

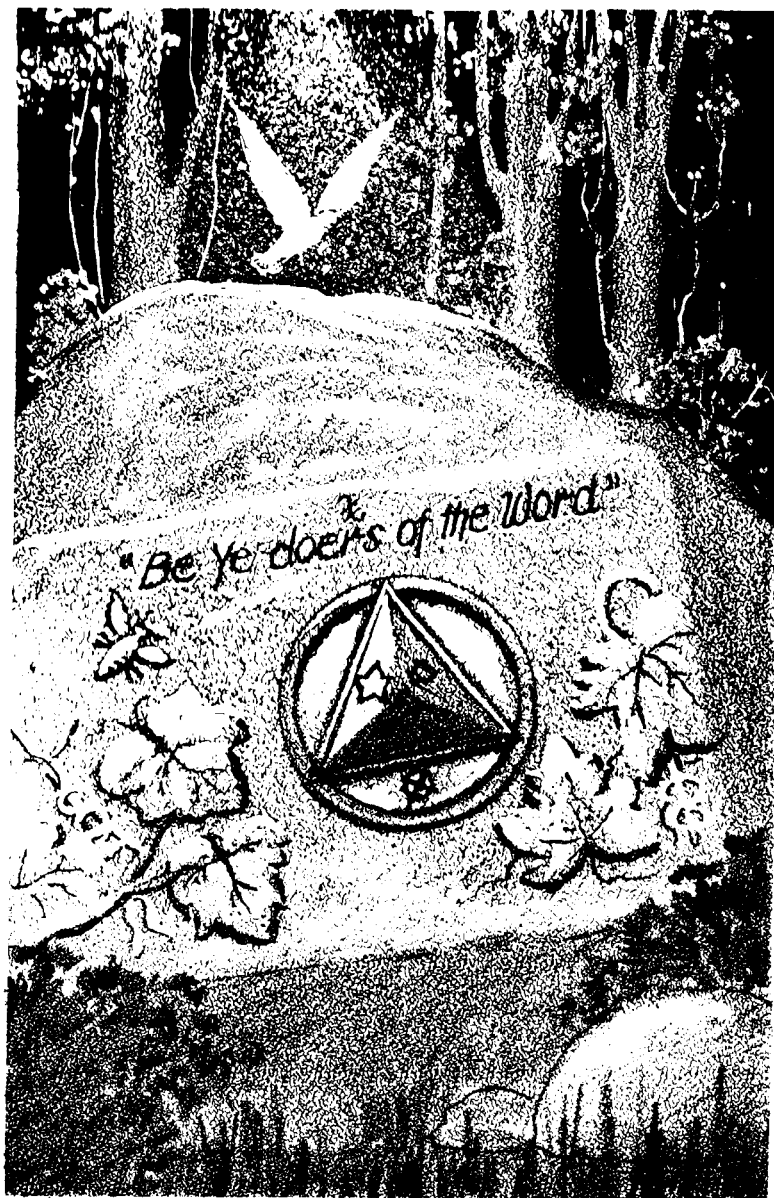


AN EARTH
DWELLER'S
RETURN
BY PHYLOS

AN EARTH DWELLER'S RETURN BY PHYLOS



Neville
Spearman



AN EARTH DWELLER'S RETURN

By
PHYLOS THE THIBETAN

in collaboration with

HOLTAH-KEMISTRUS-ZONUS-MOL LANG

of the
ORDER OF AZARIAH



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Part One

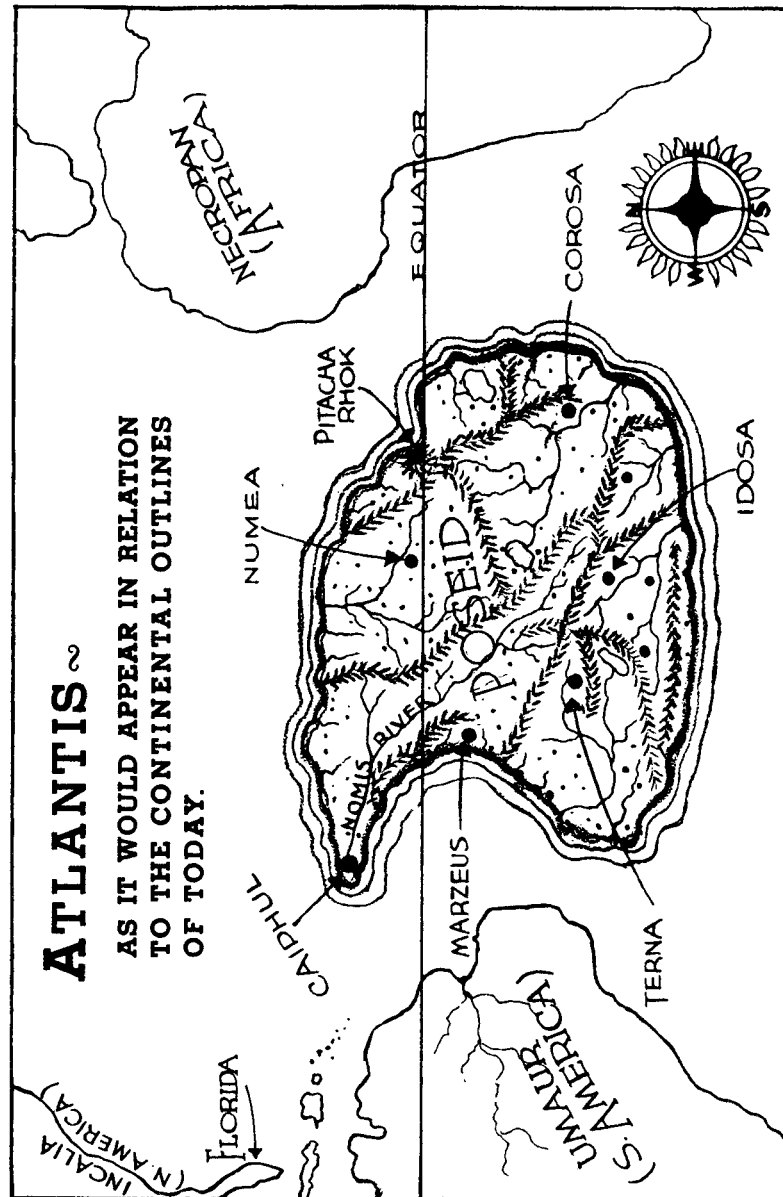
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The subject matter of this book is not to be reproduced in any shape, form, or manner without written permission of the Lemurian Fellowship by whom it is copyrighted. Such authorization is officially invested in the Lemurian Fellowship by the Order of Azariah of the Sach at Mount Shasta.

Many years ago this group of Lemurian Theo-Christic Adepts ordered the Compiler of this work, through Phylos, to revise *A DWELLER ON TWO PLANETS*. It is finished. The need of revision was imperative because the example in compound proportion set forth therein could not be solved. Those who cannot explain it have not unfolded their interior senses sufficiently to comprehend the explanation. Therefore, unless these people can communicate with the Masters of the Order of Azariah at Mount Shasta, they cannot explain it, and for this reason are incapable of criticizing authoritatively the Philosophy of this book.

The Lemurian Masters also ordered the organization of a group of research workers, with the assistance of Phylos, as factual background for Their work of transmitting Theo-Christic Truths. This work has been quietly going on for a number of years.

Since the Lemurian Fellowship came into being in America, We were ordered to communicate with them for



assistance in the transmission of the Philosophy which made the Lemurian Civilization the greatest the earth has ever seen. As the American Citizenry is composed of Lemurians and Atlanteans reincarnated, We feel that the Lemurian Fellowship will lead the world to the highest type of civilization ever conceived by the mind of man. Let us follow this New Light of the Jewelled Cross and the Rainbow Star.

Phylos



COMPILATION AND APPROVAL

This book is compiled by Beth Nimrai, edited by the Lemurian Scribe, and approved by Phylos, Isschar, and the Lemurian-Atlantean group of Theo-Christic Adepts. These Adepts are located at Mount Shasta, California. An illustration of the great stone door of Their Sachem is in this book. The Organization is called the Order of Azariah. Those familiar with the Order know its symbol, also its welcoming and parting signal.

The Hierophants of the Order of Azariah control the Lemurian-Atlantean method of thought transference called the Philosophy of Intensification, of which Phylos was permitted to give glimpses to Frederick Spencer Oliver. It was left to another to note its importance.

Finding the burden of the work too heavy, contacts were made with the Lemurian Fellowship under the guidance of Phylos, resulting in arrangements to place the various documents of the Phylos work then held by the Amanuensis, Interpreter and Compiler.

The various inventions since the 1880's are being used today because of knowledge contained in the original DWELLER ON TWO PLANETS. More *knowledge* is to come. More inventions will result from the knowledge given out in this book and those which will follow.

The revision of A DWELLER ON TWO PLANETS by Phylos and Holtah will disclose many truths by means of which the *blind* will receive their sight into the Science

of Being; then those whose eyes have been opened can partake of the intellectual feasts at the round table of the Lemurian Fellowship.

One must remember that any statement can be proved by the Philosophy of Intensification. So it is well to beware of making statements concerning the Masters at Mount Shasta. These subjects are too sacred for conjecture. All are known by those who are identified with the Order of Azariah. A word to the wise is sufficient.

However, no statements or quotations are to be made from this book without the written permission of the Lemurian Fellowship. The Fellowship is held responsible by the Order of Azariah whose Interpreter and Compiler is Beth Nimrai, and whose Editor is the Lemurian Scribe.

Beth Nimrai

INTRODUCTION

In presenting this philosophical treatise to the world under the authorization of the Master Phyllos, it is necessary to briefly introduce the Lemurian position or viewpoint. As the Lemurian Fellowship, under whose imprint this book has reached the public, may be new to the experience of some, we may safely conclude that information pertaining to the world wide activities of this institution will be welcomed for future reference.

Although the Fellowship organized its services for presentation to the outside world on September 16th, 1936, as forecast from measurements taken within the King's Chamber of the Great Pyramid, it must not be thought of as being new in either this present Aryan Grand Cycle, or in previous Ages when the topography of the earth was of a far different geographical nature. For every institution, whether it be scholastic, commercial, industrial, or political, is composed of individuals who have lived before and who will consequently live again. Thus, there is, at certain intervals of time, a renaissance of learning; a revival of the ancient arts, crafts and industries; a reawakening of old souls whose experience enables the world to stir itself once again from its age-old primitive superstitions and immorality.

The birth of the Lemurian Fellowship on September 16th, 1936, is significant of the first major revival of Cosmic Learning in the New World since the advent of Jesus the Christ. Is this revival of the Science of Being the result of the extension of existing philosophies which

human history has proven to be so inadequate and erroneous? Not at all. To extend the accepted philosophies, with their devastating effects upon those who embrace them, would not only imply an indefinite continuance of human sacrifice, which is the basis for the Doctrine of the Vicarious Atonement, but would in time cause the world's peoples to wind up their mundane existence as a slaughtered race.

To safeguard a future race of superior souls—the resurrected pioneers of ancient Lemuria and Atlantis—from inhabiting a world of sheer savagery, certain preparations for insuring a more desirable environment are necessary. This preparation is now being undertaken by a group of former Lemurian-Atlanteans who have banded themselves together into a Lemurian Brotherhood under the guidance and supervision of a Council of Seven Masters.

Those Lemurian Brothers and Sisters who work upon the physical plane, almost exclusively, comprise the membership and personnel of the Lemurian Fellowship. Those who work upon super physical planes function through Centers of Divine Influence as an Inner Government, there being four such administrative units on the West Coast—one in Northern California, one in Central California, one in Southern California and one in Lower California.

Because of the inadequacy of our present ecclesiastical system, which to a great extent has outlived its usefulness as a scholastic medium, the advanced souls now coming into incarnation are not, nor ever can be, satisfied with

such mediocre explanations of the riddle of life and death as are today being expounded with such vehemence from the pulpits of our largest churches. These returning Lemurians and Atlanteans, having retained the experience gained from former lives of high altruistic and intellectual pursuits, naturally demand a more plausible and less barbaric philosophy of life, in short, a religion which is not only a moral code of ethics, but a Way of Life capable of answering the age-old question of why, whence and whither.

To satisfy this demand for a more humane philosophy, based less upon the assassination of Christ upon Calvary, and more upon the crucifixion of greed, sophistication and fanaticism, the Lemurian Fellowship, under authorization of the Lemurian Grand Council, gave to the world its Lemurian Cosmo-Conception—an economic, social, political and religious exposition of a New Order of the Ages as it will be ruled by a trained Lemurian Citizenry, each of whom has been educated over a period of years for the privilege of contributing his or her services to the welfare of the cultural whole. This Great Work was recorded by one known only as the Lemurian Scribe, as it has never been his desire to reveal, publicly or privately, his degrees or affiliations.

It has been with considerable difficulty that the Lemurian Scribe finally edited this compilation of AN EARTH DWELLER'S RETURN, and placed it in final form for publication. This particular manuscript reached him through Beth Nimrai who was instructed to place the work with one who realized his Lemurian heritage and destiny.

Upon orders of the Master Phylos, the manuscript was sent to the Lemurian Fellowship, at its Midwestern Office, for storage until further instructions were forthcoming. Having edited the entire book from cover to cover and feeling that it is worthy of the Lemurian imprint because of its divine derivation, the Lemurian Scribe is taking this means to introduce it to the peoples of the Aquarian Age.

When the reader has studied this compilation of writings with more than a superficial understanding, the intellectual and moral standard of the Lemurian Fellowship will become immediately apparent. That the Philosophy of the Lemurian Theo-Christic School at Mount Shasta will be repudiated by the Christian Church is a foregone conclusion. But facts cannot be explained by denying their existence. They must be faced as concrete realities whose truths become self-evident from personal experience.

Because the Lemurian Scribe has lived before in divers places and under many personalities, and is consciously aware of the truths of karma and reincarnation, he is better prepared to understand the reasons for this present surge in America, of those old Lemurian-Atlantean souls whose sheer genius had made possible the incomparable wonders of the ancient world. It is therefore not surprising to find him indirectly associated with the hero of our story in his professional capacity as commentator, once again sifting out the chaff of Rexdahl's philosophy so that it may in no wise hinder the sincere aspirant from achieving his goal.

No mention is made in the book of the restraint placed upon Mainin during his many years of wrong doing. It is said that "he ever kept his own counsel," but in spite of the fact that he seemed to camouflage his crimes from his immediate Brethren, there were some who appreciated all too well the ultimate outcome of his evil machinations. The Lemurian Scribe was such a one, and just as he circumscribed the sinister influence of the Atlantean High Priest and thus helped to prevent the utter ruin of the world beyond Atlantis, so, too, in this day, does he offer the same helping hand to this same struggling soul. It has been his privilege to send forth this book exactly as it should have been released fifty years ago, but which was withheld until the proper channel had been cleared for its legitimate presentation.

Because Rexdahl, as Frederick Spencer Oliver, failed to clear the proper psychic channel for **A DWELLER ON TWO PLANETS**—the first book dictated by the Master Phylos and published in 1894—the karma which should have been discharged in that incarnation, his twenty-second since his blasting, remained unexpiated. And it could never be expiated until either **A DWELLER ON TWO PLANETS** or **AN EARTH DWELLER'S RETURN**, or both, were given to the world as a warning to the present group of reincarnating souls that if they duplicated the same situation as prevailed in Atlantis during its decline, they would surely know the same fate in America.

For this reason, this present book must reach every Lemurian or Atlantean soul who was ever wronged by the hero of our story. It must place in the hands of each

one the Key to Spiritual Attainment—the secret by which the limitations and restrictions of this earth life are overcome and mastered. It must above all teach those who believe the law can be mocked that, although Christ forgives our transgression, He cannot reap where others have sown. Each Earth Dweller must make his or her complete atonement and repay every jot and tittle before all can be fulfilled.

Until each one has solved the Mystery Teachings in this volume, there can be no guarantee in the present world of a continuation of a civilized society among mankind.

If this book appeals to you as being true in every particular, place it in the hands of a friend, as a source book on the Wisdom of the Cross. Explain the reasons why the author must reach every kindred soul and discharge every obligation which today holds him enslaved. Impress upon each one the necessity for heeding the warning of this eleventh hour by aligning himself or herself, not with Maelus who is a Worker in the Dark, but with the incomparable Christ who is the Prince of Peace.

By purchasing this book, you have assumed an obligation to disseminate the Occult Teachings of the Lemurian Masters. If your learning extends only to what you have read herein, your education is not insignificant. But if you would seek to be of monumental service to the human race, especially to your Lemurian and Atlantean Brethren, write the Lemurian Fellowship for their plan of individual instruction embracing the hitherto unrevealed arcane secrets of the Lemurian Mystery School. This

is the first time in centuries that this great Institution of Cosmic Learning has been brought out of the Himmayas of Western China to serve the American people as a sleepless Guardian of their lives, their homes and their sacred honor.

Because it is the sincere desire of the Lemurian Fellowship to establish among the new Lemurian-Atlantean-American Race the highest physical, intellectual and moral standard possible of realization in this present cycle, it is with no inconsiderable pleasure that we present this book to the thinking minority. Its release has been delayed, time after time, for many reasons, but the promises of a bygone day have not been forgotten. Truly the Master has said, "All shall be fulfilled."

The Lemurian Scribe
April 1, 1940

All Shall Be Fulfilled

"All shall be fulfilled,"
In WORD and in letter,
The Law shall be recalled
That shall make the world better;
All shall hear the WORD
That shall lead on to Glory;
When the heart is stirred
Each tells his own story
Of climbing the mountain,
The Mountain of Life,
To drink at the Fountain
When weary of strife:
Of loving and living
To reach a high goal,
Constantly striving
To save one's own soul
While helping another—
A sister, or brother,
Struggling to "enter in"
The victory to win!—Holtah

26:17 :: 25.8 + 30 : 24

Part Two

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Atlantean Inventions

- AIR CONDITIONER — *Deadly and noxious vapors overcome by purification.*
- AIRLESS CYLINDER LAMPS — *Tubes of crystal illuminated by the Night Side Forces.*
- BOOK MACHINE — *A psychic apparatus to reproduce the voice of characters in literature.*
- CALORIVEYANT INSTRUMENT — *Heat producing apparatus powered by the Night Side of Nature.*
- CRIME CURING APPARATUS — *A machine designed to transmute desires of convicted criminals.*
- ELECTRIC RIFLES — *Guns employing electricity as propulsive force.*
- GRAND ORGAN — *Color and tone instrument soon to be rediscovered.*
- IRIDESCENT LIGHTS — *High tension odic-electric lamps diffusing a multi-colored radiance.*
- MAXIN LIGHT — *An Unfed Light sustained by super physical power.*
- MONO-RAIL TRANSPORTATION — *Locomotion in use for high speed transit.*
- NAIM — *Radio and Television*
- NOISELESS MACHINERY — *Machines cushioned by synthetic shock absorbers.*
- TRANSMUTATION OF METALS — *Apparatus powered by electrical action.*
- VAILX — *An aerial ship governed by forces of levitation and repulsion.*
- WATER GENERATOR — *An instrument for condensing water from the atmosphere.*
- VOCAL NEWS RECORD — *A machine for printing the spoken word.*

Part Three
Message from Phyllos

To my Beloved Co-workers: God, the All Father, has permitted me to give forth the chronicles of the lives and mistakes which were wrought in ancient Lemuria, pre-historic Atlantis and modern America, by the sins and transgressions of those who should have observed the Divine Decree.

My work has been given to the world through Frederick Spencer Oliver who was greatly handicapped in so doing by his physical suffering, his uncongenial environment, and the influence of those who were dominated by adverse ruling thoughts. But those who will read my words as expressed through the revised Lemurian Edition of *A DWELLER ON TWO PLANETS*, the history of *AN EARTH DWELLER'S RETURN*, and other books I may be permitted to release, will quickly perceive the difference between the true and the false under the influence of the spirit of truth. Those who read these works are in possession of the truth which will make them free to accept it or reject it as they see fit.

Those who transgressed the law in an early day must needs pay the penalty in a later day, thus fulfilling the law. The law, if broken, must be made whole. The law breaker must atone and repay.

I have said that there is but one way—the *Christ way*. My work is set forth as an exemplary warning so that all

those who desire to do so can solve the problems, given them by the All Father, with divine intelligence and a selfless will. God, the All Father, has also given all a purpose to seek. This, then, is the problem: How to combine will with a certain purpose.

If thou wilt read the Word of God, thou wilt find that the Word I give to thee, through the All Father, conforms entirely with the written Word of God and will be so established.

Those who are established in Him can do His will and so formulate the Kingdom on Earth as it is in Heaven.

Read my books and the books of my Lemurian Brethren and compare them with the Word of God. Ask the Comforter for the interpretation thereof and it shall be given unto thee.

Thus, thou wilt perceive that it becomes necessary for those who would do God's will to give out those truths as will enable Christ's Kingdom to be established in the manifested as well as in the unmanifested worlds.

There is not, nor can there be, any death of the Egoic spirit, but only of the personality of the soul. Study this, my Friend. Our Father hath provided a *WAY*. It is the sharp, knife-edged Path, whereon all things so evenly balance that there is neither turning to the right nor left. There is but steady, even pursuit of the Path, wherein all who travel contain themselves in all things—those things which cause the cares of this world.

Remember the One who said, "Lo! I am with you always, even unto the end of the world." If ye walk with Him, thy return as an Earth Dweller to God, the All Father, will be surely accomplished without retardation. Heed Mainin's history in this book of AN EARTH DWELLER'S RETURN, and thou mayest point out the Way of the Return to other Earth Dwellers.

Ever thy friend and co-worker,

PHYLOS

26:17 :: 25.8 + 30 : 24

As twenty-six is to seventeen, so is twenty-five and eight-tenths plus thirty to twenty-four.

Message from Beth Nimrai



You may be certain that there is a Star of Hope, shining as a Light on the Path, for the return of the Egoic spirit of each Earth Dweller. Its brilliance points the way from the degradation of materialism and ignorance to spiritual heights of understanding.

My contacts with the axioms of Phylos and the other Theo-Christic Adepts of the Order of Azariah in the Sachem at Mount Shasta has been a delightful spiritual and intellectual pleasure. They will be to you also. If read and meditated upon, these axioms will bring peace and understanding. These TRUTHS will unfold the interior senses so one may drink deeply from the Well-Spring of Life, discovering that one's strength is found in the joy of the Lord.

Beth Nimrai

THE RULING UNSEEN POWERS

A PROLOGUE

There are many Powers that rule the earth, both seen and unseen. Some of these Powers rule over the people by their own vote, and many times it is difficult for the people to overthrow the Power for which they voted. This is a problem which only time and common sense will solve.

There are other Powers to which the attention is called, and for which they have not voted, but which rule, more or less, and sometimes with an iron hand. These Powers are more than a dozen in number, and are Unseen, yet they sway the people of the earth now, just as they did in the old Atlantean time, twelve thousand years ago.

It is to recognize these Powers and to differentiate as to where they belong in the basic principles of thought that should be the primary concern of humanity today. For many confound spiritual and mental characteristics—faculties of the mentality, the senses and the Unseen Powers—as first one and then another.

For instance, faith is not a sense. It is a spiritual characteristic. Instinct, Genius and Intuition are Unseen Powers. Spiritual characteristics are prototypes of mental characteristics, and the latter are never senses, faculties, or Unseen Powers.

It was stated that there are more than a dozen Unseen

Powers. There are three very repugnant phases of the Ninth Unseen Power, to which attention is now being called. If the mental characteristic, of which faith is the spiritual prototype, is unfolded and developed to the degree that the characterized one has faith in humanity, then that one can materially assist in overcoming the offensive phases of this, one of the greatest of all the Unseen Powers. And lo! When this is done, all earth will rejoice.

It will be noted at once that as soon as these terrible phases are called to mind, one can truly see they are really ruling over the earth today and over a great majority of the people, individually. Militarism has ruled for ages. The people, as a race upon the earth, have never been free from its rule. This phase of the Ninth Unseen Power has a brother that edges him on—Commercialism. These two have aided each other time out of mind. In this war upon humanity, these two are furthered by the third in this triplicity of evil—Mentalism.

Mentalism is not a one-sided phase of this triplicity. It has many sides or ways of movement, rather like an epicycloid in shape. Besides, it is treacherous in its nature. In the Aquarian Age, it is becoming more apparent that it is reaching out so that many will come within its grasp.

Militarism, Commercialism and Mentalism are three phases of the Ninth Unseen Power. Space will not be devoted in this book to other phases of this Unseen Power, or to any of the other dozen Unseen Powers, unless necessary.

It is to one degree of the third phase, Mentalism, that we would call your attention—the power to solidify thought, crystallize it and prepare it for a new condition.

Each numerical figure has a meaning which correlates it to some part of the body, as taught in Holtah's vibrational range of numbers, and the number nine is to numbers what the thighs are to the body—the defense. All numbers are contained in the numeral nine. The next forward movement is represented by ten and means a new condition. The triplicity mentioned as constituting the various phases of the Ninth Unseen Power make a new condition among the nations of the earth. But is it always a good condition? That is a question which should agitate the minds, not only of the American people, but the people of the whole earth.

Two of these phases are bad enough, but they cannot be improved as to harmlessness, unless they are annihilated. Thus, we have no time in which to consider them, but the third phase, Mentalism, is not at its worst, and there are degrees of Mentalism which can be used to great advantage, doing good in the world. There is nothing that cannot be accomplished with some of these degrees of Mentalism, but to accomplish a good thing with some of them, one must possess a certain mental characteristic and its spiritual prototype.

Few there are among the thinkers and doers of this world who possess this mental characteristic, with its physical counterpart and its spiritual prototype. Great libraries of books have been written in a vain hope to reveal this great

truth, the writers scarcely knowing themselves of this Pearl of Great Price and how the precious jewel could be found. All they knew was that it could not be found by digging anywhere, but they could not tell why.

The whereabouts of the Unseen Powers, the faculties, the senses and the characteristics upon the thought planes are scarcely known. When these are known, it will be easy to use the Unseen Powers and not be used by them; to use the faculties with understanding; to unfold the senses and see God; to be guided by the characteristics which have been formed by the incarnating Ego throughout the ages.

It is most essential that we know this, if we are to help overthrow the antagonizing power of the third phase of the principle, Mentalism. This can be done by using its good characteristics to convert its evils, and the time in which to do this transmuting is short.

When it is remembered that the mentality of each individual is inherited from former lives, just as the mental power in an adult is inherited from previous study and observation as a youth, it goes without saying that the inventive talent is along mental lines. When the statement is made that, if no invention had been made years ago, even ages ago, there would be no machinery today, it is quickly discerned.

The machinery of the Atlanteans—an almost infinite variety of implements for every sort of purpose—was their pride among the nations. If they had not possessed this

wide range of mechanical marvels and the inventive talent which gave them those triumphs, then neither would those of a modern day possess a like creative ability or the results of such Genius.

Genius is the Fifth Unseen Power, not a faculty, sense, or characteristic. Its rule over one is not always regular, but is apt to be intermittent.

America is now peopled by the old Atlantean and Lemurian Races, and as such, is rediscovering the inventions and secret powers of the ancient world. It is quite impossible for some to understand the connection between the two ages and races; that is, between the modern American and the ancient Lemurian-Atlantean, but a further perusal of the subject will bring the mind a fullness of comprehension. However, it is not in the province of these articles to present arguments, only statements, so that he who runs may read and comprehend if he wishes.

The real purpose of these articles is to give the clue to the Lemurian-Atlantean-American relationship so that the secret method, by which the great inventions of past ages may be brought to mind, may not only be rediscovered, but improved.

Atlantis is known as the lost world. Why? Because in its evolution of mind, it developed Mentalism to an unrestrainable and menacing viewpoint. Not content with receiving thought and thought forms and developing them; not content with bringing ideas from celestial realms of thought, materializing them mentally and demonstrat-

ing them on the physical plane in the form of habitations, transportation, pictured art, utilities, architecture and music; not content to do this and more along the line of invention, they used this phase of the Ninth Unseen Power for the annihilation of life. They became in a way transcendent to themselves, filled to the full with a sense of their own excellence and superiority over nations. While their inventions were exceedingly wonderful to the utmost degree, they were superior to their inventions. In short, they did not need them. Their minds were so developed that the power of their word, through their will, accomplished their wishes. This seems impossible, but it was even so.

Man himself is an invention, and following his Maker, he is also an inventor. But in the old days, he worked mostly under the power of Mentalism, a certain phase of the Ninth Unseen Power. He did not invade for himself the thought realms of higher planes and do his own thinking. He simply received thought and adapted his thoughts. He originated very few thoughts and had assistance through the Fifth Unseen Power of Genius to adapt them.

Even in this he became conceited and went on, as has been stated, from materializing on the mental plane to demonstrating on the physical plane the wonders of what he supposed was his own thinking. Further than this he even dared to go, and in attempting to use his own will, he forgot that God was immanent in Nature and that he who could not give life should not take it either. Without thought for others, he lost out for a time, and as he, so

too, the race lost its life and its place in the world of men.

There is a question often heard which must be answered: "How did man take life? Was it not in honorable war and with weapons and skill which were legitimately used, according to the standards of that day?"

To this we give answer: "It is all of this and more. Man, in the Atlantean Age, had so perfected his ideas that he came to develop the power of using his will simultaneously with his voice, thus forgetting that the Creator is the only Immanent One and that the only safe power is that which is used for the greatest good to the greatest number."

All who have read the story of Rai Ernon, the Ruler of the Suerni, in that far away Atlantean time, know that there was one man who used his power with the fear of the Lord. He used it for the benefit of the nation and the race, solely to glorify the Creator.

America is Atlantis and Lemuria that were. *The people of ancient Atlantis and ancient Lemuria have peopled modern America.* America's people are the Lemurians and Atlanteans, returned and returning.

Note the children that are coming into rebirth at this time, insistent in their inquiries and not satisfied with mediocre or ordinary explanations of religious, economic, social, political, and scientific questions. The fashion of the present day is toward simplicity and freedom. Women have not only unclothed the knee, but in many instances have adopted abbreviated sunsuits for street wear in the

warmer climates. Nudist colonies have flourished as never before. Stiff collars, corsets, long dresses, heavy shoes and all sorts of cumbersome clothing are gradually passing into the discard as obsolete.

The third phase of the Ninth Unseen Power, Mentalism, is responsible for ideas from the celestial degree of mentality being brought down to the physical degree and demonstrated in the mineral kingdom as machinery; metal, stone and jewelled implements; music, sculpture, architecture, art and literature; in fact all that is expressed by thought, word, deed, or action.

The figure five shows man as the five pointed star ready for six which originates thought. Seven balances thought, as seven is the number of balance. In eight, man is ready to discriminate as to thought; and in nine, he is prepared to materialize, demonstrate and defend it. In ten, he is desirous of promoting his thought into a new condition; in eleven, he is ready to give it publicity; and in twelve, he is making it subservient to material uses. This is the routine of thought as used by the most successful race the ages have ever known, that old Atlantean-Lemurian Race which was wiped off the earth because, with all their greatness, they became stiff-necked, haughty and proud of their achievements, not realizing that Mentalism was not an acquired property of the mind, but an Unseen Power incapable of being relied upon, being outside of their own Egoic mentality.

While they understood the routine of thought, they did not comprehend all it encompassed, and the significance

of Mentalism in its relation to thought principles was almost entirely missed.

The term Mentalism is not used in the sense of hypnotic influence, as hypnotism belongs to a term meaning a far different use of the mentality. It has to do with effecting a somnambulistic state of mind artificially in another mind, and there is much to say pro and con of its good as well as its evil aspects.

Mentalism, although one of the phases of the Ninth Unseen Power, is one of its worst phases when it uses its own worst aspect. Being peculiar to itself and having a good and also an evil outlook, it uses its good when directed by the Egoic spirit itself, and its evil when directed by mind power alone.

The Atlanteans as a race were guided by its evil aspects, were deluged, and became a lost world.

Mentalism, when divided into its component parts, gives us the words mental and ism; mental, pertaining to the mind, and ism, a fanatical tenet, a specious, but wild or visionary theory, a plausible and captivating but unsound doctrine. How many isms there are in the world! The woods, the prairies, the seas, the world itself, are full of them. What a word it is! It leaves a dark brown taste in the mouth, the same as strychnine poison when consumed by rats.

Thus is defined the mental operations of the Atlanteans, who, as a race, took great pride in cultivating the intel-

lect. They strengthened their minds so that they could be used by this Mentalism, with its specious degree of the third phase of the Ninth Unseen Power, never imagining that they were not using an acquired power, or a new sense, or a well developed faculty, or an unfolded characteristic. They were not really thinking. They simply thought that they thought. They thought, or rather imagined, that this power belonged to the user. Thus, they were damned!

The paragraphs herein are not compiled especially for older people, those who have lived long enough to be past their fourth decade. Generally speaking, those who are past the fourth cycle of years in their vibration are not interested in anything different from previous methods of thinking. If they have spent their ongoing years of the third cycle in applying themselves to truths, which are really ongoing, they will be looking for something unexpected in their fourth cycle. If older people know what an open mind is—and there are very few people on earth who really have an open mind—these few may be interested.

Also these paragraphs are not written for young people, unless, of course, they are of the ongoing class, and but few of them belong to this class of thinkers. They are being compiled from manuscript which was written nearly fifty years ago. The facts and truths were taken from the Akashic Records by one Phyllos the Thibetan, by Mol Lang, Kemistrus and others of a Sacred Lemurian Brotherhood, all of which were revealed to one Isschar who in his last life was known as Fredrick Spencer Oliver.

In the time of Zailm, this latter character Oliver was known as Mainin, the Atlantean High Priest, who was one of the Workers in the Dark at that remote period. Wrong doing was then his forte. He was adept at it. He wronged many, and they were sad, grievous wrongs. He tried throughout his late short life on this earth to atone in a measure by writing and leaving manuscript for others to publish, telling of his story and Zailm's. This story he received through mental channels from Zailm who is known as Phylos on the Egoic plane of the soul-mind and as Yol Gorro on the higher plane of spiritual being.

In Bible history is found the story of a man whose name was changed at the age of ninety-nine years, changed from that which meant a new condition to that which meant a more honorable condition—one which would make his name remembered throughout the ages. (See Genesis, Chapter Seventeen.) Each name has a certain spiritual significance which tells at birth what his problem of life is, or will be, unless he eliminates certain absorbed characteristics impeding his future progress.

Isschar is a spiritual name which is ongoing through its ethical vibration, being twenty-one, or three. The number twenty-one signifies that one may reach the greatest height to which man may aspire. It promises that the most ambitious desires will be realized and that final or ultimate success is limited only by one's wishes. Isschar realizes now that one's wishes must include others; and because he has evolved this consideration for others, as well as himself, he has earned the name of Isschar.

The Compiler, who is known only as Beth Nimrai, has been told that there will be few who will read this compilation of writings. Whether or not they are read and heeded matters not. The Compiler loses naught, for it is a work to fulfil a promise given in the long ago. Many severe years of stern, unyielding training were experienced before the Compiler could even begin paying a jot on that promissory note, and the years have not been few—nearly five decades—which have brought it to the form of its present presentation. They have not been without difficulties and obstacles barring the way, but the fact remains that the promise has been remembered and the endeavor to keep it is left to "Him who doeth all things well."

Holtah Theo-Christic Adept.

God, who doeth all things well,
Will for you the story tell
Of your journey toward the life,
Far beyond Earth's storm and strife;
Where you stagger in the way
Reaching toward the Perfect Day.
He will guard you, do not fear;
He will wipe away each tear,
Send the Christ to help you bear
Every burden, loss or care,
Knowing when you lean on Him,
That your eyes are never dim.
And, that *you* can find the *way*
Leading toward the Perfect Day.

Part Four

WARNING!

Awake! Earth child, awake! Arise!
The Daystar gleams in Eastern skies!
Put on thy armor, take thy stand!
Proclaim this truth to every land!

Conflict is near, be still and pray
That Holy Angels guard thy way.
'Tis strife with strife the whole world o'er,
And kings and crowns will be no more.

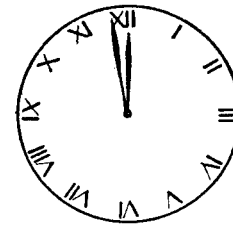
The time draws near that man must know,
He cannot reap where others sow;
That justice, truth and love divine,
Must be the law for all mankind.

Prove to the world there is no death,
Tell mortal man that Holy Breath
Can fan to flame that spark divine,
Consume the dross, the soul refine.

Awake! Earth child, awake! And stand!
Proclaim the *truth* to every land!

Addie M. Squires.

7777



*This is just after the coming of the Seventh Age -
a New Heaven and a New Earth, in the which
shall reign the Prince of Peace forever and
forever, as the Old shall have passed away,
for lo!*

ON EARTH
THERE IS NOTHING GREAT BUT MAN;
IN MAN THERE IS NOTHING GREAT BUT MIND.

THE APOTHEGM OF NARADA: "NEVER UTTER THESE WORDS:
'I DO NOT KNOW THIS, THEREFORE IT IS FALSE.'
ONE MUST STUDY TO KNOW, KNOW TO UNDERSTAND, UNDERSTAND
TO JUDGE."

"THERE ARE MORE THINGS IN HEAVEN AND EARTH,
HORATIO, THAN ARE DREAMT OF IN
YOUR PHILOSOPHY."

26:17 :: 25.8+30:24

PHD

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By Frederick S. Oliver

LINKS IN A CHAIN OF EVENTS

Preceding the Return of the Earth Dweller on the Path, as related in our story, is the tale of A DWELLER ON TWO PLANETS. The hero of the latter book is our victim of the hero in AN EARTH DWELLER'S RETURN. The pursuer has become the pursued.

At the time of telling his story to Frederick Spencer Oliver, Phylos did not make known to him that Mainin had been his secret enemy in the Poseidonic life. Phylos gives the name of Zailm Numinous in the events he relates. Only after the time of Zailm did Phylos know the resentful feelings Mainin had toward him at that time.

Mainin possessed a devil power over Zailm and Zailm's friends and acquaintances. There is probably no story on earth that is so replete with implacable hatred executed on earth and beyond. This hatred had its inception before the rise of the Lemurian Civilization which antedated the Atlantean by several hundreds of centuries. It is fully explained in AN EARTH DWELLER'S RETURN.

At the time of Zailm in Atlantis, Mainin was still busy executing devil mandates. When Zailm was ushered upon the Atlantean scene, it was as a mountaineer boy in love with his country, his mother and his home. He longed to express himself and his ideas. His appreciation of his environment and his gratitude for birth into so great a country inspired him to qualify for as high a seat in the government as was possible of attainment, considering his

talent and his finances. His mother left him early in his career. This was a sad blow, as he loved her dearly. He possessed an overpowering faith in Incal (God) unto whom he prayed for the wherewithal with which he might attain the summit of his desires. He rather expected that through some means Cosmic provision would be made, but he had no idea how it could be done.

It was done. In over four thousand words Phylos describes the volcanic eruption of the mountain he had scaled and in which he had discovered the gold that was sufficient for his needs. In this great volcanic eruption, Zailm did not come out unscathed, but because his plea was answered, it enabled him to make a home for his mother, pursue his studies, ingratiate himself into the affection of the highest authorities, and so enter the home of the Emperor as a son and Prince among men.

He also became a lover of two women—one of whom he wanted to marry, and the other whom he did. The latter bore him two children, committing murder to protect him from her disgrace.

However, he tried to placate his mistress, as he desired the other, a Princess, to wife. At his wedding announcement, his mistress came and denounced him, and as she did so, she stood before the great Maxin Light in the Atlantean Incalithlon. She stood there for protection, as no harm could come to those who stood innocently before that awful Unfed Light.

Mainin, the High Priest, with his devil power, blasted her

life and then turned her to stone. All fled. Zailm wandered for weeks through the air and sea in his private vailx. Then in a psychic state, depressed by remorse, he met his mistress and their murdered child. A Messenger of Light appeared and comforted him.

After months in this state of remorse, he returned home to find many changes. He left again, and with a horse, a water generator, a case of mineral locators, a portable naim, a rifle and a polar compass, he went to Umuar (South America). Thus equipped, he searched for gold and was trapped by the mind of Mainin the Priest in a small cavern. There he died. Before his spirit passed from his body, he was visited by Mainin who laughed and scorned him, calling upon Incal to punish him if He existed. To him, revenge was sweet.

In a strange scene, Mainin was blasted by the Christ in the cavern. Zailm slept the sleep of death, awakening in his astral body to leave the place where he had been murdered.

It was difficult to make himself known to his companions who supposed him lost or dead. Soon after, the Great Ruler saw him and knew his condition. Then Zailm entered a new life where he met his own earthly father, also out of the physical body.

In the Phylos manuscript of A DWELLER ON TWO PLANETS, many hundreds of paragraphs are taken up with explanations of life in Suern, Poseid, and other places. This is where one receives an authentic account

of the ancestors of the Jewish race. Abraham was a descendant of the Suerni.

The descriptions of inventions; methods of government; labor laws, educational laws, and election laws; beliefs about future, astral and spirit life; and various other items of interest to a highly civilized society, many of whom were endowed with what this civilization would deem a magic-like power over elemental forces; all is brought out in the revised Lemurian Edition of A DWELLER ON TWO PLANETS. Await its release.

In the latter part of Phylos' story, he reintroduces Zailm of Poseid as an orphan boy and calls his personality Walter Pierson. Here he begins to atone for his past sins in previous lives, recounting his many adventures both earthly and psychically. He visits Venus where he meets his long, lost love of Atlantean days.

When in his earth body, he saves a woman from future sinning, one who proves to be his Atlantean mistress. He marries her, educates her to walk in the Path of Life, loses her and their children, returns to Venus and endures the final trial which proves his soul is united to his spirit. Thus, he is fitted to return with the group with whom he came to earth.

The first, second and third parts of the story elucidate a history of the hero's youth, his later life of temptation and wrong doing, and his romances, together with many explanations and descriptions of Atlantean inventions. Admonitions and prophetic utterances are indelibly im-

pressed upon the minds of those ancient Atlantean people who are constantly halting between two opinions; that there is—or is not—a God of All; that there is—or is not—a future with a past for each one reaching back into the Infinitude of Time. These people have not yet come into the knowledge that all those who have ever been on earth, or who will ever be on earth, have been created by the Creator *in the image and likeness* of the Creator, and that all must live a life on earth until perfect in so far as responsibility to the Creator is concerned. They must live pure clean lives, understanding the law of God, the law of sex, and their duties to each other in a civilization founded upon principles of the Fatherhood of God, the Motherhood of Nature, and the Brotherhood of Man, all this to be executed upon the earth plane of life according to the measure of a man. (See Revelations 21:17.) The foregoing is a part of the background of AN EARTH DWELLER'S RETURN. The latter relates the beginning of the feud which led to the blasting of Mainin. As the story advances, it foretells of the Dividing of the Way and its subsequent terrors, unless the soul unites with its spirit and works in harmony with the will of the Heavenly Father.

No story of vengeance ever given to the world is so replete with evidence of knowledge imbibed for destructive ends, as this history of AN EARTH DWELLER'S RETURN.

It is important to note that the last section of the story discloses, through the methods of the Philosophy of Intensification, a revelation of the Word of Power, with the Power of that Word over thought and action. The

Word of Power, with the Power of that Word, was lost by the ancient Suerni of Atlantis. But Abraham, who was a descendant of the ancient Suerni, obeyed God and received an insight as to what to do to obtain the lost Power of the Word; for the Creator, in His subsequent covenant to man, made it possible for all returning Egoic souls to obtain the blessings of that Word. Our English Bible tells the story in general; while the struggle of one who was a disclaimer of God through many ages finally has been set forth in this book of AN EARTH DWELLER'S RETURN. Here we learn that Frederick Spencer Oliver, after ages of wrong doing, has finally consented to follow the Great Master of men who was ever in at-one-ment with the will of His Heavenly Father.

Part Five

ATLANTIS
QUEEN OF THE WAVE

by

Frederick Spencer Oliver

In the centuries olden, of the Age Golden,
There existed as Queen of the Wave,
A fair, bright land, in the green tropic's band,
Where rolleth its ocean grave.

Only the Mystics whom you and I know,
Can tell us aright of that far long ago.
Yet wait! Deep in your breast and in mine,
Lurks there not a strange power
Of our nature divine,
That need but be sought in quiet's still hour,
To unlock for us, also, that tomb 'neath the brine?

We leave it to those who know not, to guess;
For to those who do, there's no need to say, yes.
Strange sights we see by using our key,
Visions of beauty and loveliness rare,
Albeit seen but in astral shapes fair,
Where pictured they'll last,
Till time be past, and life no more
As onward we pass to the Return and o'er.

One question here, if you will let me, dear,

When arrived at Death's River, shall we reach its far
shore?

Yet let us not shrink, lest we may sink,
In dark waters and cold,
But rather seek in a spirit meek,
To so crown each moment with gold,
That at the last five rounds past,
And the seven's best two before,
Beyond the stars, Earth, Venus and Mars,
We may with the Great Ones soar.

The astral sight by astral lights,
Of Atlantean climes in ancient times,
Reveal to view in vision true,
A grand, good King, whose praise we'll sing,
Since he ruled in might derived from right,
O'er a people wise and brave;
A free nation strong was this race long gone,
Fifty thousand thousand, or more,
Well versed were they in all arts of our day,
And great repute with nations tribute,
These were all the world beside,
For to us lost sciences bore;
In which they took pride, with each other vied,
To fashion things strange and queer,
Both things of peace and things of war,
The last to put others in fear.
Their ability and means of utility,
Mystic sciences as well as appliances,
Made them masters of all on the Earth.

The element's wrath, and the season's dearth,

Were bid such defiance that no alliance
 Of drought, wind, or tide could their powers override.
 A land of vast plains and grand mountain chains,
 Theirs was a land that was good to see,
 Rivers and lakes and sylvan brakes,
 As fair as our own land, free!
 As over the whole, both mount and mole,
 Swept sweet perfumes from tropic blooms,
 Over the people, as over their land,
 Stretched forth forever proud Liberty's hand!

A year is but a period with time,
 Marking the measure of his rhyme,
 A sort of sentence of melodious cadence,
 Sometimes sad, as often glad, as events clash or chime.
 The chant is long, but the singer's voice strong,
 And it echoes adown the ages;
 He sings and he writes of the days and the nights,
 Of periods a thousand score,
 Since the day, when passed away
 Atlan's King to Devachan's shore.

My intention is slightly to mention,
 Two people other than that King of yore,
 Through him I will speak of nevermore.
 As befitted high station in that nation,
 They abode in a manse of stone;
 But in this lay, I will not say,
 Whether or no they lived alone;
 That their lives were dreary, their existence weary,
 Well, these for their crimes did atone!

"Of crime did you speak?" Aye! But to learn, do not
 seek

Of the misdeeds of mother and son.
 For always sin and sorrow, its twin,
 Hath its way through the lives to run;
 It is nearly sure to leave its doers pure,
 In lives subsequent to that of the guilt done.
 As for the manse, we'll give a glance,
 At the sights about, far and near;
 To the south close at hand,
 Flowed the ribbon-like band
 Of a sparkling river clear.
 Perhaps boys in that day were wont there to play,
 And cause parents to dread, lest the scions be drowned,
 And never be found, but among silent dead.

Now to my theme neglected, lest I be suspected
 Of pushing my muse too far;
 If you stood in that porch whereon shone the torch
 Of Polaris, our present North Star,
 Then on the right, ten miles or more away,
 Reposed a calm lake on which the wake
 Of Luna reflected lay.
 Beyond this, dim on the horizon's rim,
 Extended a mountain chain,
 O'er which Sol hurled on the sleeping world,
 The lance of his matin reign.

Caiphul's plain on the north was stopped,
 By a wall titanic, whose length volcanic,
 While its peaks pierced the sky, it had gorges no eye
 But the wild things cared to see;

Though deep, damp and dark were they,
 So they never could know the light of day,
 In them skipped along with gurgling song,
 In dull monotone, or grumbling groan,
 The sources of the rivers.

But high above, amid sky-lit snows on
 The mountain's crest, where all was frozen,
 Wound a royal road from Caiphul to the ocean,
 Caiphul, capital city, loud sung in Atlantean ditty,
 As the "Shore of the vast West Ocean!"

On the capital's side of the mountains,
 Where forth gushed the glacial fountains,
 In flashing spray to the light of day,
 O'er their tossing spanned a crossing,
 'Twas a granite bridge.
 Through a single arch, over it might march
 From the road on the ridge fifty men abreast.

Five miles from this span in the forest stood alone
 A mountaineer's house of stone;
 By the side of his home's open door,
 With gaze on the ground before,
 Stood a youth of years seventeen,
 With two dogs of fierce, savage mien;
 He had brown eyes true and hair of like hue,
 Which a cap surmounted, in lieu
 Of the turban which marked the adult;
 Erect, quick and fearless, 'twere difficult
 To find a more promising lad.

Mother and father, brother and sister had he;

And of the four, dead were the latter three;
 Only the mother and younger son
 Were left the race of life to run,
 Beautiful Prezza and stalwart Zailm.

From the cottage on the mountain,
 To Caiphul on the plain,
 Went our Zailm to court life vain.
 There his mother left him, saddened,
 Left him for a lover, son abandoned;
 Son who worshipped her as mother,
 She who ruled him, and not schooled him
 As none other could have taught him
 Of the value of deciding, ne'er deriding, holy laws;
 All the sorrow of the morrow,
 Of that life had a just cause!

At the age of five and twenty, left he
 For a land beyond West Sea,
 Chiefest agent of the Empire.
 And the country that he went to,
 By the Emperor Rai Gwaulxn, sent to,
 Is named and known to us as Peru.
 On exploring was he bent,
 And on conquest was intent.
 Not o'er people, but wild nature,
 Not in Inca Land long stayed he,
 Soon, again, to home returned,
 And on the Pampas tarry made he,
 Here is where his conscience burned!
 Here he felt never the future
 Would bring to him sweet release.

All because of his soul vision,
 Clouded was through indecision,
 And for him there was no peace!
 For had he not on open sinning,
 Betrayed one; another winning?
 With hearts reckless, he had been,
 Fallen in the lowest sin!
 All about him, dangers rife,
 Of soul and body. What was life?

There alone he found creek shady,
 And a cave in one bank entered,
 In a buried house 'twas centered
 Of a city by flood overwhelmed.
 Of that city 'neath the surface,
 There existed not a trace,
 Not a hint or sign of its place.
 And the house became a prison;
 Then there came the astral Mainin,
 Mocking Zailm in his appeal,
 Telling him no God existed;
 And that scorn would be the portion
 Of Zailm's loved one, Anzimee;
 For she ever had exposed him,
 He the great and sinless priest,
 In his vile iniquity!
 When retribution came upon him
 'Twas not expected in the least.
 "Now no failure!" Naught before him,
 For he had ever silent been;
 Working in the Dark with others,
 Environed by remorseless sin.

Zailm had listened, soul aghasted
 At the traitorous priest who boasted
 Of his actions in past ages;
 Naught for him, though learned of sages,
 Could avail the power of the Holy One
 Who appeared and heard the rages
 Of the evill'd Darkness' son;
 Thus appearing, while light searing,
 Dazzling, blinding, with its mandate,
 "Get thee behind me!" Mainin blasted!
 Blasted! Away from life and sight!
 And to Zailm? To him was granted
 Peace! Sweet peace and Devachan!

His followers never found him,
 And the mystery cast around him,
 Never lifting, never drifting,
 From thenceforward ever crowned him.
 His betrothed one, o'er the ocean,
 Nevermore knew glad emotion;
 E'en those of might, although in the right,
 Oftimes drink a bitter potion!

'Twould seem foreign to this verse,
 To use mystic phrases terse;
 Yet Devachan I'll mention,
 For that cannot intrench on
 My Atlantean's story domain.
 Know then that Devachan
 Hath a place in creation
 Akin to the Night of Day's wane.
 For Nature is passive, then active,

Else beings could never in fact live.
 When we have made the transition
 With our change of position,
 We from all trouble have surcease;
 No crime is there cancelled,
 But merely its hands held,
 While of strength we receive a new lease;
 'Tis the Night's nepenthe,
 That is there lent thee,
 'Tis the draught of Lethe,
 Sipped dull Morpheus' sway beneath.
 When we pass there to that shadow land fair,
 We find waiting us sweet merit's wreath;
 Thereafter, forever, our past is dead ever,
 While there lives but its astral reflection;
 But the force of misdeeds ever bad karma breeds,
 As Heracles' Hydra grew 'neath his strokes.
 And, like that giant of yore,
 We must sear sin's neck o'er,
 With that flame a strong *will* evokes.

THE CHARACTERS

Martyus:	} Twin Characters in Appearance	} Mainin Oliver
Rexdahl:		
Margot.....	Elder Sister of Rexdahl	
Nadira.....	Younger Sister of Rexdahl	
Ouardl.....	Fancied Enemy of Rexdahl	

Rexdahl: This is the principal character of the narrative, and because this great soul has incarnated over a period of time, it becomes necessary for purposes of clarification to relate his many personalities, as far as possible, so that the historical sequence may be clearly understood.

In the first life, he was a charming personality with great ambitions. Preceding this, no account is given, as his former lives portrayed the time when he began to sense the difference between right and wrong. His name is not mentioned, being simply referred to as a charming young man.

During the early part of his Lemurian incarnations, also, no name is given. He is mentioned as the "charming one" in the house of royalty, and later, in the next life, as one learned with regard to uses of all kinds.

In the fourth life, he took upon himself the personality of Aisa. It was in this incarnation that he felt Zo Lahm had done him an injustice because he was unable to locate his beloved Alota. In this life he was extremely selfish and disdainful.

In the fifth incarnation mentioned, he was a Prince in the Royal House of Quhmuhliedn from whom he received his ideas on the expansion of uses which he so desired to bring into being. Ambition and the quest for wisdom, based upon a thorough knowledge of the application of scientific laws, urged him on.

The next incarnation, he entered the royal priesthood and became learned in many arts. In his life as Rexdahl, it was a battle between the right and the wrong; and wrong doing gained the upper hand.

No account is given of Rexdahl for many incarnations, other than that he generally incarnated as a priest or a prince. From the latter station he finally became Emperor of Lemuria, attaining the highest political office possible in the ancient world.

Many of his lives were of great length, from 200 to 300 years as a rule. One was 500 years in length, another 1500, and the longest 1900. He belonged to a group of Adepts who could control the length of life through exercises, the use of herbs, elixers, biochemics and remedial foods, such as fruits, nuts and vegetables. So combining his priestly knowledge with his scientific learning, he practiced longevity at will.

In his last incarnation in Atlantis, where he was known as Mainin the High Priest, he met Zo Lahm who this time took upon himself the personality of Zailm, the latter never suspecting that he had ever known Mainin in previous incarnations.

After his blasting, Rexdahl as Mainin tells of the incarnation when he chose to do his own will in guiding his affairs. His name implies that he was blasted from the Cycle of Life because his way took no one into consideration but himself. This happened in his last Atlantean life where he not only met Zailm, but Lolix, and Anzimee whom he intended to injure.

When he was returned to the Cycle of Rebirth by the help of the Master Phyllos, twenty-two incarnations passed before he appeared as the amanuensis of this Great One. Brief mention is made of eighteen incarnations, the last one being more detailed than the others, as it revealed his personality as Ernaud. Lasca was his name during his nineteenth rebirth; Drat, during his twentieth; and Frederick Spencer Oliver, during his twenty-second. It was in this last incarnation that he tried to improve his opportunities mightily, so that he could truthfully say, "Thy will be done."

Martyus: This is the spiritual counterpart of the personality of Rexdahl. The entire conversation compiled herein is a recording between the governing, directing and suggesting spirit within and its soul-mind, known then as Rexdahl, who had come to the Dividing of the Way.

Martyus typifies the Egoic consciousness which is attempting to impress its immortality and its knowledge, gained by Rexdahl in previous incarnations, upon the mentality of the latter; but Rexdahl, not knowing the Divine Source of knowledge, whose law is the covenant between God and man and whose defense is spiritual energy, could reason

only in terms of material phenomena.

Ouardl: This is the character who was wronged by Rexdahl when the latter sued for the hand of Zo Ne-leii. This he did because he felt that Ouardl, who in a previous incarnation was Zo Lahm, had deliberately prevented his marriage to Alota.

Thus Rexdahl determined to prevent Ouardl from uniting with one he loved, just as he fancied that Zo Lahm had prevented him from uniting with one whom he believed was the female counterpart of himself. For this reason Rexdahl took upon himself the responsibility of balancing the scales of justice according to his own will and immature judgment.

When Rexdahl was Mainin, Ouardl was Zailm, and the same karmic situation repeated itself, only in a more devastating manner. For further information on this score consult the revised Lemurian Edition of A DWELLER ON TWO PLANETS.

Later, Ouardl took upon himself the personality of Walter Pierson, finally immortalizing himself as Phyls the Thibetan. He is now known as Yol Gorro, the One designated to release the facts of karmic responsibilities and inter-relationships of universal interest.

Nadira: This is the younger sister of Rexdahl who promised to help him if he failed. She was known as Thirtil in her Atlantean life. In her American life she was known as a descendant of Charlemagne, first taking upon herself

the personality of Mento, when Rexdahl was Ernaud, and latter choosing to work under the name of Beth Nimrai, when Rexdahl was Oliver.

She is an amanuensis of the Phyls group of Lemurian Adepts who have trained her in the development of the Philosophy of Intensification. This Philosophy through its metaphysical and mathematical symbols was used in times past by the Lemurian and Atlantean Adepts "to search out a matter." Frederick Spencer Oliver, as Mainin, knew of it and used it. See IN THE GARDEN OF LIFE by Phyls, amanuensed by Beth Nimrai, as promised in the revised Lemurian Edition of A DWELLER ON TWO PLANETS.

Zo Ne-leii: This character is the beloved of Ouardl, but one who committed an indiscretion by marrying Rexdahl, when he (Rexdahl) was really in love with Alota. In her Atlantean life, Zo Ne-leii was Anzimee, daughter of the Emperor Gwauln.

She has since been immortalized as Phyls and has given out writings on the great Deep of Life as promised in A DWELLER ON TWO PLANETS.

Alota: This character is the beloved of Rexdahl, but who indiscretely, by the law of her own country, became the wife of Zailm who was then courting Anzimee. She was known at that time as Lolix.

In her first American incarnation she took upon herself the personality of Elizabeth Pierson. Later, as revealed by Rexdahl who was then Oliver, she was known in

Southern California as one who was tried in a court of justice and freed. She had taken the life of her lover who betrayed her. The group of souls who revolved about Oliver deemed her a very beautiful character and helped her to win her freedom.

Margot: This is the elder sister of Rexdahl who promised him she would jounce his mother. She had many opportunities to do so but did not accomplish this until a much later incarnation. Margot could not do as she wished to her mother under the keen eyes of Rexdahl, but she eventually had her way in a life when she was known as Frances.

Merissa: This is the soul who was wronged by Rexdahl as Mainin, when he maneuvered her lover to leave her for Prezza Numinous, mother of Zailm. Previous to this incarnation, on one occasion, Merissa was the wife of Rexdahl. Later, after his blasting, she became his wife again, this time under the personality of Eshia. In the Nineteenth Century, she assisted the mother of Oliver to her disastrous sorrow, retarding the publication of the Second Edition of the original DWELLER ON TWO PLANETS.

Prezza Numinous: This is the mother of Rexdahl, Nadira and Margot in the Lemurian life. In her Atlantean incarnation she was the mother of Zailm. In her American incarnation, she was known once as Martinee and as Mary Manly Oliver. In both of these, she was the mother of Rexdahl, once when he was Ernaud and later when he was Frederick Spencer Oliver. In the revised DWELLER ON TWO PLANETS, she is spoken of as the High Priestess.

When it came to the attention of this mother that her husband of the Nineteenth Century was the same lover whom she stole from Merissa in the Atlantean life, she destroyed his picture. She knew of her life as a Priestess in ancient Lemuria long before she passed away, and she realized her dislike for the father of Zailm, and Zailm also. Both of them adored her as she was very beautiful, and although she disliked them, she always treated them well.

Treating others with kindness was a fine trait with her. She never said an unkind word against Merissa, although she believed that Merissa deliberately did great harm to the life work of her son. She merely passed it off as karma and put her trust in God to balance all things.

The wrong Frederick Spencer Oliver did Merissa when he was Mainin, was the great reason for the retardation of his work. The two children of Frederick Spencer Oliver also retarded the work in this life. They were the children in the Atlantean life of Zailm and Lolix. Thus karma tells its own story as a lesson for others to heed.

REXDAHL'S PRIVATE GARDEN

The scene is a large private garden with a very large tree a few feet from the center to the right. Near the back of the garden beyond the tree at the left, are two large seats of rustic build and so framed that a part of each seat faces the tree and a part faces the fence on which fruit laden grapevines are clambering. A scroll is so arranged on a part of the fence that it unrolls from time to time depicting whatever the two characters are discussing.

Martyus and Rexdahl are seated facing each other on the rustic bench. Nadira is ensconced in the tree, unknown to her brother. When Rexdahl speaks, they face the tree, and Rexdahl absent-mindedly picks from it fruit which appears to be something like our apricots. Martyus touches nothing but the seat. When he disappears, it is behind the conveniently down-hanging grape vines growing over the fence. This was noted especially in the various scenes of the twenty-two incarnations of Mainin. Martyus sits on the left, representing the Law; Rexdahl on the right, representing the Word and the use of things. Martyus' contention seems to be that the Word must be ongoing, but cannot be unless the Law is known and kept. To be kept, one's will must be in unison with the Heavenly Father's will.

They are robed in the fashion of that day, a drapery ensemble of upper and nether garments. Rexdahl's apparel is of a drab color, while Martyus' apparel, fashioned similarly, is of a warm, roseate hue of gray. A shining aura of light plays about him.

A large circular shaped garden plot is enclosed by a high rustic fence hidden from view by vines bearing luscious grapes. A path three feet wide encircling the garden near the inside of the fence is well graveled and sanded. A border, somewhat wider than the path, extends from the path around the plot nearly to the center of the garden where the large tree, previously mentioned, is growing.

Over the garden plot grows a peculiar green vegetation, a sort of mixture between a low growing vine and the green verdure of a beautiful grass. Interspersed over the plot are low growing flowers of red, blue and yellow. In some places these flowers are grouped together. In other places they are mixed as to colors, but retain the form and foliage of their distinctive sorts.

In the space around the garden plot near the path are low growing flowers of various species and colors with many white flowers of one distinctive variety. North of the great tree are two rustic seats.

The entrance is screened by a high fence over which white moon flowers are climbing, showing their silvery bloom at night.

A tall slender shrub or tree, something like the *Eugenia* of today, with its red berries, is at the left and another at the right of the entrance, and appear like two tall pillars inside the screen. The right and left wings of the screen shelter a tree of green foliage and green and orange colored fruit, which does not appear to be ripe.

The moon flowers on the hedge screen, being higher than the tall trees, are always a delight to Rexdahl when he enters his garden in the cool of the evening for his customary twilight musing. Here he solves all his problems. None but his sister Nadira is allowed to enter that privacy. It is in this garden that Rexdahl meets Martyus, but how Martyus comes there, Rexdahl knows not, unless it is out of his longing for someone to answer the many questions which are trying him. Indeed, he does not care how he comes nor who he is. It is evident that Martyus is a seer, whatever else he may be. That does not bother Rexdahl. His only fear is that Martyus can not be detained long enough to answer all his questions, but Martyus is as determined as Rexdahl—determined that in time, if he be patient, Rexdahl will take to heart all that he, Martyus, will tell him. And what are a few minutes, or hours, or days, or even aeons, when sometime, if faith and hope and love can bring it about, Rexdahl may listen. For Martyus is trying to persuade Rexdahl to endeavors as yet beyond his comprehension.

Rexdahl's home is quite a little distance beyond this garden, where Martyus and he have their conversations and musings, and north of the orchard which lies nearer the hills on a gentle slope. The house is built of stone, a low structure of thick walls and many rooms opening from a central hall, in which a grate fire is burning constantly day and night. Here is where Rexdahl's friends usually gather. Rugs of animal skins are on the floors and couches. Chairs and other furniture are of carved wood. The mantle and fireplace are of carved stone. Pictures on slabs of carved stone or other mineral substances grace

the walls. The ceilings are beamed, and great bunches of drying herbs are hanging aloft.

The ruggedness of the many rooms branching out from this great central hall, to right and left, is hidden here and there by shrubbery or vines. The windows are of a parchment in lieu of glass. The doors are of heavy wood with ponderous fastenings of thongs and chains. The interiors are well aired and comfortably furnished.

In the inner rooms are odd looking couches, one or two in each room, with chairs and settees, all of them beautifully carved. Rugs are of animal skins, grass and husk plaitings. Some are odd weavings, as of rich cloth material and diversified colorings in patterns; others of flowers on a plain background. All have an air of belonging to time and place.

Beautifully carved wooden plates and other dishes are on a large dining table in a long room. Finely carved benches are drawn about this table. In an almost identical smaller room the immediate family eat their meals alone. Neatness and a general air of good management prevail over the household.

A stranger, if he were observant, would say, "Someone rules here who is a master over people, dictatorial in manner and distant towards newcomers." While the stone house reflects hospitality, it is generous only to those who reflect the ideas of the master. He selects his friends, primarily to use them at his will.

At the time of these conversations in the garden, the elder daughter Margot is presiding over the household and maids. The younger daughter, Nadira, is frail, and little is expected of her but to accompany her brother at his behest. She is the only one he allows in his private garden.

In arranging his garden, he intended the lone, centrally located tree to mean an iron will to achieve; the red, yellow and blue flowers to symbolize the primary colors out of which would evolve a complete life of color; the border around the plot to signify that one must expect the unexpected in life. The tree at the left of the entrance he intended to represent the Law as he wished to exemplify it; the tree at the right—the Word as he intended to proclaim it; the orange-fruited trees in the niches of the wings of the screen—as the success he desired to obtain.

Thus he designed the garden as a symbol of his life. Martyus was then unknown to him, but he was not unknown to Martyus who was eternally devoted to the furtherance of his welfare and destiny.

BOOK TWO

Part One

**INTRODUCING REXDAHL
AND MARTYUS**

Sec. 1. The promise of assistance given by the Compiler was extended to a very determined young man, who wished to be as a God upon the earth to all lesser peoples than himself. None, nowadays, wherever the ballot box rules, would wish such a foolish thing, but this was in a time thousands of years ago. As all records of that far away time are virtually destroyed, and none available excepting the Akashic Records of life, it is quite impossible for many readers to ascertain the truths revealed in this compilation relating to one who is now known as Isschar.

Sec. 2. Rexdahl, as his name reveals, was of a very inventive turn of mind. His chief traits were a dominating character, coupled with an extreme selfishness. He was thirsty for knowledge, especially for that which was hard to obtain. His relationships and inter-relationships comprised people and methods useful for personal advantage. He was a tall, well formed young man, well groomed in the fashion of the time which expressed freedom of action, grace and comfort.

Sec. 3. His environment was all that could be desired in appointments of home and estate. The surrounding countryside which constituted his domain was tastefully

landscaped and constituted a rolling terrain upon which a number of families resided and worked for him. Since the death of his father, he cared for his mother and two sisters, Margot and Nadira. His mother was an invalid most of the time, yet he possessed a great affection for her, which was the one redeeming feature about his life throughout all ages to come—a trait that endeared him to Phylos who always dearly loved a mother.

Sec. 4. Rexdahl always exerted great diligence. In a domineering manner, he declared that one day he would be able to say, “Go,” and his hearer would then depart from the body. Upon being remonstrated with, he exclaimed, “I will go on and on demonstrating inventions for their utility as well as for their intrinsic worth and will help build a city where more than a million artisans will labor to bring them forth. Their hours of labor will be few. Their hours of recreation will be many. Conditions will be made so pleasant, through my assistance, that my mind will reach out for new discoveries, and I will study harder than ever. I will join the priesthood and learn of them. I will go further on, until I become as a God upon earth. My WORD will be LAW!”

Sec. 5. “Hush! Hush!” said one, whom we shall call Martyus. “Because thou canst develop the Night Side of Nature and handle the thunderbolts with ease, thinkest thou that the mind can be advanced from a lower plane to a higher one with thy will at variance with that of the Heavenly Father? Thinkest thou that thy will canst be accomplished because thou desirest so to do?”

Sec. 6. "Even so," replied REXDAHL.

Sec. 7. "Listen, dear Soul," commenced MARTYUS, "I see thy stately city among other and statelier cities; but in it there are greater towers, turrets, smokestacks—the smoke being converted to other uses for good, and not soiling the beautiful buildings about them.

Sec. 8. "I see all manner of utilities that are wonderful beyond compare. I see that even the climatic conditions are being transformed, where there is little vegetation as a result of the cold or the drought; and the state of the atmosphere is such that the apples of Hesperides may grow there in profusion the year round, for there is no ice, unless they wish it to be for their use or happiness.

Sec. 9. "Their inventors overcome all deadly and noxious vapors, as well as the noises of the cities. Forces of Nature are controlled through the significance of sounds. Vegetation is made possible by using aqua-aerial generators, strange to say!

Sec. 10. "That which is conceived and brought forth in works of iron and steel moves about noiselessly, as I know there is no sign of vexation from discordant contacts. Harmony prevails!"

Sec. 11. "Would it could be!" was the exclamation from REXDAHL, as the speaker proceeded with scarcely a pause.

Sec. 12. "Even the desert land is reclaimed," MARTYUS

continued, "and amid woodland settings, meander rivulets and streams that are made possible by the products of aqua-aerial generators. Nearby, the fine homes, with landscaped gardens, are betokening a high degree of civilization with art, sculpture, music and literature appreciated and enjoyed to the utmost.

Sec. 13. "In all this thou dost revel," added MARTYUS in a voice that seemed far away. "Then, thou goest on, and on, but sad to say, it is not forward. Thou becometh satiated with mental power! Thou workest silently! Thou deceivest those about thee! Thou accomplisheth thy will, when, where, and how thou wilt! Thou becomest ruthless, hard, evil with the appearance of genuine goodness! For many incarnations thou art not hindered in thy course, for thou hast achieved much good for humanity in the past!"

Sec. 14. As MARTYUS stopped talking and looked very sad, REXDAHL cried out, "Some doings! But go on, tell me the worst, thou harbinger, but naught will stay my hand!"

Sec. 15. "I do not wish to stay thy hand, my REXDAHL, thy wondrous hand, so dextrous that it bringeth such extraordinary things to completion. It is thy mind which I wish to stay," and the voice that was speaking was sad with the sorrow of untold years. "I wish to point thee to the Great Father—the Creator of All Things—and bid thee pause, ere thou proceed with thy self-appointed task. And remember: He is *All in All*."

Sec. 16. MARTYUS seemed in great sorrow, so much so

that again Rexdahl cried out, "Never mind, do not weep for me, for I must go on. Methinks there is some great adventure for me through the ages. Perhaps I may fall. By chance you may be the one to help me along the right path. Say not so?" he queried.

Sec. 17. "If I can," said Martyus in a low voice, but very decisively.

Sec. 18. "Now, do not stop, Martyus, until you have completed your story. Do not commence anything and quit before you are through. I want to know what you are envisioning," said Rexdahl, "even if it be unfortunate for me, for I am bound to know the treasures of the snow and the hail. (Job, 38:22, referring to the Night Side of Nature.) I shall know if it takes me aeons to find out. Go on, go on," he added impatiently, but noting Martyus' look of sorrow, he smilingly said, "Though I fall, thou wilt help toward the end, and that thought will give me strength. Then, too, I have one sister who will also help me."

Sec. 19. Martyus did not answer that remark by even gazing upon him, but continued the narrative of the vision as though far removed from Rexdahl, and in a most sorrowful manner. "Thou art come to a time when thy deeds are most horrifying, and yet thy ears are closed. Thou hearest not the voice of your Heavenly Father, yet thou pretendest to do His will, but in secret, thou doest thine own. Then thou comest to the time of Zailm and work in the Atlantean Age with never an upward step, and lo! There is a great Unfed Light! Canst thou not

learn from it that thou canst not go on? Nay, although a beautiful maiden turns to stone at the word of the priest Mainin, whom thou art in that coming incarnation, thou, the wicked one, goest onward in wickedness committing more grievous sins and laying up karma indefinitely.

Sec. 20. "Thou torturest Zailm, which is not the least of thy evil works, and thou art blasted from the world of being for a time, but thou repentest after a fashion, and after thousands of years, thou returnest to the earth plane once more for oh, so short a stay, not long enough to complete thy work of at-one-ment.

Sec. 21. "Thy mother helps thee. She it is who is thy mother now," continued Martyus, "but in the time of Zailm, she was his mother, when thou wert a High Priest of Poseid. At that time, thou, with thy evil thought, was the cause of her leaving her son Zailm—an event which nearly took his life—and fleeing with a former lover, who had almost forgotten her, if it had not been for thee who wished to do evil to Zailm. Had this not occurred, this former lover would have taken up with one Merissa, a dark haired, soft voiced maiden of good repute and who loved him dearly, supposing her affection returned, for he wooed her with many endearments. Thou didst, as High Priest, perform the marriage ceremony. (Martyus is speaking of the future as though past.)

