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The Mystic Light

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The Occult Side of the War!

AN OPERATION FOR SPIRITUAL CATARACT

PART II

For many months one subject has been uppermost in the minds of millions of people in the Western world, namely the War. It has been lamented by all, all the combatants have sought to excuse them-

selves for participating, and to place the responsibility upon the shoulders of their adversaries. Thus, for the first time in the world's history, admitting that War is wrong. Tons of ink and paper have

been used by the contending powers to inculcate their enemies that they may exculpate themselves, and soothe an aching conscience. But neither excuses nor attempts of incrimination of others can ease the aching hearts of millions of people who clamor for a solution of the problem, and sometimes feel almost like asking themselves whether God still cares for His world or whether he is passively permitting this dreadful slaughter.

In order to arrive at a right understanding of the matter, it is necessary to realize that each human being is surrounded by a subtle aura, invisible to the majority, but readily perceived by one who has cultivated his Spiritual perception. This aura is colored according to the vibrations which each man sets up within, by his likes and dislikes. It is an accurate color index of his character: As his habits change, this color cloud takes on different tints.

Through this aura he views the world, as through a glass, and it colors all with whom he comes in contact, so that he imagines that they have the same virtues and vices which he himself possesses, and on the principle that when a tuning fork is struck it calls forth sounds from another of identical pitch, he actually calls out in those whom he meets, the traits which are in himself, a fact within the experience of all.

Who has not been roused to anger when in the presence of one who had lost his temper, or felt irritability when discussing any subject with an irritable

man? Similarly, the nations see each other through the Invisible cloud of the National group spirit and imagine each other to be vastly different from what they really are. It is significant that Englishmen and women who lived in Germany before the war began were firmly convinced that that country was right, before they were compelled to leave for home, and Germans who resided in England were equally fanatical in their support of that country and denounced Germany as the aggressor. But their return to their native hearth, and breathing in the national race spirit, soon changed their attitude, and they all began to see 'the other side,' and give allegiance to their own group spirit.

Thus the war is not the outcome of individual hatred, for have not we heard how soldiers in the trenches fraternized whenever opportunity offered? But it is the work of the race spirits who guide the nations on their path of progress, or rather, we should say, it is permitted by them, for it is the Brothers of the Shadow, the black forces, that have fostered the evil side of national life—pride, arrogance and the pursuit of pleasure to wean humanity away from the more serious side of life. And therefore the race spirits of the nations, which are always working for good, have permitted this war; not exactly as a punishment, but as a means of bringing them back to the real purpose of existence.

That much has long been known to the writer, but he knew and felt in his inner-

most heart that there must be another, greater, purpose and that the good to be attained must be commensurate with the suffering involved in its attainment; hence, it must be a great and wonderful good, a blessing to humanity of inestimable importance. But what? We remember the words of Christ, "I came not to bring peace, but a sword." We have always regarded peace as the ideal, however, and have been at a loss to reconcile this saying with the Sermon on the Mount. Can it be that there is a hidden virtue in the war which we have not hitherto perceived, a virtue that may justify it as a means to an end? That was the perplexing problem.

Long months the writer has suffered in silence on account of the awful slaughter which has been going on in Europe. It is no easy matter to labor nightly among the distressing scenes of the battle field, bringing succor to the wounded, and working with the slain of many nations in the invisible worlds, in an endeavor to soothe their anguish and still their resentment, and at the same time keep poised sufficiently to carry on the work at headquarters in the day time. During that time students in various countries have urged that we take a stand for the side which they favored, and write our ideas concerning the war.

Naturally, we would not take a stand against any of our brethren. Fellowship includes the whole world, universal love was never needed more than at present; we have endeavored to give it the fullest

expression possible to us. And regarding 'writing'—while we felt and knew the ultimate outcome of this great calamity must be good, we had no light and it has never been our custom to deal in platitudes, or to fill our pages with words, only words, so we worked and prayed for light, month after month, until at last the suspense became unbearable.

Lately the agony of that vast mass of humanity, among whom we have labored for so many months, seemed to concentrate itself in our presence as a great WHY? written in letters of blood and flame, during our waking hours, and though alone, and all was outwardly still, the sound of that great Why? seemed to fill Heaven and Earth in its intensely passionate appeal for an answer.

At last I could stand it no longer, and when the Elder Brother who is my mentor appeared in response to my cry of distress, I put the question. The rule of the Great Order is that Lay-Brothers must use all endeavors to solve their own problems and only ask for assistance as a last resort, but though hitherto diffident on that account, the agony of a million men seemed to surge through my throat when I saw him so calm and collected:

"I know that your heart is not calloused, Brother, that it beats with compassion for the millions, so great that even this agony of sympathy which is now rending my breast is as nothing in comparison. How, then, can you be so

calm while millions of men suffer unbelievably, and what is the purpose of this cruel conflict?

Never has music sounded so sweetly in my ear, never have I experienced such a sense of relief, such a complete revulsion of feeling. I seemed to leap from the slough of despair to the pinnacle of praise and thanksgiving, when the answer came in that voice, always vibrant with kindness and compassion, but on this occasion those qualities were so intensified that words fail to describe it.

“Cease your sorrow my Brother and be of good cheer. If you had a friend who had lost his sight because of a cataract, and he were forced to undergo an operation, you would probably feel sorry for the present pain, but you would rejoice at the impending restoration of his vision and, mayhap, in the joy of anticipation, you would almost forget the present pain.

“Similarly in the case of this war, the world has become spiritually blind. The intellect will admit nothing it is unable to prove, as one proves a mathematical problem. Doubt and skepticism have grown as giant weeds among the leaders of thought, and the mad pursuit of pleasure, the indulgence of the senses, and the indifference of anything that makes for soul growth are common characteristics among the masses. Neither preaching nor praying can awaken the world. Therefore the Invisible Leaders of Evolution permitted the Brothers of the

Shadow, to tempt the rulers of the nations, and thus the dogs of war were unleashed with what seemed unmitigated calamitous results.

“But rejoice, this is in reality an operation for spiritual cataract on a large scale. It is the death knell of the age of agnosticism and skepticism regarding the spiritual verities, for it will open the spiritual vision of so many that their testimony will carry weight with those who remain blind, and the Western world will turn to God with a new zeal that could not have been roused by a thousand years of preaching.

“As we taught you in the beginning, and as recorded in the *Rosicrucian Cosmo-Conception*, mankind is still in the most dangerous part of the path of progress, which we call the 16 paths to destruction, and never in all of the previous races has it come so dangerously close to the brink. But rejoice! and again I say rejoice! for the danger is past, the war has saved the world from an infinitely worse fate, and soon it will resound with praise to God for the blessing wrought by the curse of war.”

