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## The Mystic Light

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### THE WAY OF LIFE

B. N. Enola

To the one who has embarked upon the journey into the "Kingdom of Heaven," all metaphysical ideas are more or less interesting, and have their places and uses. But what he is most concerned about is what he shall do to aid himself in his progress, and how he

shall conduct himself in his relations to his environment and fellow men so as to gain the most benefit spiritually. To come to a proper understanding of what is needful, let us give a little consideration to the worldly side of life. We see men of the world struggling and striving in the endeavor to realize their various ambitions and purposes in life, and meeting disappointments,

sufferings, sorrows, and troubles of innumerable kinds. All these troubles, trials, disappointments, and sufferings have their use and place in the Divine order. They come to detach our hearts from the world, to loosen the hold of the sense world upon us, to cause us to seek peace and rest where alone it is to be found.

When a man once comes to see that the external material world never does and never can give him a permanent peace and happiness, it needs but little to start him upon the Heavenly Way. But to the one who has so started, troubles and trials still come, at least for a time, but now for a different purpose—**for the purpose of perfecting the character.** No quality or virtue, however much desired, can really become a part of our character until we have incorporated it into our nature by living it out in daily life, sometimes under hard and difficult conditions.

I may think and meditate frequently on the virtue of patience, but unless I have frequent opportunities for the exercise of patience under the trying conditions of every day life, I shall never be positively strong in that virtue. So also with humility, meekness, gentleness, and all other Christian virtues. **Growth comes only from exercise.** So the various troubles, disappointments, sorrows,

and vexations in life **become only so many opportunities** to exercise faith and love, kindness and patience. Every temptation simply points to a weak spot in our natures. It could not be a temptation if we were strong. Every sorrow, trouble, or vexation only affects some portion of our pride, or egotism, or selfishness.

Selfishness in some one of its many forms is the root cause of all our troubles—self-love, selfish pride, self-will, selfish opinion, egotism. Selfishness in its varied forms is the only enemy we have to overcome, and in overcoming selfishness we overcome the world, and as we can only overcome our selfish natures by the power of the Christ nature within, when we have completed this greatest of all conquests, we become one with the Christ nature. In becoming one with Christ, we will manifest pure, unselfish, holy love for all men, and out of that love will naturally and inevitably flower every Christian virtue. “Love is the fulfilling of the law.”

The freedom of Christ, mentioned in several places in the Bible, is the freedom or liberty obtained by detachment from the world and overcoming of selfishness. We are then living in the world, yet not of the world. The attainment of perfect tranquility of mind and heart,

unshakable by any agency, is the evidence of overcoming. It is the basis of enduring peace, and the foundation of an ever growing happiness.

Thus it is seen that life is nothing more nor less than a great spiritual school. And each of us is in a class by himself, and the class is made up of the various circumstances and conditions of his life best suited to promote his spiritual growth. It is a reflection of his spiritual condition. What we see in our environment is a picture of ourselves. Therefore, if I do not like any particular condition or circumstance, let me look within and learn the lesson it is meant to teach. Thus do I make use of and overcome that condition. "To refuse to be enslaved by any outward thing or happening, regarding all such things and happenings, as for your use, for your education, this is Wisdom. To be patient under all circumstances, and to accept all circumstances as necessary factors in your training, is to rise superior to all painful conditions, and to overcome them with an overcoming which is sure, for by the power of obedience to law they are utterly slain."

The great majority are yet in the kindergarten class, learning the simple, fundamental lessons of life, progressing slowly along the evolutionary path. But for those, who, know-

ing what they seek, are striving to reach the Heavenly state, every day brings opportunities to sacrifice selfishness, to serve and love their fellows. Every mistake they make, every fall they have, contains lessons for them— lessons in humility, patience, courage. Behold, all things are good. "All things work together for good to them that love the Lord, to them who are called according to His purpose." Yea, and all things work together for good to them that God loves—can He ever give anything but good, and dare we exclude any?

Does not this understanding give a reasonable basis for faith or trust in the Heavenly Father? Can we not see that real wisdom consists in giving one day at a time, leaving the ordering of all our lives to Him who ever seeks our perfection and happiness? Our perfection is accomplished not so much by what we do as by allowing the Divine Will to act through us. It is more by yielding our will in obedience, "willing to do His will," than by our own efforts toward our perfection. The universal laws are perfect in their operation, and when unhindered by our imperfect understanding, bring us by the shortest and easiest road to that rounded perfection of mind and heart which is the Heavenly Father's will for each of

us. We should believe that whatsoever is needed for our growth and development will always come, always at the right time. The path of life is very simple. It is by obedience and trust. We have our part to do—this is obedience. We can always trust the Heavenly Father to do His part. Christ said, “The seed springeth up, **it knoweth not how**, first the blade, then the ear, after that the full corn in the ear.” Our spiritual development is not sensed by the natural man. It is an inner growth, so silent and gentle as to escape our ordinary observation. Only by comparison of the present with the past are we able to discern the change in our nature. Every step brings us nearer to the heavenly state. Emerson said, “Nothing becomes our lips but paeans of praise and thanksgiving.” We cannot escape from our good.