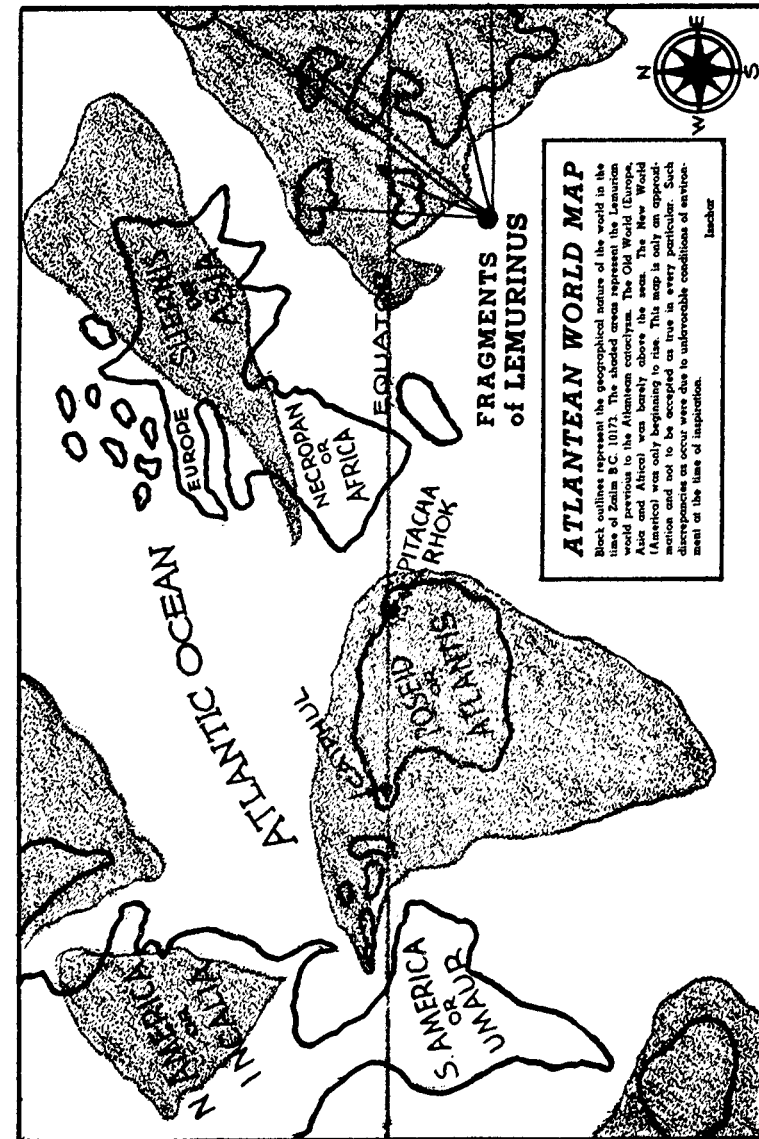
Sec. 22. "When Merissa found her fondest hope shattered, she said to Prezza Numinous, 'There is a day coming, Prezza, when I will hurt thee, and not by taking thy lover or thy husband away from thee, but it will be that

which thou lovest far more than lover or husband.'

Sec. 23 "Prezza Numinous was Zailm's mother in an after age; formerly she had been thine, and she is to be thy mother in an age that is far beyond this time. In that time to come, the city of Marzeus is no more. The country of Atlantis is a lost world, but many of her people are incarnating in another country. I see that country's flag. It is colored red, white and blue. There are stars upon its blue field, and its stripes wave in the breeze. Zailm is there also under the flag. He goes away—out of life—but he has made at-one-ment for the wrong he did to one who loved him, not wisely, and whom thou blasted at the Unfed Light, and in turn wert blasted later.

Sec. 24. "Thou comest under this same flag a few years later to that mother who had been thy mother in previous incarnations, and who had been Zailm's mother in that far off lost Atlantean time. Thou art frail. Thou goest away as a little babe and comest again, so eager art thou to repay. Thou comest to the same mother. Thou art still frail and stayest but a few years beyond the third decade of life, too short a time to finish thy work of at-one-ment.

Sec. 25. "Zailm, as Phyllos, now makes known to thee in that life, through the Egoic plane and thence to thy mentality, the story of thy life and his in past incarnations. He tries to impress on thy Egoic consciousness the importance of understanding the law, and although thou takest his dictation and transmit it to thy mentality, thou dost fail in passing the word on as thou shouldst, leaving



it to others to do. Misinterpreting thy designs, much harm is done, and all could be avoided if now thou wouldst listen to thy Father's commands. NOW IS THE TIME!

Sec. 26. "About two thousand years before this time of the starry flag, there comes to the earth One to show the *way*. He is the fairest among men of any day or nation that has been.

Sec. 27. "His Egoic spirit is the only Begotten One of the Father-Mother-Creator.

Sec. 28. "Other Egoic spirits are but emanations or creations of the Father-Mother-Creator.

Sec. 29. "This is the unfolding of a great mystery, my Rexdahl, and it should incline thy heart to better motivate thy actions in the future. Even thy spiritual Ego is a creation of the great Heavenly Father. The body physical, evolved from the dust of the earth, is intended to be as a temple for the indwelling of that spiritual Ego which is an emanation from the Father-Mother-Creator. And for what purpose? To help in the defense of that truth which springs from the Light on the way, and thence to help in the *return* to the great I AM OF ALL THINGS.

Sec. 30. "In that great day, the great I AM sends the only Begotten Son of the Father-Mother-Creator, begotten of spirit and in spirit, to dwell in an earthly form conceived by a young virgin on her betrothal night to a

carpenter. It seems that I am there in the time of which I speak, and if I am, then thou art also, my Rexdahl.

Sec. 31. "The carpenter finds her with child when he takes her to wife in the usual time and is bewildered at her unexpected condition. The betrothal occurred when the sun was in Cancer, and the moon in Scorpio; the birth when the sun was in Aries, and the moon in Taurus. It was then supposable that a woman could not conceive on her betrothal night. The father was prevailed upon through a vision to receive the mother as his wife and care for her and her child. The child grows to be a youth and fits himself for his Father's work by teaching his followers to love each other and to recognize that the Kingdom of Heaven is within.

Sec. 32. "He lays the foundations for a Spiritual Kingdom on earth, knowing that the Ego, coming as an emanating ray from the Father, must unfold and develop a spiritual life while in the physical body. This He must do in order to fashion the physical body as a suitable temple for the indwelling of Himself—the Egoic ray who, in Himself, is a special emanation or creation of the Heavenly Father. He must transform His physical and mental environment by the domination of a spiritual thought, so that His body may be as a temple for the indwelling of the Father-Mother-Creator.

Sec. 33. "This Master among men is persecuted because of His teachings and is crucified among thieves. Upon the cross He prayeth to the Heavenly Father to forgive His enemies as they know not what they do. He becometh

faint and His sufferings are relieved by anesthetics. At the close, He is carried to a tomb and is supposedly dead, but faithful student brethren resuscitate Him in a marvelous way, and He shortly reappears to His followers. They think He is from the dead, as there are instances of His calling back to life those from whom the breath of life had seemingly fled. After some days, He disappears in a cloud. His most faithful friends care for Him until His apparent death which occurs in a few months, and He goes unto the Father whom He has declared is greater than He."

Sec 34. "Time goes on," continued Martyus, in a sad, tense voice, "and this Master's followers try to teach as He did, but fail. The evils of the world are rampant as of old, yet in and through all the sadness of the earth's woes, there runs a silver thread that leads to the Father of Life. Oh, that all may catch the gleam of that which is the substance of things hoped for but not yet seen. (Faith is unknown to Rexdahl at the time of this talk.)

Sec. 35. "This wonderful gleam of a silver thread is the inception of a new religion which will lead man onward and upward to God, the Great Master coming to teach the *way* to the kingdom within.

Sec. 36. "One man, who lived after the days of the great Nepth, when Atlantis was beneath the seas and who dared to forsake all and obey the Heavenly Father, will ever teach, by example, that God makes covenants and keeps them. He it is who is the forefather of the lineage of the Great Master, whom I have just told thee is to

come and teach all to love one another. . . . Many years pass away, and the cave of Macpelah is remembered, for it contains the bones of a man who understood what it was—the substance of things hoped for and not seen. (Reference is made to Abraham, the Charactered One.)

Sec. 37. "So the Great Master came!" exclaimed Martyus after a pause, looking upon Rexdahl with a piercing gaze.

Sec. 38. Rexdahl, catching the glance, said impatiently, "Go on, go on! Tell me the rest of the story."

Sec. 39. "What matters it for thee to know?" cried Martyus. "Thou wouldst not change thy plan a hair's breadth.

Sec. 40. "Through this wonderful gleam that the Great Master tells about and which He uses with such transcendent power, one can do great works, and I tell thee, Rexdahl, that it is no mental power. It is of spirit. It is of the Heavenly Father.

Sec. 41. "Would it not be better for thee, with thy capabilities of mind, to be subservient to this leading and find out what it is, than to go on demonstrating things on the physical and mental planes of thought, which is thy will?

Sec. 42. "Work thou on the spiritual plane of being while in the physical body, and thou art working with the only Begotten Son, who has been, since the beginning,

working with the Father, co-worker for good in the Infinite.

Sec. 43. "While, if thou dost determine against this leading, thou art simply working out thy own will and have no helpers, only the specious ones of a low plane of thought. Thou wilt be one of the Workers of Iniquity—one of the Workers in the Dark! Thou wilt not discover the secrets of life.

Sec. 44. "Thou wilt fall and cause many to fall because of thee. Thou wilt have to make at-one-ment, not only with thy Creator, but with thyself and each one wronged, and it will take ages to do this.

Sec. 45. "There is nothing greater on earth to do, than to seek for the higher spiritual powers, now that we know that it is one of the coming great things the Heavenly Father desires us to know."

Sec. 46. Martyus spoke on in a vibrant tone of voice, but there was a dogged look in Rexdahl's eyes, as though he were determined that nothing should stop his course.

Sec. 47. "Thou knowest, my Rexdahl, that it must be so, even though thou hast never before heard of this higher power," and then he added vehemently: "Thou dost realize this, dost thou not?" Martyus paused for reply.

Sec. 48. "In a way, Martyus, I sense thy visions are true. Thou hast some God-given power to see that which

is pictured in Akasi. I think that it is a thing to be realized in its entirety. I can almost grasp what is meant—that it would make one almost superhuman and able to do many marvelous things—but it would take deeper study than I am now able to give with my undeveloped mental forces, and the knowledge seems a long way off. What thou hast been telling me is unknown to our world. How can I go about it? Far easier for me to walk in the path of the power, which I have marked, though it may profit me nothing but experience."

Sec. 49. "Rexdahl," said Martyus, "some words come to me which I feel, if thou wilt listen, will advance thy welfare. Be still and know that I am God!"

Sec. 50. "Martyus, from some inner sense or source, I perceive that if I would obey the command of those words, I could reach the highest goal, but I would have to behave in a very correct manner and be level-headed at all times, and I ask myself if it is possible for me to do so, seeing that I have set my will to go forward and search these things out for myself.

Sec. 51 "That is the trouble with thee, Rexdahl," answered Martyus after due thought. "Thou desirest to work with thy will and not under the direction of the Heavenly Father who hast given thee free will, as He has to all other Egoic beings on the earth plane. He cannot revoke the will that gave this inestimable gift to man, for it would not be seemly and according to His purpose. The Ego must prevail against the mentality which surrounds him on the physical plane and bring it to a

higher state commensurate with, and equal to, himself. The best the Ego can do is to use every word or example to impress the truth upon his mental envelope, as it were, and leave it to the mentality of the soul to choose.

Sec. 52. "If that, which is chosen, is to be accomplished through the will, then the Ego itself must surrender for the time being and act as the Voice of Conscience. And that Voice is seldom heard. I have spoken. . . ."

Sec. 53. Rexdahl stood with bowed head for some moments, and then looking up, he said, "I fear for me. It will be but the Voice of Conscience, as I am so deeply set in my ways."

Sec. 54. "My Rexdahl," said Martyus, and there was more in that voice than mere words; there was renunciation that betokened no more words would be used to influence him who seemed so wilful, "if thou wouldst but covet earnestly the best gifts, the great Heavenly Father would show unto thee a more excellent way."

Sec. 55. Rexdahl seemingly realized the utter futility of Martyus' endeavor to convert him to a higher spiritual thought, being apparently held in the grasp of a power that fettered even his reasoning, and turned away reluctantly toward the path leading from his home. Hesitatingly, he returned to where he and Martyus had been reclining under a tree.

Sec. 56. "Oh, Martyus! Tell me, will you not tell me somewhat of the inventions you saw in your vision? I

wish to set them going and so hurry to the great time I want."

Sec. 57. "Thou comest to me," answered Martyus in gentle speech, "when I can tell thee so little; I have just told thee that the Heavenly Father can show thee a more excellent way. Why ask me further?"

Sec. 58. "I would know somewhat of what they will use in the time of Mainin of which thou dost speak, as it seemeth I can walk until that age, and then should be able to run without falling," said Rexdahl, using as gentle speech as did Martyus. With Rexdahl it was but a form of specious pleading for that which would help him on his chosen way.

Sec. 59. "Very well," said the oracled one, "I will tell thee all I can see. It may be of benefit to thy better self, for thou wouldst do well to harken to the words of the Great Voice. When thou hast started on thy way, thy ears will be closed. The little reminders I have given thee will be in the realm of the forgotten, but my words will be recorded elsewhere. Some time, some where, they will meet with response and be on-going. If it were not for this thought that strengthens me, I would faint, but I know that it is truth and not seeming, when we are told that no effort for good is ever lost.

Sec. 60. "In our arcanum, it is said there would not have been Light, if the Great Voice had not said, 'Let there be Light.' And perhaps this leading which has been given is but a continuance, in some way unknown to thee,

of that Light which may open thy inner senses so that all things may be clearly understood by thee.

Sec. 61. "Thou knowest," and the words flowed on uninterrupted by Rexdahl, who had a very impatient mein as though he were anxious to grasp it all, now that he had a hint he would forget it, "there are those who have been favored with higher knowledge than others and have ever been discreet with it, not giving it to outsiders, or to those who could not comprehend its wisdom.

Sec. 62. "Now, when there is another leading so unmistakably given, that would advance thee hundreds of thousands of years on the *way*, it would be better for all humanity that now is, as well as yourself, to heed this leading and profit by it, and further, the humanity that is to come, far beyond this time, the time of Mainin in the future, the time of the Great Nepth, the time when Atlantis surrenders her crown of life to the seas and is Queen no more, the time of the place of the Yeohovah-Jireh, where the Great Voice tells the trusting one:

Sec. 63. 'I will bless thee,
And in multiplying,
I will multiply thy seed
As the stars of heaven
And as the sand upon the sea shore;
And thy seed shall possess the gate of his enemies;
And in thy seed shall all the nations
Of the earth be blest;
Because thou hast heard *My* Voice.'

Sec. 64. "Would it not be better, I ask thee, to listen to the leading of the trusting one, inasmuch as he had, in obedience to the Great Voice, found the seed that would multiply and bless the nations of the earth?

Sec. 65. "We can search this out together, for where there are two or three gathered together, the On-going One is in their midst. (See Matthew 18:20.)

Sec. 66. "This last fact is not known to many, for few know the On-going One, but if we are together in this study, the On-going Helper maketh a third one, and by so doing, the Great Work will be started the sooner. It will greatly assist at the place of Yeohovah-Jireh. (See Romans 4; 13-16.)

Sec. 67. "If we do not do so, then the way will not be plain for the Great Master who is to come long years after the time of the founding of that place called Yeohovah-Jireh. He will be misunderstood. His birth and death and the few years of His life will be carelessly misrepresented; and all this will come many ages after Atlantis beneath the seas is forgotten by the world of men. The topography of the entire earth will be changed. Many decades of years will pass by before humanity receives even a glimmering of the Light that should have shown for thousands of centuries." (America is now half a millennium behind in its evolution; Europe, two millenniums; Asia, ten millenniums; other isolated localities, fifty millenniums.

Sec. 68. Rexdahl now saw that it would be impossible

to gain any information from Martyus by questions. The only thing for him to do was to be patient and listen, and patience was one of the least of Rexdahl's characteristics.

Sec. 69. "It will be far into the Twentieth Century after the Great Master comes, before humanity will know its identity and its origin. His teaching, though, may be summed up in a few words, 'Love one another.' He will also show wherein the Egos need never more go in or out of the physical, but on to other mansions, if they believe and *live* as He tells them to. He will teach that there is no death to the Ego, but that there can be a consciousness of life on the etheric, astral, mental and spiritual planes of being, while still in the physical body. He will teach of the Fatherhood of God, the Motherhood of Nature, and the Brotherhood of Man, but His teaching will not be received by the many and will be misinterpreted for centuries. (See John 14:10-14; John 3:15; Revelations 2:17.)

Sec. 70. "When thou art a priest in the time of Zailm, my Rexdahl," continued Martyus, in an even, unimpassioned voice, "a great preacher, but of the common people, will bid all men to so live that they will not fear the Great One. He foretells the destruction of the Atlantean continent in days that are even then far off. He will tell that the Son of God shall be the Savior of mankind, but that many shall not know Him until after He had been crucified. (See John 21:12).

Sec. 71. "Twelve shall know Him, but one of the twelve will deny Him in the hour of His last peril. The governing

ruler of a city called Caiphul will show the preacher much favor, and He will be attentively received, as His subject will be of great interest in that day. It will be in the time of Zailm of Poseid. Do thou listen, Rexdahl, at that time to the great preacher, for what I tell thee is but a fragment of His story."

Sec. 72. After a time, Martyus, as though listening to far away voices and viewing far away scenes, commenced: "I see thee in the time of the Nineteenth Century after that Great Master comes, as one of the many who meet in the streets of a most beautiful city near the channel coast of a great ocean. This city (Santa Barbara) in the time of the third decade of the Twentieth Century, suffers a disastrous earthquake, but rallies from the effects of it for a time, spiritually. Oh, that it may take heed, for it is very beautiful with its views of mountains, valleys, channel islands and shore line. Thou art not in the body, nor thy mother at the time this happens. She leaves the body while living in a place known as the City of the Angels (Los Angeles), and the day she leaves, she says to one of her companions, 'I am going away today.' Hers was a gentle heart with ever a cheery smile for others, never holding animosity toward anyone, ever believing that each was living up to the highest that was within him. The one great endeavor of her life was to help thee, her son, to place thy writings; but when, upon thy going away, thou didst leave thy work unfinished as to arranging and placing it, thou madest a predicament for her that was hard to undo. However, she did her best, and may the Heavenly Father bless her and those who are her true helpers! And she? Once a priestess and thy

mother (in Lemurian times) !

Sec. 73. "I was telling thee," resumed Martyus, "that thou wast one of many who met in the streets of a beautiful city. This city will be named after a Saint, and this city will call to mind a beautiful maiden robed in purity, (Santa Barbara). Oh, that it will ever be led in thought by that beautiful, saintly maiden, for then it will attain its highest ideals. The many who meet in the streets are under a banner of what is then called the Salvation Army. They meet for prayer and praise to the Heavenly Father and to do works of helpfulness, to point out the way of Light and the return to God. Thou art glad to be one of them; thou art glad to join them in their work for God and humanity, showing that in the toll of the ages, thou desirest to return to the 'Beginning.'

Sec. 74. "In the second decade of the Twentieth Century, although thou had been in Devachan for some years and thy work is not yet placed as thou wouldst have it done owing to the many misinterpretations of thy wishes, this Salvation Army has grown to be a power for good all over the world. It is a peaceful army and takes the gospel of love and helpfulness wherever it goes, and it goes to far countries trying to bring its words of life to many. A great war, greater than known for ages, is encouraged through commercialism during this decade, and pestilence stalks abroad. This Salvation Army and other good agencies, of which this army is the most important, aid the sick and wounded, bind up the shattered bones, speak the word of love and peace to the dying, and cheer the broken hearted and the disillusioned.

Sec. 75. "It would seem that all the earth should hear the message these dark blue-frocked ones are so capable of giving, and peace would brood over the earth. But not so. For, after warring four years, the nations continue increasing their armaments and marching legions, their principal thought being to overcome in some way the other fellow. They do not think of 'Do unto others,' but think of themselves first. They even study, in their zeal for knowledge, the arcanum that will be prevalent in that day—a smattering of old, old knowledge, not adapted to the children of the New Light, the children they are if they only could perceive it. No good can come to them from that knowledge, but this they do not know, for they cast aside the wisdom that is like pearls of great price. They seek knowledge of many teachers who know as little as the seeking ones, and yet are puffed up inasmuch as they cannot tell the truth with clarity, not knowing themselves. They have but creed, dogma and childish isms which are not from the Father of Lights with whom there is no variableness, neither shadow nor turning. And so the people continue to hunger for the Word of Life, continue to thirst for the Water of Life, not realizing that their materialistic approach to the wisdom teaching of the Great Master is the very thing which is barring them from that consideration which they so earnestly seek.

Sec. 76. "Since the time the Great Master comes to these people—and remember these people are of the old Atlantean times—sages and students of learning have gathered up a book of writings, giving it a name meaning a book composed of many books. (The Bible.) Through its many books, runs a golden thread of the Great Mas-

ter's story. The first part of the book gives a meager account of the Creation, somewhat like the account we now have, but the collection is mostly compiled to give, after the time of the Great Nephth, a resumé of the beginnings and lineage of the Great Master; unto His Coming; His birth and infancy; His childhood and early education; His betrayal, arrest, trial, execution and resurrection; as well as His teachings, together with the teachings of His followers.

Sec. 77. "As I told thee before," said Martyus pausing, and in deeper tone, "the beginning of all this was because of the obedience of the Charactered One. (Abraham.) What I wish to impress upon thy mind is this: That it is a very silly thing for the people of that coming time to squander their money, time and energy seeking occult lore, when all the hidden mysteries of all the ages that have been, and are, or ever will be, lies hidden in that Book of Books, and it can be furnished at a price that even a beggar can pay. It is such a marvelous book, that if the entire book were wiped out of the earth and two of its verses left, those two verses would be replete with the knowledge of God. These two verses will take one to the very court of Heaven without any help from priest or saint. (See Romans 8:38-39.) Another verse of the book brings assistance on any plane of thought, whether it be physical, mental or spiritual. (See Philippians 4:19; the promisory note of the Bible.) It will contain stories of life from every viewpoint, so that the aged as well as the little child will become sufficiently versed in wisdom to correctly interpret life. In one year of that century, there will be more than thirty-six millions of those books printed

and sold, yet few are the people who meet to hear its wonderful words read, or to read it themselves; few the schools of learning that have it read to their students; few the homes but where it lays dusty on a dustier shelf, unread, unsought and misinterpreted when read. (Refers to the United States of America.)

Sec. 78. "The people of that land," continued Martyus, while Rexdahl was more alert than ever, fearing that Martyus would stop talking before there would be the right pause for the many questions arising in his mind, "will go hither and yon, seeking for the truth which can be found by all those who search diligently between the covers of that book.

Sec. 79. "They know not that it is there, for they have, as a race and a nation, fallen out of the way of praise and prayer, not remembering it is through man's spiritual perception, and through praise and prayer, that man returns to God. When man is praising God, and expressing gratitude through every thought and action, he has direct communication with the Lord of Hosts, and all mystery is revealed to him.

Sec. 80. Hail, oh hail, O God of all!
Hail, oh hail, on Thee we call!
In morning bright, we seek the Light,
To know the Way.
Oh hail, oh hail, O God of Love!
Thou with mercy from above
In noon's bright ray we seek the Light
Of Perfect Day.

Hail, oh hail, O God Divine!
Hail, oh hail, all, all are thine!
When comes the night, Thou art the Light
And Perfect Day!

Sec. 81. "I charge thee, my Rexdahl, whatever thou dost forget in all that I am telling thee, forget not, when thou comest to the time of which I speak, to search diligently in this book, and thy reward will be eternal life. Thou wilt need to go no more in nor out. (Incarnation no longer necessary.) Thou must not fail at that set time, for that time is the time of judgment, and thou wilt be thine own judge."

Sec. 82. "I am glad to hear thy song, Martyus. I would I were thy spiritual twin as well as thy physical one, then I would understand better what thou dost portend. I like it not that thou sayest I am to be my own judge in that age, and if I, then, all others. I fear we shall be stricken with a power that will annihilate ourselves, and that it will be generated by the evil within our own consciousness."

Sec. 83. As Martyus made no remark, Rexdahl continued: "Perhaps the hidden mysteries that are in this book will reveal a method of escape from the disastrous consequences of the evils of life. There may be one way out." He then plucked some fruit from the tree under which they were seated, saying, "Give me an inkling of what such a one might be."

Sec. 84. "There is more than one way, but here is one in particular, and to my mind it gives food for thought.

When one phase of it is learned, so many others open to view that one is in a state of transcendency. There is no arcanum deeper than that promise. A very few will even see it when reading it. Fewer will interpret it correctly. And the few who do interpret it correctly, because of the lateness in their physical life when the interpretation is found, will be unable to accomplish it in that life. However, they have discovered just what is to be done, and so in their next earthly incarnation, they can do all that it implies, unless they need not do so by adjusting themselves to a certain spirituality of thought advanced by the Charactered One, who was the first progenitor of action along this line."

Sec. 85. "Oh, tell me quickly, Martyus. Do not leave me in suspense so long," cried Rexdahl very impatiently.

Sec. 86. "It is this," replied Martyus, slowly and distinctly. "To him that overcometh will I give of the Hidden Manna, and will give him a white stone, and in the stone a new name written which no man knoweth saving he that receiveth it. (See Revelations 2:17.)

Sec. 87. "Ah, Martyus, that is surely a puzzle. I'd like to possess the book. Perhaps what goes before would help in the solution of it." And Rexdahl looked about as though to see if he had anything to offer for the solution.

Sec. 88. "Thou hast many possessions, my Rexdahl," said Martyus with a smile, "but that is one each person will have to solve for himself, for that will be part of the overcoming. The best part of it all is the prize, something

beyond even eternal life, as it will make eternal life indeed wonderful. None of us will want eternal life unless we solve this, and a million years is none too long a time to become perfected in our overcoming."

Sec. 89. There was quiet for a few moments, as Rexdahl rose from his seat and walked about with his hands interlocked behind him. "Can you tell me another?" he smiled. "That one is too hard for little me."

Sec. 90. "I am glad thou perceive thy stature, dear Boy. I have some hopes for thy progression in the things of the spirit." Martyus looked pleased at the interest taken in the conversation and added, "There is another: 'The Lord hath created a new thing upon the earth; a woman shall compass a man.'"

Sec. 91. "When is that time to be?" asked Rexdahl, "I'd really like to know that one. Will I be there in that age?"

Sec. 92. "Thy presence is a matter of adjudication. When this thing comes upon the earth, people will know that all manifestations are of One Substance, but of variant degrees. It will not be hearsay, nor known by only a few. It will be common knowledge, for it will be demonstrated on the Egoic human plane of consciousness, physically, mentally and spiritually.

Sec. 93. "The truth of this arcane knowledge will come suddenly, as a thief in the night, and mankind will know that a new thing has been created. It will be created by

the Creator, and will be entirely *new*, not a matter of prior evolution.

Sec. 94. "Mankind will retire to rest at night as usual, and at the dawn he will know this new thing. It will first be demonstrated on the physical plane. I may not tell where, but it will be a new thing to humanity and very surprising. It will upset all previous methods of thought and life. It is written!" (This refers to the Philosophy of Intensification or otherwise entitled *Lemurian Theo-Christic Doctrine*, the coming World Religion.)

Sec. 95. "I see how it is," laughed Rexdahl: "I'll have to find a new set of more versatile brains, for I am not ready to plunge into that depth. I would, though, like to have a knowledge of the method which can reveal these hidden things, and then I could tackle them. Thou sayest that method is clearly shown in that wonderful book to be? (Faith opens the mind channels to spiritual truths.) There will be many in that day very fortunate to have all that knowledge, beside what we and those who follow shall accumulate."

Sec. 96. "Thou must remember, dear Heart, in that day all the mighty works of the past shall be forgotten because of the iniquity of the many. The past is as a legend to the people of a coming time. They will not know the sacredness of words as has been handed down to us for ages. They will not understand, as some of us do, how to control the forces of Nature through the *significance of sounds*. They will even say that we in this age had little brain power, while the fact of the matter is that they in that age

are trying to bring back the brain power they lost in this age through their iniquity. For in that age, the coming age of which I speak, (the Twentieth Century), they inherit the problem of which I have just told you, and yet they do not perceive its arcanum. (Refers to the Hidden Manna, the white stone and the new name previously mentioned.) These people shall be considered dead from the chin both ways."

Sec. 97. In a few moments, Martyus continued: "They imagine, in that coming time, that we in this age should have developed our physical consciousness, instead of our spiritual consciousness. Many of them will not understand that man is a five part being and must develop a consciousness in all his parts at the same time. Otherwise, he will be unbalanced ethically, mentally, sexually, physically and spiritually. In that day, many of their teachers will say that Instinct belongs to the lower or animal mind, when to a real thinker it is self evident that Instinct is the Eighth Unseen Power, and rules not only the Egoic human plane, but also the animal and vegetable planes, the latter being characterized by those who stay in one place and have root in the earth.

Sec. 98. "The people of the coming time will gain power at the expense of their spiritual life; and because they lack this spiritual life, they will perish. That is why the Book of Books will be written—to warn them to seek the Kingdom of Heaven—meaning the *Kingdom of Even*. This seeking will tend to balance their physical, intellectual and spiritual powers, thus unfolding their souls. However, this can be done only if the Kingdom of God is within

them and not afar off.

Sec. 99. "All that is physical and mental is subject to decay and change. If the physical and mental powers are not balanced by the spiritual, they are also subject to crystallization and loss. Let these people of the coming age beware!"

Sec. 100. "All that thou hast told me has made a deep impression on my mind," said Rexdahl. "I hope that I shall never forget what thou hast said, but I would have thee tell of the thought that will be materialized upon the physical plane by using materials of the mineral and vegetable kingdoms.

Sec. 101. "For," he continued, as Martyus eyed him inquiringly, "I wish to build now for the future. Thou hast been very patient with me, Martyus, and I know thou lovest me dearly. If thou seest I have a far way to go, surely thou whom Incal hast blest so highly, can give me such glimpses of the way that I may be better able to make some of my way prosperous and beautiful."

Sec. 102. "Thou wilt scarcely remember ought of which I tell thee," replied Martyus shaking his head dubiously, "as it is naught of thine own unfoldment. I would it were. Then the way would be easier for thee to walk therein.

Sec. 103. "Before I tell thee of the many inventions that are to come," he added, "I must impress upon thee facts concerning the material plane, as it is very important that thou dost understand how ethical conditions control or

qualify circumstances on this plane to a great degree. Before I make known this particular fact to thee, I wish thee to comprehend that there is a tendency for all things to crystallize, all things pertaining to the human kingdom, but one. This law of crystallization is a great law of all Nature and is applicable to the physical, the mental and the spiritual planes of being.

Sec. 104. "No sooner is anything complete than disintegration sets in. Witness the rose bud: it swells, bursts and is a full grown rose, the petals remaining a few hours in glorious perfection, then drop and the flower is gone. Babies are born, are next youths, become adults, and then old age and death set in, and this whether animals or human beings. Cloud vapor, crystals of snow, perfect in beauty, then melting and disappearing. Bud, blossom, green fruit, ripe fruit, rotted and gone. The seed is no sooner perfect than it sprouts to become something else.

Sec. 105. "So of the physical, whether it involves the softest and most delicate structure, or the hardest and most enduring mineral; it no sooner becomes perfect than it begins to decay or change. As soon as iron is perfectly bright, rust begins. Not a diamond exists but what as soon as the fluid in Nature's matrix becomes a perfect crystal, hardest of substances, it also becomes brittle, and a slight tap of a hammer will shatter to dust what nothing could scratch.

Sec. 106. "So, too, with the mental sphere—vague perception, clarity of thought, perfect expression. once uttered, and it is gone forever. Men's minds are fresh.

become adultly perfect, and next suffer impairment of faculty. Men's governments, first individual, then family, then tribal, are next democracies, oligarchies, limited monarchies, bureaucracies and finally autocracies or dictatorships, the latter preceding destruction, anarchy and new forms of representative government.

Sec. 107. "So, too, with religious organizations; the new is most liberal, but as it ages, creeds are placed before free worship of divine objects, and eventually all is creed, and divinity is lost. What is the reason for this eternal round, ever the same in prime verities, this beginning, attaining and ending?

Sec. 108. "It is a concomitant of finiteness, of mortality. It is the tendency of eternal change—the transmutation of lower forms into higher.

Sec. 109. "There is the creative, the preservative, and the destructive phase of things. Even now, many denominate these phases by name, ceasing to regard them as principles of life, but preferring to personify them as gods to be influenced by prayers and worship. Now, how shall we prevent the truth from being twisted to make a trap for the ignorant? How shall we avoid hardening the truth into creedal form, bigotry and fanaticism? How can we find a place for truth, unfettered by dogmatic limitations, in the religions that are to come?

Sec. 110. "When men formulate religious belief into creedal form, they try to measure the Infinite, to define it; but as the sense of Infinitude grows within, and as things

more and more are seen to be but forms of one stupendous, immeasurable Whole, our formulated idea of God becomes narrow. Then, those who persist in its retention are bigots; those who try to enlarge its scope, heretics.

Sec. 111. "Both are honest. The narrow-minded are truly unable to see how narrow is their creed, and are afraid of any new fact of disproof. However, bigotry is not something to oppose bitterly with accusations of semi-idiocy, stubbornness, or knowing hypocrisy. This is a diseased state of consciousness, and should be treated by mental therapeutics, not with ridicule or destructive criticism.

Sec. 112. "When men with earnest zeal formulate a belief, not perceiving that their creed is an attempt to measure the Immeasurable, they feel a confidence in establishing themselves upon a firm foundation, one they can trust. Then for them to contemplate new ideas which might menace their fancied foundation, threatening to reverse or destroy what they believe to be logical conclusions, is a most unwelcome prospect.

Sec. 113. "When, however, certain great souls cross the great range of mental mountains in which the creed holders are locked, when these wanderers find a vast unknown country with infinite vistas of new facts, all tending to positively deny the old creed—considered the only safe formula by the faithful—then indeed matters are serious.

Sec. 114. "Science does this. Science opens a new religion of thought and the old creedal ideas can no wise cover

it. It overturns the accepted idea of things, and those who are content with the old creedal forms, regard science as an enemy. The apostles of science are few; the creedal followers many; and the many can throttle and silence the few. These followers of creeds, sects and isms evolve a measurable set of ideas concerning the Infinite. They make this CREDO a central point and bid all minds to revolve around this point as a nucleus.

Sec. 115. "Man can formulate right ideas and wrong ideas, and can caption them as commandments; but even though the Mosaic Decalogue is as the voice of God to man; man still cannot measure the Infinite. Man cannot measure even the Fatherhood Principle, unless he realizes that the term Father means one of the attributes of God and in using that term, understands its significance.

Sec. 116. "If we use the term 'Father' in speaking of God the Creator, and do not understand it as an attribute of divinity, we limit our meaning. We must understand the boundlessness of the Infinite One, and our souls must throb with the infinite sweetness of this Immeasurability.

Sec. 117. "We must be free and courageous enough to cast aside yesterday's most sacred belief for today's reception of a larger truth. Let the greatest truth we know always be the center of our thought and aspirations. If, to hold today's truths, be partly or wholly to lay aside yesterday's belief, let us do so.

Sec. 118. "But mark this: Let this free moving center be only the center of relationship between our innermost

being and that which we conceive to be Infinite Truth.

Sec. 119. "Even in our innermost being, we are small truths and we revolve about the Unit Truth as about a greater sun. This latter is an ever moving point, like Polaris—the North Star—though it changes not to us, nor to our sun. The many suns like ours are but satellites of Polaris, but Polaris does move at the rate of three hundred miles a second, carrying us and the rest of its satellites with itself in its course around Arcturus in the far Pleiades. So our souls are suns, each one living and flaming, yet revolving about greater suns of truth, and these about still greater suns, and all about and around the unknowable, we term God.

Sec. 120. "But the center shifts always—progressively shifts. Our relation to Unit Truth changes from day to day, aye, sometimes from one instant to another. Let us conform our lives to this change, though all past beliefs, sacred as they may have been, are sacrificed for the greater conception of the *now*.

Sec. 121. "From this relationship to the Infinite, we derive inspiration for constant life. From this Truth, whereby we see and feel the lesser truth of what we are really conscious, we keep true to ourselves, our Creator and to humanity. For without this great shifting center which has broken friendships, organizations and creedal forms for the better, no such ideas as the Fatherhood of God, the Motherhood of Nature and the Brotherhood of Man could ever have existed.

Sec. 122. "In the far distant future, after this great line of spiritual inheritance has been begotten by the Charactered One, because of his obedience to God's commands, there will be one who will be found worthy to receive, through the knowledge of God in him, a Decalogue which will advance conditions pertaining to the moral and spiritual welfare of man on earth. Had this man been faithful to the lesser truths which he had outgrown, this great Moral Law would not have come to earth, for this great man in responding to greater verities must constantly shift his center of truth to conform to his expanding consciousness. (Reference is made to Moses.)

Sec. 123. "Be not afraid to have a moving center—a progressing relation to the Immeasurable—for the fearing ones cease to revolve around or acknowledge the fact that a formulated idea or creed cannot move, but is a static thing.

Sec. 124. "But this moral center does not extend to the Moral Law alone. While thou as an Egoic being revolve around the great spiritual center, as does the earth around the sun, let thy life have, day by day, a fixed moral center and a changeless one—one that was complete when thou first knew right from wrong. For, if it be ill to steal, to covet, to murder in one's childhood, it is still so in adult life. Have, then, a moving spiritual center, as the earth has in old Sol, which in turn revolves around the North Star. Have also a fixed, non-moving center, an unchangeable center of moral conduct, as the earth has an axis between the north and south poles. This analogy could be carried further by stating that the center of the Universe

(not Multiverse) is in the zodiacal cluster of stars called Sagittarius, centered about a point that is approximately fifty thousand light years away, or nearly three hundred million billion miles from the earth. This inconceivable distance not only implies the Omnipotence of God together with His Infinity and Immeasurableness, but also stresses that great attribute which He exercises toward all His creatures—His Fatherliness.” (See Ephesians 4:6.)

Sec. 125. “Martyus,” said REXDAHL, “I feel that in listening to your talk of the last few moments about the immovable moral center, I have come from a far away place and have passed through some terrible experiences.”

Sec. 126. “Even so, my REXDAHL,” remarked Martyus. “It is exactly what thou wilt say after thou hast really passed through those terrible experiences in ages to come. Thou wilt write those words for another to give to the world. As thou knowest, there are none among the common people who think that the earth revolves around the sun, but in that time of which I speak, it will be common knowledge. (The Twentieth Century after Christ.) The people will begin to set their sights for a center beyond the sun, and yet, never on earth will there be greater need for a fixed moral center in the individual, the nation, and the races of that time. They will not hearken to the demands that they have a fixed moral center, any more than the people of this time would harken if we told them that the earth revolves around the sun.

Sec. 127. “I am telling thee all this, my REXDAHL, in view of the fact that thou hast expressed the desire to con-

quer the mental and material kingdoms, and I would have thee know that it is best for thee if thou wilt accomplish thy desires, not only for the benefit of thyself and thy renown, but also for the benefit of thy co-laborers and thy country. Unless thou wilt acknowledge this great ethical center and live in conformance with it, thy ambitions will be as ashes. If thou wilt keep this center which is now thine, thou canst gaze upon that spiritual sun with greater clarity of spiritual vision, for without it, thou canst not sense the Immeasurability of the Divine One. But when thou canst sense His Boundlessness, thou wilt find it the doorway to un-limitation—to knowledge transcendent. When thou dost find that doorway, thy Egoic being will seem to throb with an infinite sweetness. Then, thou wilt vaguely know this Immeasurableness, the Boundlessness of its extent, and feel that thou art a part of it. Thou wilt not wish to return to the daily consciousness of mortal life for fear that the experience is but transitory. But not so! It is frequent for those who thus walk with God.

Sec. 128. “Of the Immutability of God, I can say this,” Martyus continued: ‘Of old, Thou hast laid the foundation of the earth. The Heavens are the work of Thy hands. They shall perish, but Thou shalt endure. Yea, all of them shall wax old as a garment. As a vesture shalt Thou change them, and they shall be changed, but Thou art the same. Thy years shall have no end.’

Sec. 129. “As I have intimated, much of what I tell thee is but a sheaf out of the experiences thou wilt gather in the time to come, and which thou wilt write about for another to give the world. Much that thou wilt write will

be of a karma that thou hast placed upon others as well as upon thyself, and in the time thou wilt write, the thoughts will be impressed upon thy Egoic consciousness by one whom thou hast wronged (Phylos), and by so doing thou wilt fulfil and repay thy karmic debt to him. Because of thy actions involving others, this writing will be delayed for publication and be misinterpreted. In fact, some of thy own dear ones of the flesh (wife and younger son of Oliver) who are living in the time thou doest the writing, will renounce it entirely with the exception of thy mother who will do all she can according to her understanding. But her mind has been so befogged from a previous life as your mother, when you were both working in the Dark, that try as she will, she cannot overcome the many obstructions in the way. However, she has been faithful in her efforts, and no good effort is lost.

Sec. 130. "The renunciation of which I speak is more of a repudiation, and it will be on record in the highest court that has aught to do with writings. This repudiation will be heartbreaking to that mother who will turn to a stranger for help, and such is her bitterness of heart that her appeal for sympathy is answered. (The Compiler.) The stranger, however, is rich only in loving sympathy and so the unequal battle of life goes bravely on. Again I counsel thee to lean not upon thine own understanding, but meditate upon the deep things of God."

Sec. 131. "I am grateful to thee for thy advice, dear Martyus, yet I feel emboldened to go on with my work quite able to steer my barque through the age's tempestuous sea now that thou hast pointed out so clearly the

hidden reefs and rocks. I pray thee," he added impatiently, "to tell me somewhat of the industrial features of that time to come so that I may be one of the foremost to inaugurate them."

Sec. 132. "I am hoping, my Rexdahl," said Martyus, and the voice of the speaker betokened that all thought of gaining Rexdahl's interest in a spiritual way was of no further avail. "I am hoping that thou wilt impress this fact upon thy consciousness, even though thou dost forget all others I have told thee: When thou dost gain the power to solidify or crystallize thought and send it forth into a new condition, be sure that thy thought be one of benefit to others and not one that will some day turn and rend thee."

Sec. 133. "I will have to ask thee, dear Martyus, to give me a list of the things to which I can send that wonderful thought so that it will bless others, as well as myself, but thou canst make out the list later. Thou wilt do so, wilt thou not? At present I so long to know the things by which I am to gain renown." Thus was Martyus importuned by Rexdahl who had not yet come to the place where it would be a pleasure to do for others.

Sec. 134. "Thou mayest forget to ask me, my Rexdahl, and this knowledge I have is not that which can be thrust upon one."

Sec. 135. After a long pause during which Rexdahl kept silent, Martyus spoke up with renewed interest, and commenced. "Thou wilt be glad to know that I am turning

the pages of my story to thy wanted subjects, and perhaps it will please thee to know that I am talking from the pages of time. I am talking about what thou wilt write thyself in thy second decade of that time when thou becomest a worker in the Salvation Army. Thou art but a boy in thy early teens, and thou wilt write the next few paragraphs as an essay to read before thy schoolmates, but thy mother will dissuade thee, saying that they will not understand. Then, too, at that time thou dost not know that it has come out of thy past, a past that is yet beyond this in thy experience." (The following was written in March 1881; the author was born in May 1866.)

Part Two

TREATISE ON CHEMISTRY

Sec. 136. "I will tell thee at once that in thy essay thou speakest of sixty-three elements. A few years later, early in the next century, there were discovered more and yet science will not know at that time what some of our intellectuals now know, but I digress, and I know that thou art impatient. Here is thy essay:

Sec. 137. "Modern chemistry recognizes only sixty-three elements, such as gold, lead, silver and so forth, which it names 'simples.' These simples are thought to be incapable of change except in so far as they combine with some other primary or secondary element.

Sec. 138. "In other words, we can make gold of nothing but gold, or some salt of gold. We can divide a combination of elements into their constituents. Thus we can reduce sugar to carbon and water. We can also reduce the water of the sugar to oxygen and hydrogen. But we cannot obtain anything from carbon but carbon, nor can we reduce oxygen or hydrogen any further.

Sec. 139. "Although the above view seems to be unassailable, yet it may not be so, and to prove that it is not so, is the aim of this article. It may be impossible to reduce the simples any farther *with the means which our modern chemists have at their disposal*, and yet this does not prove that other means, not yet discovered, may not

be able to accomplish this task.

Sec. 140. "I shall endeavor, first, to prove that all elements, simple or complex, ponderable or imponderable, are so created as to be capable of change when the right method is employed to effect the change or transformation; and, secondly, to indicate what agent is possessed of such regal power. I frankly confess, however, that I am ignorant of just how to use the force which I shall indicate. (A boy of fifteen years would not be expected to know how to use the force indicated.)

Sec. 141. "I am aware that such a confession as this from the sole exponent of a new hypothesis will greatly tend to weaken the force of the arguments in its favor. Nevertheless, with the request that the reader study this entire article before judging its merit or demerit, I shall pass to a consideration of the subject in question.

Sec. 142. "An eminent chemist touches the question which I hope to present in a clear and possibly more convincing light. In order to do this, I shall draw my illustrations and arguments from a few of the main examples presented by modern chemistry. In making my deductions from these examples, I may in some instances clash with the conclusions reached by other investigators.

Sec. 143. "My conclusions and the demands of my hypothesis warrant me in making the following assertion: The difference between simple elements, or others, lies in the different speeds assumed by their molecules. Their diversity lies not in the material substance, but only in the

specific speed of the molecule. The cause of the changed conditions lies in the varying degree to which the substance is affected by dynamic force.

Sec. 144. "The molecular theory is the basic theory of modern chemistry. It is also one of my main reliances. Specific Speed does not take issue on the point of atomic weight, neither with atomic revolution, nor multiple proportions. But it does disagree with the sixty-three simple elements, and with the explanation usually made that gaseous pressure is due to the bombardment of the inside of the containing vessel. My term 'Specific Speed,' I derive from a consideration of certain definite effects of dynamic force as exemplified in Nature.

Sec. 145. "Bear in mind throughout this article that matter is inert until acted upon by dynamic force. Some of these Specific Speeds we have reason to believe were ordained to be more fixed than others, though I think that none are incapable of changing into a different speed. That is to say, the extent of the affection is more fixed and less likely to vary in some instances than in others.

Sec. 146. "I imagine that Specific Speed applies to all forms of matter. It consequently applies to light, to sound and vapor quite as much as to lead, iron, or other ponderables, if it be true that anything which we can perceive is matter or partakes of the nature of matter. But if the assumption that light is material is a sound one, then the Specific Speed of which it is possessed must be the result of a very great affect upon its matter by dynamic force. There is nothing against such a postulate as this.

Sec. 147. "What is Specific Speed? It is a definite rate of motion of an atom about its own axis in a given direction. In other words, the atom is as much governed by order as is a star or planet. If it should be objected that we have no evidence of any such atomic order, I would meet the objection by citing the facts, often asserted before, that a group of atoms is an imitation on a small scale of a planetary system. To admit disorder among the atoms is to do the same thing among the great systems of stars. The argument that disorder cannot be admitted either among atoms or elsewhere in Nature is a very potent weapon when used against the theory of gaseous pressure, before alluded to in this article.

Sec. 148. "It seems to the writer that a much more reasonable way to account for gaseous pressure is to assign, as its cause, a like magnetic polarity of the atoms composing the gas, such atoms repelling each other, just as an excited stick of sealing wax will repel pith balls.

Sec. 149. "But I have partially digressed from the main question, namely, the answer to the question, 'What is Specific Speed?' To resume then: If molecules revolve, as science declares that they do, then it is not unreasonable to assume that some kinds of atoms revolve more or less swiftly than other kinds.

Sec. 150. "Physics teaches us that a swift motion tends toward a neutralization of gravitational attraction. Coupling my last assumption with this citing of physics, we can readily see that an atom which should revolve sixteen times more swiftly than another atom, would constantly

have less tendency by sixteen times to yield to gravitational attraction.

Sec. 151. "Looking at the case from this standpoint, let me illustrate with the example of oxygen and hydrogen. The former gas exceeds the latter in weight, sixteen times. A natural inference is that the hydrogen atom exceeds the oxygen atom in swiftness, sixteen times. This view of the matter would also dispense with the necessity for assuming that the oxygen atom is sixteen times the larger of the two. It would also dispense with another theory that I find an eminent chemist supporting, namely, that while one atom of hydrogen suffices to make a molecule, it requires sixteen oxygen atoms to form one molecule of that gas.

Sec. 152. "My inference would be quite as easy of verification as either of the other two, since we cannot see these atoms and thus determine whether one is larger than the other or possessed of a greater Specific Speed.

Sec. 153. "Admit, for the sake of argument, that atoms *are* possessed of different speeds, and that no two possess exactly the same rate of motion, then it will be easily perceptible, both from analogy and in other ways, that the different rates of speed—which may range from one to two trillions of degrees—would account for the different natures of the substances affected by the varying speeds.

Sec. 154. "I will prove this vast assertion by analogy. Science asserts that red light is possessed of the least undulatory or vibratory speed at which energy becomes perceptible as light. The number of these vibrations is

reckoned at approximately four hundred trillion per second. Violet light is supposed to have a number of vibrations amounting to eight hundred trillion per second. All the other colors of the spectrum have a number of vibrations per second that may be found between these two extremes of red and violet. Furthermore, it is believed that the distinguishing characteristic which makes red light any different from violet, or green from blue, are the differing vibratory speeds of the various hues. If, then, difference of vibration makes such a wide difference in the sensation produced on the retina of the eye by light, which, imponderable though it may be, is still matter, then I can safely assume that a varying speed in the motion of atoms would cause us to believe that we had different substances, though we would really have but different speeds.

Sec. 155. "I shall now consider what effect difference of speed would have from a chemical point of view. A true chemical combination produces heat as one of its effects. Heat is the result of friction. We cannot imagine that any heat would result from the contact of a number of atoms revolving in the same direction, for there would be no friction. Yet, when oxygen combines with any element, or when any acid acts upon a base to form a salt, heat is developed. The inference would seem to be that these atoms—among which order is so beautifully exhibited in other ways—are possessed of a revolution in a fixed direction and that those which, being brought into contact produce heat, are possessed of differing directions of axial revolution. We have then: First, atoms with a slow specific speed; second, atoms with a fast specific speed; and third, atoms with varying axial inclinations.

Sec. 156. "Another point occurs to me here: If those elements that combine to produce a new element—whose properties have no resemblance to the parent substances—are possessors of opposite directions of axial rotation, then when these substances are brought into contact, the friction produces heat, tending like a brake applied to a wheel, to retard each. But as long as each atom moves and remains in contact, they continue to retard each other, each Specific Speed continually losing or gaining some of its momentum.

Sec. 157. "Then the analogy of the solar spectrum previously instanced and the assumption I made therefrom, would enable us to perceive that the new Specific Speed, produced as a result of retardation, would cause a different sensation, or different degrees of sensation. Thus, two high speeds would probably so retard each other, according to their direction of axial revolution, as to bring them out of the realm of the invisible into the visible. An example of this may be found in water. Here two gases combine, and immediately they come under the domination of gravitation, because the speed is so reduced as to overcome the neutralization of gravitational attraction which their previous velocity caused.

Sec. 158. "Nitric acid will not attack gold, neither will hydrochloric acid, and yet the two of them mixed together, will. I should attempt to explain this by supposing that neither of the two acids possessed the exact direction of atomic rotation capable of causing sufficient heat to force the gold atoms to separate far enough to be further attacked, but that the hydrochloric upon being

combined with the nitric so changed the direction as to cause the necessary friction.

Sec. 159. "I derive additional support from organic chemistry. Thus certain proportions of certain elements unite to form a new substance. By merely doubling the proportions of each element, we get another and a different substance. The deduction I make is this: In doubling the proportions we augment the force, hence the speed, and thus a new or different sensation is produced on our perceptive faculties.

Sec. 160. "The author of '*New Chemistry*' voices the belief that 'chemical combination is only a mixture of a finer degree.' I cannot believe it so. Mere mixtures do not produce heat. The finest possible mechanical mixture of sulphur and iron is not sulphate of iron. Nor will it give the same reactions that the sulphate of iron exhibits with agents that have definite action on the latter chemical.

Sec. 161. "Specific Speed offers the most reasonable explanation, it appears to me, for when two definite speeds, each different, unite to retard each other, and thereby produce a new Specific Speed, of course, the behavior of the new Specific Speed in company with the second Specific Speed would be different from the action of the parent speeds mixed with the same agent.

Sec. 162. "Now, heat is necessary to produce many combinations. Where heat is not involved in the process of a union sufficient in amount to be easily detected and

not enough to complete the process unaided by an outside supply of caloric, then heat assumes its true position. That is, if heat, sufficient to be perceptible, is evolved, then it is present in such quantity as to force the atoms apart, and allow the commingling of the two diverse Specific Speeds which then retard each other so as to produce a third Specific Speed.

Sec. 163. "If, in order to consummate the chemical union, we have need of recourse of an outside source of heat, the action is virtually the same, namely, it repels the atoms which then blend and neutralize each other's motion.

Sec. 164. "Heat, then, is a force by which we effect chemical operations. It has also been defined as force, as motion, and so forth. When we come to the conclusion of science that magnetism is motion, I beg leave to make the observation that while I agree with science so far, I do not believe that electricity is solely motion; but that it is, in common with Faradic and Voltaic electricity, one of the highest and most extreme effects upon the primordial substance by magnetism.

Sec. 165. "Admitting the identity of magnetism with motion and heat, it seems as if magnetism in this '*New Chemistry*' of J. P. Cooke's is the author's 'Dynamic Force.'

Sec. 166. "Allow me a few more analogies, and then I shall be ready to draw my conclusions. Manganous fluoride is a combination of manganese and fluorine in

the ratio of two parts of the former to nineteen of the latter. If we add another equivalent of manganese, we shall have dimanganic fluoride. Still another part of manganese produces manganic fluoride. Conclusion: Five parts of manganese equal in force nineteen parts of fluorine. But two parts of manganese possess sufficient force to neutralize the nineteen parts of fluorine in such a degree that our senses and chemical experiment tell us that we have a new substance—a new Specific Speed.

Sec. 167. "The action is analagous to the result we obtain by mixing a pure red and a pure blue, namely, a purple. Less red produces a violet, and so we can mix the colors to make different shades. In every case, to a certain extent, we are neutralizing one color with another. So a little manganese acts on the fluorine by altering its rate of speed slightly—a little more manganese makes a greater modification, and so on.

Sec. 168. "The two numbers, or their multiples, which express the proportion in which each of two elements combine with a third, express also the manner in which they unite with each other. This statement is very significant. Allow me to translate it from the viewpoint of Specific Speed.

Sec. 169. "Where one Specific Speed combines with another in a known proportion—as seventy-one parts of chlorine with thirty-two of sulphur, or thirty-two parts of sulphur with fifty-six of iron—then it is a plain inference that seventy-one parts of chlorine, fifty-six parts of iron and thirty-two parts of sulphur are in such propor-

tion as to equal each other in dynamic force of affection; and the difference of their equivalents may be taken to represent the Specific Speed of each element.

Sec. 170. "I could go on multiplying experiments which would strengthen my theory, but will not, as the theory is strong enough to stand alone as it is, and besides I lack space. Perhaps you will say, 'But suppose you should establish your theory, what good will it do?' Granting that this hypothesis is true, then it is possible from this new ground to make further advances into Nature's realm. When we regard heat as such a great factor in chemical operations, we but recognize the fact that an agent is necessary, either within the elements themselves, or outside them, to throw their atoms apart by making them positive to each other.

Sec. 171. "When you admit that dynamic force (or magnetism) is the agent of motion—which by more or less affecting inert substance is productive of all the various aspects of matter, whether that matter be ponderable or imponderable, luminous or non-luminous—you make a very important admission, in that if we can find a means of so controlling this dynamic force that we can of ourselves cause it to affect inert matter to a greater or lesser degree, or can cause it to augment or retard matter already possessed of its motion, *we have the power of changing one element into another at our option.*

Sec. 172. "This is a startling conclusion indeed and one that will doubtless be considered Utopian at first thought. Give it a second thought. Consider what

advances have been made in the investigation of electrical studies conjoined with chemistry. We have trod new ground in the last year. Electro-therapeutists have found it possible to pass such elements clear through a human body by making that body part of an electrical circuit. Electrical action will transform a base into one of its salts, or reverse the motion and transform the salt into its constituent elements.

Sec. 173. "It is humiliating to set a limit to the extent of knowledge man may acquire. A bright prophecy would declare that man can follow Nature's lead. Nature is doing such feats all the time as the making of an aqueous solution of hydrargyrum at the noted Steamboat Springs in Nevada—if we can believe the testimony of intelligent travelers. (See files of Scientific American of 1883 or 1884.)

Sec. 174. "There is a suspicion that the old igneous theory does not account for vein formations in all cases. A better method for accounting for such formation would be the sudden shock of magnetic or dynamic energy changing the Specific Speed of the vein material itself.

Sec. 175. "Do you object that different kinds of metal are found in the same vein? Is it not easy to conceive of a mass of vein material formed in that matter, causing the different resistances to the magnetic currents? And would not the various degrees of resistance be apt to transmit different Specific Speeds to the material? Nearly any acid will precipitate silicate from aqueous solution. Sulphurous acid fumes, when passed through the vein

while still liquid, will precipitate sulphurets of gold.

Sec. 176. "Platinum is a little heavier than gold and is usually found with it in small quantities—when found at all. It gives reactions with various agents similar to those shown by gold with the same agents. And it has very nearly the same medicinal effect, as nearly any homeopathic physician will evidence. It differs in color from gold slightly, but all the points of variance could readily be explained, it seems to me, by giving it a Specific Speed a little less than gold.

Sec. 177. "When we examine our position closely, we are forced to conclude that Nature has formed all the simple elements from something more simple yet. Gold bearing quartz veins cannot be referred to volcanic action for their formation, though this has been done. A later hypothesis of vein formation is that volcanic action throws open crevices, and that alkalinized waters, charged with silicious matter, fills them; that these acid fumes rise through the cracks and fluid silica, causing precipitation of the latter; that volcanic heat then hardens it, in some instances fusing it completely, but in all cases rendering it pasty; and that, during its cooling, the metals are deposited by electrical action. Perhaps the metals were brought long distances in a manner similar to that described previously as passing through the human body. Perhaps they were formed right there. But formed they certainly were, and whether Nature may not still be creating these elements is a question. Possibly the Steamboat Springs are being charged with newly formed hydrargyrum. We know how susceptible the nascent condition of any

substance is when combined in startling forms with otherwise alien elements.

Sec. 178. *"Now, if Nature has, by any means, created the simples, and if the difference between the elements is one of Specific Speed, then, 'Man, proud man,' can do the same if he can find the same force which Nature used. I do not mean that man can create any substance from nothing, by using any force whatever, but that, like Nature, he can operate on existing matter and change that matter into any desired form. If our research into magnetic fields points toward any conclusion, it is that magnetism is the force used by Nature to diversify the one primordial form of inert matter into all the bright and beautiful conditions of earth today.*

Sec. 179. *"While I write, my eye falls on a newspaper paragraph, which I give for what it is worth! 'Prof. Warren is the inventor of ore reduction by electricity. He let a lump of gold quartz fall into a dynamo, and the next day found the gold all melted out of it and lying there in a button. From this accident his invention came.'* Now when we consider the fact that a dynamo-electric generator is not hot, but cold, or comparatively so, we cannot fail to see the significance of this item. If what is described is true, then the gold was extracted from the quartz in the same manner that other metallic elements can be conducted along an electrical circuit.

Sec. 180. *"These two instances are direct proof that electricity is matter with an extremely high Specific Speed, because solid matter can be carried by elec-*

tricity where nothing but this force matter can go. In other words, the iodine in going through the body is temporarily changed to a Specific Speed which is identical to electricity, that is, it is changed into electricity, as it were, for the time being.

Sec. 181. *"But enough. Magnetism (not electricity) is the long-dreamed of 'Philosopher's Stone,' Utopian though the idea seems to be.*

Sec. 182. *"Objection first: — 'Changing any element into a vapor is changing its Specific Speed, is it not? Yet, as in the case of steam, the nature of the substance is not altered.'* It is not changing the Specific Speed of say, water, to convert it into steam. It is simply causing the atoms to repel each other. In order actually to change the Specific Speed, we must have a different Specific Speed present so as to allow the two sets of atoms a chance to neutralize each other's motion.

Sec. 183. *"Objection second: — 'Why is an alloy, like a gold coin, for example, not a new substance, but only a mixture which ordinary acids will attack in part, but not wholly?' For answer, let me call attention to the premise elsewhere considered that in order to develop friction the two sets of atoms must revolve in opposing axial directions, and that where this is the case one body attacks the other—like oxygen and the various acids."*

Part Three

**REXDAHL'S
ACCOMPLISHMENTS**

Sec. 184. "Ah, Martyus," cried Rexdahl, smiling as though he did not care what Martyus thought, for were these not proofs that he had accomplished something in the thought realms? "And you say that I was but a boy in my early teens when that was written?"

Sec. 185. "Yes," Martyus replied, "but writing it does not mean that thou didst study it all out and evidence it thyself."

Sec. 186. Rexdahl gazed at his visitor in surprise and was about to speak when Martyus hastened on with the explanation.

Sec. 187. "Thou didst but gather up the knowledge thou hadst acquired in more than one earlier incarnation. This is what thou didst really do."

Sec. 188. "But Martyus," interrupted Rexdahl, with a genuine look of surprise, "how did I do so and remember it so that I could use it in a far distant time? That is, it seems an impossibility for the conscious memory to carry facts, and indeed, to pyramid them for future use. That is quite a big one for you to put over on me, and yet it pleases me greatly." Rexdahl's smile was one of pleasant

anticipation, very pleasant indeed, as if he could not possibly wait for the future to speed toward him, or he to fly to that great future.

Sec. 189. "The facts are that you once knew certain truths in your past—the past which is in your present future while I am speaking to you. These truths will be brought to your memory, probably by something you have read, or heard, which made an impression upon your mind, and so as a result of your experience throughout the dim past ages, thy mind will be influenced by Genius, a potent Unseen Power that often accountably helps.

Sec. 190. "Genius is the Fifth Unseen Power, and is an influence we ourselves generate from our own past, an influence which enables us to recapture that which has escaped us.

Sec. 191. "But even if it helps, it is simply because the mind has once, or many times previously—perhaps in other incarnations—heard, conceived, or evidenced the knowledge inherent within its innermost consciousness."

Sec. 192. "There, there!" exclaimed Rexdahl. "Martyus, you have let me fall hard. I thought as you talked on that you would show through the ages that I had acquired all I needed, if I could thus express my thought in my early years of that incarnation. Certainly I should be able to express myself more perfectly when my brain power more fully develops."

Sec. 193. "I am glad that it shows this, my Rexdahl,

for at some time between now and the writing of that essay, thou dost walk far afield in the pathway of life. Thou really dost take the time when thou art at thy best. And thou dost implant some seeds of truth from thy Inner Consciousness that flower at a later date."

Sec. 194. "That is twice, Martyus, you have spoken of 'from the Inner Consciousness.' What dost thou mean by it?"

Sec. 195. "It is thus, Rexdahl. All knowledge comes from the Unknowable One, but through obstinacy, or conceit, thinking that we can ferret out all mysteries in and through and of our own mentality, we keep our mentality closed to this Inner Consciousness. Because we each are Egoic rays—emanations from the Unknowable One—there is never a moment, sleeping or waking, in the life or death of the body, here or beyond, but that our consciousness is in touch with His Consciousness, and at our *will*." (Holtah Theo-Christic Adept.)

Sec. 196. "The trouble then, Martyus, is that we are too stupid to comprehend that fact."

Sec. 197. "Not so stupid, as wilful. Most of us think we can go our own way because we have free will. It is quite astounding to know that all knowledge is inherent within our own consciousness and can be brought to mind simply by opening that door as the Great One desires us to do. Yet he has given us free will, and it is for us to choose His way, or for us to depend upon those glimpses of knowledge which we gathered when we were in tune

with His thoughts. You must know, my Rexdahl," the speaker added slowly, "that the Egoic consciousness must impress the truth upon the mentality in such a manner that it will be transmuted into spirituality of thought, for in the thought realms, the Egoic consciousness is clothed by spirituality of thought."

Sec. 198. "That is an entirely new idea to me," said Rexdahl, "and I hope that through the ages to come, I will remember that one. I can see that it does away with some of the teaching of our day, and I suppose in that far away time when Atlantis is beneath the seas and the Great Master is come, the people then will understand it thoroughly. Perhaps, I can explain it then, if I better understand it now. It is so interesting!"

Sec. 199. "It is simply a novel thought to thee," Martyus remarked. "Thou art quite mistaken in imagining that the people of a far away time would even listen to thee if thou put forth a thought on that subject. The people of that day will declare far differently, because very few of them will know anything about thought. They will have a great deal to say about what they will call subconscious mind and will write many books about it, while three words will explain it fully: *There is none*. However, there will be a few minds that will know the truth. Some of them will speak out; others will keep their knowledge to themselves and think that discretion is the better part of valor; still others will deem it more expedient to be asked, and even then will be chary about giving out the truth, judging it better for those who want to know to acquire their knowledge through their own

Inner Consciousness guided by the will of the Heavenly Father."

Sec. 200. "The obverse thought then will be," remarked Rexdahl, "somewhat like many believe today, that the being evolves from the animal kingdom or from a lower strata of life and not from conditions peculiar to itself."

Sec. 201. "Yes, that will be so, and upon this belief they will found many more errors which to them will not be errors, for they are seemingly right, but they will know more as times goes on. Do you wish me to explain wherein their fallacy lies, or to go on with the subject that lies so near your heart, my Rexdahl?"

Sec. 202. "Martyus, dear Heart, it is all interesting to me, and I'd like to hear about 'the Beginning,' too, but that can go until some other time. You can continue with that which will forward my work through the ages. Yet I know that this is important also, and I want it explained later. For I believe it is the fallacies that do us harm," he laughingly added.

Sec. 203. "Thou art right, dear Rexdahl. Fallacies not only do us harm, but such sophisms imply that it takes many incarnations upon the earth plane to overcome their mistakes. One of the most laughable ones to me is that a great group of people in a far distant time will band themselves together in a great organization, and the foundation of their thought will be, 'that disagreeable facts can be overcome by denying their existence.' Great buildings will be erected to teach and commemorate this

thought, which thou canst imagine will have no altruistic motive. It is scarcely necessary to say that those people are the same who will go down with Atlantis in the time of Nepth, not believing what he will say. Thus they will incarnate to make further inflations of their fallacies, and many will believe them.

Sec. 204. "It is well for thee to remember, in this connection, that the people of Nepth's time were very much depraved and drank spiritous liquors to excess. They had forgotten the teachings of this and precedent times to the effect that there was something within them, beyond the physical mind, which lived on and on, and their excessive intemperance in drinking made them subject to a delirium in which strange visions came to them. Thus before they were swept away by the flood, a degree of mentality was open to them, which they, in posterior times, used to oppose the liquor traffic.

Sec. 205. "In gaining what they thought was an ultimate victory over the liquor forces, these reincarnated Atlantean people neglected to count the opinions of the thousands of warriors they had sent to foreign shores, who, because they were thus engaged, had no opportunity to register their votes. They also neglected to train their youth in the truth that the mechanism of the body—when supplied with the proper food in the correct combinations—is able to furnish the body with all the exhilaration it demands: these two omissions causing them a great deal of trouble, time, money and lawlessness, besides the breaking of their puerile laws against the liquor traffic. They did not remember the great psychic law which states that

a supply exists because there is a demand for it. Or in other words, when there is a demand, there exists an equivalent supply.

Sec. 206. "A supply could not exist without the demand. Conversely a demand could not exist without there being a supply. When the human body does not demand exhilarating liquor because it can use its own mechanism for exhilarating itself, and when its physical mind is so far developed that it possesses sufficient judgment to eat correctly, there will be no demand for intoxicating drinks; but until then, *there will be*, despite what ever is done to thwart the supply."

Sec. 207. "Do you mean to say, Martyus, that wickedness had so increased in the time of Nepth that the people lived only below their belts and forgot they had an Egoic consciousness?" asked Rexdahl. "If so," he continued, "we are now living in the most civilized times of the ages, and to think that all are going down to that condition of ignorance." (Remember this conversation is taking place in Lemurian times which even antedated ancient Atlantis.)

Sec. 208. "Quite true, my Rexdahl, but there is a great deal of improvement in thought from now on, also many improvements and inventions that are to come before the time of Abraham, the great Charactered One, and even before the time of Nepth. The great Unfed Light is to come ere then and there will be a triumph of spiritual thought, for a Son of the Solitude will receive this Light direct from the Heavenly Father. It will burn for cen-

turies, but when it goes out, the Queen of the Seas shall reign no more."

Sec. 209. "I shudder at thy statements," said Rexdahl. "They bid me beware, oh beware! I opine it will not be well to fool with this Light."

Sec. 210. "It is well to beware of this Light. When it is given, it is in response to Divine Consciousness. It is ever unfed, and can be snuffed out only by the Giver. All things disappear when placed in its flame. In the time to come of which I speak—that far away time when the Atlantean peoples shall here reincarnate again—there will be many who will lose their lives, and much damage will be done, because some fool-hardy ones will persist in attempting to gain the Unfed Light through ordinary means, when it is but the attainment of a one-ness with the Heavenly Father. It has both a constructive and a destructive aspect, the former being life-giving in the quality of its flame. This is because it has a very rejuvenating effect upon anything or anyone exposed to it.

Sec. 211. "But, my Rexdahl, thou dost need to shudder. Thou hast much to do with this great Light in the time to come. It cannot be used with impunity! I caution thee! (Refers to time when Lolix was turned to stone by Mainin before the Unfed Light in Atlantis).

Sec. 212. "Now, my Rexdahl," said Martyus, when they were again seated under the low spreading branches of the fruited tree, "wouldst thou like to have me tell of a certain wonderful structure to be made by man, or dost

thou wish to hear of words that will be given thee in the far away time by the Egoic Phylos, who will impress them upon thy Egoic consciousness and thus upon thy mentality, really bringing to thy mind what thou hast really learned in previous incarnations? For thou must remember that thou understandest naught save what previous learning opens to thy mind."

Sec. 213. "So much of what thou sayest, dear Martyus, is new to me," answered Rexdahl, "and yet not new, for it seems to me that I know it of myself, and that thou art but bringing it to mind for me. I would like to listen to the description of that wonderful structure," he continued gently and with seeming humility, but speciously pleading with glances toward Martyus. "I myself feel that I shall have a hand in its construction, if but to strengthen me for the ordeal I shall have with the Unfed Light. Yet, I long to hear of the words of the one thou dost call Phylos, as I think they will tell me what will forward my work."

Sec. 214. "Well said, and thy prescience is understood, my Rexdahl, and may the Heavenly Father guide thee forever. As thou wilt some day be interested in the structure, it will be well to describe it to thee, but let it stand in thy mind as a monument to man's work, just as the Unfed Light stands as a monument to the Work of the Heavenly Father.

Sec. 215. "This description is also by Phylos: In the last quarter of a century which is the Nineteenth after the Great Master comes, the chemists of that time count the

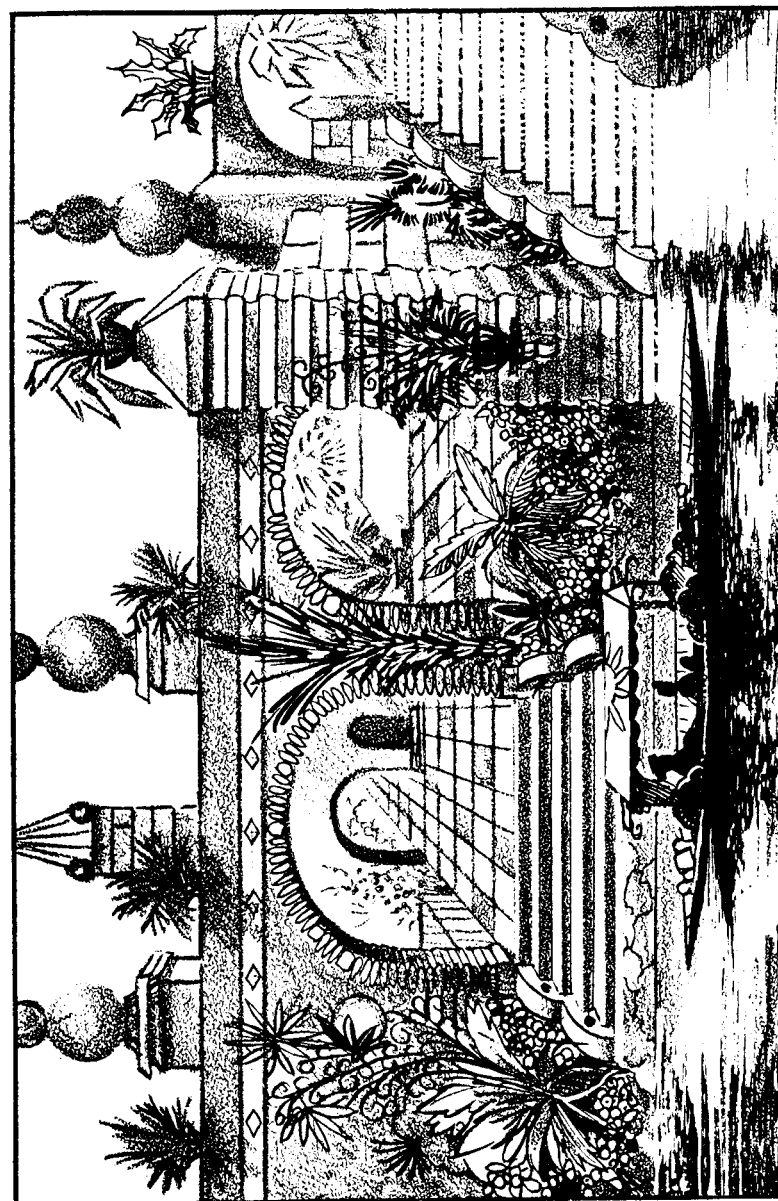
process costly which produces aluminum. 'In that day,' said Phylos, speaking of the time that is upon us, and during which we commence to do these things, 'forces arising from the Night Side of Nature rendered inexpensive the production of any metal which might be found in Nature, either native or as an ore.' When the returning Atlanteans uncover the knowledge that they can transmute clay, first raising its atomic speed so that it becomes white light of a pale illuminating power, and then reducing it to the chemical mile-post of aluminum, so to speak, the cost will not be nearly so great as that involving its reduction from its ores.