As those of our readers who are not familiar with the Rosicrucian Teachings may not understand the reference to the 16 paths, and their bearing on this problem, and also, as it may not be patent to all what is meant by the operation for Spiritual Cataract, and how the war can open the Spiritual vision, we will continue this article next month for the purpose of elucidating these points. In the

meantime, the following articles from the *Literary Digest* will show that the prediction made is already beginning to be verified.

(To Be Continued)

REVOLUTION IN RELIGIOUS THOUGHT

It is only in the United States, which is as yet comparatively little affected by the great world war, that the remnants of the age of doubt still linger. So declares a writer in *The Watchman-Examiner* (New York), who finds himself awakened to the fact by a chance reading of a copy of *The Hibbert Journal* for June, 1913. Comparing the status of religious thought of today with that evidenced by this copy of one of the leading religious reviews, he finds an "entire revolution of religious thought caused by one year of the European War." He recalls that at the time this number of the magazine was issued "the articles appeared to many extremely timely and up-to-date." Now they read "like far-off echoes of an almost forgotten past."

"One year of bitter conflict has driven the current religious thought so far from the course of 1913 that few have realized the vast change. In this number the opinions of German scholars are quoted with respect; in fact, as decisive and convincing. As now read, it is realized with something of a shock that the views of German theologians and philosophers are no longer quoted as authority.

"The reading of this issue revealed afresh the fact that the type of theology and philosophy somewhat dominant in past years has become utterly discredited by the war. The ascendancy which German thinkers had gained and maintained in the last forty years has been destroyed by the fact that their theology and philosophy have permitted them to defend a war in which millions of human lives are being destroyed, and a large part of the earth laid waste."

The German people, it is noted, have turned from that type of religion and philosophy:

"The names that have stood high in scholastic and theological circles are no longer revered. The apostles of the age of doubt are being repudiated, and the people are reading the Bible and thronging the churches in simple faith in God and His Word and calling on Him to help in this time of terrible woe. In the number of *The Journal* referred to it is asserted that the Gospels are largely unhistorical, that but little is known of the real life of Jesus, and that Jesus was merely the latest and best of the Hebrew prophets, belonging really to the old dispensation, and that the Gospels should be considered as a part of the Old Testament.

Who cares for that sort of speculation now? Not the people of Germany! They are seeking the Savior as never before. Not the people of France! Godless France has become thoughtful. The infidel writers are neglected or have them-

selves become religious, and the people are thronging the forsaken churches. Certainly not the people of Russia! They are more earnestly adoring Jesus Christ, whom they now believe to be Very God of Very God.

“And not even in England is the destructive criticism of the Bible having the currency it had before the war. The realism of life in the face of the great conflict has banished all relish for speculative reasoning, and trust in God, and in His Son and in His Word are the dominating facts in religious thought and life.”

The United States have not yet felt this world-disaster at its full force:

“But as the Deluge swept the corrupt race of men from the earth, so this war is purging the earth of the doubt of the Word of God which has been eating like a cancer into the vitals of modern Christianity. In times of ease and safety, men come to rely on their own powers, but in times of trouble they turn to God, because they realize that he alone can save. This lesson the world is learning today. Reliance on human wisdom is destroyed. Trust in God is our only refuge.”

—*Literary Digest*

As the December Magazine is issued November 16th, we feel that it is too early to publish the Christmas article. This will therefore appear in the January number which will reach you about Christmas.

CATHOLICISM REBORN IN FRANCE

During the long months that war's blight has lain on the “pleasant land of France,” we learn from a writer in *The Catholic World* (New York, September), a great Catholic reawakening has been in progress. The war has rooted out of French souls the two weeds of “anticlericalism and materialism.” Millions of Frenchmen on the firing line, over whom death hovers at every instant, have had “their sight open to the life beyond,” and have learned “to value less the pleasures of this world.”

The new dawn is so obvious in the army, the writer goes on to say, that it “causes great anxiety to the organs of anticlericalism, as, for instance, *La Lanterne* and *L'Humanite*. From the latter journal he quotes in point the letter of “a militant Socialist of the 18th Division, who says:

“I was unable to make a number of psychological studies. Conventions, prejudices, had fallen off, leaving life stript. Men showed themselves for what they really were—brave or cowardly, noble or base, unselfish or egotistical. And I could appreciate the religious awakening so much noticed today, and so much talked about.

“Whether we halted, whether we rested, the night after a battle or after a march, the mind was never at rest. The vision of the wounded was ever before our eyes, the groans of the dying sound-

ed in our ears, the thought of self, of wife, of children, haunted us. Will my turn come next? Ah, then is the moment of self-examination; then a man, separated from the world of things by this rupture of equilibrium called war, travels back to his childhood. The influence of early education asserts itself. And so it is that normally, logically, I may say, is brought about the return to religious ideas.

“Men without ideals, who have abandoned all Christian practices, in the midst of such a catastrophe feel their littleness. No longer enslaved and driven by economic forces, craving an ideal to support them in these terrible times, have they returned to religion.”

As “an enemy’s confession” the writer holds this statement valid evidence of “the reality and durability of the Catholic renaissance.”

But the lamp of faith is trimmed and burns more brightly away from the battle lines as well, and we are assured that “when the first cannon was fired, and indeed before that.... there was an immense impetus toward prayer” throughout the country. With a glance forward then, the writer observes:

“As far as it is possible to reckon the future by the present, judging by what we see and hear at the present time, we have reason to assert that the changed point of view in France will produce a complete change in the religious situation when the war is over.

It is already spoken of everywhere,

and especially among the working people. It is the universal cry. Henceforth, France will not give place to an anti-religious policy.”

—*Literary Digest*

SIDE-LIGHTS AND VIEW POINTS

By Vita

II

Life is full of paradoxes because we see only three dimensions of truth. The full, the reconciling harmony will burst upon our vision at some point along the way. The concepts of philosophy so deep, a religion so high, a wisdom so mighty as truth unfolds through countless aeons of progress cannot be crowded within the limits of a physical brain. As we progress our consciousness will expand and we shall be able to take in more and more of the glorious life that pours down from sublimer planes.

As we all know, life has a dual aspect. There are two selves within us. One of these is the ray of divine life which is imprisoned in each human entity. The other self is the one with which we are all most familiar, for it is the one that is closely linked to the world about us. It has its chief interest in the world of sense—the objective world—and is what we call the personal self. This is the “self” that makes all our tragedies, our sorrows, and perplexities. Through it we receive life’s violent impacts. It is quite natural that the majority should confound it with the real self.