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**“THE BLIND SHALL SEE  
AND THE DEAF HEAR”**

While physical disability of blindness is without doubt a great affliction, there is a blindness which has a more detrimental effect upon those who are suffering therefrom: blindness of heart. An old proverb says: “None is so blind as he who will not see.” Every great religion has brought to the people to whom it was

given, certain vital truths necessary for their unfoldment, and the Christ Himself told us that the truth should make us free. Many of the sublime truths contained in the Christian teachings have, however, been obscured by creeds and dogmas wherewith the various sects and denominations have contented themselves. They hire a minister and charge him with the duty of expounding to them the truth of the Bible, but his tongue is tied by the creed of his particular denomination; he is prohibited on pain of public disgrace and dismissal from publishing or preaching anything not in strict agreement with this particular brand of religion desired by those who pay him his salary. Each minister is given a pair of glasses, colored according to the particular creed which he represents, and woe betide him if ever he dares to look at the Bible save with those spectacles upon his nose; to do so means financial ruin and social ostracism, which very few are brave enough to face.

So long as the minister keeps his denominational spectacles on there is no danger, but sometimes it happens that one of them takes the denominational glasses off, either by design or by accident. He may be of a venturesome nature and somehow has a feeling that there is something outside

his particular sphere of vision, or he may have accidentally mislaid his glasses. But, in either case, if he stumbles upon the naked truth in God's word he becomes unhappy. The writer has spoken to a number of ministers who have confessed that they had become aware of certain truths but dared not preach them because to do so would call down the wrath of their congregation upon them by disturbing established conditions. And this is not to be wondered at, even King James, who was a monarch and an autocrat, cautioned the translators of the Bible not to translate in such a manner that the new version would disturb established ideas; because he knew that the moment new points were introduced there would be a controversy between the defenders of the old and the new religious views, which would probably result in civil war. The great majority are always ready to sacrifice truth for the sake of peace; therefore we are bound today despite our boasted freedom, and no matter how keen may be our physical eyesight, vast numbers among us are blinded by a scale so opaque that it almost entirely obscures their spiritual vision.

But in spite of everything, the truth crops out, sometimes in the most unexpected places, as the following

clipping will show. This sounds more like the musings of a Mystic than the writings of a Presbyterian minister, bound to the dreadful doctrine of predestination and commitment of souls to everlasting hell-fire, where dreadful tortures are endured for eternity, even by babes a span long, which have been thus foreordained to suffer for eternity by their creator. It was written by J. R. Miller, a well known Philadelphia Divine, and is only another indication of the fact that a sixth sense is slowly developing, often, as said, in the most unexpected places, crushing creed with mystic facts and knowledge. The Rev. Miller says:

“Every one of us casts a shadow. There hangs about us a sort of penumbra—a strange, indefinable something—which we call personal influence, which has its effect on every other life on which it falls. It goes with us wherever we go. It is not something we can have when we will as we lay aside a garment. It is something that always pours out from our life, like light from a lamp, like heat from a flame, like perfume from a flower.”

Once, when the Christ was alone with his disciples, he asked them: “Whom do men say that I, the Son of Man, am?” And they answered and said, “Some say Thou art Elijah, oth-

ers Jeremiah, and some say one of the prophets.” And Christ answered and said, “But whom do ye say I am?” and Peter said in answer to this question, “Thou are the Christ, the Son of the Living God.” He had discovered the truth, had seen the Christ. And the answer of Christ came quickly: “Blessed art Thou, Simon Barjona, for flesh and blood has not revealed this to thee, but My Father which is in Heaven, and to thee will I give the keys to the Kingdom of Heaven and Hell.”

Here Materialistic religion, which has so often debased Art in its service, can see only a material key, and therefore we find pictures where Peter stands with an enormous Key in his hand, but the Mystic finds in this incident that the Disciples were taught a great truth in Nature, the truth of Re-birth! By the key of initiation, this mystery was unlocked and the doors of Heaven and Hell were opened to show them the immortality of the Spirit and that we return to this sphere of action to learn new and greater lessons life after life, just as a child learns its lessons at school day after day.

If rebirth were not a fact in nature, the return of departed spirits such as Jeremiah, Elijah, and others, in the body of the then living Jesus, would have been an absurdity, and it would

have been the duty of Jesus as Teacher of his disciples to have explained to them that such ideas were ridiculous. Instead, He pursues the subject to discover the depth of their discernment and asks “who then do ye say I am?” And when the answer comes, showing that they discern in Him someone above the prophets, above the Human race, the Christ, the Son of the living God, He perceives that they are ready for the initiation which settles the question of rebirth beyond all dispute in the mind of the disciple. No amount of reading in books, of conversations or explanations can ever settle that point beyond all possibility of doubt. The candidate must know for himself. Therefore, in the Mystery schools of today, after the first initiation has opened the invisible world, he is given the opportunity to satisfy himself concerning rebirth, he is shown a child that has recently passed out of the body. On account of its tender years, it takes birth quickly, probably within a year after death. The new initiate watches this child until finally it enters the mother’s womb to emerge as a new-born babe again. The reason he watches a child in preference to an adult is that the latter stays out of physical life approximately one thousand years, while a babe has a new embodiment inside of

a very few years; some even find a new environment after a few months and are born within a year. During this time the new initiate also has opportunities to study the life and actions of those who are in purgatory and the first Heaven, which are the heaven and hell referred to in the Bible. This was what Christ helped his disciples to do: to see and to know. Upon the rock of this truth the Church is founded, for **if there were no rebirth, there could be no evolutionary progress** and consequently all advancement would be an impossibility.