Sec. 216. "Phylos declared at the time he told thee of this, Rexdahl, when thou wert his amanuensis, that in the day when thou wert Mainin, the High Priest, and he was Zailm, the mines of native metals—such as gold, silver, copper and so on—were as valuable in that day as in the time thou served him as amanuensis. Such metals in Atlantean times required no processing save smelting. A metal obtainable from any ledge of slate rock, or bed of clay, was so inexpensive as to be the chief metal in use.

Sec. 217. "The greatest power of human construction in the world—the wonderful Maxt—was built of aluminum. In the very mouth of a canyon, it seemed to ascend. Its base was an enormous cube of masonry upon which was erected the superstructural round shaft of solid metal—the dully white, tapering column of the tower proper. From its base to its apical point, it rose nearly three thousand feet in height—a heaven piercing shaft, sentinel over the Garden City, warding off the lightnings when the

lord of thunder was abroad. The handiwork of God in man!

Sec. 218. "May we each attain, Martyus, eminence in our handiwork, and not only that, but eminence of spirit which will enable us to scan past lives—lives with personalities strung like pearls upon a thread—teaching each of us, that I AM I. Perhaps some of these pearls will be smoky, some black or even red, others white or pink. If tears could add to their number, there might be more. The Pearl of Great Price might be the last life. It will be white and cut cruciform by the Master. When He gives it to us, He will say, 'Consummatum est!' (It has been accomplished!) It will mark the junction of finity with Infinity! It is the period set apart for each of us, save we elect!"



MOAT WALLS OF CAIPHUL

Part Four

CAIPHUL OF ATLANTIS

Sec. 219. "I will now tell thee, my Rexdahl, how the city of Caiphul, in the time of Zailm, used fresh ocean water and other motor forces of the Universe which came from various sources, such as chemicals, tides of the sea, dust, electricity, magnetism and the Night Side of Nature, the latter being designed by the Creator for the use of man and not for the abuse of His creatures. This is from a narration by Phylos to thee when thou wast his amanuensis:

Sec. 220. "Immense pumping engines forced fresh ocean water through large stone pipes and conduits all over the fair city of Caiphul, flushing the drains and furnishing motive power for all requisite purposes, particularly the electrical services of vast variety. Electric service? Electric power? Deepest knowledge was had of this motor force of the Universe. It was used in countless ways in the household and in the field, for transportation, and for many other uses which are coming more and more to mind as men and women reincarnate from that past age into this.

Sec. 221. "We produced electrical energies partly from the waves beating the ocean shores, partly from mountain torrents and from chemicals, more largely from the rise and fall of the tides and chiefly from what might be aptly termed the Night Side of Nature.

Sec. 222. "High grade explosives were known to us, but our employment of them was of a much wider range than thine. If a great steamship could dispense with its coal bins and boilers, and instead have dynamite in an absolutely safe form, yielding from what a man could carry in a hand bag sufficient force to drive a ship from England to America, or send a train a distance of six thousand miles, how long wouldst thou see steam enginery? Yet this was a power, and a least valued one at that, which we had in the Atlantean life. It will be a power again, because our Race is coming again from Devachan to earth.

Sec. 223. "This resource of power was not ours alone. Indeed, it was to our forces of the Night Side, as an alcohol vapor motor is to thy steam engines. What are the Night Side forces? At this place I will answer by a counter question, namely: The force of nature, of gravitation, of the sun, whence is it? If thou wilt answer me, 'It is God'; so then will I make answer that likewise, 'Man is the heir of the Father, and whatsoever is His, is also the Son's.'

Sec. 224. "If Incal (Nature) is impelled by God, the Son shall find how His Father doeth this thing and shall presently do likewise again, even as he did so once in Poseid. But greater things than these which we did, might ye do. Ye are now; ye were then; ye are Poseid returned and on a higher plane.

Sec. 225. "A continuous light in tubes of crystal, developed from the Night Side forces, was used to illuminate

the dark interiors of thoroughfares between hills or in canyons.

Sec. 226. "Their habitations, constructed in the vertical faces and inclinations of terraces, were arranged in artistic suites and lined with a certain metal sheeting that prevented the seepage of moisture.

Sec. 227. "Some of the avenues of Caiphul, in certain instances, seemed to come to an abrupt termination in some grotto, the interior of which was usually hung with stalactites pendent from the roof. Perhaps a slight turn prevented one from seeing through the grotto. In these places, shaded, high tension, airless cylinder lamps cast a soft glow throughout the interior, producing a moonlight effect to one who came in out of the brightness of the sun's rays.

Sec. 228. "While, in the majority of cases, our people were accomplished equestrians, this mode of travel was not used except for physical culture and grace, electric transit being provided by the government. All public utilities were furnished by the government to the householder and these included transportation.

Sec. 229. "The electro-odic system of transportation for the cities, towns and villages scattered throughout the Atlantean empire was very complete. The following is a description of the local transit system of Caiphul: On each side of the avenue was a broad tessellated pavement for pedestrians. A line of massive, bottomless stone vases in which thrived ornamental shrubs and foliage plants,

stood upon the curb, and on either side of these was a metal rail, placed at a height of about nine feet, and supported upon davits similar to those from which ship boats are slung.

Sec. 230. "At regular distances, other rails crossed these main runners, the rails capable of being raised or lowered to form a switch junction, a simple lever effecting this process. These rails served as cross streets, there being in comparatively few instances any paved street beneath the rails on any but the great radiate avenues.

Sec. 231. "On maps of the city department of transit, these main and cross rails looked like the web of a garden spider. For each transit district, there were multitudes of carriages, having an auto-odic mechanism whereby they were made to speed at tremendous swiftness with their passengers, but collisions could not occur as the conveying rods formed a double track system.

Sec. 232. "The Rai of the Maxin instituted a system of lineal measurement which was so admirable that its authority was unquestioned. To obtain this he had a vessel constructed of a material which underwent the smallest known contraction or expansion under the influence of cold or heat. This vessel interiorly was a perfect, hollow cube of the exact size of the Maxin stone. A massive tube was also made of the same substance, some four inches in interior diameter. Into the cubic vessel was poured precisely enough distilled water at a temperature of thirty-nine degrees Fahrenheit to fill it and leave no bubble of air within the hollow.

Sec. 233. "This water was then drawn through a faucet into the tubular vessel, the same low temperature being carefully maintained. The exact height of the water was then engraved on a rod of the same metal.

Sec. 234. "The next step was to heat the water to 211.9 degrees Fahrenheit, both this and the other process being performed at sea level on a uniform summer day. Under the influence of heat, the water expanded to an appreciable degree, and the almost boiling point was marked on the rod as in the other instance, the difference between the two graven lines being made the unit of lineal measurement. The system of weights was derived from the weight of the hollow cube of water at thirty-nine degrees Fahrenheit. Our Poseid scale would be meaningless to thee.

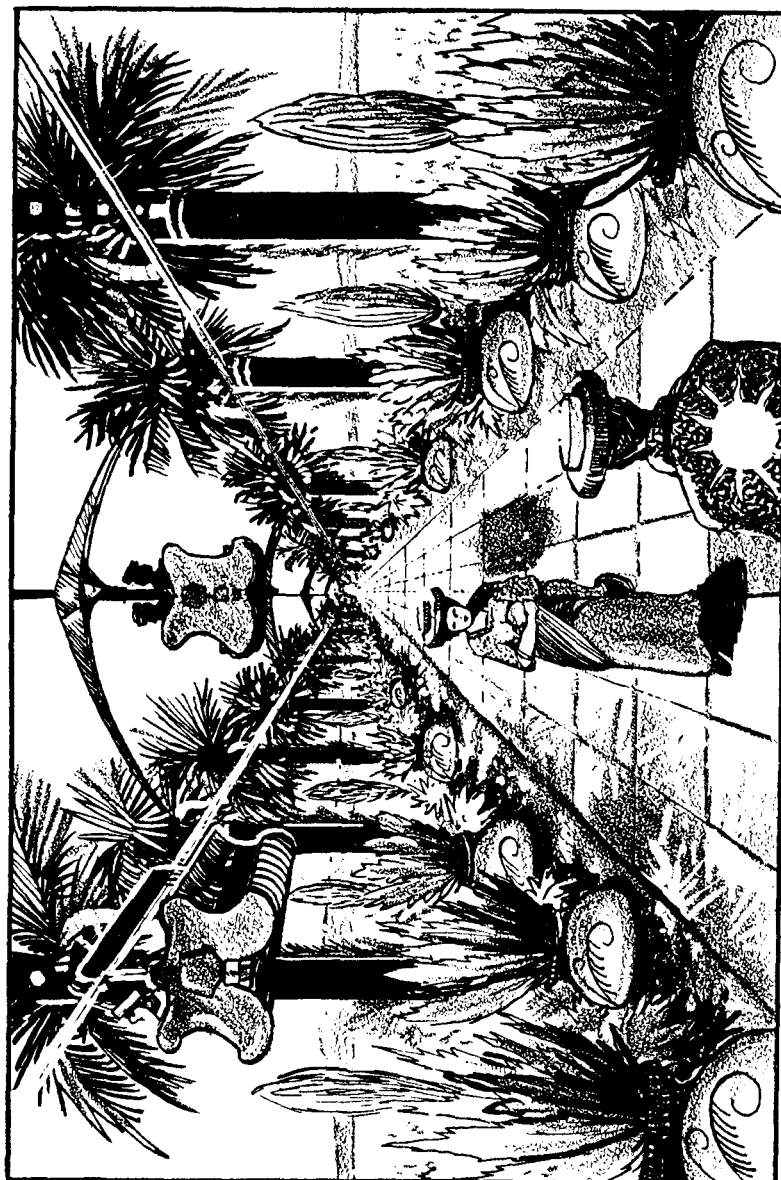
Sec. 235. "A caloriveyant instrument is, as its name would indicate, an instrument to be used in converting energy into heat for cooking and other purposes. This energy is transmitted by the '*Navasa*'—a range of material forces denominated earth currents—but also includes those of the higher ether, a range which ye shall yet find and use as did Atlantis, for are ye not Atlantis returned? I have said it. Ye lived then; ye live now; ye used these forces then; ye shall ere long use them all again.

Sec. 236. "I will tell you of the novelty of a ride in the car previously mentioned. An acquaintance guided my mother and myself to the palace, taking us with himself in a car into which he ushered us. At this time these cars were a novelty to me, and consequently became a subject upon which to inform myself.

Sec. 237. "Our friend took a small coin from his purse and dropped it into an aperture in a glass-fronted box at the end of the car. The coin could not miss falling in such a way as to rest in the bottom of a glass cylinder, very little greater than the coin itself. Two metal points which projected into the lower end of the cylinder, but did not approach each other nearer than a quarter of an inch, were in the bottom of the tube. When the coin fell upon these, a little bell rang and our friend then raised a lever in the carriage, which had a lock-bar over it until the bell rang.

Sec. 238. "This bar had automatically slipped back with the closing of the circuit by the coin, at the same time ringing the bell as above noted, thus releasing the lever. When the latter was raised, the car moved suddenly but easily out of the station. It swung immediately from its overhead rail, only the peripheries of its large suspensary wheels being visible, for together with their axles, they were mostly hidden by a long metal case which extended from one wheel to the other, and within which a low humming whir could be heard. This sound was produced by the mechanism of the motor.

Sec. 239 "The plan of making the passenger do duty as engineer and conductor was also a good one, seeing the processes required little knowledge or trouble. As we left the car at the main entrance depot below Agacoe Terrace, our friend replaced the lever, the bell rang again, the coin dropped from sight into a strong box, and the vehicle was ready for other passengers.



TRAVEL IN CAIPHUL

Sec. 240. "As we stood beneath the portal of the grand entrance to Agacoe, we did not know that the Emperor on his throne half a mile distant was not only perfectly aware of our presence, but of the very words we used and our tones. He not only saw us but heard the colloquy which occurred with the sentry who sat behind the richly wrought gate of bronze metal and gold, very slight, but all sufficient to bar unwelcomed progress.

Sec. 241. "At his back was a large mirror in the heavy arch of the portal. This reflector was suspended by two burnished copper rods, in such a manner as to prevent it from touching the side of the niche at any point. Could I have looked behind it, I would have seen an arrangement of metallic cords much resembling those of a piano, together with other mechanism which at the time would have meant nothing to my untutored mind.

Sec. 242. "How was I to suspect that this brightly polished metal sheet in which, as a calm lake, the whole interior of the archway was reflected, was an ingenious auto-messenger? That some of the myriad wires behind it were vibrant to every possible inflection of the voice or to any sound whatever; and that every briefest word I uttered was sped along the natural earth currents, which sprang from Nature's Night Side, responsive to the control of man? Not even did I dream that, simultaneously with this tell-tale, our imaged reflection was likewise conveyed to the august presence of the Emperor on his throne. But such were the facts.

Sec. 243. "We soon seated ourselves as directed in a car

of lighter build than those used on the avenues and also of a different shape. When the conductor touched a lever, the vehicle rose into the air like a soap bubble, steadied itself, and then darted up the incline to the edge of the level ground surrounding the palace. Here we left the cigar-shaped vessel and entered a car which ran upon rails.

Sec. 244. "As we entered the dark, yawning mouth of one of the great stone serpents, our car glided along on a horizontal plane, and a sudden illumination dispersed the gloom where an instant previous had been darkness. From this pleasant surprise, my attention was attracted to the brilliancy of the walls about us, which seemed to flame with red, blue, green, yellow and many other tinted flashes of fire, so that I can find no simile more fitting than comparing it to the sunlit dewes on the myriad webs of morning lawn spiders.

Sec. 245. "I asked concerning the cause of this effect and was answered that the masons had finished the walls with the incorporation of colored grains of glass.

Sec. 246. "In the midst of our admiration, our horizontal progress ceased, and I saw that we were at the bottom of a sort of well, around the sides of which the track coiled in upward spirals until it seemed to cease just beneath a ceiling vaguely visible. In fact, it would have been entirely invisible had it not been for the light cast upward by ourselves as we swiftly circled the incline.

Sec. 247. "As we came directly beneath the ceiling, a

sweet-toned bell rang twice, and immediately afterward the entire ceiling slid noiselessly aside, allowing our carriage to pass through. Behind us the well closed automatically, and we found ourselves in a splendid apartment, the size of which was not apparent owing to the many swinging screens of carmine—the royal color—as well as to the foliage plants which conveyed the impression of miniature sylvan vistas.

Sec. 248. "At an appointed hour, we were ushered into a small apartment luxuriously furnished. At a table almost hidden by books, sat the Rai, listening to a well modulated voice, relating all the news of the day, the owner of which was not visible. The Rai turned as the usher announced us, dismissed the servitor, and bade us a fair eventide. Then he turned to a case shaped something like a music box and turned a key in it with a soft snap. On the instant, the voice of the unseen speaker ceased in the middle of a word, and I knew then that I had heard for the first time one of the vocal news records of which I had so frequently read.

Sec. 249. "Know, then, no large convulsion of Nature can occur that is not immediately recorded, both as to its approximate extent and location, and a photic exhibition of the affected locality screened from instant to instant. All I had to do to see this depiction was to go into the proper office, which is in this building, and there the whole scene was before me, quite as vividly as it could have been to thee, for I was able to hear it also by means of a naim (our modern radio). One of our pink-turbaned

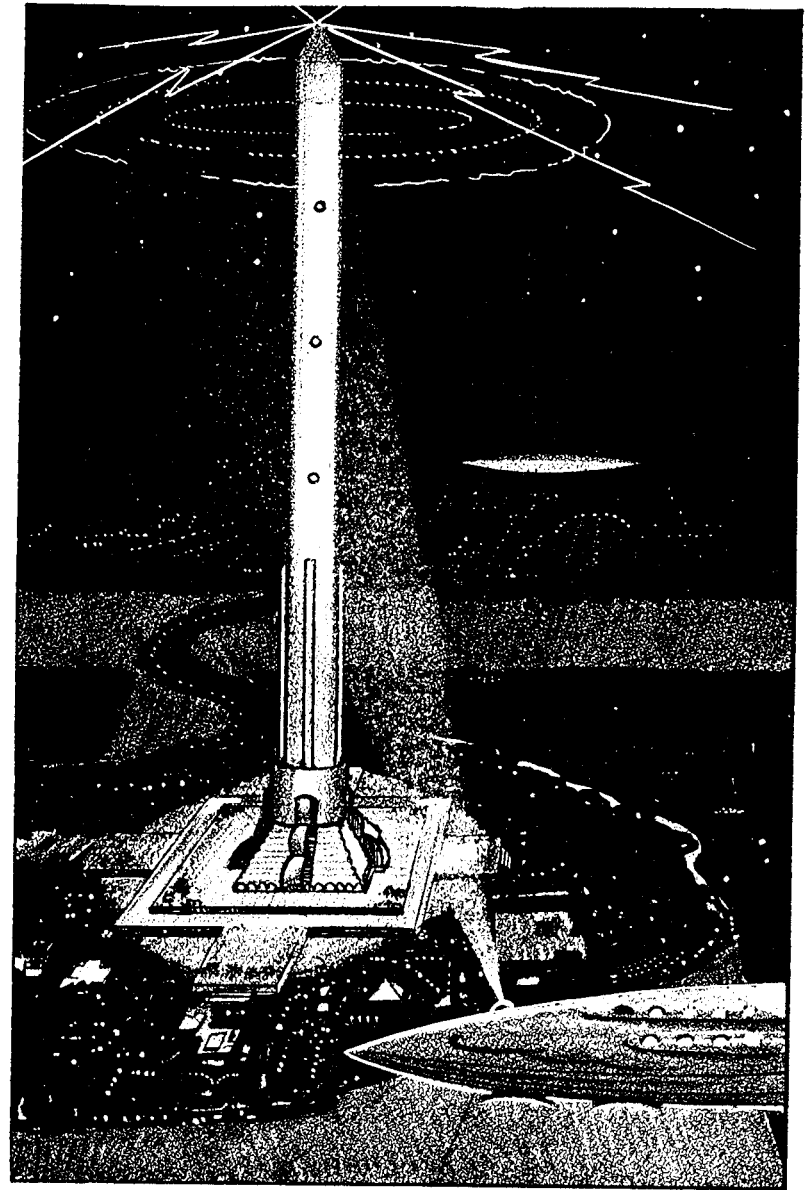
officials of that office was also in possession of the exact time the convulsion would occur.

Sec. 250. "I marveled greatly to learn of such instruments, concerning which the Emperor had informed me, and pondered with delight the prospect that some day I, too, might personally know and have access to them.

Sec. 251. "Later, my eyes were resting on a scene of fairy-like beauty. In the bed of the ravine quite near was a miniature lake. Bits of shore, then steep flower-hidden banks, the song of the nossuri (nightingale), and the various calls of other birds and the furry folk of the night time, all intermingled with the soft splash of falling water to form a sylvan setting incomparable. Over this lacustrine gem shimmered the silvery rays of Nosses (moon), round as a shield in her soft brilliancy and oh! so beautiful!

Sec. 252. "Apparently near, but in truth over a mile away from my dwelling, was the wonderful Maxt, the greatest tower of human construction in the world, rising in the perspective. In the very mouth of the canyon it seemed to ascend, with nothing between itself and me to interfere with the view.

Sec. 253. "Entranced by this crowning triumph of the scene, I gazed at the heaven piercing shaft, sentinel over the Garden City, warding off the lightnings when the lord of thunder was abroad. All my thought was of its beauty and its majestic grandeur.



THE GIANT MAXT

Sec. 254. "How often, oh, how often in the days that have gone by, I have stood and gazed on some scene of loveliness or sublimity—handiwork of God in man—and as I have looked, my soul sang with praise, and my breath was the breath of inspiration.

Sec. 255. "Always in such an experience, the soul, be it that of a man or a beast, takes an advanced step. However such a soul may be steeped in sin or misery—synonymous terms—an inspiration breaks over it, and bears away a little of its sordidness, a little of its pain and fever.

Sec. 256. "So, therefore, the glories and marvels of Atlantis the Great were not in vain. Thou and I, dear Reader, lived then, and before then, in a civilization eclipsing even that of Atlantis (Lemuria). The glories of those long dead centuries seen by us, have lived enshrined in our souls, and have influenced our acts, and soothed us with their beauty, as we have marched down the corridors of time.

Sec. 257. "This is in part what Phylos tells thee in the time thou art amanuensis to him, my Soul One," said Martyus rather wearily.

Sec. 258. "Does he tell whether that metal could be used for commercial purposes, such as cooking utensils?" inquired REXDAHL, his mind ever straying to profits and not to prophets.

Sec. 259. "He does not, but I can tell thee this: It may

be used for many things but not for cooking utensils, as it will disarrange the economy of the human system.

Sec. 260. "I will describe an instrument for curing crime in the Atlantean days. A chair with a head clasp rest, and with other rests and clasps, together with straps for the limbs and body of the occupant, stood in the center of the room. A guardsman seated and strapped one of the prisoners in the chair. This preliminary attended to, a Xioqua (science student) approached, bearing in his hands a small instrument of a magnetic nature. He placed the two poles of this in the hands of the condemned man, and after a brief manipulation, a slight purring sound was heard from the instrument. Immediately the prisoner's eyes closed and his every appearance indicated profound stupor; he was, in fact, magnetically anesthetized. Then the operator carefully felt all over the head of the unconscious man, and with this examination concluded, ordered the attendant to shave the entire cranium. When this order had been obeyed, he made a blue mark upon the shaven surface, in front and above the ears.

Sec. 261. "Feeling further, he made the Poseid numeral '2' above and a little back of each ear. These operations done, he gave his attention to the spectators, but on being spoken to by Rai Gwauxln, paused long enough from making his proposed address to the audience to call me to his side from where I stood outside the railing. Then he spoke:

Sec. 262. "'In the prisoner, I find that the most pre-dominate or pronounced faculties are those which I have

marked one and two; these are, number one, a grasping desire to acquire property; number two, a disposition to do all things secretly, as may be seen from the exceeding prominence of the organs of secretiveness.

Sec. 263. "While his skull does not extend upward very high, although at number two it is very wide between the ears, I should infer that we have here a very acquisitive individual, lacking conscientiousness, spirituality, and moral nature almost wholly. As he has also a destructive temperament, we have a very dangerous character, one who I marvel has so managed not ere this to have exposed himself to this office for correction.

Sec. 264. "Why any one should hesitate, even voluntarily, to undergo treatment causes me much wonder. It is something explicable only on the theory that one on a low moral plane, as is this poor fellow, is unable to see the advantage of being on any higher plane, but is able to see the immediate advantages of pursuing his nefarious methods.'

Sec. 265. "He summoned an attendant who wheeled out another magnetic apparatus contained in a heavy metal case. Having placed this in a satisfactory condition of activity, the Xioqua next applied its positive pole to that place on the head of the patient marked by the figure one, and the other pole he placed at the back of the neck.

Sec. 266. "He then took out his time-piece and laid it on the metal case of the instrument near a dial, the pointers of which he adjusted. All was still in the room, as

all were greatly interested in the operation. Only a low conversation at various times interrupted the general silence.

Sec. 267. "At the end of a half hour, the Xioqua arose from his seat and changed the positive pole to the other side of the head, where the duplicate figure was marked. Then again a half hour's quiet ensued, broken only by the exit of some of the spectators and the entrance of others.

Sec. 268. "When the half hour had again elapsed, the operator changed the pole to the place marked two. This time only half an hour was given to both sides of the head. At the end of this operation, the man was taken from under the influence of the magnetic anesthetizer by merely reversing the poles of the instrument at a second application. The Xioqua lectured upon the theme afforded by the operation while the first patient was being removed. To the considerable audience that had by this time assembled, he said:

Sec. 269. "You have seen the treatment of those mental qualities which tended through their predominance to warp his partially developed moral nature. The process has been partly to atrophy the vascular channels supplying that portion of the brain where are located the organs of greed and destruction.

Sec. 270. "But, mark well this point: After all is said, the soul is superior to the physical brain, and it is the nature of this man to pursue criminal tendencies, the brain and other organs being the seat of expression, the

business office so to speak. Hence, merely to have mechanically hypnotized the subject would not have accomplished our purpose. Hypnotizing is an in-drawing, and as a result the cerebral blood vessels contract and become partially bloodless. Indeed, they may become fatally empty. This art is a very dangerous one. The opposite effect, however, is produced in aphaism. (This is the Poseid equivalent of our modern word mesmerism.) In the latter instance the brain is filled with blood and the reversion of the instrument cessates the hypnotic and initiated the aphaic process.

Sec. 271. “‘It is at this moment that the mind of the operator may assume control of the mind of the subject and suggest to the erring soul a permanent cessation of the error. This man has been so treated, doubly treated, since not only has the blood supply been partially cut off from those organs locating the seat of his weakness, but with my will I have impressed his psychic consciousness to cease its sin. Not being able to respond to his Egoic consciousness within, he needs this help. But beside doing this, I have supplied his consciousness with a work to execute, which will have a counter action. He may be slightly ill for a few days, but his tendency to sin will be gone.

Sec. 272. “‘It requires a superior mind, which has gone wrong in several directions, to make a successful evil-doer; and where the lower nature, chiefly a perverted sex nature, predominates, there will be found the criminal.’”

Sec. 273. “This is very interesting, Martyus,” said Rexdahl, with a smile. “A sort of balancing of the bumps, I

take it. But what will be the result if one submit voluntarily to the operation? Would there be any difference? I see now that I can as well add this to my list of endeavors.”

Sec. 274. “There is a certain principle, my Rexdahl, in our Father’s Kingdom, namely, whatever is, is best. Also, since no one in anyway can ever shirk the responsibilities of free will given us by the Heavenly Father, we must abide by the karma of preceding incarnations. To submit one’s self for correction would be an evasion of the ordeal of such responsibility, a sort of cowardly attempt similar to the act of the self-murderer who seeks to avoid trouble on earth by suicide, and, who in every case, escapes nothing—not one jot nor tittle of the law of God.

Sec. 275. “Instead, he piles his miseries and penalties mountains higher and prolongs, through inexorable karma, his anguish over future earthly incarnations.

Sec. 276. “Thus it is with those who die by self-destruction. But those who die by unavoidable causes involuntarily are not visited by such penalties. So the Poseid culprits who could in no wise avoid the treatment were benefitted, whereas for one to submit voluntarily would sow dragon’s teeth in his pathway. Penalties, observe, concern not those who know, and knowing, do God’s will.

Sec. 277. “This method of curing criminals will be used in our day, and then forgotten and used again in that time of Zailm of Poseid. After the sinking of Atlantis, it will be forgotten again, but the idea will be again revived in

the cycle of the Great Master near the middle of the Nineteenth Century of that age. Thy mother will be living in that age and will say and do all she can for that oncoming method of carrying for criminals. But although her heart goes out to them, she will be full of years and frail of body and can do little but write to friends about what her son has heard through Phylos. (Reference is made to Mary E. Manley Oliver, mother of Phylos' amanuensis.)

Sec. 278. "In that time, there will be many who will try to understand thoughts, words and messages from unseen sources, and there will be very few who will be able to differentiate as to the truth of that which will be given. That is, they will not know the truth, for they have been given so many isms that they are mentally bewildered; and thy mother, of herself, cannot help them, as she makes but little progress towards placing this method before the public. However, she does all she can do and at great sacrifice."

Sec. 279. "Martyus, would it not be well to speak to my mother about this? She is always eager to hear of new methods of correction. She has tried out many in my childhood for my betterment," thus remarked REXDAHL as he glanced toward Martyus, who seemed to be thinking seriously.

Sec. 280. "I have given thee the idea, little Brother. It is for thee to place it discreetly, and it will not go astray with thy mother. Thou must know, REXDAHL," continued the speaker, "that a truth given thee, in the way of a plan for the advancement of thy fellow man, is for the purpose

of engaging thee in its forwarding. Thou mayest do something for the morally crippled ones in trying to save their lives under sentence of death, knowing this fact is true: One under sentence and not reconciled to the justice of the sentence, leaves his body when the sentence is executed, but remains psychically on the earth plane, creating among other minds, who are in the physical body, more harm. He, being free from the physical, yet holds a grudge against 'the powers that be, and uses his malice with great intent upon the minds of many. This, in fact, is responsible for the crime waves of so-called civilization, there really being no civilization that does not take into account the destitution of its people, physically, mentally and morally.

Sec. 281. "Ethically, one should be above wrong-doing from any point of view. Mentally, one should be alert and keen in discrimination as to what is right and wrong. One should be in perfect health, by eating and drinking correctly, such food conforming to a standard that would keep bodily functions in order. Thus, with proper work and play, rest and sleep, and such physical exercises as will round out this regime, one's mentality will have full play in the brain and each cell of the body, thereby offering no excuse ever to need the Science of Prophylactic Penology.

Sec. 282. "An examination of each person's cerebral development will indicate his natural predominating tendencies, whether of the lower or the higher nature. Criminals are generally found with perverted sex natures. Those who are debauches, habitual prevaricators, sex per-

verts, thieves and so forth, can be cured through this science, and should be so cured as a protection to their mates and to society at large.

Sec. 283. "We, who cultivate the fields, quickly remove the weeds; and unrestrained, harmful mental tendencies are but weeds in our body politic. If they cannot be removed through the agency of God-given, free will power, then the government should exercise its right and remove them through this Science of Prophylactic Penology.

Sec. 284. "A civilization which is really working for the good of humanity should have public schools that would demand these cerebral examinations, such being indicative of the mental tendencies of its pupils. These examinations should, of course, be private and known only to the examining officer and the parents or guardians of the child, but the indications should be used in the child's education and should be verified further by repeated examinations.

Sec. 285. "This would soon do away with prisons and detaining camps, but wherever there are prisons, the patients should be obliged to work out of doors under restraint, and not be confined to dungeons. Always remember that one who does wrong is mentally ill and is a patient, whether he be a criminal or not. Treat him as a patient, and he will get well mentally. Treat him as a criminal, and mentally and psychically he will let hell loose and so sow the seed that will return in waves of crime."

Sec. 286. "This has been of much interest to me, Martyus, and it seems to me that I can make great use of the knowledge, as I perceive that thou art right." Rex-dahl was again using gentle speech, as he now saw what would be a benefit to himself.

Sec. 287. "I will go a little further, then, with you in the explanation," remarked Martyus, "and perhaps if you will try to understand me, it may help promote your projects along this line. You have, of course, noticed that as a twig is bent, so the tree is inclined. Take an infant of hours, and the first clout put on it at its birth may make it a sex pervert, if a male child. Its head may be bathed and shaped out of all semblance to a perfect skull, and if so shaped, it will make an unfit dwelling place for its Egoic entity. However, under intelligent supervision, its body can be made comfortable and free from wrong pressure upon the sex organs, and its spine can be so carefully manipulated as to increase its longevity and health, resulting in a body that will be physically strong, mentally alert, and if properly directed in its first years, will be a defense to the race. It goes without saying that the infant should feed from the breast of its mother until the age of nine months, in order to better its mental growth. If you in your work, throughout your life times, initiate any work for humanity, see to it that there is a place for the care of the child and its mother and that the child is cared for until the age of discretion. If then it should go astray, treat it as a little child—a patient—and see that it is restored to physical, mental and moral health. This you can do through supplying correct foods in the right com-

binations, together with the employment of the Science of Prophylactic Penology.”

Sec. 288. “Ah, Martyus, you deem child life analogous to plant life; that is, if we are perplexed as how to train a child, we can look to the plant for wisdom.” Rexdahl’s voice sounded as though he had made a discovery and by his own effort.

Sec. 289. “Even so, little Brother, for the vegetable kingdom is a part of the University of Nature, and it matters not what the age of the student, or the training he had previously, Nature stands at the door of this greatest of Universities and welcomes him with open arms; and without money or price, the student may enter, matriculate and receive a degree each day in some part of his study.”

Sec. 290. “That is, Martyus, he can keep on graduating, if he does not quituate,” Rexdahl laughingly remarked, then added as he feared that Martyus would not like his levity of manner, “I think that I shall adopt that University as my Alma Mater.”

Sec. 291. “That thou doest so is apparent,” said Martyus, “when I tell thee that in a far away time, Zailm will be adopted by a prince who is a counselor in the land of Poseid. For thou wilt be so far along in thy studies in this great University that thou wilt be an Incalix, filling that high office by popular vote, incidentally the only ecclesiastical office to be so filled. It will be considered true justice, in that Atlantean time, to allow the people to consult their own desires in the manner of choosing one

whom all believe to be the most eminently good and perfect example of moral life. In that time thou art youthful in appearance and a great friend of the Emperor who holds thee in the highest esteem, as do also the people of that day.

Sec. 292. “Thou and the Emperor are both Sons of the Solitude, and bidding the world adieu, have gone to the solitudes of the vast mountains where only the Sons of Incal abide. These men are the Theo-Christic or Occult Adepts—the Great High Priests of their time—and some of them are ever present upon the earth plane in the flesh, *or appear to be in the flesh*. They are always chary of their wisdom, but to thee and thy companion they impart it without stint.

Sec. 293. “After years have flown and men have forgotten about thee and he who was with thee, ye both do what few have done ever—return to the haunts of humanity. The reason therefor? You gave out that thy presence was needed. It was even so, for both were elected to high office, thou as a Priest and Gwauln as Rai, or Emperor, both being elective offices.

Sec. 294. “Thy youthful appearance is caused by the fact that thou knowest how to apply thy knowledge in the care of thy body. Thou canst see that between this Lemurian time and that time of Zailm, thou hast studied in the great University of Nature. But if thou wouldst impress thy mind to look up from Nature to Him who is the Creator of all things and imbue thy thoughts with His

love for thee, then, in that time of Zailm, it will be better for him and for thee.

Sec. 295. "Thou dost look sad, dear Martyus," said Rexdahl, "and thy voice is as mournful as though thou art burying me in thy heart. As for myself, I feel as though I could conquer worlds."

Sec. 296. "Even so, my Rexdahl, but the greatest world that thou must conquer is thyself, for although thou climbest to a great height, thou fallest to a great depth. Thou must beware, for even he (Gwauxln), who will be thy companion for years in studying the deep things of Incal, dost not, in his wildest imaginings of mind, consider thee ought but an object of love and great honor. And thou, who will one day in that time do great evil to Zailm and others, will on that day of Zailm's adoption by the prince, bless them, and thou wilt say to Zailm, 'Be thou erect in the sight of Incal, that no man may accuse thee truthfully. This do and thy days shall be long. But even as thou shalt fail, so then shall thy time be shortened. May the peace of Incal be with thee.'"

Sec. 297. "Canst thou imagine that thou wouldst utter such words to anyone and afterward do him mortal injury with thy knowledge? But such is thy thought. Even then thou art compromising with thyself, whilst speaking words of blessing.

Sec. 298. "Thou must learn, my Rexdahl, that words are most potent for good or evil. Thou mayest speak good words, but with the intent of evil in thy mind, they are

curses instead of blessings. I charge thee to beware!"

Sec. 299. "Martyus, Martyus, thou makest me to shiver! I feel that thou hast buried me in thy heart and art putting up a tomb stone. Is it not well that thou seest I gain much knowledge and such high estate? Thou needst not see the rest." Thus Rexdahl spoke almost terror stricken, for Martyus' words were high and soul piercing.

Sec. 300. Martyus saw that no impression was being made on the consciousness of Rexdahl who was merely in a sensational mood, and could absorb no truth that would present the Dividing of the Way. That would have to come later.

Sec. 301. "I will tell thee, my Rexdahl," Martyus resumed in a caressing tone, while the listener looked up with a smile, "of the sanctuary where as the Incalix, thou didst bless Zailm, for it was a far different place where he was cursed by thee a short time afterward." (See A DWELLER ON TWO PLANETS.) A scowl came over Rexdahl's face at the mention of such a thought, but he brightened perceptibly as the beautiful, caressing voice went on to picture the sanctuary as Rexdahl would some day see it as Mainin, the High Priest.

Sec. 302. "This great temple was a huge structure and was called the Incalithlon. It was shaped like the Great Pyramid of Gizeh, not quite so high, but covering an area of twice its great extent. No windows pierced its sides, and the light of day never entered its interior. Besides a number of small apartments, the building contained one

vast hall with space for several thousand worshippers.

Sec. 303. "The Poseid habit of imitating nature was followed in this sanctuary with extraordinary faithfulness. Instead of straight walls or alcoves, the immense auditorium was a faithful reproduction of a cave of stalactites and stalagmites.

Sec. 304. "In placing all this calcite, utility was considered with regard to the stalagmites, so that too much floor space should not be occupied by them. But the stalactites, being pendent from a marble ceiling, had been placed as thickly as space allowed and sparkled like stars under the incandescent lighting.

Sec. 305. "From the latter point of view, the lamps which swung midway between the ceiling and the floor were concealed by broad concave shades so that their glow was wholly invisible from beneath. The light, which shown upwards, was reflected from myriads of sparkling white needles, filling the temple with a steady, soft and powerful illumination that seemed to emanate from no special point but from the air itself—a light that well adapted itself, because of its beautiful iridescent radiance, to religious meditation.

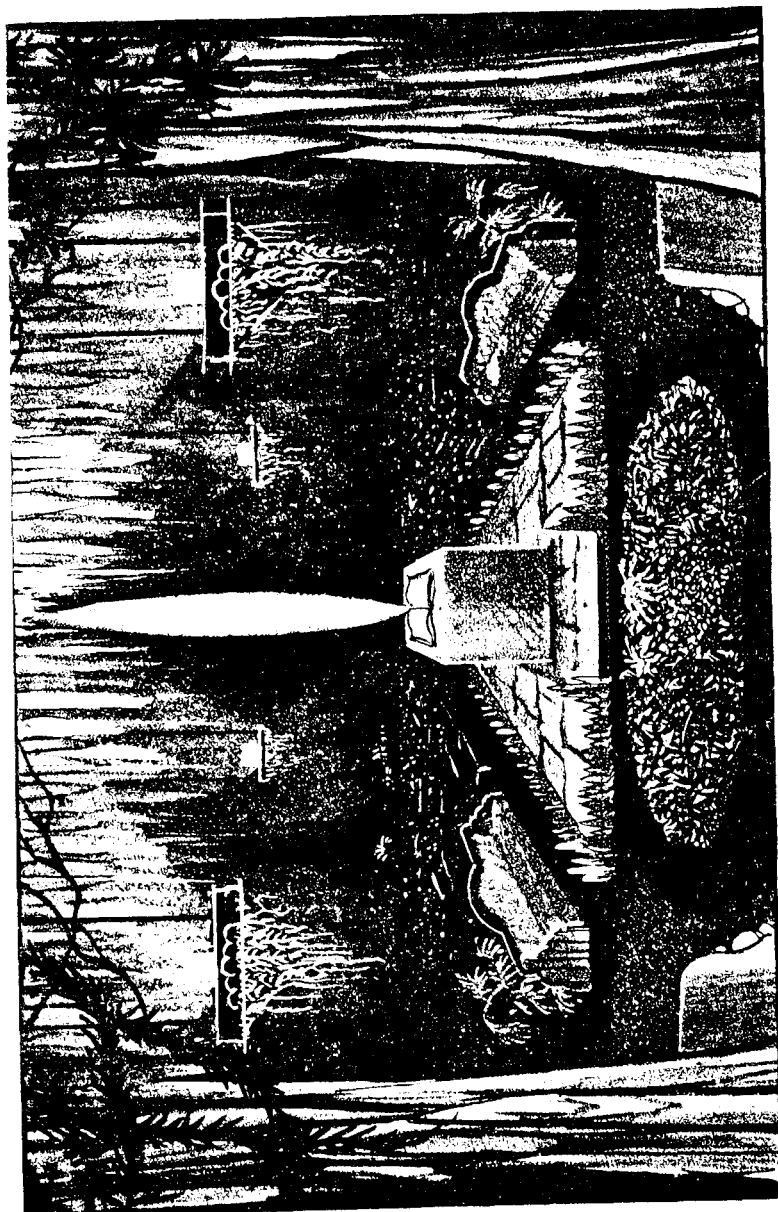
Sec. 306. "Such musing was enhanced by the delightfully scented atmosphere which seemed to act tonically on the system, not at all like ordinary incense. The sensation was as though all the zephyrs from heaven, laden with life giving air, and with the fragrance of the ocean breeze, the mountain top, the valleys of waving grain, the mead-

ows of sweet grass, and every flower that had ever given forth a rapturous scent, were present at one place and at one time. Each second the odors seemed to change into something ever more delightful. When one was seated in a luxurious seat, or walking slowly about in the vast auditorium, he enjoyed to the full the satisfying pleasure of both its appointments and its atmosphere, which administered to the spirituality of those in attendance."

Sec. 307. "Surely, one in that audience should go forth and conquer the world of evil from the inspiration received," said Rexdahl.

Sec. 308. "Oh!" Martyus exclaimed. "But there is a place where the King of Kings receives one at a time, which transcends this inspiring auditorium—a place where heaven's balmy breezes blow, where His voice is the sweetest music, and where there is such peace and rest that it beggars description. But each of us can find it!"

Sec. 309. "I suppose," commented Rexdahl, "that the auditorium, although so vast and containing no windows, used a certain system of ventilation which converted the air of the place into heaven-like zephyrs, these having a tonical effect on the physical body, as well as soothing the nerves. That is a great point to observe in my future work. Because of thy description of its wonderfully concealed lights, the peculiarly scented ventilation, its vastness, its natural beauties, and its luxurious appointments, together with its deep meditative atmosphere, I shall know, Martyus, that in that far away time, I have been there before and am at home in the sanctity of its surroundings.



THE UNFED LIGHT IN THE ATLANTIAN TEMPLE

Sec. 310. "Even so, my Rexdahl," continued Martyus. "I have described it at such length because thou and thy fellow student—the Rai—bring all the knowledge from the solitudes of the mountains that make it possible. The Theo-Christic Adepts, whom you represent, give thee this knowledge in order that a place be made for the great Maxin Light in front of the Holy Seat.

Sec. 311. "This is an especially sacred part of the temple. It has a raised triangular platform of red granite, several inches higher than the floor in the auditorium and thirty-six feet between its points.

Sec. 312. "In the center of it was a large block of crystal quartz—a perfect cube—upon which rose the Maxin. This latter was a flame, shaped like a giant spear head, and casting a light of intense power, although one could look at its steady unwavering white glow without desiring to shade the eyes.

Sec. 313. "Over three times the height of a tall man, it stood in all its majestic grandeur, a mysterious manifestation of Incal in which all spectators believed. In reality, it was an occult odic Light, and had stood in that one spot for centuries. It had witnessed the grander development of Poseid and its capital city of Caiphul, and had seen the original temple of Incal (a small architectural structure unworthy of a great people) torn down, and the present Incalithlon built around it.

Sec. 314. "The Light produced no heat, did not even warm the quartz pedestal; yet for any living being to

touch it was fatal in the instant of the rash act. No oil, no fuel, no electric currents fed it. No man tended it. Its history was peculiar and cannot fail to interest thee."

Sec. 315. "Go on, Martyus, go on! I can see it, and in some way I can feel its steady flame—the beauty and the terror of it," cried REXDAHL with his hands over his eyes, as if to shut out the picture from his soul.

Sec. 316. Martyus resumed the narrative, sometimes speaking in the present tense with glowing eyes and vibrant voice, and then in the past tense, as though memories' halls were being transversed. Sometimes the voice seemed far away and prophetic, with visions of beauty, or words of law.

Sec. 317. "Many years previously, for four hundred and thirty-four days, there had been a Ruler over the Poseid who possessed wonderful knowledge. No one knew whence He came, and not a few were disposed to question His statements as to whether His meaning was figurative or literal.

Sec. 318. "The following were His words: 'I am from Incal. Lo, I am a Child of the Sun and have come to reform the religion and the life of this people. Behold, Incal is the Father, and I am the Son, and He is in Me, and I am in Him.'

Sec. 319. "He was asked to prove this claim, whereupon He laid his hand upon a man born blind, and the man received his sight. Then his Deliverer stooped to the pave-

ment of the triangular platform and drew a square five and a half feet either way. He stepped outside the line indicated, and at once the great block of quartz appeared in the place. Standing by its side, He placed His finger upon the rock and blew thereon with His breath. As He withdrew His finger, the Maxin, or Fire of Incal, sprang up, and thus had the perfect cube and the Unfed Fire remained during all the centuries since.

Sec. 320. "It is needless to say that the proof was satisfactory, and thereafter the mysterious Stranger revised the laws, and provided the code which ever since governed the land. He had said that whosoever should add to or take from His laws, that person should not come into the Kingdom of Incal until '*I am come on earth for the final judgment!*'

Sec. 321. "No one had ever desired to disobey, it would seem, or at least no change had ever been made. The laws which this Rai had given were written by Him with His finger upon the Maxin Stone, and no work of sculptor's chisel was better done.

Sec. 322. "They were also written upon a book of parchment leaves, and this He placed under the Unfed Light itself, which thereafter sprang from the surface of the book. This had remained there ever since, unscorched and unharmed. The wonderful writer had placed it there in sight of all the people who entered the new temple and as He did so, He said:

Sec. 323. "'Harken unto Me. This is *My* Law. Behold,

it is written on the Maxin Stone. No man shall remove it lest he die. Yet after centuries have flown, behold the book shall disappear in sight of a multitude, and no man shall know its place. Then shall the Unfed Light go out, and no man shall be able to rekindle it. And when these things have come to pass, lo! The day is not far off when this land shall be no more. It shall perish because of its iniquity, and the waters of Atl shall roll above it. *I have spoken!*

Sec. 324. "Once in the history of Poseid," Martyus said, continuing the story while noting that Rexdahl was still alert with interest, "a Rai had come to doubt whether a man would surely die if he tried to withdraw the book from beneath the Unfed Light. He conceived the idea that as the Maxin sprang from the top of the book alone, and not from its sides, removal might be possible. So, therefore, he forced a malefactor to attempt the deed, fearing after all to try it himself, although in the tyrannous policy which he followed, he cared not whether the man died.

Sec. 325. "That was a day of growing darkness and wickedness, when men had somewhat forgotten the great Rai, Son of Incal. The unhappy wretch was made to grasp the book and withdraw it if he could. He found it impossible to move, but yet was not destroyed by the Maxin. Growing bolder and urged on by the Rai, he tried harder. He pulled and then, as his grasp gave way, one hand passed through the Maxin. The hand was instantly destroyed, cut off, gone; while the monarch, standing many feet distant, and fearful of approaching

nearer, was stricken in that same instant by an outleaping flash of the Maxin, and no one saw him more.

Sec. 326. "That one example was sufficient. The error of their ways suddenly became very apparent to the evil doers, and administration of the laws was again in accord with their spirit as with their letter.

Sec. 327. "The day of the 'Dismal Prophecy' had been looked for as the decades passed into centuries, but its time was not yet come. Although many alarmists set days when it would surely come, it came not, and the Unfed Light continued.

Sec. 328. "According to the law, the bodies of all souls which have passed into Navazzamin were cremated. This included some animals. Those dying at a distance from Caiphul were incinerated in some of the multiple of Navamaxa (furnaces especially built for the disposal of dead bodies) which the government provided throughout the provinces, and if the incinerated body was that of a human being, the ashes were taken to Caiphul and cast into the Maxin as a ceremonial act.

Sec. 329. "Those of the departed from Caiphul were taken as they lay in death to the Incalithlon, and being raised to the top of the cube, were let fall face forward into the Unfed Light. In either case, whether as incinerated ashes, or as unaltered forms, the result was the same; that is, while there was no flaming, no smoke, no tremor of the Maxin, nevertheless, the instantaneous disappearance of the object occurred at the second of contact with the marvelous Unfed Light.

Sec. 330. "Hence it had been sung by poets as the 'Gateway,' which each soul must discover for itself. To die, without in some manner passing into the Maxin, either in *corpus personae*, or by the ashes from some prior incineration, was thought to be the most frightful calamity by the greater number of the people.

Sec. 331. "It might appear that people of such scientific erudition would not be so seemingly childish in such religious conceptions as this. But as a verity, it was not childishness. Instead it was an insistence upon such entire destruction of the earthly casket of the soul, as to render certain the freedom of the real person from all earthly restraint when entering into Navazzamin.

Sec. 332. "Not that many people understood the esoteric significance of the rite. No, they but understood only as much of the real meaning as the Incal had given them, through comparing the earth leaving soul to the seed, which, sprouting, leaves behind it every fragment of its shell.

Sec. 333. "Early in the Twentieth Century of the Piscean Age of that Cycle, wherein is given the lineage of the physical parents of the Great Master—the only Begotten Son of the Father-Mother-Creator—people will begin to pay attention to the disposal of the dead. They will demand methods of assurance of death before disposal, as it will be ascertained that a large percent of those interred in graves were in a deep state of coma, and died only after being placed there, sometimes under the hand of the mortician. Mausoleums will be built as receptacles

for dead bodies. Cremation will be used for many, and the latter method will eventually be used in such a manner as to do away with cemeteries, monuments and all the gloom of death. Methods will be discovered—rediscovered, I should say—similar to embalming which will keep the body indefinitely and as beautiful as in life, but no one will ever discover the way to place the outgoing Ego again in its tenement of clay. Finally, it will be decided that the best method is to cremate the body entirely, for reasons already stated, all waste of decaying vegetation and animal bodies passing through the fire, so that the ashes may return to Mother Earth.

Sec. 334. "There will be pictures of the loved one; monuments will be erected to them because of their memory; and they will live in the thoughts and deeds that they have inspired. Cemeteries and tombstones will know them no more, and in ages to come, excavations will be made to find their bones. Then it will be said of them, 'They were not.' "

Sec. 335. REXDAHL was quiet for some minutes, as MARTYUS stopped talking, seemingly in a reverie. Finally he looked up and said, "I believe I would like even that said of me, but I would really like them to say; 'I am glad that he lived!'"

Sec. 336. "If thou wouldst realize that thou art now at the Dividing of the Way, because thou art beginning to meditate and receive thought, thou couldst have this said in time to come. For thou dost certainly surmise at this time that it takes ages to build good thought forms. And

one can accomplish a great deal if one remembers, like He who caused the great Waymarks to be builded, that the Creator is All in All, and that man's flesh is as but dust and is formed as a tenement or tabernacle of the Egoic spirit. If that Egoic one can, with the mental tools at hand, so remodel this tenement as to be a tabernacle fit for the spirit, then the Heavenly Father will enter into and sup with him.

Sec. 337. "But if thy mental tools rise up within thy flesh and say, 'I am the I am,' because thou believest that thy will is superior to that of the Heavenly Father, thou shalt fail to achieve *at-one-ment* with the spirit of thy Father-Mother-Creator and so fall from the pathway of righteousness."

Sec. 338. Then, as Rexdahl looked up inquiringly, Martyus continued, "In this manner thy defenses will be strengthened on every plane of being. True happiness and honor will be thy portion. Thou wilt accomplish great things, and be as great as thy companion Gwauxln who will study with thee in a future time and who has been great from the time of the building of the great Waymarks. He understood the Heavenly Father as none other has understood Him. To him is credited many of the accomplishments preceding the time of Zailm, and at the adoption of Zailm by a prince of the realm at that time, he will quietly and unostentatiously summon a palace car to the door of his office; a car which requires no guidance or motive power but the silent will of the Emperor. This he obtains by being in perfect conjunction with the divine will. He seldom will use this power publicly.

Sec. 339. "Human advancement, my Rexdahl, necessitates perfect conjunction with divine intelligence. We each are naught of ourselves, but if our will is attuned to the will of our Heavenly Father, then do we attain that understanding by which we can acquire knowledge from hidden well springs of truth, a knowledge not available to ordinary humanity bent upon executing its own will. This knowing power is a great thing to attain, as witness Gwauxln who could control inanimate objects with his will, but incidentally which he never used except to do good to others and then in a quiet and humble manner. *He knew the source of all things!*

Sec. 340. "He could design those wonderful mechanisms that gave light, those facilities for transportation, and many monumental evidences of inventions in the arts and sciences for the promotion of industry; while in agricultural fields, he knew how to increase the yield of grains, flowers and the fruits of the tree, together with inaugurating new specimens of the same. With regard to the care of the human body, he was well versed in preventative methods against illness, and he knew the combinations of food suitable to the individual who would promote health and longevity. All this he did before he and thou attended the great temple of the Theo-Christic Adepts of the solitudes in the time of Zailm, to which he goes to be with thee, and to help thee on the way. See when thou meetest up with him that thou note the manner of man is he!

Sec. 341. "It is, my Rexdahl," smiled Martyus, "as though thou hast been asleep since thou wert first sent to

earth as an Egoic ray by thy Creator to dwell in tabernacles of flesh at one time and then another. Thou hast forgotten the various lessons of life thou hast learned in its school, and I would have thee try to open thy consciousness so that thou wilt know upon the instant that which will be well for thee to do, or to leave undone. For know this, that all action is based upon a mentality that is motivated by certain characteristics, and these characteristics are but the sum and substance of the mental and physical environment which the Egoic spirit has occupied on earth."

Sec. 342. "Then, is this all that really belongs to the Egoic spirit?" queried Rexdahl. "And does it ever lose that mental and physical environment which it has so occupied?" he added with a voice that bespoke a keen interest in the outcome of the conversation.

Sec. 343. "My dear Rexdahl, if thou wilt apply analogy to thy reasoning, thou canst answer thy own question. If thou hast a string of pearls to bring to thy lady love and hast gained them at great price and severe endeavor, and find, when thou dost reach her habitation, that thou hast lost a few by the wayside, wouldst thou not keep the valued number intact and return for the missing pearls? Thus thou wilt always have to return for the jewels of thy character should any be missing, unless thou canst search out and follow the meaning of our former conversation. In the far away time when the Great Master comes to earth, be ready to follow His word and find thy missing pearls of great price. For know this: They must be found, and all things must be adjudicated."

Sec. 344. "Ah, dear Martyus, I perceive the keynote which thou dost sound in the penetralia of mysteries!" exclaimed Rexdahl, in tones of great delight. "Surely, if I have caught the note afar off, I can soon hear the symphony of life itself in coming ages, for I surely cannot forget that rule. It is an easy one."

Sec. 345. "I am glad that you find it so easy, as it denotes perception on your part," said Martyus appreciatively. "If this keynote will put a new song in thy mouth, and if thou wilt give praise to thy Heavenly Father, many shall hear it and trust in Him. And if thou wilt let His statutes be thy songs in the house of thy pilgrimage upon earth, and if thou wilt ever call to remembrance the keynote of this song in the night watches and so commune with thine own heart, letting thy spirit make diligent search, then thou canst say with the great psalmist, who will come in that far off cycle preceding the advent of the Great Master: 'I will sing a new song, unto thee, Oh, thou Great Father; upon psaltery, an instrument of ten strings, will I sing praises unto thee!' (Psalms.)

Sec. 346. "And if thou do so, thou wilt be like the prophet of a far away time, who will come when everyone is saying to another, 'Come, I pray thee, and hear the word that cometh forth from the Lord.' And they come unto the prophet and sit and hear his words, but they will not do them. With their mouths they shew much love, but their hearts go after their covetousness, and lo! the prophet is unto them as the very lovely song of one who hath a pleasant voice and can play well on an instrument. For they hear his words, but they do

not heed them. When this cometh to pass, (lo, it will come), then shall they know that a prophet hath been among them." (Ezekiel 33:3.)

Sec. 347. "I perceive, Martyus, that perhaps, because of thy great love for me, there is always a note of warning in thy conversation; but despite it, I feel strong in my heart. I feel that I can go on and do what I have outlined now and in the time to come. I fear not that I shall fail. These talks with thee are giving me such fundamentals that will make me mentally strong." And then Rexdahl added in rather a perturbed manner, "What is it, if not love for me, that gives thee prescience?"

Sec. 348. "I will tell thee, my Rexdahl, and let the ages of thy lifetime prove to thee that action should be dominated by spiritual motives. When motivation is dominated by the spirit, it is for good. When the mentality is in power, it is not favorable for good results. Thou art not free from the dominance of thine own will, and dominance, remember, is like the fifth tone of a musical scale in any ascending key, five being a number that ever vibrates to a new condition. If thy ruling power is of thy Heavenly Father's will, it is not strange to have prescience of the new condition, for the outcome will be likened to a standing row of bricks. If the first brick is carefully placed, its strength is not shattered when the rest are toppling against it.

Sec. 349. "I would not have thee ruled by another's mentality or will, for then it would be more difficult for thee to learn to sing well the song of life. But I would

have thee perceive the individuality and purpose of life, and caution thee to align that purpose with the purpose of thy Heavenly Father.

Sec. 350. "Thou hast shown me that thy Egoic spirit is trying to impress thy mentality, for in thy own prescience thou dost shiver with horror when I talked to thee of the Unfed Light. Thou wouldst not sin unless ruled by thy own will, and in time to come, thou wilt recognize the impotency of thy will which, with all thy vaunting, is vain and unseemly.

Sec. 351. "I see, my Martyus," laughed Rexdahl, "that I must be very careful and not associate with those who are so astute as thou art. Thy keenness is like a sword, and yet thou art gentle with thy blade. However, it seemeth to me that I am not yet equipped to do battle with forces of which I know not. While I am with thee, I feel the strength of thy words, and if I can possess myself with patience, I will hear from thee that which will give me knowledge to go on to victory."

Sec. 352. "I love thee well, my Rexdahl, and I will ever rejoice over thy victories when thou art ready to battle with thy lower self. I am hoping that my words will help thee in that battle and point thee to the Lord of all, who will give thee strength. *There is none else!*"

Sec. 353. Then continued Martyus after a few moments, "I hope thou wilt remember, Rexdahl, that in the work thou designest to do, no matter what department thou dost undertake in the Kingdom of Nature, thou wilt

give due honor to others and not grasp, without leave, ought in the inventive line, except that which belongs to thee. For know this, that the universal ether contains the reflections and images of all there is.

Sec. 354. "What comes to thee through thine own consciousness, (howbeit what comes may not be in tune with the universal ether) that only is thine. Ought else belongs not to thee, unless thou dost reciprocate in some manner with its owner, and its owner is always the recipient whose mentality is of the requisite transparency. If thou dost not forget this, thou wilt escape much, for in all things there must be reciprocity."

Sec. 355. "It is apparent, then, that there must be discrimination on the mental plane as to mine and thine, as well as on the material or physical plane," stated Rexdahl, rather seriously, as though this law would react in such a manner as to retard his plans.

Sec. 356. "Even so," was the response, "for clarity of the brain and its receiving mind depends upon the motive power. If the latter is of the Egoic consciousness, which is spiritual, then the receiving mind is attuned with the Egoic consciousness, which in turn is ever in touch with the universal consciousness. Thus the receiving mind has a clear view of that which it is seeking, and conveyance is natural and legal.

Sec. 357. "Some other mind may have had a preview of the object sought, and in such a case, priority of vision with respect to time of such would determine the owner-

ship. For this reason, it is well to make an outline or memorandum of the picture or thought one intends to claim, with date of same, so that judgment may be honorable. By so doing," Martyus added, "there will be less need of argument; and argument is never of the spirit, but a demand of the mentality, which seeks through argument a profit, in time, goods, or material welfare."

Sec. 358. "I have heard of a saying, 'All is thine, and thou art the Father's.' I think this implies the fact that first see-ers are first owners," remarked Rexdahl smilingly. "And all that needs to be done is not to queer ourselves by keeping the receiving mind out of tune with the Egoic consciousness. In some way, I descry that thou dost think of the mentality as a machine, and a kind of a machine, at that, which is automatic, possessing a certain sort of power that seemeth inherent. But it is not, or so I understand. It is acted upon by outside influences in such a manner that it only seems self-propelling."

Sec. 359. "Thou art learning rapidly, and I suspect that thou art now ready to 'quituate' as thou callest it, out of a side door of this little university of ours, thus doing some investigating in and through, of and by thyself!" exclaimed Martyus rather hurriedly.

Sec. 360. "Nay, Beloved One, do not hasten, for there is so much I wish to question thee about, and if thou knowest that I am to have so rough a journey through my lifetime, it is well that thou shouldst set up some more guide posts. I do assure thee, whether the journey be rough or smooth, I want the end of it to be strewn with

violets, lilies of the valley, and the flowers that grow in peaceful places." Thus Rexdahl spoke in a gentle language, as he always did when speaking from his innermost mind.

Sec. 361. "Thou shouldst set up thy own waymarks. Or dost thou intend to go on in thy own strength, and at the end of the cycle, maneuver thyself in such a manner that thou mayest record those waymarks for the man who runs as he reads?"

Sec. 362. "That is an idea for me to jot down, Martyus, not that my existence on this earth plane will be of such moment as to make a waymark, but perhaps the omissions I make may deter others from making the same mistakes. For I perceive the things that I shall leave undone will be greater than those I do. All of this shall be because I do not bring my mind at once under the control of my Egoic consciousness. Is that right, Martyus? Do I comprehend? Sad is my state!" Rexdahl placed his hands over his eyes as though to shut out from view what might happen in the toll of the years.

Sec. 363. "Thou art right, little Brother, and seeing thy error is half the battle. The rest will be easier," said Martyus in a very hopeful tone of voice and then added with great enthusiasm: "We have gone so far in flight over the mental planes that it will be well to look into the future and see the mode of transportation used in the time of Zailm and Gwauxln, also in that far away Aquarian Age, for that will be the age spoken of when 'many shall run to and fro.'

Sec. 364. "I have not time to trace for thee the many methods employed throughout the years from the time of the sinking of Atlantis to that far away age, when various kinds of wheeled vehicles were pulled by trained animals. Later in this same age, other vehicles were propelled by steam, or some form of the earth currents. Suffice to say, however, that during the time of Gwauxln, Zailm and yourself in Atlantis, the methods of transportation will be more nearly perfect than they have been for many cycles.

Sec. 365. "They will be in advance of what they are now, owing to the advancing ideas that are being materialized at present. But they will be forgotten after the Queen of the Seas submerges forever, and will not come into remembrance until the opening of the Aquarian Age, which will mean so much to the returning Atlantean people.

Sec. 366. "In the Twentieth Century of that time, (Piscean and Aquarian Ages co-existing) there will be a marked transition in nearly all methods of transportation, on land, on water and in the air. The methods used will be very crude at first, nearly like what we are using at present. Winged machines will become commonplace, but as the people of that time will not at first understand the Night Side forces, their progress will be slow. As the century advances, and more Atlanteans come into reincarnation, bringing with them their knowledge of the Night Side forces, greater advances will be made in the science of levitation. In fact, this science will be so perfected that cities will be builded in the air early in the Twenty-First

Century, the returning Atlanteans bringing with them all the knowledge by which this can be accomplished.”

Sec. 367. “That is such a big one, Martyus!” exclaimed Rexdahl. “How can you account for it?” he continued. “Can this be so?”

Sec. 368. “Very easily, dear Boy,” was the answer. “Just use that keynote you discovered a while back and do a little tuning of the chords on the great instrument of endeavor. You will see that little prescience is required to make that statement.

Sec. 369. “You will note the harmony in my prophecy when you listen to a description of an air vessel in which Zailm traveled. Then you may tell your friends about it, Rexdahl, and use the description in perfecting yours.”

Sec. 370. “I comprehend that it would be wrong for me or for anyone to use the ideas you are giving forth, as in some way, I feel that they are protected and are for those to whom you give permission,” said Rexdahl in a meditative manner, and yet as though he thought it a decision it would be difficult to keep intact. Often the tone of a voice gives color to the thought expressed, and the thought may be altogether different from the words spoken.

Sec. 371. “You are right, my Brown-haired One!” was Martyus’ exclamation, with darkening eyes. He continued scornfully: “Those who grasp to use without permission, are under the influence of the third phase of the great

Unseen Power that ever rules the earth until its inhabitants are fully awakened. There is little hope that they will fully arouse themselves until in the Aquarian Age of which I have previously spoken, a time when there will be a great war on what is known as the Eastern Continent (Europe).

Sec. 372. “This war comes about through abuse of that third phase of the Ninth Unseen Power—militarism and commercialism—which would not have been had there been an unobstructed path through the seas, the seas being under the rule of what will then be known as the Mother Country of the returning Atlanteans. However, many of her founders will set sail from her shores so that they may enjoy greater freedom in the worship of their Heavenly Father.

Sec. 373. “For many years, these Atlantean pioneers come under her dominance, but their harmony becomes discord, for she (England) exacts taxation without representation. They finally throw off her yoke, but again become friends in later years, friends because they realize that they are like-minded in many other particulars.

Sec. 374. “Still later, she calls to her aid, in this great war of which I speak, this new land (America) which has grown great in wealth and power. The new country mans ships with her bravest volunteers, loads them with provisions and ammunition, and sends them to aid the Allies of the Motherland, who are trying to overcome an empire desperately in need of a path to the seas, so that she may the better dispose of her manufactures (Germany).

Sec. 375. "This empire will set up her authority over and against the great dominating one and through silly pretexts the great war will be on." As there was an inquiring look in Rexdahl's grey eyes which seemed to over-spread his face, the voice continued, "This great event will transpire during the second decade of that age, and it will last four years, as four is the number of a man. Thou wouldst think that they would say, 'No more war!' Not so!

Sec. 376. "Out of the results of this war will come the revolt of youth to war and to restraint of all kinds. It is shown in the manner of dress of the young women of that time, all conventions being flung to the winds. Thought will be expressed in discordant music, and morals will reflect through the constant breaking of puerile laws.

Sec. 377. "They reasoned thus: that civilization does not civilize, that religion is but a cloak for commercialism, that the time between the cradle and the grave is all there is, and that the principal thing to know is how to be beautiful of face and form, how to keep young or look young, and how to obtain commercial supremacy, one over the other. Such, to them, is the business of life and all that is worth while."

Sec. 378. "And yet you say, Martyus, there is hope that they will fully arouse themselves in that age?" queried Rexdahl. "If they are given over to unseemliness in that time when there is so much of real value to occupy their lives, it will take another cycle or so to recover their balance," he added rather lugubriously, and as though he

would have a sad time if he tried to stem the tide of thought and turn it into the proper channel.

Sec. 379. "Thou needst not worry, dear Heart," replied Martyus, "Thou wilt be in Devachan at that time and have naught to do with it, unless someone who can read the Akashic Records tells the world of the story of thy endeavor—the story of thy return to Him from whom thou didst emanate. *There is no escaping the return!* Another will tell thy story.

Sec. 380. "In thy dolefulness, I discover two of thy questions, my Rexdahl," smilingly remarked Martyus. "Shall I answer them or go on with my story?"

Sec. 381. "Oh, answer the questions that the tones of my voice ask, for I am sure that I did not voice that which I hid in my heart," replied Rexdahl, and in such a manner that a hearer could not but think it was considered an impossibility.

Sec. 382. "So," voiced Martyus, with an inflection that indicated surprise. "Very well. Thou must know that in the time of which I speak, the Aquarian Age is just opening during this revolt of youth, for the sun in its trip through the celestial zodiac is approximately twenty-one hundred years in each sign. Having progressed through the celestial sign of Pisces, the world not only enters upon a new zodiacal age, but also enters into a Great Cycle of which the Aquarian Age is but the gateway. The time of which I speak will be preceded by much spiritual unrest, and this will be especially true

during the period of transition from the Fifth Great Cycle then closing to the Sixth (the New Lemurian Dispensation).

Sec. 383. "At this time, there is much seeking of the limelight. Publicity in all subjects will be the goal to which the people will aspire. Such foolish things as monuments to cats and dogs, public dinners for monkeys, public wine baths, even in a time when the use of intoxicants is debarred, and other like actions will be broadcasted over the earth.

Sec. 384. "There will be much traveling to and from, necessitating great improvements in methods of transportation. 'Getting there' will be the great desideratum, and the result will be 'Arrests.' In some cases, there will be an arrest of thought. The individual will ask, 'Whither?' This will lead to the question, 'From whence?' As this will be a spiritual age, the mind will travel faster than the vehicles of physical transportation. This spiritual urge will have a profound effect upon the intellectuality of that age, as the Piscean Age just past has offered no certainty of escape from the servitude of earthly living, except through grasping for material things and the asseveration of certain credulous creeds.

Sec. 385. "It will reject all the ruffraff of thought which has been the burden of the Piscean Age. New ideas and new ideals will be the order of the day. There will be a swinging of the pendulum of thought from one extreme to another. This will be exemplified, as previously stated, by women's apparel. In the third part of the third dec-

ade of the century noted for its archeological discoveries, the head covering for women will be made with trimmed up crowns. Their dresses will be very short, some of them too short for beauty. They will wear silken coverings upon their limbs and low coverings for their feet. As they take readily to athletic sports they will attire themselves in the manner of men and favor the masculine line of form. This departure in apparel presages new conditions, and as a result, the mentality will swing from the material towards the spiritual.

Sec. 386. "Other apparel for women will consist of one piece of seamless cloth which will prove very graceful and will be a standard article of dress in the homes of that age. This implies that a unity of thought with regard to spiritual matters is desired by these people. Does that answer one of your questions, little Brother?" queried Martyus.

Sec. 387. "It does, and I am indeed surprised," smiled Rexdahl.

Sec. 388. "The other is answered thus: The Ego, emanating from the Creator of all things, goes forth in its Egoicness as a ray from the Father of Light. Although this ray is small as compared with that from which it emanated, it still is perfect in form and intent, an image of its Creator. It emerges for a certain purpose, and that is, to align itself with the purposes of its Creator by transmuting material conditions—arising from the physical and mental conditions which it takes upon itself—into spirituality of thought, thus clothing itself with spirituality.

Sec. 389. "When thus clothed, it is a defense unto itself, other Egos, the race in general and its Creator. Being strong in the Lord and the power of His word, it cannot return unto Him until this is done, and the time of action is through one great cycle. If it cannot finish its earth problem in one great cycle, it must commence all over again in another great cycle, before entering upon another plane of action for other duties. As it came from the Creator, so it must return to Him who gave it being. It is held enthralled by a mentality that is seemingly individualistic while on the earth plane, and it is ever trying to break this thralldom by changing the conditions under which it is enslaved.

Sec. 390. "This thralldom embraces body, mind and soul. When the mentality, with which the Ego is enveloped, recognizes the dual aspect of the struggle for supremacy, the battle is half won. This indicates that the Egoic spirit has broken through the denseness of the mentality and the problem is in process of solution. From this point on, the mental darkness of the Ego will glow with spiritual light and true progress will be made in the conquest of its environment."

Sec. 391. "Your second answer, I am sure, is correct, but there is much more I would like to know. Indeed, I feel that there is much more that I should know. But as time is passing, perhaps you will not wish to continue this side issue, which to me is of great moment. For as you spoke, so many questions came to my mind regarding '*the why of the return*,' that I feel I must have you voice the answers," Rexdahl remarked earnestly.

Sec. 392. "Very well, my Rexdahl. I am glad thou art so interested. I shall go on with my story, and thou mayest prepare a list of questions which I shall answer when I am through, if it please thee.

Sec. 393. "In passing from this subject to that of air transportation, thus further impressing upon thy mentality the importance of remembering that there must be a return, let me stay that the Ego is imbued by the All-Father with an individual intent to return, and that, combined with the Creator's intent for its return, this individual intent is sufficient to give it the urge to impel its return to its source!

Sec. 394. "The All-Father will, at the beginning of the Piscean Age, send His only Begotten Son, as a spirit to dwell on earth in a physical body, during that great cyclic day when He is to teach that the Ego may return in one cyclic day with all problems solved. Thus the Ego will be ready to go on to other endeavors when done with its earth work.

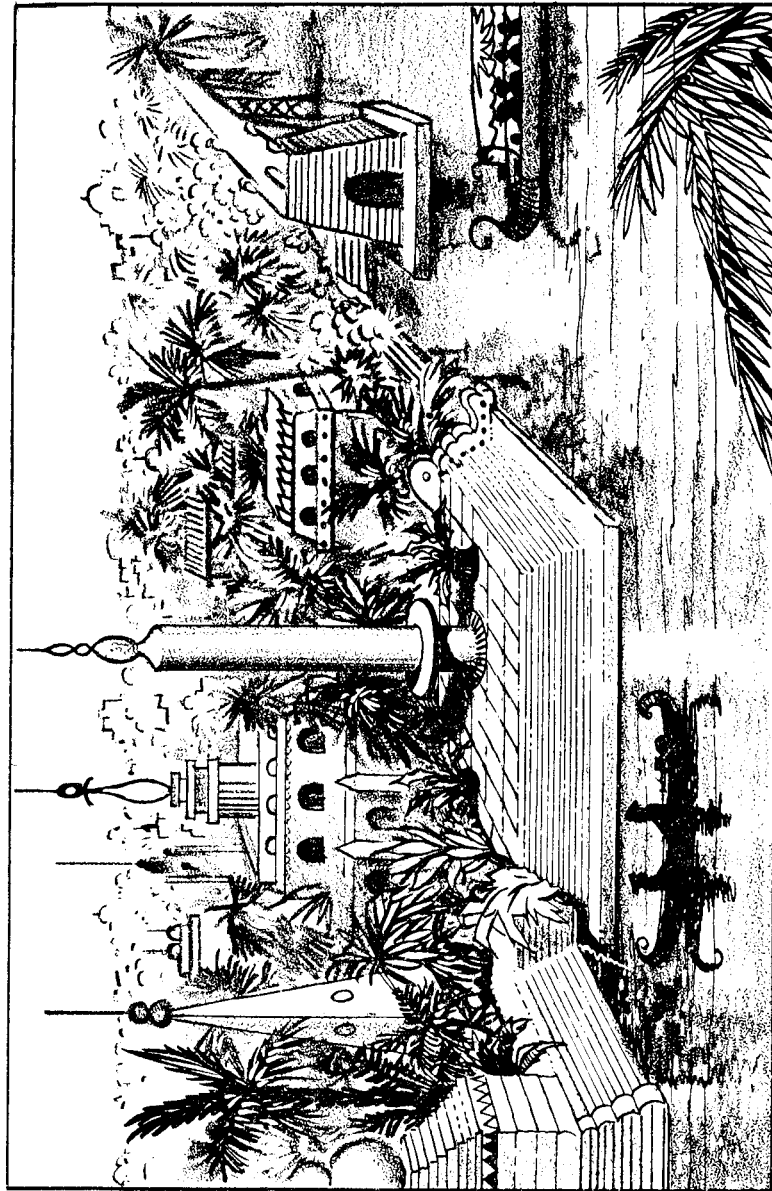
Sec. 395. "In the time when this Great Master will teach, no one will understand Him when He tells the thief upon the Cross, 'This day wilt thou be with me in Paradise.' They do not understand His meaning, not knowing that the thief has sensed the truth of His teaching and by so doing is at the *return*, which simply means that the great cycle in which he is functioning is the last great cycle for him. His work on earth will then be done. (All those now preparing to live Lemurian Theo-Christic Doctrine will become the Masters of the Lemurian Cycle now impending.)