As we begin to discriminate, we realize that this personal self must be trained and taught and brought into full harmony with the higher self. To do this requires study, thought, renunciation, and effort. This discipline is what the higher Teachers speak of as the "Path." It is the Path of self-denial, of effort, of constant striving toward the lofty ideal before the soul.

There are some who have consciously entered this Path; who have voluntarily taken upon themselves the obligation to serve humanity in its higher development. These have chosen to lay themselves upon the "altar of sacrifice." They have willed to "die to the personal self" and to live wholly for others. They cannot take all that comes their way. Their pleasures must be along the path of duty. In short, they, as followers of the Christ must "take up their cross and follow Him."

This is what the Probationer's vow implies. Less than this is a travesty on the name. Perhaps some of us did not fully realize all that the vow meant, but once upon that Path, we soon learn its deep significance when we reach out for the olden joys and find them eluding us at every turn. We call in vain for the human love which once seemed so necessary to life itself.

By many lessons we are reminded that we are to turn from the personal self with all its old vivid life, with all its sense-enchancements, with all its thousandfold allurements. We must turn with

deaf ears from all its pleadings, from all its clamorings. We must go alone into the silence. Then what?

With its first gropings in the silent void the soul realizes its isolation from all other souls. No loving voice can penetrate that still adytum. No human presence may ever cross that border-line where the apocalypse of life's profound meanings comes to us. We strive with agonized dread, we cry out to our beloved across the profound reaches—but in vain! We must know and feel ourselves to be utterly alone.

This lonely silence, this dumb waiting in the prison-like darkness, this agony of spirit is a necessary part of our experience on the Path. After we cease to strive or to question, after the soul renounces fear and desire, **life's mystery unfolds.** The silence throbs with new tones; the darkness lifts and we see the soul radiant with light. The prison-house has expanded until its walls are no longer felt. We look where the radiant image points—still within—deeper, farther, into luminous depths.

We see the Ray from the Light which gave the soul its radiance. The sense of self is lost and we find in one glad moment that we are not alone. Then—the mystery of mysteries—we know that the personal self which entered the silence and felt in that crucial moment a profound isolation from all other life, **was not the self at all.**

In the hour of abnegation and despair its cry pierced the gloom its thought had

woven and it found itself. It suddenly realized the unity of all. It knew itself one with the self of all—and with the Infinite Life. It saw that there is no line of separation—no wall between soul and soul; that Isolation is one of the sad illusions of the sense-life upon the physical plane. It is created by our false thought, our inverted glimpse of life and truth.

The Divine Master knew as none other all that unity means. He knew what steps were necessary to take to realize this unity. He knew what It involves; what vanquishing and etherealizing of the personality, what dethronement of the self, what inner and spiritual unfoldment. We know how He strove incessantly to have humanity get at the heart of truth. “That they may all be one” was the divinely pathetic cry of His mighty Spirit.

Let us strive as never before, dear Friends upon the Path, to realize this unity, to live our life and to enter the Temple gates that we may serve.

SYMBOLS

(Selected)

This subject is one which interested me by virtue of a very small incident—namely, that I read in a book a statement to the effect that Mystics are individuals who read about magic a great deal, but who never for one moment consider it desirable to practice it. Personally I have

always had a very strong desire to be a magician, for I believe that we need more individuals who have first-hand knowledge and information on magic, instead of being able to give only the testimony of others.

There is no school so valuable as the school of experience, and here you find working all those men and women who are really helping the world. It is from this school that the Teachers choose their disciples, from among those who are interested in the history of the life of the planet and not merely in the history of one small society or brotherhood.

When you enter the school of the Teachers you begin to look at the life of mankind in terms of the whole and not in the terms suggested to you by the particular idiosyncrasies of one little sect or society. You are concerned rather with the great events behind the smaller movements of mankind. And, more than this, you begin to direct your movements and interests impersonally in relation to the planetary life.

Whether you look at life from the point of view of the artist, or of the scientist, or of the mystic, if you are to enter the field of practical magic you are of necessity bound to exercise one great function, and that is the function of the Will. The man or woman who wants to achieve something along the path of inner development must regard as sin anything which misdirects energy or draws the mind away from the object in view. Whatever you have made up your

mind to do in relation to your spiritual growth and development, it is necessary for you and for collective humanity. Therefore you must necessarily regard anything as sin or weakness which turns you from that self-appointed goal.

Remembering that symbols are the outer expression of Inner principles, we will turn to the particular ones I have chosen for consideration. I will refer first to the Circle. To deal with its symbolism exhaustively is impossible here, but the particular meaning to which I wish to draw your attention is this: I shall assume that all are interested in achieving something, not interested merely in reading about spiritual growth; that all realize the presence of an eternal principle overshadowing our various bodies. This being so, you must realize that it is possible for you to achieve what any occultist or mystic has achieved, if you will undertake to tread the thorny path of wisdom step by step for yourselves. It is necessary to begin and walk along that path yourself.

Now the **Circle** in this connection indicates the definition of your task. You are not to stray outside of the circle you have made for yourself, and all intruding influences must be rigidly excluded. Nothing must interfere with the circle which is indicative of the limits of the work you have in view. You stand at the center, and as the center is at equal distance from any part of the circumference, this position is symbolical of the fact that you have become, for the

time being, perfectly poised and balanced, a difficult but necessary task. In the moments of meditation which precede action you are one-pointed and intend to maintain the perfect balance. Picture yourself entering an inner room. Create an imaginary circle. You have put a definition before you. You are in the centre of the magic circle, across the threshold of which you will allow nothing which will overcome you.

If you are to be successful in your task, you have to surround the circle with those necessary elements which in all ceremonial magic have been found essential for accomplishment. Around the magic circle are placed lighted candles, sometimes nine, and sometimes seven; nine (with yourself in the middle is the tenth) being the most complete. If you will think for a moment, you will see how very striking is the symbolism here. The material of which the candle is composed is a certain substance which involves the slaying of an animal.

The light which you will use will be derived from the substance of the "animals" in the shape of thoughts of selfishness and pride, and of all the undesirable elements in your personality which you have slain. From the slaying of these things you extract their energies and they become the very light which protects you, for this light stands as witness to the world of the fact that you are engaged upon some task of a spiritual nature. The light is at the same time your service for humanity and that which you

erect for the helping of mankind is likewise your protection. The particular arrangement of the light is symbolical of the fact that certain conquests have been made over elements within yourself. The light is the result of those things of a personal nature which you have destroyed.