But what then is the way to realization? is the great question and to this there is and can be only one answer—the unfoldment of the sixth sense, by means of which the Mystic discovers this immortal shadow that the Rev. Miller speaks about. Heaven and Hell are all about us, our own past lives and the lives of our contemporaries have been thrown upon the screen of time and are there ready to be read at any time when we shall build our senses so that we may read them.

The electric light, focused through a stereopticon lens, projects a brilliant image of a suitable slide when there is darkness, but leaves no visible imprint whatever when the Sun's rays strike the screen. We also, if we

would read the Mystic scroll of our past, must learn to still our senses so that the world without disappears in darkness. Then, by the light of the spirit, we shall see the pictures of the past take the place of the present.

This shadow, seen by Pastor Miller around the body, is analogous to the photosphere, or Aura of the Sun and the planets. Each of those great bodies has such an invisible shadow, that is to say, invisible under ordinary conditions. We see the photosphere of the Sun when the physical orb is obscured during an eclipse, but at no other time. So also with this shadow or photosphere of man; when we learn to control our sense of sight so that we may look at a man without seeing his physical form, then this photosphere or aura may be seen in all its splendor, for the colors of earth are dull in comparison with those spiritual living fires which surround and emanate from each human being.

The fantastic coruscating play of the aurora borealis gives us an idea of how this photosphere or shadow acts. It is in incessant motion, darts of force and flame are constantly shooting out from every part thereof, but particularly active around the head; and the colors and hues of this auric atmosphere change with every thought or move. This shadow is only observable to those who close

their eyes to all the sights of earth, who have ceased to care for the praise or blame of men, but are looking only to their heavenly father; who are ready and willing to uphold truth and truth alone; who see with the heart and see into the hearts of men that they may discover therein the Christ, the Son of the Living God.

Nor is that thing which thus surrounds us a shadow, that fades when the sun of life ceases to shine in the physical body. Far from it, it is the resplendent garment of the human spirit, obscured during physical existence by the opaque garment of flesh and blood. When John L. McCreery writes about the friends who have passed over, that

*They have but dropped their robe  
of clay*

*To put a shining raiment on,*  
he is incorrect. Their raiment is truly “shining,” but they do not put it on at death. It would be more correct to conceive of ourselves as wearing a garment of intensely brilliant soul-substance which is hidden by a dark and lusterless “coat of skin,” a physical body. When we drop that, the magnificent house from heaven, spoken of by Paul in the fifth chapter of Second Corinthians, becomes our normal habitation of Light. It is the “soma psuchicon” or soul body (mis-translated “natural body” in First

Corinthians fifteenth chapter, forty-fourth verse) in which we shall meet the Lord at His Coming, “Flesh and blood,” such as we use at present, “cannot inherit the Kingdom of God.”

There is a great deal of difference in these auric emanations observed by the Rev. Miller; in fact, there are as many different auric types as there are people. The play of colors is never the same. If we were to watch the sunrise and sunset for a lifetime, we would never find two exactly alike as to color, cloud effect, etc. Similarly, when we watch the play of human emotions as revealed in the aura there is an infinite variety, even in the same person when placed in identical positions and conditions at different times. In a sense, all sunsets are alike; certain people see no differences, but to the artist the variegated color-play is sometimes actually painful in its intensity. Some may also view the luminous auric cloud with but a vague appreciation of its import. But when a Christ beholds the Promethean struggles of poor blind humanity, what wonder that he cries, “Jerusalem, Jerusalem, how oft would I have gathered you under my wings!” Unless we are prepared to become “men of sorrows,” we should not wish for the extension of sight, which enables its possessor to pene-



trate the opacity of the body revealing thereby the soul, for from thenceforth we are bound to bear our brother's burdens in addition to our own. But who so becomes a "Servant" has with all the sorrow, also a joy and a peace that passeth all understanding.

When we have had our spiritual eyes opened, and have learned to see this heavenly vision, the **Christ within the hearts of men**, there are other steps that take us further along the path. When we learn to close our ears to the clashing and clamoring throng, to the quarrels of men over this, that, and the other unessential thing, when we have learned that the creeds, dogmas and all earthly opinions are of no value, that there is only one voice in the universe worth listening to, the voice of our Father that speaketh ever to them that seek His face, then we shall be able to hear the Song of the Spheres, spoken of in the immortal "Faust" in the inspired words:

*The Sun intones His ancient song,  
Mid rival chant of Brother spheres,  
His predestined course He speeds  
along,  
In thunderous path throughout the  
years.*

As in the case of the photosphere of the Sun that is seen only during an eclipse, when the physical orb has been obscured, so it is also with the

Song of the Spheres; it is not heard till all other sounds have been silenced, for it is the Father's voice. And in this sublime harmony of the spheres the keynote of Wisdom, Strength, and Beauty reverberates through the whole Universe, and in these vibrations we live, move and have our being. Love divine pours out upon us in unstinted measure through each cosmic chord to cheer the despondent and urge the laggard. "Are not two sparrows sold for a farthing, yet not one falleth to the ground without your father knoweth; ye are more than many sparrows." "Come unto me ye that are weak and heavy laden," rest upon the great cosmic heart of the Father. His voice shall comfort and strengthen the soul.

