

nance as the kernel forcibly extracted from the unripe fruit. In the nature of things this cannot be gratified, and therefore unsatisfied intense hunger causes the suicide the most excruciating tortures. It sometimes obtains a little temporary surcease by inhaling the fumes of highly flavored dishes. Furthermore, as the flesh clings to the kernel when it is forcibly torn from an unripe fruit, so also some of the lower ethers and even gases of the slain body cling to the higher vehicles of the suicide, with the result that he is very nearly material and susceptible to gross, sensual suggestions in a manner and a measure not felt by humanity in the body. If his nature was such that he would entertain and take pleasure in such things, he may here wallow in the deepest mire of the darkest hell, with very serious detriment to his spiritual welfare. If he dislikes the coarse and sensual, the atmosphere of bestiality in which the suicide finds himself will jar upon his sensibilities in proportion to his refinement, and as several have expressed it to the writer, the orthodox hell with its devil would be a mild form of amusement by comparison. Some also describe the pangs of pain, which we have compared to unsatisfied hunger, as a gnawing, throbbing toothache—with the difference that the pain is felt all over the body instead of being confined to the dental region.

The experience of Outram Court mentioned in the letter from our friend in Porto Rico bears out the foregoing teachings of the Rosicrucians. He is still earthbound in the same house where he lived while in the body, and his body evidently remains very dense, so dense that at times he cannot realize that he has passed over because he sees clearly the physical world and the people in it; he probably sits at their tables and endeavors to partake of their food, or at least to feed upon the odor. Nor is it strange that he frequents the spiritualistic meetings of the peons, for these people are at a very low stage of development, very sensual, and practice, without being aware of it, a good deal of black magic under the guise of spirit communication.

There are two ways of helping such a soul; one is by direct communication with him at night, by reasoning with him and showing him that he is making a rod for himself which will whip him sorely in the future; that he ought to try to bear the pain patiently till the archetype collapses at the time when he would have died normally. This may, or may not, be successful, but it is worth a trial. If C. W. S. were conscious of what happens to him at night, he could go and talk the matter over with Outram Court, just as he would if both were in the physical body; but he is not shut off from helping because lacking this consciousness. It is the will that determines our actions, there as here, and if C. W. S. holds his thought intently to

the work he wishes to do before going to sleep, preparing himself with arguments and centering his whole being on helping Outram Court, this last thought in the physical world before going to sleep will also be the first waking thought on entering the invisible world where the sleeping and the dead meet and converse. This initial thought then becomes a sort of "fixed idea," which he will follow during the night to the exclusion of all other desires, and the results are bound to be beneficial.

For those who are not trained in concentration, prayer is a good method of helping such a one, for the attitude of prayer often acts as a guide to the person to be helped and brings about a change in his mental state, which furthers him spiritually. The thought forms of prayer then take the place of the invisible helper, but are more easily put aside and therefore not so efficient, nor can they meet an argument.

We always advise a combination of these two methods for the untrained: pray for those you want to help, whether they are in the body or out (living or dead); think out all you would like to say to them just before going to sleep. When you meet in "Dreamland," if you are not yet conscious, and cannot either plead or argue, your feelings in the matter will make some impression at least, and if kept up for some time the effect will certainly be noticeable.

Our friend speaks about the mother of Outram Court not knowing she is dead. No one who has lost the dense body thinks of himself as "dead," for as a matter of fact the so called "dead" feel themselves much more alive than we do. When they pass out normally they know neither sickness nor pain, and they cannot therefore be expected to take our view, who think of the physical body as the man, when it is only a garment we wear and wear out. Their consciousness is focused entirely in their spiritual bodies, with nothing to remind them of the discarded dense vesture; while the suicide feels every moment the sensation of hunger occasioned by the attempt of the archetypal body to draw physical material to itself, and his feeling that he is not "dead" springs therefore from a very different root than the similar idea of the general run of people who now live in the invisible world.

CONCENTRATION

Concentrate all your thoughts upon the work in hand.
The sun's rays do not burn until brought to a focus.

—Alexander C. Bell.

Be great in act as you have been in thought.

—Shakespeare.