At the center of the circle is to be found the **Altar**, which each of us must erect for ourselves; for the external altars are only symbolical of certain states of consciousness. I am assuming for the sake of this discussion that we are all desirous of being members of that mystical Church which forms the Christ-body in humanity, and every Church, whether mystical or physical, centers around the Altar.

This altar you erect in your meditation has to conform to certain rules and regulations. Its height will vary in accordance with your height—the height you have attained in spiritual evolution, the point of consciousness you have reached on this path. On it, and within it is kept everything that you are to use in your magical operations. There, permanently before you, will be your obligation to the Highest you can conceive, so that when you look upon the Altar you will be reminded of that obligation which you have voluntarily undertaken, perhaps in ages gone, to commit your life and energies to the service of humanity in some way or another. It is probably fairly true to say that at the present stage of development there is no one who takes an interest in such a subject as this who has

not, ages long since, in some form or another, pledged himself to the service of the human race.

On the **Altar**, within reach, are three important elements symbolized by certain instruments which will have to be used in your progress—the Scourge, the Dagger and the **Chain**. The Scourge is used for a specific purpose and is symbolical of the fact that you have at some-time or other deserted your aspiration, that you have wandered away after some personal interest and you are consciously aware of it. You use the scourge to bring yourself back to the centre and also to eliminate from your magic circle undesirable elements which you know perfectly well are not for one moment to be allowed to remain there.

The Dagger symbolizes the fact that you will use it, if necessary, to sacrifice your personal life in the cause which you consider paramount, and is indicative of your willingness to remove all personal considerations which hinder the carrying out of your obligation. This does not, of course, mean your physical life, but those personal considerations which limit your attention to your own immediate interests and which prevent you from looking at life in terms of humanity.

In the Christ drama the **nails** take the place of the **Chain**, but the symbolism is identical. You will chain yourself to your obligation as the Christ was nailed to the Cross.

On the Altar is also the **Oil**, compound-

ed as a rule in magic, of four different kinds of oil—myrrh, olive, cinnamon and galangal. These oils have this peculiar and significant characteristic, that they will not combine into the right oil unless they are all perfectly pure. The oil is a symbol of aspiration which has to be sprinkled over everything you do. Every work must be anointed with this oil and if it is not so anointed then you may know that it has to do with your personal aspirations only and not with the larger plan of mankind.

Another very important instrument is the **Wand**, symbolizing Will, and it is of no use if it wavers. There must be established in the centre of your being a certain polarity which is undeviating in every circumstance of life. Remember, too, in this connection, that the most dangerous obstacles which the practical magician has to face are never the most obvious ones. Humanity imposes ordinary conventions; moralities change and vary in different countries. These are not the things about which you have to take great care, but certain subtle dangers which become more powerful according to the height which you have reached. A very usual form is that of pride. You perhaps succeed in certain directions where others fail, and you feel self-satisfied and pleased with yourself.

In order that the Will may be effective it must be rigid, and if it has to “touch the stars” it must be firm and stable at the base. Everything must be subordinate to the spiritual will. There is only

one Will in the universe and we in our ignorance put our personal will against the Universal Will. That Will is only concerned with universal principles. We all know it; if we withdraw from personal considerations, great peace falls over us like a garment of beauty. When you take every personal interest you can conceive of, and lay it on the altar and say in that moment “Thy will not mine be done,” then it is that the whole universe is yours. Egoity is obliterated and Death itself is obliterated. We feel the pain of death because we have the fear of the loss of “my and mine.” Cultivate the habit of overcoming obstacles all the time; have a strong and fixed determination to accomplish that which you have set out to do, and fan the little ember of will within you until it becomes a great energy able to carry you through every difficulty. Many people have strong impulses today and cancel them out tomorrow. Strength and weakness alternate in us and that is why we are so ineffective.

Do not adopt any formula which suggests that you aim to accomplish the task of becoming a magician at once, but say to yourself, “I will establish a current which will last through the ages so long as consciousness requires a form to sustain it.” At the moment when nothing in life matters a little bit to you there will awaken that slumbering will which you have established when the chasm seemed almost impassable. Even an elementary acquaintance with the occult

path will show this.

The **Cup** is a symbol which suggests various interpretations. The artistic imagination is drawn always by this very beautiful symbol. It evokes so many ideas of beauty: the cup in which the symbol of the blood of the Christ is presented to the communicant; that cup of intoxication which when drunk by the mystic opens the gateway to the eternal glory and beauty.

At the hour of supreme initiation, when the life-blood of the initiate is spilled in order that the essence of that life-blood may penetrate through the life of the planet and make the work in which the inhabitants of the planet are engaged a little lighter. Then there is the Cup of the Holy Grail, full of the blood of many lives spent in the service of man. The cups are to be found at every centre of the body; for instance the cup at the heart which receives those great energies which can be transformed into spiritual vitality in the body.

There is a legend to the effect that the old Venetian glass workers made cups of glass so skillfully that they changed colour if poison were put into them. That is wonderfully suggestive of the nature of this mystic cup of which I speak, for you have to see that no poison enters because its nature is sacramental; and when the disciple is able to drink the cup which contains the full understanding of life, his personal life is no more. This mystic Cup is constantly being replenished by the Dew of Immortality, but

man more often uses these waters to feed his animal nature instead of the soul.

Next comes the **Sword**, but this is a Novice's instrument and by-and-by you will lay it aside, for it is not required in the marriage-chamber. It is an instrument of magic which you are allowed to use only in the name of the King; to use it effectively you must wear the Crown, that is—be initiated. It has its uses, however; it is the symbol of logic and reason and analysis, and if you are to understand complexity you must use analysis. But "those who live by the sword shall perish by the sword."

The **Pentacle** is the body, the result of past causes and it represents the field of action.

The **Lamp** is always hung in the centre of the circle from the roof, above all the instruments, lighting the whole field of operations, and if you look at it everything else is obliterated. Your consciousness is focused on the Light "which lighteth every man coming into the world," and which shines equally in every particle of substance through which consciousness has been operating.

The **Oil** in the lamp is the oil which was in the widow's cruse and which replenished itself miraculously. Suppose that in the conflict of life you are overcome in some form or another and forget your aspiration and obligation. Perhaps you have gone on forgetting for years and years and you are inclined to think that you are so depraved that it is no use

making any more attempts. Just at the moment when you are inclined to give up altogether the oil of aspiration will bubble up in the lamp and the light will become bright again.