Each year and age this great Cosmic Chant changes, each life we learn to sing a **new song**. God in all and through all works His miracles in nature and in man. We are usually deaf to the magic wrought by the silent sound of the divine word, but if we can learn "to hear," we shall sense the true nearness of Our Father, closer than hands and feet, we shall know that we are never alone, never out of His loving care.

As the Sun and planets give both light and sound, so man also has his keynote of light and sound. In the Medulla burns a light like the flame

of a candle, but it does not burn steadily, quietly and silently. It pulsates and at the same time it emits a sound which varies from birth to death and may be said never to be the same. As it changes, so do we change, for this sound is the keynote of the human being. In it is expressed his hopes and his fears, his sorrows and his joys as they have been worked out in the physical world, for this fire is kindled by the archetype of the physical body. The archetype is a vacuous sphere, but by sounding a certain note it draws to itself all the physical concretions which we see here as its manifestation—the body which we call the man. In this sounding flame the greatest number of nerves in the human body have their root and origin. This place is the vital spot in man, the seat of life, the kernel of the shadow which Pastor Miller spoke about. When we find that point, we have almost reached the heart of the man.

To reach that supreme point, other steps are necessary; however, we are usually so wrapped up in our own interests, regardless of the interests and cares of other people, that we are self-centered. This must be overcome; we must learn to bury our own sorrows and joys, to stifle our own feelings, for just as the light of the Sun hides the photosphere, and the

opaque physical body of man veils the beautiful auric atmosphere, so also our personal feelings and emotions and interests make us insensible to fellow feelings. When we have learned to still the feeling of our own hearts, to think little of our own sorrows and joys, we begin to sense the beating of the great Cosmic heart, which is now in travail to bring many sons to glory.

The birth pangs of our Father-Mother in Heaven are sensed only by the Mystic in his highest and most sublime moments, when he has entirely stifled the selfish wailings of his own heart, for that is the strongest and most difficult enemy to overcome. But when that has been achieved, he senses, as said, the Great Heart of our Father in Heaven.

Thus, step by step, we approach the Light, even the Father of Lights in Whom there is “no shadow,” and let us make this very clear, that:

It may be a mark of some achievement to be able to see “the shadow.”

It may mark a higher step in attainment to be able to hear “the voice in the silence.”

But above everything, let us strive to feel the heart-beats of our fellows, to make their sorrows our own, to rejoice in their attainments and to guide them to our Father’s bosom for peace and comfort.

## OVERCOME EVIL WITH GOOD

Chas. A. Peckham

When, at the beginning of our efforts to live the higher life, we examine and judge ourselves each night, as provided for in the evening exercise used in the Rosicrucian Fellowship, we very naturally find within ourselves many habits and traits of character which we consider as undesirable, and which hinder our advancement, and these we, forthwith, attempt to eradicate.

Then begins a struggle with the lower nature that often taxes our strength to the utmost, for we find that as we oppose these tendencies, they seem to grow stronger and to resist us with an ever-increasing force. This is because these tendencies are deeply rooted in our natures and are consequently difficult to dislodge. By opposing the evil we strengthen it and cause it to fight back and thus defeat our aim.

There is a method, however, by which we may attain our object with much less expenditure of energy, and to this Paul gives us the key when he tells us to "Be not overcome of evil, but overcome evil with good." In this statement he enunciates a well-established principle of occult training, which is to overcome all the evil in

our natures by transmuting it to good.

It is readily apparent to anyone that we cannot be possessed of qualities that are exactly opposite in nature. We cannot be both saint and sinner; both wise and ignorant; both patient and impatient. Therefore, as we cultivate the one, the other must of necessity be eradicated. Thus by living a life of devotion to high ideals and cultivating the good and true within ourselves, we overcome and crowd out our evil tendencies as easily and surely as heat overcomes cold or light dispels darkness. It is much easier to overcome a fault by cultivating a good habit to take its place than it is to tear it out by the roots, and this seems to be nature's way.

Then, too, it is undesirable to kill out anything that we find in our natures.

All our faculties are given us for use.

It is by means of them that we gain experience. That they appear evil is simply because we use our energy in the wrong direction. Therefore, if we kill them out, we deprive ourselves of something which may be of benefit; whereas, if we transmute and use this energy for good, we not only eradicate the evil, but also acquire new faculties of value in our soul-growth.

Remember, that it is our task to purify and refine our natures and so prepare ourselves for work in the higher worlds.

Therefore, let us spend no time in resisting or denying evil, but rather let us strive to cultivate to the utmost our higher natures and to live lives of such purity, that not only in deed but also in word, thought, and feeling we express only that which is good and beautiful and so by spiritual alchemy transform our lower natures, transmuting the base metal to most pure gold.

Our goal is to become self-conscious creators and the first step necessary to that attainment is to let love rule supreme in our hearts, so that we no longer seek to destroy, but only to uplift and preserve. Christ said, "Love your enemies," and we can readily see that our worst enemies are our own carnal passions and desires, for these hinder our advancement in far greater measure than any outside force can do.

Yet these passions have been the means of our advancement, for through them we have gained the experiences necessary for our growth, and we ought to love them accordingly.

But now, having learned the lesson, having assimilated all that they can teach, it is necessary, in order to advance further, that every faculty should be uplifted and trained to serve us on higher levels.

The opposite pole of every vice is a virtue into which that vice may be transmuted, and when so purified it

becomes a valuable servant.