The man, who insists upon seeing with perfect clearness before he decides, never decides. —Selected



The Astral Ray

* * * * *

The Dragon

Part II

In the Fourth and Tenth houses we have the affairs of the father and the mother under the sway of destiny's finger, the Head in the Fourth auguring good fortune to the mother, with a peaceful and happy early life for the native, and a likewise happy ending; while the Tail in the Tenth portends just as evil a fate to the father, and losses of position, honor and public favor to the native in the following of any chosen profession. When the Dragon is reversed, his Head in the Tenth shifts the good fortune to the father and promises the native honors, high position, and great favor of the public in all his professional undertakings; while the Tail in the Fourth robs the mother of her peace and joy, and places turmoil in both the early home and the end of life for the native who may find his whole career shaken into confusion when malignant aspects are formed with this destructive force.

In the Fifth and Eleventh Houses the children and friends are under the influence of this potent power, and play their part in determining the ripe debts of the individual. The Head in the Fifth frees the native from many troubles and renders him happy and given to pleasurable pursuits, with happy, fortunate children and much joy in all pursuits; but the Tail in the Eleventh insists upon undesirable friendships, loss of opportunities, and death to his dearest hopes and wishes. On the other hand, the Head in the Eleventh brings him meritorious friendships, and their assistance in realization of his hopes and wishes; though the Tail in the Fifth robs him of the hope of children, or destroys them if they come to him, and allows him no joy with them during their lives. He also comes to grief through overindulgence in harmful pleasures.

In the Sixth and Twelfth, the health and happiness comes up for adjustment, the Head in the Sixth promis-

ing a strong, healthy body, while the Tail in the Twelfth leads to much harassing by secret enemies, and liability to imprisonment, inclining to self-undoing. The Head in the Twelfth is very significant of gains by secret enterprises and success in occult pursuits; though the Tail in the Sixth robs the native of all health and makes the struggle with physical disabilities long and hard, hampering every activity by the frailty of the body through which the soul manifests.

These are but a few of the natal indications, and it is the planetary aspects, transits and directions that determine the crises of the native's experience and mark the ripe debts and the method of their paying. But every one must be settled, even unto "the uttermost farthing." It is these directions that bring up the continual struggle for and against progressing, and the battles to be waged until lost or won, all along the upward climb. Watch these manifestations and see for yourself what a vital part they play in the development of human destiny. As we meet and conquer all, one by one, we must reach that goal of attainment where we can claim the promise: "He that overcometh shall inherit all things....And there shall be no more curse." (*Revelation*, 21:7, 22:3) —Selected

THE STAR-BRAND OF EMINENCE

Whenever we apply the rules or canons of astrology to remarkable individuals, we are satisfied that they are founded upon correct principles, that they hold good in the main and serve to indicate the potential to which a man is born. We do not say that all attain to the fullness of realization, that they employ their potential to its full capacity.

It is not a part of our creed that the planets make the man, or that stellar positions and planetary configurations impel a man to genius. But we affirm that there is

no case of particular genius which is not accompanied by configurations, which render the expression of the genius a possibility. To state a parallel, we may say that etheric vibration is a fact in nature, which only recently has been understood and employed. In some the powers of the soul is latent, not understood or cognized. In others they are potent and active, fully apprehended and employed. If we think the matter out to its legitimate conclusion, we shall find that there are dozens of births taking place simultaneously in any large populous area, and consequently there are many born under similar and even identical stellar conditions. Why, then, did we get one genius out of the bunch? The obvious fact is that the conditions under which we are born do not make the man. It is the man who employs those conditions in varying degree according to the measure of his individual soul and the degree of evolution to which he has attained. The physical body is that part of our environment which presses us most closely. In it converge two great streams of heredity, and upon it play not only all the elements, but also all those finer forces which emanate from the stellar universe, which is our greatest environment. Some souls outrealize themselves and make their mark in the world. Others, affrighted by the material forces with which they have to contend, fail even to use the opportunities that are given them, and become ineffectual units. It is not, after all, what we take from life that is of benefit to the race, but what we impart to it. Greatness gives of its own in full measure, mediocrity bargains with circumstance. Only the weak and servile snatch at small advantage for its own sake. But how do we propose to distinguish between them horoscopically, seeing that they are born in sporads? I am insistent on the fact of inherent faculty. How are we to accommodate our scientific methods to this fact? There are two ways. One is by reference to the specific nature of degrees called "critical" or epoch-making, which, whenever in evidence, show a strong potential. The other is by reference to the prenatal epoch, which is to the horoscope of birth what the soul of man is to his body. If you want to know the man, consult the pre-natal epoch. If you want to know aught of his environment, look to the horoscope in birth. —*Selected*

