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## The Mystic Light

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### The Occult Side of the War!

AN OPERATION FOR SPIRITUAL CATARACT

It would be news indeed to the great majority of people, if we were to tell them that the great war, which is being fought so strenuously in Europe with shot and shell, involving a great destruction of human bodies and of buildings which have stood

for centuries, witnesses of civilization, is being waged with more than equal fierceness in the Invisible World, and that the participants upon the hidden side of life have even more at stake than those things which are considered in this world; name-

ly, territorial acquisition, financial indemnity, etc. Such is nevertheless the case. The war started in the unseen world before it crystallized into physical action. And it must cease there, before a permanent peace can be negotiated. And one who sees and knows is also aware that this great spiritual influence, which has caused the war, was instigated by the group spirits of the various countries, who have waxed fat upon the intense patriotism, shown everywhere among the people in Europe.

Each group spirit fights through its people, and for its people, as we have shown in lecture N.º 13 of the Christianity Series, which lecture is entitled, "Angels as Factors of Evolution"; and though the masses may scoff and sneer, the facts remain nevertheless.

Instances and evidence of this invisible leadership in the present war come to us through the *Occult Review* and the *Literary Digest*, in connection with the Allies' retreat from Mons. It was confidently affirmed that several officers had then witnessed a curious phenomenon, in the form of a **Strange cloud**, which interposed between the Germans and the British. This statement was confirmed by a correspondent in *Light* of May 8th, who stated that "in the rearguard action, there was one especially critical moment, when the German cavalry was rapidly advancing and greatly outnumbered our forces. Suddenly we saw a sort of luminous cloud or fog, which interposed itself between the Germans and our men. In this cloud **there seemed to be bright objects moving**. The moment it appeared, the German onslaught seemed to receive a check. The

horses could be seen rearing and plunging, and they ceased to advance". This angelic intervention, in the narrator's opinion, saved the whole force from annihilation.

The foregoing story appears to be the same as that narrated by Dr. R. F. Horton in a recent sermon at Broughton Church, Manchester. He describes the occurrence as related to him by so many witnesses that, if anything can be established by corroborative evidence, it must be true. "A section of the line," said Dr. Horton, "was in imminent peril, and it seemed as if it must be borne down and cut off. Our man saw a company of Angels interposed between them and the German cavalry, and the horses of the Germans stamped. Evidently the animals beheld what our men beheld. The German soldiers endeavored to bring the horses back to the line, but they fled. It was the salvation of our men."

Another account, emanating from other witnesses of the occurrence, is quoted from a letter as follows:

"Last Sunday I met Miss Marrable, daughter of the well-known Canon Marrable, and she told me she knew the officers, both of whom had themselves seen the Angels, who saved our left wing from the Germans when they came right upon them during our retreat from Mons.

"They expected annihilation, as they were almost helpless, when, to their amazement, the Germans stood like dazed men, never so much as touched their guns or stirred, till we had turned and escaped by some cross roads.

"One of Miss Marrable's friends, who was not a religious man, told her he saw a

troop of Angels between us and the enemy, and has been a changed man ever since. The other man she met in London last week, and she asked him if he had heard of the wonderful story of the Angels. He said he had seen them himself. While he and his company were retreating, they heard the German cavalry tearing after them. They ran for a place where they thought a stand might be made with some hopes of safety, but before they could reach it the German cavalry were upon them; so they turned around and faced the enemy, expecting instant death; when, to their wonder, they saw between them and the enemy a whole troop of Angels. And the horses of the Germans turned around, terrified out of their senses, and stampeded. The men tugged at their bridles, while the poor horses tore away in the direction from our men. He swore he saw the Angels, whom the German horses saw plainly enough, if not the German soldiers, and this gave our men time to reach the little fort, or whatever the shelter was, and save themselves.”

A further contribution to these Mons records was supplied by Mr. Lancaster, a Weymouth clergyman, in his sermon on May 30th. The rector read a letter in the pulpit from a soldier from the front, who was in the retreat from Mons, and who said in the letter that his regiment was pursued by a large number of German cavalry from which they took refuge in a large quarry, where the Germans found them and were on the point of shooting them. At that moment, stated the writer of that letter, the whole of the top edge of the quarry was lined by Angels, who were seen by

all the soldiers and by the Germans as well. The Germans suddenly stopped, turned around and galloped away at top speed. The narrator adds that this is vouched for not only by the Tommies, but also by the officers of the regiment.

We see here, says the correspondent of the *Occult Review*, certain variants of what is apparently the same story, but in one case the apparition appears merely as a strange cloud, in the second it appears as a cloud with bright objects moving within it, and in the third, fourth and fifth it appears definitely as a company of Angels. It seems not improbable that the same apparition would have presented itself with these variations according to the psychic temperament and development of the beholder.

It is an occult fact, a fact patent to one who is endowed with spiritual sight, that a group spirit rules over its people in the form of a cloud. In him, or in it, they actually live and move and have their being. Its thoughts and ideas permeate them with what is called “the national spirit”, and it is quite conceivable that under the strain and stress of battle, one or another of the group spirits, seeing its people in dire distress, should stretch forth a helping band and interpose itself between them and their enemies.