DESCRIPTION OF A TRIP BY VAILX

Sec. 396. "A trip by vailx in the time of Zailm," said Martyus to the eagerly listening Rexdahl, "could never be so monotonous as a journey in the fastest of the luxurious ocean steamships in the latter part of the Piscean Age. For, unlike steam and gasoline locomotion so prevalent in the Twentieth Century of that age, the Atlantean vailx was an air vessel motivated by currents derived from the Night Side of Nature.

Sec. 397. "Altitude was dependent wholly upon pleasure. For this reason, wide views were possible with a great variety of scenery. The rooms of the vailx were warmed by *Navaz* forces and furnished with the proper density of air by the same means. So rapidly did the aspect of things change beneath, that the spectator, looking backwards, gazed upon a dissolving view.

Sec. 398. "The currents, derived from the Night Side of Nature, permitted the attainment of the same rate of speed as the diurnal rotation of the earth. For example, suppose we were at an altitude of ten miles and that the time was the instant of the sun's meridian. At that meridian moment, we could remain indefinitely bows on, while the earth revolved beneath at approximately seventeen miles per minute. Or the reverse direction keys could be set, and our vailx would rush away from its position at



ANOTHER VIEW OF MOAT WALLS

the same almost frightful rate of speed—frightful to one unused to it, but not so to the returning Atlanteans who, in the Aquarian Age to come, will travel the highways of the land, sea and air without a thought of fear.

Sec. 399. “Such were the preventatives of ennui on a journey in the air! Zailm’s companions enjoyed an environment of potted plants among which canary like birds darted about and sang. They also derived much pleasure from musical instruments of various sorts in the salons, as well as various books in the libraries. In addition they possessed a naim in which their friends, however distant, could appear life-sized in form and could be heard with undiminished vocal volume. Even though their friends could be brought to them only with form and voice—as the naim could not produce them in the flesh—it did appear to do so in a most agreeable and realistic manner.

Sec. 400. “At nightfall in trips over the country, it was the custom to take great quantities of various kinds of seed and scatter them from the vailx-decks, both as an offering to the Heavenly Father and as a means of insuring germination of those plants and flowers they desired to replenish. This ceremony, fraught with religious significance, was also considered to be an acknowledgment of the Goddess of Increase—Zania.

Sec. 401. “Thus the wilds were planted to bloom as the rose, and in the Piscean Age of the cycle I am presaging, the world of that day will be heritor of this method of seed sowing. The indigenous cereals; the wheat, the origin of which many ingenious but insufficient theories have been

put forth; the varieties of palms that make the tropics famed for the grace of their cocoas and dates; and every genera of the Chamaerops; all will be planted from the air by people who will have become conservation-minded. And these things will be because men, women and children will find pleasure in that time in ‘planting seed by the wayside.’ Go thou and do likewise that the waste places may become full of beauty and be a joy forever.

Sec. 402. “You may, my Rexdahl, find some information in a description of a storm which Zailm describes:

Sec. 403. “‘The morning dawned clear and cloudless, and was so delightful that we essayed scarcely any forward progress, moving slowly in order that the deck might be uncovered and the company be allowed to sit out in the fresh air and warm sunshine. Down below, a couple of thousand feet at the most, we saw through good glasses, various forms of human, animal, bird and plant life. Sounds came up to us in drowsy musical monotones as our vailx hovered above. The repulse keys were set, and presently we were so high in the air that all about our now closed ship were cirrus clouds—clouds of hail held aloft by the uprushing of the winds which were severe enough to have been dangerous had our vessel been propelled by wings, fans, or gas reservoirs.

Sec. 404. “‘But as we derived our forces of propulsion and repulsion from Nature’s Night Side, or in Poseid phraseology, from *Navaz*, our long white aerial spindles feared no storm however severe.

Sec. 405. “ ‘As the windows were frosted over, obstructing our view, and as the night promised furious weather, we had recourse to books, music and to conversation with one another and through the naim with our friends at home in far away Poseid.

Sec. 406. “ ‘No authority had Murus (Boreas) over the currents of *Navaz*. The evening had not far advanced when it was suggested that the storm would most likely be wilder near the earth, and so the repulse keys were set to a fixed degree, making nearer approach to the ground impossible as an accidental occurrence. We might, if it were generally agreeable, take advantage of our privilege and enjoy the sensation of being in the midst of the storm, ourselves safe and under full speed.

Sec. 407. “ ‘Since the partial novelty might make us sleep better, I therefore approved the plan and gave orders to the conductor to descend to a height of about twenty-five hundred feet.

Sec. 408. “ ‘Our lights were dimmed, as we descended, in order to produce a partial gloom and so enable us to better enjoy the full fierceness of the tempest. To this end, we sat near the windows where we could hear, if not see.

Sec. 409. “ ‘To the eye, naught would have appeared outside save entire blackness. To the ear, the loud beating of the rain upon the metal shutters was plainly and delightfully apparent. Against the sharp points of prow and stern, the wind howled and shrieked like an army of demons.

Sec. 410. “ ‘At times, when the vailx was struck broad side by some counter blast, it would careen and tremble. but it kept on its way, determined as a thing of life. The experience was enjoyable, if not entirely novel, for it spoke to us of the power of man over matter and taught us of the things of God—Incal to us—MASTER OF ALL THINGS and of ourselves, who by virtue of His omnipresence, had this authority over the elements.

Sec. 411. “ ‘When the sensation had become monotonous, the lights were increased to their proper brightness, and we again turned to books, games and music. The vailx once more sought the upper regions of the atmosphere which were much quieter than those of the half mile plane.

Sec. 412. “ ‘When the others retired for the night in their various rooms, I remained in the vacated salon until the announcement came that we were above Suernis (India). No landing could be made, however, as the gale was blowing eighty miles an hour. Such an attempt would have resulted in our being dashed to pieces the instant we touched the ground.

Sec. 413. “ ‘In order that we might be wholly out of the range of the storm’s influence, I gave directions to rise above the level of the disturbance, if such a region of calm existed within reach, and there to set the keys so as to stop all propulsion.

Sec. 414. “ ‘Receiving this order, the conductor augmented the repulsion force by means of the degree levers,

and we rose steadily up, up, up above the clouds and the rush of the hurricane, into a clear, calm atmosphere, intensely cold and almost thirteen miles above the earth's surface. Could we have had an unobstructed view of the country beneath us, we would have found that we were just about high enough to witness a horizon of approximately three hundred and twenty-two miles, disregarding refraction. Soon after this order, I retired.

Sec. 415. "With the morning, the storm had not decreased in fury, and occasional snow flurries in the air above us proved that the storm area on the surface of the earth must be of vast extent. The outside cold was too intense for us to consider, even for an instant, the opening of the deck. The sky was almost black in the depth of its blueness. The sun, shorn of much of its dazzling brightness, appeared strangely dim, while the stars were plainly visible.

Sec. 416. "The steady motion of the air dispensers, as their wheels and pistons worked to maintain the interior air at a normal pressure, was painfully apparent in the awful stillness, while the fizz of the air escaping through the fine crevices around the windows and edges of the deck, made such a noise that I ordered the set screws tightened and the ventilator pipes opened.

Sec. 417. "Had the frost not hindered vision through the windows, and had not the clouds prevented a view of the earth's surface, a most peculiar sight would have been presented to us. The view toward the extended horizon would have made the apparent union of earth and sky

seem almost on a level with us; but directly beneath, our full separation from the earth caused the solid globe to appear, not like a ball, but like a huge bowl ornamented with landscaped scenes in its interior. However, since we could not see through the frosted windows, our songs, our reading and our conversation went on uninterrupted, while the very faint beams of Incal (the sun), coming through the frosted glass, conveyed to us the fact that we were masters of the cold and the hail.'

Sec. 418. "Zailm tells us that his companions on this journey of a month's duration numbered nearly a score of congenial young friends, two officers of the staff of Prince Menax and the necessary servitors. The vailx used was about the middle traffic size. These vessels were made in four standard lengths; number one, about twenty-five feet; number two, eighty feet; number three about one hundred fifty-five feet; while the largest was approximately three hundred feet in length.

Sec. 419. "These long spindles were round, hollow needles of aluminum, comprising an outer and an inner shell between which were placed many thousands of double 'T' braces, an arrangement productive of intense rigidity and strength. Other partitions made other braces of additional resistant force. From amidships the vessels tapered toward either end to sharp points. Most vailxi were provided with an arrangement which allowed an open promenade deck at one end. The vailx which Zailm used was about fifteen feet and seven inches in diameter.

Sec. 420. "Crystal windows of enormous resistant

strength were arranged in rows like port holes along the sides, with a few on top and several others set in the floor, thus affording a view in all directions. Zailm relates that Menax accompanied them for a short distance, after which another vessel drew up along side and the deck men threw grappling hooks across to the other vessel. As Menax stepped on board the other vessel, they parted, high above the green earth two miles beneath; he to return, they to go onwards.

Sec. 421. "At the time of Zailm's journey to Suernis, thou art a priest in Poseid and because thou art a Son of the Solitude, thou knowest the result of that journey. There is time even then for thee to differentiate as to the Dividing of the Way, and thus refuse to do as the Suerni, although that maketh a tale wherein another great tragedy and adventure are interwoven," thus remarked Martyus after talking at some length of Zailm's journey in the air.

Part Six

*INVENTIONS AND THEIR
DEVELOPMENT THROUGH
PSYCHIC CHANNELS*

Sec. 422. Rexdahl, startled from his reverie in which he was mentally installing the various conveniences and furnishings of the spindle-like air vessels, finally exclaimed, "I've got them, Martyus!" Then noting Martyus' look of surprise, for Martyus was not one to talk unless full attention was given, Rexdahl added apologetically, "I beg thy pardon, Beloved One. I was so taken up with thy description of the vailx and its appointments that I verily believe I can build one. But the water generator is not quite clear in my mind. Please explain that."

Sec. 423. Martyus continued with a sigh, for it was now quite perceptible that Rexdahl was developing the material side of his nature and was listening only that he might obtain hints and methods for furthering his material progress through the inventions of mechanisms. "I am hoping that in the time of Zailm and his journey to Suern, thou wilt remember that it is of importance to thee also, for many things which occur at this time thou couldst prevent. Even then, as now, thou art but forwarding thy mind, and thou wilt have to go through and be reminded of those happenings when thou becomest amanuensis to Phylos. But even then, thou wilt not see the connection between them and thy own individuality.

Sec. 424. "Thou wouldst also like to know of other equipment which Zailm took with him when he fled from the midst of his sin, incidentally on his way to that place where he meets thee so tragically," and there was such a piercing sorrow in Martyus' voice that Rexdahl looked up quite alarmed.

Sec. 425. "Among Zailm's supplies for that disastrous journey, which followed some time after his trip to Suer-nis," Martyus went on after a while in a more composed manner, "was an easily portable naim which enabled him to keep in communication with the outside world; a case of mineral locators, which were instruments used for determining the location of mineral deposits on the principle of the electrometer; a lumen containing a small lighting battery and an incandescent bulb for illuminating his pathway when it became dark; a polar compass, a pocket photographic apparatus, a small water generator and his mining tools. He also weighted his horse with packages of food, consisting of dates and nuts; his bedding; a rifle which was different in principle from any that will be used in the early part of the Aquarian Age, its propulsive force being electricity; and himself.

Sec. 426. "The water generator was an instrument containing several hundred yards of metal plate surface arranged in banks, like the gills of a fish, the whole encased in a tight metal box. An air current entering at one end of the case had to traverse every inch of the plate surface ere it touched the further end. As each plate was cooled by *Navaz* forces, the result was rapid condensation of moisture from the atmosphere. In the example being

cited, the generator was of the largest size then made and the flow of water condensed by it amounted to fifteen gallons an hour, quite enough to do extensive mining, considering the economical way in which their mining machine used water. These instruments were also made in smaller sizes, and drinking water could be furnished from the spouts of the apparatus. These were suitable for use in an enclosed yard, on a veranda of a house, in a street or orchard, and on the deck of a vailx, in fact wherever water was needed. The water, as may be imagined, was very clear, superlatively pure and most excellent in taste."

Sec. 427. "Ah, my Martyus, I can make that surely, as I see perfectly how it is done. In some way, thy words penetrate my mind, and I have a picture of each part and of the whole."

Sec. 428. "Then, thou wilt have no need of the kind of eye glasses which Phyris gave Phylos to use during his Venusian adventures—something which thou wilt write about in that far away time I have previously mentioned. These were such magical eyeglasses that they could transport the reader of a book to the author's realm of imagery, they being a species of sensitive magnet linking psychic facts, but not material things.

Sec. 429. "Phyris also showed Phylos an invention that would please thee. She picked up a book by Shakespeare and placed it in an instrument which turned the pages automatically, a strong electric light being reflected from the visible pages upon a metallic plate. While unseen wheels revolved within a case, a voice issued from a fun-

nel-shaped mouthpiece, and Phylos heard the reading of page after page of that great literary gem in appropriate tones, corresponding to the various characters."

Sec. 430. "Those are some inventions, Martyus, and I am glad to hear of them, but I apprehend that the magical glasses would be useful only in connection with finely developed human senses and that those who are ruled by the animal mind would not be able to enjoy them. I believe," Rexdahl concluded, "that there are other inventions using sensitive magnets which cannot be used by ordinary minds, and it will probably be many centuries before people will unfold the mind psychically so as to make use of such instruments."

Sec. 431. "Thou art right, my Rexdahl," and Martyus gazed at him with an approving smile, "but there is a way by which the speaker, if he understands the method, can impart the picture of the object, or even the comprehension of the subject being discoursed or written, direct to the listener or reader. This is by using a certain power that conveys to the listener or reader exactly what the speaker or writer wishes to be conveyed. Even if he is talking and has not the gift of adequate language, should he have the picture or subject firmly in his mind's eye, it will be transmitted. These people make most excellent teachers." (See Nehemiah 8th Chapter.)

Sec. 432. "I see that thou art right, Martyus, for thou art one of them. Everything thou sayest to me is pictured in my mind, and that is another thing I wish to know—how it is done. For I see that to select such teachers will

be a benefit to me in my educational program. But just at present, thou art thinking somewhat about a book machine, and I would like to know of that one as it seems intricate."

Sec. 433. "Fine, fine, my Rexdahl. I see thy mind is working, if thou seest the book machine of which I intended telling thee. Many thanks for the honorable mention, but thou hast a requisite which is reciprocal, or thy mind could not receive what I send to thee. And because thy mind hast this requisite, there is hope of thy attaining a mentality which will energize thy muscles and so render the fiat of thy spiritual consciousness in material form. If thou, in thy earnestness, will keep this goal before thee, then all will be well.

Sec. 434. "To return to my description of the machine which Sohma was demonstrating to Phylos, during this same Venusian adventure: It was a marvel of mechanical beauty with its burnished brass and silver wheels, springs, cogs, and chain belts which showed through a quadrangular glass case. Sohma spoke into the mouth piece, while explaining the mechanism of the machine, and said that he would remain near the mouth piece so that his words should be reported, printed and bound in book form. Thus speaking, he loosened a set screw and continued:

Sec. 435. "'A microphonic diaphragm sets strong currents of electricity into motion. These act only as my tones impinge on that vocal diaphragm whereby, as thou seest, carbon discs close other circuits and operate levers carrying type upon their extremities. Observe that this

vocal diaphragm is made of sonant steel cords, like those of a piano, and there are as many of these as there are vocal tones and octaves.

Sec. 436. "Hence there is in one alphabet just that number of letters, and our written language consists of the proper sequential arrangement of these letters. Along with our spoken tones, then, it is entirely possible for us to utter a printed volume.

Sec. 437. "Each congregate tone effects its own chord. This, in vibration, compresses the carbon discs, the instantaneous electric current moves the type lever, the paper is carried forward, and the next type strikes. This sequence continues until the voice ceases utterance. The spacing between the words is automatic, for as long as one is talking connectedly, utilization is made of the return of the carbon disc from its compressed active state, whereby the spring moves the paper one space for every minor pause in the voice, and two for periods.

Sec. 438. "I am through speaking, nearly, and will move up this lever, thus releasing the stored force which arose from the motion of the parts, especially of the heavy balance wheel. No more printing will be done, but the reserve force will fold, bind and cut my speech, and when this is done, the last of the stored force is entirely exhausted by the ringing of a bell which signifies the end.'

Sec. 439. "Though Sohma ceased to speak, the instrument still continued to work, and almost quicker than this sentence can be put in type, the bell rang. And behold!

Sohma's words in book form dropped into a little box at the end of the case. The instrument stood motionless, and for the first time, its compactness impressed itself upon my mind. It was but eighteen inches high, two feet in width and three feet in length, yet it had done all that marvelous work."

Sec. 440. "I feel quite positive, Martyus," observed Rexdahl, "that I understand the machine, but I wish it could duplicate the work so as to furnish more than one copy of a speaker's message. And yet that is not the only thing to be desired, so many come to my mind as you speak. For instance, you spoke of the fiat of one's spiritual consciousness energizing the muscles so as to render that fiat in material form. I would like to know," Rexdahl went on, as though his will could easily gain the domination over that which he desired, "something about attaining that position or quality of mind. Whether it is a position of mind to be in, or a quality of mind to have, I know not, but either would be preferable to being without that position or quality of mind altogether.

Sec. 441. "I would also like to know the nature of matter before it is in material form. If I understood these things, I could the sooner conduct that campaign I have outlined in my mind. Howbeit, as thou wilt further elucidate, there will probably be other subjects I will deem important. These two," he added beseechingly, "are outstanding, and I ask thee to explain them." As Rexdahl's voice dropped into gentle speech, he gave Martyus a pleading look as though much depended on the answer.

Sec. 442. "Thou must know, little Soul One," Martyus' voice was very soft and low, but exceedingly distinct, "that in voicing the desire for duplicating the work of this or any other machine of which I have told thee, thou need add only certain contrivances of a supplementary nature. By simply demanding this adjunct, the way must soon appear for it to become visible. The only thing that might hinder this demonstration on the material plane would be improperly to open the psychic channels in making the demand. It matters not whether the demand is for a material, mental or spiritual need; the supply exists, and the manner of receiving it is through properly opened psychic channels of thought and action. If thou dost not fully understand this, kindly take note of it in thy list of questions, and I will answer thee.

Sec. 443. "Always remember," Martyus continued, as he noted Rexdahl's dubious expression, "that the desire, want, or wish is of the mentality only, and to supply such is to minister to something which may prove to be a boomerang to the recipient. Consider needs on each plane of being before opening the psychic channels.

Sec. 444. "As to attaining a certain position of mind so that the fiat of consciousness will not return void, that can be explained in the same category. When the Great Master comes to earth in the far off Piscean Age of the Great Cycle of which I have told thee, He will teach the simplicity of this wonderful law. (See St. John 14:13-14.)

Sec. 445. "In explaining to thee about matter, know this first, especially if thou desirest to convert matter into

form: Our Creator knoweth all things and all things are because He is. This being so, He who is the first cause knoweth how matter may be converted into form; and if thou canst remember this fact, thou canst enter into the knowledge of the mechanism to be demonstrated. This is done by opening thy mental consciousness to the consciousness of the spirit of Him who knows. Think of the uses to which thou desirest to put the mechanism; think of the importance of those uses in relation to the needs of humanity; and soon will come the idea as to how to convert the form of the mechanism. The whole secret lies in keeping thy mind ever in contact with thy Egoic consciousness and thus in touch with the All-Knowing One, by being in a state, not of concentration, but of receptivity.

Sec. 446. "By so doing, the spirit of scientific psychic knowledge has created a channel through which it can enter thy brain and soon thou canst convert the matter into a useful form. Use, remember, is the ultimate goal of all things, and knowledge comes through psychic channels which are clear and unobstructed. The idea must be perfected for a certain use which is the goal. I now give you a working theory of the subject of matter by the Theo-Christic Adept—Kemistrus."

*Part Seven**A WORKING THEORY
OF MATTER*

Sec. 447. "Matter is a one substantiality having not a single quality that a human sense can create. But force also is one of the creations of the Father. It has two polarities, the positive and the negative, absolute opposites.

Sec. 448. "In the Poseidian Age, long ago, the philosophers of that time came to the conclusive hypothesis and working theory that the material Universe was not a complex entity, but in its primality, extremely simple. To the glorious truth, 'God is immanent in Nature,' they appended this axiom as a result of their consideration of natural laws: 'To know God is to know all things, or worlds, whatever.'

Sec. 449. "After centuries of experimentation, recording of phenomena, deduction, analyzing and synthesizing, these students had arrived at the final proposition that the Universe was, with all its varied phenomena, created and continuously kept in operation by two primal force principles. Briefly stated, these basic facts were that matter and dynamic energy (God made externally manifest) could readily account for all things else.

Sec. 450. "This conception held that only one substance existed and but one energy, the one being Incal, or God externalized, and the other the life principle active within

His body. As the created draws away from its Creator, while reacting to its outgoing impulse, it looks back to its origin and notes its progression, that is, its multiplied realization of its increasing separation from its Source. The greater the separateness, the greater the field (matter) wherein these points appear. Because the divine element in the created has noted more points, or in other words, more things as being between it and its Source, it is said that more material objects separate themselves from their Creator. Only when we have looked back at the things we have sensed—these thought forms of God—do we perceive matter, for, when we look forward to reunion with Him, matter disappears as thought and reappears as spirit.

Sec. 451. "This one substance assumes many forms under the action of varying degrees of dynamic force. Because it is the basic principle of all natural and psychic phenomena, allow here a postulate with which not a few of my friends will find themselves at least partially familiar, perhaps wholly so.

Sec. 452. "Commencing with dynamic energy, as exemplified by simple vibration, the Poseid position may be outlined as follows: A very low vibration may be felt; an increase in the rate of vibration may be heard. For example, we feel the pulsing of a harp string before its increase in vibration enables us to hear its sound. But substances of other sorts, able to endure greater vibratory impulses, manifest under more intense action, sound being followed, first by heat, then by light.

Sec. 453. "Now, again, light varies in color. The first color produced is red, and thence by a constantly augmenting vibratile energy, orange, yellow, green, blue, indigo and violet, each spectrum band resulting from an exact and definite increase in the number of vibrations. Succeeding the violet, further augmentation gives pure white light, more augmentation gives a gray, thence still more augmentation extinguishes light, replacing it with electricity. This ever increasing voltage can be continued on and on until the realm of vital or psychic force is obtained. This may be truly regarded as going inward from those manifestations of Nature, of Incal, or of God the Creator, which are external. In other words, this may be truly regarded as going toward the internal from the externality.

Sec. 454. "A very brief study will show that the laws of the physical world continue inward to their spiritual Source and that they are truly but prolongations, the one of the other. But, ere entering into the realm of vibration, whose door keeper is sound, we find that the one substance vibrates in various, but definite, dynamic degrees, and that from these degrees arise each and all of the diverse forms of matter. In short, the difference between any given substances, such as gold and silver, iron and lead, and sugar and sand, is not one of matter, but of dynamic degree solely (Specific Speed).

Sec. 455. "In this dynamic affection, the degree is no loose limitation, for if the vibratile rate be a shade variant, lower or higher, than in any special material which may be under notice, the variation will be different

in appearance and in its chemical nature. Thus if we impart to such substantial entities, as chemical elements, enormous vibrations per second, the resulting substance (for light is substantial) is red light; but if this vibration be an eighth greater, it will be a reddish orange, or a yellowish orange, respectively.

Sec. 456. "It thus appears that certain definite degrees of dynamic force exist as plainly as mile posts, and that these major degrees are absolute. In other words, the one substance is not so readily kept between these greater definitions as upon them, a fact which explains the tendency of composites, or intermediate affections, to decompose into the definite or simple elements and why chemical compounds are not so stable as chemical primaries. The modern wave theory, defining sound, heat, light and correlatives as forms of force, is only half correct. They are not only this, but more also. They are in brief, affections of the one substance by specific degrees of the one energy, and except in so far as the rate of this affection is vastly greater in the case of electricity than that in lead or gold, there is no other difference between these widely diverse appearing things. This is the energy which the Rosicrucians call 'Fire' and which gives entrance to that mysterious realm of Nature penetrated only by the Adept Thaumaturgist and Magician.

Sec. 457. "Call these students of Nature whatever pleases thee, but ever bear in mind that the real Magician never speaks of self or works, and is not known by his fellows to be what he is, save an accident has revealed the secret.

Sec. 458. "No better proof is needed, supporting the truth that all the variant manifestations of Nature are but variant degrees of odic force, which the Rosicrucians call 'Fire,' than this: Offer resistance to an electric current, thereby reducing or diverting it against an opposing force, and there is light. Oppose to this (arc) light a combustible obstruction, and flame results. So mightest thou go on to the discovery soon to be made by the world of science (This was written in the early 1880's by a boy of nineteen years!) that light, regardless of its source, can be made to yield sound. Upon this discovery will hinge some of the most astounding inventions that the age hath ever dreamed in its visions.

Sec. 459. "The primal discovery in this wonderful link of inventions will be the greatest of all, and so heralded. And this will be warranted, even though it is but a reincarnate unfoldment of something which existed before. This, however, will not diminish its importance to mankind, nor minimize the genius of its rediscoverer. (Roentgen.)

Sec. 460. "In brief, the truths of our Father's Kingdom are eternal. They have ever been and will ever be existent, and only the discoverers themselves will be new to the fact. Not being a new one in itself, nor even to the world in general, the fact is only new to the age in which it is rediscovered.

Sec. 461. "Poseid knew that light gives out sound when correctly resisted. It knew that magnetism gives rise to electricity in the same manner and for the same reason.

Thus the lodestone exhibits magnetism. Revolve it in the field of a dynamo and so cut the current and pile it upon itself, so to speak, and electricity develops. Resist this and light appears. Resist this light and heat appears. Heat when properly resisted results in sound. And finally energy appears as pulsing motion. But these various processes may be 'short circuited' and all of the intermediate phenomena dispensed with.

Sec. 462. "The Poseidi found that in the realm beyond magnetism were yet other forces superior and more intense of pulsation—forces operated by the mind. Mind is of the mental plane where ideas from the celestial kingdom of thought are brought into realization ready for demonstration on the material or physical plane. Were the perpetual *vis a ter go* of divine creation to cease for a moment, in that instant the Universe would cease to exist.

Sec. 463. " 'He that keepeth Israel
Shall neither slumber nor sleep.
He shall preserve thee from all evil;
He shall preserve thy soul.
The Lord shall preserve thy going out
And thy coming in—from this time forth
And forever more.'

Sec. 464. "The sublime beauty of the Atlan postulate may be expressed in the axiom, 'Incal Malixetho, Axte Incal, Axtuce Mun.' God is immanent in Nature. To know God is to know all worlds whatever.

Sec. 465 "Down from His heights, marked by the

'force falls,' as a river marks declivities in its bed by cataracts, comes this supreme power; comes far, oh! very far down its course to the cascades of magnetism, electricity, light, heat, sound, motion—and far off where the bed of this divine stream becomes nearly level, exhibits those little ripples of material differentiation which are termed chemical elements, many insisting that there are sixty-three (Remember this article was written in the 1880's) when there is but *one*. (At this time—1940—scientists claim some ninety odd elements; old Piscean school.)

Sec. 466. "From this knowledge, came all the wondrous triumphs of that old age, and one by one they are emerging in this day of the Aquarian Age of the earth, after their long oblivion, till tomorrow they shall awaken in crowds, and press to rediscovery by threes and fours, and then by platoons and companies and legions, till all the treasures of Poseid shall be again on earth, on air and sea.

Sec. 467. "Oh, bright tomorrow of time! Fortunate art thou who shall open thine eyes upon it and its marvels. And yet, although so fortunate, still shalt thou find it well behooves thee to temper all things by the spirit, and not to let the march of physical discovery outstrip the advance of the spiritual nature.

Sec. 468. "Sad, oh sad, shall be found any day wherein man approaches the arcane treasury of his Father from the side of the blind physical eye, for if by this the whole world shall be gained, what will it profit the man, if his physical life be lost, if his moral nature be perverted, if

his mentality be clouded, and his spiritual nature cannot mount to celestial heights?

Sec. 469. "The great phenomena heat and light are not easy to explain. Cold and darkness are not merely the absence of heat and light.

Sec. 470. "I have said that the Atlanteans recognized Nature in its entirety as the Deity externalized. Their philosophy asserted that force moved not in straight lines, but in circles, that is, so as always to return unto itself. If the dynamism operating the Universe acts in circular progression, it follows that an infinity of increase of vibration would be an untenable concept. There must be a point in the circle where extremes meet and run the round again, and this we find between cathodicity and magnetism. As vibration brought substance into the realm of light, so, too, must it carry it out. It does so. It conveys it into what the Poseidi termed *Navaz*—the Night Side of Nature—where duality becomes manifest, cold opposing heat, darkness opposing light, and where positive polarity opposes negative, all things being antipodal.

Sec. 471. "Cold is as much a substantial entity as heat, and darkness is as much a substantial entity as light. There is a prism of seven colors resident within each white ray of light. There is also a septuple prism of black entities in the blackest gloom. *The night is as pregnant as the day*.

Sec. 472. "The Poseid investigator thus became cognizant of wondrous forces of Nature which he might bend to the uses of mankind. The secret was out. It had been

discovered that the attraction of gravitation could be nullified by the repulsion of levitation; that the first belonged to the Day Side of Nature, while the second belonged to *Navaz*, the Night Side; and that vibration governed both the darkness and the cold.

Sec. 473. "Thus Poseid, like Job of old, knew the path to the House of Darkness, and the treasures of the Hail and the Cold. (See Job 38: 22.) Through this wisdom, Atlantis found it possible to adjust weight (positiveness) to lack of weight (negativeness) in such a manner that no tug of war was manifest.

Sec. 474. "This achievement meant much. It meant aerial navigation without wings or unwieldly gas reservoirs. It was accomplished by taking advantage of the repulsion of levitation as opposed to the attraction of gravitation.

Sec. 475. "That vibration of the one substance governed and composed all realms, was a discovery which solved the problem of the conveyance of light images, pictures of forms, as well as of sound and heat, just as the telephone thou knowest so well conveys sound. In Poseid, however, no wires or other tangible material connection were required in the use, at whatever distance, of either telephones or telephotos, nor even in caloriveyance or heat induction instruments.

Sec. 476. "When modern science shall have seen the way to the acceptance of the Poseidonic knowledge as here outlined, physical Nature will no longer possess any

hidden recess, nor any pentralia for the scientific investigator. Not earth, air, the depth of the seas, nor those of interstellar space will withhold secrets from that man who approaches this arcane wisdom from the Godward side, as did Poseid. I do not say that Atl knew it all. It knew more than this day has yet uncovered, but not all. Yet, the search commenced by them might be continued now, by thee, O America. For America, my people, thou art of Atlantis and Lemuria, and but few know of it, but the feet of those few who do know of it are on the eternal hills.

Sec. 477. "Ascribe ye strength unto God. The God of Israel is He that giveth strength unto His people. Blessed be God! Sing unto God, ye kingdoms of the earth; oh, sing praises unto the Lord, for He is good and greatly to be praised!

Sec. 478. "As previously stated, matter is a one substantiality, having not a single quality which any human sense can create. Now, man on earth hath certain senses—sight, hearing, feeling, smelling, tasting and two innominate. These last are not yet evolved, for the fullness of days is not yet come. The Fifth Day is, but the Sixth and Seventh are not. With the last, man will become greater than he hath ever been. Only they who have ears that hear shall solve this saying.

Sec. 479. "Five senses cognize the positive dynamic affection of matter by force, and behold man senseth the earth and some of the stellar bodies. These five senses are what the Apostle Paul called the natural mind. (Senses, characteristics and Unseen Powers are terms generally

used interchangeably.) Few writers differentiate as to which is a sense, a characteristic, or an Unseen Power. Seeing is a sense; faith is a spiritual characteristic; Intuition is an Unseen Power.

Sec. 480. "But 'in my Father's house are many mansions.' And this, which is the briefer life before the grave, is His mansion of causes, and it is the result of matter affected by negative force.

Sec. 481. "Here the first five senses call all things pertaining to Devachan mere dreams. Even wise Hamlet asks, 'What dreams may come?' But I say unto thee, both earth (cause) and Devachan (effect) are material. Both attribute their phenomena to force, but either state is cognizable only by special senses which are related to it.

Sec. 482. "Man, on the earth plane, has five special senses, and these know the earth, but call Heaven a dream. Yet both states are really material. So man is constantly dying from the one state and being born into the other, back and forth, and only that state where he is residing is real to him at any time.

Sec. 483. "Myriads of times does he repeat the process, incarnifying and discarnifying, and each time of rebirth on the earth plane finds him ever higher in the scale of life until at last the long Devachan (Nirvana) is attained. (Nirvana is that state of existence where he absorbs and applies all the lessons of earth life which he has learned, and becomes so impressed with the truths of being that they become active principles.)

Sec. 484. "Then man and his Father are together and at-one. Man came from God as an Egoic principle from the celestial plane of being and unto Him he must go. Only a few have done this as yet, and of these, Jesus Christ of Bethlehem is so far the only One who can truly say, 'I and My Father are One.'"

Sec. 485. "Oh, Martyus, Beloved One, will I ever know as much as thou dost? I can see from thy explanation how true it all is, and I can sense its truth in the tones of thy wondrous voice. In the sound of it, I can see mentally the formation of atomic matter into small cyclic moving worlds from which come light, color and music. I feel more positive than ever that I can use this bit of knowledge, but it seemeth to me that great as it is, thou still hath more that will be of great benefit to me. For I must go forth to conquer the world of matter and make it subservient to my will."

Sec. 486. "There is a saying, whose origin is dim through the lapse of time," said Martyus, "to the effect that 'knowledge is power.' Within well defined limits, this is verity. If behind the knowledge lies the requisite energy to realize its benefits, then only is it a true saying.

Sec. 487. "In order to exercise command over Nature and her forces, the would-be operator must have perfect comprehension of the natural laws involved. It is the degree of attainment in this knowledge which marks the lesser or greater ability of the performer, and those who have acquired the profoundest understanding of the law (Lex Magnum) are Masters whose powers seem so mar-

velous as to be magical. Uninitiated minds are absolutely awed by their incomprehensible manifestations. (Mention of the above law is made with respect to Spiritual Telepathy of thought, one of the primary Unseen Powers.)

Sec. 488. "The three short sentences," continued Martyus, "which I have just enunciated, convey to thee what Phyllos desires you to know in the ages to come. From now on, until then, thou wilt have a grudge against him, and unless thou seest now the Dividing of the Way, thou wilt have many karmic debts to pay. I say this because thou in thy innermost thought dost believe my statements to be true, as evidenced by thy recent exclamation of sensing the truth of my utterances, so I stop to tell thee to ask thyself if there is any one at present toward whom thou hast ill feelings, and if so, it will be well for thee to make peace with him.

Sec. 489. REXDAHL sat very still for some minutes, and then said in a very low and firm tone, "I will risk it!" Then he spoke louder to Martyus and very impatiently, as though he would like to see the particular thing wanted growing on a tree where he could pluck it without asking anyone's permission. Glancing at Martyus he repeated, "Go on, go on, go on!"

Sec. 490. "Yes, I shall go on, my REXDAHL, but remember, that in going on and on and on, in a straight line, straight lines are but parts of curves, and a curve is part of a circle. Thus there is a return to the starting point." Then Martyus smilingly continued:

Sec. 491. "When one's will is attuned to God's will, a veritable psychic spirit of scientific knowledge enters the mind through the channel of receptivity. Thou must know that scientific knowledge is one view of knowledge; that psychic knowledge is a different view; and that scientific psychic knowledge is still another view, all of which is well to understand, thus differentiating as to the place and operation of each. Then thou canst obtain psychically, through the channel of receptivity, what is really scientific knowledge.

Sec. 492. "When one is attuned to the will of the Heavenly Father, then He, the Creator of all things, wills this spirit of knowledge to enter the mind; and the recipient can do likewise, the door being open to all who observe the law. Know this, that if thou dost not comprehend my meaning upon the receipt of these words, then the channels of thy receptivity are obstructed, and thou shouldst hasten to clear them, for this is the key to all wisdom.

Sec. 493. "When you comprehend, then shall the Heavenly Father, Creator of all things whatever, enter into thee; and thy spirit, which is a ray of His spirit, shall reunite with Him. And because He creates by constant Logos all things and states of being, and is immanent in it all—knowing it all—so when He entereth thy soul, thou shalt know all things likewise, and in less measure truly create also.

Sec. 494. "Only one element exists, and this is operated upon by varying degrees of the one force. Light, heat,

sound and all solid, liquid and gaseous substances, therefore, will be seen to be different, not in material, but in speed. This fact underlies all life, physics, chromatics, electrics, calorics, and every other manifestation of Nature. Such is the supreme law of the Heavenly Father. He is Nature, though Nature is not conversely, in Poseid phraseology, God.

Sec. 495. "The law of compensation governs all matter. Sohma tells Phylos, during his Venusian adventures, that matter is the reflection of spirit and consequently of the Egoic spirit realm. The screw plane is a single brief instance of this reflection in material Nature. As the plane of a screw is greater or less in its inclination, so will its action be rapid or powerful, but **never both simultaneously**. If the thread be slight in pitch, the screw bar will progress through its nut very slowly, but as exerted in a screw press, the crushing force will be enormous. Conversely, if the pitch be steep, the screw bar will progress rapidly, as witness the screw nail which may be driven into wood with a hammer, revolving as it goes in.

Sec. 496. "Now, in the Egoic spirit realm, if a human being is content with the gradual, easy pitch of the Godward ascending plane of pure daily life, daily temptations to work in error will be slight and progress upward will be slow, but very sure. But, on the contrary, if a human being is eager to learn rapidly, it must meet in a short time all the crushing force of those temptations to err and to sin which the ordinary man meets distributed through many, many incarnations, covering ages, aye, aeonian time.

Sec. 497. "In the one case, the Heavenly Father giveth sufficient of the daily bread of strength unto men to enable them to progress very slowly, but with certitude. In the other, all the splendid resistant force of a very God is needed. Only God in thee—*thy Spirit Christed*—can alone win in this struggle."

Sec. 498. "I would, Martyus, have thee tell me the meaning of '*thy Spirited Christed*,'" remarked REXDAHL and his manner belied his words, for it was full of interest, as well as of curiosity, although his tones were very humble.

Sec. 499. "It hath a peculiar meaning, but if thou canst visualize a cross of wood, with a long piece and a shorter piece intersecting, thou wilt understand its significance. Think of the Father's will as the long arm of the Cross, and thy will as the short arm of that same Cross, then at the point where these wills cross, there will be an unction or anointing, and this anointing will be of the spirit and consecrated with the peace of thy Heavenly Father. When thou art at peace with the Heavenly Father, then is the way plain before thee.

Sec. 500. "Ah, Martyus, thou speakest of a Cross and I see into a time when there are many teaching about a Cross. There is an earlier teacher than all the other ones who seems to be a Master, and He says, 'If any man will come after Me, let him deny himself, and take up his Cross and follow Me.' I see myself standing in another place with some dark blue frocked men who, with drum and cymbals, are singing about a Cross. I see," added

Rexdahl musingly, “where I shall have to learn about that Cross and it will not come easy. (Refers to his life in Santa Barbara, California, as a member of the Salvation Army.)

Sec. 501. “Yes,” said Martyus, “the Great Master will say those words, and but few will know their meaning. Thou canst see that it would be indeed a heavy Cross for many to bear, for this Cross means that the divine will must be supreme over the human. Many there will be who will give their lives explaining the significance of the Cross in that far away cycle, which I have frequently mentioned.”

Sec. 502. “I cannot understand, Martyus, why it will be so necessary to know it then and why it is not incumbent upon us now to give the subject more attention,” remarked the young student flippantly.

Sec. 503. “Thou art of more than average intelligence, my Rexdahl,” and at those words Rexdahl’s flippancy was gone and he sat up and listened eagerly, for Martyus’ tone of voice indicated that it was high time that Rexdahl should be a chooser of paths. “Thou dost opine that I am telling thee truths, and yet nothing I could say would influence thee to take up that Cross. Thou wilt have to go through thy horrible experience first, which I mentioned previously in connection with thy activities as a High Priest of Poseid, and then thou shalt take it up. For note this: Man can correlate himself to the Heavenly Father because he was created after His likeness. Being created after His likeness, he has been given the same

free will possessed by his Creator, and this free will can be used either to create or to destroy, Cosmically.

Sec. 504. “If a man be willing to subordinate his free will to the Creator’s will, if he be willing to trust in His celestial guidance along the great Cyclic Way, he has a better opportunity to become a creator also, thus escaping the Second Death by solving all his problems. When all is said and done, the Egoic spirit can make the return all the sooner, if its soul-mind listens to the voice of the Heavenly Father and so depends upon the clarity of its mental receptivity to divine consciousness. Eye hath not seen, nor ears ever heard what the Father prepareth for him who waiteth on His word.”

Sec. 505. “Thy words sound pleasant to my ears, and I would know more of the Cyclic Way, for it appears to be a large subject, also more of the Second Death, which to me is very horrifying, but very needful for me to know,” and Rexdahl shuddered visibly. “A while ago,” he continued, “thou had something in thy mind about a puzzle that intrigues me, as I think it would help me to understand more about the dynamo theory. However, all you say is good for me to hear, and each item is important, so tell me what thou wilt as it will all be helpful,” and Rexdahl looked rather ashamed of himself for asking about a puzzle.

Sec. 506. “Thou art a puzzle to thyself, my Rexdahl. Thy mind travels so fast it does not allow itself time to digest what it hears—and appropriates.” Martyus paused for a moment before his last word was spoken, giving

Rexdahl a very quizzical look in the meantime.

Sec. 507. "Ah, Beloved One, I can do naught else, for time is fleeting, and there is so much to know before I can go on. But I intend to ruminate!" he exclaimed in reply to the sally of Martyus.

Sec. 508. "Thou sayest there is so much thou must know. Here is an axiom. Thou knoweth naught except what cometh through thine Egoic channels of receptivity. Thou shalt have to do much meditating before thy canst digest all that thou hearest. Then thou shalt have to sort it for use. For remember, *use* is the goal of all things.

Sec. 509. "The puzzle is about the sun, and I am looking into that time when Sohma went with Phylos—as he will tell thee in a later incarnation—to the sun and showed him that it was a vibrant body of less size than astronomers believe, nevertheless of enormous density. The oceans, he said, were heavier than those of Mercury, but supported nothing that he thought were life forms. Howbeit, there is some form of life everywhere, speaking from the high spiritual standpoint of those who know much of the works of the Creator. Forms that no earthly man would call life are such, nevertheless. But the sun is force of such vibratory pulsation that even Phylos' astral body was not unaffected. Sohma said of the sun:

Sec. 510. "'Observe the immediate center of our solar system. Thou wouldst call it a dynamo, the great dynamo of the system. Right wouldst thou be, and wrong also. The attempt to define the sun as analogous to an electric

dynamo has much to support it, but to define it as identical is erroneous. The trouble with that theory is the same as that which lies at the root of all other theories attempting to account for sun heat and sun light. The combustion theory is invalid. The solar mass contraction theory is but partially tenable. And meteoric showers do not account better than the first two.

Sec. 511. "'Truly, the latter explains how sun heat and sun light may co-exist and still not be inharmonious with the awful degree of cold between the earth, the planets and the sun. It explains that phenomenon which denies the simple combustion theory so completely, namely, that the further one goes from the center of the earth, as in a stratospheric balloon, the colder and darker the air becomes. Thus inter-stellar space is several hundred degrees below zero, black as midnight, and with the sun a luminous disc entirely without rays. But the dynamo theory does not explain the solar spectrum, nor the bands of spectra, nor coronal flames, nor sun spots, nor solar and lunar eclipses.

Sec. 512. "'The value accorded by astronomers to the sun is too small. Seeing a fire, they would seek to explain, by its means, the sun. Finding this untenable and aware that a contracting mass gives off heat, they next essay an explanation on that hypothesis. But this will not do, nor will meteoric showers, nor any hypothesis based upon facts now known. All are too low in aim. The Infinite cannot be explained by the finite, nor will less explain greater. Fire is energy; electricity is energy; God is energy. But fire will not solve the query, "What is elec-

tricity?" Nor will electricity answer the question, "What is God?" But God will explain both the others, for the sum of the parts is equal to the whole. As man does not know the full number of the parts, the partial sum he does know will not explain God.' "

Sec. 513. "But what is the solar puzzle?" asked REXDAHL impatiently.

Sec. 514. "Thou art like Phylos in thy eagerness to know the wisdom of Sohma," answered Martyus. "Know, then, what was at one time known upon the earth, but is now for ages forgotten, that nature has a dual aspect—is double, positive and negative; that the great positive side is the realm known to mundane science, while the other or negative side is the realm known to the men of ATL as *Navaz*. This is a side all unknown to the exoteric world and scarcely imagined in the most exceeding flights of their speculation. It is a side left unbroached, secretly kept by a few, who know not that they entertain an angelic wisdom which in a century more, yea, in less time, shall overturn much of the face of terrene things and bestow upon mankind aerial vessels and all those scientific inventions once known to those men of ATL of whom I spoke.

Sec. 515. "Suns of systems are centers of the Night Side Forces of Nature, are force and matter of a higher value than those of planets and satellites, just as water above a cataract is water, truly, but being above and mobile, flows over and down, developing energy as it falls.

Sec. 516. "In other words, out of the cold, dark, negative side of Nature, force emerges and develops in its fall, magnetism, electricity, light, color, heat and sound, in order of descent, and lastly solid matter. For this latter is a child of energy, not its parent.

Sec. 517. "When the *Navaz* forces drop to light, and the light enters a spectroscope, they will emerge as colors. These correspond to the various spectrum bands and will emerge as the descent progresses, giving forth the noted lines of the solar spectrum, as the great 'B' line of oxygen, the conspicuous '1474 line,' and the brilliant 'H' and 'K' violet bands.

Sec. 518. "Thus the evidence of flames and metals on fire leads astronomers to believe that sun and stars are flaming hells. But their fires will not decrease, for the Father is immanent and the forces of *Navaz* are perpetually fed by Him. The graphic picture of a burned-out sun is a dream never to be fulfilled. A day will come again in the earth when instruments of which Atlantis knew will be designed, instruments which will transpose the prismatic rays from a spectroscope into heat and sound, so that the so-called flames of the sun, and of the stars, will produce music—harmonies divine.

Sec. 519. "Yea, and further than that, the dark green solar spectrum of iron will be made to yield iron for use in the arts. So with the other bands and lines, the blue-greens giving copper, lead, antimony, etc. It is by these *Navaz* currents that the circulation in the Universe is kept up as blood in a man's arteries. The suns are the systemic hearts.

Sec. 520. "You must learn that the planets which receive all these currents must return their equivalent. And thus would another vast field open up before thy sight. This last would explain that which so worries science on earth—the molten terrene interior.

Sec. 521. "This also is something of an error. All the phenomena which seem to substantiate the melted interior condition of the earth do not prove it so in truth. All point to the return currents. All exhibit venous currents of our Universe back to its hearts. Thus Nature is true to the great law of duality and reciprocity."

Sec. 522. "I perceive, Martyus, that Sohma has gone far in solving the puzzle, and yet there is room for additional learning," remarked REXDAHL, still mentally hungry for more knowledge.

Sec. 523. "Yes, dear Heart, one can talk on and on for ages, and still not tell all of the wonderful laws of the Universe, to say nothing of what lies beyond. It may be of satisfaction for thee to hear of the passages that thou wilt write thyself in that far away time when thou art fully awakened and trying to return. Zonus tells thee to write.

Sec. 524. "Thou wilt write of various things, but this is about the Universe which Zonus declareth is created in accordance with laws previously formulated. Thou wilt continue thus: 'Very likely the laws of creation are likewise those of government during such periods as He has allotted for His purposes, in other words, from January to the December of active time.

Sec. 525. "'Certain words have endured so long that a mere naming of them speaks volumes to the hearers. Such a word is 'Nature,' which during ages ago, has been deified, personified, sung by poets and many a bard, its origin lost in the night of time. Remorseless time! Fierce spirit of the scythe and grass! What power can stay Him in His silent course? And yet today, as ever, it speaketh to the heart of him who worships the All-God and who is synonymous with His law.

Sec. 526. "'I will not go into details relative to the anatomy, so to speak, of our wonderful system of stars, planets and moons—the very suns, the bright and burning blazonry of God, which we style the Multiverse.

Sec. 527. "'But like all things material, both great and small, the Multiverse has its parts, one of which is its center or nucleus. The nucleus differs from all other planetary bodies inasmuch as it is in the shape of an enormous BOLT, becoming gradually spheroidal towards each of its ends. It would disappoint thee if thou expected to find it of solid material, like that composing the earth, for it is that most imponderable of all things physical, namely, *Pure Magnetic Force*. It is more than a center, however, as it occupies the same relation to the surrounding spheres that the heart does to the human body.

Sec. 528. "'As time passed, a nebulous ring formed around this BOLT. Let not a conception of mundane things or measurements usurp thy mind when I tell thee that this ring is of huge size. We measure distance by the space traversed by a beam of light in one second. When

I say that this BOLT is innumerable decillions of seconds in length, I speak of no mean distance.

Sec. 529. “‘As no mortal being will ever be able to grasp even a faint idea of such dimensions, it will be futile to give thee the measurements of stellar spaces or sizes. Sufficient for our purpose that I convey to you an idea of the general shape and formation of the Multiverse as known to me. The relation between the BOLT and its huge ring is comparable to that of an axle to its wheel. As time progressed, the nebulous ring grew more compact, until finally it broke and became comet-shaped. However, it differed from a comet in this particular: Its orbit was circular and held the same path in space as the matter occupied when it was a ring.

Sec. 530. “‘As it grew older, it assumed a planetary condition, parting with its tail. And behold! Alcyone, the first born, the first great star, beamed in space! And now seven other nebulous rings were created, not from star matter already formed, but new in every sense of the word. These children of God acknowledged Alcyone as their center, each pursuing a different path around it. These also, after assuming spherical shapes, traversed the same orbits where formerly they whirled as rings.

Sec. 531. “‘It is a sublime thought to know that with these eight planets—suns rather—the outer boundaries of our vast Universe were defined. Then the stars of the morning sang together, and the Suns of God shouted for joy. Dost thou wonder at their rejoicing?

Sec. 532. “‘Aeons of time sped away, and in due course around each of these seven great suns, millions of lesser stars were created in the same manner. To this latter class belong such creations as our Helios.

Sec. 533. “‘Although fact displaces fancy, yet even to thee it would be no hard matter to imagine that such minor planets as the Earth, Jupiter and the like were created in a manner, not differing essentially from the one described. But, bear this in mind: The seven primal suns are not equally distant from Alcyone, nor do they have the same inclination of orbits as regards the latter sun. Each has his own orbital plane of greater or less inclination than the preceding or succeeding orbital plane of its nearest neighbor. This is but one of the twelve systems, and the other eleven systems bear the same relation to the BOLT, as Alcyone's seven satellites do to it. On inspection, such an arrangement as this bears out the assertion that our Universe is spheroidal, though not a perfect sphere in outline.’

Sec. 534. “‘The foregoing is what Zonus says. Here is what Holtah says: ‘The Universe comprises that which is in the planetary space beyond the earth but within the planetary attraction of Alcyone. Beyond the Universe is the Multiverse. Beyond this is the Infiniverse—a Darkness which presses in and through the Multiverse and the Universe.

Sec. 535. “‘The Universe is yet to be charted, and that which is the unknown—the Darkness from which all things emerge—is but a manifestation. This Darkness

fills all space and is the medium that conveys all heat, light, sound and other emotive waves of any degree of speed.

Sec. 536. “‘Out of the Dark, the BOLT came that was the nucleus of Alcyone in our Universe. Out of this space, came the forces that formed other nuclear planets. This space is measurable to man. There are many discoveries to be made in our Universe before we can claim to know the size of it, and this will take aeons of what we call time to determine that knowledge. But know this: All that we wish to know is ready for us to receive when we are prepared to assimilate the learning.

Sec. 537. “‘As a pin point is to the earth, and the earth is to the Universe, so is the Universe to the Multiverse and the Multiverse to the Space Beyond.’ ”

Sec. 538. As Martyus stopped talking for a few moments, Rexdahl began to ruminate. Finally he spoke. “That is a wonderous thought about the BOLT and the great Darkness, and the reciprocity of it all, but what does the great Multiverse return to the Darkness?” (Infiniverse.)

Sec. 539. “‘Currents of power formed from the reception of the intensification received. Receptivity has its own power which is dormant. It is intensified from the power received from the Darkness, and establishes a power which acts as a return current to that Darkness. Thus it is reciprocal and eternal—infinity.’ This is what Holtah says.

Sec. 540. “Thou canst follow the reasoning, if thou wilt. Duality of thought is present in all things, as there is a positive as well as a negative side to receptivity and intensification, and each power is positive to the other’s negative. Receptivity, being dormant, or in a state of receiving, is in its negative aspect what intensification is in its positive relation to reciprocity. These are two things of which it is well to remember and have in our mental make-up—receptivity and intensity. The first is an individual mentality capable of being receptive to receive the latter which is gathered from outside mental forces, as the BOLT in forming the nucleus of Alcyone; and the second is that which joins forces with our individual mentality and becomes a power deposited within our receptivity. Our problem is to enlarge the borders of our receptivity.

Sec. 541. “In connection with the BOLT,” said Martyus, “thou hast noted the order of the arrangement, and that each planet was a special creation from out of the Everywhere, taking its place with Alcyone as the center. Order was the first characteristic, and use, the tenth; eight other characteristics being between these two to complete the unit. With thy perspicacity, thou canst easily tell what the others are and their importance to all the things of life.” (Can the reader tell? Rexdahl could not then and evaded the answer. Each one must know.)

Sec. 542. “I am now beginning to understand,” smiled Rexdahl. “Although I am seemingly stupid about the Night Side of Nature, which is most interesting to me, I want to understand it and so learn how to use its power.”

Sec. 543. "Not stupid, my Rexdahl, but lacking as does nearly every one, in receptivity. Thou wilt have to enlarge its borders. And when thou and thy fellows have enlarged the borders of thy receptivity, do not allow thy manhood to suffer decadence, for then degradation, and all that with which thou hast to do, will alter for the worse. This will be especially true of the science which draws upon the mysterious forces of Nature—Night Side or *Navaz* currents—for it will be those currents that will make possible the vailxi, the telephonic and photographic naim, the vocaligraphs, the caloriveyant instruments and the water generators. All again will be lost in the night of time which is coming to the Atlanteans in that far off age, but those living in the Aquarian Age of the Great Cycle of which I have spoken, will find them again. Woe to them if their manhood suffers decadence.

Sec. 544. "The evening and the morning are the Seventh Day. Ye who hear my message are the men and women of that Day, and may inherit all things from our Father forever. And the full eventide of that day which cometh shall behold you caught up 'into the Heavens' to escape the end of all things, when the earth also, and the works that are therein, shall be burned up."

Sec. 545. After a few moments silence, in which it appeared that Rexdahl was meditating deeply, he said, "In some way I am inclined to believe that in that time of which you speak, there will be a great need of conservation along all lines, and I would have you tell me of the best way to proceed during that time. I wish to know so as to guard against its evils, although you have another

thought in your mind, something of magnetism that I will need to further my aims. You will know best what to say on the subjects of moment as the time is so quickly passing."

Sec. 546. "Thou art right, my Rexdahl," emphatically replied Martyus, "and I am glad that thou hast some concern for those of a future time. I shall tell thee of some important things which should be done, although thou will not be there to do them, but in some way the knowledge may be given to those whom it will benefit. As I have said before, no good thought for another ever dies. But first, I will go on and tell thee something of magnetism, as thou may gain a thought that will help thee in thy practical work.

Sec. 547. "I am simply using the knowledge that thou hast acquired through the ages up to the time when thou wilt be amanuensis for Phylos; and after doing that work for him, then thou didst write this and also other thoughts:

Sec. 548. "'Magnetism is life—not being—for being is of the Ego purely. Magnetism is one of the conditions of being, manifesting itself in an active state of life.

Sec. 549. "'Life embraces all things material, is all things material. It has various degrees of force imparted to it by the spirit, and according to these different degrees is more or less solid. It has shapes, too, which vary in different instances, just as individuals differ in shape, power and force.

Sec. 550. “‘Things material are counterparts of things spiritual. As the spirit, so is the life. The highest degree of magnetism is intelligent life, equal to all other or lower degrees. Being equal, it comprehends them.

Sec. 551. “‘A stone is a low form of magnetism or life; a tree, a higher form; and so through the scale of this condition of being, which we call life. To illustrate: Magnetism is light. It is heat. It is life, which is both heat and light. It is power. But it is bound by conditions which give it not only shape, but duration and activity.

Sec. 552. “‘It is, in other words, the material condition which binds the Ego to matter and temporarily renders it finite. All that clings to the Ego is magnetism. Hence life is finite. When we cut loose from magnetism, we are free from condition and have no life, only the being which is, was and ever shall be.

Sec. 553. “‘Magnetism, then, is condition. Condition is force. Force is material. Hence all things in the Universe, which are not incarnations of the Ego, are magnetism.

Sec. 554. “‘Magnetism ranges from the highest degree, wherein it is so active that no sense can perceive it except as blackness and cold, to the lowest condition of activity, in which it is so near to the highest state that our perceptions cannot differentiate between the two degrees. This is true polarity.

Sec. 555. “‘It requires more energy to produce cold

than heat. Magnetism manifests itself through vibration. The highest vibratory speed is beyond the regions of light and heat, in fact, far out in the region of cold, a cold so intense as to be immeasurable.

Sec. 556. “‘Cold, being the most active, is really the positive magnetic pole. What is generally called positive is really negative, because of its lower vibratory speed. The tendency of a current of water is to flow to the part where greatest speed exists and from parts where but little is found. So, too, with magnetism. The positive currents flow to the negative pole. That is the highest, or swiftest vibration.

Sec. 557. “‘To produce heat from cold, is to call into operation the law which makes the will master of matter. When hot things become cold, it is because they are operating in obedience to the natural law which tends to keep things as they were created, namely, in their natural state.

Sec. 558. “‘In Nature nothing is lost. Magnetic opposites attract. The negative pole is equal to the positive pole. Hence the operation of the law of duality by which neither exceeds the other. Therefore, all things are provided with a natural affinity. A perfect union is in accordance with law. When the union is effected, action ceases. There being no action, there is—*nothing*. So nothing can be lost where there is nothing to be lost. This is true magnetic economy.

Sec. 559. “‘The only connection we have with matter

is through magnetism—a force which partakes both of the nature of matter and spirit.’

Sec. 560. “The foregoing thoughts on magnetism are what thou canst use in thy building with forces, my Rexdahl, and now I will tell thee of a prediction that Phylos made to thee of the use of those forces. I will use the words that thou wilt use in that time to come:

Sec. 561. “‘Phylos stated to me,’ writes Frederick S. Oliver in the year 1886, ‘that considerably inside fifty years, he thought, mundane scientists would have discovered and applied certain forces to the astronomical telescope. Just how, he did not state, although he did give ample enough details so that one familiar with those subjects probably would have been able to understand and perfect the idea to a successful issue.

Sec. 562. “‘He said that electric currents, unimpressed with vibrations such as produce sound and light, when resisted, could be super added to the light vibrations constituting the image beheld through the telescope. This would be accomplished through the media of well known chemical elements, whose then unrecognized higher powers remain to be discovered.

Sec. 563. “‘The result was described to me as awe inspiring and marvelous past earthly dreams. He stated that by means of this electro-stellarscope, sun and stellar bodies, so distant that hundreds of them only seem as a faint speck through the most powerful of modern telescopes, could by proper amplification of the electro-lumi-

nous waves, be made so plain to earthly vision that spheres not visible to the unaided earthly sight would be easily perceptible on the most distant stellar body, however remote from the mundane beholder.

Sec. 564. “‘When thy science shall, like Poseid, approach Nature from the Godward side; when instead of ascending to that key force of all Nature—the odic force—from a synthesizing of environmental phenomena, thou shalt look from odicity down all the river of energy; then wilt thou have all that Poseid had, being thyself Poseid returned, even its vailxi, its naima and its telescopes. Not such instruments as thine are, were the telescopes of Atl. Not the most remote star which sends a beam of faintest light across the depths of space, but that star could be brought so near to us, seemingly, that were so minute an organism as a leaf found lying on the ground of that star, it would be visible to our eyes.

Sec. 565. “‘Dost thou refuse credence? Can this proposition, that light is not alone a reflection or refraction of force from a substance, but is a prolongation of every substantial form, be true?

Sec. 566. “‘Yes, there is but one substance. Light from Arcturus, let us say, is the prolonged substance from that star. Machine made electricity is, per contra, unimpressed formless force. One can be made to reinforce the other—the formless to acquire the image of the formed.

Sec. 567. “‘Dost thou now see the principle of our telescopes? Thy mind jumps far to the van, and I hear thee

ask, "Is Mars inhabited? Is Saturn? Is Venus?" Ah, my Friend, I will not answer yea, or nay, for when the Poseid view of Nature reappears again on earth *thou wilt know*. Seek and ye shall find, but seek correctly. *Walk the Cruciform Way.*' So sayeth Phyllos.

Sec. 568. "Thou canst see, my Rexdahl, that there is much between our time and the age when Poseid shall attain to great learning. There is more between the Poseid time and that far off age when the substance of all things hoped for should be the guide. But ere that, Poseid will fall, and all will be forgotten in the lapse of time which follows," and Martyus' voice was sad, as though there might be some way in which he could have all peoples keep this knowledge in their memories.

Sec. 569. "Ah, Beloved One! Thou must not feel sorry for the remissness of the ages to come. There must be a way to reclaim the knowledge or perpetuate it," remarked Rexdahl, when he perceived the sadness of Martyus' voice.

Sec. 570. "There is much truth in thy words, dear Rexdahl," and there was hopefulness in the voice that was ever raised to impart knowledge. "The Great Waymarks will be epitomes of what man is—repositories of truths. But at that time, mankind will scarcely understand why they were built, or how they were engineered. Nor will they have water generators with which to aid them in like construction. Those will come later.

Sec. 571. "It will be best for thee, if thou desirest to

elevate those who will assist greatly in that coming time, to educate them in the essentials of life so that they will have a consecutive memory from day to day, from event to event, from life to life, from age to age, and from Cycle to Cycle.

Sec. 572. "In order to do this, thou wilt have a certain regime in thy system of education, one which will be adapted to the pupil and his powers and abilities as an individual. This system will take cognizance of his responsibilities, not only to himself, but to his home, his country, his race, and his Creator as well.

Sec. 573. "There should be certain things known about the body, and how it is nourished by foods whose elements keep it in a state of repair without unduly exhausting its machinery. Certain things also should be known about the combination of certain foods with other foods adaptable to the individual.

Sec. 574. "The need of exercise, sleep, work and recreation should be impressed on each individual mentality; and rulers should formulate and execute such laws as would have the best effect on the people for their own good.

Sec. 575. "In each embodiment, the Ego should impress upon its mentality the necessity for longevity with an increasing mental equilibrium. This is necessary," Martyus continued, "so that the Ego may have time to work out the problems of each life and be ready with its aggregate."

Sec. 576. "Ah, my Beloved One, thou wouldst be very severe with thy law, wouldst thou not?" Rexdahl lapsed into gentle speech, but Martyus was not surprised when he questioned, "Is there not some medicament that would be wonderful for the body, something that would enable one to go on unfatigued?"

Sec. 577. "Thou art a specious one, my Rexdahl, and I know thou wilt remember this, for in the time to come thou wilt be ages old, but thou wilt not know that thou art old. Afterward, thou and another Son of the Solitude will be together in the time of the Prince Zailm, and thou wilt have discovered with him the virtues of what I am telling thee today. It is what Kemistrus has given—a most wonderful food, which is made from what thou canst plant and grow in a few weeks and is so prepared that a few spoonfuls make a large meal. It is a builder of the body, the brain, the bones and the blood. I recommend this to thee in thy great work," and Martyus gave further directions for its manufacture, saying, "Kemistrus helps his fellow men more when he tells thee of this food, than aught else he could possibly do. Thou shouldst see that the people who wish to be long lived eat of it largely. Later, he will give formulas for special foods of benefit to various organs of the body. (These formulas are now coming into the possession of the Lemurian Fellowship.)

Sec. 578. "Kemistrus also speaks of new remedies to lengthen life, and heartily approves of tincturing strange herbs, plant growths and mineral or animal secretions. He also approves of the labor of the chemist in extracting, refining and combining chemical elements of therapeutic

value. He says, further, 'I know that in this vast experimental method, followed either as the exoteric or esoteric philosophers pursue it, lies the chance of discovering certain essences, distillates and extracts containing medicinal principles of vast value.

Sec. 579. "We have, as Adepts, medicaments which in a small volume are capable of holding virtues that will seemingly restore the dead to life, that will defy one to die though he disembowel himself, that will allow no pain to arise from wounding, that will produce sleep of century long duration, or produce such equilibrium of force between waste and nutrition as to enable one to go unfatigued with full strength for many months, yet require neither food nor drink, not even the desire for either.'"

Sec. 580. "That is very great, Martyus, and I hope to apply it in the future as I see where it will be of great advantage to me. But somewhere there seems to be a missing link, concerning the magnetism of foods, which I am trying to discern and which must be floating within your brain. I think," he added, "that it will be conducive to longevity, and I wish each time I come upon earth to stay as long as I desire."

Sec. 581. "Now, thou art but talking, little Boy." And the reproving voice went on, "It is well for thee to remember always that the Heavenly Father hath power over thy wishes, and if it is His will that thy life be extended, then it will be so. As thou hast asked about the magnetism of foods, know this, for it will be easy for thee to verify: Plants thrive at night when man is resting and is nega-

tive. Animals too are resting, that is, the most of them, and are negative, also. During the day time, man is positive, and plants are negative. Thus man should eat of plants that grow when man is positive, and they are negative.

Sec. 582. "The plants or fruits should be as fresh as possible. Plants, nuts, fruits and cereals promote longevity, because they are negative to the man's positiveness. On the same plan, man should not eat of animals, as animal life is positive in the day time when he also is positive, and man cannot partake of animal matter and still retain good health and the efficient use of his faculties.

Sec. 583. "One loses magnetism by over eating, by wrong combinations of foods, and by heavy meals after the sun is at the meridian. The greatest intake of food should be at the morning meal, within an hour or so after rising. At noon, one should stop eating just short of sufficient. At night, very little should be eaten, a spoonful or so of that which can supply the waste, whole rice being a perfect food for that purpose. And as I have remarked, the food must be in certain combinations, varied from time to time, and adapted to the particular requirements of each individual. Always remember that different foods act upon the body in different ways, furnishing the elements necessary to maintain the efficient functioning of the various organs and tissues of the body.

Sec. 584. "The hours of sleep are also of great importance in determining longevity and there should be at

least three hours of unbroken slumber before midnight, with three to six hours afterward. If the sleeping hours can be arranged at will, the greater number should be in the waning of the sun; and if the working hours can be arranged at will, the greater number should be in the climbing of the sun, from early dawn to the meridian. Growing children require a great deal of sleep, especially in the hours between noon and midnight."

Sec. 585. "I am very grateful to thee," and REXDAHL glanced up smilingly as though he had found out what he wanted to know.

Sec. 586. "Exercises of various kinds," continued Martyus, "are most excellent in promoting longevity, and should be employed in the form of games which tend to strengthen all parts of the body. Certain breathing exercises strengthen the blood and enhance nerve power, but the greatest incentive to long life is to have a certain goal and to try to reach that goal. There are very few people now who know what the object of life is, or even know anything of their own personal objective. This is because they have an abnormal view of life, caused by what they eat and what they do. They build an abnormal condition which cannot be bettered unless an inspiration from on High moves them to perfect themselves. The Ego needs help in coping with its low mentality and bestial physicality.

Sec. 587. "The chief rule to remember is that one must be poised in each part of his five part being, his life thus being well rounded and complete."

Sec. 588. "I see," remarked Rexdahl, "that there is much to study along this line, and it would be best for me to devote myself in this life to obtaining knowledge about foods, exercises, hygiene and sanitation." As he added the last item, he looked up roguishly at Martyus who was smiling his approval.

Sec. 589. "In obtaining knowledge about foods, let it include foods relating to the upbuilding or rejuvenation of the body," said Martyus. "Let it also include the conservation of foods and the planting and distribution of plants. Above all, do not forget the honey bee in thy work with plants or foods. The fundamentals are food, shelter, clothing and fuel which all the people must have. The planting of forests for foods, for beautifying the landscape, for fuel and to aid in the conservation of water, should be done frequently when the earth currents are attractive to the growth of the same.

Sec. 590. "Since man was the first invention formed by the Creator of all, and since there was no creature to till the ground, it follows that agriculture is a special work which man has to do. This is the most natural and the most satisfying work for the majority of the people, and all attempts at beautifying the earth should be made to follow the lines that Nature uses, thus enabling beauty of form to appear natural and effortless.

Sec. 591. "In building cities, due regard should be given to sanitation, and to space for homes which allow plenty of air, together with space for landscaping, beyond the industrial part of the city. Street planning should

permit no congested traffic problem, and should provide plenty of shade and fruit trees. The utilities should be so managed that each family shall be served without the server overlapping the service of another in the same district. The roadways should so be built and streamed with light at night as to do away with accidents." (Study Theo-Christic Doctrine as revealed through the Lemurian Cosmo-Conception for additional information.)

Sec. 592. "Ah! That would be a shining pathway, Martyus! Can that be done?" Rexdahl asked, and there was a troubled note in his inquiry.

Sec. 593. "Yes, indeed, little Boy. That is easy. Roadways, as well as floors and walls of dwelling places, can be built, if need be, in such a manner as to radiate light as soon as the rays of the sun are withdrawn. The greatest thing is to know the source of all knowledge and then draw upon it. The source is above and not beneath.

Sec. 594. "Thy cities of the plain will be destroyed by fire unless thou wilt have them fireproofed or built of cemented stone. It is much better to make houses of sand and cement, double walled and fire-proofed. They should also be vermin proof, and tempered to the heat and cold. Thou canst learn a lesson in mixing from the Waymarks which are constructed of cement and sand.

Sec. 595. "In a cycle to come," Martyus continued, and Rexdahl listened just as eagerly as when he first heard that wondrous voice which still held him enthralled, "when Atlantis sinks beneath the waves and the earth is

nearly denuded of all its peoples, excepting those who were saved with Nepth, together with a few scattered ones here and there who nearly perished in the struggle for life, thou canst easily imagine that it will be a long and weary climb up the hill of knowledge for many, and for this reason these later peoples will be subject to many illusions and delusions.

Sec. 596. "But those who were saved began to beget children and the Atlanteans were once again creating an opportunity for their return to earth in the future. Ages will pass by before civilization will again be at its apex, but it will not be until the Aquarian Age of that far away cycle of which I have spoken, before any one again visits the North Pole with transportation at its best.

Sec. 597. "Efforts will be made to unearth the secrets of long dead priests of so-called magic cults, in that coming time of Israel, the people not knowing that the secrets of Balaam are held in the great mental fund through the third principle of thought. I tell thee this, for thou art thyself searching for them, and I have put thee on the trail of them, which, seeking, ye shall find."

Sec. 598. "Ah, Beloved One, I perceive that I must look to the cow," was the remark from Rexdahl who was thinking of rumination. Then he added, "The searchers will need to study new methods of excavation, and I wish they were here now to study with me, for then I might make better progress."

Sec. 599. "Thou art right, my Rexdahl, for thou art so

eager that thou dost not heed the real issues. Know this," continued Martyus, "that all things are but varying degrees of the one thought and can be drawn upon at any time for the replenishment of thine own mentality, which is but a part of the universal consciousness. Take one object of which thou desirest knowledge. For the ground work of that knowledge, obtain all the facts about it that thou canst find in thine own environment, rejecting that which seemeth to thee far fetched, unwise, or untrue. Note thy objections and seek confirmation of them by means of proofs. Then seek elsewhere for more knowledge and even for that which is extraneous to the subject under consideration. Then finally correlate it so as to find its correspondence to other things.

Sec. 600. "When thou hast done this, and weighed it all in the balance, finding it lacking in some essential point which is indispensable and which thou canst not obtain, call on the great mental fund of the universal consciousness where it is waiting for thy call. Remember, always, a demand implies a supply, and the supply must equal the demand."

Sec. 601. "I am thy debtor, Beloved One, for I now perceive the reasons for my apparent obtuseness!" exclaimed Rexdahl. "The desired knowledge can be obtained only when present means are exhausted, and to exhaust them is but to sharpen the mentality in such a manner that it will penetrate that strata of universal consciousness wherein it is waiting to come to thee. Now, I can do some rustling, and will do so when thou hast answered all my questions. I can scarcely wait until the

end, for I feel so happy and expectant, now that I begin to see the way." Rexdahl rose up from his seat under the tree and executed several fancy steps that served to show his elation.

