

tastes, appealing to the palate; all odors, appealing to the scent, and all sensation, appealing to the sense of feeling. The whole gamut of planes, as noticed in the last paper, are synthetically embraced in the atom, or point. This again shows the cosmic basis of all things on all planes.

In the involution process of spirit into matter, there are five life waves, four aside from the first which gave the point, and these correspond with the four first creative days. These life waves, taken together, constitute the Great Breath, in both the macrocosm and microcosm, and of this they are modifications. This Great Breath is that wavy motion which is the cause of the involution of cosmic undifferentiated matter into the differentiated universe. By each life-wave spirit descends deeper and deeper into the vortex of concrete matter. Other life waves carry on the work of evolution, by which spirit involved in gross matter is carried up to its primary state, of non-differentiation; and so on and on, out and in, the creative work goes on forever.

But involution and evolution are opposite processes, one is outward from the center, the other inward toward the center, just as is true in human outbreathing, or expiration, and inbreathing, or inspiration. The source of the Great Breath, not origin, for it never originated, but forever has been operative, is God in the absolute sense, in Whom abides eternally absolute self-consciousness, self-knowledge and self-mastery. "My Father worketh hitherto, and I work," said the great Master, and inasmuch as the primal movement is ceaseless, the life waves are a necessity, and creation the logical result.

These life waves act both positively and negatively, giving a season of creative activity, and this followed by a season of rest, of cessation of the creative process for the time being. This is illustrated on all planes and in all cycles. Our night and day illustrate it; during the day there is activity, at night there is rest and recuperation for the next day's activities. Winter and summer again illustrate it. The dark ages, followed by golden eras, is another cyclic expression of this great truth. On all planes life and death are illustrations of this great law; life, the period of activity for soul unfoldment; death, the period of rest and recuperation for a new incarnation. Thus the various planes are reached in the evolution and involution process. There is great significance in the Bible statement of creation—"And there was evening and there was morning, one day." Neither the

macrocosmic nor the microcosmic spheres either descend or ascend by uniform movement, but by cycles and planes. This is a great law within the plane of the relative. Because the Sun is the great life-giver, and the Moon is supposed to be a dead world, by the orientologists, these two movements are called respectively, "The Sun breath," and "The Moon breath."

Both these day and night periods, eternally following each other, merge into a state of force which is pregnant of both the positive and negative phases; when neither force is active, though both exist in the static state. This also is a great law of the relative state and is manifest in both the universal and the miniature, and on all planes and in all cycles. The work of differentiation was not completed until there came a division of sexuality, symbolized by Eve taken out of Adam. The sex relation is only a provisional arrangement, instituted as a means of generation on the gross animal plane. As things are, it was a necessity in its way, but should never have descended to the plane of lust, which is the plane of sin, lawlessness, death, disease, and all the ills to which our race has ever been subject to. It expresses the "fall of our race." The work of redemption is brought about through regenerative living, the cultivating of the life above lust, the mastery of all low desires, including the "lust of flesh." The result of the regenerative process is the restoration to the state of equilibrium, to oneness with the Father, to the dual-sex life, or the androgynous state, when Adam possessed Eve within himself. The great Master says—"In heaven they neither marry nor are given in marriage, but are as the angels." Now, the dual-sex state, in which man and woman are separated, may be called the Day period; dying unto all desire may be called the night period; and the outcome in the restoration of man and woman to the androgynous state, when both sexes have merged into one, but neither is active, is the period of absolute rest, or absolute restoration. This law holds good in the minutest cycles as well as in the greatest; and on all planes of life, from vegetable up and through human; and in the macrocosm and microcosm. Man is closely akin to all life below, and to all life above him; and his line of unfoldment is ever, first downward, then upward, into the vortex, then up the spiral, and forever cyclically.

Illustrations of these laws will follow in a later paper.

Pass the Good Word Along to Your Friends.

Our Debt to Humanity

C. A. Peckham

IN the *Rosicrucian Cosmo-Conception* (pages 406-7) it is stated that at the time of the crucifixion the great Sun-spirit, Christ, entered the Earth, diffusing His desire body throughout the Desire World, thereby purifying and cleansing it to a great extent, and so furnishing us with purer and better material from which to build our higher vehicles, thus helping us in our evolution.