If we go back to the Bible, we find a similar occurrence at the time when the Israelites were taken out of Egypt. They were then pursued by the armies of Pharaoh, and Ail Shaddai, the Lord of Hosts, who guided them in the form of a pillar of cloud, interposed himself between the Israelites and the Egyptians until such

time as the water of the Sea had subsided and they were ready to cross. Then the pillar of cloud went again before them and led them through the water. Their enemies who followed were engulfed.

Under ordinary circumstances, people may not be able to perceive these higher vibrations and sense the beings, who are always about us, invisible, yet nevertheless much more alive than we are, potent also as factors for good or evil. But when a time of great stress comes, when a company of men find themselves in a very tight corner, as it were, face to face with death, when the nervous tension has been raised to a sufficiently high pitch, they begin to sense the super-physical world and the beings who are with them. This has been the rule in all ages. Sir Walter Scott, in his *Witchcraft and Demonology*, tells certain instances of a similar nature; but though the super-physical manifestation, in each instance quoted, was witnessed by a large number of people, Sir Walter Scott seeks to discredit their testimony and pooh-pooh the occurrence as superstition, a method that has been followed by a number of English newspapers with regard to the occurrences at Mons.

He says that "even on the field of death, and amid the mortal tug of combat itself, strong belief has wrought the same wonder, which we have hitherto mentioned as occurring in solitude and amid darkness; and those who were themselves on the verge of the world of spirits or employed in dispatching others to the gloomy regions, conceived they beheld the apparitions of the beings, whom their national mythology associated with such scenes. In

such moments of undecided battle, amid the violence, hurry and confusion of ideas incident to the situation, the ancient Greeks supposed they saw their deities Castor and Pollux, fighting in the van for their encouragement; the Scandinavian beheld the Valkyries, the Choosers of the slain; and the Catholics were no less easily led to recognize the war-like Saint George, or Saint James, in the very front of the strife, showing them the way to conquest. Such apparitions, being generally visible to a multitude, have in all times been supported by the greatest strength of testimony."

The first instance quoted by Sir Walter Scott is from the *Historia Verdadera* of Don Bernal Diad Del Castillo, one of the companions of the celebrated Cortez in his Mexican conquest. After having given an account of a great victory over extreme odds, he mentions the report inserted in the contemporary Chronicle of Gomara, that Saint Iago had appeared on a white horse in van of the combat and led on his beloved Spaniards to victory.

It is very curious to observe the Castilian Cavalier's internal conviction that the rumor arose out of a mistake, the cause of which he explains from his own observation, while at the same time, he does not venture to disown the miracle. The honest Conquistador owns that he himself did not see this Angelic visitation; nay, that he beheld a cavalier, named Francisco de Moria, mounted on a chestnut horse and fighting strenuously in the very place where Saint James was supposed to have appeared. But instead of drawing the inference that his whole company were halluci-

nated, the devout Conquistador exclaims: "Sinner that I am, what am I that I should have beheld the blessed Apostle!"

The other instance of what Sir Walter Scott calls "the infectious character of superstition", follows.

"In the year 1686, in the months of June and July, says the honest chronicler, many yet alive can witness that about the Crossford Boat, two miles beneath Lanark, especially at the Mains, on the water of Clyde, many people gathered together for several afternoons, where there were showers of bonnets, hats, guns and swords, which covered the trees and the ground; companies of men in arms marching in order upon the waterside; companies meeting companies, going all through other, and then all falling to the ground and disappearing; other companies immediately appeared marching the same way. I went there three afternoons together, and, as I observed, there were two-thirds of the people that were together saw, and a third that saw not; and though I could see nothing, there was such a fright and trembling on those that did see, that was discernible to all those that saw not. There was a gentleman standing next to me, who spoke as too many gentlemen and others speak, who said: 'A pack of damned witches and warlocks that have the second sight! The devil ha't do I see'; and immediately there was a discernible change in his countenance. With as much fear and trembling as any woman I saw there, he called out: 'All you that do not see, say nothing; for I persuade you it is matter of fact and discernible to all that are not stone-blind.' And those who did see told

what works (i. e. locks) the guns had, and their length and wideness, and what handles the swords had, whether small or three-barr'd, or Highland Guard, and the closing knots of the bonnets, black or blue; and those who did see them there, whenever they were abroad, saw a bonnet and a sword drop in the way."

In the second book of Samuel, the 22nd chapter, verses 7 to 18, we read:

7. In my distress I called upon the Lord, and cried to my God: and he did hear my voice out of his temple, and my cry did enter into his ears.

8. Then the earth shook and trembled; the foundations of heaven moved and shook, because he was wroth.

9. There went up a smoke out of his nostrils, and fire out of his mouth devoured; coals were kindled by it.

10. He bowed the heavens also, and came down; and darkness was under his feet.

11. And he rode upon a cherub, and did fly: and he was seen upon the wings of the wind.

12. And he made darkness pavilions round about him, dark waters and thick clouds of the skies.

13. Through the brightness before him were coals of fire kindled.

14. The Lord thundered from heaven and the most High uttered his voice.

15. And he sent out arrows, and scattered them; lightning, and discomfited them.

16. And the channels of the sea appeared, the foundations of the world were discovered, at the rebuking of the Lord, at the blast of the breath of his nostrils.