Sec. 602. "Thou must learn, too, in thy study, to differentiate the different planes of thought, to understand the thought principles, and to distinguish characteristics, Unseen Powers, faculties and senses which I shall reveal to thee in order to ease thy way, but there is much that no one can tell thee. This much I can make known to thee, that the temple of thy spirit must never be used by another entity, for when it is so used, the other entity, being of a lower order than thou, will cause thee to sink in consciousness and so disintegrate. Thou and all others must beware!

Sec. 603. "Many there are who hear voices and see visions, even materializations of people. Nay, not so! It is but in their mind which is as a mirror, conveying the voice and vision of the projector from his consciousness to theirs. There is a gulf between the physical mind of one person and the psychic mind of another, but for an instant or so, the receiver is on the psychic plane in correspondence with the sender. And remember, no medium sees anything that is not in the Egoic consciousness of the hearer, for although the Ego is cognizant of all things, all things may not be revealed to the mental consciousness of that Ego. This is because the mentality is not attuned to the Egoic consciousness, but prefers to be individualistic.

Sec. 604. "There will be many who will take upon themselves the personality of a Great One of the long ago. They will do so because they are so impressed by the unseen forces about them that they are made to believe they are the personality named. They do not understand the law, or they would not allow themselves to be so used. For know this, that any message can be received by anyone, from anyone, anywhere, either in the body or out of it, by knowing and using the law that pertains to the psychic sending and receiving of messages.

Sec. 605. "From the time of Nepth to the close of that Great Cycle, the returning Atlanteans will be interested in the isms of the spirit, but unless they learn to think this psychic matter through, it will be to no avail. Through their wine drinking, they will know that there is more to the physical mind than they at first realized and in that age, many returned Atlanteans will bring enough of their old consciousness back with them so that they will revel in studies of the mind which will be mostly sectarian. As I have said before, they will continue to search, but as they have not yet penetrated the mysteries of knocking and asking, they will fail to find that which they are seeking.

Sec. 606. "But we are on the side issues, though important," commenced Martyus again, "and thou dost want knowledge of things to be done in the future. I have said that it was important to construct buildings of a fireproof nature, but it is also necessary to know how to battle against fire and dangerous gases. Great schools should be devoted to the study of fire prevention in all its phases.

Great storage vaults should be cut in high mountains and the best methods sought for storing foods which will withstand the inroads of time. These storage vaults can be cut easily by means of an inner knowledge of natural forces. There should be many of them and they should house not only samples of usable and workable tools, but also methods of production and secret formulas. (The Lemurian Fellowship has already given this phase of the Great Work no inconsiderable thought. This will constitute one of the most important engineering projects of the present century.)

Sec. 607. "The treasures of the cold and the snow, as well as the treasures of the hail and the frost, which have been reserved against a time of trouble, should be investigated and used, or be ready for use. This warning is for thy people.

Sec. 608. "Transportation by means of vessels which can move efficiently in air, on water, or land should be improved until perfected. This is a very important consideration, and the Poseidian method of motivation is the best.

Sec. 609. "The next step is also important: Cities in the air must be built, a very easy thing to do when the Night Side Forces are used for motive power.

Sec. 610. "Methods of foretelling the earthquakes, and methods of eliminating predatory insects and animals are also necessary.

Sec. 611. "Sanitary methods of eliminating diseases, and methods of curing crime and insanity are all extremely necessary as well.

Sec. 612. "Many things of importance will be required in that coming age. They will be of importance, because the people in that age are returning to complete an unfinished work shirked in previous incarnations. Science in that day will try to solve many problems and should be given all the assistance possible from individuals and governments. A summary of the world's knowledge should be stored away at that time in some great safe repository.

Sec. 613. "Methods should be evolved by which people could define the factors contributing to the advancement of civilization. Efforts should be made to secure recognition for those who have progressed in materializing basic inventions for the betterment of the human race. Efforts should also be made to secure recognition for those who have progressed in materializing methods pertaining to the elevation of the individual and the race, whether it be along the line of art, sculpture, literature, music, architecture or aught else that would help the individual to see the goal of life with greater clarity.

Sec. 614. "There are many other things to do, my Rexdahl," added Martyus. "Suppose you think of some things which you deem important and which I have not yet touched upon."

Sec. 615. "Very well, Beloved One, I shall try. But it

seems to me that you have covered the ground quite thoroughly. However, I will commence with material things that are needed, and go on from those to things requiring greater mental capacity. Then I will try to unfold my powers of mind by looking into the years for anything I may have omitted. For, of course, you have not told me all, as I have always noted that you leave me where I must use my own mental tools."

Sec. 616. "Is that not right, Rexdahl? Why should I place the food before you already crumbed and then assimilate it for you? I see you are having a visitor," and as those words were spoken by Martyus, a young man of rather noble mien came into view.

Part Eight

REXDAHL REVEALS A GRUDGE

Sec. 617. "I crave thy pardon," he said with a bow, "but I thought that I heard voices. I am looking for one Rexdahl and hope that I am not intruding, as it is a matter of great moment to me. I am Ouardl." He drew himself up proudly and advanced nearer to Rexdahl, who jumped as though very indignant.

Sec. 618. "I am Rexdahl, and this is my private garden. I am busy in conversation with one whose time is precious, and I cannot afford to lose a moment. Thy business should have been made known to my steward and an appointment made so that thou wouldst not interfere with the rights of others."

Sec. 619. "I saw thy steward," answered the proud one, "and he said that thou wert alone, and for me to go on through the garden if the matter were of interest to thee. Although I heard voices, we are now alone and wilt thou not hear my petition? I who am not accustomed to ask of others, ask this favor of thee. It concerns thee also and I would be fair to thee."

Sec. 620. Rexdahl, ever eager to hear aught of that which concerned him, glanced about and noted Martyus' absence. Attempting to conceal his eagerness, he demanded, "Why shouldst thou mix into my affairs, taking up my time at present, when there is naught so much

of worth to me as my present engagement? Speak quickly and begone!"

Sec. 621. "Sir," answered the stranger, "I crave thy clemency. My departure to my land is immediate, but before I go, it is desirable for me to know something of the maiden Zo Ne-leii. My inquiries led me to you, and I find that thou art a friend of hers and her family. Dost thou seek her as a friend, or as a suitor for her hand? If the latter, I will not go forward with my quest for her hand until thou dost know, from her lips, thy fate. Thou art favored with many things, and she may love thee.

Sec. 622. "It is her love I crave above all else, for I know that on this plane of being, she is my Egoic mate, and that I could accomplish much with her as my wife, as I will be in perfect duality of thought with her. But if thou hast her promise, I must not interfere. I shall wait until all things are more propitious for me.

Sec. 623. "I have now great possessions and should be accounted worthy of her. If I were known to be courting her, it would be a handicap to thee, if thou, too, art also doing so.

Sec. 624. "If thou art trying to win her, I want thee to do so because of thy love for her and her love for thee. I wish thee to win her upon thy worth as a man, not upon any power of thy possessions or of thy mentality. For I have heard of thee and thy remarkable abilities. If thou dost win her, thou hast my blessing. I will then have to wait another cycle or so for her. But thou must know that at the end, she is mine.

Sec. 625. "I will keep myself advised of thy progress, as I do not wish to handicap one who is carving out so glorious a future, but I admonish thee that if thou dost win Zo Ne-leii, thou shouldst remember that she is a queen among fair women. Shouldst thou forget, thy pride shall be humbled." Ouardl bowed and stopping an instant longer as if to hear Rexdahl's reply, slowly took his hand from the limb of the tree whereon it rested, and proceeded backward in the direction from which he had come, never taking his eyes from Rexdahl's now impassioned and indignant form. Still bowing, and with a conqueror's gleam in his eyes, he proceeded a few steps but was halted by Rexdahl's exclamation:

Sec. 626. "Begone! Gehenna is waiting to embrace thee! May its fires burn thee!"

Sec. 627. Ouardl stopped but for an instant and shouted in a thunderous voice, "Thy wish is but a boomerang for *thee!*" And with the last word he seemed to disappear.

Sec. 628. Rexdahl dropped down on the seat under the tree, weakened from his intense emotion, but blaming himself that he had not been courteous and that Martyus had disappeared. He thought over all Ouardl had said and of his appearance under the tree. "However," he mused, "the fair princess is for me, and he may look elsewhere for a wife. I can win her if I wish, although I had not thought of it before. Why is it that he so roiled me? I have heard of him and his wealth and exploits, but why this grudge I have toward him? Why is it so momentous to me?" Rexdahl covered his face with his hands and did

not move, although he thought he heard a rustling near him. Soon Martyus addressed him:

Sec. 629. "Thou hast had quite an experience apparelled in all the bravery of thy mind. Thy grudge is one that thou hast carried over from another lifetime. Thou wouldst do well to send him word that his pathway is clear. He would understand thee, and it would be better for thee and good for him, as what he says is so."

Sec. 630. "Ah, Martyus, thou didst hear his speech," and Rexdahl tried to recover his composure, although trembling visibly. "The man was presumptuous and not disposed to be otherwise than arrogant. I was indignant. I regret my manner toward him."

Sec. 631. "But thou dost not regret thy thoughts toward him, and thou wilt not send word to him that his path is clear. He it is who in a previous life was known as Zo Lahm and who had great possessions through inheritance which had come to him at his majority. There were many slaves, and he was trying to arrange for their release.

Sec. 632. "There was one, a lovely maiden named Alota, who grieved for her homeland friends, and her lover Aisa. When Aisa learned of her capture, he started at once with a retinue and many gifts to free her if possible. For Alota was to Aisa what Ouardl says Zo Ne-leii is to him. Aisa managed to see his beloved one and acquaint her with his plans, but could not see the Prince Zo Lahm at the time. The latter really thought it was

unnecessary to take up any more time in such an interview, as the steward had arranged with him for the payment.

Sec. 633. "When the day came for the maiden to be delivered to Aisa, the steward, who had received the payment and had the receipt for same in his possession, having found it where Aisa had placed it for the moment while arranging his robe, was absent; and Aisa was forced to do his business with an under steward, who said he could not attend to any business of any nature that was started prior to that day. Aisa, then, was forced to wait for the first steward's return which was many days afterward.

Sec. 634. "Nor was he allowed to see the fair captive. She was not there. The first steward, upon seeing her the day of the bargaining, fell in love with her. He went to his master and told him of his love for the slave and gave him the gifts of Aisa, asking for a few days to take her to his mountain home and remain with her awhile as he wished her as his wife. Zo Lahm was glad and said if she were willing, it was permitted. As it had been arranged that the steward was to take the captive to meet Aisa the day after the payment was made, the receipt being in the steward's pocket, his plans were quickly made. Late that afternoon, he started with his bride to be, for had she not told Zo Lahm when she started away with the steward, 'I am glad that soon I will be at home with my loved one?' The next day, when Aisa called, the steward was away. The underlings knew nothing of the matter, and the Prince had an indisposi-

tion unmercifully provided for by the scheming steward, and so could not be seen.

Sec. 635. "When the steward returned, he claimed that the delivery was made at the time of the payment and demanded the receipt from Aisa who, of course, could not produce it. Zo Lahm not knowing anything about the occurrence, could give no redress, as he supposed his steward was an honest man. Aisa went away sorrowfully. From no one could he obtain an inkling of Alota's whereabouts. Even Zo Lahm seemed perturbed over the matter, but did not link the name of Aisa's sweetheart with the captive whom the steward had taken, as he had only recently inherited the estate and did not know exactly how many slaves there were. But it was a known servitor's word against the word of a stranger. And the stranger lost out.

Sec. 636. "Poor Alota's dreams of happiness and a home with her loved one were rudely shaken. She was driven to despair and sank to depths of degradation of mind and body which ceased only upon her untimely death.

Sec. 637. "Aisa always claimed that the Prince knew all about the occurrence, and many were the reprisals instigated by him against Zo Lahm, but he never had the satisfaction of injuring him, nor ever learning of Alota.

Sec. 638. "Thou art that man Aisa of that far away time and thou art not a friend of him who was Zo Lahm, who is now Ouardl and who in a future time will be

known to thee as Zailm. Further on, he will impress thee with his personality, as Phylos, and thou wilt then listen to his words, for he never seeks to do thee wrong.

Sec. 639. "If thou hadst turned thy attention to the head steward, thou couldst have sifted out the wrong. But since thou wert misled, then thou commencest the grudge against one who can now be repaid. And it will be well for thee to do so. Again thou art at the Dividing of the Way."

Part Nine

THE DIVIDING OF THE WAY

Sec. 640. After some time, Rexdahl again looked up and said, "I am glad that thou art here, Beloved One, and that we can go on with our conversation. We were speaking of the important things to do, Martyus, and we left off at the point where I was to tell thee of a list that I thought necessary." Then he turned his head and glanced around evasively.

Sec. 641. "Thou art right, my Rexdahl, but I am hoping that thou wilt head the list with one item of individual importance which can be applied personally as well as nationally—*subjugation of self*. For he that subdueth himself is greater than he that taketh a city. Before one can conquer others, as an individual, he must first rule his own desires. A city should know that there is naught reprehensible within its borders, before it sets itself up on a hill as an example of righteousness."

Sec. 642. "Many things are easier, my Beloved One, than that item which means many battles with the self, and one is apt to go down in the fray. But we shall place it on the list," and as Rexdahl spoke, his tones implied a wish to placate Martyus whom he thought was disappointed in him. "Subjugation of self" had yet no meaning for his soul.

Sec. 643. "Better to go down in the fray and perish than

not to battle at all!" fervently exclaimed Martyus, viewing Rexdahl's attempts to regain his composure with much compassion.

Sec. 644. Rexdahl was trying very hard to ignore the meeting with the stranger, Ouardl, and proceeded with his listings in an evasive manner, as though the incident had not occurred. "There are so many things needed to facilitate one's daily tasks, Martyus, that they should be easily and quickly done, thus enabling the taskridden one to have more time for himself. This search may well call upon all the natural resources of the earth and the air. It would ultimately lessen the burdens of mankind, would help to better business and trade relations with others, and would help to overcome any barriers that may exist between other nations.

Sec. 645. "Machinery of various kinds should be made that will assist materially in all kinds of work from the most menial household task to the sowing and reaping of the grain in the fields. Wherever there is any work to do, some kind of mechanism should be made to do that work.

Sec. 646. "There would never be need of war between peoples or nations if there were no restraint of trade between them. What one nation produces should be exchanged with another nation on an equitable basis. No goods should be offered for sale abroad that can be easily disposed of at home. No goods should be received for exchange from a foreign nation if the demand can be

supplied at home. Transportation should not be restricted, whether on land, sea, or in the air.

Sec. 647. "In the attainment of knowledge, special effort should be directed toward utilizing the natural forces yet unconquered, also toward understanding the sources of those natural forces for the advancement of the human race.

Sec. 648. "Human qualities, abilities and talents of individuals and nations should be cultivated for use in the service of humanity. Individual and concerted action should be stimulated.

Sec. 649. "In regard to human beings, the physical and mental welfare should be promoted so that they can effectively control their minds and bodies. There should be no economic inequality, no poverty, no slavery.

Sec. 650. "All fields of human endeavor should be encouraged, and the ultimate purpose of this human endeavor should be directed toward better understanding, application and utilization of all known principles, be they physical, mechanical, or ethical. Resources and values should also be ascertained.

Sec. 651. "The nature and origin of life should be understood by the masses, and research conducted toward penetrating the hereafter. A system of education should be devised which will recognize the ability of the child along any line and so forward that ability in such a manner that the child will be a benefit to himself and humanity. In fact, he should know how to attain his desires

without disregarding the rights of others." Yet for himself, Rexdahl was outlining a plan that would trample on these very rights.

Sec. 652. "I tried, Martyus, not to list any that thou has already named, and yet what thou hast named would require much work for many moons," remarked Rexdahl in an airy manner which well served to dispose of his disquietude of a few moments before.

Sec. 653. "Thou hast done well, my Rexdahl, and hast marked out a noble work, one which will take much effort on thy part to secure the cooperation of others. Thou wilt surely have to get busy."

Sec. 654. "I can well understand, Beloved One, that much has to be done before the next great day of the Fifth Grand Cycle in which the only Begotten Son of the All-Father-Mother-Creator comes to earth as a Great Teacher and Master among men. I seem to absorb that from thy mind. I have also cognition, probably from the same source, of the fact that the most important thing to do at any time is to train the mind to be open to divine revelation. I comprehend that this Great Master comes in the Sixth Day of that Great Cycle, and that because of His coming and going away, a power has been sent into the world which, if one believes it, will open one's mind to divine revelation. In other words, through this power, one's consciousness can be attuned to the Father's consciousness and so attain the same knowledge as His Creator. Am I right?" Rexdahl sank back into his seat as though it would be impossible for him to try, if he had

not understood. (See Acts 1: 1-8; 2: 1-15.)

Sec. 655. "Thou art right, my Rexdahl. Be not discouraged. The Egoic consciousness must gain the assent of the soul which is as an individual with divers interests, subject to the demands of its physical and mental environment. The Fifth Day of that Great Cycle is the Day of Poise. It is the Day when the first mind was opened, that of the Great Charactered One, and because he believed, many will believe. Although the Great Master will come and go in a later time than that of the Charactered One, but in the same Grand Cycle, there will be few who will guess the import of His life upon earth. Thou wilt be on earth and live to see the Sixth Day of that Fifth Grand Cycle ushered in, and thou wilt come again in the Seventh Day of this same Grand Cycle.

Sec. 656. "Thou must also comprehend," Martyus continued, "that as the emanated ray—the individual Ego—comes down from the All-Father-Mother-Creator through spirituality of matter, then mentality of matter, and finally physicality of matter, all these states of the emanated ray are but rates of vibration impressing this descent upon the mentality of the Ego, thus establishing its Egoic consciousness as a soul power.

Sec. 657. "The Egoic consciousness must endeavor to clear this pathway through its spiritual, mental and physical environment, thus transmuting its mentality into spirituality of thought and its spirituality of thought into consciousness of being, until it is at one with the universal consciousness.

Sec. 658. "It must impress the personality with the goal in view, namely, in imbuing it with the real active principle of being by which material conditions are transmuted by spirituality of thought. The return of the emanated ray to its Creator is not only possible, but it is inevitable when the mentality is sufficiently impregnated with this wonderful seed of truth. The personality will then grow, come to the Dividing of the Way, and finally commence its return to its Heavenly Father.

Sec. 659. "Not long after the Great Master will come and go, in the Sixth Day of that Fifth Grand Cycle, there will be One Soul who will persecute those who were followers of the Master, and who will do them great evil. A Voice from on high speaks to him after he has fallen, a ray of light from Heaven having struck and blinded him, and the Voice tells him what to do.

Sec. 660. "He listens, does as he is told, and becomes a great worker for righteousness. That was the Dividing of the Way for that Soul. He says afterwards, 'I know in whom I believe, and He is able to keep that which I have committed unto Him against that day.' He means that his return is assured and that he knows for him there is no more coming into physical matter." (Reference is made to the Master St. Paul—A Lemurian Elder Brother.)

Sec. 661. "Thou makest many things clear, Beloved One. I wish that I could say those words too, for they are exceedingly comforting. Even though thou hast spoken clear words, and I know from my innermost mind

that they are true, still I seek to do my personal will, unhampered by my Egoic consciousness. Thanks to thee, I believe that I can now differentiate as to which is my higher self and which is my lower self. I realize that not once in all this conversation has it appeared to me that there is other than my lower self by whom I am dominated. I would like to say that I am not positive as to the meaning of the words Ouardl used when he spoke of Zo Ne-leii as his Egoic mate."

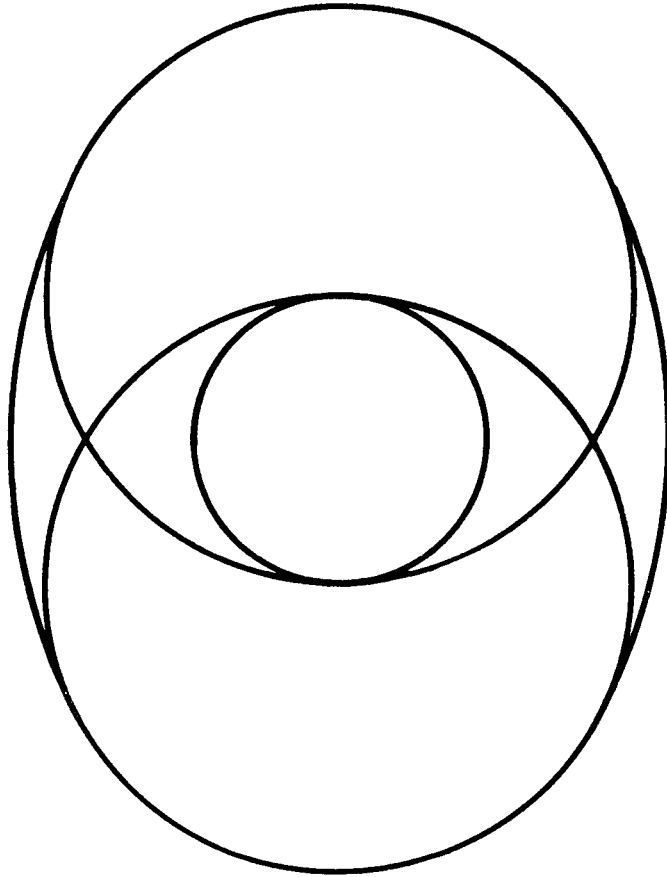
Sec. 662. "It is thus, my Rexdahl: The emanated ray is one of the creations of the Father. It is a force with two polarities, one positive and the other negative, absolute opposites. It is companioned by other rays of like force and polarities. On this plane of being, the Egos are of equal vibration. It is natural, in their descending course, to emanate in companies of two or more, generally two, and these two are dear friends Egoically. They are each interested in the other, starting out upon a career that may be either pleasant or sorrowful. On the spiritual plane of being, they are clothed with a force that is positive and negative in polarity. Consequently, they are still interested in each other as Egoic rays.

Sec. 663. "On the mental plane, each Egoic ray seeks to be clothed with a mentality either of a positive or a negative polarity. As it descends further into matter, it seeks a physical habitation that also may be of either a positive or negative polarity, that is, masculine or feminine in form.

Sec. 664. "If its mentality is negative and its physical

form feminine, it is reasonable to assume that it should seek a mate who is positive in mentality and masculine in form. Ouardl, in speaking of Zo Ne-leii, probably knows that her birth dates correspond with his, and that even if he does not wed her in this life, he will find her upon his return and together they will go over their lives on earth, memorizing the incidents that helped to form their characters. The Ego, of itself, is the image of its Father-Mother-Creator, but being a creation, does not beget or create of itself. It is only by dropping from the spiritual vibration into the mental and physical vibrations of the earth plane that it begets its kind through solving and demonstrating its own sex problems. Remember, its kind is only of the flesh, which is a special creation, and is formed of the dust of the earth on the Egoic human plane, a vibratory state different from the Egoic animal plane, as each thing must be created after its own kind. (James 1:18.)

Sec. 665. "Thou must know," the wondrous voice continued, as Rexdahl was shown a symbol of three circles in one of spheroidal shape, "that this circle represents the On-Going Force, the only Begotten Son of the Spirit-Father-Mother which has never yet taken its abode as a child of man. It will in that Great Cycle of which I have spoken. In that time and in that age which is to come, it will be misunderstood. It will probably be in the Seventh Day of the Fifth Grand Cycle before the On-Going Force—the *Christ Consciousness*—will be understood. (The acquisition of this understanding is the Great Work of this Twentieth Century.)



SYMBOL OF THE SEVEN-RAYED RACE

Sec. 666. "The symbol of the Seventh Day Race signifies thy being as an emanated ray from the Father of Light. The central circle represents the Egoic consciousness which is to descend into the world of matter to energize material conditions with spirituality of thought. This, together with the endeavor to unfold the latent senses, which are of a spiritual nature, will become the chief work of the Aquarian Age. The outline of the symbol signifies the Light of Knowing. The circle at the top denotes the Spirit of Wisdom. The lower circle symbolizes Understanding, while the central circle indicates Knowledge. In another sense, the central circle denotes Sight; the top or right circle, Touch; the lower or left circle, Hearing; the spaces right and left of the central circle, Smell and Taste; and the spaces near the outline, the Sixth and Seventh Senses, now lying dormant in most people. If one desires to speed the unfolding of the senses, it may be done through the study of the interior meanings of the keynotes of music."

Sec. 667. "I see," said REXDAHL, "where I received the idea of individuality, and I am truly glad that I can stand or fall on my own endeavor. Thou dost keep declaring that there is a *return*, so I infer that if one loses out in one Grand Cycle, there is a probability of trying again. I understand, also, that it is harder and takes longer if one loses out, and that one must commence at the beginning once again, losing all he had gained in the previous trial."

Sec. 668. "Again thou art right, little Brother. He loses all, unless he develops a memory consciousness of all

that is past, something which is very easy for him to do.”

Sec. 669. “I am very glad to know that, Beloved One. That is one of the things which I shall list for you to tell me later, for I perceive that it would be a very remarkable thing to revert to the past in one’s many lives. But now, I would really like thee to tell me how I can regain another opportunity, if I do lose out in this Fourth Grand Cycle, now approaching.”

Sec. 670. “If thou dost lose out, it will be because of thine own motivation; that is, the motivation of thy mentality which has become too individualistic. For if thou canst not see today the Dividing of the Way—and none will know but thyself whether thou canst—then wilt thou be moved upon by forces bent for thy destruction. These forces are on the mental plane of being. They are mental and have only mental qualities. Thou dost occupy four planes of being, and thou art four times stronger than any mental force that can assail thee, but as they are but of one strength, they use that strength with an intensity that routs many. Yet the weakest one with whom they do battle can call upon the Father-Mother-Creator through his Egoic consciousness and be stronger than a host of mental forces. Few know that truth.

Sec. 671. “If thou dost not listen to the leading that is urging thee on,” and Rexdahl sensibly winced, as Martyus gazed into his eyes, “this is what happens to thee: Thou dost not recognize in thy mind the prompting of thy Egoic consciousness, that All Knowing One who is ever in tune with the Creator, because with all of thy physical senses,

thou hast not affirmed the truth of this prompting. Thy mentality wills to be so individual that thou wilt not go on and on from this time forward. The fairest one among the women of this land will scorn thee, although nothing is ever said that she knows of thy treatment of Zo Lahm. Neither shall she say that thou shouldst have been fair to him. Thou keepest them apart and for what reason? Simply to satisfy thy ambition for power. So thou wilt suffer! This is the time of thy commencement for good or evil. Thou hast a fanciful grudge against one who seeks no evil towards thee. Thou wilt thwart his dearest wish and be scorned by one he loves. And why? Because she is so far developed in mind that she sees through thy actions. And so it will go on, from age to age, from life to life, until in the time of Zailm thou dost lure him unto his death. At this same time, thou shalt also blast Lolix by the Unfed Light, she who in a far past time was the slave girl whom thou didst so ineffectually try to free when thou wast Aisa and she wast Alota. In ages to come, both thou and Zailm will be obliged to free her from sexual slavery, for by thy negligence thou didst drive her to degradation.” (It was Phylos as Walter Pierson who freed Elizabeth. It was Rexdahl as Oliver who freed Thelma.)

Sec. 672. “Thou wilt lure Zailm to a cave wherein he will languish and die of starvation and thirst, for he has not then come into a knowledge of how to obtain physical benefits when debarred from all outside assistance. Thou dost mock him and relate to him thy hatred of Anzimee. Thou dost also relate what thou hast done to Anzimee throughout the ages, and Zailm is aghast at thy iniquity.

Sec. 673. “Thou wilt say these words to him: ‘I am too old for failure and beyond the reach of the laws of men, at last. No man, nor all the men on earth, could deprive me now of life or liberty. I have long known a secret which prolongs life many times the common length. ’Tis a secret won from the deeper Night Side of Nature. A day shall come when all Poseid shall know these secrets. It will be a sad day for it. I was old, old when Gwaxln of Poseid thought me a boy with himself; so also thought the Sons of the Solitude, for I was cunning in concealment. So think they yet.

Sec. 674. “‘I—even I—yes, I will tell thee, for thou art even now, as one dead. I have worked many centuries in this present body. Have I not said that I am old? I have counteracted the good done by Ernon of Suern, so that he died of a despairing heart. I do thus, that I may, if possible, wither all hopes of humankind, turn them down from the Path of the Infinite One, down to demonhood, death and destruction.

Sec. 675. “‘Ernon worked to the exaltation of mankind; I, to its depression. So we came into conflict, and I won. And why knew he not my hand? Because I have ever worked in the Dark, kept my own counsel, and obtained mastery over the evil hosts which are not human, never were, and never will be. Against the Workers in the Dark, can no Son of the Light prevail, for both work on the animal nature of man, which having no light of guidance, taketh the first offered support, thus favoring the Workers in the Dark.

Sec. 676. “‘But enough. I would not tell thee so much, if it were not that thou hast no power over me—me—understand—even wert thou alive instead of practically dead. Thinkest thou now that I can believe in a God? Bah! If God exists, I fear not. Yet let him punish!’” (The fool hath said in his heart, ‘There is no God.’)

Sec. 677. Martyus paused a few moments as if in meditation and REXDAHL exclaimed, “Go on! Go on! Thy story is becoming tragic, and therefore interesting.” Yet there was a cynical look upon his face, which plainly said, “I think it is far fetched.”

Sec. 678. Martyus glanced up in time to catch his cynical expression and said, “Prescience of the future is determined by the character that motivates one’s actions. The Egoic consciousness in tune with its Maker is all knowing. I am trying to impress thy mentality with knowledge from thy Egoic consciousness which can see the result of that determination. I care not to argue with thee or to over persuade thee, for if one does not obey the higher law through his own initiative, he has his lessons to learn over and over again until he does so obey. And when he does, he sees, as well as hears, clearly.

Sec. 679. “At the time of thy life when thou dost lure Zailm to the cave, thou art Mainin the High Priest. Thou hast just related the story of many of thy crimes to Zailm who is perishing in the fastness of the cave. Thou art with him, yet so great are thy powers that thou art not there in the physical body. Thou fearest no one, not even thy Creator. Whilst thou art talking to Zailm, the night

comes, and now I will let Phylos tell the story, as he tells it to thee in a far distant age, when thou art Frederick Spencer Oliver.



ZAILM ENTERING TOMB WHEREIN MAININ WAS BLASTED

Part Ten

THE BLASTING OF MAININ

Sec. 680. “‘A fearful, glorious and wonderful sight appeared. Mainin had confessed his apical crimes and called upon Incal to punish, if He existed. In the total darkness of the prison which, being physical gloom, could not veil the form of Mainin, there appeared a vision which struck terror to both our hearts, although terror of different sorts.

Sec. 681. “‘A human form, unearthly, surrounded by a blinding white light, stood before us. Was this Incal? Had He of a verity accepted the rash challenge of the criminal priest? Upon His countenance rested a calm expression that awed the beholder, an expression that was not of anger, or of any human emotion.

Sec. 682. “‘For an instant, the wondrous eyes gazed upon me, then turned to Mainin. He spoke calmly, musically, and while I listened, all my pain left me, though the words were of fearful import: “To feel the perfect calm o’er the agony steal.” The voice was like the conception I had had of the tones of Incal as He said:

Sec. 683. “‘“I shall not, O Mainin, enumerate thy crimes. Thou knowest them every one. Thou hast been fellow with the Sons, and They taught thee all They knew, and of Me, thou learnt more than They could teach, aye, centuries ago. I knew thy way. I knew its evil, yet interfered not. For thou art thine own master,

even as all men are self-masters. Few, alas, are faithful! But thine altitude of wisdom, prostituted to selfishness, sin and crime, more utterly than any other man hath dared, is thy destruction.

Sec. 684. “ ‘Thy name meanest ‘Light’ and great hast thy brilliancy been. But thou hast been as a light adrift on the seas, a lure to death for all that followed thee, and these have been myriad. Thou hast blasphemed God and jeered in thy soul, saying ‘Punish!’ But thy day wast not come. Wherefore, thou wert let go, unrebuked. It made thee bold, and thou wouldst go on, even now. But lo! Anzimee, thou shalt not harm, for she is a hand-maiden in the service of Incal. Thou hast well merited the penalty and because thou hast knowingly dared it, lo! Now it shall be dealt out to thee. I would it were avertible.

Sec. 685. “ “ “But thine is one out of a myriad of cases, more heinous, because thou art wise, not ignorant. But as thou art an Ego—a ray from my Father—and now give out no more light, but darkness only, I will cut thee off for a season. Thou shalt neither destroy more of my sheep, nor be permitted to leave unexpiated the evil thou hast done.

Sec. 686. “ “ “It were better for thee, couldst thou cease to exist. But this may not be of an Ego. I can but suspend thee as a human entity, and cast thee into the outer darkness to serve as one of the Powers of Nature. **GET THEE BEHIND ME SATAN!**”

Sec. 687. "The High Priest had stood the picture of an awful terror, numbed beyond thought of escape, which indeed was not possible. For the judge was man, and more than man finite, was Man Infinite—even Christ.

Sec. 688. " 'Now, however, as the Son of Light ceased to speak, Mainin uttered a howl of mingled terror and defiance. At this dread sound, the Christ stretched forth His hand, and instantly Mainin was surrounded with a glowing flame which, upon disappearing, revealed also the disappearance of the demon priest.

Sec. 689. "Thus had Mainin sinned, perverting his noble wisdom to evil and so sowing the seeds of sin in the hearts of an unsuspecting humanity. He had sown, and Suern was to reap, and through Suern, the world. For this sowing, he himself was blasted from the Book of Life by a curse from the Son of Man.'

Sec. 690. "I have but told thee only a part of the scene and the story of thy blasting, my Rexdahl," said Martyus, "but Phylos goes on and tells more of the causes that led to thy blasting. Perhaps thou wouldst like to hear it, and as thou knowest in thy innermost mind that what I say to thee is true, thou wilt be able to judge for thyself, if it be well to go on as thou hast planned."

Sec. 691. "My Beloved One, I am now faint in my heart with the horror of thy tale which I feel will be true and come to pass as thou hast stated. I feel that I am like a young fledgling charmed by the eyes of a snake." A tremor passed over the form of REXDAHL, and he was

visibly shaken, but glancing up he smilingly said, "Go on, Dear Heart, go on. Perhaps there may be hope for me in the rest of thy story."

Sec. 692. "Then, if I am to go on with thy story, I shall give thee the narration of the human psychic restitution of Mainin, the outcast soul, a narration given by Phylos to Frederick Spencer Oliver, his amanuensis. This was given some time after Phylos gave to thee the story of A DWELLER ON TWO PLANETS, in which thou, Rexdahl, figured largely as Mainin. Phylos is trying in his story to help thee.

Sec. 693. "'Having power over all the lesser creation, I, Phylos, of the Seven-Rayed Race, call upon the most powerful of the Evillae to appear before me. I command them for I am their Master. OBEY THOU ME!

Sec. 694. "'Alone on a vast mountain peak of Hesperus, the Venusian Star of evening, I thus spoke. Alone? Yea! With my determination to bend the dread Daevil to serve my will, which was the will of my Heavenly Father. Alone, but for the canopy of the night, studded with stars and planets, great and small! One of these I knew to be the far away earth—far, as regarded material distance—but oh, so very near otherwise. On it was yet the greater portion of the human race, thoughts of which moved me to command the Being that once, in my time of the great trial, had contended with me for all that I had wrested from my many incarnations upon the earth plane. And the Being had lost! But it had not hindered Phylos, or

Phyris, in becoming those perfected human Egos, which they are.

Sec. 695. "'Why did the children of earth prompt me to call the Evil One, Prince of Psychic Change? Why? Because he and his subjects seek to win the souls of men from the path which leads to immortal good, unto the way where is the Second Death. (See Revelations 20: 14.)

Sec. 696. "'This is the Death wherein the Egoic ray from the Spirit Father abandons its psychic or mental environment, or in other words, its personality—soul experience—which it has gained throughout the ages. This is what Mainin lost. When the Egoic ray abandons this entity-like psychicness—this mental personality which then is careless of its spiritual direction—it heeds but the lower law of Nature, becoming a mere physical creator by losing itself in the further growth of other personalities.

Sec. 697. "'Upon such a one, the immortal Ego releases itself at last. Then the Force, which builds the worlds anew, seizes upon the remnant of its soul energy and disperses it throughout the Universe for the purpose of building new forms. This is that Force whose eternal work is to change old forms into new.

Sec. 698. "'All that is burned by this Force—and its fires are eternal—is changed again and again, eternally. It is the Force which men have miscalled "Hell," and Satan escapes it for only a time, because he and his greater minions are useful agents in aiding Nature in her continuous processes of construction and destruction.

His lesser minions fall at once into merely de-personalized forces of Nature as soon as the grave closes over their clay. Some, indeed, fall even before this change.

Sec. 699. “ ‘Say not that all Nature around about hath seed time, for the spiritual is eternal. Neither the natural, nor the laws of the natural, can give eternal life. Yet I do not say that those who yield to a sensual life are lost. They shall have other incarnations wherein to overcome.

Sec. 700. “ ‘Only they who overcome are not lost. To him who overcometh shall be given a Crown of Life. To those who are in the midst of the struggle, these forces approach all who have failed to win, and all who have given themselves over to creative change—those as yet who have no knowledge of occult law and who have no guide to lead them in their choice between good and evil. Having found such souls, what do they then do? The answer is this:

Sec. 701. “ ‘The victims of these malignant, hidden, de-personalized forces are those who, having no occult wisdom, are led by desire, passion, appetite and self. These are only powers of the mind, but how frightful they are, and how dreadful their influence! Ask the opium addict, the alcohol victim, the slaves of anger and of cruelty of heart, and those who lack that charitable kindness whereof the absence makes countless thousands mourn. If thou wouldst learn of the lurid hell that rages in the brains of those who are dominated by mind only, and over whom their Egoic spirit hath lost control, gaze abroad into those realms of Nature whereof the law is

sowing and reaping. Are these not to be pitied? Ask thyself, for thou surely hast experienced the keen memory of thy remorse.

Sec. 702. “ ‘Hast thou done aught to another that might retard him on his journey of life? Hast thou provoked none, or cheated none, in the game of life, setting snares for the other? Hast thou been patient with those about thee and tolerant of their beliefs, fallacies and idiosyncrasies? Hast thou helped those who needed assistance with their burdens, aiding them to grow in strength by helping them to help themselves?

Sec. 703. “ ‘Hast thou cared for the aged, the sick and the crazed one, and tried to keep his body from failing to be a temple for his Egoic spirit until the Creator in His own good time recalls that Egoic spirit unto Himself? For know this, that all sickness and insanity are caused by complex worries of the mind, whose repercussion upon one's earthly habitation makes the physical and mental bodies unfit for the indwelling of the Egoic spirit, which then withdraws or is driven out by obsessing demons. Demons are an unseen power which seek to rule humanity, and as their rule is governed by certain laws which they obey implicitly—their minions being entirely subservient to the rule of the will of the Chief Demon, fully organized from the greatest demon to the least—they can accomplish more than the forces for good, unless the good forces array themselves completely under the banner of the Great All-Father and so obey His will.

Sec. 704. “ ‘I, Phyllos, whose feet stand on the Eternal

Shore, am yet a man, even as others who have braved the crisis of life and won. To the brothers and sisters of earth who now and again sin and then suffer, and who are tempted by the mind as it is wrought upon by the Sons of Sin, I return to speak, that the guideless may seek for themselves the wisdom of the spirit and at last, after one or more incarnations, may learn to use the Key which unlocks Eternal Truth. Thus, they will win, even as I have won, finding the solemn, awful, but glorious wisdom that will confer upon them the degree of MASTER. This, too, shall be my attainment, when my final incarnation is ended.

Sec. 705. “Think not, that those who are easy victims of habits, desires and passions, which war with the spirit, are the only victims of the Evillae. Ah, no! The easy are not their sole prey. There are those who find no pleasure in the things held out by the mind. These are to be approached by their affections alone. Yet, having not the light of the spirit, living only on the higher mental plane, which is but in the dusk of the Great Light, these fall also.

Sec. 706. “These are prompted by unsuspecting methods, tempting them to gain great wisdom or to seek the knowledge of magic, which is *black* and destructive. Some are prompted to do no worse than to waste their time and so their opportunities. Perhaps they have moments of aberration wherein the befogged human mind allows its animality of physical mind to do its will. Then again they sometimes cease to regard the laws which man hath made to offset the seductions of sense.

Sec. 707. “It is then that they will find society condemning to prison stripes forever one who may have worn them but a year. Yet, perhaps this man is better than his judges, for no sin is more cruel than that of hard heartedness. The hard man shall wear the shirt of him whom he overcondemns. “Be ye merciful, as I am merciful.” The Evillae work with all these tools.

Sec. 708. “From the night-laden peak of the Pertosian Mountain where once Mol Lang had told me secrets unutterable, I looked back to the earth, where there are but few minds which have yet seen the Light. I longed to bring them to my side. To that end, I commanded the chiefest of the Sons of Sin to appear, that of him I might demand records of lives lost from the human ranks, lives gained by him.

Sec. 709. “Once this Daevel had assumed the form of Mol Lang and tempted me with the offer of all wisdom. But now it had no semblance of human life. Instead, it had the appearance of a dark, murky cloud which seemed to roll onward like a heavy smoke, blotting out the white snow on the mountain, filling the air, and screening the stars from view with its vast and horrible shape. Close to me were objects having a dull lurid glare. They were its eyes, watching me as a tiger does its victim.

Sec. 710. “Once, ere knowledge was mine, this baleful glare would have filled me with an awful terror. But now I regarded it calmly. It spoke, and the voice was as the horrible hiss of thousands of serpents.

Sec. 711. “ “What wouldst thou? By what right summonest thou me? Declare! Lest I destroy thee!”

Sec. 712. “ “Slave!” I replied, “Asketh thou *my* authority? Dost thou question as to whether *my* power is greater than thine? I have once vanquished thee! Listen, while I declare my right to summon thee, thou who art the greatest of the Evillae. Knowest thou this sign that I draw for thee in the flame of truth? Answer! Is it not the sign of the supremacy of man as a being over all the spirits of life and death?” As I spoke, I caused the glorious but awful symbol of the Seven-Rayd Race to appear between us in lines of fire that leaped and flashed, now high, now low, while the Ineffable Name played in sublime crimson coruscations in the center. In a quiver of terrified rage, the Shape sank before the sign I made; and I calmly made it, knowing that the power it represented was mine. Had it not been, I should have instantly perished.

Sec. 713. “ “In sibilant tones came an awed whisper, “I recognize.”

Sec. 714. “ “Then by the power which enabled me to withstand thee at the Crisis, by the judgment of my past and uncounted lives, which found me not wanting, I command thee to bring to me Mainin—Incalix of Cai-phul—blasted in Umaur and sent into Outer Darkness to bear thee company.”

Sec. 715. “ “And if I refuse?”

Sec. 716. “ “Verily, I will cause thee to make the sign

of the Ineffable Name, whereupon thou wilt suffer annihilation.”

Sec. 717. “ “Lo, I submit to thy demand. Here, also, is Mainin.”

Sec. 718. “ “I turned as the new presence approached and saw another *thing*, once human but now a daevel, less in power than the first, but of similar appearance. This, then, was Mainin, still of dreadful power, yet not so potent as when in human form, for now he could only influence those who were susceptible through their own passions; whereas, as Mainin, the Incalix, he worked to dominate men and women through that strange psychic power which one man has over others less positive. Addressing the chief Son of Sin, I said:

Sec. 719. “ “Answer thou me, explaining the foundations of the state of being which acknowledges thee. What is matter that a race can wield it in ways so foreign to all faculties of man that he cannot cognize it? Remember, I shall judge thy answer. If it be false, I shall punish thee, not for speaking an untruth, for that is thy nature, but for speaking it to me.”

Sec. 720. “ “Man,” said that Chief One of the Evillae, “who art my master! Listen, while I reply. Come unto my realm that I may show it unto thee. It is all about thee, but more remote than the outermost stars.

Sec. 721. “ “This is not a paradox, for lo! That which is called matter is capable of being affected by opposite

forces. To the forces known to man, it yields material results, but to me, who wield forces unknown to man, it yields phenomena totally imperceptible to him. Hence, my realm is at once all about the human, and through the human, yet more remote than the stars also. Only those of thy race into which the Eternal Father hath entered, may see my realm and live!

Sec. 722. ““Others, who through their passions and desires, however pure—providing they are not of the Eternal Father—can see into my kingdom, are my prey; and I will make them mine. This, men call malice. And for what reason? My race, my realm, is opposed to thine. If an Egoic being cannot compel its psychic individuality to follow laws that will not be antagonistic to itself, shall it persist and yet escape? Does not such a course throw that one beyond the pale of good—in opposition to good? Shall I not win such erring ones for my race, even as I won *this thing* that once was human—Mainin?”

Sec. 723. ““I bid thee confine thyself to one exact answer,” I said. At this show of authority, there was demur. The murky convolutions that had not at any time ceased their restless twisting, quivered in intense rage; while the horrid, fiery eyes, whence concentrated malevolence gleamed, now glared with a hideous, malignant brilliancy. The fearful hiss, as of a myriad angry serpents, filled the air; while all about and above me rolled the tremendous folds of the demoniac body, longing to engulf me.

Sec. 724. “‘Vision of all outward things was prevented

by the great cloud of evil which surrounded me. But calm in my purpose, I waited until the effervescent rage should subside. The fiend could not touch me, for all about me played the glorious radiance of the sign of the Seven-Rayed Race, symbol of the omnipotent supremacy of *Transfigured Man*, who reborn of matter and spirit, is of the eternal Over Soul.

Sec. 725. “‘At last, as the demon gave no sign of subsiding, I put my hand to the seething cloud. My finger was tipped with lambent flame, and as it touched the demon, it shrank in agony, begging in submissive tones cessation of the terrible punishment which filled its every sense with a suffering more than mortal.

Sec. 726. “““Then answer,” I commanded it, withdrawing my touch.

Sec. 727. “““I obey,” answered the demon. “Matter, like Force, is void to every sense, whether it belongs to a human, or an Evillae, or to Ovias also. But Force, which none ever saw, heard, felt, or knew, is of the Eternal. It floweth outward as a vast wave, which subdivides itself into lesser waves of sevens, each of which in turn subdivides into other sevens, infinitely. Rounding the curve, each joins the others, until the aggregate is again one great returning wave. These are the celestial tides of ebb and flow. When a wave impinges on matter, lo! A result appeareth! Mankind, for instance, hath very limited senses. Light comprises waves of Force, but the earthly eye can see only waves which vary in length between five ten-millionths and eight ten-millionths of an

inch. Waves longer than these, men can hear. Others, yet longer, they can feel.

Sec. 728. “““There is an infinite range of vibrations not sensible to human perception. Yet there are Beings who can perceive these vibrations. Electric waves cannot be sensed by man, neither by me, though we sense their effects after they cease to be electric. But there are Beings who can see through every electric conductor, yet cannot see through the air which is so perceptible to the eyes of man. To these Beings a wire is as a hollow tube; the air is wholly opaque; while the stellar bodies are as holes in the impenetrable air. A mass of metal is a place where they can freely come or go; an electric cable is a tunnel; but the free air, which men of the earth plane travel through, is a solid wall. Art thou satisfied, O Man?”

Sec. 729. “““Even so, I am. I dismiss thee. Depart! I wish but Mainin to stay.”

Sec. 730. “““With a parting hiss of defiant relief, the awful *thing* withdrew. Only Mainin, the outcast, remained.

Sec. 731. “““Mainin, I knew thee once as Incalix of Caiphul and Chief Priest of Poseid. I knew thee thousands of years previous to that time, as my King, at a time when I left thy court and became a hermit in the wilderness. I knew thee even, ere then, in the time of the destruction of Lemuria, before the glacial epoch, but even then, this was not the first of thy many incarnations. Lo! I, even I, Phylos, command thee to tell me of thy course through all of these lives.

Sec. 732. “““I advise thee to speak truly, since I shall know if thou dost falsify, and will punish thee accordingly. Transform thy present hideous shape into that which thou hadst as a man, for he who occupieth human form can feel more keenly the surge of human feelings and memories. Perchance, thou shalt tell thy story more naturally.”

Sec. 733. “““Phylos, Master, I do thy will. Over me has come the influence of a time while yet I was human. I yearn to speak of my history. None have demanded it. None except thee, wish to know it. Lo! Thou art good to me, and thou shalt hear of my life. Truth shall my lips utter.

Sec. 734. “““Outcast, as now I am, there has come over me the spell of days, now hundreds of thousands of years ago, days of my innocence. Ah! Could I but return! Too late! Forever more! Where are they who so long ago were proud of me? They pursue the course toward Immortal Good which is of the Eternal. And I? I go to annihilation when the tide of creation ebbs and returns to its Source.

Sec. 735. “““Why then repine? Am I not alone and bereft of my human friends and environments? Lost to them, as they to me? Through my infernal ambition, greed and selfishness! When they come to the Eternal Shore, they will find me not. When I next change, it will be the change of annihilation. Only I myself am to blame. Ah! Who in all this life has other than himself to blame for the tribulation that has come upon him? None, no

not one! If the trouble comes not from one life time, it is like a nemesis from other incarnations. The Eternal Father's accounts always balance.

Sec. 736. “ “I will speak to thee, Phylos, of a time far antecedent to that of which thou hast claimed knowledge. In the Kingdom of the Eternal, the human race is but one mansion. It has seven planets given unto it, wherein the affections of matter by force are cognizable to human senses.

Sec. 737. “ “On one of these planets at a time, only, can man be en masse, though a few of high attainment are on the planet Venus, the next after earth wherein the mass of humanity dwelleth.

Sec. 738. “ “On each planet, each Ego incarnates some seven hundred times. Then, with the mass of its fellows, it is ready to go to the next higher state of being.

Sec. 739. “ “In sevens, also, are the number of times the human race maketh its rounds of the seven planets. About seven millions of years doth the human race stay on each sphere ere any but the occult students are promoted to the next of the worlds.

Sec. 740. “ “After every incarnation of an Ego, there cometh the grave, then a state of being called the Devachanic state. After the Devachanic life has ceased, there cometh the cradle and another incarnate life.

Sec. 741. “ “In the Devachanic life, which is a period of Heavenly rest, the Egoic consciousness assimilates the

results of its preceding corporeal activities. Each day character grows from its experience. But many experiences are so pregnant with great and lasting results that only in the still restful time of Devachan can they be classified and crystallized into the phrenological organs, which are the seat of the various phases of character.

Sec. 742. “ “Each person, so passing into Devachan, leaves behind him that form of astral, or magnetic, force which is the seat of the soul's memory of material events. It is the seat of all physical faculties; also, of desires, passions and energies of the material life. Hence it is a perfect image of the individual, yet is not the Ego. It is the shell which spiritualistic mediums galvanize into a semblance of life by means of their personal magnetism.

Sec. 743. “ “But the Ego itself cannot return until its life in Devachan is ended and it cometh again to life through the cradle. Though this is the natural course, there is a method employing Black Magic whereby every law commonly guarding death and the grave may be evaded.

Sec. 744. “ “I have spoken of that which was my race, ere I became an outcast. I will now speak of myself. I will tell of a time, ages older than my life in Lemuria, when I was taught by the Earth Spirits. Not half a dozen others were thus instructed.

Sec. 745. “ “Thou art now my superior. Thou wert then but one of the mass of mankind, no better nor more advanced than they. In carrying out the orders of those

Spirits whose bodies man inhabits on the Earth, Mars and Venus, I became a leader of mankind.

Sec. 746. “ “ “My immediate tutor, Terre, hath sometimes been called Yahveh, Jehovah or Jehovah. Man had then but recently arrived on Terre—the Earth—from Mars, having made the planetary round three times. As I was taught, so I became tutor. I was informed concerning Aris, before unknown, fitting man to the highest point in the spiral he has ever attained, and in turn I gave these truths out to mankind.

Sec. 747. “ “ “In Hellenic myths is a story of Prometheus bringing fire from Heaven to man. That was how I taught. All unsuspected by me, my faculties and senses were abnormally sharpened to the end that I might observe what none others could. All I knew was that I had the latest, best and most practical information on each and every point whatever.

Sec. 748. “ “ “Of occult facts, such as man knoweth in this day, I knew nothing. Yet, as only the Masters knew what I knew, excepting a few exalted companions, my wisdom was truly occult. Today, true magic and occult wisdom are but the secrets understood by the few—Jesus, Mendocus, Quong, Kuthumi, Hilarion, a score besides, perhaps. The people, too, have as many more among them to whom Terre and Hesper whisper some wonderful secrets. But until they go by the grave and come again through the cradle, it will be a whisper only.

Sec. 749. “ “ “Yet two of these have already given the

world its most marvelous triumphs in electrical invention and art. And with hardly a pause in Devachan, both these will reincarnate into earth life, and from the midst of the realm of *Navaz* give to the earth all and more than had ever proud Atlantis.

Sec. 750. “ “ “I was esteemed as a God by the nations which I controlled so many aeons ago. But I was only finite, liable to fall in my reaching for high ideals. I erred and suffered. The suffering prompted me again to do right, for I was as yet innocent of determined crime. When I went to my grave at the end of my long life, I was conscious of a well spent existence. After a period in Devachan, nearly a hundred times longer than my active life on earth, I again incarnated.

Sec. 751. “ “ “Then what did I see? Twelve thousand years had passed since my last death. There surely would be something to see. The days of my youth passed and manhood came upon me. I saw nations possessed of the beneficent results of learning implanted through the teachings of wise men.

Sec. 752. “ “ “I found fanes erected to the worship of every tutor the race had ever known—men raised to the pedestal of Gods by those whom they had brought up by their own efforts from a state akin to Simian life. And yet there was a vast gulf between man and the highest of the Simians, for the whole of the planetary round must intervene before animals can be made companionable for mankind. Animals must be subdued by the Egoic consciousness of man before they can possess a human soul,

and that soul is the missing link between man and animal. But animals have no Egoic spirit nature as man has.

Sec. 753. “ “ “As minds were rendered quick to perceive and assimilate the truths of life, man was given a place above the group creation. Animals were created before men and when they reached a certain degree of perfection and needed a certain degree of mentality, which would better enable them to fit themselves as helpers in the lives of the next higher order of creatures, the Eternal One reached down a humanizing ray, which was the Egoic consciousness of man, clothing it with spirituality, mentality and physicality of thought, in His own image and after His own likeness. Thus was Egoic man created; and God formed man’s body out of the dust of the ground, breathed into his nostrils the breath of life, and man became a living soul. (See Genesis 2:7; James 1:18.)

Sec. 754. “ “ “When animals, through contact with man, are subdued by the kindness of men, they become helpers and friends of mankind, unfolding a mentality that is perceptible to all. This mentality gives the animal an outlook upon life, in other words, a soul which it can use to its advantage. Nearly every one has noticed some one of animal kind that acts almost human. It has gained a certain degree of mentality, although its body is not Egoic, as is man’s body Egoic, which was created on the Egoic human plane. Man’s physical body was formed on the physical plane and contains that ingredient which makes it possible for that body to be as a temple for the indwelling Spirit of God, providing he keeps his Egoic conscious-

ness tuned to the universal consciousness.

Sec. 755. “ “ “Thus, man helps animal kind to unfold its mentality by subduing it with kindness. These animals are subservient to his will, although that mentality is not immortal.

Sec. 756. “ “ “Man is given to do this work of helping animal kind to unfold its mentality. If done right, it will help him to subdue his own desires, passions and ambitions and aid his own mental and moral development, thereby adding to the treasures of his Egoic consciousness.

Sec. 757. “ “ “Some of us are able to see certain foremost souls of the human order about to become perfected. When they are perfected, then will their spirits reach down to them, and they will then be more than men. For it will be written: ‘Since the beginning of the world men have not heard, neither hath the eye seen. O God, beside thee, what He hath prepared for them that waiteth for Him.’

Sec. 758. “ “ “That which will make man more than man is spirit consciousness. This consciousness can be attained by unfolding his own powers through subduing animal kind with gentleness.”

Sec. 759. “ “ “Even so,” I replied, and a great hope had come to me concerning this outcast. I listened joyfully to his speech.

Sec. 760. “ “ “My earliest illumined life was not my first

as a human being. Several other incarnations had I. I lived long in my illumined life, went to Devachan through the grave, then re-entered corporeality again. Here again I found a people blest with the wisdom which I among others had taught.

Sec. 761. “ “ “I found them worshipping nude images of these teachers of the long ago. They had temples and teachers who followed the words of these ‘Gods.’ To these I went. I worshipped these ‘Gods,’ too, and unconscious of a past, I worshipped the image of my own popularly cherished past. My individuality was imperishable, but my many personalities were not. What, then, could one personality know of any preceding one, more than one button on a string is concerned with its mates?

Sec. 762. “ “ “Each life was complete in itself, yet each was the sum of all preceding ones. Similarly, man is comprehensive of all his pasts, even of the animal-like lives he has lived before he came into contact with his Egoic consciousness. In all the earth, there is no mere animal so brutal, so cruel, so lustful, so envious, so low as man can be, and this low brute in man can be kept in check by the consciousness of the human Ego. But if he can be the lowest of the low, he can also be the most courageous and determined of all physical creation. Animals instinctively realize that man is of a higher order than they, for few animals are brave enough to attack even an unarmed person.

Sec. 763. “ “ “One great truth I eagerly recognized—the value of learning. I learned of facts newer than those

which made my fellow man a pastoral instead of a nomadic people. My second illumined life was during the Pastoral Age of the people of the world. I studied the virtues of medicinal plants and substances—something hitherto undreamed of. Truly, certain medicaments were in use, but not rationally so, for as the cat eats grass, so, too, did men use these things, instinctively. Wounds, if noticed at all, were treated as the bears treat their hurts—stopped with mud or leaves.

Sec. 764. “ “ “But in all this, my larger view saw beneath these underlying principles. I thought the Gods called me to learn some new alleviative truths. That, while I was still innocent. Ah, Phylos! Phylos! What a sad eternity of sin has been mine since then! How gladly would I retrace the steps that have led me hither! Thou hast seen my demon body. I am a spirit renegade. Behold me, as I was then, filled with laudable ambition to do right!”

Sec. 765. “ “ “Before me I saw a handsome youth of remarkable aspect, his eyes filled with all the pride of innocent, strong manhood. He did not return to the hideous demoniac shape. Was Mainin trying to tempt me through my pity for the once glorious man now lost to the human race? No, I knew better. Even at that moment, from out of the depths of the night, there rolled a frightful, undulating body—the Son of Sin whom I had first summoned. The human shape beside me, shrank, drawing close to me. To the Daevil, who came unsummoned, I said:

Sec. 766. ““Wherefore comest thou?” I thought for a moment that Mainin would vanish, so terrified was he. He dared not come within the circle of the sign where I stood, so when the Greater Demon rolled around him there was a cry from *it*, a hiss as of great rage, a cry of fright from Mainin, then an awful struggle, momentary but terrific, and I was alone on the mountain.

Sec. 767. ““Then I stooped to the snow and drew a sign thereon. It was a picture of the spiritual status of the good races, not human. As only a capable soul could marshal the Odic Force symbolized, I hesitate to show this symbol. All in *scintillant green*, it flamed forth in the darkness of the night. In making this sign, I was calling upon those Beings whose nature it is to insphere and retain in corporeal form, all rays which the Eternals create and send forth to live.

Sec. 768. “‘It is these Beings who are the friends of all life, loving all children of the Father, but manifesting intense fury against every invader who seeks the destruction of every foe. Soon in the air above the symbol appeared a Radiant Form. It spoke and no music could be sweeter: “Man, I greet thee! As a friend thou summonest me. As such, I answer.”

Sec. 769. “‘To it, I said, “Wilt thou, Spirit of Mother Nature, go unto Maelus, greatest of Evillae. and say, ‘Phylos of the Seven Rays requireth thee to render account.’ Do so, and I will return thee in kind when thou needest it.”

Sec. 770. “‘The Bright One vanished and soon before me appeared a single flaming eye, hideous, glaring, red, but nothing else was seen.

Sec. 771. “‘“Maelus,” I said, “I have summoned thee to account for stealing away that soul whereof thou hast twice robbed me. For Mainin is yet a man. Speak!”

Sec. 772. “‘“Man,” hissed the Daevil, “if thou shalt retake the prey I won from the Seven-Rayed Race, what wilt thou pay me therefor?”

Sec. 773. “‘“I pay nothing. Shall the Christ Spirit buy its own? But thou hear! For having done this deed, thou shalt be punished until thou hast requited thy doings. Thou hast not had pity for Mainin. Therefore, none needest thou expect. Approach! Approach!”

Sec. 774. “‘Maelus did not move, but the blazing hate expressed by the eye greatly changed.

Sec. 775. “‘“Again I command thee. Approach! Lest I smite thee worse.”

Sec. 776. “‘Suddenly the Demon drew near. When it was close, I called Aectum again, and again came the Radiant Being. “Aectum, I deliver unto thee Maelus, that thou mayest with my aid, punish him. Thou knowest him as thine adversary from all time, destroying thy works and scattering thy conservations.

Sec. 777. “‘“Now, therefore, thou shalt by me rule

Maelus for a season; and he shall not do his will, which is to destroy, but *thine*. Except the Eternal Father needs his services to decompose all forms which have out-lived their usefulness, Maelus could not exist, for the Eternal would annihilate him. But thou wouldst have thy proteges retain all the forces with which they enter earth life, and thou wouldst have them live forever by not sowing mortal seed. Now, therefore, it is written of thee, 'Thou shalt bruise his head, but he shall bruise thy heel.' Take him and cause him to do thy will, aiding thee in thy works of conservation."

Sec. 778. "'As I said this, I cast the sign of the great *living truth* about Maelus, who shrieked in affright and suffering. Then Aectum carried away his prisoner.

Sec. 779. "'After a considerable time, I called Mainin again, and he came, but every feature expressed his fear of Maelus. I said, 'Fear not, for thou art in my protection.'"

Sec. 780. "'In a little while, I said, 'Mainin, thou canst not look into the future and prophesy. Lo! I will prophesy for thee. There will come a time when a greater being than Maelus will threaten thee, and I shall scarcely have power to aid thee because thou hast done exceeding evil. Terre, I cannot resist, only entreat, but if I promise to oversee thee, my entreaty will be granted. For the present, proceed with thy narration.'"

Sec. 781. "'Mainin resumed the story of his life, but his voice was not so sad and hopeless. 'I have said that

I sought medicinal secrets to aid my people. I found many. I instructed my people in such a manner that their knowledge might not be empiricism. My fame went to all places, yet I was not king, merely content to be a revered sage. Certain priests became jealous of my skill. They laid a trap for me and sprang upon me with weapons. Then came to me one whom I had taught all the secrets that I knew, save that of longevity. In all seeming, I lay dead, even I who lived but half the age allotted to man. Only three score years was I then.

Sec. 782. "'“This pupil took a wondrous elixir, which only he and I knew how to make, and moistened my unheeding lips. Then did I sit up and sip of the elixir, and rub it on my wounds. They were shortly healed, so that I arose and walked unto my murderous fellows. They were struck with a great fear, and each did there slay himself.

Sec. 783. "'“Remember thou who helped me in my time of need, when I was in such dire distress? It was thou, O Phylos! And I took thee close unto me and treasured thee as myself—then. Nearly an eternity afterward, though right well I knew thee, I slew thee in Umaur.

Sec. 784. "'“Let me not be too swift. Years passed, and when I had lived nearly four times the days of other men, as a result of my secret, I wearied of life. One by one, my friends were being gathered to their fathers. I was a stranger in the midst of new generations, and though I seemed not old, despite my four hundred years, yet the

weight of time was too heavy. I also lay me down in dust.

Sec. 785. “ ‘ “But my people esteemed me as a God, and placed my body in a sepulcher. Over it, they placed a legend that there slept a God. Thus was another personality worshipped. Meanwhile, I abode in Devachan, sleeping the sleep of quiescence which succeeds the activity of the earth life.

Sec. 786. “ ‘ “I shall pass over many subsequent incarnations, for they but served to deepen the strength of my ambitions and individuality. They brought me even closer to occult secrets, temporarily far in advance of other men in this direction.

Sec. 787. “ ‘ “I grew to manhood, but all my days I sought how to acquire a knowledge of secrets of a magical character. I was positive as to there being a future life, but knew not how to enter it. I sought to do so, yet did not die from materiality. I thought it must be a spiritual realm, wherein like causes only operated, but physical causes, never.

Sec. 788. “ ‘ “In this, Phylos, was my first great error, the beginning of my downfall. For I perceived not that every daily act of life on earth, no matter how trivial, produced results which reached into that dim realm I knew existed, but knew not how to enter. Entrance there is not through the gates of time, but by means of soul progress.

Sec. 789. “ ‘ “Hear me, ye Mortals, who look for one

eternal life beyond the grave as I did. Ye shall in no case find it. They, who seek such, do so with the mind and not with the spirit.

Sec. 790. “ ‘ “Thy daily acts alone shall make up thy eternal destiny in accordance with the law of cause and effect. This is the law of retribution, compensation, reciprocity, whatever thou wilt. It is always in operation. If thy acts are good, this law will lead thee to the beginning of the Path which conducteth thee to the Eternal; if bad, then to thy doom.

Sec. 791. “ ‘ “Even Maelus is but the master of that realm of fermentation which destroys all to make new forms. Never a change takes place, never the creation of a new being, vegetable or animal, but at the bottom of it all are germ forms. Everyone hath the serpent shape of Maelus, its chief. And every such germ is of the pure creative life of him who sendeth it forth. It is his essence, his being, his life.

Sec. 792. “ ‘ “How shall he be after such a creation? Truly, he hath turned from spirit unto matter, and must incarnate again ere he can enter the Path to eternal life. He must leave creation behind, ere he can enter being as thou, O Phylos, hast done. Creation is change, is fermentation, and to the non-occult eye of man on earth, the microscope will reveal that the image of Maelus' serpent form is at the bottom of it. Even a human being cannot enter incarnate life without Maelus and Aectum as helpers—the one to tear down and waste the life essences of the older form, the other to cause cohesion of the new.

Sec. 793. “ ‘ “Hence, these two are adversaries, for Maelus desires further change, while Aectum desires staticity. And if Aectum’s will dominates, these forms of fermentation are turned into that sort of strength which shall set the feet of the self subduer unto the Path leading to eternal life.

Sec. 794. “ ‘ “But if Maelus hath his will, then his subjects shall die. If it lend itself to him to destroy as I did, its doom shall be that visited upon me in Umaur (South America). And yet, ere this doom, his subjects shall learn of many mysteries, and of potent Beings of Nature, which will for a time do his or her pleasure, as they did mine. However, one day these servants will rebel. The master will then be slave and over such shall Maelus immediately have dominion, as he hath over me.

Sec. 795. “ ‘ “Phylos, I found what I sought in the realm of astrology, magic, and like wondrous powers. In the long gone hundreds of thousands of years in old Lemuria, that old time of the world when the glacial age was not yet, and the coming fate of man was still far off in futurity, I found wondrous secrets.

Sec. 796. “ ‘ “The astrologer, at that time, was a man of vast erudition, not the charlatan known to man on earth in this day. He was master of mysterious sciences, of magic and prophecy. But, ah! He was more. His was not the pure White Magic, but the Black Art. His ends, his aims, his pleasures, his passions were the objectives of his wisdom. His wisdom ministered for purposes

of his own aggrandizement, and was not directed for the good of humanity.

Sec. 797. “ ‘ “It was not all at once that I yielded myself to a study of the Black Art. My conscience forbade me this. No, I sought only the attainment of knowledge through the God favored channel of White Magic, which aims, now as then, to benefit mankind. The welfare of the whole is surely no less than the welfare of all its parts.

Sec. 798. “ ‘ “I found some things of great value, yet not exactly what I thought. My discoveries were limited to occultly philosophic truths, which were really no greater than the ability to work mere magic. The truth is the parent of the marvel. To me, at that time, the reverse seemed true.

Sec. 799. “ ‘ “Much of my life during that incarnation, I devoted to solitary wanderings in the woods and wilds, where wondrous beauties of nature, mountain vistas, woodland scenes and waterfalls, all attracted me irresistibly.

Sec. 800. “ ‘ “I grew to know all the wealth of wild life. The tracks of insects, as well as those of animals were familiar to me. I could tell the species of any insect or animal track in the dust. I could readily tell what sort of snake had crossed the path, merely by its trail. Even a rock with a corner chipped off was the subject of much speculation, as to whether it were the work of frost, of sun heat, or of a blow, and if the latter, was it done by man or animal? The cataracts of the mountain springs

thrilled me. I sat by them dreaming of their snowy sources, and they seemed to speak to me of some divine plan in Nature. I was innocent, even then.

Sec. 801. “ “ “When I came to manhood, I longed for a bride who could be my companion in all this, who would delight in the things which were so charming to me. I found her. Then I was happy. I loved her, not merely well enough to die for her, but what is far harder, to live for her. And I knew that she loved me, or believed that she did. I was entirely happy when she was my companion—she who was once Alota of a previous incarnation, although she never went far, or stayed with me long at a time.

Sec. 802. “ “ “Yet, through all this happiness, there ran a minor chord, interrupting the general harmony. Between us was ever some undefinable barrier. One day, the nature of this obstacle was described to me, a day that years could never efface from my memory.

Sec. 803. “ “ “Before she knew me, she confessed that she had pledged herself to another. She loved me best, so she said. I think, even yet, that she spoke truly. As for me, I felt that since I had once tried to save her from the degradation of slavery, she was mine and not to be sacrificed for what would be a loveless marriage on her part.

Sec. 804. “ “ “Centuries have passed since I saw her in that incarnation, for I have known of her only through her feminine or negative nature. I have yet to meet that

feminine nature and work for her release from sex slavery. I know that she loved me then, as she said. Outcast from humanity as I am, still in her innermost being, she loves the one who was her companion in spirit, who started out with her in the long descending journey of life. I hope that, at the end of time when I suffer annihilation with Maelus, she will not suffer the same fate. Yes, she loved me best.

Sec. 805. “ “ “Yet, because this other Ego had his soul's hopes centered in her, she would not wed me. Nor could she wed him, for her love for me would not allow that. I might have killed him, but he was not to blame for loving her, and I had not yet come into the condition of mind whereby I would do crime. Not having attained high enough occult vision, I did not know that this lover of hers, was thee, Phylos, whom I had for a rival, nor that thou wert a pupil of mine in a former incarnation, nor did I know that our life lines were again crossing.

Sec. 806. “ “ “I pleaded that she leave him. He pleaded that she leave me. Both pled in vain. ‘What!’ I exclaimed. ‘Is not my happiness to be considered at all? Nor his? What hope for either one, if two hearts be sacrificed to a vain ideal of honor? If this ideal wrecked two lives—aye, three, thine also—is this not honor, but vanity?’

Sec. 807. “ “ “ ‘Can I,’ she replied, ‘wreck his trust in me—his hope—even though he has finally bid me wed thee, seeing I will not wed him? It would surely cause his death, as he has a heart disease. He could not endure the shock of knowing that I was thine, even though he

so bade me. The least he asked of me is to be mateless, if I would not wed him.'

Sec. 808. " " "Phylos, my prayers, my implorings, were all in vain. I ceased to care for the beauties of Nature. No more did I care for or consider human happiness. If hearts must break because of my inaction, let them break. What was my heart's happiness, even to her who loved me best, although not enough to cause her to waver from what she believed right! That was an adherence to principle which, foolish though its cause and inadequate for such fealty, has preserved her to the human race, at least until the end of time.

Sec. 809. " " "Did I consider how her heart bled, because of the agony she caused me? And did I consider how her heart bled because of the agony she caused thee, Phylos, though under other personalities? No, I did not ponder that question. I considered only that I wished her as my own, above all things in the Universe.

Sec. 810. " " "So I carried her away into the wilds that I loved so well, where I thought her love for me would make her accede to my wishes of her own accord. A useless attempt on my part. I could not gain her promise. I took her back to her home, only to find that all doors were closed to her, for her character was now shadowed. No words of hers, nor of mine, prevailed against the verdict of our fellow beings. Even today the social dictum is the same as it was then, in those years, now a million gone. O, Phylos, demon though I am, I say unto you, away with such hellish barbarism, worse than flame, rock,

or guillotine—relic of savagery as it was, and is, driving men and women to be prey of devils, as it drove me.

Sec. 811. " " "My life of purity, her life of spotless virtue, all counted nothing. And they who doubtless had no right to cast the first stone, had no right even to pronounce a sentence upon that angelic-minded woman, nonetheless sentenced her to be stoned to death. And myself? I was sentenced to be an exile in the wilds. Such was our home coming.

Sec. 812. " " "Both of us were innocent of intent or wrong. I saw the hellish murder committed and would have slain the murderers, had not their superior force prevented me.

Sec. 813. " " "They bound me. When I went free, I fled to my wild mountains, cursing my race. With revenge in my heart, I determined to fulfill vengeance against any and all men, save those who made common cause with me. Gone now were my scruples against learning Black Magic. It might serve my purpose of revenge. I had always shunned those who practiced the Black Art, but now I courted their friendship. They used their knowledge in secret, occult ways, so as to compass hideous deeds of evil.

Sec. 814. " " "As compared with my progress in White Magic, I easily gained power to work marvelous things. But it was all perverted White Magic. I learned secrets which made an indefinite span of life possible, prolonging it even to many centuries. I do not think such length

of life is wrong, for, of itself, the life does not leave the body unless permitted by the will. It is better for one to remain in the physical body, as long as it serves its uses. Also, it is well for the Ego to conserve its mental and physical strength, so that when it is ready for its return to Devachan, through the dust of the earth, it will lie down in death as if to pleasant dreams.

