on our right, basking in the sunshine among fruit-laden groves. Gold first drew the attention of the world to California. But although there is a vast mineral wealth in this wonderful state, that sinks into insignificance in comparison with the wealth con-

tained in the golden grain, harvested on our broad fields; or the golden fruit—oranges, lemons, and grapefruit—hanging in our orchards; or even the black oil, pumped from beneath the fertile soil, and which is furnishing power to turn the wheels of industry. Each of these is of vastly greater worth and industrial importance than any amount of gold could ever be, and even if the writer were competent, it would be impossible to mention all the other sources of wealth which abound here.

Bound for "Santa Barbara," we next glided down a long, steep, curving incline, called "Canejo grade," toward the coast, and in time reached "Ventura," an important oil town, thence for twenty-four miles the highway skirted the ocean. What interested us most on 'his part of the trip, was "Summerland," so called for the spiritualistic heaven. This was at one time a very popular camping ground for the Spiritualists; it was, in fact, to the Pacific coast what "Lilly-Dale" is to New York and the East. Now, however, oil has been discovered there, and instead of reaching upwards to the pure ethereal region of the Angels, men with grimy faces and blackened hands are delving into the realms of Pluto, greedily extract-

ing the slimy substance which keeps the factory fires hot, that they may make money, money, money—their God.

It was very curious to see most of the oil wells there, driven in the sea, some four or five hundred feet from shore, and we learned later that one of the Los Angeles oil-magnates has leased a strip of ocean-front tidelands, several miles long, where he intends to drive wells for oil—they are actually pumping oil out of the sea!

Arriving at Santa Barbara, we secured quarters and made up our minds to stay a while, for we had heard much about the beauties of the surrounding country. We also began to make use of our niece, Olga, who accompanied us and was ambitious to become a chauffeuse, having already had some lessons on the "Maxwell" we use to take our mail to Oceanside. She was easily initiated into the mysteries of driving *Carita*, and the Editor began to take things easier than ever—Idyl-Ease was becoming more and more of a reality.

Between short trips and long rests, the days are passing away, leaving us each evening more fit to go back to Mt. Ecclesia in Busy-Land and take up the work we love, with renewed vim and vigor.

IMPORTANT NOTICE

It cost a great deal of work and some money to cast a horoscope, have it electroplated, read, type set and printed. Unless the data are exact and right, all this work is in vain, and the horoscope worthless. Therefore we want to impress upon parents the necessity of being definite and accurate when sending in data for children's horoscopes, for we cannot take chances, and where the data are ambiguous, the request goes into the wastebasket.

The principal inaccuracy is in stating the birth-time, of children born near noon or midnight. We do not know what you mean when write September 17, 1912, 12:14 p. m. Some people would think that you mean 14 minutes after noon. Others would say you mean 14 minutes after midnight, which would then be the morning of the 18th

This would make a most radical change in the Moon's aspects, in the place of the Sun and the house! Therefore the readings would be as different as day and night. Thus, if we happened to guess that the child was born at noon, instead of at midnight, which has happened, our work would be lost, and Astrology would be discredited if the parent happened to be a stranger.

Therefore, when sending such data, please state the hour definitely by adding the word 'noon' or 'midnight' as the case may be: September 17, 12:14 NOON, or September 17, 12:14 MIDNIGHT.

Potatoes and green vegetables are especially helpful to build up the nerve tissues and should be used plentifully by people of nervous temperament.