17. He sent from above, he took me; he drew me out of many waters;

18. He delivered me from my strong enemy, and from them that hated me: for they were too strong for me.

In the above David gives a description of the Lord of Hosts going forth to the fray to aid his followers. And in the tenth chapter of Daniel we are told how these Archangels actually help one nation against another in order to bring victory or defeat, wherever it may be necessary for punishment or for reward.

Daniel tells us that "His body also was like a beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude.

"And I, Daniel, alone saw the vision; for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves". (This is another case where one saw, but others *felt* the presence.)

The Archangel said to Daniel: "The prince of the kingdom of Persia withstood me, one and twenty days: but, lo, Michael, one of the chief princes, came to help me: and I remained there with the kings of Persia.

"Then said he, Knowest thou wherefore I have come unto thee? And now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come. But I will shew thee that which is noted in the Scripture of truth: and there is none that holdeth with me but Michael, *your* prince [i. e., race spirit].

"Also I, in the first year of Darius, the Mede, even I stood to confirm and strengthen him."

From the foregoing it is clear, that in all ages, when people were in great stress, their spiritual vision has been opened for the time being, and in our next article on this subject we shall show how war is actually an operation for spiritual cataract, a means of permanently opening the spiritual vision of mankind.

(To be continued)

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## COSMIC THEOLOGY

Continued

By Geo T. Weaver

### THE THEISTIC IDEA

Religion, from *religare*, to bind anew, or bind back, or bind fast, means to be bound anew, or be bound fast to God; and Theology, the word of God, or a treatise on God, indicates that the theistic conception lies at the foundation of religion, and theology. Who, what, and where is God, are questions that have interested our race more deeply than any or all questions beside.

There are two leading ideas relative to this subject: the Anthropomorphic and the Cosmic. The anthropomorphic may also be cosmic, but as held by those who claim this idea, he is non-cosmic. God is thought of as a great Being, man-like both in form and characteristics, and possessing all the passions and desires of man, as anger, jealousy, etc. This is a very gross and unworthy conception. He is believed to possess,

however, all the natural attributes usually ascribed to Deity, as omnipotence, omniscience and all such, so that he is able to create the universe, or cosmic order, out of hand, and to sustain it in its movements. The universe is thought of as inert, chemical matter—organs and not organisms; and that all things that exist were made out of nothing.

Among the anthropomorphics there are two ideas as to where God is. The theistic class holds that God is within his handiwork as the spring of a watch which keeps the works moving, is within and part of the mechanism, in close analogy with the principle of the watch, causing his universe to perform its movements.

The deistic class holds that God is remote from the worlds, outside of the cosmic universe, as a potter stands apart from the vessels his hands have devised. In both cases God is thought of as having in some mysterious way wound up the machinery after having made it and set it going, and then fallen into a trance-like state, waking only periodically to re-wind the springs, as it were. This is an extremely mechanical and materialistic conception, void of all idea of inherent vitality in the cosmic order.

By exoteric theists, man is thought of as purely human, as a fallen, lost, and helpless being, depending entirely on extraneous agencies, saved by vicarious method, and immortalized only as a gift out of hand from God.

The other leading idea of Deity is the Cosmic conception: the idea that the cosmos itself is the outward expression of God, as the human body is the outward

expression of man, the spiritual being; that all things were generated rather than made, and that therefore they consist of divine substance, every atom of which is permeated by the life principle, and that in fact there is no inertia anywhere. This cosmic conception of God implies imminence, or omnipresence throughout space; with all the other attributes, natural as well as moral and spiritual, inherent in the Cosmos.

It has been contended that this idea has come down to us from the Nature Worshipers, who conceived that every object in nature possessed a soul, and by such writers as John Fisk and others. Nature worship was pure superstition. Fisk himself is an advocate of Cosmic Theism, but not in the pure, esoteric sense, nor in the true cosmic sense. Fisk lived and wrote before the discovery of radium, that marvellous discovery that has revolutionized science and brought it into closer harmony with mysticism.

Those old nature worshippers, though very crude with regard to the objective life, and therefore to modern civilization and concrete thinking, were very profound thinkers along the line of subjective life, and in a way perceived the wisdom that is today bringing Science into harmony with divine truth.

Gross anthropomorphism, as referred to above, is the logical outcome of the teachings of Augustine, the Latin theologian, who drove the entering wedge into the esotericism of early Christianity, causing the degeneracy of the Christian system of truth and laying the foundation of Romanism and of modern orthodox

Christianity. And it is this heresy that has caused the conflict between science and Christianity so called. This aspect of truth has stood squarely against every discovery of modern science, such as, that the Sun is the centre of our Solar system and that the earth revolves about the Sun; and the Newtonian discovery of the law of gravitation; also the theory of evolution and that of re-birth, as held by mystics, etc. True mysticism and true science absolutely agree; for God, the author of both, cannot contradict himself.

### WHO IS GOD?

Having stated the fact that God is non-local but universal as to his presence, we will now try to answer the question: Who is God?

Though universal, God is centralized, otherwise He could not be a dynamic force. An organism is essential for organization and for dynamic power. Electricity, permeating space, is but a static force; but harnessed up in a dynamo, or in a thunder cloud, it is a mighty force for either construction or destruction, for good or for evil. Every organism is a dynamo. The creative or operative Deity is no exception to this rule.