Since then, as indwelling earth-spirit, He has constantly labored to purify and elevate the Earth, gradually accelerating its vibrations and so preparing it for the day when it shall become etheric. "But that day and hour no man knoweth; neither the Son, but only the Father in Heaven." Yet, we are very clearly taught that the time depends upon how soon a sufficient number of people become Christ-like and capable of responding to the Christ vibrations. Therefore, it is evident that it is in **the power of humanity to aid in hastening or in delaying the coming of that Great Day.**

During our sojourn in the second heaven (*Cosmo* page 125), we work with the nature-forces, not only in building the archetype of our own bodies but also of the environment in which we live; consequently, we are responsible, in some measure at least, for the conditions existing in the world today. And, as we look about us, and see all the sorrow, sickness, and suffering there is in the world, we cannot fail to perceive that these conditions are far from perfect, and that the crying need of humanity is for more light upon the great problems of life.

The present conditions are due to the ignorance of the masses regarding the underlying causes governing human life and of the end that is to be achieved thereby. Therefore, it is evident that the wider the knowledge of these great laws is disseminated, the sooner that Great Day will dawn, and the sooner the Christ be liberated.

This is exactly the mission which the Elder Brothers have entrusted to us by giving us the beautiful Rosicrucian teachings. And when we realize that we have helped to make the present conditions and are helping also to make the future, we will recognize this mission not only as a great privilege, but also as **a debt we owe to humanity**, for realizing that as a part of humanity we are thus, in part, responsible for present conditions, we shall perceive that, owing to our greater knowledge, it is our duty to work earnestly for the

upliftment of the world, and so we shall consecrate our lives more and more fully upon the altar of service and strive more ardently to help on the great work of our Elder Brothers. And we shall do this more faithfully and eagerly when we clearly understand that, not only between lives, but also by every thought and act of our daily lives, we are helping either to hasten or delay the great day of the Lord. Every thought of evil, every unworthy emotion, has a tendency to slacken the rapid vibrations of the higher worlds, thereby producing a discord in the earth's aura which tends to hinder evolution. These discordant vibrations also cause the indwelling Christ spirit to feel the keenest pain.

If we will meditate deeply upon the nature of the great sacrifice made by the Christ, "who for our sakes immured Himself in the earth," we may perhaps be enabled to form a faint conception of the painful limitations endured by that exalted being in the crampingly slow vibrations of our dense planet. And if we will then consider that He is conscious of all the evil and discord there is in the world, and that every thought of hatred or anger causes Him the keenest pain, we shall better realize our responsibility and **the great need we have of self-control.**

If we will let this thought sink deeply into our consciousness, by meditating frequently upon it, it will fill our hearts with love and reverence for the Christ, and inspire us to work persistently and ardently for the establishment of His kingdom.

This thought will also help us in our effort at self-control. The realization that every time we give way to thoughts of impatience, hatred, anger, etc., we add to the burden of Christ will, if we truly love Him, make **self-control a sacred duty** with us and if, in connection with this, we keep continually in mind the thought that every deed of kindness, every thought of love, every feeling of reverence, every act of unselfish service to others, helps to free Him from His limitations, it will inspire us with devotion to work with greater persistence at the task of cultivating our higher natures.

Consider, also, the agony the Christ must be enduring in the present crisis of the world's history with the dark cloud of war hanging like a pall over the earth, causing an immense volume of terrible thoughts to be projected, with unbelievable force, into the higher worlds. Think of the wicked assassinations, the implacable hatreds, the unmentionable bestialities engendered by the war and

we shall realize the greatness of our mission and the great need there is for workers in the vineyard of the Lord.

Christ said, "If any man serve Me, let him follow Me." To follow Him is to live the life that He lived, to consecrate all our thoughts and acts and work unceasingly for the upliftment of the world. Every time we

imitate Christ and strive to follow His teachings we hasten the day of His liberation. Therefore, bearing in mind the thought of how our acts affect Him and cause Him pain, let us seek to serve Him by following His example and consecrating our lives upon the "Altar of Service," taking as the ideal of our life this motto, "All for Christ."

Question Department

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How to Probe Psychic Experiences

IN THE Rays for January, 1916, you answer a question.