Let us, therefore, strive to transmute all that is evil in our natures to good; all that is good to still greater good and so prepare ourselves to become coworkers with those who are laboring to hasten the great day of the Lord.

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### THE CHEERFUL BLACKGUARD

Here is a brief extract from that singular story, *The Cheerful Blackguard*, by Roger Pocock. It gives an impression of the endless fund of philosophy that the Spanish-Irish hero possesses. At the time he utters the speech, he expects to be condemned to death.

"See," he says, "the rain has stopped, the shadow of the rain has passed, the sun god lights the raindrops, even the dirty little raindrops along the window frame. Dirty they are, and yet they shine like stars; small they are, yet big enough to reflect the figures and glory of their God, who made them in his image. The sun heat will dry them up, so that their bodies die, and yet their spirits rise into the heavens.

"I am no more than that. I am no less—a thing from heaven, stained and shamed with dirt in this world, and yet reflecting God, who burns my body to call my spirit up, cleansed, freed, eternal."

# Question Department

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## THE GOVERNING RAY?

Question: In the *Cosmo* it is stated that all Occult Schools belong to one of the seven planetary rays and one can only join the school of the ray to which he belongs. To what ray does the Rosicrucian Fellowship belong? And does this mean that anyone applying for admission thereto, if not of the same ray, could be rejected? Understanding of this point is rendered still more difficult because of the statement in, I think, the Astrology books, that our Father Star is not known until the last initiation.

Answer: There are two sets of people in the world, spoken of in the Masonic Legend as the Sons of Seth and the Sons of Cain, and represented in our modern times by Freemasonry and Catholicism, statecraft and priestcraft: those who listen to the voice of intellect and follow the head, and those who obey the voice of the heart and follow their emotions and feelings. The Sons of Seth are people who go along the devotional path and follow their religion in whatever country they may be; they do not come in touch with any Mystery School at any time of their existence. They have followed their spiritual teachers, docile as lambs, as water flows gently in an artificial canal, and among their leaders, from the time of Abel,

the shepherd, we find great lights like Solomon, who was later reborn as *Jesus*, and is now the invisible spiritual pillar of the Church, which he will eventually guide into the haven of the Kingdom of Christ. These people are the Divine prototypes, Adam and Eve, created by Jehovah, the regent of Luna, the Queen of the waters of the world and the emotions of men. Our emotions are unstable as water, which is governed in its periodical ebb and flow by the Moon.

The other stream of humanity, called the Sons of Cain, is that class in whom the Divine essence, the Ego, makes itself felt as *a burning fire*. The original creative instinct is keen within them, for when humanity was in its cradle, they listened to the voice of the Lucifer Spirits and ate of the Tree of Knowledge; hence they became enlightened. The mind prospered at the expense of the heart; and from Cain, Tubal-Cain, Methuselah, have come all the *craftsmen*, of the world. They were the ones who built Solomon's Temple, under the leadership of Hiram Abiff, the Master Mason, who was later reborn as the Widow's Son of Naim, raised by the strong grip of the Lion of Judah and is now working through Industry and Statecraft under the name of **Christian Rosenkreuz** to bring his kindred into the Kingdom of Christ, where the two streams

will unite, where there will be neither priests nor kings, but one, even Christ, will fill the dual office of King and Priest.

In every vast company of men there are always some behind and some in advance; and we may find individuals belonging to each of these two streams of humanity among the lowest types, as well as among the most highly civilized people on earth. But all along the path of evolution, there are, as we might say, gates which lead to the path of initiation and which may be unlocked by anyone who has the proper key. But the locks are different at different points on the path of evolution, and they are becoming more complicated, for we are all learning lessons now by evolution which were in bygone ages taught in the process of initiation in the Mystery Schools.

In each life we are born with a new horoscope. Our Ascendant and planets will be very different in each life, according to the lessons we have to learn and the liabilities we are to liquidate from the past. In one life we may have Mars as a ruler, another life may be ruled by Venus, or any of the other planets. For it is designed that the spirit should learn all things in order to become perfect and it must therefore evolve under the influence of all the planets in order that everything in its nature may be evenly balanced. Nevertheless, the stamp of our Father Star or Father Fire is always there, and this makes one who is inherently Martial spirit different from one who comes from the Jupiter Rays, though their horoscopes may be quite similar, perhaps, as in the case of twins.

Children born with the same Gr. Mean time in Madrid, New York, and Honolulu would be of widely different types, stamped by their national and racial peculiarities, and yet their horoscopes would be much alike. This illustrates that it is not the horoscope itself that counts, but the invisible influence that is due to the identity of the Father Fire or Father Star; and when a man or woman is ready to enter the gate or path which leads up to the Mystery School, he or she will feel the right spiritual attraction through the basic color vibration of their aura, and if this attraction is followed, it is sure to guide him to the right place, where he will not be refused.

Generally speaking it may be said that all of the people of the Western world belong to the Western Wisdom School of the Rosicrucians, and that they make a mistake when they endeavor to enter a school belonging to or teaching the Eastern Philosophy. When Moses led the Israelites out of Egypt, the land of the Bull, where that animal was worshiped when the Sun, by precession, was in the sign Taurus, he gave the people under his guidance a new symbol, the Lamb. And from the time when the Sun by precession went through the sign Aries, the Lamb, it has been and is idolatry to worship the golden Calf (Taurus), or bow down before the serpents and scorpions, which were the priests of that dispensation, because Scorpio is the opposite sign from Taurus. Then came Christ, the Lamb of God, so called, to inaugurate a new religion; and we hear of a judgment when He shall come again under the sign Libra, the scales, which

is opposite Aries, to judge all of the world.