The form of the creative God is that of man; for according to the Bible account of the creation of man, he was made in the image and likeness of God. In this regard, God is anthropomorphic. What then, in nature, answers to all that has been said as to the whereabouts and form of Deity in its broadest and most universal sense? We might say the entire starry heavens, usual-

ly referred to as the Zodiac or the constellations. The astronomer Herschel, after a long and careful investigation, declared the Zodiac to be man-shaped. All people are accustomed to say that the universal order is a manifestation of God; but to be this, it must be the body in which He resides, as man's physical organism is the manifestation of the man within. One could not say that the cosmical order is a manifestation of the Deity, regarded as simply His handiwork, any more than we could that any mechanism is the manifestation of the mechanic who contrived and made it. In this sense the great central orb of the whole universe would be the heart of Universal Cosmic Deity.

In its more restricted sense, as the mystics of the earth are accustomed to think of God, He is the central heart of our Solar system, or the Sun. The entire Solar system, regarding it as a unit, is the manifestation of Deity, but the central Sun is the heart and life principle. The Hebrew psalmist, David, declared, "Jehovah Elohim is a Sun and a shield". And this thought corresponds with the idea, held by all the ancient religionists, embracing the Hebrews and the early Christians. And in the modern orthodox worship of the Son of God, the Sun is recognized as the Deity; unconsciously, it may be, but really. The Christ is recognized as the Logos, or creative God, by whom all things were made; but, as has been shown, creation is generation, and that all things but constitute the outward expression of the Logos, or Son of God.

The demonstration of this cosmic conception of Deity will follow.



## THE SUN

The Sun, as known by modern astronomers, is an immense globe of chemical matter, incandescently hot; so hot indeed, upon its surface, that it dissociates the substance composing it, into highly attenuated ether, so that descending vapors become simple or homogeneous; and ascending from the surface, this ether becomes differentiated and complex, a concrete mass. It is only in the cooler regions of its atmosphere that vapors, resembling those of the earth, can exist: while nearer the confines of the corona, these vapors give place to solid particles and masses.

The diameter of this vast sphere is 852,900 miles, or two and a half million miles in circumference. It is a perfect sphere, not flattened at the poles, as is the Earth. In volume it exceeds the Earth 1,252,700 times. Its mean density is but one fourth that of the Earth; its mass is 816,000 times that of the Earth, or 700 times more than all the planets combined. Its weight is 384,000 times greater than our home planet. As a dynamic electric force, it has been estimated to be equivalent to 543 billion steam engines of 400 horse-power each, or 217 trillion and 200 billion horse-power. Its chief force is electric, or positive, though it also has a negative or magnetic force. Its magnetic field is only one three thousandths part as intense as that of the Earth, so that in spite of its mass it has a comparatively small magnetic field. Its color is white; but that reaching the Earth has a yellowish or golden tint, caused by passing through our atmos-

phere. Its gravity on the surface exceeds that of the Earth by twenty-seven and a half times. Its axial rotation, or day's length, is twenty-seven of our days and ten hours and four minutes. Its distance from the Earth is 96 million miles. The greatest telescopes now in use bring it to within 100,000 miles.

A continuous red envelope surrounds and embraces the Sun to a depth of from three to four thousand miles, called the "Sierra" or' chromosphere, composed of hydrogen gas. Beyond this outwardly is the "corona", a great mass of self-illuminated matter, extending far out, many times the depth of the chromosphere, radiating out in points of indefinite extent. Beyond the corona, or crown, there is a faint glow, extending far out into space, called the Zodiacal light; that may be regarded as the Sun's aura. The sun, as seen by the natural eye, bounded by the photosphere, is then but a small portion of this vast luminary. The atmosphere of the Sun consists chiefly, if not wholly, of vapors of the chemical elements, such as we are acquainted with, and is generally supposed to be limited by the chromosphere, but some think it extends as far out as the corona. In the atmosphere of the Sun, as in that of the Earth, there is a very considerable absorption of blue light, so that its sky, like that above us, is blue. Some there are who think that the actual appearance of the Sun is blue, or grayish blue, and that had the Earth no atmosphere intervening, the light of the Sun would appear of this color.

(To be continued)

# Question Department

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## THE AQUARIAN AGE

A correspondent writes:

Many people these days realize that we are entering, or about to enter, a new age. Some understand that it is the Aquarian Age, and to a certain extent what it stands for. But I have not as yet heard an intelligible explanation of just when our Earth or Solar system would enter this age, and whether the Aquarian Age coincides with the passage of the Sun through the constellation of Aquarius or through the Zodiacal division by that name.

Answer: in this paragraph our correspondent takes up a number of points. And on the principle that the "the last shall be first", we will consider the last part of his interrogation, where, as you will notice, he makes a distinction between the constellation of Aquarius and the Zodiacal division by that name. This, in itself, is a great difficulty to many people, who do not know how to differentiate between the Zodiacal constellations and the so called intellectual Zodiac. The explanation is as follows:

A certain group of stars in the heavens are called Aries, another group, located close to them, is called Taurus; a third group of fixed stars is called Gemini, and so on. These twelve constellations or groups of stars, as seen in the heavens, always remain in the same relative posi-

tion, and they are therefore almost unchangeable.