THE AQUARIAN AGE

A correspondent writes that so far no astrological journal has taken note of the fact that the war is cyclic, "the Sun having entered another sign." I am afraid the schoolmaster is abroad. The sun enters another sign every successive month of the year. What my correspondent doubtless refers to is the transit of the Equinoxes, which by precession pass through one sign in the course of about 2,160 years. So far as this phenom-

enon is concerned, a great deal of discussion has taken place in this journal and in contemporaries, while a critical study of the question has been made in the pages of "Cosmic Symbolism." It is quite an open question as to whether the equinox has yet reached the sign Aquarius. Starting from the epoch at which the two zodiacs exactly coincided—that is to say, the constellatory zodiac and the fixed zodiac, which starts from the vernal equinox—the first problem is as to the date of the epoch, which readers will know is a matter of dispute, though known within narrow limits. The date certainly fell in the fifth century. The next problem is as to the amount of precession. From ancient observations, compared with modern ones, it appears to be 50.1 seconds per year. But it will depend entirely on the cause of this phenomenon as to whether we are to regard this estimate as constant, as an average, or as applicable only to a particular period. If our Sun moves in an orbit, as appears probable, the precession will be variable, and will be more or less than the average at different parts of the orbit. The Platonic estimate was 50 seconds, and this amounts to 1 sign in 2,160 years, and a complete revolution in 25,920 years, which is Plato's "Great Year." At all events, it appears clear that there is no reason for regarding the present social and political state of the world as in any sense Uranian. We enter the great democratic age in the year 1945, the preliminary Irenicon being attained about the year 1931. That is as far as my studies leads me in this matter at present. —Sephariel

SLAYER, TRAPPED BY DREAM, CONVICTED

LIBBY (Mont.) John Miller was found guilty here today of first-degree murder in connection with the killing of Dallas Greene, of Spokane. He will be sentenced Thursday. Greene's father, who lives in Spokane, had not heard from his son who was farming near here and had a dream in which he saw his son killed. He came here and found his son's body. Young Greene's horse was found in Miller's possession.

FAME

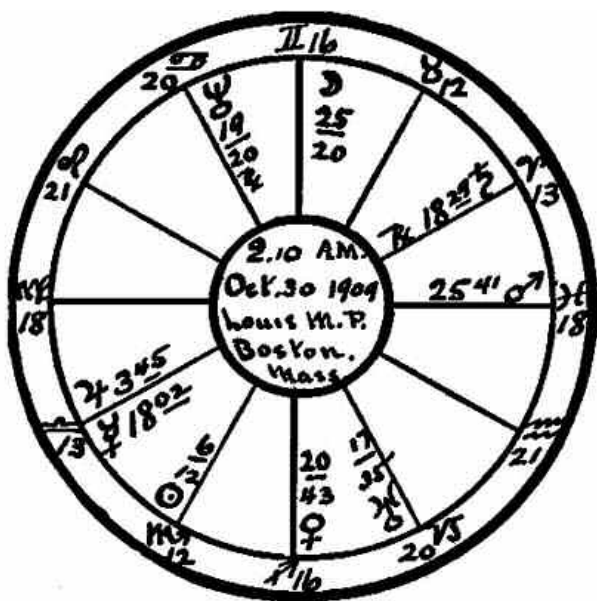
Fame is the perfume of heroic deeds. He that pursues fame with just claims, trusts his happiness to the winds; but he that endeavors after it by false merit has to fear, not only the violence of the storm, but the leaks of his vessel.

The temple of fame stands upon the grave; the flame upon its altars is kindled from the ashes of the dead. An earthly immortality belongs to a great and good character. History embalms it; it lives in its moral influence, in its authority, in its example, in the memory of its words and deeds.

Your Child's Horoscope

Louis Martin P., born October 30th, 1909, at 2:10 A.M., Boston, Mass.

Here we have a youngster with common signs on the angles and the Moon in the Ninth house in her exaltation sign Taurus, showing him to be a born dreamer. Jupiter the planet of benevolence and Venus the planet of love are in mutual reception, that is to say, Jupiter is in Libra, a sign governed by Venus, and Venus is in Sagittarius, a sign governed by Jupiter. This shows that Louis' daydreams will be of a most beautiful and ideal nature; but unfortunately this world is a poor place for dreamers. While it is perfectly true that if it were not for the dreamers there could be no progress in the world, it is also a fact that the world is only benefited by dreams insofar as the dreamers make their dreams come true, and to do that requires action—generally in the face of criticism and skepticism, such as most inventors have to face. This is where the parents must help Louis, for the common signs on the



angles give him a tendency to waver and vacillate when he ought to take decisive action; and he needs your aid to root out the tendency. Teach him to help himself in everything he can possibly do and to help others besides. Never do anything for him that is not entirely beyond his mental, moral, or physical strength; for by so doing you will enable him to work out his life to advantage, instead of dreaming it away. There is one saving feature about this matter, the Sun is in the fixed martial sign Scorpio; that helps to give considerable energy, and the Moon is in the stubborn sign Taurus, which helps to give persistence. The Moon is also sextile to Mars, the planet of dynamic energy; thus you have not an entirely common sign nature to work with and there is plenty of energy latent, which can

be brought out by proper methods.