The **Crown** is the symbol of completion and is worn by the King, the man who has attained. When you have trodden the weary path to the very end, you finally realize that those joys which come to you through the avenue of the senses are evanescent and that the initiate is the only man who knows what real joy is, for real joy can only be understood and realized by the man who has conquered himself. The crown rests on a piece of red silk. This colour is a symbol of the glory of life. The crown rests upon the life; it is impossible to pretend you have the crown if you have it not. You cannot pretend to be a King, that is, to have entered the circle of Initiates who understand Life and its principles fully. The crown of thorns is a crown of radiance; the rays of light appear as thorns to the uninitiated.

The **Robe** which the initiate wears is symbolical of the aura, and also of the silence and mystery in which his real work is enveloped, of the isolation of every mystical life. The true communion always takes place in the inner chamber and there that seamless robe of glory is worn which is the garment of the true initiate.

Then there is the **Lamen**, the breast plate of righteousness. It is worn over the heart as protection and it has in it

many jewels which are called "perfections." The lamen indicates your work and also the stage you have reached in your inner life.

The **Book of Life** represents your destiny for this life. Everything you do, every struggle, every aspiration, has a cumulative effect, and the writing in that book goes on unflinching up to the very last page.

The **Bell** rings at important points in the struggle and is a symbol of hope. In deep meditation, when you have attained to any point of real concentration, there is undoubtedly a bell-like sound that gives forth a wonderfully harmonious vibration of peace. The bell may be taken as indicative of a certain state of consciousness attained by you when "the song in the heart" sounds forth. It signifies peace and power over all the disturbing elements.

The **Magic Fire** is symbolized by the incense which is burnt in a censer on three legs, which are emblematic of the triple flame, the three higher principles in man. Everything you have acquired, all the powers for which you have fought, have to be burnt up at the end, and only then will the imperfect elements which were put into the censer at the beginning be transformed into the perfect. Remember that if you seek to retain one single power for personal ends the struggle has to begin all over again.

We have briefly glanced at these symbols and we come back to this point:

(Continued on Page 48)

Question Department

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THE THEOSOPHICAL TEMPLE OF THE ROSY CROSS

Question—It is claimed by some Theosophists that their Temple of the Rosy Cross is the only genuine order and that the Rosicrucian Fellowship is a branch thereof. Please tell us what is the true status of that order, and what connection has it with the Rosicrucian Fellowship.

Answer—It is an unfortunate fact lamented by all leaders of societies that misinformed members make extravagant statements which have no foundation whatever in facts. It has always been the policy of the Rosicrucian Fellowship to live in peace with all other religious societies, to speak well of them and their leaders on all occasions, and we would never think of violating our ideal “FELLOWSHIP” by an attack on anyone.

The leaders of the Theosophical Society follow similar principles; we have never seen them as aggressors against any other organization and we know positively that they are friendly to the Rosicrucian Fellowship, and would not for a moment countenance such an arrogant assertion as that their Temple of the Rosy Cross is the only genuine order. They know better. As to the statement that the Rosicrucian Fellowship is only a

branch of their order, it is sufficient to say that the Rosicrucian Fellowship was started years in advance of the T. S. Order of the Rosy Cross. Such misstatements as mentioned come from narrow, irresponsible people and they are not believed by the great body of Theosophists who are broad-minded and well informed on this very subject by the study of our own text book, the *Rosicrucian Cosmo-Conception*, for we have sold many thousands of copies of this work to members of the T. S. Large lodges like London and Chicago lodges have bought five hundred copies at a time; others like Boston and Washington bought several hundred copies at a time and repeated their order several times. At one time the Theosophical Book Concern negotiated for the whole edition then on the press, but as we needed most of it right away to fill large orders from jobbers in New York and London the deal fell through. Thousands have been sold direct from our headquarters to individual Theosophists and letters redolent with praise have been sent in by many hundreds of T. S. members. Lodge leaders have written enthusiastically to Mr. Heindel of the great value of the book as a text book in their classes, and reviewers in many of their organs have praised it in the highest terms. The last review we have seen is by Mr.

Wedgewood in the official organ of the Theosophical Society *The Theosophist*, February, 1915. Mr. Wedgewood there reviews another book, and for the sake of comparison mentions a number of writers, among others,

“Max Heindel, author of a fascinating and really able book, *The Rosicrucian Cosmo-Conception*.”

He comes to the conclusion that

“Heindel’s is probably the most able of these books. It sets forth a fairly rational and coherent scheme, and while certain of his points seems to invite doubt, others call forth a flash of ready recognition from the intuition which is unmistakable. Clearly the book represents a definite Occult tradition; it touches upon many interesting points which so far have not been considered by Mrs. Bessant, Mr. Leadbeater, or Mr. Sinnett.”

The Theosophist is, as said, the official organ of the T. S. edited by Mrs. Bessant. Thus two of the highest officials of the T. S. and founders of the Theosophical Temple of the Rosy Cross have officially endorsed the *Rosicrucian Cosmo-Conception* as a book which “**clearly represents a definite occult tradition.**” They are great souls who do not feel the need to bolster up a foolish pride and vanity by a supercilious sneer at another organization, as some who are not worthy to be called their followers, do. They have, moreover, a mind which can discover merit in others and generosity to acknowledge the fact. This is also the case with the great body of the membership of the T. S. or they would neither have bought the *Rosicrucian Cosmo-*

Conception nor acknowledged its merits, and the small minority who make the claim that the Theosophical Temple of the Rosy Cross is the only genuine and that the Rosicrucian Fellowship is a branch: Well! They will learn.

Regarding of the origin of the Theosophical Temple of the Rosy Cross, we are informed by the Secretary of the American Section of the T. S., Mr. A. P. Warrington, in the May issue, 1913, of *The American Theosophist*:

“The founders and supreme heads are Heracles, Helios and Lomia, [names probably taken for mystic purposes by Mrs. Bessant, Mrs. Bussak and Mr. Wedgewood. —Editor.] The following has been issued by the heads.

“In the Theosophical Society there are many who find the fittest expression for their highest emotions in stately and rhythmical ceremonials....very many such Egos are groping about unsatisfied in numerous fields of research....for these Egos the line of ceremonial is the way of least resistance.... Up to the present time, however, there has been little opportunity in the T. S. for the study of ceremonials and the mysteries. It is therefore the desire of the founders of the new order to synthesize the scattered teachings in the T. S. literature as well as in other available literature....To nourish into new life the smoldering fire on the altar of spiritual aspiration....