Through all the centuries of which we have record, these stars have remained in the same group and in about the same relative position, one to another. And through these constellations the Sun circles from year to year with unvarying precision. But owing to the fact that the axis of the Earth inclines toward the Sun and has a wobbling motion, similar to that of a spinning top which has almost spent its force, the motion of the Sun appears to be uneven, and each year, when it enters the constellation Aries, crossing the Earth's equator, it is a little earlier than the year before. *It precedes.* And thus the point where the Sun crosses the equator at the Vernal Equinox moves backwards from year to year at the rate of one degree in seventy-two years, one constellation in two thousand and one hundred years, and the whole twelve signs in twenty-five thousand eight hundred and fifty-six years. This latter period is called a Great Sidereal year.

It has been observed that no matter where in the Zodiac the Sun crosses the equator, a certain physical effect takes place. The flowers begin to sprout out of the Earth, the little birds begin to mate, the mute Earth is awakened to new life, new hope and new song. Also the spiritual effects following the Sun's entrance into the Northern Hemisphere, at the

Vernal Equinox has been observed to remain unchanged. And therefore the first thirty degrees from that point, where the Sun crosses the equator, are called Aries, the next thirty degrees are called Taurus, the third thirty degrees are called Gemini, and so on through the twelve signs.

This intellectual division of the circle of the Zodiac coincides with the constellations in the heavens only once in twenty-five thousand eight hundred and fifty-six years. During all the rest of the time the intellectual Zodiac moves backwards, as explained, on account of the precession of the equinox. The last time when the starting point in the intellectual Zodiac agreed with the Zodiacal constellations was about 600 A. D. A year after these points were in exact agreement, the Sun crossed the equator about fifty seconds of space in the constellation Pisces. The year following it was one minute and forty seconds into Pisces, and so it has been creeping backwards ever since, until at the present time the Sun crosses the equator in about ten degrees in the constellation Pisces, and it will thus be about 700 years before it actually crosses the celestial equator in the constellation Aquarius.

The Aquarian Age may be said to start at the time when the Sun enters, by precession, the 30th degree of the constellation Aquarius, and it lasts 2100 years, while the Sun moves backwards through the thirty degrees until it comes to the first degree of Aquarius. There is, however, no definite and sharp cut-off like we make when we say we enter the year

1915, which begins at twelve o'clock on the night of the 31st of December 1914, and lasts until the 31st of December 1915 at 12 o'clock midnight. That is a mathematical division of time. But the various epochs of human existence depend upon vital influences in life, and are conditions of mind rather than divisions of time, though the two are linked.

Therefore Astrologers recognize what is called an "orb of influence". To understand this, we must realize that every human being is something more than that which we see; that he has surrounding him an aura, an invisible atmosphere, a something which radiates from him and which partakes of his distinct and personal nature. We very often feel the effect of this aura though we do not understand the reason why.

Suppose that someone has his whole mind concentrated upon his work so that he neither hears nor sees what happens about him; but gradually he becomes aware that someone else has entered the room; is, in fact, standing behind him, and he turns around to find a friend there. He had not heard the friend enter on account of absorption in his work, but he *felt* him, because the aura of the friend intermingled with his own auric atmosphere; and thus, though there was no physical contact, he knew that someone was close by.

The constellations are groups of Great Spirits who have immured themselves in these starry bodies for the sake of less advanced intelligences to gain the experiences of evolution. Each of the fixed stars

in a constellation also has its invisible bodies, which extend from one to the other, intermingle, and overlap. Therefore, when the Sun reached the tenth degree of Pisces, it touched the fringe or the constellation of Aquarius' influence, though we are still in the Piscean Age.

That this influence is making, itself felt a glance of retrospection will soon show. We readily recognize the Piscean influence during the last two-thousand years. The dark ages, the superstition, the intellectual bondage, then prevalent, are not entirely routed. But since the middle of last century, when the Aquarian influence first began to make itself felt, an irresistible intellectual impulse has been instilled into our every-day life. Science has made such strides as never before. Invention has electrified the world and is now conquering the air, etc. This scientific intellectual influence will make itself felt more and more during the centuries which will pass before we definitely enter the constellation Aquarius by precession of the equinox. As the narrow, conservative Piscean influence diminishes, so will the broadening inquiring Aquarian influence increase.

Regarding what the Aquarian Age stands for spiritually, we may realize that Aquarius is the only figure in the Zodiac representing the full stature of a Man. All the principal characters of the Old Testament were shepherds, having reference to "Aries", the sheep, ram or lamb. In the New Testament they are fishermen, referring to Pisces, the sign of the fishes.

But, the Son of Man is the subject of prophecy: of something yet to come. He is to usher in a glorious age, and therefore we may look for developments of a startling nature to take place in the nearest centuries before us.

Moreover, each of the foregoing ages have had their teachers. Osiris and Mithras were worshiped in Egypt and Persia, while the Sun was going through Taurus, the sign of the bull. The Lamb was slain from the foundation of the Christian world, by Moses, while the Sun was going through the sign Aries. There was a great controversy concerning the symbol of Christ, on account whereof the Bishop's Miter is still made in the form of a fish, to symbolize the fact that the phase of the Christian religion then inaugurated was to hold sway during the Piscean or Fish age, in which we now are. Later the ideal of the Son of Man, or Super-man, will furnish inspiration for the Aquarian Age, which is now being ushered in.