Later, by precession, the Sun passed through the sign Pisces, the fishes, and for two thousand years we have been abstaining from meat on certain days and eating fish, while we worshiped the opposite sign, Virgo, the immaculate Virgin. Now the sun is entering, by precession, within orb of the celestial sign Aquarius, the Son of Man, and in the coming Aquarian age we shall have an entirely different standard from what we have had before. As a matter of fact, we must learn to worship *the Christ within*, and this Christ is not the same for each one of us. This is the Savior that is to lead us out of our present condition. And the difference is in the basic planetary ray that is in each and every one of us. So there is the horoscopic ray, governed by the planet which is ruler of our horoscope in each life; there is the individual ray, which is governed by the sub-ray of our Father Fire or Father Star, under which we originated; and, finally, there is the Father Fire or Ray itself. It is this latter that is not revealed until the last initiation. Our individual ray is discovered unto us at the time we receive the discipleship instruction, and the horoscopic ray is evident as soon as we cast the figure and know how to read it.

To clear up this point from another angle, let us illustrate by colors. There are seven colors in the spectrum: red, orange, yellow, etc. But within the red we shall also find seven sub-rays which are: red-red, red-orange, red-yellow, etc. The same with the yellow ray, we shall find the yellow-red, yellow-yellow, etc. Similarly under the ray

of Mars there are some who are Mars-Saturn, others who are Mars-Sun, others again who are Mars-Venus, and so on. Mars is then the Father Star, while the name of the other planet designates the individual ray. Therefore we find in the Mystery Schools, all over the world, people who are born with any one of the twelve signs rising and any one of the planets ruling. Also people with individual rays of the Sun, Venus, Mars, Mercury, etc., are found both in the Eastern and Western Mystery Schools. But the Mystery School itself is colored by the deep, overpowering planetary influence of the Father Fire, the Father Star, under which it originated.

You will understand that as the Father Fire is not revealed until the last initiation, this basic nature of any Mystery School cannot be told openly in public. But you must differentiate between the Mystery School and such an association as the Rosicrucian Fellowship and other kindred societies, which are only preparatory schools for their respective Occult Orders. Such schools as the Rosicrucian Fellowship and kindred organizations would naturally be dominated by the planetary influence from the fountain-head; this cannot therefore be given.

There are plenty of people who claim that they know all and who will smile mysteriously, or give out misinformation which can not be controverted and proven false, because it concerns the secrets of initiation. The writer has always made it a role to say honestly and without hesitation, whenever a question was asked to which he could not

give an answer: "I do not know." To profess omniscience is equivalent to a profession of Divinity; but though the writer has met quite a number of "professors," he has met very few, if any, "possessors," and you will have to wait for the answer to that question until you come to the proper point in initiation.

Even in the case of the Individual ray, which is given to the Disciples at the time they enter the path of discipleship, it has been found that people under the sign Gemini, for instance, which would be supposed to be ruled by Mercury, had in their

individual ray all the different other planets; and the same with every one of the other signs. The writer has given considerable time and study, endeavoring to find a rule, but it has proven absolutely futile, and there is only the one explanation, given by the Elder Brothers—that the Individual Ray is retained by the spirit throughout its whole series of lives, and perfectly independent of the Horoscopal rays, which change according to its birth, environment, and the lessons to be learned in each life.

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## The Astral Ray

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### CURED BY ANGELIC VISITATION

#### A Modern Miracle

Editor's Note—A. M. Davidson, one of our English students, sends us the following account of the miraculous cure of Miss Dorothy Kerin of London, who had been bedridden for many years suffering from advanced tuberculosis and kidney disease. She became blind, deaf, and dumb, and was at the point of death, when suddenly, through a vision with warm healing hands, she was cured and has been well ever since.

As our friend has sent us her figure, we think it may interest our readers to know what the stars have to say.

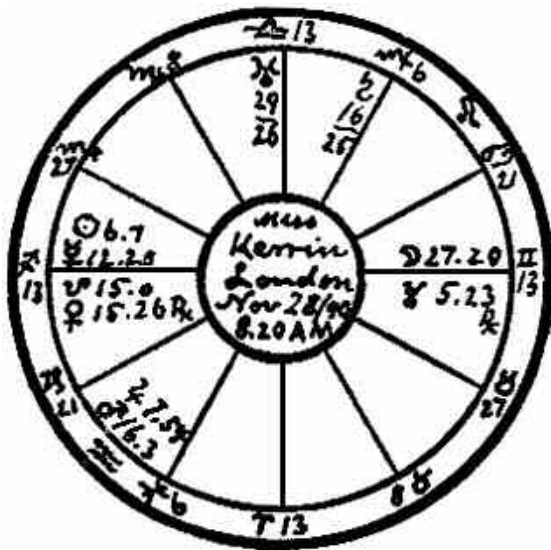
In this nativity Sagittarius 13 is Ascending

with Sun, Mercury, Venus, and the Dragon's Tail.