"How can one differentiate between the elusive experiences of an ordinary dream and the real experiences of an Invisible Helper. Is there any way to prove that one has been in certain places doing work while the physical body was lying asleep on the bed?"

In answer to this question you say in part, "Suppose that some night you become acquainted with another person outside the body, that perhaps you work together with that person for weeks or months and that in the course of conversation one night you find that your friend lives in New York or London. Suppose further, that you had occasion to visit him in his home while functioning in your invisible body, also, that shortly after this experience it became necessary for you to take a business trip to the city where your friend is located. You tell him at night of this contemplated journey and he invites you to be his guest during your stay in his home city. You accept his invitation, start for your destination, and take a car as directed by him, get off at the corner you know well already, go up to the house, knock at the door and your friend comes to meet you. He takes you by the hand physically as he has often done etherically in the invisible world, and you commence right away to talk about things you have done outside the body. You know each other as well as old friends in the physical world know, or in other words, you continue the relationship in the physical body exactly as it was formed outside in the Invisible World."

But is it not possible that a friend in the invisible world may be conscious there and give you such an invitation, though unable to carry his consciousness through to the waking state, so that when you present yourself at his door, according to the invitation received in the invisible world, he stares at you blankly and does not know what you are talking about?

Answer: Yes, the point is very well taken. There are a number of people who are quite conscious outside the body at night and yet unable to bring their experiences to the waking state. But in the case mentioned, the proof would be just as good to the enquirer as if he were received with open arms, for he has found the house by

the description given him while out of the body and he has met the man physically whom he knew outside. So it does not matter in the least to him as far as proof is concerned that his friend from the invisible world did not recognize him in the physical body, and if the friend had told him something that he could not possibly know from any other source, he might be able to convince the friend physically of the reality of the psychic experience to which he referred and perhaps help him later to bring his consciousness through.

But it is dangerous to meddle with such matters and one ought to exercise the utmost caution to avoid the unpleasant experience of being taken for an imposter or charlatan. The writer once had an experience of a somewhat similar nature and as there is an important point and a lesson involved, it may not be out of place to relate it.

Many years ago the writer saw at the convention of an occult society a man whom we will call X. He was evidently wealthy and prominent, while the writer was poor and obscure, so we moved in different spheres and did not make each other's acquaintance. Years later, the writer found the Rosicrucian teachings in Germany and after his initiation met a number of the lay brothers. Among them was X, who it was found belonged to a higher degree than that which the writer then had. We talked together of many things of common interest and X told the writer that he lived in a certain city in America, hoping that we would meet there some time. This was heartily echoed by the writer for he believed that when he met X in the body that gentleman would explain many things to him and teach him much that he, a young neophyte, did not know, because he was not at that time proficient in carrying through all his experi-

ences from the invisible world to the physical consciousness.

About a year later the writer arrived in the city mentioned by X and mutual friends told him that X was anxiously looking for his arrival. Now remember, the writer knew X physically, but X had never met the writer in the body. Nevertheless; when we did meet we walked towards each other and shook hands just like old friends. We sat down and commenced to chat as if we had known each other for a long time, and there was nothing whatever to warn the writer that X did not remember our experiences in the invisible world until suddenly a remark brought an expression of blank astonishment to the face of X, who exclaimed:

“Why, what are you talking about?”

It then developed that X did not remember one single incident of his experiences in the invisible world. He had seen the writer at the convention and remembered, hence had no need of an introduction.

A question then arose which was very puzzling to both the writer and X: “How was it possible for anyone

to be a lay brother of the Rosicrucian Order and not know anything about it?” Inquiry and investigation later brought out the fact that admission to the Temple had been gained in a previous life, but that indulgence of certain habits in this life had dulled the brain centers so that no experiences in the invisible worlds could be carried through to physical consciousness.

There are two important things to be learned from this experience. In the first place, that one cannot be too cautious how one addresses friends from the invisible world when we are in the physical body until the fact has been definitely established that both can carry their experiences through. The second, and probably the most valuable lesson is that we must pay the price if we want to retain consciousness of our nightly travels. We cannot, as the saying is, “Eat our cake and have it.” If we indulge in the gratification of the senses, wasting our energy and vitality on the so-called pleasures of this world, we have only ourselves to blame when we do not at the same time make spiritual progress.