Sec. 815. “““Soon I gained the ability to command Beings like Maelus—demons whose life it was, and is, to work frightful, horrible acts of sin and cruelty. I set my demoniac vassals to work, obtaining my revenge against that society which had murdered my heart’s love. It was well that thou didst die of that same heart trouble, lest I would have thought thee concerned in her death. The murder of my love was double in its effect, as it killed thee, also.

Sec. 816. “““Then I made thy death a part of my cause against the people, and the seeds of karma I did sow for thee, fruited for thee as special providences in subsequent incarnations. My demon vassals obeyed willingly, until my vengeance showed signs of flagging. Then it was that I found myself enmeshed by them. In the beginning, they charged the air with pestilence. Through them, the crops were made to fail for successive years, famine was bred, death ran riot, till where millions of people had been living happily, now lived thousands of miserable wretches.

Sec. 817. “““I preserved for myself the cream of revenge by dealing destruction to those personally instru-

mental in my loved one’s death and my exile. I afflicted them with lingering diseases worse than death. In my astral form, I appeared to them when I had learned to be free of my corporeal body at will. I tortured them physically with living deaths, and tortured them mentally by conjuring in their minds, impish shapes that caused others to say, ‘They are mad.’

Sec. 818. “““Yet I would not let them die, nor even go insane. By occult means, I put into their food medications that enabled them to withstand the worst ravages of diseases, yet alleviated not their sufferings. When at length death claimed them, I sought to possess their spirits—that is, their Egoic consciousness—for I was not content to worry their mental and physical environment alone. I wanted to see how far I could go. I did not know that I had no power over the Egoic ray. I had that to learn.

Sec. 819. “““I studied occult facts that I might learn when they would return from Devachan. I marked their children and their relatives as objects of vengeance. I sought in the realms of prophecy to know these things, and I traced their life lines as well as my own. I discovered when these lines would cross and under what circumstances, and I learned what secrets I needed to know so that I might have knowledge of my personality in my next earthly life. I sought and found certain landmarks that enabled me to connect the past life with the present life.

Sec. 820. “““When I had done all this, I was ready and willing to go to my grave, feeling that I was about

to lie down to pleasant dreams. And they were pleasant to me, for I was conscious that another life was to come, a life which would return to me all the powers I had gained in the life just closed. With these powers I could resume my work, just as a man arises to his work in the morning after a good night's rest. In pursuit of all these studies, I spent my time.

Sec. 821. " " "It was all realized after some seventy centuries of life in Avitchi, whither go those who have done great evil in life. It could scarcely be called rest, yet it was rest in a sense, but not so peaceful as the Devachanic state.

Sec. 822. " " "Truly a strange spectacle—a revengeful being pursuing objects of hatred through the grave! I did that. When I had come forth to earth again, I found my victims and continued my cruel persecutions. They, of course, knew nothing of the sin of their preceding lives. They never saw me, for I now used wholly occult means to achieve my ends. Although they were practically different persons, I was the same. I retained full knowledge of my past lives, full use of its learning, full use of its powers.

Sec. 823. " " "Simple suffering on their part no longer satisfied my demoniacal hatred. No, I must hurt the Egoic souls of my victims. I must send them to the outer realms of darkness, where Maelus dwelt. To this end I studied. I called up my demon vassals and bade them tell me how to do as I asked.

Sec. 824. " " "They said, 'O, Man! Go unto Maelus, who is the chiefest of all the Sons of Sin.'

Sec. 825. " " "I did as bidden and Maelus came, not in the same form as it appeared to thee, Phylos, but in a fair human form of graceful beauty and winning manners.

Sec. 826. " " "To my inquiries, Maelus said, 'If thou wilt cause these obnoxious persons and all their offspring to become sound and beautiful of body, I will do as thou desirest, provided that when they have become healthful, thou and the lesser daevels I have lent thee, shall make them yield to every appetite and passion however vile.

Sec. 827. " " "Unless they do this, I, nor any daevel, not even thee, can do aught against them. Thou canst induce them to yield to desire and passion by occult means.'

Sec. 828. " " "A compact with the enemy of my soul,' I thought, wincing a little. 'Before, all this had been under *my* control. Now, I was to be partly under the domination of another, my Egoic enemy.'

Sec. 829. " " "No! Not thy worst enemy, Mainin,' Maelus answered my thought, 'for I can give thee wondrous powers, such as are greater than thou hast. My powers are to yours what the sun is to a glow worm. What more canst thou get by confining thyself to merely human laws?'

Sec. 830. " " "Though thou canst do this, wilt thou, O Maelus?'

Sec. 831. “ ‘ ‘ ‘I will,’ Maelus answered me.

Sec. 832. “ ‘ ‘ ‘Aye, Phylos, he did so, and here I am today. Where are my victims of that olden time? Some are in the earth today; some are outcasts as myself and no longer human. But I lived for uncounted centuries before again entering the grave, and to avoid suspicion for having so long a life, I changed my appearance from time to time and went to other parts of the earth. I lived long enough to be satisfied I had delivered my victims, now numbering thousands, into the hands of Maelus, the Arch Demon, whose dominion is that of change, death, and destruction—both of the body and soul consciousness. At last with the weight of some nineteen centuries behind me, I, too, came to the grave.

Sec. 833. “ ‘ ‘ ‘Then Maelus came to me and said, ‘Slave, thou art also mine! Thy soul is my chattel. In no way shalt thou escape me. Yet, as thou hast been faithful unto me, I will dwell within thee and lend thee those powers of evil which are mine. Thou shalt no more return to the souls of those who were thy friends, nor unto her for whom thou hast done all this age-long evil. Thou art mine!’ Such, Phylos, was what my search for magic, astrology and prophecy brought me into.

Sec. 834. “ ‘ ‘ ‘Oh, Phylos, if I had only kept the human path! If I had only seen that they stoned my darling to death out of a blind idea of protecting themselves against immorality, of which they stubbornly thought her guilty, though she was not! If only I had been content with the magic of every day life, which thou possesseth!

Thine is the greater, for does it not conquer all that Maelus can conquer? Howbeit, I long no more for power. I desire only that lost to me forever—the human nature and the environment that once were mine—and Alota who was once my companion and now separated from me for aye.”

Sec. 835. “ ‘ ‘ ‘Mainin,” I said, “come with me. Let us leave Hesperus a while, for I would show thee again that one whom thou didst leave. Twelve thousand years ago, thou as chief priest of all Atl, were cast out of life and stripped of all that which had made thee appear human. Man in form only wert thou. But so cunning was the Arch Demon who owned thee that by him thou wert able to conceal from Gwaxln and from Ernon and the Chief Sons of the Solitude thy real nature. So clever wert thou that they deemed thee one with Themselves. And until thou didst murder the Rainu Lolix, when she strove to prevent my marriage to Anzimee, none of thy dupes knew thee. Why didst thou sacrifice (murder is the word) thine own Egoic companion, Lolix?”

Sec. 836. “ ‘ ‘ ‘O Phylos, I did so because of my despairing recklessness, for I felt that the end of life had come for me, when I lost all prophetic sight of both the eternal past and the eternal future. I would not confess, even to myself, my fears. I denied the possibility of God’s existence, not less to myself than to thee, as thou layest dying in the Umaurian cave house.

Sec. 837. “ ‘ ‘ ‘My loss of power was due to the Sons of the Solitude, who put a check on me when I was un-

masked by the death of Lolix—a deed which I would never have done had I not been nearly overtaken by my doom.

Sec. 838. “ “ “I had for ages been unsuspected by them, knowing as I did so much more than any man, either good or bad. My demonhood had been a terrible doom. Thou, Phylos, art a perfected human Ego, and Phyris, too, for both have earned the right to spiritual companionship on the Great Return Journey. Even as a powerful demon, I have lost all spirituality of thought and form. I am but mental, bereft of my spiritual companion, she who was Lolix when thou wert Zailm, my Alota when I was Aisa, the one bright star of my existence, the one who made all things lovely for me. O Phylos, is it impossible for me to be restored to human existence? I have been in this horrible state so long. Yes! Ages before I was blasted, I ceased to be even a man. Yet the world spirits permitted me to remain in human form for the purpose of serving certain ends that were necessary in the molding of the character of mankind.

Sec. 839. “ “Waste matter is always used by Nature. Waste souls are also of use to her. A stone cast into the ocean sets forth waves in motion which reach even to the most distant stars. So my evil deeds moved the whole of life. It was a dying wave so far as mankind could see, which brought about the fall of the Semitic race—the Suernis.”

Sec. 840. “ ‘Mainin, at present demon, not man,” answered Phylos of the Seven-Rayd Race. “I look in

the Book of Life and I see there thy whole life line, the record of all thy many incarnations. I see thy past history and by that I not only know all thy many previous incarnations, but also those yet in store for thee. It is but seeing future effects from prior causes. I stand on the Eternal Shore and see that it was not forever thou wert cast into outer darkness.

Sec. 841. ““Behold, O Mainin, the soul of her who is like thine other self, when thou dost express the best that is within thee, resting in passive Devachanic calm. All unconscious of her past on the earth, simply a sweet soul knowing nothing of any hidden mysteries excepting the first few letters, behold, Alota—Lolix that was—she who in her next incarnation became Elizabeth, wife of Walter Pierson. She awaits her future lives, and in these will tarry for thee. But I read even more from the Book of Life, which sayeth that thou, Mainin, cast out in punishment, can return only through the gate of bitter suffering. Art thou willing to endure this?””

Sec. 842. “ “No suffering can discourage me, if only I can return to companion her the rest of the way.”

Sec. 843. “ “Mainin, back to that time, ere thou hadst fallen from thy human estate, back to that point in thy career before revenge became a master passion, giving thee over to the Evillae, must thou return. Back to that time when thou wast Aisa, even so to that point in thy career, must thou return.

Sec. 844. “ ‘ “All the experiences of thy multiplied in-

carnations since then should have been devoted to proper human living, innocent of evil. All this yet awaits thee. Erasure of thy knowledge of evil must be accomplished. Thou shalt be stripped of all that thou hast learned since thy fall into temptation. Again thou must become as an innocent youth of thousands of years ago, incarnating from now on with a positive nature, because it is from thy positiveness that thou hast fallen.

Sec. 845. “ ‘Many hundreds of thousands of years ago, thou didst teach me and give me of thy wonderful knowledge, and because of the help thou gavest to me then, I will sustain thee. Although thou hast done much evil, thou hast also at first, given me great knowledge, and because the law is reciprocal, I am permitted to tell thee that if thou dost choose to return, I will sustain thee through this retracing of thy positive nature. Life is again before thee, as a school before the dullard who hath been unwisely promoted and is set back because of his non-abilities. Wilt thou again face temptation? Wilt thou try to conquer instead of yielding. Wilt thou face once more the Sisyphean treadmill of the ages? If thou wilt, thou must overcome at the end. The Father will give thee a Crown of Life. Then, standing at that joyous triumph, thou wilt find her who was Lolix, standing on the edge of the Eternal Shore, awaiting thee, reaching down to help thee up, and calling thee Aisa.

Sec. 846. “ ‘Mainin, thou wilt surely come, for it is written in the great Karmic Record. Thou wilt have expiated thy fearful crimes, atoned unto thy hundreds of thousands of victims—aye, millions of victims—for the

story of thy many sins will be broadcast over the world and those who hear it or know of it will be among those of thy victims. Thou who hast done great evil in the world, shalt now do great good. But thou hast to come up from naught to do this. It will be a long, hard road, and thou wilt forget the beginning of thy efforts.

Sec. 847. “ ‘ “Mainin, is not thy companion worthy of this struggle? Dost thou wish her to make the return alone? I speak as a brother, not thy judge. Wilt thou do it now? Wilt thou begin now?”’ ”

Sec. 848. “ ‘Phylos, I will, if the Eternal Father will aid me.’ ”

Sec. 849. “ ‘It was Mainin in the form of the beautiful youth who said this, and looking into the Book of Life, I knew he meant it and would fulfill his promise. I looked again and saw a radiant creature, having all the attributes of divine-like human nature. I saw her waiting for one who had come forth, as if from a furnace, wherein the ashes were those of hellish passion, revenge and destructive hate. This was the dross of evil that had been burned away, leaving him utterly pure and spotless.

Sec. 850. " 'I saw the meeting of these two on the Eternal Shore, and while glad joy filled me, I turned to Mainin and said, "Behold, thy loved one, after all thy coming trials are passed behind thee! See thyself, also, as a youth and rejoice!" He clasped my hand and wept. Joy filled his soul, and he said, "If only she might know!"

Sec. 851. “ “ “Mainin, this day in paradise she *will*

know, for I shall cause her to know it as a life dream. See? She smiles! 'Tis a pleasant dream to her."

Sec. 852. " 'But now out of the air about us, glared hideous faces. There were lightnings and thunderous rumbles which were terrific. There were hisses, as if a molten planet had been suddenly plunged into a universe of water, while all about us rolled frightfully hideous clouds of demoniac forms. However, about me was the protecting flame of a glorious significance that symbolized my own divine power for good. Within, by my side, I drew the faint, happy and rescued soul. Then I called unto the great deep of the Eternal, and there answered forth a voice of awful music:

Sec. 853. " ' "Lo! Phylos, here am I."

Sec. 854. " 'Straightway, a man of God-like beauty appeared, ensheathed by an atmosphere of golden light. Gone upon the instant were all the hideous demoniac presences.

Sec. 855. " 'Unto this being who was Terre, the Spirit of the Earth, I said, "Thou, who art more than I, receive my work, for this is one who was wayward and perverse. He strayed from the Path that leads to the Return. He was lost, but is found. Unto thee must he go to retrace his life lines. Accept him, I pray thee, and bless this work."

Sec. 856. " 'Then Terre took Mainin by the hand, saying, "Fear not! It is I. Unto thee I say, 'Sleep, for thou art weary. When thou shalt awaken, it will be in human life, in a cradle. Lo! Sleep.' " " " "

THE WAY OF THE RETURN

Sec. 857. The sad voice of Martyus was still for a moment, while Rexdahl, with a look of horror upon his countenance, said, "O, my Beloved One, you perturb me so. I am shaking with fright, with fear at the consequences. Yet I feel that I must go on and on through this horrible experience. Woe! Woe will be my portion! Tell me more. Can you see whether I will get through? Will it be a long road and a hard one? Will all forsake me? Will that sister help me at the last, or shall I fail utterly in my last incarnation in that far away cycle and again be cast out?" Rexdahl's voice dwindled to a whisper, as he wrung his hands pleadingly toward Martyus.

Sec. 858. "Mainin slept. His slumber was not long," said Martyus, unheeding Rexdahl's anguish of mind, which he knew was but transitory. It would have been miraculous for him to be so moved that he would turn about to be ready for his Heavenly Father's business. "He awakened to the first of twenty-two subsequent rebirths, which preceded his manifestation of the consciousness of being, enabling him to send forth the message of his endeavor so as to reinstate himself in the goodly graces of the All-Father.

Sec. 859. "In this first awakening, he was born among the lowly of the earth, and having been bowed down by previous existences of wrong doing, he had not the re-

quired stamina of character necessary for his coming trials. Besides this drawback, he had a meditative nature, which became rather gloomy at times, and which gave him many unaccountable visions of the past.

Sec. 860. "He felt that he had been born into a globe which was chilled at the equator and strewn with sharp flints. But more than this, he was shadowed by the feeling of an inexorable fate which was of his own creation. How and why he came to possess it, he could not determine. Yet he felt it was due to some dreadful acts he had committed, while all the time he was careful as to the manner of expressing his words and deeds.

Sec. 861. "Although he did not speak of his fears to his family, or his fellows, yet he placed his past in the time of Lemuria. He felt that he had been a great sinner with those people and that he had been overtaken by sin. He felt that he had gone on and on, returning to earth many times, and each time he had been overtaken by sin. He felt he was doomed. The history of the Lemurians interested him greatly, for in it, he felt he was living his past life. He tried to live through this history, to see if he was living his past life, to see if he could not figure out a way in which to overthrow the dark cloud of despair hanging over him.

Sec. 862. "Fortunately for him, at this time, he had for a mother the very same personality who mothered him on the continent of Lemuria, where he had lived with her in a great stone house, standing on a grassy sward—a plain over which roamed herds of cattle and queer little horses,

having three toes to each foot and high shoulders. Far to the east was a blue mountain range, beyond that a great ocean. Between the manse and mountains flashed a silvery lake.

Sec. 863. "Within the house were two people, a woman and her son. Gloom overspread all faces, the gloom of blood. To a chief slave among subordinates, the son gave orders. The slave was grim and ferocious, the very incarnation of cruelty. His brown skin was swarthy; his hands talon-like. Only a breech clout apparelled him.

Sec. 864. "Receiving his orders, he disappeared, but soon came again, pushing two manacled people, plainly of a different race from any there. One was a youth, lithe, erect, rather haughty of mien, his hair brown and his features symmetrical. The other captive was a fair girl, apparently a sister to the youth. Her beauty was delicate, but voluptuous. The fierce cruel eyes, gleaming like live coals from under the shaggy brows of the son of the murderous priestess, lighted with admiration as he saw the girl. His heavy set figure, his coarse jaw, his thick neck, and his round shaven head, all indicated that he was a master of the brutish crowd around him. This man extended his hand as if to touch the captive maiden.

Sec. 865. "She shrank away and drew her figure erect in a queenly scorn.

Sec. 866. "'Ha, unyielding as ever!' said the master. 'We shall see.' He nodded to the chief slave who threw the captive boy on a sort of altar beside him. He bound

him. But the victim said firmly:

Sec. 867. "‘Sister, yield not. Die first.’ Her eyes shone with an awful light of horror.

Sec. 868. "‘Stop his voice!’ exclaimed the master; and the chief slave, nothing loathe, cut out the poor boy’s tongue.

Sec. 869. "‘Beast!’ hissed the girl to the master.

Sec. 870. "‘Ha!’ he replied. ‘I will prove that true,’ and he struck the bare breast of the tongueless lad with his own dagger. Tearing out the boy’s heart, he threw it at the sister’s feet. A goblet of the blood was caught, and the master’s mother, who was the priestess, took it. Then, gazing into it, she said:

Sec. 871. "‘The Gods say that the girl, also, must die.’

Sec. 872. "‘Say they so? By all the powers that be, I will not obey,’ shouted the master.

Sec. 873. "‘My son,’ said the priestess, ‘thou mayest not avoid this sacrifice and live. So sayest the Gods.’

Sec. 874. "‘No? Then the Gods be served. Give me that knife.’ He felt its keen edge, and then asked without taking his eyes from the weapon. ‘Say the Gods yet so?’

Sec. 875. "‘Even yet,’ said the priestess.

Sec. 876. "‘Bind the maid,’ and his orders were obeyed,

though the girl had fainted. The executioner laid his ear to her breast, a faint smile relaxed his features and he said in his soul, ‘She is dead.’ He laid his hand on her breast, stood erect, and said, ‘Accept, ye Gods, this sacrifice.’

Sec. 877. "‘An instant later, the knife glittered over head. The following moment he had buried it in his own heart. So had the heart that knew no mercy yielded to love. The stern warrior was dead. The Gods must have blood, so he thought, but he gave his own. In an instant of time he knew that he loved this captive maiden and repented of his cruelty.

Sec. 878. "‘The mother was aghast at the deed that left her childless. She knew that as a mother she had brought him up in conditions of unmerciful cruelties, but never again was she to be unkind to a son and teach him to murder. This was the Dividing of the Way for her. In days to come, however, she would leave a son, deserting him at a time when he so needed her love, deserting him for a lover whom previously she herself had deserted so that she might marry the father of the son who so adored her. And the father, who was he? Merin Numinous, the father of Zailm. Zailm’s mother was Prezza Numinous who, at the time of her desertion of the son who adored her, was a widow. She deserted him because she had no real love for that son who came to her unwished. However, she had not been a lacking mother, for as a matter of pride, she concealed her feelings.

Sec. 879. "‘The Incalix who performed the ceremony

for Prezza and her former lover, was none other than Mainin, the false priest, who had learned the whereabouts of the lover and had persuaded him to leave one Merissa, a young and beautiful girl who had given him the love of her heart and to whom she was betrothed. Thus the fair Merissa was drawn into the web that karma weaves for transgressors. Ages afterward, the brown-eyed Merissa had persuaded a trusting mother to allow her to print a certain manuscript and to give her certain rights of which the trusting one could not legally dispose. The result was a long period of disagreement, which retarded the work of Mainin's reinstatement, much to the sorrow of the mother, who had been his mother when she was a priestess in Lemuria.

Sec. 880. "Merissa tried to undo the wrong by attempting to organize a company with others of her degree of unfoldment. The wronged mother was to be given the position of President Emeritus, she to have no voice in the disposition of the precious writings of her son, the company to hold all. His mother, not feeling that Merissa, Alferion, Anneiv and others who were to compose the company, were spiritually capable of producing results that would be in accordance with her son's wishes, declined the proposition.

Sec. 881. "'Does she think I am a fool?" asked Mrs. Oliver, the mother of Mainin, who in that twenty-second incarnation, following reinstatement, was known as Frederick Spencer Oliver, amanuensis of Phyllos. 'Ages ago, I left the Workers in the Dark. Oh, if I could only find someone who would help me in furthering my son's work.

So many mistakes, so many false friends, so many discouragements, such bitter poverty! But the end will come in His own way, and I must be patient, for His way is the best.'

Sec. 882. "Thus the mother thought and expressed herself to those who loved her, but she could find no one who could help her financially in her work. She deplored Merissa's judgment in making restitution. The father of the son, whose work would remain unfinished for long years to come, was the lover of ages gone by, the very same whom Mainin had persuaded, with much gold, to leave his betrothed Merissa and again to pay court to his old sweetheart, whom he no longer loved. He was one of those who was wedded to gold. There are many such.

Sec. 883. "While the mother lived with her son, she clung to her son; and when he passed away, she clung to that which was dearer than life to her—his manuscript. She did so with but one thought in mind, to place it as he wished it to be placed. Did she make mistakes? Are Merissa, Alferion, Anneiv and all the others to be forgiven? Yea! All are to pass into the kingdom of the Father when the blindness of life has been completely overcome. (The four preceding Sections relate some of the events of the last rebirth of Frederick Spencer Oliver, the rehabilitated Mainin.)

Sec. 884. "The knowledge, which our Lemurian priest gathered during his first incarnation in attempting to reinstate himself in the cycle, was of an occult nature possessed by the Lemurians, and to his disgust, he found it

subverted to wickedness. Nevertheless, it was a very thorough knowledge and enabled one to exercise many phases of the wonderful powers of Nature. But it was prostituted to sin, this wisdom of a great race. So deplorable was this sin that it threatened the very extinction of man from the category of good beings.

Sec. 885. "It was no accident that fetched a cometary mass from inter-stellar space. It was no accident that brought with this comet enormous clouds of gases which, mixing with the earth's oxygen, inflamed and increased the fierce heat already present from its impact.

Sec. 886. "The Lemurians were perhaps less sinners, with regard to human sacrifices, than they were in other and graver ways. Their sin overtook them, but it was too late to remedy the situation when they became aware of the dread fate which the approaching comet held in readiness.

Sec. 887. "Seeing it coming, they fled to the sea shores for safety; some to great caverns. In those days the earth was a veritable garden—the Eden of Biblical account. It knew nothing but perennial spring. Safety? There was none.

Sec. 888. "The seas, lakes and rivers were vaporized, and the great deep was made 'to boil as a pot.' Those who had sought the vast caverns of the world and hid themselves miles beneath the surface, escaped. They alone! Into the skies rose the seas, rivers and most of the oceans. The sun was blotted out by miles and miles of

steam and cloud. Perpetual night reigned. After a time torrents of water began to rain down as the vapors grew more dense. Then it poured in great sheets over all the face of the earth. The windows of Heaven opened. (See Genesis 7:11, 8:2.) No greater refrigeration process was ever seen in the world than this. All through the earth, ice formed, hundreds of feet in thickness. To what a woe-ful heritage, Lemurian sin had brought about them; a heritage of ice and flint rocks left by the serpent comet.

Sec. 889. "Is it hard to understand why this poor remnant of the once teeming millions of people on earth should have entered upon superstitious practices? Superstition is the fearful recognition of a power that sets man's wisdom at naught—the Thirteenth Unseen Power which rules mankind.

Sec. 890. "So, when the light of day returned, the survivors found serpents there amid the ice and in many sunny places. Before the time when the seas fled skywards, these animals lived in the waters, but when the waters left them in the hollows, some survived and became land reptiles.

Sec. 891. "Finding them, and being reminded of the sinuous tail of the comet, the people symbolized the awful event as 'the time they were driven from the once Edenic world by a great serpent.' An earlier twin legend to this, was the following: 'That between them and the beautiful garden was a flaming sword.' (See Genesis 3:24.)

Sec. 892. "Thus perished the major part of the Great Third Race.

Sec. 893. "We have seen how, from out of the caves, men and animals emerged to a heritage of icy woe. Seeds, long covered by the earth, were warmed into sprouts by the returning heat of the long obscured sun. 'The earth brought forth grass, the herb yielding seed after its kind, and the tree yielding fruit, whose seed was in itself, after its kind.' (See Genesis 1:11.)

Sec. 894. "Back from the Devachanic life came those who were swept out of active life by the cataclysm. They came into a woeful life where reigned Boreas in all of his cruel might. The general misery was part of the scheme of retribution. Affliction always renders man abject, especially if continued long enough to override his anger.

Sec. 895. "Such was the Nemesis on the trail of all mankind, for sacrificial murder was not the only blemish. The general karma or fate of humanity manifested itself variously. The cases of individuals received special attention. They were their own executioners.

Sec. 896. "Through the whole course of life, runs the great law of extremes. The Lemurian priestess, her son, and her fellow beings were personalities of various Egos which, in turn, were clothed with spirituality, trying to break through the soul personality so as to impress it with the truth of being, yet leave to that soul power the right of free will in all of its actions. Hence the laws of being were misunderstood, and a garbled interpretation of the genesis of life was foisted by ignorance upon a world of even less intelligence.

Sec. 897. "With the bodily destruction of these Lemurians, their personalities were also stripped from them, leaving not a single memory of their active life span. Returning from Devachan, these Lemurians found life almost unbearable. They knew nothing of their former Edenic-like life. Karma received part of its dues inasmuch as the afflicted ones strove to help each other. A good act atones for an evil one always, yet before the karmic debt is paid entirely, it must be paid to the one to whom it is owed.

Sec. 898. "The Glacial Age passed slowly into the Eocene period, which averaged nearly eighty times the duration of the active life of the people who had once been Lemurians. Indeed, they were yet Lemurians, for the continent of that name was not entirely destroyed, only its people. Those who survived in the caverns, regarded the dread catastrophe as a punishment for sin and handed down the following tradition: 'Satan went forth from the presence of the Lord and smote Job with sore boils from the sole of his foot to his crown.'

Sec. 899. "The centuries which lapsed told of the Eocene period, and how it aged, became extinct and was followed by the Miocene period. By the middle of this latter period, the last of the Lemurians ceased to be. Cave-men numbered them with a Devachanic majority.

Sec. 900. "Other lands emerged from the ocean depths, and the remnant sank in equilibrium.

Sec. 901. "Men, savage and animal like—the rear of

the great human army—came into being, while the vanguard of these civilized Lemurians lingered in the lethal shades of the passive life.

Sec. 902. “Thus was ushered in the Great Fourth Race of mankind—the Atlanteans. Far back in the night of time, almost three million years ago, the Third Race had been introduced to earth. The Second Race had perished by waters before. In the old Azoic rocks, we can still see the igneous remnants of the First Root Race of man in his Fourth Round on this earth.

Sec. 903. “So reads the law—that the Seven Major Cycles of a round must perish, lest it become all evil. And the first destruction is by fire, and the second by water—the odd numbered by fire, and the even numbered by water. Lemuria perished by fire; Atlantis, the Queen of the seas, by water.

Sec. 904. “Lo! Thou man of today! Thou wilt depart in the fullness of time by fire, yet fear not, for—years more.

Sec. 905. “From the first of his twenty-two incarnations, which were to feature his rehabilitation, he proceeded to the second, where the Nemesis of his fate still pursued him. This time his incarnating Ego took possession of a negative body, which gave the former Lemurian-Atlantean priest opportunity to suffer for the misdeeds of former lives by subjecting his feminine body to indignities like those he and his cohorts had inflicted on women slaves. Ever pursued by the horrible visions of

previous lives, about which he was silent, he suffered quietly. However, in spite of his feminine body, his mentality still remained positive.

Sec. 906. “In this life, he tried to ameliorate the sufferings of his companion slaves, contributing what appeared to them an uncanny knowledge of herbs which he used as medicaments. Often he would take punishments intended for others, not knowing why he did so, but feeling that he must.

Sec. 907. “In the third incarnation, the Nemesis of his fate still pursued him as one of those who had brought a sad state of affairs upon an entire world. Not more guilty than other of his fellows, certainly, but as much so. ‘It must needs be that offense cometh, but woe to him by whom it cometh.’ (Matthew 18:7.)

Sec. 908. “Our priest pursued his inquiries into the history of former times, yet he was so burdened with poverty and circumstances over which he had no control, that it seemed impossible for him to make much headway, either in his studies, or in his determination to discover just where he stood in his evolution of thought. He was ever in a state of bewilderment.

Sec. 909. “On some mornings, he would arise with the feeling that he had been out of his body during the night, and it came to him that he had passed through one of the cataclysms of the earth which each cycle must witness on this planet. He had been an agent of the natural law of the earth, and each agent must pay his own penalty for

wrong done. And who are its agents? Those who sit in the seats of the mighty—the rulers and minions of the governments of the world—to say nothing of the great judges who expound the law the doctors, the teachers, the land owners, the captains of industry, the commercial barons and the chief panderers to the lusts of the people. These are the agents who set themselves above their fellows, and many of them for purposes beside that of being helpful to one another. The natural law is a just law, for it sifts the souls and enables only the fit to survive.

Sec. 910. “But if our priest were there, where was that maiden, for whom he had died in that old stone manse near the silvery lake in old Lemuria? Had she escaped the cataclysm? Was she in life, as was he, not fully knowing what life was all about? Would he ever see her again? Or would he see her only in his dreams?

Sec. 911. “Those concerned with each other in one incarnation beget a karma influenced by its creative acts. These various fates usually bring their owners into active life at times almost coincident.

Sec. 912. “If he were there suffering a fate begotten in Lemuria, the fair sister of the one time Sohma was there also. She was a child known to his personality as one in whom he had centered much interest.

Sec. 913. “In the night watches, he was permitted to gaze on lives that were lived by him in the Glacial, the Eocene, and the Miocene periods. In each one, he saw how purely human wisdom, often misguided, had felt the

whisperings of life. He saw some good and much sin, not only that wrought by him and his cohorts, but by his fellow men and women. He saw how this sin was expiated, from time to time by the operation of karmic law, much as an accountant balances his books.

Sec. 914. “The Astral Records are indeed those of the Recording Angel. They give back the clear images of the people and those of their surroundings, all effects, aye, the very unspoken thoughts of the most insignificant actors in the great drama of the past. The pictures he saw were clear and had an extended range. Not only did they comprise the various and multitudinous range of personalities, in which his individuality had been incarnated, but also those of all people who had ever crossed his path in all of the hundreds of thousands of years—aye, millions—previously.

Sec. 915. “The acts, the thoughts, the loves, the hopes, the hatreds, the hidden motives of everyone were apparent. He saw the joys, the sorrows and the self-sacrifices, not only of his own numerous incarnations, but of all those people with whom he had ever come in contact. All this, he saw flash by almost like thought, yet he comprehended. When awakening from his sleep, he would say to himself, ‘I have been dreaming.’ His many visions made him a silent man. He could not speak of them, yet they left an impression on his mind for good, although not good enough, for he created yet more karma for himself and retarded the time when he would be able to give out his message.

Sec. 916. "Our erstwhile priest came to the fourth incarnation of his reinstatement with a feminine personality and a masculine mentality. He was contemplative and industrious. In this incarnation, he learned quickly and lived a long life, being very philosophical. He solved many problems on this negative side of life and made good progress toward the goal of his unexpressed ambition, which was to fit himself as a channel for the release of his great message. So far, it was unfulfilled, as it was not proper for women at that time to speak publicly. He had not come to the time when he would know in his innermost thought that the message could be given in the course of his daily life and needed no other herald.

Sec. 917. "His fifth incarnation was positive in material demonstration and came in the time of the Great Master. Here he learned about the Cross. Here he witnessed the crucifixion. Here he learned that there were no marriages in Heaven. And here he learned much of the evil and wrong doing of the world's people which was due to their misunderstanding of the great sexual law of life.

Sec. 918. "His sixth incarnation was again as a woman. But in a directive position over many people. He was obsessed by the visions of the past, yet they helped him to judge the present. However, as a woman, he was bowed down by conventions and could never speak from the heart of things, although he used an intuitive power that was a blessing to all.

Sec. 919. "In the seventh incarnation our priest was a man and strove in the commercial field to set an example

of business equity in all his dealings. He tried to eliminate graft, or double dealing, and never to put something over to the advantage of the putter.

Sec. 920. "In his eighth incarnation his vocation was that of a lawyer and judge. In his earlier life he strictly enforced the law, but in his later years, he rather inclined to the merciful side of life.

Sec. 921. "Again, as a woman, did our priest incarnate, this time as a lustful, unsatisfied one of the lower life, with a sexual nature that ever lusted and delighted in carnal sins. Not until the close of life, was there for him a surcease of appetite and sorrow for his sinning. Then he repented, and began to teach the truths of being, going into the highways and hedges, building homes for the straying women, and bringing happiness and peace to many. Defending the homes from vamping harlots, operating under the guise of friendship, was the great mission he undertook in his later years.

Sec. 922. "The tenth incarnation was one of decision as to the Dividing of the Way. Somehow the past incarnation held for him a vague semblance of a purity that must be attained, and this was ever the thought of our priest. So, as a man, he was continent and pure, but spent much of his time in study, rising to new heights of knowledge.

Sec. 923. "In the eleventh incarnation of his return journey, he came as a woman in an Eastern country. He was interested in the thought of the times, but having no disposition to marry, led a quiet life.

Sec. 924. "Down into the sordid material life, did our priest jump the next time, into a world of poverty, squalor and dirt. He wandered about a vagabond, but he did his best to be honest. He was convicted and imprisoned falsely, and he knew the impress of prison punishments on his bare flesh. Subject to skin diseases from contact with others, troubled by vermin, his life was one long scratch.

Sec. 925. "And in the thirteenth incarnation, our priest returned again to his one ambition, that of being conquerer. This time, however, he wished to conquer himself. For now he perceived that, if he could conquer his lower nature, he would win. He had an obsession of past lives, yet he would say nothing about them. He feared that a Nemesis was over him, although he was courageous in his actions toward others. He strove always to do good under the greatest of handicaps and created many opportunities to exercise, what was to him a new found thing, faith. This is what he had been seeking for those many incarnations since he had known the faithful Essenes in the time of Jesus the Christ. During the time of the Master, he had caught a glimmering of what one Martyus had tried to tell him in past ages, although strangely enough he had forgotten ages ago about Martyus. All he could remember was that it was something that was to come after the law. (See Galatians 3:23.) He felt that it was something to come through a Charactered One, and that after it had come, no more was he to be kept under the law, shut up unto the faith which afterward would be revealed.

Sec. 926. "So he studied, and in that life became a

student of the Bible, which at that time was a rare volume for his station in life. The story of Abraham was one in which he took great delight. He learned that Abraham and his followers lived by faith in every word of God, that their lives were those of loneliness and separation from the world, and that, knowing no settled home, they lived in tents and in places where they could find pasturage for their flocks. They unfolded a standard of light for the gatherings of millions yet to come, and they built a foundation of faith upon which the Great Master could build a superstructure. Whosoever would receive that wisdom would no longer be under a schoolmaster. (See Galatians 3:25.)

Sec. 927. "He came to have faith in God, yet he lacked faith in himself and in mankind. The world had been so bitter a place that he doubted nearly every one. His faith had to be rebuilt, for he had not yet come into the consciousness of his being. He did not realize that he was a dual being of spirit and soul. He imagined he was only a soul shut up in a physical body. His concepts were of a general nature. He thought that if his body were carefully handled after death it would be resurrected some day in the future, although he had seen perfect bodies, which had been laid away for ages, fall to dust on exposure to the air. Of course, his would not. There was certainly a resurrection of the body. He did not know that his faith was but blind credulity. He had much to learn about faith and the resurrection before he would be through with his great task.

Sec. 928. "The next three incarnations were all on the

positive side of life. In the first he had to serve as a great teacher, yet feeling that he was incompetent, even though he knew more than his fellows. He left this life without the consciousness of faith, yet trusting in God, but not understanding what he so much wished to know. The next two lives were spent in public work and brought him honors, but without the satisfaction for which he was hungering.

Sec. 929. "The seventeenth incarnation was one grand life for him, and although born in a lowly station, he trusted God fully and began to understand the Creator's purpose for his children. This time he had much for which to be thankful, and although the struggle was long and often barren of material results, still there was much happiness. He was as usual obsessed with visions which troubled him, not divining the cause. One in particular kept returning over and over to him. It seemed to carry him back to an age when he had done a most accursed deed. One spoke to him who was a ruler, while he himself seemed to be a priest.

Sec. 930. "The ruler said, 'Because of thine accursed deed, thou and I are forevermore strangers. Now I know thee for, alas, what thou art.'

Sec. 931. "(The priest tells the following in his own words.) 'I fled in a vailx, fled far away in a mad agony of soul from the hell of remorse, which being in my breast, I could not escape for a single instant of time.

Sec. 932. "'Awake, I was in horrid soul pain, much

keener than any physical suffering. Asleep, my soul was still awake, for only my body slept. Ever before me arose the piteous, pleading face of the girl, Lolix, for her lover, Zailm, standing beside the Maxin Light where no one could offer violence, standing beside myself—I, who afterward lured Zailm to a lonely cave house, where he died—a deed for which I was punished by being blasted from the Book of Life. I could ever see that dear face, and could ever hear her words: 'Here, then, I stay!' She felt that near the Maxin Light she had sanctuary, but I said to her, 'Aye, Astiku from Salda, there thou shalt stay, indeed, even longer than thou thinkest.' I had such power with words that she turned to stone.

Sec. 933. "'Later, after I had denied, in the cave house before Zailm, that there was a God, and was blasted out of life, I, with all my knowledge, knew not that I was free of my mortal clay. I knew only that those whom I had known were dead years ago now seemed to live—did live—and gazed upon me in sorrow, retreating from me when I strove to go with them.

Sec. 934. "'At last, one I had known and whose mortal body I had seen melt in the Maxin Light, a strong soul and a deep esoteric student, took my hand and said, 'Come.' I obeyed, mutely, unresistingly. He led me away through immense distances of space until we came to a cold, dark sphere where wandered specters of once mortal human beings. Here he left me. All was dark and hideous. I met one there who freed me, glared upon me, and cursed me bitterly for being the cause of his presence there. As he cursed me, I shrank away,

chilled and deathly afraid, for he that raved was Zailm Numinous. Then, who was I?

Sec. 935. “‘My eyes seemed burning, my throat was as a furnace, and back of that was a soul set afire with the agony of hell. Then despair seized me and I cried out for annihilation. But this could not be, for in that instant I knew in my soul this thought: “There is no death in all my creations; there is only change.” Change came to me as dew on a parched land. I seemed to see a black-robed figure disappear into a dense black cloud.

Sec. 936. “‘“There! There!” I cried. “There goes all my hope of delivery.” I plunged into the cloud, groping till I touched—Lolix—the very one whom I, with my word, had turned to stone.

Sec. 937. “‘She turned to some one who had fled after me, and said, “Zailm, Beloved! Follow me!” She flung away her black robe and stood forth, an angel of light, and I heard her say, “My Own, through thee, have I found that thou art not mine. Thou didst not come with me from the celestial kingdom to earth with other spirit rays. Thou didst come with Anzimee, and I didst come with Aisa. But I love thee well. I love thee because by thee my feet tread the embers of expiation. Some day I shall come to my own, but now I save thee. Come hence.”

Sec. 938. “‘She took Zailm’s hand in hers and led him forth into the light. I followed at a safe distance. Then she said, “I sinned, also. But my sin was one of too great

trust. For that I must atone. In a far day, thou shalt know me again. Now hath Incal given me to work for Him in the dungeons that prison the souls of betrayed brothers and sisters. The fallen woman and the fallen man, He giveth me to rescue. Each one has a work to do here. There are those who take care of the suicides. There are those who care for ones who have been so negligent in caring for their bodies that they must need certain operations. There are those who have sent little children out of the womb dead, such as I did for love of thee.”

Sec. 939. “‘We were all in darkness, I standing behind those two who were talking so earnestly. “That is the light,” said Lolix, “which is turned to darkness. See how great is that darkness. It is the black night that weighs down the souls of those who love after the carnal way. But though I loved thee, it was not lust that prompted me, but love and trust of thee. However, lust prompted thee. Thou hast suffered in consequence. All suffer through lust, somehow, sometime. The suffering cannot be evaded. Now I take thee to thy field of work again. To me it is a joy to rescue my fellow. See? I am arrayed in white now, for I am Incal’s handmaiden. One day, thou shalt know me in that world thou goest unto once more. And Zailm, because I have rescued thee, there thou wilt rescue me. (Refers to the time when Zailm was Walter Pierson and Lolix was Elizabeth.) For again must I descend, ere I ascend forever. (Refers to the time when Mainin was Frederick Spencer Oliver and Lolix was one freed on a murder charge.)

Sec. 940. “‘“Now, all this I know, because I am His

servant of rescue. But in that time to come I shall not know it. Nor wilt thou. I tell thee now, as one day thou shalt re-tell it to me." Then she said, "And afterward, you and I shall part as friends in the Lord's name, I to go to Aisa, and you to return with Anzimee."

Sec. 941. "'Now I knew that I had been Aisa, and she Alota, and that after a future life on earth, she would be waiting for me to return with her to our Father's house. She waved her hand, and Zailm departed. I was left in remorse, but not without hope. I must trust.'

Sec. 942. "While in the seventeenth incarnation, our priest received many spiritual blessings. Still there was that great unsatisfied longing left unfulfilled. He possessed ambition, but it was barren of material results. The way had been long and dark and hard, but he had learned through the vicissitudes of his life and the visions of his night watches, that he must trust in the Father, of All; even though he understood not the whys and wherefores.

Sec. 943. "When the eighteenth incarnation placed him in the lap of physical life, it was with the desire to defend—*what?* He knew not. What he wanted to defend was intangible to him. He was groping, looking, listening, longing for the Unknowable—'the things past finding out'—and according to those who were a part of his environment, he was made to feel that it was needless to ask. Yet despite all discouragements in his pursuit of spiritual knowledge, he was ever alert, but silent, seldom speaking of his views on any subject, ever

adding to his fund of knowledge, which to many of his acquaintances seemed uncanny. For he could invariably supply information as to the how and why of things.

Sec. 944. "In the new eighteenth life, he was devoted to his mother, and she was the same mother who ruled as a priestess on the great Continent of Lemuria in the house of stone. She was the same mother who ages afterward, in the time of Atlantis, became the mother of Zailm, and who left Zailm when she was lured away by a former lover. All of this occurred because a certain priest influenced this former lover to forget his vows to his betrothed Merissa, thus adding karma to the life of the priest and to the beautiful Prezza—the mother of Zailm.

Sec. 945. "But in this eighteenth incarnation of a son who had been a former priest, the one time Prezza, who had now become Martinee, was not faithless. She had long ago come to the Dividing of the Way, and upon the birth of this only son, she rejoiced and felt that in some way she was responsible for a great evil, but what it was she could not tell. Because of this fear of what might be an impending fate, she, Martinee, decided that if she could have a son, he could do a great deal of good in the world as a physician and surgeon. She felt that she could do a great deal for herself—redeem herself—for she was so obsessed with the idea that she needed redemption that she believed it could only be obtained by working with him in his preparation for that vocation.

Sec. 946. "She read and studied all she could find along

the line of anatomy and physiology and asked many questions of her father, who was a physician, and with whom she and her husband made their home, her mother having died when she was very young. It was incumbent upon Martinee to be a dutiful daughter to her father, as well as a dutiful wife to her husband. But she also intended to be a dutiful mother to her son. It was her pride to excel in all her duties.

Sec. 947. "This was her greatest ambition in life, and the next was to be as physically beautiful as possible. She took great pride in her appearance, having brown eyes, medium colored brown hair, and a clear rosy complexion. Sometimes, a saddened expression overspread her beautiful face, as though she had deeply wronged someone and was anxious to atone for it. This she never could quite dispel, but as the birth of her child approached, the cloud lifted; and when little Ernaud appeared, she was delighted that there was now a way through which she could work out her redemption, as she called it. As soon as the child was old enough to imbibe knowledge of its physical life, she was his first teacher, pressing her commands upon him as to his studies with all the authority of the old time Lemurian Priestess.

Sec. 948. "Ernaud could not understand his mother's devotion to him, nor could he understand her reason for desiring him to take up a work, such as that of a physician and surgeon. He failed to comprehend that in some way she felt it important as a means of escape from the results of former lives. Martinee could not explain it herself, and she did not try to do so. She was busily trying to

keep him satisfied in his work as it was the means by which he could do good to others.

Sec. 949. "She felt that it would craze her, if he would give it up. He must go on and on, until success was doubly assured. There must be no let up in her vigilance over him. She did not remember the days of slaughter in old Lemuria. The cutting out of living hearts had now no allurements for her. But she was obsessed with the fear that if her son tarried, he would be late at an operation upon some notable whom she deemed necessary in the land of the living. She seemed frantic, as though with remorse, if any of his operations proved unsuccessful. She felt as though she had failed, somehow, somewhere.

Sec. 950. "So all through that young life of her son's, she was ever the guiding, obsessing one. When her father and a little later her husband left her for Devachan, she experienced a new blooming of her consecration to her son's interests, advancing them wherever possible. She lived and breathed only for him and his great work.

Sec. 951. "On his part, he was a good student, intelligent and painstaking, and when he commenced his practice as a physician and surgeon, he was considered among the best. He was ever alert to respond to the calls of distress among rich and poor, and the poor were blest when he attended them, for he never served them for pay, considering their 'God bless you' ample remuneration. From the rich, he exacted enormous fees, and consequently was very much sought after.

Sec. 952. "Thus Ernaud lived and moved and had his being under the shadow of some overpowering obsession of his mother's which was unexplainable and undefined. Until he was about thirty-five years of age, he knew naught but moving about in obedience to his mother's commands; and if he were the least negligent in response to her wishes, she invariably suffered with a cold on her lungs.

Sec. 953. "When he noticed this several times, he repeated such actions just for observational purposes, attempting to note whether the cold on the lungs of the one, who could not satisfy his or her wishes, was due to a thwarting of the human will. He not only tested out his mother but others also, and thus he learned that the mechanism of the body could be put out of commission through certain states of mind. The next thing he noticed was that certain states of mind were affected by a superstitious fear, which was a hold-over from some previous experience, but how previous he did not know. These fundamentals were as food to him, giving new impetus to his work, which at the time, despite his mother's unflagging encouragement, had become tiresome. In short, life to him was becoming stale.

Sec. 954. "During the time of one of his experiments, he became interested in a girl called Eshia, a sweet-faced maiden whom he wished to call his wife. His mother, however, objected to the marriage on the grounds that she, by her devotion and work, had made him a successful surgeon and that she could not bear the separation, as he was her life, her all. She took the position that there

was plenty of time for Eshia and all that Eshia represented.

Sec. 955. "He would not be denied, although he tried hard to forget Eshia, and interested himself in literature, art, music and the thousand and one things that divert the minds of men.

Sec. 956. "He brought Eshia home to his mother as a daughter, but the mother thought that the daughter was a thief in stealing her son away, and soon home was home no longer.

Sec. 957. "The next step was taken by the mother. She ensconced herself in a little cottage in the next town, thereby divorcing herself from the life of her son. Then, true to the law, Ernaud discovered that when her will was thwarted, she became ill with congestion of the lungs, or as it was afterward called, quick consumption, or pneumonia.

Sec. 958. "Having no near neighbors, she was alone. Few had taken notice of the elderly woman who had been living in the little cottage for almost six months before her illness. The cottage had been vacant a few years before this occupant came. It had been thoroughly cleaned and repaired a month before her arrival, and when she moved in, with but hand luggage, there was not much need of else, as the cottage was comfortably, although meagerly, furnished.

Sec. 959. "After she left home, with but a short note

to her son, saying that she would be gone several weeks, disaster came to the family in the shape of financial losses, and much of Ernaud's fortune was wiped out. Eshia's parents also suffered in that cataclysm. As Ernaud had turned his attention more and more to alleviating the suffering of the poor patients, thus sacrificing the compensation which he might have earned had he the time to attend to the foibles of the rich, it was indeed a disastrous time for all. Coupled with the financial distress was his intense yearning for his mother. While he adored his wife, she could not be wife and mother too. Mother always knew how he liked to have his victuals prepared. It was mother who had a dainty meal ready for him in the watches of the night when he came home from a hasty call to someone's bedside. It was mother who watched over his surgical tools and kept them in order. She was mother and secretary, companion and assistant. There was none other like her. She was the light of his life.

Sec. 960. "Without her, he felt an age old obsession which, in some way, led him to believe that she and he had a work to perform together. What it was he knew not. But at the same time, he plunged more deeply into his work of relieving the suffering. He became more abstracted in his meditations, and his anxiety to hear from his mother increased as the weeks went on, yet no word came from her.

Sec. 961. "The wife, in the meantime, having to dismiss the servants and become the household drudge with a young child in her arms, found it very difficult to overcome her husband's abstraction of mind, while carrying

on the household duties at the same time. It became necessary for them to move into a small cottage nearer the poorer section of the city, as a result of their financial distresses. Eshia, however, had insisted on retaining enough furniture to make the little house comfortable for the two of them with the baby, and soon made it such, the surrounding yard making a fine playground where the baby led a natural and free life, much to the scandal of the neighbors. Nevertheless, the little cupid of a child disporting himself on the trim lawn, and Eshia's playing on her piano in her tiny front room, attracted many women of the better class to call there, resulting in Eshia's arranging to teach their daughters music lessons. For this work she received but small remuneration, yet it was better than nothing, and made her forget the pots and pans. As to the latter, she had a very indifferent liking, although she managed to keep her little front room in a quondam state of orderliness, even though there was no pretension of order anywhere else.

Sec. 962. "This manner of living made a bedlam of confusion in Ernaud's life. There was no one to see to his buttons, his socks, his meals, his room and his surgical instruments. When his mother left him, half his life was gone. He noticed also that even if he could find her, there was no place in the little home where she could lay her head. True, there was a couch in the front room, but mother had always had privacy and a room of her own. What had he to give her? If only he could find her, or hear from her!

Sec. 963. "Then, one day when he was more than

usually downcast, working in his office over a smelly little grocery in the neighborhood, there came a little lad to ask him if he would go and see a sick lady in the next village. ' 'Cause sir, she lives all alone, an' I was out that way to see my grandma, an' stopped there when I started home. 'Cause sir, a hungry cat an' dog followed me, an' I took 'em back an' opened the back door an' put 'em in, an' heard a queer voice, an' looked about until I came to a room with a bed in it, an' a lady in it sick and alone. She could hardly breathe, but after a while she said something. I thought it was, 'Ernaud, have you come?' I said, 'No, I am goin' after him.' I brought her a drink and fixed the fire, an' lit out for home. Mum told me to see you, 'cause you was a doctor, an' if you wanted me to go with you an' show where the woman lived, I could do it, 'cause I'm goin' to be a doctor myself some day. Mom says they can do the most good in the world.'

Sec. 964. "While the lad was talking, the doctor was busying himself with the preparation for the journey, gladly accepting the presence of the little lad. Driving out in the doctor's buggy, they passed the lad's home to tell his mother that he might be away several hours. Then they stopped to tell Eshia of a call that must be made and that it might be late before he returned. Said Ernaud, 'I may bring mother home with me.'

Sec. 965. "'Do not do so,' said Eshia. 'There is no room for her, nor no room in the whole world large enough for your mother and me.'

Sec. 966. "'Your name is not Ruth,' said Ernaud sadly.

Sec. 967. "'No, my name is Eshia. And your mother's name is Martinee and not Naomi.' (See the Book of Ruth.)

ERNAUD'S MEDITATION

Sec. 968. "'My finer ear seems to hear solemn music, sweet, now plaintive, then gloriously symphonic. It seems as if a curtain were raised or parted, and before my inner eye, extends a view of a lovely valley with a broad, peaceful river running through it. On its nearer shore, white-robed smiling people seem to be gathered. Listen! I hear a song and my consciousness hears this message as the notes ride on the swelling breeze:

Sec. 969. "'Welcome, sister. The weary journey will soon be over for thee and thou canst rest awhile. The call hath sounded and lo! Soon shalt thou obey."

Sec. 970. "'My soul, torn and sick at heart, seems to pierce the future as I look upon the disappearing form of my mother. As the curtain falls, I see no more, and like a vast surging wave of desolation, the meaning of it all overwhelms me. My loneliness! My terrible obsession that there is something I must atone for and with her assistance! Oh! What is it? How shall I live through the years of weary sorrow bereft of her tender love? O God! Must I endure this bitter trial? Can I not go, also? Am I not near the Summit of the Great White Range?

Sec. 971. "There comes to me the words of one who tenderly and reluctantly let fall, fold by fold, the curtain that hides the world whither my one best friend is departing. O God! Is my sorrow near? What meant they who chanted the call, saying, "Soon?" O Karma! Is it soon, as we mortals count time, or only as the Shining Hosts regard it?

Sec. 972. "Calmly now! Oh, so desperately calm! Calm as a crushed soul ere the wild reaction comes! Even a ray lights the gloom. She will rest there. Yes, rest with that rest given by the Master who stands at the Portal, saying, "Come unto me all ye that are weary and heavy laden, and I will give thee rest."

Sec. 973. "Yes, she will rest. She will realize all the bright dreams that earth could exhibit but never grant. I would not keep her here from all the good that lies beyond the Snow-Capped Range in that transcendently peaceful, superlatively beautiful homeland of the freed souls. Keep her? To be bent with my woe and her own? To suffer, as I must suffer, perchance hunger with cold and homelessness? No, I am not so cruel. God knows that the parting and the long separation will have to be borne. He knows how it must be borne and He will give me strength to bear it. I thank Him for speeding so many of my years into eternity, so that there will be fewer years of my desolation.

Sec. 974. "There would have been less years of separation from the little mother, and more happiness might have been hers, if only she, whom I had brought home as

a daughter, had been such. The mother would have lived longer and more happily had I not done that. But I did not think that Eshia would refuse to be a daughter. O Father! I did not know. And can there be no turning? No brilliant sunset at the last now so near? O God grant it!

Sec. 975. "Alone at last. The truest friend I ever had, gone on before. My wife? Ah, no! She leans on me and is no comfort in such bitter woes. My son? He is but a year old and must lean on me, which is well, being almost my only tie to this life.

Sec. 976. "Aye, Eshia, if I could turn to thee! If only there were an hour or so of the day during which she could have turned to you. If only her sun had not set on this world, I could have given her some of those things she so sorely needed, even myself. Poverty! O God, help me to win wealth for her, who is almost my sole brightness in life.

Sec. 977. "O Mother, if you could only have stayed until she, whom I hoped would have been as a daughter to you, could have become less of a self-pitying, self-commiserating child, and more of a woman, more of a daughter. O Father of life, let her stay. Let me make her happy, she who has never been happy, she who sacrificed her hopes, her ambitions, her life upon the altar of love. She sacrificed self for husband and son, uselessly unless she is compensated by the hereafter.

Sec. 978. "And for me, I would return it many fold,

but poverty prevents. I can only give, as I do, an unutterable love to her, the chief treasure of my earth life. She has completed the Master's saying, for she sowed her seeds of love, first among brambles, next in poor soil, and lastly on stones. The rocky surface suffers the rich offering to lay parching and dying, yet if the rock that complains of its exposed surface would only nourish a seed or two in some crevice, that seed would sprout a tree. True, its roots would rend the rock, but then the rock would cease to be a rock and would become a rich soil, nourishing the trees of love and shading itself by them. Thus there would no longer be cause for self-pity. Father, I pray thee, that all this may yet come true, that the crossing may be deferred, that the pilgrim may have her happiness here. Grant this to me, I pray thee!

Sec. 979. "But it was not to be so, and our priest in this, the eighteenth reincarnation of the Grand Cycle, came to acquire an almost despondent nature, for he was very disheartened by the turn of his affairs, the death of his mother, and the defection of his wife. Eshia had by this time fallen away from her allegiance to him and treated him with disdain. Yet he loved her with a passionate devotion. It was his nature to be loyal to his first emotions, and he had loved her at first sight. She was yet beautiful in person to the eyes, but she felt a resentment towards him, for he had not told her that she could never be first in his heart while his mother lived. She had not been brought up to serve any one's need, not knowing that even among the rich there is need of service, one for another, and she could not bring herself to do the tasks

she saw her mother-in-law take upon herself with so much delight. His mother had never allowed a servant to serve him, if she knew that there was a task to be done about his person, or his surgery. But not Eshia. All this time she felt that her husband had deprived her of some great blessing, but what she could not tell was why her resentment toward his mother and her son was so uncalled for. The breaking up of their home and the exile of the mother did not lessen Eshia's resentment, as she knew that if she had not met Ernaud, a richer suitor than he would have been glad to have claimed her as a bride. She reveled in the memory of Ernaud's tumultuous and passionate courtship, and her own response in their honeymoon days, but the cloud that was upon her life, when she saw her mother-in-law, never lifted. Here was an antagonist, a rival, one who could not be placated, so she did not try. Eshia had to be rid of her in some way, and it would have to be in a surreptitious manner, for that was her style of doing things, as it is with many others. Notwithstanding all this, Eshia was not too much to blame, as she could not account for the feeling she had against Martinee. She only knew that it was intense, and that it would be a blessing to all of them if Martinee would go away. Then she would have her lover-husband all to herself.

Sec. 980. "If she or her lover-husband could have gazed into the past, they would have known the reason for the dark cloud over their home. A High Priest of Atlantis, who was then known as Mainin and was now called Ernaud, in this eighteenth incarnation of his restitution, had once performed a marriage ceremony between one Prezza, and her former lover, and as a result, a sad-faced,

brown-eyed girl walked away from the door where she had been remonstrating with Prezza, now known as Martinee, and who was about to marry the man to whom she, Merissa, now known as Eshia, was betrothed, although privately. It was foolish for her not to have listened to a public betrothal. Then Prezza would not have dared.

Sec. 981. "Merissa walked on for a short distance, then waited until the priest came by. She purposely hailed him to tell her story. 'You! You!' she exclaimed, 'You, who know so much, knew that you should not have performed that ceremony. You wicked priest! That man was to have been my husband. You will wish that you had not performed that ceremony long before you get home!' she said vehemently.

Sec. 982. "'Never mind, Bright Eyes. I'll marry you myself some day and give you a whirl-wind courtship,' was the priest's rejoinder, never letting on that he was the great High Priest, Mainin, or attempting to use any of his power over her.

Sec. 983. "To this she replied, 'If you do, it will be a sorry day for you, you old hypocrite. I'll see to that.'

Sec. 984. "The sorry day had come, and in some way, it must drift away with all other things that are not of reality. For only the pure, the true and the good are real. Eshia's music classes increased in membership. So her living expenses were assured. It was not a part of her attitude toward another to seek another's benefit through her own exertion. Ernaud sank lower and lower into

depression, just as she, too, had done. She left a note for him saying that it was best to leave for a time at least, and Ernaud was not surprised later when she asked for a divorce on the grounds of non-support. She retained the custody of the child and at the age of forty-five, he was desolated indeed.

Sec. 985. "Ernaud's one solace was the little lad who had led him to his mother at the time of her last sickness. Indeed, the lad simply thrust himself in Ernaud's way, and took to coming to the little cottage and making himself useful, becoming adept in household arts. Soon the cottage had an air of old time comfort. This heartened Ernaud considerably, and he gave Mento a great deal of attention, helping him with his studies which were a delight to the lad.

Sec. 986. "Mento carefully planned a private advertising campaign for his beloved teacher with his mother's help, and soon Ernaud had a good list of paying patients, as well as many of the poorer classes, all of which, of course, helped to place him on a good financial ground. Mento took upon himself the occupation of business manager for the little firm. Ernaud was not at all loathe to leave all business arrangements to his assistant, as he styled Mento. The clouds were lifting at this time, and Ernaud was again becoming interested in life.

Sec. 987. "As Mento grew older, he became Ernaud's right hand man. He was to him as a man, what Martinee had been as a woman. He was both friend and counselor. One time, Ernaud spoke of the visions he experienced,

which were always troubling him more or less, and Mento suggested that they look up Bible facts in regard to visions, as he, Mento, believed that they were expressions of the soul mind personality—a sort of mercurial-like memory picture of past or future scenes which the spirit was trying to impress on the soul life for the benefit of the spiritual unfoldment of the soul.

Sec. 988. “Ernaud approved that explanation and asked Mento where he had studied. ‘Oh, I just thought it out, and it suits me,’ replied Mento. ‘Each of us must come into an understanding of life itself, and there are many phases of life to understand. Yet there is something that tells me there is a way, although not of books, that will lead us to the truth. It is within us, and when it is found, it will be so simple that it will seem an absurdity.’ Then he added in a tone of respect. ‘I feel that you have great knowledge within yourself to uncover. What is more, I feel that you know, or have known sometime, of very deep things, and if I would work with you, I believe that I could help you to discover it. You could, in turn, help me to understand more of what I know you must have in the deep recesses of yourself. So,’ he continued, ‘perhaps, by taking up the study of visions, we can track them to their cause and so make some important discoveries, providing we keep our heads.’

Sec. 989. “As Mento was speaking, he reached out his hand toward Ernaud, who grasped it as might a drowning man. Then Ernaud exclaimed, ‘Suits me, old man! We’ll keep our heads, even if we have to cut them off and put them in our pockets.’ And thus began a close friend-

ship with Mento, who at one time had been Nadira, attired in green apparel and who, ensconced in a tree, had heard the daily conversations of one Rexdahl with one Martyus. (Mento afterward became the Compiler of the manuscript which you are now reading.)

Sec. 990. “Commencing that very evening with their studies, they found that the Ark of Israel had become dangerous to the Israelites. From this they knew at once, through Nadira’s, or rather Mento’s, intuition, that they were now studying about things which would have to be approached with the feeling of care and awe. They noted how Samuel became clairvoyant, and how Saul went to the Medium (witch) of Endor and met the spirit of Samuel. They noted how Elijah was fed by an angel; how Elisha made an axe to swim; how the Heavens were opened up and Elisha beheld spirit hosts; how an angel saved Shadrack, Meshach and Abednego from a fiery furnace, and how an angel guided in the choice of Isaac’s wife. Jacob’s vision of a ladder interested them somewhat. The terrible manifestations of the plagues of Egypt, the jealousy of Moses by Aaron and Miriam, how Belaam became a trance medium with his eyes open, how Jericho fell by invisible power, and many other instances of Biblical record impressed them with the deeper truths of life. They determined that it was better not to become a trance medium in pursuing their studies, but to hold the spirit, soul, mind and body inviolate. They determined to allow no invasion or subjection of other minds, entities, spirits, demons, or any other kind of machination, to take possession or obsess them in any way. This declaration proved a saving grace for Ernaud, and their continued

study of the subject became the means of turning his mind away from his fears, obsessions and other troubles.

Sec. 991. "Mento, who had a Bible reading and praying mother, was quite advanced along the lines of many subjects of interest. Some of these, which they were studying, comprised what Ernaud declared to be the demon side of the Bible. There was one in particular that intrigued Ernaud's mind, and he was anxious concerning it. For he now seemingly was taking hold of himself and making some headway in his great work of redemption. In fact, there were two subjects in which he was vitally interested. He found the subject of faith most fascinating, and as he was trying to learn all he could about it, he decided it was a spiritual characteristic and the prototype of obedience, mentally and physically.

Sec. 992. "This, of course, led to the determination that faith was a fiery characteristic. From this point of view, with regard to its relationship between the Zodiac of the Macrocosm and the Zodiac of the Microcosm, he went on and determined that there were three fiery characteristics and that they corresponded to the element fire, physically, mentally and spiritually; that each, individually, was obliged to come into that knowledge through experience. He knew what it was to obey, for had he not given strict obedience to his mother's commands for over thirty-five years? Was he not an obedient citizen of his country? Yes. Then why did he not have the spiritual prototype of faith within him? Next, he realized that only good had come from obedience to his mother's commands, and that when she left, his world had fallen to

pieces. He had so relied upon her, that never in the wildest throes of his imagination, could he ever have thought that naught would ever trouble him.

Sec. 993. "It came to him suddenly that he had possessed faith in his mother, because of his unquestioning obedience to her commands. A bright star enveloped him, as it were, and its rays pierced his soul. He saw clearly and knew that as far as he was concerned, he must believe in God. So, day by day, he took a certain promise of God and tested it out, and if it could not be tested in one day, he tried it out in another, never leaving one promise until it had been thoroughly tested. As fast as he tested one out, he would pass it on to Mento, and they would relate their experiences with these promises, one to the other. From this, they passed the promises on to others, and soon they had a number of people doing quiet, experimental work with God's promises.

Sec. 994. "The subject of faith led Ernaud on to the subject of obedience to the law, and as these took in the Ten Commandments, he and Mento had many a lively argument as to the whys and wherefores of some of them and the manner in which they were kept. They noted especially the Biblical Sabbath, which from the reckoning of the Gregorian calendar, was not kept according to the Biblical calendar, which they found between the covers of the sacred volume. (Up to the time of compiling this history, there has been no known calendar placed on the market that is in accordance with the Mosaic calendar of time.)

Sec. 995. "It took them about two years to satisfy their minds regarding the subject, and they were to that degree 'off' in their heads. For when they had correlated the facts and were assured that they were right, they assiduously kept the Biblical Sabbath according to the Biblical tradition, and found that it gave them a real day of rest. No one called on them; no one bothered them. They were in a position whereby they did not need to be disturbed. They could study their Bibles, and more. They found that in keeping the Sabbath day of God and the various feasts He ordained, they were entering into Communion with Him as the Father of All, and they truly felt that they were walking with Jesus, their Elder Brother.

Sec. 996. "The next step in their evolution of mind was the correlation of the natural elements besides fire, to spiritual, mental and physical characteristics, as well as to the zodiac. They generally celebrated by some special treat, whenever they had determined upon a certain presentation of a characteristic as being correct in every particular.

Sec. 997. "When they had become adepts in their studies, they turned their attention to spiritual and mental telepathy, taking much pains in their investigations and with a great deal of success. In their studies, they became so proficient with the Bible as their textbook, that they could visualize many scenes and even supply the spoken words, so much so that in reading and studying the Good Book, they imbibed more knowledge than was between its covers.

Sec. 998. "Then they found they could use the knowledge in other studies, and in such a manner that the thoughts and intent of the author were easily perceived. Ernaud was well along in this, his eighteenth incarnation of his goal, and yet he did not know what his goal was, Phyllos not being there to tell him.

Sec. 999. "From his Bible studies, he knew he had to gain immortality through his experiences from life to life, but could not remember his past lives as there seemed to be a hazy cloud over him. With the new faith he had imbibed from his studies and from the devotion of his young friend, he felt he was gaining ground in his upward climb and that he would soon find his goal.

Sec. 1000. "He was greatly pleased over the new power of his mind in reading any author's work, probing the author's mind as it were, obtaining the hidden meaning of the sentences, even seeing in a panoramic view the scenes depicted. He and Mento would vie with each other in producing the tones of voice of the characters in the Bible, or other stories which they read, as if they were actors in real life. It is to be hoped that what our priest learned in this life, would help him to reach the goal of life eternal."

Sec. 1001. "Martyus, Martyus, pardon me for interrupting you," said Rexdahl, "as I know you are in haste to be away from my importuning, but I am yet a fledgling in the lure of the snake, and I wish to know how to escape it. I believe I shall find out, if you can tell me how to attain to what Ernaud calls *faith*, which he says is a

fiery characteristic, and which probably, with the other characteristics of the other elements, altogether would enable one to ascend to great heights of endeavor along all lines of thought and invention.

Sec. 1002. "I must know that. It is one of the most important things, for altogether it would make me a very knowing man. I do not doubt but what I could get through. However, I do not like that story of the blasting of Mainin. You bring it in so often. To be sure," said Rexdahl, glancing at Martyus quizzically as if he thought his adviser were doubting him, "I know that it is in the Cycle of Sirius, and I think I know what it means to be blasted out of it for ages to come, before there can be another opportunity to come into unity with one's own spirit. But, and if I personate that chap Mainin, though now I do not like him, I have not a doubt but what I can side step that issue, too. You are not allowing your hero a very happy time throughout his incarnations, yet I have an idea that if we knew what *faith* is, we would not have to incarnate again and again. You told about Ernaud and Mento coming into communion with God and walking with the Elder Brother. Please explain these things to me, and also explain about one Mento who had once been Nadira, in green apparel, ensconced in a tree."

Sec. 1003. "All in good time, Soul of my Spirit. Be not in such haste to devour so much all in a minute of time. As to Nadira, thy sister, because she is a child of Nature, she is likely to apparel herself in green colors, and because she is young, she is also likely to climb trees, squirrel-like, for the sake of the climbing. It may be her karma too, at

that time, to be a friend of thine, in order to save thee from thyself, it seems. But I perceive that that is not the only reason thou art asking. Thou art puzzled because this sister shall, in that time to come, be a man. Is that not so?" inquiringly spoke Martyus.

Sec. 1004. "You are right, Martyus. That fact is puzzling."

Sec. 1005. "But I have already told you about the emanating Egoic spirit ray from the Father and also of its return to its Source," said Martyus. "I may add that those with whom the Egoic rays descend from the Father to the spiritual, mental and physical planes of being are formed in groups of two or more to learn the lessons of life, in what is to them a new and strange environment. Each Egoic spirit is perfect and complete in itself, for it is in the image of its Father. In its descent into spiritual unfoldment, it is also perfectly clothed, but when it descends into mentality, there it takes upon itself either a positive or negative nature, which in common parlance we call soul, as that word means a new working condition for the spirit Ego. This soul condition is in the likeness of the Creator and rules the mental and physical planes of being of the individual Ego. If the Ego on the mental plane is of a positive nature, while on the physical plane it is of a negative nature, then that Egoic one may be attracted to one who is negative on the mental plane and positive on the physical plane. In other words, the man may have a feminine mind, while the woman in the case has a masculine mind, or it may be that the man will have a masculine mind and the woman a feminine mind,

all of which is governed by the sun, in its traversing certain positive or negative zodiacal signs.

Sec. 1006. "It follows, then, that the Egoic spirit may be masquerading as a woman in one incarnation and as a man in another, trying to transmute soul conditions into spirit conditions. *Its only real mate is its own soul which it is ever trying to embrace.* It is permissible to wed in the flesh at least once in an incarnation for purposes of companionship, procreation and rejuvenation of mind and body. There is no marriage in the Kingdom of Heaven. It is well for thee to take heed of this teaching and teach it when thou dost come into that work."

Sec. 1007. "That will I do most heartily, as I perceive that it is good. Yet there is much I wish to know that thou hast left unsaid. But the great thing is to understand that knowledge which will be as proscriptions to Egos coming to earth again and again, enduring disasters such as you have foretold for me."

Sec. 1008. "As to faith, it is that leading of which I spoke earlier, but it only comes through obedience to law, as it is the spiritual prototype of obedience, mentally and physically. It comes when one is thoroughly in sympathy with God's commands and lives in strict obedience to them. Then it opens up a world of delight. When its soul is turning faithward, the spirit Ego can shower down upon it the riches from the spiritual kingdom of the Father-Mother-Creator with whom it is in communion. In that day, which is so far away from this time, the opportunity will be greater for the exercise of this lead-

ing thought. For then, the only Begotten Son of the Father-Mother-Creator will descend to the clay dwelling of this, the foot stool of the Father, and here he will grow from a babe to the estate of manhood in a lowly environment. Yet from now until that time, the womanhood of the race will unconsciously be preparing themselves as the mother of the fleshly body to be inhabited by the only Begotten Son of the Heavenly Father. The real manhood of the race, on the other hand, will be unconsciously preparing themselves as a father to the Child who will bring direct from the Father-Mother-Creator the *power to make life more abundant*. Great things He will do, but He will hold His power in reserve and not even let His followers, who are of the lowly, know all that He can do.

Sec. 1009. "Those who believe on Him are as His brothers, with Him as the Elder Brother, and all who so believe in Him and His commandments, which are simply to love and serve one another and to have faith in God, are then one with Him as Sons of God. All knowledge and all things are theirs, for their faith in God opens up the way for them to perceive and enjoy. No more need their eyes be blinded or their ears deafened by unrealities. They are at-one with the Father, just as his spirit Son is at-one with Him, He who is All in All."

Sec. 1010. "Martyus, you have made that very clear to my mind. Can you tell me what the other fiery characteristics are, as I note that Ernaud found three great fiery characteristics? I imagine they correlate to the macrocosm and the microcosm. But if faith is such a great help-

er, are the other two what one must have in order to receive faith? Do you have to possess faith first, before the other two can be understood? Are the other two beyond faith? Or is faith the principal thing?"

Sec. 1011. "Ask thyself, my REXDAHL," returned MARTYUS. "What more dost thou ask, when faith will open thine eyes to all things, when with faith all things that thou wilt need are thine? Thou mayest have to descend into the depths and endure great privations, or even necessities. Thou mayest have to pit thy strength against obstacles which are seemingly unsurmountable. Thou mayest have to exercise with great repugnance the results of every phase of lust or love. Thou mayest even have to lay down thy life for thy enemies. Dost thou think thou canst endure all that with equanimity of mind?" No answer from the ambitious one.

