

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

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

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

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

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

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

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

"I hate her though!"

"Why do you hate her?"

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

time with a pen!"

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

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

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

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

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

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

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

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

was master of the situation.

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

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

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

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

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

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

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

(To be continued)

Does Success Make One Generous?

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

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

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

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

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

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

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

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

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

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

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

Question Department

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Sex in Relation to Spirit

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

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

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

Answer:

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

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

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

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

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

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

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

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

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

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



The Astral Ray

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Esoteric Astrology

Geo. T. Weaver

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Children of Gemini

From May 22nd to June 22nd.

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

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

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

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

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

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

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

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

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

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

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

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

NEW PREMIUM OFFERS

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

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

The *Rosicrucian Philosophy* for 4 yearly subscriptions.

The *Rosicrucian Mysteries* for 3 yearly subscriptions.

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

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

*YOUR CHILD'S HOROSCOPE
FREE!*

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

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

Your Child's Horoscope

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

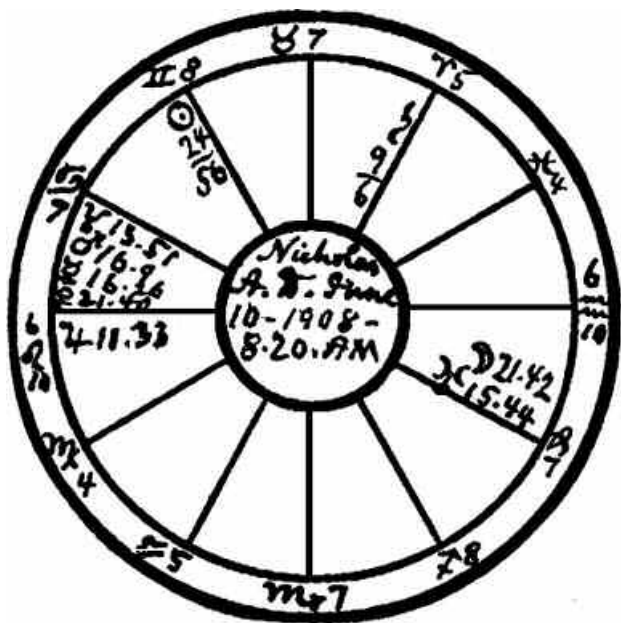
We Do Not Cast Horoscopes.

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

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

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

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



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

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

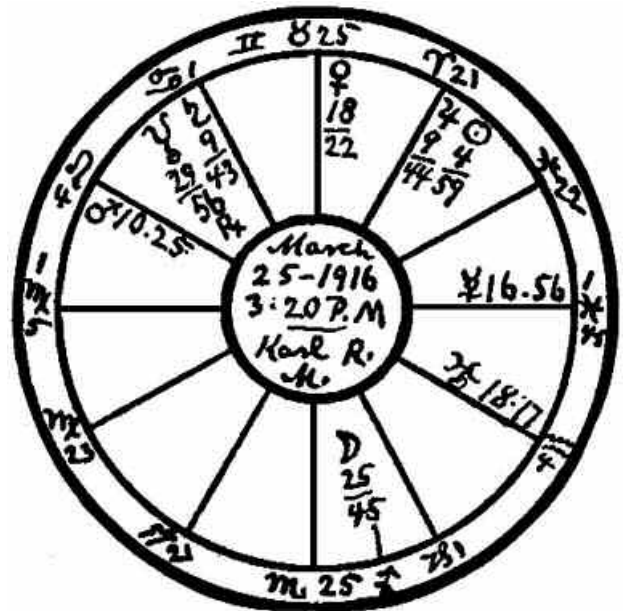
With respect to health, we find that Saturn is square to Neptune in Cancer and Uranus in Capricorn. Cancer rules the stomach and thus we may infer that the digestion will be interfered with unless Nicholas is taught to live the simple life in the home. If he leaves the straight and narrow path of sensible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

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

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

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

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



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

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