“While recognizing that there is but one true Occultism, they will seek to find it in its Western Manifestation in order to enrich, not to supplant, its Eastern aspects.

“In choosing the name Temple of the Rosy Cross, the founders had in mind various ancient organizations; one was the famous

Order of the Knights Templars, which was formed to protect pilgrims traveling in the Holy Land....In like manner the present Templars of the Rosy Cross desire that they may prove worthy to gather around the Bodhisattva when he comes again, and defend the mysteries with a sword of the spirit."

This is a straight-forward and obviously honest statement, that feeling need of ceremonial as an incentive to spiritual aspiration, they organized the T. S. Order of the Rosy Cross in the hope that it may make them more fit servants in their Master's vineyard, and who would not bid them God speed? They do not claim to have received occult instructions to start such a temple from the Brothers of the Rosy Cross; in fact, they confess they do not know if there is such a temple, at least Mr. Wedgewood does, and Mrs. Bessant prints it in the same review where he speaks of the *Rosicrucian Cosmo-Conception*. He wonders what is the source of such books and asks the question:

"Are there schools of Western Occultism still existing on the physical plane? The repository, perhaps, of the Alchemy of the Rosy Cross, and wherein the lesser mysteries still are celebrated? Or do these teachings emanate from super-physical lodges of teachers out of incarnation who still cherish the doctrine of mediaeval Monastic Occultism, blended, as it often was, with a strong tincture of orthodox Christianity? It would be interesting and well to know."

Max Heindel states there is such a temple and his contention is supported by the fact that he has written the

Rosicrucian Cosmo-Conception, which has found ready endorsement from many thousands of thinkers in the T. S. and out. Most of them gifted with intuition, like Mr. Wedgewood, and some with spiritual vision. To doubt his modest claim to be the messenger of the Rosicrucian Order in the face of the fact that he has this book, involves the greater difficulty of believing him its originator, for a monumental scheme of unfoldment of the world and man, such as this book reveals, was never hatched in a human brain; hence there is but one tenable conclusion: that Max Heindel tells the truth when he says he visited the Temple of the Rosy Cross, that he was there initiated into the mysteries and given the teachings contained in the *Rosicrucian Cosmo-Conception*, which he was enjoined to publish and promulgate.

It may also be said in support of this claim, and as evidence of his sincerity and unselfishness, that he did not use this great knowledge for personal gain by putting as high a price on this book as possible. He had been cautioned by the Brothers of the Rosy Cross not to sell the "Pearl of Knowledge" entrusted to him, and he went to the other extreme and made the price of the book so low (\$1.00), that he lost money on the first two editions. A valuable seventy-two page index was added in the third edition, also much new matter and the price of this handsome six-hundred page book was raised to one-dollar fifty cents, netting a small surplus, which is all turned

into the work. Mr. Heindel does not get a penny from any of his books. Surely he must be sincere in his assertion that he is the messenger of the Order of Rosicrucians, and that the Rosicrucian Fellowship was founded to be The Herald of the Aquarian Age, now drawing near.

Thus, to sum up:

The Theosophical Temple of the Rosy Cross is an order founded by Mrs. Bessant and her coworkers to aid aspirants to the higher life by ceremonial, invented by themselves.

The Rosicrucian Fellowship is the Herald of the Aquarian Age, promulgating the Western Wisdom Religion formulated by the Brothers of the Rose Cross, and published by their messenger, Max Heindel, in the *Rosicrucian Cosmo-Conception*.

We are sorry to say there can be no connection between the Rosicrucian Fellowship and the Theosophical Temple of the Rosy Cross, or any other T. S. Order. We have a high opinion of their membership, and a sincere regard for many with whom we are personally acquainted, but we have espoused the Western Wisdom Religion, we thoroughly believe in Western Methods for Western People, and are therefore forced by the laws of logic to take the position that our theosophical friends, however sincere, are mistaken in their efforts to promulgate a religion divinely given to the people of the East among the people of the West.

We did indeed rejoice when we first heard a Temple of the Rosy Cross had been founded by the leaders of the Theosophical Society, for we took this to be an indication that they had seen the true Christ Light, **in the West**, and were preparing to emulate the "Wise Men of the East" who traveled **westward**, following the Christ Star to Bethlehem, but we were sadly disappointed to note their statement of motive in studying the Western Occultism, Rosicrucianism, etc., as contemplated, in this new temple,

"in order to enrich, not to supplant plant, its eastern aspects."

Thus the aim of the Theosophical Society and their subsidiary Orders are diametrically opposed as East and West, to the Rosicrucian Fellowship, and however sincere our personal regard for individual members, we cannot work with them as a society.

It does not follow that we are obligated to attack them, however, or that we should retaliate when a misguided member of the T. S. makes statements which we consider derogatory to the dignity of our Association. Let us be careful, rather, not to bring up subjects which may provoke such remarks. Let us quietly but persistently continue to promulgate the Western Wisdom Religion and emphasize the fact that it is the **Western Method for the Western People**, so shall we further the work of the Elder Brothers better than by idle arguments which waste our time and convince no one, for **conviction comes from within**.

The Astral Ray

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ASTROLOGICAL ANECDOTES

From Scoffing Skeptic, to Ardent Advocate

It is surprising how many people sneer at that which they do not understand. The writer himself was no exception to that rule in respect of Astrology, when that subject was first presented to him a number of years ago, while he was still in the orthodox belief and had no knowledge whatever of Occultism.

A friend who lived in the same house as the writer read an advertisement of an Astrologer, (?) so called, who offered to tell the fortune of anyone for the magnificent sum of ten cents. No one was louder in his denunciation of this fraud, superstition, and foolishness called Astrology than the writer. Why, it was preposterous to think that the stars had anything to do with us. However, our friend sent one dollar with ten names of persons who were then present, and in due time the so-called horoscopes came back.

We still remember the curious feeling wherewith we opened the package and started to read the mystic scroll (?). Half defiant, half frightened, but sure, very sure, that it was all humbug, the whole

lot of it, and that reading this horoscope would vindicate our cocksure assertions. But then, statement after statement in this outline read true, and gradually all the blood in our body seemed to surge toward the head. Could there really be something to this foolishness? We were puzzled, mystified, and also somewhat frightened at the thought.

Later the rest of the friends came in and each took up his horoscope, some admitted it was true to a certain degree, others said it was not, but no one seemed deeply impressed.

Then someone asked the writer. "Well how did yours come out?" And that was the hardest part of it, to have to admit that after all our scoffing, everything tallied. They were all curious and wanted to see the thing, so we showed it reluctantly.