Immortality of the Soul

Question—

IT IS commonly assumed that each individual soul has had a beginning, but is nevertheless so constituted that it is imperishable. This idea was questioned by one who believes that death ends all and I would like to find some argument or passages from the Bible that I may convince him that he is wrong. Will you please help me?

Answer: While there are a number of ways in which it is possible to demonstrate that death does not end all, we are afraid that no amount of argument will convince one who is not willing to be shown. You remember the parable Christ told about the rich man and Lazarus who died, and when the rich man desired that Lazarus be allowed to return from the dead to warn his brothers, Christ said: “If they will not believe Moses and the prophets, neither would they believe if one rose from the dead.” And that is the point. We have heard so-called scientists say that they would not be convinced of life after death even though they actually saw a ghost, for having settled by reason and logic, to their own complete satisfaction, that there are no ghosts they would consider themselves suffering from a hallucination if they were actually to see an apparition.

Neither is it possible to give you authoritative statements from the Bible. The word “immortal” is not found at all in the Old Testament. Then it was said “Dying thou shalt die” and long life was held out as a reward for obedience. Nor is the word found in the four gospels, but in the epistles of Paul it occurs six times. In one passage it speaks of Christ having brought immortality to light through the gospel. In another he tells us that “this mortal must put on immortality.” In a third passage he makes clear that this immortality is given to those who seek for it. In a fourth place he speaks of our state, “when this mortal shall have put on immortality.” In a fifth place he declares that “God only has immortality,” and the sixth passage is an adoration of the King Eternal, Immortal and Invisible. Thus the Bible does not by any means teach that the soul is immortal, but on the other hand it says emphatically “the soul that sinneth it shall die.” Were the soul **inherently and intrinsically** imperishable that would be an impossibility. Nor can we prove immortality from the Bible by passages as John 3: 16. “God so loved the world that he sent his only begotten Son that whoso believeth on Him should not perish but have everlasting life.” If we rely upon that word to prove that the soul is without end, possessed of interminable life, we must also accept the passages which

state that the souls are doomed to everlasting torment as claimed by some of the orthodox sects. But as a matter of fact these passages do not prove a life of unending bliss or torment. If you will take Liddel and Scott's Greek dictionary and look up the word, you will find that the word translated "everlasting" in the Bible is a Greek word *aionian* which means for a "little while," "an age," "a little time," "a lifetime," and you will readily see that in the case of the slave Onesimus, concerning whom Paul writes to Philemon, "for perhaps he therefore departed for a season that thou shouldst receive him forever." This word forever could only mean the few years of Onesimus' life on earth, and not infinite duration.

What then is the solution? Is immortality only a figment of the fancy and incapable of proof? By no means, but we must differentiate sharply between the **soul** and the **spirit**. These two words are too often taken as synonymous and they are not. We have in the Bible the Hebrew word *Ruach* and the Greek word *Pneuma*, both meaning spirit, while the Hebrew word *Neshammah* and the Greek word *Psuke* mean soul. In addition to these we have the Hebrew word *Nephseh*, which means **breath**, but has been translated **life** in some places and **soul** in others as suited the purpose of the translators of the Bible. And that is what creates confusion. For instance, we are told in Genesis that Jehovah formed man from the dust of the earth and blew into his nostrils the breath (*nephesh*) and man became (*nephesh chayim*) breathing creatures, not a living soul. Regarding death we are told in Ecclesiastes 3: 19-20, also in other places, that there is no difference between the man and the animal, "as the one dieth so dieth the other, for they have all one **breath**" [*nephesh* again]; so that a man has no pre-eminence above a beast....all go unto one place." But there is a very definite distinction made between the spirit and the body, for we are told that "when the silver cord is loosed then shall the **body** return to the dust whence it was taken and the **spirit** to God who gave it." The word death is nowhere connected with the spirit, and the doctrine of the immortality of the spirit is taught definitely at least once in the Bible: Matt. 11:47, where the Christ said concerning John the Baptist, "**This is Elijah.**" The spirit which had ensouled the body of Elijah was reborn as John the Baptist; it must therefore have survived bodily death and have been capable of continuity of life.