The Aquarian Age is not to be confounded with The Kingdom of Christ, who is to come again; neither is the Aquarian Age to be confounded with the sixth (Galilean) epoch; for to quote the words of the Christ, "Of that day and hour [when he comes] knows no man; neither the Angels in heaven, nor the Son, but only the Father." And it is absolutely preposterous and a mark of ignorance for anyone to predict that the coming of Christ will take place at a certain, specified time. Perhaps it is even presumptuous to guess at the approximate time when the second advent will take place;

but the writer has the idea that, as the precessional cycles, so far as they are connected with the evolution of man, seem to commence with the Sun's entrance into Capricorn, there may be a development at that time. If that is correct, the advent

cannot take place for at least three thousand years. The reader is referred to our article in the Astral Ray Department, on The Precessional Influence on Religion, for a reason why we hold that Capricorn is the cyclic starting point.

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# The Astral Ray

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## THE RATIONAL BASIS OF ASTROLOGY

A correspondent writes to ask for *proof* of the truth of Astrology. Why does Saturn govern the knees and Jupiter the feet? He has had an argument with someone and wishes to learn what may be said on this subject.

The mere denial of the truth of Astrology by someone, because it does not appeal to him, cannot affect the truth or falsity of Astrology or any other science. Let us bear this in mind, that to be entitled to consideration, an opinion on any subject must be the result of study and investigation. We may say further that no one deserves to be convinced who is not willing to investigate, to some extent, the subject which he presumes to criticize.

Personally, the writer has always made it a practice never to speak unbidden upon these subjects among strangers, though always willing to present evidence

when the opportunity offered; for it has always been found that "a man convinced against his will is of the same opinion still."

There is, however, plenty of proof of the truth and basis of Astrology. A homely old proverb says that "the proof of the pudding is in the eating thereof"; and there can certainly be no better proof of the truth of Astrology than that it works out in daily life. It has often been the privilege of the writer to see the sneering skeptic turn ardent advocator when a test or two had proven to him the truth of Astrology. He would then be just as impatient with those who ridiculed this science or denied its rational basis as he had previously been with those who advocated the accuracy of the sacred science.

If you want to satisfy a sneering cynic, take up his own horoscope, or some matter intimately connected with him, and apply Astrology. You will then find that, no matter how thick his skull, Astrology will pound its way through; yes, even if

his skull or skin is so thick that it requires a railway train to ram it home. Even that will be supplied, as shown by the case mentioned in the *Rosicrucian Cosmo-Conception*, where the writer told a man to stay indoors on two certain days; that he must particularly avoid street cars and other vehicles of locomotion, no matter what nature; that otherwise he would meet with an accident to certain specified parts of the body. When he had carelessly disregarded this advice, he had been injured in a railway accident as a consequence, and had been subjected to three months' severe suffering before he was able to write an explanation.

He said in the letter, which we still have, "This accident has deepened my respect for Astrology." Yes, and no wonder; he ate the pudding, and the pudding proved to be true. Therefore he is now an ardent advocate of Astrology and lectures upon that subject, among others. Some predictions may come true, if made a little while before the event is due to happen, because the suggestion of the Astrologer acted as a factor in bringing about the fulfillment of his prophecy. But surely, no one can explain the case here quoted on that or any kindred hypothesis. Railroad collisions are not usually brought about by suggestions, nor is a certain person sent to such a scene to receive injuries of a serious nature to certain definitely described parts of body, mentioned in the prediction.

Therefore we verily believe that even the champion co-incidentalist, Prof. Proctor, of Pyramid fame, could not have

furnished an explanation which would successfully account for all the different phases in this prophecy and fulfillment.

The above prediction was based on the astrological dictum that Gemini rules the shoulders, Taurus the neck and cerebellum, and Cancer the breast; for these parts were injured by the accident. Similar observations carried on by Astrologers show that Capricorn, ruled by Saturn, governs the knees, and Jupiter rules Pisces, the sign of the feet.

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### ASTROLOGICAL ANECDOTES

The old-fashioned "sperience meetins", where all took turns in relating what the Lord had done for them, and thus strengthened each other's faith, was a simple demonstration of the fact that we are helped by knowing how a given phase of human faith or knowledge has served others; and it may, therefore, be both interesting and beneficial to open the columns of the Astral Ray Department to those who have had direct proof of the truth of astrological predictions. In this way it should be possible to bring out many interesting and instructive facts.

The stories should be clearly written, on one side of the paper only; they should be short and to the point.

Naturally, the writer has had many such instances of predictions come true, and while many are private, on account of the bearing they have upon other people's lives, he is free to relate many more, where such proprieties are not involved.

ANOTHER RAILROAD STORY

While the accident related in our article on The Rationale of Astrology was predicted only three months before it happened, we predicted another railway accident about the same time; that is to say, in the summer of 1906. But that accident was not due to happen until about August 1909. The subject of this accident we will call Mr. X. We saw that in August 1909 he would take a railway journey for pleasure and that he would meet with an accident there, but would escape unharmed. We also saw that in September 1909, a month later, he would take a long journey in connection with an important literary undertaking; but we did not dream then how closely we ourselves should be associated with the fulfillment of that matter.