Then someone said, why this is not yours at all, it belongs to so and so, (who had not yet come.) What? Our sense of relief was almost indescribable, the other horoscope, so called, intended for us, was produced and did not fit at all. And, naturally, we railed louder than before over the fallacy, superstition, and foolishness, of this so called science—Astrology.

Having gone through this experience

ourself, we do not wonder that others are skeptical when confronted with the idea of stellar influence; moreover, there are so many charlatans who desecrate the sacred science for even a paltry penny that it is no wonder that Astrology is in ill repute.

The Use and Abuse of Astrology

Genethical Astrology, the science of judging events in the life of a person from a figure of the heavens erected for the hour of birth, is often degraded by being made the basis of fortune telling. **Horary Astrology**, which judges the outcome of a certain matter from a figure erected for the time when the event transpired, or when a definite question was asked regarding the outcome, is nearly always a degradation of the sacred science, and one who studies and guides his life according to planetary hours, as some do, is certainly dragging the stars into the gutters. It is nothing short of a crime against selfhood to consult the horoscope every other day, or to cast a horary figure for every move we make, or to look up the planetary hour for a favorable influence on every slightest occasion.

There are times, however, when it is right to use the "logic of the stars" to ascertain the outcome of an event. Each must use his judgment in the matter, for abuse of the sacred science will bring retribution as certain as contravention of any other law of nature. In the following

instances where the writer used it he had, and has, misgivings, and therefore wishes to warn others not to do it because "Mr. H. did it."

Squelching a Scoffer

Once we were invited to a picnic where there was considerable discussion of Occult subjects and Astrology also came in for its share. A certain Mr. X, who was president of an Occult Society, was particularly vehement in his denunciation of Astrology, though he admitted that he knew nothing whatever of it, never having studied the subject. We were very much surprised at this attitude of mind on the part of a man who, by virtue of his position, ought to be open-minded, and we sought in the presence of a number of others to show him that his position was altogether untenable, but without effect; he continued to scoff. A few weeks later the writer happened to enter his place of business and was at once greeted with a sarcastic request for information concerning some mining stock in which Mr. X had just invested. Would he win or lose? A number of people were present, and we were much nettled at this manner of interrogation, so we answered: Well, Mr. X., it is dragging the stars into the gutters to consult them on such subjects, but there are occasions when the end justifies the means. Your position is so unwarranted and it may do much to influence adversely a considerable number of peo-

ple; therefore, perhaps it may be well to let you know what the stars can do; and pulling out our watch, we took the time, stating that we would give him the result of our investigation in a few days. Having cast the horoscope we found that the money was going through the hands of the directors at an exceedingly rapid rate and it was manifest, also, that there would be no returns. We therefore so stated on a small slip of paper which we handed to Mr. X about a week later. When he had read our message he laughed and sneered Ha! Ha! Ha! Mr. Heindel, you don't know anything about it, or the stars either. I have another oracle, and it tells me that this stock is exceedingly good, that it is going to be a fine investment, and I can sell it now for a great deal more than what I paid. To this we remarked that it would be to his interest to do so at once for it would not be very long until developments would prove the truth of the stars.

There were others present on that occasion who had also invested in the same concern; one lady had invested all she had. She became frightened and sold her stock, making a good profit thereon, but Mr. X kept his; he was not going to be fooled by such nonsense as the stars.

About a week or two later, the writer had occasion to visit Mr. X's place again, and that gentleman met him with a somewhat more serious face, stating that "there are indications that you may be right, Mr. Heindel." We told him we knew the stars were true, and that even-

tually our judgment would be vindicated. A few weeks later the soap bubble burst, and Mr. X admitted that "it seems as if the stars are right, but that was probably a coincidence." This is always the impregnable stronghold of the scoffer, or the skeptic. When anything happens that they cannot explain, it is handy to have the word coincidence to juggle with.

Convinced

Sometime later we had again occasion to visit Mr. X at his place of business. He then said: "Mr. Heindel, I am very anxious about a certain matter. I am executor of a large estate and have been administrator for eight years. During that time I have sold a number of valuable parcels of land to private people, banks and institutions. Now comes a claimant and I want to know what is back of him, they have entered suit. How will it come out?"

Though loath to again degrade the sacred science of the stars, we felt that if this gentleman could be converted it might do a great deal of good for Astrology on account of his position, and we therefore pulled out our watch, looked at the time, and told him that we would let him know. After about a week we went down to his store again with a letter stating that there was nothing back of the claimant at the present time, that the case would be immediately thrown out of court, but that it would be to his interest to arbitrate, for as a matter of

fact, there were grounds for the claim. Later it would come up and cause trouble and the judgment would be reversed in another court.

On our arrival at Mr. X's place of business, we found it closed, but as we knew that he rarely stayed long away, we waited, and he came after a while. We then handed him the letter, which he read, and then he said "Mr. Heindel, you have struck it just right, as far as I know. I was called away from my store just now by order of the court, because this claim clouds about fifty valuable titles, and the judge wanted it settled at once. When I arrived in court we found that the attorneys for the claimant had not even proper authority, and the court at once nolle prossed the case."

The Other Extreme

A few months later we happened to enter Mr. X's store one Saturday night and were greeted with the words, "I have been telephoning for you all afternoon, the claimant has come back again, and I want to know what the outcome is going to be?" At once we pulled out our watch and told him that later on we would let him know, for we saw that now the iron was becoming hot and here was a chance to get the skeptic thoroughly converted.

Upon casting the horoscope it developed that if the writer had entered the store at an earlier hour than he did, a certain prediction which he made from the

position of the Moon could not have been made. It is one of the most remarkable facts about Horary Astrology, this method of divination by taking the time by the watch when a question is asked, that the question always reaches its destination, the Astrologer, at the time when the stars are ready to answer. We have had letters come to us delayed for weeks and marked by the stains of water, having been submerged, or in railway accidents, etc. Sometimes they have been missent and then forwarded after the writer had left his previous address, yet the writer has never failed by taking the time when reading the question, to give the correct answer, showing that whatever delay there had been certainly was the outcome of design. So also in this case, the time to tell the tale was when we entered the door of Mr. X, and the fact revealed by the position of the Moon at the moment was, that the opposite party had made overtures for a settlement to Mr. X and his advisors, which they had refused. This he admitted, and we then told him that the stars of the claimant were in the ascendant, that his stars were in the descendent, that this case would go from the judge, who now had it in hand, and was favorable, to another judge who would reverse the judgment and take the estate away from him, giving it to the claimant.