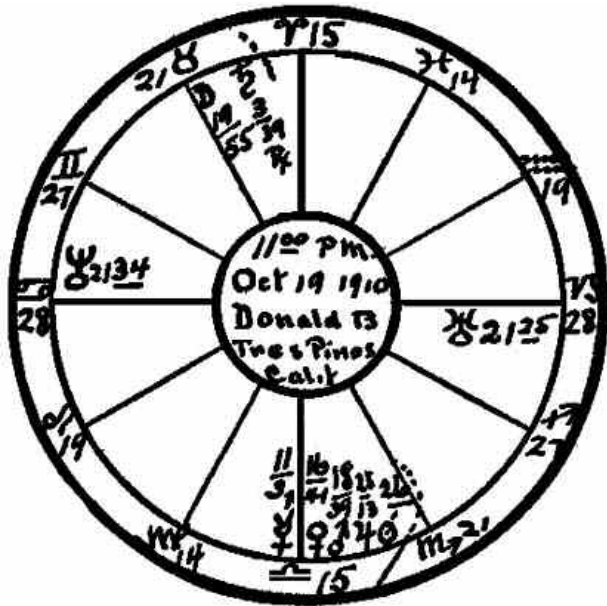
You will find that school work will be very bothersome to Louis, but do not let that discourage you; every one in the world cannot be an intellectual giant as yet, and people are needed in other vocations where the qualifications do not demand a great deal of book learning. With Jupiter and Venus in mutual reception, as already mentioned, he will enjoy an outdoor life, and you will find that life on a cattle ranch or a stock farm will bring out all the good points physically, make him strong, healthy, and contented with life so that all the schooling he needs is just enough to give him sufficient insight in ordinary business matters. He will also do well in some occupation connected with travel, for the Moon is in her exaltation sign Taurus in the Ninth house, which has to do with travel, and sextile to Mars in the watery sign Pisces. Venus is in the other sign of travel, Sagittarius, with the Mercurial sign Gemini on the Midheaven.

Be very careful to warn Louis never to have anything to do with Spiritualism, for Neptune is in the psychic sign Cancer in opposition to Uranus. All the children that have been born under that configuration are naturally predisposed to psychic influences and in Louis horoscope we find that Neptune is also square to Saturn in Aries, which governs the head and brain, and square to Mercury, which governs the mind. From these indications it is very plain that if Louis were ever to become much interested in Spiritualism the disembodied entities in the invisible world would find him an easy prey for obsession from which it would be very difficult to free him.

With regard to his health; you should take care to see that he does not catch cold in the head; he is very liable to do that on account of the position of Saturn in Aries, and the opposition of Mercury in Libra shows that this will react in a nervous way upon the kidneys and affect the urinary system. Your climate is a rather strenuous one and the severe cold in the wintertime will have a tendency to aggravate this trouble; therefore, as said, he should be given plenty of warm clothing so that the sensitive parts are protected.

Donald B., born October 19, 1910, at 11 p. m., Tres Pinos, Calif.

At Donald's birth we find the Cardinal sign Cancer rising and three other Cardinal signs are on the angles, showing that his inherent nature is active and alert; but we find that there are five planets in and about the Fourth house. When we see a grouping of the planets in a figure, we are sure that the nature will be expressed in the direction indicated by the House and Sign involved. The Fourth house stands for the home and the condition in old age so it is



evident that Donald is going to look out for a rainy day and see that when it comes his home is supplied in every respect, and whatever vicissitudes may befall along the journey of life there will be no doubt about a snug harbor for the declining years.