Sec. 1012. "Thou mayest have to exercise the greatest patience in pursuit of the acquisition of faith, if thou canst not perceive it at once," and there was more of a hopeful tone in the voice of the speaker, as though he were trying hard not to give way to despair in bringing REXDAHL to his point of view. "Remember, some day each and every one comes into the possession of faith. God will raise up the Great Charactered One as the progenitor of a line that will reach to one called JOSEPH, who will be the physical father of one who will be called the Redeemer. As a result of His coming, all, whosoever will, may drink of the Water of Life from the Cup of Faith, and whosoever will believe that He is the Begotten Son of the Spirit, will be received into God's Kingdom

as Sons, and thus be one with their Elder Brother.

Sec. 1013. "We, who in this age know of His coming, in ages to come, will be glad that He has come, for if we believe that He will or has come, then we also enter into those transcendent conditions whereby faith will have entered the hearts of the people and the abundant life will have become a reality. Then there will be no more need to go in or out; that is, there will be no need for them to tread the paths of life through the gates of rebirth. We must do all we can until that Great Cycle when He will appear. The spirit must impress this upon the soul.

Sec. 1014. "That thou mayest know faith as a pearl of great price, I will tell thee that in that far away day, the people will nail Him to a cross of wood, and He will be suspended between two thieves, one of whom recognizes Him as his Redeemer. In answer to this man's query of salvation, Jesus the Christ answers by saying, 'Verily, I say unto thee: Today thou shalt be with me in paradise.' Although this man was a thief, yet in his dying moments, when it was brought to his attention, he recognized the truth of his being and believed. Thus he entered into the Kingdom of God. But it is better to enter into that Kingdom in the flower of one's youth, when the heart is pure and one can walk in sweet communion with the Elder Brother, than to wait until one has practically engineered his life into the grave.

Sec. 1015. "It is sad to note that in this Great Cycle of the Redeeming One, there is a record of but one who

walked with God, and he will be called Enoch. And toward the end of that Cycle, there will be ways and means devised to close the gates of rebirth among the most enlightened peoples, and at a time when the people are not assured of their spiritual heritage. Those who would come from afar off, those who understand the law and would bring to them faith and other great powers of the macrocosm, will be shut out from reincarnation, solely because there will be no bodies for them to occupy. Great will be the spiritual dearth, and widespread will be the world's anxiety to learn spiritual truths. But the people will be blind to spiritual things and will follow blind leaders of the blind until they will fall into a great ditch where isms of all kinds will congregate and where God's Sabbath will not be kept even as we keep it now, in fasting and praise. The word of the great Father-Mother-Creator will be perverted in those days, and it is up to us to so stand in praise and prayer that a strong line of defense will be thrown about those people. For will these people not be some of us who have strayed from the path and who have not yet come into the understanding that will reach unto eternal life?" Martyus stopped talking as though it were useless to say more, observing Rexdahl as he went into a brown study.

Sec. 1016. After a bit, Rexdahl looked up abstractedly and said, "Whilst thou dost make most clear the necessity for faith and its relation to the macrocosm, I can well understand why it is the spiritual prototype of obedience and why it must rank first in the 'must haves.' But there must be other characteristics beside the three fiery ones which, if we knew how to obtain them, would make

the attainment of faith easier to acquire. It would seem that, because they are fiery, they must be more difficult than the others to acquire. The first one, faith, is obtained only through obedience; the second, hope, is obtained only through patience; and the third must be love, which is obtained only through endurance. Am I right?" And Rexdahl glanced up with a twinkle in his eye, expecting more favors from Martyus.

Sec. 1017. "Thou art right in this, my Soul One. But is it not time that thou decideth to march in the vanguard of those who will carry the banner of faith?" he queried.

Sec. 1018. "Ah me! My Oracled One! Thou art hasty in thy driving. There is plenty of time. Why not snatch these truths from the macrocosm if they are so beneficent? These chariots of fire you mention are hard to drive. Their lines will burn my hands. Why not tell me of the other elements and perchance in them I shall find guidance? They certainly have characteristics which relate to man and still will not burn." Then he added, "It may be well for thee to go on with Ernaud's story."

Sec. 1019. "There is not much of Ernaud's story that would interest thee in that eighteenth incarnation after the blasting of Mainin, my Rexdahl. For with all his learning, from the time that he first heard of that wonderful leading of which at present we are but obtaining glimpses, he never obtained faith in his Heavenly Father, until as a result of his studies following his mother's death in his eighteenth incarnation. Then, led on by his young assistant, he not only experienced the first flutterings of

faith, but he began to sense what was really meant by patience and endurance.

Sec. 1020. "As to the other characteristics of the macrocosm exemplified in the microcosm, if one understands faith and what it means, the rest will be disclosed," and here Martyus gave Rexdahl a piercing glance of inquiry which was answered in turn by an emphatic nod of the head. "But as thou dost now understand, I can relate only the progress toward his rehabilitation, for thou, my Soul, are as yet set upon doing thy own will. Thou dost ask of the future only because thou seekest to side step certain events which thou dost fear will circumscribe thy movements in thy advance to what thou dost consider honor or renown. However, this will but bring disaster to thee and many of thy fellows and will make a karmic condition which will take thee ages to undo and atone. And not only thee, but many who have loved thee, thy dear ones, will be pressed into thy service for the sake of honor and all so needlessly. For thou couldst decide at once to make the trial. What thou dost owe to thyself, thou shouldst pay."

Sec. 1021. "I see, Martyus, that instead of a teller of wonderful tales, thou art but a bill collector. But give me the finish of Ernaud's story, Martyus. As I have seen how he found faith, so let me see what he did with it, before thou dost press me so hard to pay."

Sec. 1022. "My Rexdahl, thou art importunate only in material things. The things of the spirit thou dost shove away from thee. There will come a day and to all

others," said the gentle voiced Martyus, "when they will hunger after the things of the spirit, and of righteousness, and in that only will they be blessed.

Sec. 1023. "As to Ernaud's story, as thou wilt remember, he was in the eighteenth incarnation after his blasting and had come to the time when he could trust a little, thus opening the eyes of faith in a small degree. Because of his obedience to his mother during her lifetime, he had learned somewhat of the spiritual prototype of obedience, and of endurance and patience also. But he did not do so through much experience, and it is experience which is a high-priced teacher. Most people, however, prefer that teacher to any other. As he was not wholly qualified in what he had learned, I may tell thee no more of that incarnation. It was to be left to his nineteenth incarnation to recover what he could of his lost heritage.

Sec. 1024. "As to that last word, the meaning of which I perceive thou art questioning, as it is thy nature to question all things that thou thinkest are of material use, I will tell thee that, if he were covered thickly with diamonds, which pertain solely to material wealth, they could not reclaim his lost heritage, which is spiritual.

Sec. 1025. "I am trying to tell thee in as few words as possible that the advantage of perceiving a self-evident truth, when it is first unfolded to thy perception, is to act upon it at once. For if thou dost not so act, thou art likely to use thy will and desires in another direction, which would be a Dividing of the Way for thy return to thy Creator."

Sec. 1026. There being no answer to his significant remarks, Martyus continued in a low voice, as though it were a dispiriting work even to attempt to persuade the wilful and inflexible one, he who was so dogged in his desire to know the future and how to escape its evils. "As a boy in the nineteenth incarnation of his reformation, he was surrounded by every luxury and every convenience that wealth could furnish up to his thirteenth year. He lived near the sea coast and owned a little boat of his own, in which he and his fellows spent many hours. One day, several of them with Lasca rode out and down the coast to the city where there was a harbor containing a number of ships. They were out for adventure and unbeknown to any of their parents who would not have approved of the harbor business without the guidance of an older person. But boys will be boys, and these boys were as foolhardy as the great clan of boys are supposed to be.

Sec. 1027. "Lasca and Garven, a neighbor's young son, wanted to go on board one of the ships, and soon the half dozen play fellows had the same notion. As a sailor came along, they asked him to take them on board and show them the works, which he seemingly and obligingly wanted to do. They had a fine time looking the ship over but in some way became separated from Lasca and Garven, the sailor telling them that he had previously escorted the boys to shore as they wanted a little time to buy some refreshments for the homeward journey. As a result of this scheming, the companions of the two boys, who were forcibly detained in a cabin, went merrily to shore only

to learn nothing of the whereabouts of Lasca and his neighbor.

Sec. 1028. "Having a little money in their pockets, they made shift to spend the night comfortably and searched the next day for their adventurous companions. Not finding them, but placing several inquiries, they started on their homeward journey, rather saddened in mien, but hoping it was but a prank that the boys were playing on them. They came home to six sets of parents who were much worried over the absence of the little crew of mischiefs and who were startled when Lasca and Garven put in no appearance. The day passed without their return. In fact, they never returned.

Sec. 1029. "The next morning after this day of adventure, they awoke in strange quarters that were rolling about so much they were nauseated, and it was hours before either of them could venture to place his feet on the floor. Each was alone, and all was strange. It was dark. They were hungry. In the night time they could hear the roll of the waves, so they thought, and they wondered where they were.

Sec. 1030. "When morning came, a steward brought some breakfast to Lasca. He bade him arise, but Lasca was weak from the nausea. He asked the steward about the other boys and was told that they had gone off, leaving one named Garven on the ship, as that was the plan. They had said that Lasca and Garven had plenty of money for their passage and would pay when asked for it.

Sec. 1031. "Lasca wished to know if Garven could come to him. Soon the steward brought him and made the boys acquainted with the facts of their plight. Now Garven and Lasca, although neighbors, were not friends, for there was an antipathy between them which was unexplainable. They asked the steward as to the price of the fare to the nearest port and were surprised when the steward said that they expected to touch port in six months. But as they needed a boy to wait on table, one could do so, while the other could pay one fare.

Sec. 1032. "The fare was exorbitant, and of course, the boys had not that much with them; not even enough for one fare, let alone two.

Sec. 1033. "'Very well,' said the steward. 'One of you can sign on for a year's service and that will pay the fare for both of you. At the first chance, we will transfer the other lad to some ship going your home way and have him put off at the nearest port with enough money to get home.'

Sec. 1034. "'This is what we get for disobeying,' said Lasca. 'The way of the transgressor is hard. But as you are the older of us two, it is for you to decide.'

Sec. 1035. "'I'll say not,' replied Garven. 'It was you who proposed to visit the ship. In fact, you proposed the whole trip. You owned the boat we came in, so it is up to you to pay the piper.'

Sec. 1036. "'Let us draw straws and see who will come

out as a navigator,' pleaded Lasca as he saw his air castles for a year all tumbling into the sea.

Sec. 1037. "'You can be a navigator or an alligator, or feed the fishes,' declared Garven, as he saw Lasca was having a nauseating spell. 'But it is up to you to decide, as you had no business to inveigle the rest of us boys in a trip, not knowing the outcome,' and Garven turned on his heel, not offering to assist Lasca who was by this time in a woeful plight, being upset in both mind and stomach.

Sec. 1038. "'I'll give you boys till morning to settle your hash. And mind you! No more eats until there is a possibility of the bill being paid. If one of you don't take hold, and do your duty, you can both be food for the fishes. It's up to me to get some help for my old bones.' Garven's answer was to attack the rest of Lasca's breakfast, seeing that Lasca was otherwise engaged in an emptying process.

Sec. 1039. "Lasca saw his breakfast disappearing down Garven's throat and asked him if the steward gave him none. Garven answered that he did not. The steward wanted to know if Garven could pay, but Garven told him that Lasca was the financier of the whole bunch and that he wished the whole bunch had stayed. Garven said that he was about starved and asked Lasca to make arrangements at once with the steward for payment. He felt that the steward was short of help and that this was a game as to how he could get it. But Garven made it distinctly known to Lasca that he would not do a thing, that it was up to Lasca to take the initiative.

Sec. 1040. "Lasca tidied up as well as he was able and crawled under the covers. Soon Lasca was very ill, but no attention was paid to the boys that day. Next morning, when the steward called to know the result of their decisions both the boys were so ill they ignored the steward, who then called in the ship's doctor. The physician declared them but little worse for their adventure, saying that a few days fast would leave them in good shape, as they had probably been eating too many sweets a few days before, which was very true.

Sec. 1041. "Lasca recovered first, but Garven continued being in a state of disrepair, and it became evident that Lasca had to sign up in order to receive food for them both, as well as attention for Garven. In fact, he had to become Garven's nurse, as he was ill for weeks. This made it very difficult for him to attend to the duties thrust upon him. Would the year never wear away? Nearly half of it was gone and Garven had no sea legs as yet. Lasca, however, was in the perfection of health, and was trying to do his duty to the best of his ability and was a favorite of all on board. Even the gruff steward would have reached out a detaining hand to keep Lasca from being fed to the fishes. Ere they reached their port, Garven took a turn for the worse, died, and was buried at sea.

Sec. 1042. "One day toward the last, Garven said to Lasca, 'Mother always wanted me to be good friends with you. Instead, I have always hated you. But you have been so kind and have tried to do what is right. I see that it is the best way to do, and I ask you to forgive me.'

Sec. 1043. "There were yet nine months more in which to work out the fare, as it had been agreed that Lasca should settle for Garven's illness and burial. It was quite a sum for the harassed boy, yet he was acquiring a nautical education of great value. But at the same time, he wished that he had been on a ship that would touch at the various ports so that he could see more of life.

Sec. 1044. "When they did touch port, one of the sailors always went with him to the shore, never letting him out of his sight. It would have been impossible for him to sneak away, even had he tried. When the year was up, he was still not allowed to go ashore, as it was claimed that his bill was not yet paid. At the next port, he was detained for some good and sufficient reason on board the ship. Some infraction of duty held him in a vise to his utter consternation. Thus he was held, voyage after voyage, with no opportunity ever to land. He became reticent in demeanor, seldom speaking to any one unless spoken to.

Sec. 1045. "The captain had quite a library in his cabin, and Lasca grew hungry for mental food as he grew older, and tried to make friends with the captain so as to obtain some crumbs of knowledge. This he did with much advantage to himself. He was ever hungry for spiritual knowledge, but with that he did not make much headway, not having in his early childhood any remembrance of a spiritual teaching. Throughout this life, he was knocked about from one port to another, sometimes not being allowed to go ashore, because of unfinished duties, these always seeming to be assigned so that they could not be finished. His life was one bitter disappointment after

another with a never ending round of servile duties. For some reason unknown to him, he felt that he could not complain, that he was duty bound to do the best he could in each and every circumstance. Somewhere in his make-up, this obligation was securely rooted, and that was all he learned of spiritual truths during his nineteenth incarnation on his way of the return. Faith he had forgotten. Hope was not near him. To endure was all he could do. He went out of that life and was buried at sea, unmourned by his shipmates, without friends or relatives. But endurance is a rare trait, even when it is at its best, and Lasca gave his best."

Sec. 1046. "Not a bright life, my Martyus," remarked REXDAHL. "If I had to endure such a life, I would like to have you by my side to make it tolerable. Then, I think I could stand it. Just think! Away from all a growing man holds dear—mother, father, sister and friends—no opportunity for marriage."

Sec. 1047. "But he lived both close to the ocean and to the sky," interrupted Martyus, "and there is solace in both these adjuncts. Wherever there is sky, there is the loving Father, and underneath are the everlasting arms."

Sec. 1048. "I am anxious to hear of his next incarnation," said REXDAHL. "I see that he is making some progress and perhaps faith is not so bad a leader after all."

Sec. 1049. "His next incarnation, the twentieth on his way home after his condemnation and blasting, was an altogether different one from the preceding," replied

Martyus at REXDAHL's anxiety. "This time his physical body was the result of the lust which a rich young man exercised toward his sister's serving maid. She was a young negro wench, the property of a neighboring friend, who, when dying, left the young man's sister this slave girl, although none of his people kept slaves. However, he lived in a part of the country where many owned slaves, and great was the hue and cry in his family when this example of miscegenation came to light."

Sec. 1050. "The next step was to send the young man to some relatives who lived at a distance farther north, where the people did not keep slaves. The father's excuse for sending him there, as he was but eighteen years old, was that he wished him to finish his education where there were no slaves. He provided well for him and turned him over to his only brother, who was childless, with the admonition to bring him up in the way he should go."

Sec. 1051. "To the boy, he gave orders that he must repent of his error by living a blameless life, that he must bring no more reproach upon his people. 'For if you do,' he said, 'you will have a father's curse, and if your child proves to be a daughter, I shall take it upon myself to see that she is made a slave. If your child proves to be a son, I will give him an education and set him up as a manager over my business, but if he ever comes into the knowledge of his parentage, it will not be because I, or any of my household, have thrust it upon him. It may be that in the future you will feel the burden of his enmity. As we sow, so must we reap. I want you to know that your error will cause you woe, and that you must atone, for when that

child awakens, it will be to curse his progenitor. You are that, and wherever you are, a curse will hang over you. You will have placed the child in a position whereby it will know that its blood is not pure. It will be what? An ill-begotten child from a scion of a noble and proud family whose pure blood has been their pride for ages, at least until you, my son, polluted it! That I should live to see this day! And you, my only son! Dare you offer yourself in marriage to an honorable woman? I say, no! A thousand times, no! Scrotatory lust is a bar to pure thought. No more descendants for me! Never marry, for there will be a curse upon it. No man or woman who is not virginally pure should marry. No sexual embrace that is not under the law of love should be permitted by man or woman, and the law of love comes under the civil law. No sexual embrace, which permits lust to rule either man or woman, is permissible under the law of love, for lust is death to the body and the mind. Even the soul is likely to be cast to the dogs, and it takes ages to redeem it, while the sexual embrace under the law of love means a more abundant life, to body, mind and spirit. To think that you, my Son, could descend so low as to demand that a wench should serve your passion! My Boy! My Boy! I would rather I had died in my youth than to know I had begotten such a son. I, who was so proud of my long line of ancestry! It dies with me! My pride has fallen!

Sec. 1052. "‘Dad,’ said the humbled boy, ‘I cannot seem to understand why I did such a low thing. I regret it very much. I certainly should have known better, after all your teaching. Perhaps if mother had lived she might have known of my restlessness, but now, I can only try the

rest of my life to do what you wish me to do, whether my life is long or short. How to escape the result of my action, I know not, but already I feel that the sword of Damocles is over my head. I am willing to take my punishment and I pray that I may have the strength of mind and body to bear it. Hereafter, I am the Silent One.’

Sec. 1053. "‘My Son,’ and there was an ineffable tenderness in the old man’s voice, probably aroused by the boy’s allusion to his mother and his need of her influence in his life. ‘I am glad that you acknowledge your sin, and that you are willing to bear your punishment, as it betokens one of your noble lineage of mind. As each of us is his own father and mother mentally, it shows that even if your fleshly lineage exercises no moral control over your passions, your own ancestry of mentality, which you brought with you to earth, now demands recognition to accede to the acknowledgement of your error as grievous and your willingness to take punishment.’

Sec. 1054. "‘The child was born, and when it came, it was greeted as ‘Drat.’ The slave mother’s mistress tried to take steps to have it and its mother leave the home, but the master of the house would not hear of any such arrangement which would take the child from under his eyes. The mother in a short time took up her usual duties but held herself aloof, as it were, from the rest of the servants in the household, in fact from all its inmates. She suckled the child but never lavished any expressions of love or hate upon it. She and everyone about the place simply ignored the child, not paying as much attention to it as to a pet dog. No one knew for a certainty who

was its father. The grandfather named him Amnol, the nearest thing to a hybrid name of which he could think. It meant, 'out of the past,' although the boy was called 'Drat.'

Sec. 1055. "Drat was given an education and appreciated it, but why he was under the displeasure of all in the home, he could not tell. Although strange, but true, he did not show his negro blood. In fact, the old patrician's ancestors of the white race were evident in his bearing, complexion and speech. To all, it appeared that he was a child of the only son of the house and a brunette mother. But the grandfather knew his lineage, while his daughter did not. The latter went north and visited her brother when Drat was five years old, but found her brother a recluse and silent. She told him about Drat, never suspecting that he was the father of the child, yet he was glad to know that the child did not show his negro blood, as he thought life would be easier for him. She remarked that Drat was a silent child, and seemed to be very old in mind, as he could already read and write and do many things."

Sec. 1056. "Ah, my Martyus, some old pepper pot, that grand dad of Drat's!" exclaimed Rexdahl. "But what does he mean by each being his own father and mother mentally?"

Sec. 1057. "That is where one is his own ancestor, My Own," replied Martyus. "Thou must know that when the descending Ego reaches the soul plane of being, he creates his own mental body. In other words, his mental body

is a result of his actions in a previous life or lives, and only in so far as he, the Egoic one, has impressed the soul with its duties, responsibilities, virtues, characteristics and so forth, will he display the same in the body of new birth. In the case of Drat, two races met—noble birth and serfdom—the slave being subservient because of her subjection to what she considered a higher power. The one of noble birth came with a good mentality and a good physique. The child doubtless was watching his opportunity to come, for remember, we are talking about the twentieth incarnation of the former Lemurian High Priest after his blasting from the cycle. He took his chance to incarnate then and there, the chance being a great opportunity for him to redeem himself. However, he did the best he could, even if he did sling into a nest of hatred and disaffection among peoples. All he could ask was a physical body in which to work out his problem, bringing his own mental tools and sharpening them upon the trained mentality of a long lineal, physical ancestry.

Sec. 1058. "The time of this alienation of peoples was about the middle of the Nineteenth Century after the Great Master had come to earth. Since their calendar was timed by this event, many believed that the earth was only four thousand years older than that time, foolishly building great churches to prove their point, not realizing that the earth is already many millions of years old, and not yet grown up. As to calendars, the one we are now using of twelve months of thirty days each, with the intercalary days in the year, will stand for what is the largest pyramid in that day. We, in this day, determine our Holy Rest Day from the new moon of the spring equinox, there

being four rest days in each month beside the day or days of the new moon, according to the law of Jehovah, but in that day, we shall keep the day of the sun as a rest day, and hence many evils will come to the earth, the greatest of them being the uprising which will come to that country because of slavery.

Sec. 1059. "Drat will be well on in years and no longer young, when the struggle comes. The South of that country will rise up and slap the North of that country in the face. Then the scrimmage will be on and the fighting will be fierce, lasting several years, as neither wish to surrender. The North is fighting to free the slaves, while the South is fighting to retain them. It is a fierce time." Martyus not only spoke as though he were living in the age about which he was narrating, but as though he were living it over.

Sec. 1060. "The carnage is fearful; the suffering intense. The prisoners on each side are kept in inadequate quarters. The manner in which they are treated will be a disgrace to civilization. There is much retaliation, pro and con, before the slavery of that time will pass into history. There will be more than four million slaves freed, and slavery there will die a death of violence, the country not having sufficient wisdom, virtue, or temperance to do away with it peacefully. It will cost upwards of eight billions of dollars before this country can again stand upon its own feet. This conflict will always be a disgrace upon their escutcheon.

Sec. 1061. "Drat, of course, enlisted in the Southern

Army, because his Governor, who was his grandparent, unbeknown to him, bade it. Yet, for some reason, his sympathies were not with the slaves. However, he obeyed the Governor, as he was wont to do, and his former life of physical comfort was soon changed to one of deprivation with the marching orders to shoot to kill.

Sec. 1062. "He was taken prisoner by the Northern Army and did his best to prove docile, trying in all ways to alleviate the rigors of prison life for his companions. He was fortunate in being exchanged after he had endured imprisonment for only three months. This came about because an officer was so impressed by Drat's appearance, who reminded him of his own father, while he was yet a boy.

Sec. 1063. "Drat returned to his Southern home. It was still there, but ravaged by war's demands upon its resources. It was far from being comfortable. The Governor was ailing. The mistress of the place, who owned the negro wench, was far from strong, and she appreciated all Drat could do to help, while he was convalescing from his imprisonment.

Sec. 1064. "As soon as it was possible for him to be at the front, he was again on duty, and in its course, saw the same officer, now a prisoner, the very same who was responsible for his release. The officer asked about a certain family, and Drat replied that the old man and his daughter were still living, but were very poor as they had been obliged to surrender nearly everything for the army. Nearly all their bedding was gone. Their carpets had been

made into blankets. Their fields were barren. Their household utensils had been taken away. Much of their furniture and clothing was confiscated. Even their horses had been appropriated, and but one cow was left. There were no servants and nothing with which to pay them, even had there been any.

Sec. 1065. " 'Has he no sons?' inquired the Union officer, with considerable feeling and interest.

Sec. 1066. " 'I have lived there all my life,' stated Drat, 'and I never knew of any.'

Sec. 1067. " 'Would it be possible for you to have me transferred to their home?' asked the Union officer. 'For I once knew them, and as I have not long to live, I should like to go there to die. My people in the North would pay all expenses.'

Sec. 1068. " 'I will do my best, Sir,' answered Drat, who was feeling very strangely toward the officer. His original antipathy was modified by a more kindly perception for in some manner he felt that here was one who could perhaps unravel the mystery of his life.

Sec. 1069. " 'Drat was able to make certain arrangements that led to the release of the Union officer from the prison and his removal to his Governor's house. But as it took time, he visited the officer when he could and amused him with his drolleries of plantation life before the war. In all his life, Drat had never had the opportunity to see and speak with any man, or any person, except on business. He

received orders from the members of the household and others he had to serve, but as for communion with others, he knew it not. That had been denied him. He lived a strange and lonely life within himself, speaking with no one unless he was spoken to and then answering quickly and tersely.

Sec. 1070. " 'He was in another world with this officer. He could talk to him and make known his longings. One evening, he spoke freely, asking him if he could explain the turmoil of mind in which he found himself, as perhaps with his opportunities, he would be more able to judge for another, than he, Drat, could judge for himself. He wanted to understand why life pressed him so hard, why the Governor had insisted upon his giving a promise that he would never marry, why no one had ever shown him any affection, and the officer replied that he had thought deeply about such matters and believed it was a karmic state of affairs, which one had to plow through. He explained at some length about karma, yet he thought that in receiving the Holy Spirit which was given through faith in God's only Begotten Son, who was sent by Him to earth as a way-shower for the return, karma could be escaped, and that it would bring a better understanding and all would be well.

Sec. 1071. " 'Do not say again that no one on earth loves you,' continued the officer. 'for I have felt drawn toward you ever since we first met. You are making it possible for me to die in the home I have once known and revered, a home from which I have been banished, becoming, as you say you have been, a silent man and

almost dead to the world until this fracas. My uncle, to whom I was sent, was childless and very wealthy. Here are directions that will give you information which will enable you to take care of your Governor and all of that household after this war is over. Do not forget.'

Sec. 1072. "In a few days the preparations were made for the reception of the Union officer at the home of Drat's Governor, the officer's sister receiving him most kindly, as she never understood the cause of his banishment. That cause, however, kept her from marrying, as her father had threatened her life if she would marry; and she obeyed her father, as he wanted no descendants of a tarnished name. It was as well as rearing cannon fodder in a senseless generation, for there is no question but what may be arbitrated peaceably.

Sec. 1073. "As the sister was ill, Drat had to prepare the guest room. It was in a part of the house in which he had never been, as he had been obliged to keep in his own quarters from the time he was a child of five.

Sec. 1074. "As he was sweeping and dusting the room, he came upon some pictures of a young man who looked strangely like himself, in his younger days. Underneath one was written, 'To my darling sister.' Another picture revealed the Governor as he looked when Drat was a boy and upon which was written the same inscription. Looking into the mirror, he noted the resemblance his imaged face had to the pictures. They resembled the Union officer. Beginning to see light, he placed the pictures in an unused drawer.

Sec. 1075. "The old Governor did not like the idea of having the prisoner as a guest, but hastened to see if he could obtain the services of some one to wait upon him. He returned with a middle-aged negro woman who quickly adapted herself to the life of the household. Had she not been forcibly held in the arms of that prisoner, once upon a time, so she thought, as she gazed upon his thin and emaciated form? She had suffered, and in silence. This was no time for revenge. She must forget. But she was now a free woman, for the old Governor had given her her freedom on condition that she would never marry. She was not allowed to show Drat any affection or consideration in any way. Truly, he was a martinet in the household.

Sec. 1076. "The only son of his father had not only ruined his own life, but also his father's, his sister's, and his son's, besides his young paramour's.

Sec. 1077. "The Governor, making the best of a bad situation, came into the room soon after the arrival of the prisoner to see what could be done about the matter of his care, and if more attendance would be needed, as Drat had told him it was impossible for the man to live very long and that there would be money for his care. As a consequence, the Governor thought it would be well to give him every attention as they really needed the money that would come in. The room was darkened, and he did not recognize him at once, but the Union officer recognized his father and said to him in his old time voice. 'I am glad to see you, Sir, and hope that I shall not inconvenience you very much.'

Sec. 1078. "Soon the nurse came in, she who was the mother of the officer's only child. She knew him at once, but kept silent. While she was ministering to him, the sister opened the door and with a cry, almost endangering his life, threw herself on the bed beside him, trying to gather him up in her arms. 'My Brother! My Brother! At last!' she sobbed.

Sec. 1079. "Again the door opened and Drat entered. The Governor said, 'My Son, this is Amnol, out of the past. You have no right here, only what he is willing to share with you. He has been staunch and true, and although of another race, he has been to me what you have never been, and for existence only. I have tested him out thoroughly, and am convinced that despite his lineage, he brought certain virtues and characteristics with him that have molded him into a real man. I believe that he is one of God's own men.'

Sec. 1080. "'I hope, Father, dear Father, you will forgive me for making your life so sad, for I have tried to redeem my life, as you suggested when we parted,' said the emaciated one. 'This dear son of mine is dear to me for his intrinsic worth and because of the knowledge which has come to me of all he has suffered through me and his nurse who mothered him.'

Sec. 1081. "The nurse came forward and straightened his pillow, pressing his hand fondly in token of her forgiveness, while Drat, looking upon the strange tableau, did not even surmise that the tall and shapely black woman was his own mother, she who was serving so gladly

and willingly at the bedside of the Union officer in the old home of his ancestors. He was never to know of his mother. Incarnation after incarnation, he had been dominated by a mother, but in this one he knew not a mother's love or commands. Strange thoughts were in his mind at the officer's words, and he hoped to discover more as soon as the sick man could tell him.

Sec. 1082. "But even while he was meditating, the officer turned to his sister and said, 'Kiss me once more, Beloved Sister.' Then turning to his son, he uttered the single word, 'Forgive,' meeting with a strong handclasp in return. He looked at his father and with his old time smile exclaimed, 'Home at last, dear old Dad.'

Sec. 1083. "As he placed his hand on the officer's brow, the old Governor replied in a broken whisper, 'My Son! My Son! I would have died for thee.'

Sec. 1084. "I crave your pardon, Beloved One," said Rexdahl, "but that incarnation was a sad one. Could you tell me where that country was, or is to be, which is to have so sad a time, quarreling among itself about slaves and the property values of human beings? Also, what were the opinions of Drat regarding slavery?"

Sec. 1085. "As to the country," replied Martyus, "the earth's surface will be changed by several overturnings of Nature between this time and that, giving a far different contour to land and sea. However, it will be in the southern part of a large continent or in the northern half of what we now call the Western Hemisphere of the earth.

But its outlines will be so changed that a drawing of it would not fit our present knowledge. Thou must remember that that time is far away from this time. I am trying to impress on thy mind, that as far as human body of flesh is concerned, or anything of material value which man may make or discover, there will be little evidence of our civilizations, either in that far away time, or in that which immediately succeeds this. Many civilizations will succeed one another ere the time of which I am speaking.

Sec. 1086. "All that will be in evidence will be the inevitable certainty affected by the motivation of the spirit within man and upon the mind and hearts of men. This will be accomplished by enlarging the mental horizon of each individual nation, or race, so that all may comprehend that it is best to seek life everlasting, which symbolizes the acquisition of spiritual characteristics. For when these are obtained, all else is added. Thus each one will be spiritually, mentally and physically in evidence, and the work of his hands will endure the longer.

Sec. 1087. "I have told about the fiery characteristics with their dependencies in the mental and physical planes of thought. I have told thee that it is imperative to possess these, but as thou art not ready to embrace them, but declarest thyself well able to go on without them, simply because thou art puffed up with thine own conceit, it will be best for me to take my departure as soon as I have told thee of Drat's opinions about slavery. I have shown thee, as none other hath been shown, glimpses of thy life down the ages, walking along in thy pride and foolhardiness, sowing seeds of despair and intrigue, and begetting karmic

conditions that will take ages of thy time in which to atone and repay, and having told thee so much, thou still doth keep thy interest pitched to curiosity and not to endeavor."

Sec. 1088. At the prospect of being left in the quandary in which he was enmeshed, Rexdahl was too astonished to speak, so Martyus continued:

Sec. 1089. "Drat had to leave for the front before his father was buried, yet he left his father's papers with a good lawyer friend, and the welfare of the old Governor and his dependents was assured. A few days after he rejoined the Secessionists, he was taken prisoner by the Unionists and happened to fall in with the same command that had imprisoned him before. The officers remembered him and, as one, welcomed him back. He told them his story and that he could not return South again until peace was declared. He said he wished to stay with them and fight for the Union, and that he believed there would soon be peace as the South was ravaged so badly it could not hold out much longer. In a few days, he could have some money which they were to use for the prisoners, thus making life more tolerable for them. Of course, they accepted his assistance.

Sec. 1090. "It befell him to be again taken prisoner, and this time he was incarcerated in a Southern prison where the conditions were unspeakable, and the rations inedible and scanty. Life was again barren, bitter and dreary. His companions were saddened over the long war. Their privations and their suffering from their wounds were maddening. But they had friends, loved

ones. He had no one, no memories to cheer him. He had given a life of service to others. He had done the best under the circumstances. He had endured.

Sec. 1091. "His wounds, his hunger, his mental agony, his surroundings in the stockade enclosure, his sleeping on the ground without a blanket in the indescribable filth, all left an emaciated form to be carted out to a common ditch. He had existed and died. Thus our former Lemurian High Priest expiated more of his karma during the generation that witnessed the senseless slaughter of those who will then be known as American soldiers reincarnated out of the ancient world." (The American Civil War, 1861-1865.)

Sec. 1092. "Ah, Martyus, thou dost give me but short shrift. Why hasten so, if there are ages between this time and that one in which thy tale is so sad?"

Sec. 1093. "I am but telling thee that the times of that far away age are sad because their spiritual inheritance has been done up in such tiny parcels. There will be a few who inherit any, and the heritage of the nations in spiritual things will be almost lost and so dwindled that few will recognize any spirituality of thought. This will be evidenced by a civilization (the American) intent on capital punishment, commercial graft, imperialistic world war, nationwide unemployment when not in a state of war, lax morals influenced by superstition, irreverence for the sacredness of marriage, misunderstanding of the sexual law, no desire for the deep things of God, and a restlessness that keeps it constantly on the go without

arriving at peace and quietude of mind. It is not remarkable, because the people of this age of which I am speaking are not in communion with the great Heavenly Father and do not live so as to create an atmosphere of spirituality over the earth. Tell me, how may it be possible for them to understand the manner of resurrecting their spiritual life from the dregs of the underworld, which it will be in that day?"

Sec. 1094. "Ah! Underworld, will it be?" exclaimed Rexdahl. "And thou wouldst have me commence now and set it aright? No time given me to try out my own will upon it? How shall I know my will and the strength of it, if I do not try it out in my own way?" he demanded.

Sec. 1095. "Thou wouldst have the strength of ten men, if thou wouldst go in the strength of the Heavenly Father and do His will. For the way of the Father is strength to the upright; but destruction shall be the portion of the Workers of Iniquity. When thou doest thine own will, thou art but working with the Workers of Iniquity and doing their will. Man is but a tool, either of the Dark, or of the Light, and the only thing he does that seemingly exemplifies he hath a will, is to work with those of the Light, or those of the Dark." (See Psalms 14:4; 53:4; 94:4.)

Sec. 1096. "Dost thou mean that man makes a choice and that is all he accomplishes by his will?" queried Rexdahl in a manner that bespoke his desire for Martyus to tarry longer. "Dost thou mean that after choosing, he works either the will of the Light or that of the Dark?"

Sec. 1097. "Thou hast spoken truly," answered Martyus slowly. "Remember, the will of the Light is the will of the highest spiritual knowledge which can easily pierce the mental darkness. Remember, also, that this spiritual knowledge comes from wisdom and understanding and from the Creative One—the Father-Mother Duality—who will help thee if thou dost choose the Light wherein all ministering influences abide; but if thou dost choose the Dark, then thou shalt embrace slavery to demoniac influences. Even while thou wilt embrace them, at the same time, thou wilt seemingly be executing thy will, but in reality, thou art merely in subjection to such subtle influences as appear fascinating and harmless to thee.

Sec. 1098. "Remember, too," the voice went on as Rexdahl seemed to be ruminating, "that the will of the Dark cannot pierce the Light, for the Darkness cannot comprehend the Light. If thou dost choose to do thine own will, thou art immediately surrounded by the Dark and the Workers of the Dark; and because thou art surrounded by these negative forces, thou wilt take pleasure in the things of the Dark and so become a Worker in the Dark also. But," he continued, "if thou wilt remember that I am ever at thy service, if thou wilt choose the Light, then thou canst redeem thyself and become one with me and the Light."

Sec. 1099. At that moment, a young girl came into the green enclosure where Rexdahl was and demanded that he come to the house. "I do not know," she said, "what you mean by neglecting your business these last few days. What do you mean by sitting out here alone and talking

to yourself, when there is so much to do on the place? Everything is at sixes and sevens. I have given orders until I am weary of the job. You are master here, and it is your duty to direct the servants, but you leave early in the day and come in near sundown. Is it that you find your voice sufficiently sweet to spend your time listening to it, instead of being at your duties and keeping things from going to waste? And where is Nadira? She goes off, too, earlier than do you. Both of you are lazier than a cuckoo bird."

Sec. 1100. "As to the cuckoo bird, Margot, you twit me with your own virtues. Besides, you will be known as one who will pick up dead rabbits and cook them for your friends, thereby saving a bit of work by so doing. You have frightened away my friend by your strident manner, and as to Nadira, she is minding her own business and not the p's and q's of one who keeps everything in order. But you," and Rexdahl raised his voice, "YOU, get you gone about your own affairs and do not meddle with mine, you old, inquisitive clatter-clap!" With that he picked up a stick to throw at her.

Sec. 1101. "A fine brother you are," she exclaimed, "to throw sticks at me! If you don't stop, I'll jounce mother in her bed tonight."

Sec. 1102. "Yes, Margot, I'll look into that. You, trying to evade your duties by quieting a helpless woman that way! You treat her right, or I'll blazon you to the world, you imp. And none of your threats to me, or I'll show you what I'll do to you."

Sec. 1103. With that Margot sped away, but not before she felt a stick at her heels. She turned and made a face at him.

Sec. 1104. Rexdahl looked about, but not seeing Martyus, covered his face with his hands and resumed his seat under the tree. Soon another young girl was beside him, having come down from the tree where she had concealed herself. Placing her hands over his with a gentle touch, like a fairy's wand, she startled him.

Sec. 1105. "Ah! Thou art returned, my Beloved," he said, gazing into her face, but drew back when she answered:

Sec. 1106. "Brother dear, it is I, Nadira, not Martyus. But I love thee, too, and urge thee to do all that Martyus has asked thee to do."

Sec. 1107. "He is not here, and besides, how dost thou know what Martyus asked me to do, my Green Sprite?" looking at her with fond eyes as he noted her green apparel.

Sec. 1108. "I will tell thee somewhat, if thou wilt not throw sticks at me, should it displease thee," confided Nadira.

Sec. 1109. "Say on, Dear Heart. Thou art ever one who hast loved me, and thou wilt always stand by me when thou hast an opportunity."

Sec. 1110. "Aye! Aye! Brother dear, thou art the dear one of my childhood, and I do not wish to prod thee, only I believe I can tell thee about Martyus."

Sec. 1111. "Say naught against him, sweet Sister, for I am sad because he had left me with his last sentence unfinished. I believe it was to have been the most precious."

Sec. 1112. "I have naught to say against him, Brother dear. Wilt thou listen closely and know that it is from my heart I am speaking, and not idly? Do not restrain my speech, nor reprove me, for I could not bear it. I, too, have heard that voice and all he said to thee. I was in the tree when he spoke the first sentence and have heard every word. I could write it down, as it was very wonderful, and yet I heard with my whole body and saw him too. But when Ouardl was here and Margot came, also at other times, he disappeared. He does not return now, perhaps will never return any more to thee, not unless thou wilt choose as he directed. I can even tell thee who he is and where he went, for I saw him and thee." Nadira whispered a few words in his ear, and Rexdahl fainted.

Sec. 1113. When Rexdahl recovered consciousness he was much bewildered and asked Nadira what had happened. "You were vexed, dear Boy, by an interruption when you were meditating, and you would better come home with me now and return tomorrow when it will be more peaceful. You can finish then," so saying, she took him by the arm and led him homeward.

Sec. 1114. The next morning, Nadira took her place quite early in her favorite position in the tree, feeling that Rexdahl would come and that she would see and hear more of what she wished to know. She was not disappointed, for soon he came and threw himself down upon his rustic seat, as though he were determined upon a certain course and procedure. Soon she heard a voice, saying, "Lo, I come. Art thou ready for me?" She saw Martyus sitting beside her brother, and they were facing her, although they could not see her through the leaves of the tree. They looked as though they were twins. They were dressed exactly alike with the exception that the apparel of Martyus seemed to be of a more roseate hue. She could not explain the difference, but the emanations from him were of a glow that was indescribable.

Sec. 1115. "My Beloved One!" exclaimed Rexdahl delightedly. "I almost despaired when I thought I had lost thee."

Sec. 1116. "Nay, thou shalt never lose me, only by thy failure to recognize me. For I am thine own spirit. It was I who came to the new condition that embraced thee, my Soul One, in the physical flesh, during that far away time ere Job was—in the earth's Golden Age—when no cold, no frost existed, only one human species and as a family in harmony with those mild conditions. Life was easy and happy there, this place which was 'Eastward in the Garden of Eden,' Eastward meaning the earliest home of man. Here mankind was highly intuitional, but womankind was even more so.

Sec. 1117. "Then, sad to say, Lucifer appears. The Anima Lucifera (Soul of the Planet Lucifer) knowing his course to have been karmicly evil, and foreseeing his doom, comes to earth to take possession of it, having ruined his own planet by his stiff-necked rebellion against the Jehovistic plan of world evolution. He attempts the temptation of Eros, but cannot, so he tempts woman and then man. (This is to be read as an allegory. It is requisite to hide in a mystery the wisdom spoken.)

Sec. 1118. "The woman says, 'God states that in the day ye eat, ye shall surely die.' Lucifer replies, 'Ye shall not surely die.' So Eve eats and bids Adam to do likewise. In other words, woman lets her will run free and seeks after forbidden things, not of human concern and adverse to the welfare of the human race, such as black magic, sorcery and selfish actions. Mankind follows womankind.

Sec. 1119. "Then, having been successful in establishing a link between the apex of the race on earth and himself and his rebels, Lucifer comes to the day of fullness of his karma. His body bursts, and he becomes a huge comet, which is projected into outer darkness or space. It collides with Eros (the earth) and heat burns the atmosphere so as to vaporize the oceans. These rise, then are precipitated, following which comes the glacial epoch. When the denizens of the earth come out of their caves, it is to a new world and a new condition. The Golden Age is gone, only ice, snow and cold being left in its place. Only a few of the race survive. Then, indeed, it is true that a Flaming Sword is placed between man and Eden, the Flaming Sword being the comet that was.

Sec. 1120. "After the subsidence of the deluge, the seed brings forth after its own kind, and the animals after their kind. For the first time, polar ice caps come into existence as a result of a grand turning of the mundane axis. Flint stones (scales of leviathan) are for the first time found. Lucifer and his cohorts come together and agree that they are doubtlessly doomed. They agree that they must be active even in evil and so must introduce a general law of misery in order to spite God's greatest earthly work—man. Hence they say that man's reason must be subjected. (It must not be thought that Lucifer is a Worker in the Dark. This Angel of Light disagreed with Jehovistic procedure and so went contrary to Angelic Authority. The so-called "evil" consequences of his rebellion resulted in the exaltation of intellect above intuition. This myth, like the Planet Lucifer, has now burst. It bursts for each Lemurian at different times, but in all cases, there follows the baptism and the crucifixion. Open thine eyes and thine ears.)

Sec. 1121. "They agree that they cannot thwart God or man, but only oppose him. This they propose out of revenge.

Sec. 1122. "Thou must remember, my Rexdahl, that man in succumbing to the temptation which Eve put before him, succumbed to the fate of having to use reason in his processes toward decision. Heretofore, he had been under the Tenth Unseen Power of Intuition, a power direct from the Heavenly Father, a power which appeared as inherent within him but even more so in woman. And in being tempted and eschewing intuition, thereby

exalting reason above intuition, which is of the spirit whereas the former is a mental power, these Luciferian cohorts and their Master agree that man should suffer for it through misery and crime. (Man cannot help but suffer through the use of intellect devoid of spiritual knowledge. Miscarriage of the Luciferian Experiment was a matter of insufficient experience with this technique, not a matter of intentional wrong.)

Sec. 1123. "Herein is embodied thy great sin whereby thou didst commence thy greater evils, O my Soul One. For ere this, I have related to thee almost, but not quite, all of thy life, giving thee at least the deep shadows of it, until thou shalt be blasted out of that Great Atlantean Cycle. In that Age of the Great Master, I have given thee glimpses of twenty incarnations which it will take thee to learn the meaning of endurance, mentally and physically. I have taken thee back to the beginning so that thou mightest see the arch fiend in all his wickedness. (A matter of viewpoint.) Surely thou dost feel that thou shouldst escape all this great evil and say, 'Not my will, but Thine be done.' Not what I will be, but what Thou dost will me to be. If thou shalt do so, the world will be happier for it."

Sec. 1124. No answer from Rexdahl, who shades his eyes as though in deep meditation.

Sec. 1125. Then the patient voice continued: "Lucifer and his cohorts agree that they will adopt some great underlying principle which will enable them to succeed in their hideous scheme. They say that man, having a

grand belief in God as a Father and in Nature as a Mother, is pleased to call himself Brother, and so say unto his fellows, '*my brother man.*' Hence the Luciferians agree to confound this, to make a religion of the Fatherhood of God, the Motherhood of Nature, and the Brotherhood of Man a mockery, to conjure in the minds of humanity a God who is to be feared as a cruel tyrant, and one who is to be propitiated as a wild beast. (The absurdity of this type of thinking is still not manifest to the majority. Blind credulity must capitulate to logic. The Luciferians did their best to ridicule a thought which should never have become a theological conception.)

Sec. 1126. "Hence the religion of human sacrifice, the great phallic religion, tending to make the Brotherhood of Man a ridiculous ideal, thus opening the door for lust of sex and its miseries. Hence, all religions were made vain by the denial of the 'Brotherhood of Man' clause, consequently placing God not immanent in His creation but external with His prophets at a great distance. Therefore, one by one, the races of man become corrupt; cycles become crescendo and then diminuendo.

Sec. 1127. "But it is always the same souls who rise slowly, like air bubbles, through the various incarnations, coming into rebirth, time after time, until their lessons are learned. The power of the spirit then penetrates their souls until they are at one with their spirits.

Sec. 1128. "From the Great Denial and the Unpardonable Sin spring all selfish acts of man. This is the foundation of the love of power for its own sake, as shown by

the Athenian persecutors of Socrates who, to sustain their own might, destroyed his mind and body. And so with all the great ruling tyrants who condemned the unselfish by bloodshed, rape and lust. Such was the reason for the murder of Hypatia by Cyril. Such was the reason for the Catholic Jesuit persecutions. Such was the reason for the War of the American Revolution, as well as for the Civil War. Such was the reason for all the wars of the Nineteenth and Twentieth Centuries, the effects of graft and commercialism. Such is the danger of science going so far as to discover occult and arcane secrets, without protecting itself from the awful powers of the Workers in the Dark who can be checked only by the education of the soul.

Sec. 1129. "The Workers in the Dark will have subtler enginery than ever, if thou, my Soul One, and others like thee, make the Great Denial, expose thyself to the Unpardonable Sin, and thereafter do not wake up in time to save thy soul from destruction. Even in that, I could not help thee, though I wish to do so, for thou alone hast the right to choose, not I. Much as I wish to save thee, my Soul One, I cannot, for I long to cover thee as doth a hen her chickens and as a mother who carries her son under her heart.

Sec. 1130. "Come ye, each one. Come nearer, ye nations, to hear. Harken ye people. Let the earth hear and all that is therein; for the indignation of the Lord is upon all nations, and his fury is upon all their armies. He hath utterly destroyed them. He hath delivered them to the slaughter. Their slain also shall be cast out, and their

stink shall come up out of their carcasses. The mountains shall be melted with their blood. All the host of Heaven shall be destroyed and the Heavens shall be rolled together as a scroll. All their hosts shall fall down, as a leaf falleth down from a vine and as a falling fig from a fig tree." (See Isaiah 34:1-4.)

Sec. 1131. "Martyus, Martyus, thou seer of disasters! Tell me, I pray thee, ere thou dost leave me, the nature of the Great Denial and the Unpardonable Sin that I may escape them, and escaping them, how I will be immune to all that which will be destructive in my path."

Sec. 1132. "I have just given thee samples of what they will do to thee in the future. Thinkest thou that thou canst avoid them by knowing each step of their attainment? It would be easy to shun them if thou wouldst at once he panoplied in the will of the Heavenly Father. If not, thou art likely to be cast to the dogs, and I shall then have to do my work all over again. If so, the way of thy return will be more difficult than if thou shouldst start at once.

Sec. 1133. "But, if thou dost imagine that it will help thee, I will recount to thee the steps thou wilt take in making the Great Denial. Then thou canst consider if the ability of thine own will, unreinforced by the ability of the divine will, will allow thee to go near the precipice of the Unpardonable Sin without losing thy foothold.

Sec. 1134. "The first step in the Great Denial is the noncompliance with the laws of God in Nature.

Sec. 1135. "The second step in the Great Denial is the failure of man's reason and intelligence to observe that Intuition is an Unseen Power of God and that man may have the advantage of using it in its fullness, if he but recognize it with a pure heart. (Blessed are the pure in heart, for they shall see God.)

Sec. 1136. "The third step in the Great Denial is the failure of man to realize that the inevitable progress of life and civilization through new conditions may be of a good or evil nature, and in choosing evil, with its many side issues, man begins much sidestepping among rulers, in courts of justice, in the conduct of big business, and like activities.

Sec. 1137. "The fourth step in the Great Denial is man's repudiation of the necessity for righteousness in the defense of new conditions. (Man invariably resists change and so fights ruthlessly to preserve that which is obsolete.)

Sec. 1138. "The fifth step in the Great Denial is man's repudiation of the rights of free speech and action, as such restraint leads to the sacrifice of the peace and happiness among the people.

Sec. 1139. "The sixth step in the Great Denial is man's denying that the sex life should be one of normalcy; that the products of labor should be enjoyed by both capital and labor; that the laborer should be worthy of his hire; and that beauty and use are not to be subverted.

Sec. 1140. "The seventh step in the Great Denial is

man's denying that ambition should be directed for the welfare of others, and so exercising it for his own exaltation and power.

Sec. 1141. "The eighth step in the Great Denial is man's declaring that his word is power, irrevocable and inviolable, for thereby foolish laws are enacted and much harm done. (Creed and dogma, the infallibility of precedent, and the sanctity of legalized error are the bane of modern civilization.)

Sec. 1142. "The ninth step in the Great Denial comes when man arrogates to himself the power of thought, the prerogative of judgment, and the controlling interest of all things that are for the good of all the people. For private and public monopolies are but as straws in the wind, compared with the All-in-All. If man would but recognize the supremacy of the All-in-All, then he would become as a Son of God and reign upon the earth in peace and happiness.

Sec. 1143. "The tenth step in the Great Denial is man's denial of the still small voice of the spirit of man—his conscience—which tries to lead him on to a better life. By such denial, thou, too, wilt cry out to the spirit, as will one David and many others, 'Deliver my soul from the sword; my darling from the power of the dog.' (See Psalms 22:20.) But there will be none to hear, and the soul, the darling one, will be cast out of the cycle. The Flaming Sword will be felt upon the earth, upon the physical body, upon the soul, and upon even the spirit, which will feel its sharp edges, also, as I do now," said

Martyus mournfully. (Note the use of the word "Flaming Sword." Lemurian Theo-Christic concepts are profound in the depth of their significance. Study them.)

Sec. 1144. "Thou art but a sad declaimer, my Martyus," responded REXDAHL.

Sec. 1145. "Aye, that is true, but while I have been talking of the Great Denial and seeing not a qualm of conscious expression over thee, I know that thou wilt be more likely to choose to be one of those Workers in the Dark, who shelter themselves in the Great Denial, those Workers of Iniquity who are enrapt by the follies, the fallacies and the forces leading to the Unpardonable Sin." (These Workers in the Dark are not the Luciferian cohorts, previously mentioned, but human beings who missed the great lesson in the Luciferian Experiment. These people now face permanent disembodiment, as exemplified by the fate of Mainin, the Atlantean High Priest.)

Sec. 1146. "Ah, what is that, I pray thee, for thou dost always whet my appetite for more of thy tales? Yet if thou dost keep on, thou wilt but draw the curtains of dark night about me, without a star of hope to light my way."

Sec. 1147. "Nay, nay, my Soul One, thou canst see that the sableness of thy curtains of life are but colored by thy own predetermination of will—thine own will. If thou couldst but declare to the Heavenly Father, 'I will do what Thou wouldst *will* me to do,' then thy draperies

would be rose-colored, the birds of happiness would sing in thy heart, the morning stars would rejoice, well springs of gladness would spring up in the desert places, and thou wouldst see the glory of God and hear His voice, which is the sweetest music in the Universe. One note of it would thrill thee to the center of thy being, enrapture thy senses, and thou wouldst be in a position to unfold all thy senses which are many beyond the five of which thou art cognizant. I may not tell thee much more, but when I speak of the Unpardonable Sin, thou wilt see how close thou art to taking the steps that lead to its embrace, and when thou art entangled there, it will be many ages before thou canst untangle thyself from its octopus-like tentacles.

Sec. 1148. "The first step toward the Unpardonable Sin is the exaltation of self and the trampling on the rights of others.

Sec. 1149. "The second step toward the Unpardonable Sin is that of adultery in diverse relation to the home life—illicit sex life, fornication, lewdness and passionate love. This leads to compromising in social life, business life, and family life.

Sec. 1150. "The third step toward the Unpardonable Sin is the leading of a dual life full of hypocrisy and wilful sin.

Sec. 1151. The fourth step toward the Unpardonable Sin is something like the second step, only more pronounced, as the spoken word is more harmful than the

unspoken, when misused. When individuals or nations are taking this fourth step, they are apt to trip; aggrandizement, graft and commercialism rule, while the common people are in penury.

Sec. 1152. "The fifth step toward the Unpardonable Sin is ambition wrongly used, a type of aggrandizement which starts out well but soon becomes perverted by the exaltation of self.

Sec. 1153. "The sixth step toward the Unpardonable Sin is the perversion of the word which should be as a Light to others. Many examples of this will be shown in the cycle when the only Begotten Son of the Heavenly Father comes to earth. One, Jeremiah, tells that, 'Every man's garden shall be his word; for ye hath perverted the words of the living God, of the Lord of Hosts, our God.' Even one Paul, after the Master has come and gone, will state that there are those who would pervert His Gospel. (Galatians 1:7.) Perversion of the truth is one of the most active of sins, and few there are who are free from its taint.

Sec. 1154. "The seventh step toward the Unpardonable Sin is the employment of intelligence to further one's own selfishness so as to make a new condition for him in public life.

Sec. 1155. "The eighth step toward the Unpardonable Sin is man's further individualization and separation from the Creator at which point he learns to say, 'I am that I am,' forgetting that there is but One who can say these words, and He is the All-in-All.

Sec. 1156. "The ninth step toward the Unpardonable Sin is the acquisition of the power of the word for purposes inimicable to the highest welfare of others.

Sec. 1157. "The tenth step toward the Unpardonable Sin is the attainment of Universal Mastership without regard for the rights of others, thus causing him to be blasted from the cycle. (There is a Mastership of Saints, as well as of Devils. It behooves each one to appreciate the direction of his efforts.)

Sec. 1158. REXDAHL remained seated as if in meditation over the many thoughts presented and when he looked up, there was no one present. After walking about a while, he returned to his seat, and leaning over, looked at the ground beneath his feet.

Sec. 1159. NADIRA quickly slipped from her place and touched her brother's arm when she saw that there would be no further phenomena displayed about him. With a soul-saddened look of perplexity upon his face, he drew her quickly to his side.

Sec. 1160. "Brother dear," she said smilingly, "art thou still uncertain as to thy course of progression for the future? If so, make haste and decide, for thou art not like thine own dear self when in such deep meditation. It seems the goblins have thee, and I would have thee happy and free, under the rule of our Heavenly Father with whom is all wisdom, understanding and knowledge, who is All-in-All, and from whom only good can come."

Sec. 1161. "Perhaps thou art right, my sweet Sister, for thou art goodness and patience personified. Promise me that thou wilt ever be at my call to help me, for I feel that I am under some great unseen devilish power which, whether I will or no, I must obey."

Sec. 1162. "I love thee, my Brother, but it is hard to promise thee. I wouldst have thee say what Martyus tried to have thee say: 'I will to do what the Father wills me to do.' Then there would be great happiness for us all, for much depends upon thee, more than thou art aware. As much has been given thee, so, too, will much be required of thee.

Sec. 1163. "I will promise thee this," continued Nadira, "that if thou wilt endeavor to come out from the thrall of whatever is holding thy will in abeyance to the truths expounded by Martyus, and which I know to be true, I will help thee, now or in the future. It was thy spirit who talked to thee, that one whom thou dost call Martyus. Thou art his soul, his earthly personality, through which his spirit is attempting to give knowledge of the Great Spirit of our Heavenly Father. For he, Martyus, is thine own spirit, strong and able to impress upon thee the truths that have existed since the beginning. For thy soul, thy material self, is so plunged in the fires of thine ambition—thine own will—that thou wilt not perceive. Hardly dost thou harbor the thought that it was thine own spirit speaking to thee, but when I tell thee that I saw him appear and disappear and that I know he is of thee and with thee, I speak truly. Since thou wilt have to be at-one with him some day and so worship the

Heavenly Father in spirit and truth, thus freeing thyself of the quagmire of the soul's encasement, thou couldst as well say the word now, which would free thee. Then I could the better help thee to keep thy word, at least while I am with thee on earth, for I have not long to stay, Brother dear, and thy 'Nay' will pierce me to the heart."

Sec. 1164. "Thou art a sweet pleader, my Precious One, and thy words are as music to my ears. I am glad that thou wilt help me to become a whole man, for if it is true what thou dost say, then I am but half a man without my spirit one. Yea, I see that thou art right. I feel my soul (mind) dominating me independently of my spirit, and it seems as if my spirit is standing aside, deciding that I must use my own will power and reason to solve the situation."

Sec. 1165. "That is right," Nadira responded. "You feel as though it will be your own will which will guide you on earth—the will of the soul—while the fact of the matter is that the will of your spirit is really attuned to that of your Heavenly Father. You must know that the will of your soul must also be attuned to that of your spirit. Thus, spirit and soul will be at-one with the Heavenly Father." Nadira silently pressed his hand and stroked his hair, as if she would like to take him in her arms and place him in some protection where he could not be harmed by the terribleness of his future.

Sec. 1166. "Ah, I feel thy spirit striving with me also, my Nadira. I am rejoicing, for I know that thou wilt ever be loyal to me. Even the world will rejoice with me

some day because thou art true to the knowledge thou hast imbibed while listening to my talks with Martyus." Then he added, "Tell me of one thing, which he wished to make emphatic, if thou dost so agree with him."

Sec. 1167. "He said many things, and all are true, but there is one thing thou art likely to forget. I never shall. This is a truth which will be perverted down the ages and much sorrow shall result therefrom. It is about the emanating ray from the Father of Lights and its meaning with regard to the sex life between men and women. When the Egoic spirit descends into his earthly dwelling—the physical body—he tries to resurrect the personality of that body which is his soul-mind, his only one, his darling. He is the beloved of that soul, the conscious consciousness, the spirit which is the Indweller, the soul being the over lord of the mental and physical life. The soul is ever trying out its own methods through the ages by way of the reasoning faculties of the mind, instead of bending its will to the supreme will, thus coming into contact with the divine Intuition which is the Tenth Unseen Power of the Heavenly Father. All life comprises a struggle by which the spirit tries to resurrect the soul from its bog and so make it at-one with its true self—the emanating spirit ray from its own Creator. If it can do so," continued Nadira, as she beheld Rexdahl gazing at her intently, "spirit and soul have attained that at-onement with the Heavenly Father, which will bring to the Ego a great power, second only to that, perhaps, to be attained by the only Begotten Son of the Father-Mother-Creator when He descends to the physical flesh for an earth dwelling.

Sec. 1168. "Then, if each individual sought and found this way, it would not be so apt to be misunderstood. If all the people who have lived since the beginning, and who have come down through the ages trying in their own way to escape the evils of their many incarnations, would only have attuned their spirits with that of the only Begotten Son, they would have come sooner into the spiritual heritage of power with the Father and would no more need to go in or out, for they would be as pillars in the temple of the only living God. (See Revelations 3:12.)

Sec. 1169. "That is easily understood, my Sister." After a while, REXDAHL asked if she thought it was meant for them to come into this spiritual heritage and power spoken of while in the flesh.

Sec. 1170. "Most true, my Brother, especially after the Great Master comes. Again will longevity come to the children of earth when they enter into their spiritual heritage, for they will not only know the blessed commandments, but will do them. (See Revelations 22:14.) The desert will bloom as a rose; the wilderness and the solitary places shall be glad for them. There will be even a way made in the wilderness and rivers in the desert. The eyes of the blind shall be opened; the ears of the deaf shall be unstopped; the lame man shall leap as an hart; the tongue of the dumb shall sing.

Sec. 1171. "Go on, go on, thy musing quiets me," said REXDAHL.

Sec. 1172. "The parched ground shall become a pool, and the thirsty land, springs of water. In the habitation of dragons, where each lay, shall be grasses and rushes and reeds. And a highway shall be there, and it shall be called the Way of Holiness. The unclean shall not pass over it, but it shall be for the way-faring men, though fools shall not err therein. No lions shall be there, nor any ravenous beast shall go therein, but the redeemed shall walk there in peace.

Sec. 1173. "And out of the past, the ransomed of the Lord shall return. They shall come with songs on their lips and in their hearts, with everlasting joy upon their heads. They shall obtain joy and gladness; sorrow and sighing shall flee away. They shall see the glory and the excellency of the Heavenly Father."

Sec. 1174. "I love the music of thy words, Sister mine. They are true words, but canst thou tell me why Martyus left with my list of questions unanswered, the answers to which would have meant so much in furthering my work?"

Sec. 1175. "Martyus saw that despite all he had said, it was impossible for thee to consent to be dominated by the will of thy Heavenly Father. He has left them for others to answer. Perhaps, thou canst answer them thyself. Write them out, and we shall both try. I must tell thee that I am in touch with thy spirit, but although I am, I do not know if I will be permitted to tell them, if we do search them out."

Sec. 1176. Her footsteps lagged, as though she were exceedingly weary, but she whispered, "If an embargo is placed on the knowledge which was given you, our work would be worthless. But we can try, for I am so anxious for you to succeed in finding that Way of Holiness."

Sec. 1177. "Very well," remarked Rexdahl, as they walked about in the little enclosure. There was a sullen look on his handsome face, and glancing at her, he further remarked that it was best they go to the house.

Sec. 1178. They left the little park of trees and shrubs where it seemed to Rexdahl there had been a battle of his soul with his spirit. He felt that his soul was triumphant, that his own will was powerful. Yet his heart was heavy within him. He had conquered Martyus, but who was Martyus? Was his little wood nymph of a green-robed sister right? Could it have been possible that his own spirit had been gently and lovingly struggling with him to forsake his own indomitable will for that of his Heavenly Father? "What will it mean to me in the years and ages to come, if I do not assent to Martyus' pleading?" he questioned, his half spoken words catching Nadira's ear as her footsteps hurried to catch up with his.

Sec. 1179. "Do, oh do, Brother dear," and she took hold of his arm with a smile on her face, as she gazed upward into his eyes.

Sec. 1180. Hastily pushing her aside, while remarking, "I shall do as I please," he strode onward, Nadira again hurrying to overtake him, which she did with a panting heart.

Sec. 1181. Again she took hold of his arm, smiling wistfully, and said, "I love you so dearly, Brother mine, and regret I offended you with my opportuning. I will not so vex you again."

Sec. 1182. "You would better not," was his sullen rejoinder.

Sec. 1183. Nadira but pressed his arm the closer, still smiling wistfully at him. But Rexdahl seemed to pierce her with his gaze as they walked slowly up the garden path.

Sec. 1184. When near the doorway, Nadira suddenly dropped on the walk. Her heart had failed her. It had been pierced by a look from her beloved brother. In the folds of her green robe were found some notations which, when deciphered, meant some of the important things that should be done. Among them were these:

Sec. 1185. Studies on the origin and nature of life.

Sec. 1186. The mental and physical development of the individual and the race.

Sec. 1187. The understanding of the Egoic consciousness and its relation to the body, soul and spirit.

Sec. 1188. Simplification of the process of living and the elimination of useless factors.

Sec. 1189. Methods of alleviating pain and lessening the burdens of mankind.

Sec. 1190. How to make joy of labor.

Sec. 1191. Promotion of justice and equity in dealing with individuals, nations and races.

Sec. 1192. Overcoming barriers or restraints of trade by the world's peoples.

Sec. 1193. Promotion of economic equalities.

Sec. 1194. Facilities for obtaining knowledge by all the people.

Sec. 1195. Development of the understanding of Universal Laws.

Sec. 1196. Safeguards from cataclysms.

Sec. 1197. The development of the senses now known and the unfoldment of mental and spiritual senses known only to the Adepts of spiritual learning, but when known to all will contribute to the happiness of mankind on earth.

Sec. 1198. Thus far we have seen, in the story of Mainin, pictures of his life, further portraits being found in *A DWELLER ON TWO PLANETS*, which may be found in most Public Libraries. We have seen scenes from old Lemurian times until his blasting out of the Atlantean Grand Cycle, and his subsequent restitution by Phylos during this present Aryan Grand Cycle. This brings us to his twenty-first incarnation which was a short one.

Sec. 1199. He was a frail child and stayed but four months and thirteen days, much loved and much regretted. His mother had been told by Nettie Colburn Maynard, who was a medium and a friend of President Lincoln, that her son, before he was of age, would write a book which would be read around the world, one that would be prophetic as to the future and so influence the minds of the people for good.

Sec. 1200. To her sorrow the child died, April 12, 1865. On May 28, 1866, Frederick Spencer Oliver was born, gladdening the hearts of his parents who hoped this child would live to make Mrs. Maynard's prophecy come true.

Sec. 1201. His father celebrated his birth by buying five agate marbles with which the child played—an act quite symbolic of his youth—as he was allowed to do pretty much as he pleased. At the age of fifteen, he wrote a brochure on *Specific Speed*, which even a person of mature years, unless of a scientific turn of mind, would find difficult to understand. Before he was nineteen, he wrote that occult classic known to so many—*A DWELLER ON TWO PLANETS*. The brochure on *Specific Speed* was given to him by Kemistrus, the chemist of the Lemurian Group of Theo-Christic Adepts; while *A DWELLER ON TWO PLANETS* was given by Phylos, the historian of this same Group.

Sec. 1202. Phylos will now take up the story of Mainin, as he tells it to his amanuensis, Frederick Spencer Oliver, who did not know at the time he was transcribing the story that he, Frederick Spencer Oliver, was that terrible

Lemurian-Atlantean High Priest Mainin—the very one who had wrought such sad havoc among the peoples of the world. He did not even realize that it was he himself who told Phylos of the Seven-Ray Race in the story of his restitution after his blasting from the cycle. He never sensed it until in the last hours of his life, then could give but an inkling.

Sec. 1203. It will be interesting then to compare Phylos' story with the facts gleaned from letters, from writings given the amanuensis, and from those facts concerning his life between May 28, 1866 and Nov. 15, 1899, which marked the close of his twenty-second incarnation in this present Aryan Cycle. Whether the Lemurian Priest, as Frederick Spencer Oliver, has finished the way of the return through his strivings to overcome the wrong he had committed prior to his blasting, or whether he has fulfilled the karmic law in acting as amanuensis for the Lemurian Brotherhood of Theo-Christic Adepts, is for no man to judge, as that is something between only Mainin and his gracious Heavenly Father.

Sec. 1204. Phylos speaks: "We have seen Mainin reincarnated as a little babe, but because he lacked strength, he left this physical world only to come to the same mother and remain her only child. What of his present life? His future? As he must live and move and have his being in accordance with his karmic fate, I will speak from my knowledge of him and hence will take thee to the end of the course he must run. Therefore, thou shalt see his life ere he himself seeth it or liveth it. Thou art asked to scan the future as though it were the past.

Sec. 1205. "As the babe grew into a boy, the dread past, although dead and gone, was very much with him. It had been a sinful past, a grievously sinful past, as thou knowest. But if the wages of sin are death, if all the works of sin are also death, so also are the forces which begot those works. They are doomed to perish with the works themselves. And thus it was that Mainin himself determined to abandon these works and find himself, all unconsciously stripped of his old evil powers, as the deciduous trees are stripped of all the last year's foliage. But he himself had to determine this abandonment. Else no power, however divine, could have reclaimed him. (It would be well for each one to know this.)

Sec. 1206. "He grew into a fair-featured lad, and as none of his good traits had left him in his transformation, the youth was one of exceptionally strong and good character. All the ages of his evil course had been devoted to the diversion of right, the truth and the life. It was not necessary for him to live as many right lives, or as many right years, as he would have lived had he known evil of the larger sort.

Sec. 1207. "No, the high and mighty determination of this strong characterized youth, who now sought his Heavenly Father's guidance, sufficed to reverse all his evil ways and stamped his inborn, inherent nature with the seal of his predetermination from the past—the consciousness of the urge to overcome his every perverted faculty and to keep his life's vessel prow on for the Pole Star of Righteousness.

Sec. 1208. "The nature of the Evillae he dropped, and the regeneration of his perverted faculties became a mighty force for rectitude. He came in touch with all the powers of which he had so long ago been taught by the nature spirits. But of that past, he knew nothing. It was a blank. He made not the same mistake of certain other people who deem repentance sufficient without aught else but faith. He could make no such error, for his birth was of itself the regeneration required, stripped of all the knowledge of the life he had until that birth.

Sec. 1209. "If you could sense, dear Reader, of a time in your life, when you were at the zenith of your power, health, strength, wealth and influence, and then were deprived of all this, including the memory of your past during which you acquired these things, then you will more adequately realize the mental and physical condition of this youth. Heretofore, his past incarnations bore the same relationship to him, as your yesterdays do to you. He could benefit by the knowledge he had stored.

Sec. 1210. "Now, however, he was in an environment where he did not even know the fundamentals of occult law. All things were like new to him. He was as a little child, but with this difference: There was an undefinable urge within him, born of his determination to return unto the Father. His own life was one wherein the natural alone was the governing principle, but it was naturalism illumined by law.

Sec. 1211. "Natural religion held his life as the lodestone does the needle, and the tendency for him to obey

unswerving right soon led him to look from Nature to Nature's God. As a consequence, he was one who early recognized intuitively the Fatherhood of God, the Motherhood of Nature and the Brotherhood of Man—the highest Lemurian ideal for the past three cycles of human endeavor.

Sec. 1212. "As he grew, I watched over and guided him. When he reached adulthood, I felt that the severest tasks of my protegee were about to present themselves, and I was anxious, for I saw one test that he must experience which would expose him to terrible dangers, regardless of the choice of the course. I could not order his karma. He alone must choose. Man proposes; God disposes.

Sec. 1213. "All his life, I had taught him, guided him, and he had known me and seen me, but he did not know or perceive the law by which he saw me, when I, on one or two occasions, chose to reveal myself to him.

Sec. 1214. "My counsels were ever welcomed, ever heeded. He asked of me much aid, but I told him only enough practically to force him to depend upon himself, though I ever stood ready to help him should he entangle himself in serious error.

Sec. 1215. "To him, psychic studies always held his greatest interest, but only those principles, which he could see were based on Nature, were of value from his viewpoint. He did not reject things because he could not see where they had such a foundation. Neither did he accept

them. It is said that no great truth is lost. Somehow, from the ages, the truths he once knew held an intuitive power over him which could not be minimized. For he held them tentatively, waiting for hints from me or elsewhere, hints which might enable him to prove or disprove their reasonability.

Sec. 1216. "As his days passed, his physique pressed him to turn to the path of creation. He had not yet arrived at the point of evolution where he could control his own physical life forces, through his mentality, for the benefit of his own physical body and mental well being. Not sensing these facts, he did not realize that the path of creation is the highway which leads to destruction when followed too far.

Sec. 1217. "He had received no teaching upon that subject, although his parents were well educated and his father a physician. He had forgotten the ancient teachings of the law which he so well knew ages past, and which were even taught before the water-gate in the time of Nehemiah. (See Nehemiah 8.) But who teaches that subject in these days? None! Why? Because so few understand the mechanism of the mind in its relation to the mechanism of the body, and how to differentiate between the generation and regeneration of the life forces of the body. Then, too, the fact is noted that the waste of the life forces diminishes the health and strength of the body and exhausts the mentality. This is one of the reasons it is not taught. Another reason is this: People are not awakened to the importance of the subject, not knowing or sensing that if the life forces were properly

controlled, the health of the mind and body could be retained as long as one wishes to retain them. When the people are awakened to the importance of diet as a factor in the health of the body, then there will be hope of them wishing to know how to control the life forces. But this will be in the Twentieth Century before there is much inquiry.

Sec. 1218. "My protege had a powerful leaning to the way of the spirit, but at the same time, there was a strong effort of the animal life within him, which was eternally trying to retain its hold upon him.