Several years elapsed and we had forgotten all about the case, having traveled to Germany, written the *Cosmo-Conception*, etc., but upon our return to

the city where Mr. X lived we were told by mutual friends that Mr. X now swore by Astrology, he knew that it was an absolute truth, if properly interpreted. He knew also that Mr. H. could tell the truth, and asserted that if Mr. H. would tell him that his house would be destroyed by an earthquake the next day, he would endeavor to sell it if he could only get ten dollars for it, for he knew that the event would happen.

Later on, when speaking to the gentleman about the case he said that he was only sorry that affidavits had not been made at the time when the predictions were given, for they were so absolutely true to the smallest details. "Why," he said, "Mr. H., the first judge was very friendly, as you said, the second judge was the very opposite; he was antagonistic in the extreme, and we had absolutely no show. I tried to get my lawyers to arbitrate the case, because I believed in your prediction, but they absolutely refused and pooh-poohed the idea that we could lose."

Thus the sneering cynic became a sincere advocate and is now as anxious to get people converted to the truth of Astrology as he previously was to tear down that which he knew not how to appreciate.

An Astrological Gambler

Some times astrology appeals to the strangest people, and is used for the most extraordinary purposes. Once we were introduced to a gentleman who

looked very tough, to use the mildest expression possible, we were told that he was a competent Astrologer, and were interested to find out how the outward appearance of the man could harmonize with study of the divine science. It developed, moreover, that this gentleman was a mathematical prodigy, who scorned to set up a figure in the ordinary manner. He used trigonometry for every Ascendant, the Placidian system of directing, and logarithms to the — steenth places. He conversed about sines, cosines, tangents and co-tangents, with the same easy familiarity that we use when ordering grape-nuts for breakfast. We were soon informed that his library contained everything from Ptolemy or Placidus to the latest Modern Astrology magazines, and were quite curious to find out what use he made of all this profound knowledge. We therefore eagerly accepted an invitation to accompany him to his room and there behold his treasures.

He lived in a very cheap lodging house in the lower part of the town and his room contained only a bed, a chair and a table besides the book shelf, but on that book shelf he had, as he boasted, one of the finest Astrological libraries it has ever been our pleasure to see. It was very evident that he was not a professional Astrologer who cast horoscopes for other people, and though his clothing was rough, his hands were soft, showing he did not do physical work. It was quite evident that he was a drinking

man, and between every few sentences he would expectorate an enormous volume of tobacco juice. What could be the use of the sacred science to a man of this stamp? for he seemed to speak of it in a manner which indicated that it was of some definite value to him, not merely a hobby.

We waited patiently for the explanation, and presently it came. A series of articles had been running in "Modern Astrology," on the subject of horse-racing and how it was possible to pick the winner, he brought out this magazine and asked whether we had studied the matter.

When we replied in the negative, but at the same time admitting that we had studied another system purporting to pick the winners in a horse-race, he was most insistent in his inquiries about this system; nothing would satisfy him but that he must accompany us to our apartment where he devoured the pamphlet dealing with this matter. When we jokingly inquired whether he intended putting the system to a practical test, he unblushingly admitted that such was his intention, and when we tried to show him how contrary this was to the higher side of Astrology, he looked at us in blank amazement as if we were speaking a foreign language of which he could not understand a single word.

Although our ideals were thus as far apart as the poles from the standards of this man, we cultivated his acquaintance for a while in order to obtain his point of view. He was a gambler, as he frankly

admitted, and it was his practice to go to the various gambling houses and endeavor to ascertain the date when they had been started, the hour if possible. He would then cast the horoscope for these gambling places and watch for the time when each one of them came under evil directions. Then he knew that they were doomed to lose, and he thought that it would therefore be his chance to win, not realizing that although the house might lose, he would not necessarily be the winner, but the winnings might go to someone else.

It seemed also that no amount of experience could convince him in this matter. There was always some little thing, some hitch or another why he had not won, but he was sure that his system was the right one. He also had another supplementary system which he used to win in the gambling houses. This we found out when one day he appeared at our apartment requesting, yes, begging, pleading, that we accompany him to a certain gambling house. When we refused he offered to pay the stakes and give us one-half of the winnings, and when told there were more chances of loss than of winning he scornfully said, "No, you could not lose today, especially in that place."

We were naturally surprised at this answer and pressed him for an explanation. He was very slow, always, however, to give explanations, but finally he admitted that in looking over our horoscope book he had seen our own birth

data and made a mental note thereof. He then forthwith erected our horoscope—he had horoscopes of all his friends (no need to say that we were flattered to be numbered among them).

That was part of his system: he not only watched the gambling houses for bad directions, but he also watched his friend's horoscopes for good directions. Then he would get friends who had good directions to go with him to a gambling house under bad directions, and, watching their play he would follow their lead and thus endeavor to win.

He was so disappointed at our polite, but steadfast refusal to accompany him, that he never came near us afterward, nor were we sorry that the acquaintance was terminated, for we found that it was absolutely impossible to influence him toward anything higher than just the level upon which he already walked.

TWO GOOD (?) HOROSCOPES

A sharp knife is a very useful instrument in the hands of a competent person, but if given to a child or to someone who is insane, it may become an instrument of injury and destruction. The automobile is an eminently useful engine, yet there are thousands of persons who because of their temperament are utterly unfit to drive it with safety to themselves and others. Similarly with Astrology, while it is a boon and a blessing to thousands of people, there are numbers also who because of their tem-

perament, make it a curse to themselves and others.

It is not an infrequent occurrence to hear such persons say, "O! I have the most afflicted horoscope in the world, and there is no use of my trying." This view is entirely gratuitous, for in the first place the horoscope shows only the tendencies in life, and we ourselves have the will whereby we may overcome at least to a certain extent.

In the second place, it is a truth that has often been emphasized by the present writer that the squares and oppositions indicate obstacles which make for soul growth, because of our endeavors to overcome, while good aspects are the pleasant paths of life that foster indolence and make for stagnation.

It is far better for the soul to have a horoscope full of squares and oppositions, where every planet makes many aspects, than to have a horoscope where the sextiles and trines predominate and perhaps some of the planets are making no aspects at all.

We present this month, two horoscopes of this nature, and a study of them will reveal the fact that our contentions are well founded. We call our subjects, John and George.

At the first blush one would say that these are certainly good horoscopes, John has all the planets but two above the earth, with the Sun, Mercury, Mars and Venus highly elevated in the Ninth and Tenth houses, and in George's horoscope Jupiter, the great Benefic, is close