Jupiter, the ruling planet, is sextile to Mercury and the Sun, and Mars is sextile to Venus. Thus we see that this is a very gentle, idealistic, and lovable character, but Venus is in conjunction with the Dragon's Tail which has a Saturnine influence, and both Mercury and Venus are square to Saturn; hence it is inevitable that much sorrow and suffering will come in to this life and cloud it with gloom. Wherever Mercury, the significator of the mind, is afflicted by Saturn, the planet of Obstruction, there is naturally a gloomy condition and a tendency to look upon the dark side of life. But we can never judge anything in a horoscope



from one configuration; all aspects must be considered in their bearing upon any subject, and thus a synthesis, or balance, of influence will be obtained. The sextile of Mars to Venus and Mercury gives fortitude to the mind, thus helping to offset the sinister influence of Saturn. The Moon, which is the other significator of mind, is in the Mercurial sign Gemini, trine to Uranus. This accounts



for the evolution of the supernormal faculties of which we hear in the history of this case, and the conversion of these latent faculties to dynamic powers are also presaged by the trine of Jupiter, the planet of Benevolence and Idealism, to Neptune the planet of Spirituality; and by balancing these testimonies, we see in this young woman a soul of a gentle, kindly, and idealistic nature whose latent spiritual faculties are nearly ripe, and almost ready to be converted into usable powers under the proper stellar impact.

With respect to the Health, it is recorded

that she became afflicted with tuberculosis, also that she lost her sight, hearing, and speech. The Sun and Mercury are in the sign Sagittarius close to the nebular spot called Antares, and the Sun is in opposition to Neptune. This is the cause of the weak sight. The twelfth house indicates the restrictive influences in life, and when Mercury, the significator of sense, is there in conjunction with the Sun, as is the case in the present horoscope, we have a limiting influence which affects the hearing. It is curious to note that Neptune, the octave of Mercury, is in the Sign Gemini, ruled by Mercury and in opposition to the Sun and therefore it helps to awaken the spiritual hearing which is also recorded in connection with this case. This configuration would not have been able to do this alone, and the hearing obtained would have been of an undesirable nature, but it helps the configuration of the Moon trine to Uranus, which opens up the supernormal faculties, as already stated.

Taurus rules the throat and larynx, but Mercury governs the air which stirs the vocal chords. Here we find that Taurus is on the cusp of the Sixth house, denoting sickness, and Venus, the ruler, is on the Ascendant in conjunction with the Saturnine influence of the Dragon's Tail, which also afflicts Mercury by its conjunction; hence the weakness of the vocal organs, and the consequent loss of speech is indicated by their square to Saturn. Neptune in the sign Gemini, which governs the lungs, in opposition to the Sun, is responsible for the affliction of Tuberculosis.

It would seem almost impossible that one so sorely afflicted could ever be healed, but on Sunday, February 18th, 1912, the clock of Destiny struck the hour of her relief. At that time the progressed Sun was 28 degrees of Sagittarius; it had therefore passed the opposition to the radical Moon and was sextile to Uranus at birth. This is an influence under which a sudden turn of a beneficial nature might be expected, but the planets alone cannot bring this about. The Moon, or Lunation, is the minute hand on the clock of Destiny and on that very day the New Moon occurred in 28 degrees of Aquarius, trine to the Moon and Uranus at birth, and sextile to the progressed Sun; this was a very powerful occult influence and on that very day Jupiter, the ruler of the figure also transited the Ascendant; thus there were a number of most extraordinary influences to account for the miracle which then took place in her recovery.

Following is the history of the case, as given by our friend in England.

Many there are who refuse to believe there is any such thing as a "miracle". They are probably right, a miracle is not supernatural it is merely, usually, an activity of super-physical forces which are not yet understood by the world in general. Such "miracles" occur constantly in connection with the patients of the R F., probably every day, if the truth were known. But of the many extraordinary happenings which have thrust themselves upon a skeptical world of late years, probably none is so well authenticated or has received so much of the atten-

tion of scientific men as that known on this side of the "herring pond" as the "Kerin miracle case". On Sunday 18<sup>th</sup>, February, 1912, Miss Dorothy Kerin who had lain for some years bed-ridden, suffering from advanced tuberculosis, kidney disease, and, latterly, from blindness and loss of speech, with a temperature sometimes rising to 105, was suddenly and completely cured by an angelic visitation.

The following particulars were supplied by her mother: "A strange fact in the recovery is that for a few days immediately before it, Miss Kerin appeared to become rapidly worse than ever she had been in the preceding five years of her illness. A few days before, she had lost both hearing and sight. We did not think she could live through the day. My husband and I, with some other friends and relations, were gathered round her bed about 8 p.m. on Sunday, expecting it to be her deathbed. She suddenly gave a great sigh, and we thought she was gone. But with a wonderful smile which none of us can ever forget, she stretched out her arms and held them out for a few moments. Then she lay still for awhile. Presently her lips moved, she stretched out her arms again, and then drew her hands over her eyes, always smiling in that wonderful, unearthly way. Her terrible weakness, due to tuberculosis and diabetes, had made her almost a skeleton. And then we saw a miracle before our eyes. She looked at us, her eyes at first squinting and then becoming quite natural in expression. I asked her: "Dolly do you know me?" "Of

course I do mummy.” We were all amazed. She then sat up and cried, “I am to get up.” She seemed to be under some mysterious influence. “You can’t get up my darling,” said I, “you are too weak.” But when we brought a wrapper, she swung her legs from the bed and walked about. She was much calmer than we were. One man present was a professed atheist. He fell on his knees and sobbed aloud.