In the meantime the writer went to Germany, where he was given the instructions which have resulted in the spread of the Rosicrucian teachings in the Western world. And after writing the *Rosicrucian Cosmo-Conception* and the Twenty Lectures, he went West again, to Seattle, during the Alaska Yukon Pacific Exposition in 1909. There he again met Mr. X., and in August, when his lectures had been concluded, that gentleman invited him to take a run up to Yellowstone Park. After taking this pleasure trip and a rest, he proposed that we go to Chicago, to have the *Rosicrucian Cosmo-Conception* published.

The writer was too much occupied with the literary work in hand, however, to accept the invitation to Yellowstone

National Park, so Mr. X. went alone. Between Gardner Junction and the Park his train was derailed, all the passengers were considerably shaken, but no one was hurt. Upon his return we both went to Chicago, where the *Rosicrucian Cosmo-Conception* was published, and thus the prediction, made three years before, was fulfilled. It must be stated, however, that both of us had forgotten the prediction until later, when Mr. X. brought out the horoscope containing the prediction, which he found while looking through some papers.

This surely is another case that will successfully defy the explanation, that suggestion caused its fulfillment. What human being could arrange a railroad accident three years before it happened and provide for the safety of the passengers as well. The writer knew very little about the Rosicrucians at that time and did not dream then of the good fortune in store for him as their messenger. He had had only one personal experience of the soul-power latent within him, neither had he developed, or thought of developing, the faculty of writing. He had no dream whatever of becoming an author, and therefore could not have put in the suggestion of an important literary undertaking which would take Mr. X. East in September 1909. There is only one explanation possible: *The stars told the tale, and it was true.*

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*Send us the names of your friends who might be interested in the work this magazine is trying to do.*

## To An Astrologer

BY ELLA WHEELER WILCOX

Nay, seer, I do not doubt thy mystic lore,  
 Nor question that the tenor of my life,  
 Past, present and the future, is revealed  
 There in my horoscope. I do believe  
 That yon dead Moon compels the haughty seas  
 To ebb and flow, and that my natal star  
 Stands like a stern-browed sentinel in space  
 And challenges events; nor lets one grief,  
 Or joy, or favor, or success pass on  
 To mar or bless my earthly lot, until  
 It proves its karmic right to come to me.

All this I grant; but more than this I *know*!  
 Before the Solar systems were conceived,  
 When nothing was but the unnameable,  
 My spirit lived, an atom of the Cause.  
 Through countless ages, and in many forms  
 It has existed, ere it entered in  
 This human form to serve its little day  
 Upon the Earth; the deathless ME of Me.  
 The spark from that great all-creative fire  
 Is part of that eternal source called God.  
 And mightier than the universe.

Why he  
 Who knows, and knowing never once forgets  
 The pedigree divine of his soul,  
 Can conquer, shape and govern destiny,  
 And use vast space as 'twere a board for chess  
 With stars for pawns; can change his horoscope  
 To suit his will; turn failure to success,  
 And from preordained sorrows, harvest joy.

There is no puny planet, sun, or moon,  
 Or Zodiacal sign which can control  
 The God in us! If we bring *that* to bear  
 Upon events, we mold them to our wish;  
 'Tis when the Infinite *'neath* the finite gropes  
 That men are governed by their horoscopes.



## Opportunity

How often one hears some one, who considers himself “down and out”, say, “Well, I had my opportunity once, and I lost it”. There is no greater fallacy than the idea that “Opportunity knocks only once at a man’s door”; and those who study Astrology should be particularly aware of this fact. For even if there be no other help in a horoscope, Jupiter makes a circuit through the twelve signs once in every eleven years and during that time he will meet and make good aspects with every planet in our horoscope.

Moreover, every year the lunations come around to fructify at least some of the aspects in your horoscope and bring into your life chances for the betterment

of your condition. These influences last only for a month; but nevertheless they are potent factors in fertilizing the seed of opportunity so that it may bear fruit in your life.

If an eclipse happens in yours horoscope in aspect to any of the good planets or vivifying any of the good aspects in your nativity, this influence will last for a whole year and bring repeated chances. All that is necessary is to be awake and to grasp opportunity on the wing, for it is like a seed: Unless you plant it in the soil and cultivate it, it will not grow.

So stop complaining. Watch for the good in your horoscope and make the best use of it. You are bound to win.

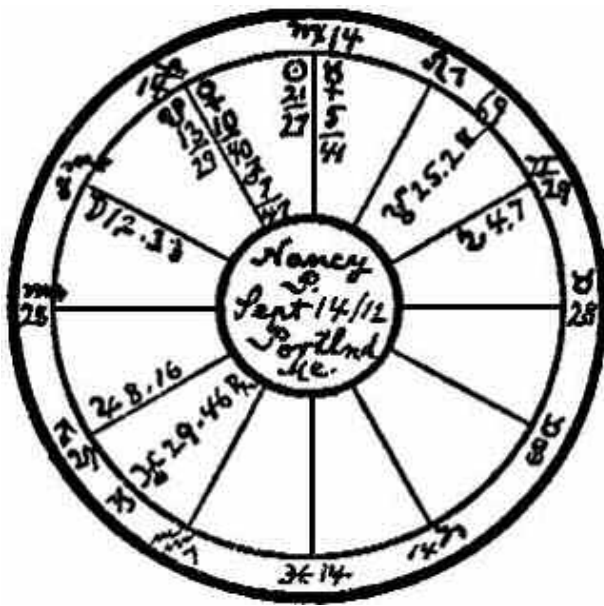
Here is a good poem on “Opportunity” by Walter Malone