For the deeper and more definite teachings concerning this matter we must, however, go to the mystic teaching, and we learn from the *Rosicrucian Cosmo-Conception* that the Virgin Spirits sent out into the wilderness of the world as Lightrays from the Divine

Flame, which is Our Father in Heaven, first underwent a process of involution into matter, each ray crystallized itself into a threefold body. Then mind was given and became the fulcrum upon which involution turns to evolution, and epigenesis, the divine creative ability, inherent in the indwelling spirit, is the lever by which the threefold body is spiritualized into the threefold soul and amalgamated with the threefold spirit; **soul** being the **extract of experience whereby the Spirit is nourished from ignorance to omniscience, from impotence to omnipotence**, and thus finally becomes like its Father in Heaven.

It is impossible for us with our present limited capabilities to even conceive of the magnitude of this task, but we can understand that we are a long, long way from omniscience and omnipotence, so that this must require many lives and therefore we go to the School of Life, as the child goes to our schools here. And as there are nights of rest between the children's school days, so there are nights of death between our days in Life's School. The child takes up its studies each day where it left off the previous afternoon, so also we, when coming to re-birth, take up the lessons of life where we left off in our previous existence.

If the question is asked, why do we not remember our previous existences if we have had them? the answer is easy. We do not now remember what we did a month, year, or a few years ago, how then could we expect to remember so much farther back? We had a different brain attuned to the consciousness of the previous life. Nevertheless, there are people who remember their past existences and more are cultivating the faculty every year, for it is latent within each human being.

But as Paul says very properly in the fifteenth chapter of First Corinthians, "If the dead rise not, then our faith is vain and we are of all men the most miserable." Therefore the neophyte who has passed the door of initiation into the invisible world is always brought to the bedside of a dying child. He sees the spirit pass out and is told to watch that spirit in the invisible world until it seeks a new embodiment. For this purpose a child is generally selected which is destined to seek rebirth within a year or two; thus a comparatively short time the neophyte sees for himself how a spirit passes out through the portal of death and enters physical life again through the womb. Then he has the proof. Reason and faith must suffice those who are not prepared to pay the price for first-hand knowledge, and that is not to be bought for gold. The price is paid in one's lifeblood.

If this magazine appeals to you speak a good word for it and thus help to spread knowledge.



The Astral Ray

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A Tour Through the Universe

By Gamma Beta. (Concluded)

This valuable article began in March. Back numbers may be had at 10¢ each.

IS THERE A LIMIT?

THERE is a growing belief that the universe we see has bounds! Astronomers have always held that every increase in power and length of exposure in photographic telescopes has added many new stars to those already known; but it appears that in certain regions long exposures add few stars, and there are quite a number of very eminent astronomers who believe that in certain directions the photographic telescopes have all but, if not actually, penetrated to vacant space beyond! Thus, the lamenting Newcomb said, "That collection of stars which we call the universe is limited in extent."

This completely upsets the older belief of a continuous and uninterrupted universe. We know that time never began, and will never end; and the same **must be true of space!** It is unthinkable, then, that the "collection of stars" we see, or can almost see, vast though it be, includes all the space that is occupied; no matter how large we may or can conceive this "collection" to be, it is as nothing to space either occupied or unoccupied.

This naturally leads to the high probability, if not certainty, of other aggregations unnumbered and beyond numbers—an infinite number, in infinite space, like oases in a desert. This does not seem to be entirely unreasonable; for we see, among the stars we know, a strong tendency to cluster, or form groups. We observe with unaided eyes the Pleiades, Orion, and other groups,

while the telescope reveals clusters and swarms in scores, in every direction. The Milky Way is an example on a colossal scale.

The recent discovery by Kapteyn shows that a large majority of stars have a strong preference for moving in two great streams, toward and from two nearly opposite regions. This has been confirmed by several other astronomers, using different material (star motions), but getting practically identical results; and it is generally accepted by astronomers. And this again, in turn, seems to confirm the clustering theory above suggested.

Briefly, in effect, it is as if two great clusters, beyond our powers to number, had been traveling in space "on the King's highway," and had met, and the individual stars of one group are now passing among and between the members of the other group, and, at the moment, both groups, as one, are occupying the same part of space!

What a meeting! What a passing! What possibilities! We at once imagine collisions, destruction, and **chaos**; but when we **think**, we have no fear; the Master is at the helm.