Miss Dorothy Kerin, interviewed in her mother’s presence, said concerning the healing ‘Vision’: “It seemed like a great golden flame above me, with two hands stretched out, warm hands, and a voice spoke, saying: ‘Dorothy your sufferings are over; get up, you can walk.’ And then I could see and walk and am well. I am sure it is a miracle.” Her doctor would not believe it when he was informed, but had to admit on examining her next day that she was entirely free from organic disease!

The case is so thoroughly well authenticated as to be absolutely indisputable. Miss Kerin’s pathological condition was vouched for not only by her regular medical attendant, Dr. Norman, but also by the St. Bartholomew’s Hospital, St. Peter’s Home for Incurables at Kilburn, and other institutions, she having been sent home two years ago as a hopeless case. Scores of doctors have since seen her, and her case is well known in the profession. Her brother said that during the later stages of her illness, when her normal faculties declined, Dorothy developed super-normal faculties and could, for instance, give an account of

what was happening to her brother at a distance from home. Care had to be exercised in speaking of her in other rooms as she could then hear, although deaf to those who spoke to her at the bed-side.

An independent statement of the case, for those who are further interested, may be found in Dr. E. L. Ash’s *Faith and Suggestion*. Miss Kerin, to the writer’s knowledge, is apparently quite well and strong today. She spoke at a great religious conference in the North of England recently and last month delivered a lecture before a London Occult Society, “What I know of the effect of prayer as a healing factor. How I was cured”. It need scarcely be added that Miss Kerin is of a very religious disposition, and even during her illness she was so patient and gentle, and suffered all things gladly as to quickly endear her to all with whom she came in contact. Miss Kerin was offered quite large sums to appear on the music-hall stage, but regarding this as a prostitution of the evidence of divine grace, it was refused.

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#### YOUR CHILD’S HOROSCOPE

Little Miss Fh.

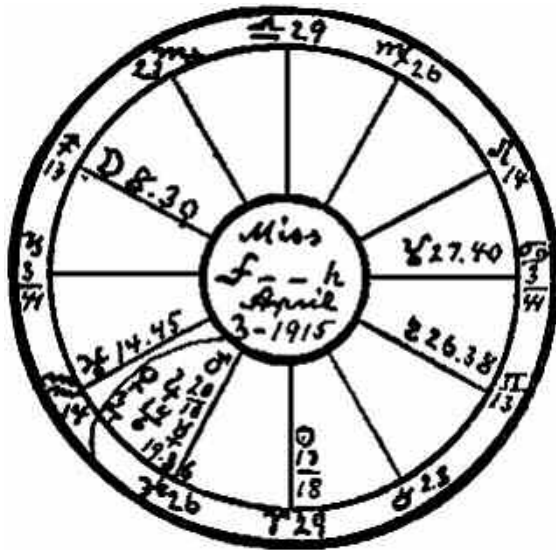
Born April 3, 1915

This is rather a difficult horoscope of a strange child. You remember how Faust says:

“Two souls, alas, are housed within my breast:

One to the earth with passionate desire  
And closely clinging garments still adheres.  
Above the mist the other does aspire  
With sacred ardor unto purer spheres.”

There is just such a markedly dual nature in this horoscope, almost amounting to two distinct and separate personalities. We find one shown by the planets in Pisces: Venus, Jupiter, Mars and Mercury. This represents the lower and more pleasure loving nature. The other, higher self is represented by the Moon sextile to Uranus and trine to the Sun which is also sextile to Uranus. These two natures are so different from each other, so antagonistic that there is going to be a life of



struggle in which now one, now the other will gain the ascendancy.

Besides these aspects, note that the sign Capricorn is rising, with the ruler, Saturn in the sixth house and square to Mars. This will make her discontented; she will never know just to which side to lean, and she will rebel against the restraint which is due to present social conditions of the world.

The Moon in the sign Sagittarius makes people very restless and causes them to travel from one place to another; "far fields"

always look green to them, and this restlessness permeates the whole nature. There is, on account of the position of Venus, Jupiter, and Mercury in Pisces, a strong tendency toward musical expression, but whether this will be brought out or not depends upon whether she can be made to settle down to actual study; for the Moon in Sagittarius, squaring Venus and also Jupiter, the ruler of Sagittarius, will make this exceedingly doubtful.

There is no doubt that she is an advanced soul, but on that account she also affords a very difficult problem to handle, and the main care of the parents should be directed to settling her down to one course or another. Naturally, the pleasure loving side of her character, the fondness of good clothes, given by the Moon square Venus, the love of good things to eat and drink, shown by Mars, Jupiter, and Venus in Pisces, are the main things which the parents will have to combat during the earlier years. When the age of puberty has brought the soul some realization of its destiny, the fight within herself will begin, and the Sun, sextile Uranus and trine Moon, will then commence to exert an influence for good. There also is considerable help from Capricorn on the Ascendant, to overcome the Sagittarius tendency of restlessness. If the parents work upon her in the early years and get her to settle down to certain, definite lines of conduct and study, this influence will be marked in the later years and give her great aid in overcoming the Pisces side of her personality.