They do me wrong who say I come no more  
 When once I knock and fail to find you in;  
 For every day I stand outside your door,  
 And bid you wake and rise and fight and win.  
 Wail not for precious chances passed away,  
 Weep not for golden ages on the wane;  
 Each night I burn the records of the day,  
 At sunrise every soul is born again.  
 Laugh like a boy at splendors that have sped,  
 To vanished joys be blind, and deaf, and dumb;  
 My judgments seal the dead past with its dead,  
 But never bind a moment yet to come.  
 Though deep in mire, wring not your hands and weep,  
 I lend my arm to all who say: “I can.”  
 No shamefaced outcast ever sank so deep  
 But he might rise and be again a man.

## YOUR CHILD'S HOROSCOPE

Nancy P. Born Sept. 14, 1912, 11:30  
Portland, Maine

We judge first the mentality, particularly from the position and aspects of the Moon and Mercury. That Mercury rises before the Sun is a good omen; but the Moon makes no aspects at all and is in



the twelfth house. Mercury also is afflicted by the square of Jupiter and Saturn. Thus, Nancy will never be a very good reasoner; but she will, nevertheless, be very bright; for, as said, Mercury rises before the Sun, and both the Sun and Mercury are in the Mercurial sign Virgo. They are the most highly elevated planets in the horoscope and the Sun is sextile to Neptune. These configurations will give her a grasp of things altogether independent of reason and much quicker.

The square of Saturn and Mercury, as we have said in previous horoscopes,

indicates a tendency to evade the truth, and love of truth should be carefully inculcated in little Nancy before the habit gets a hold of her. We have no doubt that with proper care on the part of the parents, this evil tendency can be kept latent in her; for, as said, Mercury is in its home sign and most highly elevated. It is also Lord over the sign Gemini, in which Saturn is posited, and therefore it has considerable power over his evil nature.

The Sun sextile to Neptune, which planet is in the eighth house and in the psychic sign Cancer, will give her a fondness for the mysterious and a very rich inner life. She is not going to be very companionable, but will always seek her own company and prize that in preference to other associates. Do not worry over this tendency. People who are thus constituted often live a life that is much more happy and contented than the lives of those who, like butterflies, flit from one cup of pleasure to another. There is a silent, inner contentment in a nature like Nancy's and that is compensation, or more than compensation, for all that she may miss by not fraternizing with other people. This phase of her love nature is also expressed by the fact that Mars and Venus are conjunction to Dragon's tail, close to cusp of the house of friends. The Dragon's tail has a Saturnine influence and it is very plain that, as Venus the planet of love, the ruler of the sign Libra, which governs the eleventh house in this figure, is between the Saturnine Dragon's tail and Mars, her friends would always endeavor to make use of her and then

would betray her. This will eventually drive her into her own inner nature as into a shell. She will shun friends and seek her own company.

The sixth sign, Virgo, and the sixth house, denote labor. Virgo, the sixth sign, is on the tenth cusp, which governs the profession and social honors. This shows that she will probably have a clerical position, indicated by Mercury, and the Sun close to the tenth cusp always brings employment under the government, or directly with the head of some large concern. The square of Mercury to Saturn in the other Mercurial sign, Gemini, will make her very close-mouthed, and thus it is probable that she will be qualified for a position of confidential nature in a clerical capacity with either the government or some large corporation. This position will naturally bring a commensurate salary, and Jupiter in his own sign, Sagittarius, near the second house governing finance, is an indication of comfortable financial circumstances through life.

With respect to the health, Saturn in Gemini opposition Jupiter, and Mercury square to Saturn from the Mercurial signs, indicate that she will be of a very nervous nature and subject to attacks of cold in the chest. She ought to be given breathing exercises with a proper amount of exercise in the fresh air, for Saturn in Gemini, the sign of the lungs, is not very favorable for one who is likely to become an office worker. You need have no fear however, of tuberculosis. The Sun being so highly elevated, will give

her sufficient recuperative power that she will always come out all right; but the period of adolescence will begin with her at the age of about twelve years, when the Moon reaches opposition to Mars, and as the flow will be quite copious, it is advisable to safeguard her and to watch her strength in every particular during the ten years following that time; for at about the age of twelve the Moon strikes the opposition to Mars, then to Venus, and in the nineteenth year the Sun is also conjunction with Mars. Thus there will be a great flow of blood in the system. At the age of twenty-five, when the Sun has passed the Dragon's tail, she will again become strong and robust, nor is it to be inferred that she will be very delicate at any time; for, as said, the Sun being the highest planet, will always give her lots of life force and recuperative power.

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Constance Br.      Born March 21, 1910  
Chicago, Ill.

When Constance was born, Mercury rose before the Sun and it was trine to Neptune. The Moon was on the Ascendant, trine to Saturn, and both Saturn and the Sun are in the ninth house, which governs the mind particularly. Jupiter being in the third house, governing the lower mind, and trine to Mars. Mars, Saturn, the Sun, and Mercury are elevated. These configurations show a very fine, alert, methodical mind, capable of considerable concentration because Saturn, the planet of obstruction, is trine to the Moon. In the writer's esti-