Flying on their boundless courses, many miles in each second of time, these untold millions of suns, with their attendant worlds, will be unknown millions of years passing among and beyond each other, in their majestic progress—the march of ages.

What next? Will they drift and drift **by** other clusters, as ships pass on the sea, or **through** other clusters, to us unknown, for eternities of eternities to regions of space. and to distances never yet dreamed of by mortal man? **The Master is at the helm.**

How Many? What For?

Astronomers are often asked how many stars there are in the heavens. They do not know. An eminent English astronomer very recently, in a presidential address, said, on this subject, "It is perhaps not excessive to guess that even today a thousand million might be counted." A French astronomer and mathematician, assuming that one tenth of the light we receive at night comes from the stars (and we can see well enough to follow roads and distinguish objects, etc., at night, without the aid of the moon, and of course this is starlight), by computation shows that we receive this light from no less than sixty-six milliards (sixty-six thousand millions) of stars, counting no stars fainter than the seventeenth magnitude, and our greatest telescopes will show us stars to the eighteenth or even less. In the long ago, the Lord said to Abraham, "Look now toward heaven, and tell the stars, if thou be able to number them." The challenge is still open; but "He telleth the number of the stars; He calleth them all by their names." Verily, "the heavens declare the glory of God, and the firmament showeth His handiwork," and it is the fool who "saith in his heart, There is no God."

Are other worlds inhabited? Astronomers do not know; but "come now, and let us reason together." We know that the moon has no atmosphere, and that every living thing, both plant and animal, must have air. The day and night there are each two weeks long, with no atmosphere to shield from the burning, cloudless sun by day, or to retain the heat to protect from the bitter cold of the long lunar night. Life as we know it can not exist on the moon. On some of the planets it seems problematical to us; Jupiter for instance. But with the billions of worlds in mind, created for some purpose, we must conclude that **either life is natural and universal, or life on the earth is a fantastic freak.** But this is inconsistent with common sense. It is absurd. If these numberless worlds are not for some kind of life, what are they for?

Our wildest dreams and conceptions of the power of the Creator shame us with their insignificance. The reality overwhelms us, and our minds and hearts grow sick with the knowledge of this infinity of greatness. Lo, this is the God of the astronomer! Utterly dazed and overwhelmed with the grandeur and immensity of our Father's house, bewildered and hopelessly cast down with the thought of our nothingness, we read with a new understanding the words of the Hebrew poet:

"When I consider the heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained; what is man, that Thou art mindful of him? and the son

of man, that Thou visitest him?" But what a comfort it is to know that even a sparrow cannot fall to the earth without His knowledge, and that we are more than many sparrows! God's ways are not our ways; and after the thoughts with which we have been dealing, we perhaps more fully realize what is meant when God tells us: "My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts."

How strange it seems that men whom God has endowed with minds, to grasp these mighty problems, can lightly pass or entirely ignore the laws of the Creator and the sacrifice of His Son, for the frivolity and sin that everywhere surround us! They are mad. "Father, forgive them; for they know not what they do."

Its Appalling infinitude

I can do no better than to quote the words of the German poet Richter, in his sublime thoughts on this subject: "God called up from dreams a man in the vestibule of heaven, saying, 'Come thou hither, and see the glory of My house.' And to the servants that stood around His throne, He said, 'Take him, and undress him from his robes of flesh; cleanse his vision, and put new breath into his nostrils; only touch not with any change his human heart—the heart that weeps and trembles.' It was done; and with a mighty angel for his guide, the man stood ready for his infinite voyage; and from the terraces of heaven, without sound or farewell, at once they wheeled away into endless space. Sometimes with the solemn flight of angel wing they fled through Zaaarahs or darkness, through wildernesses of death, that divided the worlds of life; sometimes they swept over frontiers that were quickening under prophetic motions from God. Then, from a distance that is counted only in heaven, light dawned for a time through a sleepy film; by unutterable pace the light swept to them, they by unutterable pace to the light. In a moment the rushing of planets was upon them; in a moment the blazing of suns was around them.