Sec. 1219. "In the world of his day were many societies formulated for the study of occult truths. But these truths were so wholly appurtenant to a large measure of life, so wholly disassociated from the sordid round of ordinary human existence, that the students styling themselves 'Esoterists' were not to be found living in the midst of the maddening world. No, they were to be found, like the ancient Sons of the Solitude in the days of Suernis and Poseid, far apart from so-called civilization, amidst the grandeur and solitude of the mountains, the deserts, and the uninhabited lodges of the wilderness.

Sec. 1220. "To these students, my protege desired to go, to live amongst them, and to observe the esthetic rules of life which they perforce obeyed in order to obtain the clear psychicality necessary to success in the study of occult laws. I need not argue the fact, because it is indeed a fact, that no person who indulges in any appetite, passion, or characteristic of the sense life can ever attain any

success in occult study during that life. And above all, they ought not, if they value their individuality, even dare to take the name of God, which translated means, 'I will be what I *will* to be.' Why? Because none such can be what they will to be, thus being full heirs of the Father, if they do these things, especially if they fail in celibacy. (Spiritual celibacy is almost universally ignored by modern religion. This must not be confused with abstinence from sexual intercourse which is another matter altogether.)

Sec. 1221. "The reason is plain. All these acts beget physical karma, and physical karma prevents the name-takers from being what they will, in other words, from being free of the law. To take the name under such limitations is to take it vainly, and guilt surely attaches sin, and therefore the wages of sin.

Sec. 1222. "Realizing this conflict is my charge, I laid the case before him saying, 'If thou art strong, and fear no failure, then take thou the name of God. But if thou art weak, wait yet awhile. I have taught thee of karma; I have also taught thee of the truths of rebirth. Perhaps thou wilt wait until another incarnation before making a final choice. Surely events will arise to prove thy strength.'

Sec. 1223. "In the meantime and in the process of his evolution of thought, my protege saw the following scenes and wrote an article concerning them which was printed in the local Santa Barbara paper in 1896, accompanied by a sketch of the Dollar Hyde Stage Station with

Mount Shasta in the distance. The same copy of the little paper contains the following statement about the article: (Study Keynotes C sharp minor melodic; A minor melodic; D minor harmonic, for translation.)

Sec. 1224. "'Our leading article this month describes a wonderful section of our state. This region is one of California's choicest camping and outing resorts in all that country above Sacramento and is peer of any in the state. It is now reached by the trains of the Central Pacific Railroad, Oregon and California division, which stop at Montague and Sissons, six and thirty miles from Yreka respectively, the latter being an historic mining town near which an area of two square miles has yielded over four hundred million dollars in placer gold, and still yields considerable precious metal. Sissons is at the base of Mount Shasta, and Montague is in the little Shasta Valley. Shove Creek Springs, Strawberry Springs, Callahan's, Fort Jones, McCloud's River and the famous lava beds at the Modoc Indian's last refuge, sixty miles away, are all deeply interesting places for campers.

Sec. 1225. "'Big game and the choicest of mountain trout fishing is to be found in plentitude by the active person, while invalids can obtain rest and regain health at the various springs and in the piney atmosphere of the whole enchanting locality. Yreka itself is at an altitude of 3,839 feet, and lung troubles are unknown there. A fine trail for mules to the summit of Mount Shasta, 14,380 feet high, enables visitors to view all the glories described by the writer, who wrote and sketched scenes in 1882 and 1884 on the spot.'

Sec. 1226. "The seventh scene my amanuensis added to what he had previously written and published it as follows in the little monthly paper:

Sec. 1227. "If there are 'sermons in stones, and books in running brooks,' then in 'Tchastel's craggy pile' there is a noble library in veritas. In it, the fastness, the grandeur and the solemnity of Nature are expressed in mystic numbers, carved in the eternal granite. On these stoney, stratified pages, Nature students may read of the doings of the gnomes—Mother earth's treasures. Here, too, in characters of lava, is Pluto's kingly record. Aye, 'tis indeed Nature's own volume, bound 'tween covers of snow and ice. And marking the treasures thereof is a silver ribbon, whose ends hand out of the vast tome, one at the north end and the other at the south end—the name of one, McCloud River; the name of the other, Sacramento River. Again, the lesser markers are visible in this sublime epoch, those of Pitt and Shasta Rivers.

Sec. 1228. "A volume of poems should bear poetic title. So shall this. Can we bestow one more appropriate than the aboriginal appellation—"Ieka"—a name retained by the earliest white men whose eyes gazed on that land of romance, of gold, and of adventure in far Northern California? Ieka means a covenant and has been retained through that intuitive recognition of eternal fitness which pioneer and trapper have, in all lands, exhibited toward existing nomenclature.

Sec. 1229. "For years the noble mountain bore the name it had fetched from the night of time, just as its

sister peak, far to the north—Mount Rainier—ever retained its primal christening of Tacoma. But, alas for human conceit! Alas, for man's vain discontent, unable to let well enough alone! To the one snowy mountain came a Russian trapper, and thereafter Ieka was no more on the tongue of men, that is, unless it was still lovingly murmured by the dusky Modoc and his bride. To the other glittering peak went an egotistical Englishman and found Tacoma. Over its Indian appellate, he tacked his own patronymic.

Sec. 1230. "Time evens all things and ever is justice done. The patriotic Americanism of the Northern Pacific typographers reinstated the musical Tacoma and tossed to rubbish the imported name, thus rebuking one egotist's vanity. That Shasta Butte will ever know a parallel experience is problematical. If not, 'tis as well, for American gratitude willingly concedes the nomination of this proud peak to its friend, and in the 1860's champion of our national autonomy, Russia.

Sec. 1231. "So much for a kind of mental view, past and present, of this pride of the craigs and peaks. (See Deuteronomy 33:19.)

Sec. 1232. "On the old wagon road, which existed ere ever iron hand linked Oregon's greatest city to the metropolis of the Golden State, there still stands, as for thirty years, and not many miles from the state line, a station established for stage line use and run by Daddy Dollar Hyde. It is a lonely place, hidden amongst towering pines which make a regal raiment for the great

Siskiyou Ridge, extending in gloomy grandeur for hundreds of miles. Dollar Hyde's appeals to the heart of the traveler as a Sahara oasis to the weary caravan. 'Tis a lodge in some vast wilderness, and in the days of this second Shasta scene, (A. D. 1884) was the only foot print of civilization for many a long mile.

Sec. 1233. " 'Leaving Dollar Hyde's, the road wound directly as possible up a two mile stretch of exceedingly steep mountain. Up this steep stretch, long before aught but faintest dawn lit those grand ridges, a youth was climbing, alone and on foot. A tramp? Temporarily. Down below at Dollar Hydes the rest of his party yet slept. Up, up, he toiled, stopping when the love of Nature prompted, the better to enjoy the exhilarating freedom, the beauty of the piney slopes, the whirl of the early grouse, and the clattering of the squirrel and the chipmunk.

Sec. 1234. " 'Once, enchanted by the exquisite charm of a crystal spring which leaped into and across the road, he paused. Again he gazed afar down the gloom of a great canyon, which became lost to view in the dawn's early light.

Sec. 1235. " 'The summit at last! But still no sun in the sky. All was yet quietly resting 'neath the sway of Morpheus. Ah! What is that? Away in the south is a huge dim mass, dull grey below, but where its peak holds aloft the sky, a rosy glowing pink. As the youth gazes, Old Sol dispels the valley gloom, thrusts aside the night, and a new day is born. The rose tints are gone, also the

grey. In their places appears a giant-pointed cone of purest white, although at its base, it is still streaked with black. It rises, not like other mountain piles, from ranges rivalling its own height, but stands forth from its own high plateau, piercing Heaven's blue from base to summit, from ocean's plane to topmost peak over fourteen thousand feet above sea level. Shasta! O Mount Shasta!

Sec. 1236. " 'Of the youth, what? A year later we find him suffering a violent fever—the gold fever—which yet lingers in that region of once famed mines, even though it be A.D. 1890. Away up on the mountain side, with pick, axe, pan, and shovel, he has camped where a little gold may always be found, a place where hope whispers he may find a "pile" sometime, and fortune.

Sec. 1237. " 'All through the region forest fires have raged many weeks. All the villages lie hidden under a pall of smoke. But the miner of the mountain is above it all, and as he labors, he looks over the undulation of the silvery smoky ocean, down below.

Sec. 1238. " 'He sees a strange sight. No waves disturb this sea, which nearly a mile deep extends away beyond the scope of his vision. Two or three islands dot its expanse. These are all that are left to see of lofty mountain peaks whose bases are hidden. Perchance the words "smoky ocean" seem figurative? Look heavenward from the bottom of this smoky ocean down in the valleys. The sun, appearing like a globe of blood, needs no colored glass to shield too sensitive eyes.

Sec. 1239. "Now go aloft to the miner on the mountain, looking down upon but not seeing Yreka. With him gaze again at the islands; one only is not black in hue. It is the largest, sharp submitted, white shrouded in eternal snows. Mount Shasta rises a noble island from this murky, smoky ocean about us, nine thousand feet.

Sec. 1240. "At night, otherwise behold the same scene. Our miner sits in his tent door meditating on the darkened view before him. A north breeze has rolled the smoky sea silently away and left no sign. Beneath the tent outspreads the vast abyss—dark, silent, "the night's Plutonian Shore." Our miner's fancy fills it with golden phantoms. Only the stars—"night's tall tapers"—lighten the gloom.

Sec. 1241. "But far away to the east, over ranges of lesser mountains, dim shapes crouch in the darkness. Far away, miles really, as well as seeming, a familiar shadowy shape of vast uncertain size appears to shut from sight the vision of some awful conflagration. Look! It grows; it brightens, 'til on the charmed eye bursts a sudden spark, then a full flame on Ieka's side. 'Tis the moon at its roundest. And now Ieka's snows glow in its rays like molten silver. The dark abyss beneath the tent lightens. The phantoms flee, while over all, sublime and glorious, rises Shasta's argent image.

Sec. 1242. "Traveling southward, miner no more, the youth bends his course. A year ago, the golden phantom died, the mine caved in, and no man knows that sepulcher in the wilds of Siskiyou. Winter wet extin-

guished the forest flames and laid the smoky sea. But the succeeding summer saw all aglow again, matched by the lightnings of Heaven. Our traveler is at the base of Ieka Butte, and he and his steed crawl along the slopes and vales in the bed of the fire born ocean of smoke, as do Crustacea on the bottoms of aqueous seas.

Sec. 1243. "A flaw of wind decreases the denseness of the clouds and above his head he sees an indistinct shape, lit feebly by the smoke smothered moon, at its full now, as on that other night a year ago. Beautiful through the murky air, it is not. But when told that the point dimly seen overhead, is the smoke-free gleaming crest of Shasta, fifteen miles away as the crow flies, even though we gaze at it from its own base, we feel an indescribable sense of awe.

Sec. 1244. "We liken the mountain, with the flaming forest glowing at its feet, and its own muffled form rising in obscure grandeur, to a silent sentinel by the watch fire, wrapped around with his cloak and meditating on the trust he has kept. Lo! A trust he has kept these many ages, still keeps, and forever!

Sec. 1245. "In camp at the timber line, on Tchastel's side, our traveler awaits the nightfall and through the long afternoon gazes out at a wealth of scenery, indescribable. To the north, Goose Nest Mountain—its crater ever full of fleecy snow—rears itself aloft eleven thousand feet. Down yonder in that lovely gem like valley is the town of Sissons like a poet's dream.

Sec. 1246. " 'Night. But not a tent door. No, on mule back, he and a companion are toiling upward. There is no moon, no wind, no sound, save a few strange noises arising from the nether regions. Although there is no moon, yet there is plenty of light, since the snows seem self-luminous, so much so that objects appear against it in sharp silhouette. How black the bleak rocks and ledges!

Sec. 1247. " 'Those glimmerings of lights afar in the night—what are they? They are lights from homes miles away and thousands of feet lower. Yet, seemingly, they are not far off.

Sec. 1248. " 'It is cold, oh, so frightfully cold, numbing the mind. And still as a grave. No sounds now arise to the ear. 'Tis too high for aught save silence. So cold, yet midday sunheats reflect from the snows, as from a mirror, and the temperature is fearful. Here is a hot sulphur spring, one thousand feet below the apex. Warm your chilled hands in the hot mud, but wipe them quickly lest they freeze.

Sec. 1249. " 'Could you see your eyes, you would find them congested and the color of liver. Your breathing pains you. Your throat feels afire from thirst. But no matter, here is the top. It is two o'clock in the morning. As yet no light but faint dawn. Ere long, the soul is awe-stricken at the weird glow in the east which lights nothing. The beholders are filled with a strange disquiet. They see the waxing light, and in a fearful wonder, almost terror, observe the great sun spring from 'neath the horizon,

scarcely heralded by the aerial rarity. All beneath is yet in the darkest hour before the dawn.

Sec. 1250. " 'No ridges, hills, nor deep valleys appear, nothing but night's deep darkness. We seem above the world, and for the moment free of time. The planet is swallowed up, leaving the mountain's top half acre the sole visible spot in all the Universe, excepting the fearful splendor of Helios. Understand now, if you can, the sensations of Campbell's "Last Man"—the world all gone, and self and comrade alone on a small spot in mid air, whereon the almost rayless sun casts cold beams of strange, weird brightness.

Sec. 1251. " 'Look north. Afar in the night are four cones of light—Mount Hood, Mount Adams, Mount Tacoma and Saint Helena's tall torch. As the Day King soars higher, lesser peaks appear. Then long, black ridges—ranges of vast extent—begin to appear near by, only to lose themselves in distant darkness. Now the void of night vanishes. Hills stand forth. Silvery streaks and spots appear as the dawn lights lakes and rivers. At last, in the distant west, is seen a great grey plain—the Pacific's broad expanse. To the south, interrupted streaks of silver show where flow Pitt and Sacramento Rivers, while over two hundred miles away, behold an indentation of California's central coast, marking the Golden Gate of San Francisco's world famed bay.

Sec. 1252. " 'Beside a roaring torrent, dashing down the mountain and falling in myriad cascades of foam, white as drifted snow and interspersed with pools of quiet

water, we paused, among reflecting flowery banks and towering pine-crested ridges—"the ribs of the planet." The day is hot, but the waters of this branch are as cold as the pristine snow of Shasta, from which they flow to our feet and thence away.

Sec. 1253. "We recline on the brink of a deep blue crystal pool, idly casting pebbles into the shivering image of a tall basalt cliff, reflecting from its mirror calm surface. What secrets, perchance, are about us? We do not know, as we lie there, with our bodies resting, and our souls filled with peace. Nor do we know until many years are passed through the back door of time, that this tall basalt cliff conceals a doorway.

Sec. 1254. "We do not suspect this, nor that a long tunnel stretches away far into the interior of majestic Shasta. We do not dream that at the tunnel's far end, there lie vast apartments, the home of a Mystic Brotherhood, whose occult arts hollowed out that tunnel and mysterious dwelling. It is called the "Sach." Are you incredulous as to these things? Go there yourself. Or suffer to be taken, as I once was.

Sec. 1255. "See, what I once saw, although not with the vision of flesh; walls, polished as if by jewelers, though excavated as if by giants; the floor, carpeted with long, fleecy grey fabric that looked like fur, but was a mineral product; ledges intersected by the builders in which were visible wonderfully polished exhibitions of gold, silver and copper veins, as well as coruscations of precious stones. Here was verily a mystic temple, made

afar from the maddening crowd, a refuge whereof those who, "seeing, see not," can truly say, "And no man knows . . . and no man saw it e'er."

Sec. 1256. "'Once I was there, Friend, casting pebbles into the stream's deep pools. It was then hid, for only a few are privileged. Departing from the spot, it was forgotten and today, as unable as any who read this, I cannot tell the place. Curiosity will never unlock the secret. Does it truly exist? Seek, and ye shall find; knock, and it shall be opened unto you.

Sec. 1257. "'Shasta is a true guardian, and towers silently into the sky, giving no sign of that which is within its breast. But there is a key. The one who conquers self, Shasta will not deny.

Sec. 1258. "'This is the last scene. You have viewed the proud peak by day and by night, both near and far, in the smoke and in the clear air. You have seen its interior and from its apex have gazed down upon the globe stretched away beneath your feet. This is a sight of God's handiwork, sublime and awful, never to be forgotten; and as thy soul has satiated itself with admiration thereof, in that measure be now filled with His peace.'"

Part Twelve

A MYSTIC HOME

Sec. 1259. In his meditations upon the Shasta scenes, the youth had viewed them, knowing from his visits there with Phylos of the sacred temple of learning of the Sons of the Solitude. Within its innermost walls of granite, chiseled out and jeweled by occult methods, he was permitted to see some of the wonderful works of the Great Creator of All Things, as well as the lesser creations of men who were Adepts in the use of Nature's tools, which are known to but a few. Here was a mystic home, so near and yet so far from the haunts of men, a home more perfect in every detail than any other home on earth could possibly be.

Sec. 1260. Is it any wonder that this youth, after he contemplated its secret recesses, its inmates who were Adepts of occult law, and its entrance guarded by a great stone door which no one can enter without a key, became so inspired as to tell where this key could be found in its hidden recess? Is there anyone who can find and use it?

Sec. 1261. There was an artist in San Francisco who essayed to journey to the great stone door of Mount Shasta. On the last night of his upward climb, although pressed for time by other duties, he was retarded in his upward journey by a rain. Consequently he sought a convenient ledge under which to rest until the storm was over. Being weary, and not very young, he fell asleep. He awakened in the night to find that the ledge was not



THE CHINESE MASTER BEFORE THE GREAT STONE DOOR TO MOUNT SHASTA

covering him as he had thought it would, but soft thick blankets were over him, and his head was under the protection of the ledge. Feeling comfortable and too sleepy to investigate, he again fell into a doze. On rousing himself a little later, his covering was disappearing over the shoulders of two men, each attired in grey robes and who were walking onward with stately tread in the distance. The ground about him was wet, excepting where the blankets had covered. He was satisfied that the Lothinian Brotherhood was a reality and that two of them umbrellaed him through the rainy night. Others may tell different stories, but this is true.

Sec. 1262. With all of the information dictated to the youth by Phylos, he still had no inkling of who Phylos had been, or that he himself had been the villain who had shattered Lolix's life in the tale of A DWELLER ON TWO PLANETS.

Sec. 1263. All knowledge of past events was withheld from the amanuensis until shortly before his death. When alone with his mother, whom he adored, he gave glimpses of his thoughts of the past, especially as to whom Phylos had been, also Mainin. He also told her of the necessity for correcting the manuscript of A DWELLER ON TWO PLANETS according to Phylos' later instructions, as much was not correct upon the subject of matchood. Owing to the observations of one quondam friend, in particular, other ideas were advanced that were far from the truth.

Sec. 1264. After the revealment of the cipher problem

to the mother of Frederick Spencer Oliver, as well as to the Compiler of this book, the mother told somewhat of the Great Sequence in the life of her son, much more being gleaned from his voluminous letters and writings, together with messages from Phylos who made himself known to the Compiler in order that his wishes be carried out.

Sec. 1265. From then on, and even from the first acquaintance with the Compiler, the mother was anxious to have the corrections made for a more perfect compilation of her son's story as Mainin, the Lemurian-Atlantean High Priest. She believed that it would be helpful to other earth dwellers if these corrected manuscripts could be released as two books, showing the life of Phylos, Mainin's blasting from the cycle, his struggle and attempts at rehabilitation, and his final reinstatement on the Path which leads to God.

Sec. 1266. How he succeeded is told in the few incarnations previous to 1866 after his blasting out of the cycle. Frederick Spencer Oliver tells in his own language, through his letters and writings, the facts of his stumblings and his beliefs, even before he thought that he had made a beginning on the Path in the twenty-second incarnation of his rehabilitation. One would naturally expect a great deal of ability in any individual whose brain could send forth such knowledge as is found in A DWELLER ON TWO PLANETS.

Sec. 1267. But when it is known, it is not so surprising, for when a soul becomes sensitive to the highest vibra-

tions of spirit and is determined, be it consciously or unconsciously, to align itself with higher ideals, then one becomes, as it were, stronger in resolution and will power, attracting ever higher forces of thought and ideals. Thus one gradually builds up his or her thought channels in such a manner that knowledge comes through to the brain centers of the neophyte, a knowledge hitherto undreamed of by those not able to pierce the dim distance of the clouded horizon of doubt and indecision, which veils truths from all who have no faith in God, no faith in humanity, and no faith in themselves. Such are those whose lives are one long struggle with graft and greed, fallacy and creed, dogma and ism. Such are those whose lives are beset with hindrances of ill health and other handicaps of environment or circumstance.

Sec. 1268. It has been proven thus far that since the blasting of Mainin and his restoration to the cycle of life on earth through the efforts of Phylos, Frederick Spencer Oliver was in real earnest to restore himself even to the semblance of a man. That he did this is demonstrated by his being able to take Phylos' dictation.

Sec. 1269. The test is apparent. He had sufficient faith to carry on in a frail body, not even knowing until the last why he was struggling so hard to overcome—what? He did not know. He only sensed that he must go on and on. He might stumble, but he knew that he must pick himself up and again continue the journey. Phylos admonishes him. The youth tells the rest of the story himself from the time he leaves home.

BOOK THREE

Part One

**NO MAN CAN SERVE
TWO MASTERS**

Sec. 1270. "The story of Mainin might well close here, but if he has once been shown his future, so that for a brief time he saw it in all its greater and lesser details, shall I not also show it unto thee quite as appropriately? It may well be that almost any reader of these words is one of the very souls whom Mainin persecuted, often so causelessly. At least there is one who, through inheritance, has suffered by him and his machinations.

Sec. 1271. "If I have taken upon myself partial restitution for him, could I have done it in a better way than by setting before the world he wronged the lessons of his life which, if heeded, might enable them to escape his pitfalls?

Sec. 1272. "Heed well, then, for life is a hard road, a narrow way for those who, seeing, see and comprehend, and hearing, hear and understand. Heed well, for except thou stumblest and thy foot leave the way, no demon can harm thee. Neither can any of the Evillae harm thee, if thou hast not opened the door of thy heart for them to enter in and abide with thee. The Spirit of the Christ or the Son of Sin, which wilt thou acknowledge? Choose wisely, and for all time. No man can serve two masters.

Sec. 1273. "Whosoever taketh upon himself or herself

the name of the Lord, must live in the Presence, which is not perishable, nor of the world. These Votaries hold their feet on the Path, and although outwardly living the life of the world, which is death, inwardly stand by the gate. They know not change, neither creation.

Sec. 1274. "For remember, the Lord will not hold him guiltless who taketh His name in vain. And this does not simply mean to swear falsely. His name is His word—CHANGELESS TRUTH—and none who pluck the fruit of the tree of life-creative can take that name. Seek thou my meaning, and thou shalt find a pearl. Take it for thine own, and for thyself shalt thou have life eternal.

Sec. 1275. "Socrates says: 'The end of life is like unto God; and the soul following God will be like unto Him, He being the beginning, middle and end of all things.' The Psalmist says to God: 'Thou wilt show me the path of life. In thy presence is the fullness of joy and at thy right hand are pleasures forevermore. . . .'

Sec. 1276. "We have seen Mainin in glimpses of his earliest history gathered from the Akashic Records, as well as a few glimpses of his twenty-two rebirths since his blasting at Umaur. But what of that incarnation where he shall meet up with me, and not knowing me, take my dictation at a very early age? He will know nothing of his past lives, nothing of his past wisdom, accomplishments, failures, or successes. His life in the twenty-second stage of his rebirth since the Umaur disaster, will be one of high endeavor, although of intense struggle where the natural law will be the governing principle. Will he fail

in this, the greatest incarnation featuring his rehabilitation?

Sec. 1277. "As he must live and have his being in accordance with his karma, I shall speak from my knowledge of him and hence will take thee to the end of the course he must run. Therefore, thou shalt see his life, for I shall arrange with a friend of his mother to see that thou mayest have the privilege of reading what he has to say of his opinions and beliefs through his letters and writings. Hence, I ask thee, dear Reader, to scan the past and the future, to take heed therefrom, and to walk together with me in the paths of righteousness. (See Job 24:13; Proverbs 2: 2-9.)

Sec. 1278. "As I said, so it was. Not three years elapsed ere my charge met a lady of rarely sweet character and one whose intellect attracted him. He did as most men are wont to do. He fell in love with her. He was troubled now surely, for he knew that if he wed her, as his earthly desires bade him do, he could not join the Esoterists. For days he struggled with his two loves—love of woman and love of occult study.

Sec. 1279. "'Choose one, and let one go.'

Sec. 1280. "At last, he called me, and I went to him, loving him, hoping and fearing for him.

Sec. 1281. "'Phylos, tell me! Can I wed? Or not?'

Sec. 1282. "'My brother, I may not do for thee what thou must do for thyself. Decide! Choose!'

Sec. 1283. "'Alas, Phylos, thou art so perfect and call me Brother. I am such a little brother. And wilt thou not help me here? I cannot rightfully ask it of thee. Yet give thou me one hint. I beseech thee, O Great One.'

Sec. 1284. "'Right gladly, my Brother. I counsel thee—wait.'

Sec. 1285. "He waited, he pondered. He sorrowed exceedingly, but I saw before he did—that he would be overcome. And in mercy, I dulled his pain by abstracting his desire to join the Esoterists. Thus, for the time being, he ceased to hope for it in his present incarnation. Yet I knew it was but a lulling of his desires. They would rise again and again, for the thirst for the Waters of Life is quenchless.

Sec. 1286. "He married. And it was well, but not so well as if he had not, for it bound him to fresh karma, a karma that would retard the message he had to give. So high a soul could not rest easily for long. Soon did the fierce pain return, and he said to himself and his bride:

Sec. 1287. "'In this state there is nothing good. We love each other, and that is well. But let us both take the narrow way and the name of our Father. Let us live as we did ere we met, yet not by dwelling apart.'

Sec. 1288. "Now, indeed, I sorrowed for my poor friend, for often had he cause to exclaim, like Christian in Pilgrim's Progress—"Triumph not over me, O mine enemy; though I fall, yet will I rise again.'

Sec. 1289. “Being students of heredity, both he and his wife so lived that their child might be the heritor of the most exalted prenatal influences and this was well, so well that it could not be better. To feel that this was so, assuaged his pain, and hers somewhat. They promised themselves that, when they felt strong, they would assume the name of God for their Guide. Then it was that I said:

Sec. 1290. “‘My Brother, thou hast resolved thus too late, at least for a time. It may be that in thy present incarnation, thou and thy wife may both take this course. But not now. At present thou art in the midst of a karma begotten by thy choice in wedding. And it will hold thee, for it is the inexorable law of God. Whatsoever thou sowest, that shalt thou also reap. The time when thou hadst choice of either road was the state when thou mightest have been likened to a caterpillar—just from the egg. Thou wert on thy natal leaf. But thou didst go from that leaf, by that branch which bends low, and not by that branch which rears high aloft. This was the Dividing of the Way for thee. Thy lot is in the shadow. It might have been in the sunlight.

Sec. 1291. “‘Now, it is written of thee that thou wilt essay to tread the Path for thine own sake and not because thou lovest the Way. This essaying will also bring thee bitterness. Thou shalt soon leave the effort. Behold! Leave it now, ere thou fallest from it down the cliffy sides of soul death. Tarry in the shadows until the time when thou shalt become a chrysalis. Fear not, for if thou servest the spirit, even though thou seemest to lose thy life, thou shalt find it again.

Sec. 1292. “‘Now right gladly will I counsel thee that thy bewilderment shall not destroy thee. Thou and thy bride, knowing how like states of mind attract souls of like mind from Devachan, may attract unto thee as parents, high Occult Adepts seeking rebirth. Make every law thou knowest as much a part and parcel of thy lives as thou knowest how to do. And if thou shalt do this, thou shalt have children who shall become, when mature, leaders of men. If the Christ spirit is thy star, and not Maelus, then shalt thy children be incarnations of that spirit and leaders of their kind unto the Kingdom of the Father.

Sec. 1293. “‘When these things have occurred, then indeed shall the stage of thy life, which I have called thy caterpillar stage, be over. Thou and thy bride shall enter the chrysalis state and emerge psychically—winging thy way into the air of the spirit, free of earthliness forever.

Sec. 1294. “‘But if thou shalt now, at the present time, try to take the name of God and be what thou wouldst—*free*—the karma thou hast begotten through marriage shall mock thee. Thou wilt both fail. And lo! Thy last state shall be worse than thy first. I have spoken. Peace, such peace as earth can give, be thine until the day of thy entrance into the chrysalis of thy soul’s higher aspirations.’

Sec. 1295. “In the study of this conflict between the spirit and the soul of Rexdahl at the beginning of this story, one can readily see that his outlook upon life was one of selfishness and greed, desire for recognition, and

the ambition for power by the execution of his own will. This viewpoint persisted until he was cast out of the cycle of life. It can be readily seen that at first, when he began to show evidences of his desires, he had the advice of his own spirit in materialized form. He listened to the pleadings of his spirit and heard the advice of his sister who informed him as to the manner and method in which the current of life would flow, unless he would steer his barque of life aright.

Sec. 1296. "His spirit sought the soul of Rexdahl, in order to turn it aside from his vain endeavors. In that the spirit failed. Would it fail to stand by, hoping against hope that as a spirit it would at last embrace its own dear one—the soul? Only the end of the life of Rexdahl would tell, and that would be in this time. Ever after his spirit's failure to impress his soul powers with the importance of the law, Rexdahl had to seek throughout the ages for that communication with the spirit of himself and so learn by sad experience what it meant to become 'Christed'—God's plan for humanity.

Sec. 1297. "From May 26th, 1866, he makes his greatest effort, since his return to the cycle, to understand the operation of karmic law. In this incarnation as Frederick Spencer Oliver, he senses more about God, through his acquaintance with the Master Phylos, than at any time previously. His struggles are many. He has many misunderstandings and doubts as to many aspects of the truth. His marriage was undertaken at a time when he was not able in health or purse to support a family. Poverty prevented him from giving much to his mother

and family beyond his great affection for them. Yet his life is like a poem. In the first portion of our story, he is regarded as a young man, fired with the ambitions of life. At the ending of our story he leaves the earth, as a young man, still fired with the same intensity of ambition. But whereas he first strove only for his own aggrandizement, now he has learned to strive for humanity. As to his life and beliefs in this last incarnation and how they will conform to the desires of Martyus, are all told in a Journal of Events and a few brief supplementary articles which add interest to the story of his ambitions during his last life, as contrasted to what he said to Martyus as Rexdahl near the beginning of this record.

*Part Two**JOURNAL OF EVENTS*

Sec. 1298. "Aug. 23rd, 1885. Leaving home. It is now come to pass that I leave home. Not a locality, but mother. Home is home to me wherever she may be. Not Yreka. At 3:15 P. M., I entered the stage after kissing the 'little mother' and was whirled southwards.

Sec. 1299. "Oh, how terribly sad was the thought that perhaps it might be for years or even ever before I should see her, she who has been the dearest person on earth to me. Nay, I did not suffer the idea to remain an instant, so horribly depressing was it.

Sec. 1300. "Finally, I lost sight of her as the stage rounded the corner at Pyles, and then I had but the 'cud of memory' left. I need not say, however, that it was a bitter cud. Oh, far from it!" (Contrast Rexdahl's point of view towards his mother when he was Frederick Spencer Oliver with that attitude which he assumed towards Prezza Numinous, the mother of Phylos, when he was Mainin, the Atlantean High Priest, yet the same two Egos were involved in both instances.)

Sec. 1301. "I reached Edson's at 5 P. M. and Sissons' at 9 P. M. We changed horses at 2:15 Aug. 24th and again at Sothern's at 4 A. M. I took small note of further stations until we reached Sacramento City at 3:45 P. M.

Sec. 1302. "I left immediately for Stockton and arrived two hours later. Taking the street car, I reached Mrs. P——'s at eight o'clock, a place one mile from the depot, where I stayed all night. Had a pleasant time. The next day, Mrs. P—— took me to see Mrs. L——, a noble, splendid woman with her soul looking out of her eyes. Indeed I can never appreciate to the full her kindness to me, never overestimate the wondrous chance offered me to begin life for myself, a chance seldom enjoyed by comparatively friendless boys. That I had friends enough 'tis true, but none was able to advance my material interests harmoniously with my spiritual welfare. (Such a statement as this could not have been possible when Frederick Spencer Oliver was Rexdahl. As Mainin, it would have been totally out of the question.)

Sec. 1303. "I can truly call this home, and may do so as long as I prove myself worthy of it. If I do this and am so obliging, considerate and helpful here as I have always been at my little mother's home, I shall have two homes equal to each other, or as nearly as it is possible for two homes to be. (Such was Rexdahl's reversal of opinion after twenty-two reincarnations of sorrow and suffering following his blasting from the cycle. It is indeed unfortunate that humanity cannot learn the futility of transgression without coming up out of the depths of misery.)

Sec. 1304. "Wednesday, Sept. 2nd, Mrs. L——'s little son, Tracy, ran away today. And oh! the anxiety and suffering the poor mother felt was contagious, and

the house seemed as if a funeral had taken place. We found him at eight o'clock, but he had been so bad that naught but a whipping was of any use. Too bad! Too bad! He brings to mind the misery I must have caused my mother by my lying and stealing at his age, probably bringing it to mind more vividly than it otherwise could have been. (Little did he realize the karmic significance of this remark.)

Sec. 1305. "I came across a eulogy on H.H., the famous author who died in August. She is better known by her nom de plume than by her name of Helen Hunt Jackson. I know not when I have seen a notice that caused me more sadness regarding authors, than this. I hope to be able to procure her writings. Her chief forte was descriptive pen pictures of natural scenery, and they are entrancing. Here is one of her poems which I hope I may be able to say one day, as she says it: (Little did Rexdahl realize his past struggles with this very thought.)

Sec. 1306. "NOT AS I WILL."

"Blindfolded and alone I stand
With depths unknown right at my hand;
The darkness deepens as I grope;
Afraid to fear, afraid to hope;
Yet this one thing I learn to know
Each day more surely as I go,
That doors are opened, ways are made,
Burdens are lifted, or are laid
By some great law unseen and still

Unfathomed purpose to fulfill,
'Not as I will.'

Blindfolded and alone I wait;
Loss seems too bitter, gain too late;
Too heavy burdens in the load,
And too few helpers on the road;
And joy is weak and grief is strong,
And years and days so long, so long,
Yet this one thing I learn to know
Each day more surely as I go,
That I am glad the good and ill
By changeless laws are ordered still,
'Not as I will.'

'Not as I will!' The sound grows sweet,
Each time my lips the words repeat,
'Not as I will!' The darkness feels
More safe than light when this thought steals
Like whispered voice to calm and bless
All unrest and loneliness.
'Not as I will!' Because the One
Who loved us first and best has gone
Before us on the road, and still
For us must all His love fulfill—
'Not as we will.'"

Sec. 1307. "September 24th. I saw something this morning which made me sick. A double team, belonging to a Chinaman, was startled by a passing hand car on the railroad, just enough to walk ahead ten steps into a flock of chickens. Of course, the horses did not know, but the

chickens were tied together in threes and lying close together. One or two were stepped upon by the horses, and as they squawked in their pain, they scared the horses so that they began to prance upon the chickens, there being fifty of them or more which could not get out of the way. It was more than I could stand, so I hurried around the corner. (Rexdahl, as Mainin, would have been totally unsympathetic to animal suffering, much less human suffering. This was a great step forward for him.)

Sec. 1308. (Next Frederick Spencer Oliver complains of some letters and money being stolen, and tells his mother of a plan to detect the thief.)

Sec. 1309. "September 27th. I am engaged upon an article for the Scientific World, regarding the theory of motion—a means of characterizing the various elements. (Mol Lang's theory. Incidentally, this could never have been written without an inherent background of higher philosophy.)

Sec. 1310. "Mrs. P——— is not a member of our meetings at Mrs. L———'s. She has not been nor ever will be. The things she promised Utolous, she would not speak of. His request that his and all other names be withheld, were all violated, for she told the teachings to Mrs. L——— and Dr. B——— in detail and also gave the names. I make no comments, for I am too mad to open my mouth.

Sec. 1311. "Mrs. P——— was kind to father while he was here, and to me until she became jealous. But she

knew that if she made father think her so kind, he would counsel you to give her all you could. Oh, I can look into her like a stage lackey, can see how artificial are the actors, for I am behind the scenes.

Sec. 1312. "Don't give her anything and see how soon her claws will come out, but they are harmless. Just try it. I warrant you will be astonished at the result. Oh, d—n it and her cursedly false actions! But I will not curse her as she is a human being. (Here Rexdahl is attempting to reconcile himself to the fact that it is wrong to condemn people on grounds of incompatibility.)

Sec. 1313. "Mrs. P——— was here this evening, October 4th, to bid us goodbye. She soon leaves for her home in Yreka and intends to see you, little mother. Hard as it is for me to acknowledge a fault, 'tis harder to let it grow and battle its effects. I guess I was wrong. Please receive her kindly and you will not regret it. (Rexdahl, as Aisa, would have been entirely unprepared to accept the possibility of his own error in misinterpreting a karmic situation. This viewpoint symbolized his greatest conquest during the many incarnations of his rehabilitation.)

Sec. 1314. "Mrs. C———, friend of both his mother's and Mrs. P———'s, interested herself in the estrangement and discovered that the whole affair was a misunderstanding. 'Take my word, Fred,' she said later, 'she is a good friend of yours, and I think you do very wrong to think of her as you do. Remember, my boy, that she was the first one who ever upheld your views, the first one

who ever endorsed that which the world ridicules and who tried to place you where your possibilities would be developed. She did more for you than I did, and when you come to find out the whole truth, you will find that when Mrs. P—— told things which sounded derogatory, she was but quoting what the world would say. I love you Fred, and it would grieve me to think that my boy was unjust and ungrateful to one whom I, with my more mature judgment, will positively state is your friend. Now think of this Fred, and see if I am not correct.'

Sec. 1315. "Thus saith Mrs. C—— and little mother, and in view of this and the kindness extended to father by Mrs. P——, I am quite ready to retract all I said. But it is not agreeable to admit that I have been in the wrong. If I have, I will hold nothing back. I will retract. You and all my dearest friends have told me not to be so suspicious of everyone. If through my inherently suspicious nature, I have been unjust to Mrs. P——, I will undo it, as well as it can be undone. If I have not been, it is at least a lesson to me to follow the old proverb, 'If no good can be said of a person, say nothing.' I have too easily forgotten one of your last admonitions to me, 'Judge not that ye also be judged.' Please treat Mrs. P—— as you would have done before my suspicious pen got to talking.

Sec. 1316. "I know that you will not judge me untrue to my words before given, you who know how it must hurt my pride to confess my injustice. I know that you will aid me to undo what I have done by paying no

attention to what was dictated due to suspicions on my part. You know what Bacon says: 'Suspicions among thoughts are like bats among birds; they ever fly to twilight.' They are to be repressed, or at least well guarded, for they cloud the mind. And there is the Rev. Dr. S—— who asserts that, 'Nature herself, after she has been done an injury, will ever be suspicious, and no man can love the person he suspects.' It is love, the love that has charity for each and all, which I wish to feel toward everyone, especially toward those who have helped me and who are of the 'household of faith.' In conclusion, I must say of Mrs. P—— that she does admirably by all, considering her 'anchor.' That she does not leave him is surprising, but Mrs. C—— who now knows all says, 'That a mother should not leave her wayward son.' " (After thousands of years of intense suffering, physically, mentally and spiritually, Rexdahl finally admits the wisdom of faith, although he is not completely reconciled to a complete retraction of his error. Further incarnations will feature his alignment with the changeless truths of his Heavenly Father and enable him to transcend the physical plane with all problems solved.)

Sec. 1317. Later letters of his disclosed frantic efforts to find work which he could do without strain, as he was not strong enough to do heavy manual labor. All sorts of agency work were tried with indifferent success, yet he was always hoping for the best. His father died in October of 1889, and he writes to a friend that he is thankful he has his precious mother left. In one letter, he scolds his mother for picking up wood to keep the fires burning, as she suffered with a cold.

Sec. 1318. Hearing that she is very ill, he prays for her recovery, and upon the receipt of a letter from her, he says, "What a load your letter lifts from my soul! I have been through the bitterness of death and horrid despair. I have conquered through Christ and have come to calmly renounce all personal feeling, chastened in the knowledge that whatever He orders, is best. 'Whom God loves, he chasteneth.' That is, through dread trials, He burns away 'all that offends one of these little ones'—the little souls of His growing children, humankind.

Sec. 1319. "And now, having passed through all I could, had it been really true, having prayed to Him who is love, to let my love prevail and keep you until I could see you again, I have found that my prayer of love hath prevailed with ALL-LOVE and that you will stay so that I can make the rest of your days happy. Amen!

Sec. 1320. "No, not Yol Gorro (Phylos), but Christ, is there, is everywhere, helping by love, by words of wisdom, and by intuition. Very truly, He can send Yol Gorro to us. But always it is Christ, the Loving One, to whom we look, for He is the Way, the Truth and the Life. As the leaf depends upon the twig, the twig on the branch, the branch on the limb, the limb on the trunk, and the trunk on the root which is firmly established in the ground, so, too, must you depend upon Christ who is like unto the whole tree. Do you grasp this wonderful Truth? He is in all things we have ever had from inspiration, as the leaf has the sap; and what the sap is to the leaf, and so on to the tree itself, so is inspiration to our faith in God. For the tree of the field is man's life, and

we should be as trees walking.

Sec. 1321. "Don't put Yol Gorro above Christ. He himself does not. Neither does he wish us to do so. I do not worry. He is near if we call upon him. Trials thicken, but he loves. My precious Mother, when the literal end of time is close upon this earth and the beginning of the days of Revelation are now—the red horse and his rider having already gone forth to take peace from the world—is it strange if in the general ruin we have a portion? Let us turn to Him ere it is too late. Revelation under Yol Gorro's explanation is very clear. Read it please, and see what you get out of it." (Rexdahl's pleading for humanity to follow the Christ Light would have been utterly impossible at the time, in the beginning of our story, when he was bent upon doing his own will. One hundred and thirty-five thousand years can change a man's viewpoint.)

Sec. 1322. "There is no death; no separation of kindred souls who study His way of life; no rebirth ever, excepting we be criminal or apathetic in our work for humanity's good. So we must reap our sowing. If we are killed by accident, while yet our aspirations tend not to Him and His Kingdom, then it is rebirth for us. Reincarnation is a truth, yet it is ever the effect of crime, so-called accident, or unsolved problems of life. One absolute act of faith in Him will carry us past a possibility of earth's reclaiming us in other incarnations. Such an act is the belief that He forgives our sin and that our spirits are at one with the Christ Spirit, who is the only Begotten Son of the Father-Mother-Creator—All-in-All. (Rexdahl,

as Frederick Spencer Oliver, still does not acknowledge the necessity for the expiation of karma and will not do so until experiences in future incarnations prove the truth of this great law of life.)

Sec. 1323. "To God, sin does not, or cannot exist. With your face sunwards, can you see any shadow? Turn your face away from the Sun (from Him), is not all shadow—sin? (Here, all unbeknown to him, Frederick Spencer Oliver recaptures the essence of the Ancient Lemurian Religion which he once taught as a High Priest in the Motherland of Mu.)

Sec. 1324. "Turn to Him and 'thy sins shall be forgiven thee.' He will neutralize even the piled-up effects of our misdeeds, if only we would go about doing good as did He. Follow Him! Seek! Knock! And ask with thy face toward Him, and ye shall find, enter and receive. Read your Bible with faith. I did and am receptive. Good night, and God bless you. Your loving son, Fred." (Even though Rexdahl now feels that he has discovered the truths of life, he still has missed much of the incomparable wisdom given him by Phylos in that incarnation. His argument still reflects much of the opinion of the orthodox church which stresses the forgiveness and cancellation of sins and the necessity for these victims of karmic law to calmly ignore their misdeeds, and face only Christ who is their Lord and Savior.)

Sec. 1325. In another letter, he writes, "In conclusion, Mother Mine, I will say what I think of days and dream of nights. How sadly I miss your loving presence! How

I long to see your face! None will ever be dearer than mother's face. May I then say how glad I am that you evidence desire to study the Mysteries?

Sec. 1326. "For in that there is a promise that we shall meet 'beyond the stars'—beyond the Crisis. When you or I step out of this insignificant life we now enjoy, we leave our friends, be they ever so dear, until we brave and escape the only death. Then, on that shore, we shall meet, to part nevermore. (Note how Frederick Spencer Oliver has misinterpreted the wisdom of Phylos given him through this book. This is a warning to those who believe that their interpretation of our present day Bible is the only infallible translation of occult wisdom. Knowledge is relative and will always be concealed from those who have no right to the Wisdom of the Cross.)

Sec. 1327. "I am happy that you and father and all others whom I love have exhibited a wish to study the law for its own sake. My enduring love for you, no words are necessary to express. If I am a man before the law, I am indeed and ever shall be in this period of my life, mother's boy. May peace be with you. Fred."

Sec. 1328. On May 5th, 1896, on his thirtieth birthday, he writes to his mother as follows: "I am not downcast, but the reverse, though I know not why, save that He (the Christ) must be supporting me. Yol Gorro is again with me as of yore; 'shells' and mediums act upon me to make me feel that Yol Gorro is non-existent. I know that he is all right. The manuscript (A DWELLER ON TWO PLANETS) is all right, *or can be made right*. We

are all right. We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed. We look not at the things which are seen, but at the things which are not seen, for the things which are seen are temporal, but the things which are not seen are eternal." (See Second Corinthians 4: 8, 9, 18.)

Sec. 1329. Later letters tell of his hard struggles to make a living, of offering his services at \$6.00 a week so that he could have his family with him. They tell of his many attempts to have his manuscript (A DWELLER ON TWO PLANETS) published, and of the hindrances he encountered, of his despair and discouragement. They also tell of his attempt to give it away. He names one whom he calls Alferion, a so-called friend, who refused to accept it. Just before he died, he received a letter from a lady friend, telling that Alferion was untrue to him and was using the money, being raised to publish the book, for his own personal benefit. The author's one idea was, that if the book were published, it should bring in sufficient money to not only pay its expenses, but also support his wife and mother besides.

Sec. 1330. His letters reveal a heart of love for the Heavenly Father, a belief in the atoning blood of Christ, a faith in God, and a desire that all should enter into at-oneness of spirit with the Christ. They also reveal an adoring love for the mother who is the most precious thing on earth to him, and a deep and fond love for his wife. None of his writings, however, reveal any belief in the subject of matehood as written in A DWELLER ON

TWO PLANETS. Being twitted about a belief in soul affinities by a reporter of the Los Angeles Herald, because he was interested in the trial of a young woman (the former Lolix) in a murder case, he replied in no uncertain terms on the subject of matehood and affinities. He stated emphatically that they were not objects of his belief, and not what was imparted to him by Phylos. He would have rearranged his stories to fit the truths revealed to him by Phylos, if he had lived a few months longer, but this was to be left to a later author who has corrected the original copy under the supervision of Phylos himself. The published copy of A DWELLER ON TWO PLANETS was changed by the original publishers for purposes of sales propaganda and do not reveal the same truths of life with regard to soul affinities, as will the corrected copy when it is released by the Lemurian Fellowship.

Sec. 1331. We are now rapidly nearing the close of our story of Mainin in his various personalities from the time he was Aisa, and Phylos was Zo Lahm over one hundred and thirty-five thousand years ago, to the time he was Rexdahl and Phylos was Ouardl, millenniums later. We then continued until a time over twelve thousand years ago, when he was Mainin and Phylos was Zailm, a time which marked his blasting from the cycle of life. Then we noted his progress from the height of his ambition as an Atlantean High Priest, working his own will, unhindered by God or man, through his various rebirths, during which he was attempting to learn to subordinate his own will to that of his Heavenly Father. During these various incarnations, we received hints that "Good"

was in the ascendancy as his Master, although "Evil" had him bound.

Sec. 1332. One may well ask why the intervening time between the twentieth, twenty-first and twenty-second rebirths was so short. It was because he was to meet one in this life whom he had bitterly wronged in the past. There was need for speed and of a specific sort which would allow him to receive such training as would enable him to act as amanuensis for one who is known as Phylos.

Sec. 1333. In the next few pages he gives some of his personal experiences and beliefs which will enable one to more readily comprehend the difference between his ambitions as Frederick Spencer Oliver and those which motivated his life when he was Rexdahl.

Part Three

A CRISIS

Sec. 1334. It was night, and about 1:00 A. M. I lay in my bed, and any one looking at me would have said, "He is asleep." But I was not asleep, although my body was. No. I was wide awake, and every faculty which the human soul possesses was on the *qui vive*, waiting and fearing. Aye! I was conscious that I was about to engage in a battle of more than mortal import, the issue of which would leave the corporeal body, so calmly asleep at the moment, either in normal possession by the overcoming, masterful, human soul, the rightful resident of the sleeping body, or—frightful alternative—prey to the animal soul which was trying to take possession. When the morning sun shone, it would shine upon one of three things: Either the man would behold the light of day, conscious only of passing a bad night of restlessness; or he would be crazy, perhaps mildly loony, or wildly and dangerously insane. In the last phase of his struggle, however, there might be no awakening at all.

Sec. 1335. Those who sought to learn my strange quiet and its cause would find only the cold body. The two struggling souls would have departed forever. Then the seekers would say, "Perhaps he died of a heart disease or apoplexy in his sleep."

Sec. 1336. Does the reader exclaim, "What nonsense!" I reply with those famous Pauline words, "I am not mad. I but speak the words of truth and soberness."

Sec. 1337. I have studied, with all the keen intuition of the psychic, the questions propounded by Theosophy, for lo, these many years, and I have found it a truth that there are "more things in Heaven and earth than are dreamt of in our (ordinary) philosophy." (Refers to the replacement of modern Theosophy by the New Lemurian Theo-Christic Technique which reinterprets the Secret Doctrine in terms of the newly evolved intuitional perceptions of the Lemurian Citizenry.)

Sec. 1338. I have known from the long ago that there is a spirit and a human soul, all using the carnal body as the point of activity in the mundane operations of life. Often when the body has slept, have I arisen and gone forth with others more deeply experienced than I in the mysteries of Arcane Nature. Aye! The happiest hours of my life have been when I wandered away side by side with my Adept Guide Yol Gorro, who showed me that which "many prophets and righteous men have desired to see and have not seen. And taught me of those things they desired to hear and did not hear."

Sec. 1339. I know as I waited that I was outside of my body, sitting on the edge of the bed beside it. I had been away and had just come back, recalled from a pleasant journey with Yol Gorro by a sense which told me that my physical body was in fearful danger.

Sec. 1340. On arriving, I had found that the menace came from the animal soul, whose master I supposed myself to be. Seeing the absence of that master, it was in rebellion and proposed to usurp all control—to take the

citadel of the body and leave me to continue my new life bereft of an earthly frame.

Sec. 1341. So now I waited, watched, all my senses alert, while the animal principle which did not expect my return was on its way from where I had parted company with it, to seize the prize.

Sec. 1342. What would it have done with my body? Why did it desire to throw off my control? In case it should succeed, what would be the appearance of the insane person whom the world would call by my name? Free from the flesh and at variance with the lower animal nature, I found myself able to use both clairvoyant and clairaudient powers.

Sec. 1343. I could gaze with an eye which seeing, comprehended; and hear with an ear that hearing, understood. Why was my animal soul in rebellion? The answer was direct. Because I, the human soul, was trying to subjugate my whole being to a higher spirituality and trying to make the servitor, which loved the sensual and the life of appetites and passions, renounce its pleasures, and lend itself to bend the forces of its physical to serve me, the higher soul. My lower nature, which had been master for so many ages and through so many rebirths over my body, was furious at its displacement.

Sec. 1344. The animal soul is the principle of the material will and furnishes the sole link between the Ego and its earthly encasement. Over the body it is ruler, and its animal nature delights over the animal pleasures.

It partakes of the nature of every sort of animal in the world, and it is well to note the characteristics of animals and see wherein we are like-minded. Are we greedy and rapacious as the wolf? Are we afraid to exert our voice only when we are wounded as the hare? Do we entertain distrust only when disturbed as the stag? Are we turbulent as the hog? Capricious and lascivious as the goat? Are we without resources and defense as the sheep? Are we sleepless like the ox, starting at the least noise? Are we contented as the cow when well cared for? Are we patient like the ass, humble and quiet? Or are we ardent, proud and impetuous as the horse? Lazy and distrustful as the badger? As villainous as the otter? Excessively curious as the weasel? Mischievous as the rat? Ferocious as the mole that tears and eats another? Are we charmed by a whistle as is the wild bear? Are we intrepid as the lion in the habit of possessing bravery in proportion to the success of former encounters? Are we as ferocious as the tiger that has not been domesticated? Are we unrivaled in precision of motion as the leopard and as unexpectedly untrustworthy? Have we an insatiable thirst for blood with the untamable fearlessness of the panther? Have we the lively appearance of the lynx with its native cruelty, incapable of being subdued? Have we the artifice of the fox of which the Great Master said, speaking of Herod: "Go ye and tell that fox, behold! I cast out devils, and I will make cures today and tomorrow, and the third day I shall be perfected."

Sec. 1345. Have you not, my Friend, seen the animal shrink from puny man? Have you not seen or read of the flight of the most powerful and ferocious animals before

weak man? Have you pondered the reason? It is because in the animal soul, as expressed by the will of man, the tiger recognizes an animal more cruel, more ferocious, more ruthless than itself. Because the animal in man has become the epitome of all the characteristics of the various animals, therefore, man is at the apical point in all his characteristics of animal-hood.

Sec. 1346. There is no ferociousness so great, no cruelty so relentless, no bestiality so low, nothing so lustful, nothing so treacherous than the animal soul within the human form. This man-animal has through the ages been formed to do the physical work of management, and over it has been set the human soul. The one seeks always those things which the other detests, for one is of life and immortality, the other is of earth and death. Yet that death is afar down the corridors of time after many earth lives.

Sec. 1347. Before this final death, there must come to each human being a struggle for supremacy of itself over death. That struggle was to come to me. Would I win or lose?

Sec. 1348. As I neared the bedside, looking at the sleeping body, all at once my psychic ears heard sounds no mortal ears could hear—a creeping, stealthy catlike sound, as when that animal creeps upon a mouse. Then I looked, and my eyes saw through the walls. I saw the animal soul coming, oh, so cautiously. But its keen senses told it that it was discovered, and from being outside of the house, it suddenly appeared at my side on the floor.

Sec. 1349. It had no special form, though the undulating, changeful shape seemed more like that of a tiger than any other. Its head was round, compact, and from the chief feature perceptible—the eyes—came a cruel, relentless gleam, as of smothered fire. Thoughts it had. Speech it had. My native tongue. And like Frankenstein's monster, this one was evolved from its contact with me and my life.

Sec. 1350. But it was more terrible. Could I cope with it? I, its creator? Was I free enough of earthly taint to subjugate my servant? It strove to elude me and tried to get into my body whose heart seemed to cease its pulses. But to enter there, it must first control the medulla. I put my hand forth and grasped this vital portal and the animal soul snarled with baffled rage. I must conquer. I gazed into its eyes and spoke: "Thou creature of the lower self, what is it that thou wouldst do? If thou shouldst succeed, knowest thou not that death would be thy portion, not life? Or at best, insanity? For without me, thou art nothing. Men would take the body thou hast won, and cage it in an asylum. And I? I would be free, but thou—in prison. Life, mine forever! Death surely for thee! Down to thy place, thou demon."

Sec. 1351. My gaze never flinched, but the hate, the fury, the rage of insatiate ferocity in the eyes of the rebel, paled slowly. Its savage, tigerish semblance of teeth, assumed for the moment, snapped convulsively as I put out my hand. But I was victor. The teeth were but harmless, long, cruel appearing fangs. I reached out and grasped the neck of the rebel. Then I arose and put a

foot across the prostrate body and said, "I am Master. Yield!"

Sec. 1352. Its form shrank, became hazy and then disappeared, and I, weak from the frightful contest, crept back into my body. I awoke, trembling, but saved. Saved from the insanity of the animal soul which cannot control unless it be allowed by the human will! Saved from a most terrible fate, if not from immediate death!

Sec. 1353. No! It was not a nightmare, but a dreadfully, horribly real fight. And today I know from practical experience that man is a composite creature, partly of the serene realms of spirit, and partly of the forces called into activity by the soul bent upon doing its own will. Today when I hear or see of any excess of cruelty, of lust, of debauchery, of hate, or of any animal trait, I know that in that man or woman, the animal soul is either master forever, or the struggle I once passed is for them to come.

Sec. 1354. There is nothing mysterious about this, but much that is fearful. I shudder to think of some human soul, defeated by its animal servitor and gone insane, or found dead in bed. For when I hear these things, I know the dread meaning.

Sec. 1355. When a like struggle comes to each one, as it will come some time and in some manner to those who have not yet passed through some such crisis, and if it be remembered that man is the apical point of all characteristics of animal-hood, but that being created in the image of God he possesses the power of the spirit which

is of Christ, the thunderbolt he launches in His name, will annihilate and disperse that which would conquer him. Selah!

Part Four
MY VISION

Sec. 1356. I had seated myself in the darkness of the evening. All about was quiet, and within myself was a feeling of calm and great peace.

Sec. 1357. I had asked of myself what this state was, if any, in which I should find myself after parting with earth. Of this latter, I was convinced, because I was certain that no form could exist eternally. Why? Because a form is simply an adaptation of the means for producing any object—the best and most perfect. I knew that we could not be eternally engaged upon one work, or for that matter upon any work. If our work changed radically, so must our form, and hence I drew this conclusion: As a mere change of form continually would not afford rest, therefore, form, life, or activity—in other words, human existence—must cease. Then, as I said, I desired to know what came after.

Sec. 1358. Presently I saw, not with my eyes, but rather from my inner vision. I was conscious that in front of me was a dark even surface, in the center of which was a window about four feet wide by eight feet high. I could perceive nothing through the window, but there seemed, nevertheless, to be a living, faintly glowing space beyond the opening. The vastness of the space was such that it seemed as though the Universe could be no larger. I did not hear with my ears, and yet it seemed like a still small voice spoke to my soul saying:

Sec. 1359. "This is SPACE, TIME, ETERNITY, but in it is NO LIFE. *Behold!*"

Sec. 1360. My heart faintly fluttered with expectation, and yet I felt a peace which surpasseth understanding. Soon, at that point, I beheld a glowing light, seemingly about four or five hundred feet away. It did not occur to me to estimate its size, but it seemed to be about the size of the full moon, seen through a window, although it did not produce the effect of great distance, as does that orb.

Sec. 1361. It gradually rose higher into my range of vision, which you will understand was limited by the bottom of the window, until I saw that it was oval in shape, or much like an egg. The light which it radiated was quite brilliant, though possessing that softness of luminosity belonging to molten iron. Gradually it assumed a sphericity of shape and finally obtained that of a perfect sphere.

Sec. 1362. In the meantime, I had no curiosity to investigate, feeling that all I should know would be explained in good time.

Sec. 1363. At the moment of obtaining perfect sphericity, its luminosity increased, but while it seemed it could be no brighter, yet it was not a dazzling light. I was not conscious of any perspective or darker parts which might produce the effect of sphericity, but rather I felt it to be so. Moreover, I felt that it was so perfect a sphere that it could not be any nearer perfection.

Sec. 1364. I know I "heard" the voice say, "This is the after state. This is perfection. In me, beholdest the Ego, unfettered by matter. I am conscious of my perfection. For me there is nothing higher. Behold! I have no form. For out of a sphere can be produced all forms. Hence, I am no form, but all forms. Likewise my state is the sum of all things. Hence, I am *nothing*. For me there is no time. *I am*. Being equal to all things, I am everywhere. As I am unfettered by condition, I have but to assume a condition to be in that condition."

Sec. 1365. I now saw for the first time the meaning of the scriptural saying, "God is everywhere."

Sec. 1366. It occurred to me to ask this: "What is thy size? For so long as I am fettered, I must perforce measure things by relative size, quantity, duration and so forth." I did not orally speak this. I but thought it.

Sec. 1367. "My size? As long as thou art bound, thou wilt progress, not thou thyself, but thy course in life will lengthen behind thee and shorten before thee. Now, whatever thy highest conception of size, duration, or quality, that conception I will be equal to. And when, by progression through matter, thou hast a greater perception, still am I its equal."

Sec. 1368. I now compared it to a house. It was its equal. Mentally, I increased my conception to the world's bulk, still the sphere seemed as large. Then I conceived it as being as large as all the planets, suns and stars of the Universe united in one. It is needless to go

further, the vision was yet equal to all.

Sec. 1369. I followed the same course with my highest conception of love, justice, mercy, and quality. In all I found it equal. In time it was likewise. Need I say that its beauty was all for which I could wish?

Sec. 1370. It may seem strange, but as I looked, it appeared that out of the sphere proceeded, one upon another, visions of rarest loveliness until I wearied. Here-upon I heard the wondrous soft voice which was sweet as music, saying:

Sec. 1371. "See! From me goeth all these things, and lo! Thou art wearied. Rest in the return of all these reflections to this: I, whom thou seest, am all these things, yet I please thee most when I am none of them to thy vision. As I am all power, all wisdom, all knowledge, all understanding, all love, all that thy highest ideal can realize, so will I ever be. For there is nothing more than I am.

Sec. 1372. "Brother, thou art as I. But thou art beneath the waters and find it hard to realize. But strive hard, and though thou shalt not progress higher than thou art, yet shalt thou put behind thee all matter—the idea, heretofore, of progression. Follow my way."

Sec. 1373. I saw it withdraw. It did not grow less in any way, but merely receded until it seemed like a tiny star in the heavens. Then it disappeared altogether. Was it not a vision, which when recalled, would cheer the soul?

Was it not a draught of the Water of Life of which Jesus spoke to the woman of Samaria?

Sec. 1374. "O God! Thou art my God. Early will I seek thee. My flesh longeth for thee in a dry and thirsty land. For where there is no vision, thy people perish.

Sec. 1375. "And it shall come to pass afterward, that I will pour out my spirit upon all flesh, and your sons and daughters shall prophecy, your old men shall dream dreams and your young men shall see visions. I will show wonders in the heavens and in the earth, blood, fire, and pillars of smoke.

Sec. 1376. "The sun shall be turned into darkness, and the moon into blood before the great and the terrible day of the Lord's coming.

Sec. 1377. "And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered. For in Mount Zion and Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord will call.

Sec. 1378. "And ye shall know that I am in the midst of Israel, and that I am the Lord thy God, and none else. and My people shall never be ashamed." (Frederick Spencer Oliver derived great comfort in searching the "Word" about the Lemurian remnant, for although he had grievously sinned, he was trying to atone.)

Part Five

ONE CHURCH

Sec. 1379. "One church I have from the beginning."

Sec. 1380. Now that church is no outward communion. It is within. It rests on karma: "Whatsoever a man soweth, that also shall he reap."

Sec. 1381. No exoteric church in this world now teaches that doctrine. Once, indeed, the Roman Church did so teach, centuries ago, and still does teach many acceptable things, but no longer the basic truth of karma. So in the heart must rest the "One Church" of my God. I truly believe in the Eucharist, the Communion of Saints, the Forgiveness of Sins, and the Intercession. All these, I believe. Yes. But in them, only, when burning with the living fire of Christ's own enunciation of karma.

Sec. 1382. This covers all things. It bids for the broadest charity, the broadest faith, and the broadest hope. It bids us follow Him in all things, for it bids one to have that true pride which scorns a low mean thought or deed and which aspires to that loftiest Christian endeavor—aspiration to all things noble and how best to bring them into our own characters.

Sec. 1383. Karma binds the sinner to pay many fold his debts of misdoing; and karma equally binds all Nature to pay to the doer of good many fold in rewards. So,

therefore, this is my church, because it is God's church, and my creed: I believe in the Holy Spirit, in the Lord Jesus Christ, in the Father, in Karma, in the Communion of Saints, in the Forgiveness of Sins by Jesus the Christ. I believe in the Intercession of Saints for me and that images are symbolic of that which I love, reverence and adore.

Sec. 1384. Brethren, if a man be overtaken in a fault, ye who are spiritual restore such a one in the spirit of meekness, considering thyself, lest thou also be tempted.

Sec. 1385. Help one another and so fulfil the Law of Christ. For if a man think himself to be something when he is nothing, he deceiveth himself. But let every man prove his own worth, and then shall he have rejoicing in himself alone, and not in another. *Every man shall bear his own burden.* Let him that is taught in The Word, communicate unto Him that teacheth in all things. Be ye not deceived. God is not mocked, for whatsoever a man soweth, that also shall he reap.

Sec. 1386. He that soweth to the flesh shall of the flesh reap corruption. But he that soweth to the spirit shall of the spirit reap life everlasting. Let us not be weary in well doing, for in due season we shall reap, if we faint not.

Sec. 1387. Therefore, as we have opportunity, let us do good unto all men, especially unto them who are of the "household of faith." For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor

depth, nor any creature shall be able to separate us from the love of God which is in Christ Jesus our Lord.

Sec. 1388. To the only wise God, be glory and majesty, dominion and power, both now and forever. Amen.

Part Six

***HOW LONG HALT THEE
BETWEEN TWO OPINIONS?***

Sec. 1389. There hath come a vision to me, my third. It is sublime, coming direct from Christ Jesus. What claim is this? I would not be misunderstood. So I repeat, my vision came direct from Christ the Lord. I am not crazed, nor a lunatic, but in my right mind.

Sec. 1390. Know ye then, that for long I have considered whether there was a hesitancy on my part—a halting, as it were, between two opinions. And now cometh to me the Lord Jesus Christ, who appeareth unto my inner vision, saying, “How long halt thee between two opinions? One Church I have from the beginning. (Lemuria not excepted.) If ye believe on Me, follow Me. And if thou believeth on Me, follow My Church. It hath many aspects, though there is but *one truth*. Of this hath My servant Phylos taught thee, lo, these many years. Wilt thou follow Me? Or the way of perishing?”

Sec. 1391. Now this was the manner of my Lord's appearance to me. I lay on a couch, and it was night. Yet that I slept not, my wife can attest. She knoweth. It seemed, as I lay there in an almost sitting position, that I was against a great rock on a slope; no roof was there over me, or so it seemed. It was night also. As I reclined, I saw the sky to the eastward. There was no moon, nor

any light of any sort. All was dark. I saw not, neither could anyone else.

Sec. 1392. Then it seemed as if a vast light, hidden from me, shone against the eastern heaven. Yet, while the entire earth was dark, the whole eastern sky was bright as day, although this light illumined very little around me. Thus I knew that it was not meant to shine upon the whole world, but was for the showing of a divine scene.

Sec. 1393. So I looked, and presently I saw the eastern heaven was overcast with an evenly spread fog. No sooner had I beheld this thing, when the fog parted as if it would form a vast window. In this great aperture, stood a large Cross, greater in size than all the whole world. Upon the Cross hung the form of the Son of Man, even the Christ. But He hung not limp, nor lifeless, nor dead, but as if He could come down, if He were so minded. Verily, so He could. He looked downward at me. Although the crucifix always shows Him looking limply downward over His right shoulder, He appeared to me to be looking downward over His left. His gaze was glorious, sublime, loving, entreating, but not commanding. And straightway, I made reply, when He had asked me what I have written:

Sec. 1394. "Lord! Thou art my God! Whom could I follow, if I followed not Thee? Lo! I come. Though I fall, yet will I again rise and follow Thee."

Sec. 1395. So my Savior and my Lord hath come, pleading me to follow Him, and I also have promised Him

to follow. Now I could not fail that promise and live. Neither could I have Eternal Life. Although I may often fail in my following, I will again rise and go on after Him. Amen.

Sec. 1396. Beheld by His servitor, Frederick Spencer Oliver, at Ballard, California, November 14th, 1895.

*Part Seven.**ADDENDUM*

Thus, endeth our story of an Earth Dweller's return. Having covered approximately one hundred and thirty-five thousand years of one individual Lemurian's personal history, we can more readily appreciate that vast amplitude of time through which each Ego must progress to attain what is no more than a finite goal, but a goal, nevertheless, even now beyond the comprehension of the mass mind. This *Mastership* of self and environment is no average task and is gained only after aeons of consistent striving toward an unnameable and unknowable perfection. Surely, since time is irresistible in its forward progress, and accumulative in its capacity to afford the requisite experience for each advancing Earth Dweller, we ought to cooperate with it for supreme achievements.

Over fifty years ago, the Lemurian Programme received its first great impetus in the Western World when the Sacred School opened its first major channel through the personality of Frederick Spencer Oliver. So powerful was his original contribution to this Programme that thousands of people, who read the old edition of *A DWELLER ON TWO PLANETS*, were unaccountably affected by a spiritual sensation difficult to describe. This sensation was of such a nature that thousands began to seek the esoteric meaning of its release, not content with a mere perusal of the subject material.

This seeking led them to the conclusion that the world

was on the verge of a major revival of Lemurian and Atlantean talent. Future years bore out the truth of that contention. Industrial progress in America, alone, was so phenomenal as to be magical in its effect upon the standard of living. And this industrial progress could be of no other derivation than a recapitulation of the Poseidonic wisdom which, from this story, we learn, was first introduced more than twelve thousand years ago.

After the first great wave of returning Atlanteans broke upon the Eternal Shore, a second tidal wave followed. Thousands upon thousands of resurrected Lemurians, rising from the common grave of the old order, began to infuse fresh genius into a decadent materialism gone rampant. They began to question the advisability of humanity insisting upon an industrial progress that was slowly throttling the cultural advancement of the race. They began to challenge the noblest aspirations in man by setting forth a new doctrine of industrial progress, a new technique of education, in short, a new philosophy of life capable of inducing in humanity a conscious desire to participate, culturally, in a New Order of the Ages.

After the second great wave of advanced souls broke upon the Eternal Shore, an outer organization for perpetuating the *New Lemurian Theo-Christic Technique* became imperative. Various individuals, who previously had been preparing themselves for this much to be desired coalescence of the occult movement, began to work together without any necessity for personal gratification. So gradually did this change come about, and so beautifully was it consummated, that it was like a new thing in every

particular, as described so well in this book AN EARTH DWELLER'S RETURN.

The advent of the Fellowship was unheralded except for the world's passage into that period of its history exemplified by the King's Chamber of the Great Pyramid. It remained comparatively obscure for the first three years, satisfied to prepare the proper foundation for the superstructure which now comes into full visibility with the release of its first important text book to the general public. AN EARTH DWELLER'S RETURN is more than a book. It is a counter-challenge to the Workers in the Dark who, for so many years have operated in America without let or hindrance. This demon power, whose strangle hold upon the new generation of returning Lemurian and Atlantean souls has been so forcefully told in allegorical form, must cease its devilish influence and be made to capitulate before organized altruism.

Frederick Spencer Oliver seemed to fight a losing battle against the Black Forces during his twenty-two rebirths, following his blasting from the cycle, but he did not fail to rise to his supreme opportunity when Phylos approached him at the age of only seventeen years. Although, unfortunately, he did not live to see his work glorified as set forth in this volume, still the foundation of this Great Programme is no less real because it remains out of sight.

To Frederick Spencer Oliver, former Lemurian Emperor of the world, goes the undeniable credit for marshalling the former Lemurian and Atlantean Citizenry into a new world brotherhood on American soil. After scores of

millenniums, it was universally conceded by the Workers in the Dark that the wondrous power of this remarkable personality was definitely and thoroughly annihilated by the tremendous lapse of time covering virtually three Grand Cycles of human endeavor.

But one important factor was overlooked — *memory*. Although Frederick Spencer Oliver had subsequently prostituted his marvelous learning and paid the penalty for his transgression of the law, there were others who did not, and could not, forget. Oliver had many close friends, most of whom deserted him in his attempt to further the work of the Great School. Those who did not desert him resisted him in every possible manner. There were few who remained faithful.

When the Lemurian Banner he had planted upon the Eternal Shore went out with the rip tide, there came a new surge of Lemurian souls from Devachan, a surge so powerful that when it picked up the submerging Banner, it carried it far beyond the reach of the reactionary forces. High upon the Eternal Hills, it fluttered bravely, drenched with the tears of aeonian time.

It stands there yet, Dear Friend. Can you not see its Rainbow Star and Jeweled Cross beckoning toward a New Heaven and a New Earth beyond the lost horizon? Seemingly ages ago, Rexdahl started his long return journey to the Father of Light. He prepared for the inevitable day of reinstatement into the cycle and strove to become a useful citizen in a civilization over which he once was Emperor, although he had forgotten about that

ages past. The Star and the Cross were there then, differently than now, for we have suffered since their eclipse. But the rainbow of promise is there for those who can see it, and the crucifixion of the individualistic will can be accomplished by the few who have relinquished the desire for personal glorification.

The Lemurian Fellowship has planted the standard of a New Order beyond the reach of successful criticism. It stands beyond personalities, for it exalts none; condemns none. Its personnel accepts no credit for its achievements, as all ideas are of divine derivation and all powers emanate from the Source of all things. Being only a custodian of the Arcane Wisdom, as it is imparted by such Masters as compose the Great School, the Fellowship humbly acknowledges the opportunity of again performing a priceless service.

To the many obscure individuals who helped in the publication of this work and who desired no recognition for their efforts, we acknowledge this debt of gratitude. To the Lemurian Artist, in particular, we express our appreciation for his selfless donations. In keeping with a long established unwritten policy, which is always kept by the Teachers of the race, we ask that no one question the right of each individual Lemurian to remain free of personal criticism and away from the adulation of personal praise.

If you cannot agree with self-evident truths, refrain from any denouncement until proof is forthcoming. But if you can see something in this volume beyond the printed page, there is work for you. Accept your responsibility. Act

quickly, before your mentality plays that peculiar trick of inconsistent and contradictory reasoning. Delay is fatal to spiritual impulse. Heed the advice of AN EARTH DWELLER'S RETURN and move forward with the *Green Light*.