"Then came eternities of twilight, that revealed, but were not revealed. On the right hand and on the left toward mighty constellations, that by self-repetitions and answers from afar, that by counterpositions, built up by triumphal gates, whose architraves, whose archways—horizontal, upright—rested, rose—at altitudes by spans—that seemed ghostly from infinitude. Without measure were the architraves, past number were the archways, beyond memory the gates. Within were stairs that scaled the eternities below; above was below—below was above, to the man, stripped of gravitating

body; depth was swallowed up in height insurmountable, height was swallowed up in depth unfathomable. Suddenly, as they rolled from infinite to infinite, suddenly, as thus they tilted over abysmal worlds, a mighty cry arose—that systems more mysterious, that worlds more billowy—other heights and other depths—were coming, were nearing, were at hand.

“Then the man sighed, and stopped, shuddered, and wept. His overladen heart uttered itself in tears; and he said: ‘Angel, I will go no farther; for the spirit of man acheth with his infinity. Insufferable is the glory of God. Let me lie down in the grave and hide me from the persecution of the Infinite; for end, I see, there is none.’ And from all the listening stars that shone around issued a choral voice, “The man speaks truly; end there is none, that ever yet we heard of.’ ‘End is there none?’ the angel solemnly demanded. ‘Is there indeed no end? And is this the sorrow that kills you?’ But no voice

answered, that he might answer himself. Then the angel threw up his glorious hands to the heaven of heavens, saying: ‘End is there none to the universe of God. Lo, also there is no beginning!’”

Let us end our journey. We have not been far away. I did not intend that we should go far beyond our own doorsteps, so to say; so let us return to our little present home we call earth, and let the beautiful, twinkling stars—the kindly, lovable, loving stars, they seem to me, with their attendant worlds-whirl, and wheel, and roll, and shine in boundless space, while a new light—the light of God’s universe—shines upon His word, that carries us backward to the time when “in the beginning God created the heaven and the earth,” end when the “morning stars sang together,” and forward to the time when there will be a “new heaven and a new earth,” and the overcomers shall inherit the kingdom.

“In My Father’s house are many mansions.”

Were You Born Under A Lucky Star?

HAVE you ever looked through a kaleidoscope at the patterns formed there by the many little pieces of varicolored glass and noticed how the slightest disturbance of the position changes the pattern; also, do you realize that it will be impossible, or almost so, to duplicate any pattern, no matter how much you were to turn; there is such a variety of effect. Similarly when you look into the heavens night after night you will notice changes among the planets. In fact, such is the variety of changes that occur among them that it would be impossible to duplicate the position which they hold relatively to one another while you are reading, for almost twenty-six thousand years. Thus, in the planetary kaleidoscope, there is, we might say, an infinity of patterns. When we realize that human beings are entering the world constantly and that each being is stamped at the first complete breath with the planetary pattern then in the sky, everyone must necessarily be different from everybody else. Nor should this statement of the stellar influence create doubt when we consider that wireless waves of different lengths, and different pitch, sent out from a tiny human contrivance can make themselves felt and register by mechanical operations involving expenditure of energy many thousands of miles from their source. The planetary vibrations from those great orbs in the heavens make themselves felt millions of miles as surely, as easily, and with equal certainty. We know that the angle of the

solar ray determines whether it is winter or summer. We also know the effect of the Moon upon the waters, and it is within the experience of all that we feel more buoyant when the atmosphere is clear and dry than when it is moist and murky. And what determines these atmospheric conditions but the planets, the circling stars.

When we look up at this planetary kaleidoscope from time to time we see in the heavens various configurations which are pronounced lucky or unlucky, according to whether they are formed between so-called benefics alone, such as Venus, Jupiter, and the Sun, or planets said to be malefic, such as Saturn, Mars, or Uranus. This evening, when the writer looked at the sky, Jupiter and Venus were in very close conjunction near the mid-heaven, and it is a foregone conclusion that those who come into the world under this configuration will enjoy a measure of good fortune far above the average, and such persons would therefore be considered “lucky” in the extreme. On the other hand there are times when Saturn and Mars occupy the zenith position, for souls that are born to suffer.

But why should one suffer and another be born under a lucky star? Why do the stars give good fortune to one and misfortune to others, and if we are born to “luck,” whether good or bad, what is the use or where is the incentive to individual effort? If there is a law of nature which is established beyond doubt, it is surely the law of Cause and Effect. Every cause must produce an ade-