There is one serious flaw in Donald's nature, which is indicated by the planet Neptune in the Fourth house home sign, Cancer, and on the Ascendant. He will not mingle freely with his fellowmen, but will try to shut himself off, and this will make him very unpopular. Mars in conjunction with Venus, the planet of love, and also with Jupiter, the planet of benevolence, shows a tendency towards despotism in the home. This he should be taught in childhood days always leads to disaster, for no home can be happy unless there is forbearance and tolerance of other people. It will not be so very difficult to eradicate this martial trait, for Mercury, the significator of mind, is in conjunction with Venus, the planet of love, showing that he is really very kindly disposed towards those who compose the home circle; it is just a way he has about him of expressing himself too sharply in a manner which will give pain to others. The Moon, the other significator of mind, is in her exaltation sign Taurus, which is ruled by Venus; this also shows the kindly disposition, and her trine to Uranus, the planet of intuition, taken together with her sextile to Neptune, shows a very high grade of inspirational capacity. Venus, the planet of the beautiful, is the mother of art through the sign Taurus; therefore the Moon's position in that sign and configuration means that the talents of Donald will find expression along artistic lines; and the fact that Venus is at home in her other sign Libra, a sign of voice, and is trine with Mercury, the planet of speech, points to music in general and vocal music in particular, as the avenue of expression of Donald's talents.

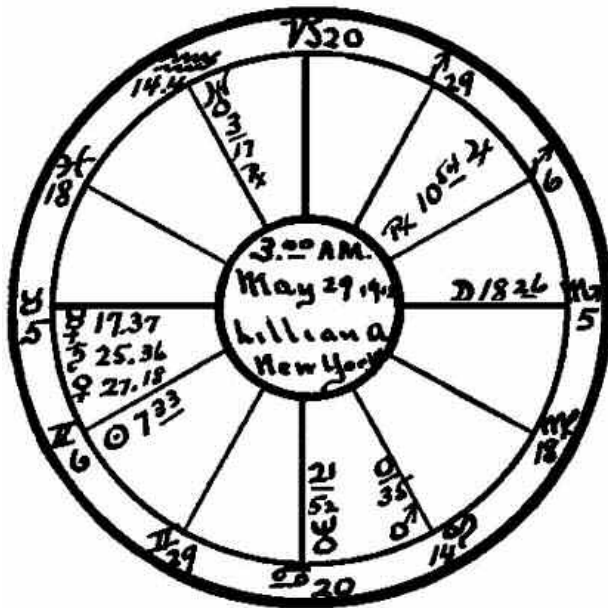
With respect to health, we find that the Moon is in Taurus, the sign that governs the throat, and Neptune is in Cancer, the sign ruling the stomach, which is also a watery sign. Donald will therefore have a tendency to indulge in liquids, though not necessarily of an intoxicating nature, but he will crave an abundance of liquid, which, of course, must be eliminated from the system, and this is where the trouble will be, for we find Neptune square to Venus, Mars, Jupiter and the Sun, all planets which are placed in Libra, the sign governing the kidneys. If the afflicted planets had been placed in the earlier degrees of Libra we should find that the trouble would be in the urethra; that is to say, the small tubes which go from the kidneys to the bladder; thus it would interfere with the *secretion* of the urine. But here we find that the afflicted planets are in the latter degrees of the sign Libra, and that means that the trouble will be with the *elimination* through the ureter, the duct which carries the urine from the bladder and outward; and the fact that Mars is in that place and so afflicted shows that there will be plenty of room to pass the water, but it will scald and burn like fire. This testimony is further augmented by the presence of the Sun, which is also square to Neptune. If Saturn had been the afflicted planet instead of Mars, his natural obstructiveness would have operated to close the Ureter and thus produce a difficulty of elimination in another way.

Saturn is in Taurus, the sign which rules the throat, and he is unsuspected, but nevertheless, wherever Saturn is found there is always some trouble. You will therefore find that Donald will take cold easily and that his throat will be the most sensitive point in his body. Therefore, be sure to do what you can to harden it during the years of childhood. Thus you will save him considerable trouble in later years.

Lillian A., born May 29th, 1912, at 3 A.M., New York City.

Here we have a little lady with a will of her own. When she says she will she will, and you can depend upon it; and when she says she won't, she won't, and that is the end of it—to quote an old doggerel. This we see from the stubborn sign Taurus rising with Saturn, the planet of persistence. Taurus is a sign of voice and we find Mercury, the planet of speech, there opposed by the Moon, which is also the significator of the mind, from the martial sign Scorpio. This will give Lillian a tendency to talk more than necessary, and will also make her too critical of her surroundings. Saturn, the planet of obstruction together with Venus, the planet of love, shows that it will be very difficult to understand Lillian. There are as it were two natures in her; one extremely lovable and the other exceedingly selfish. Jupiter, the planet of benevolence, is in the Eighth house, which has to do with legacies; it is

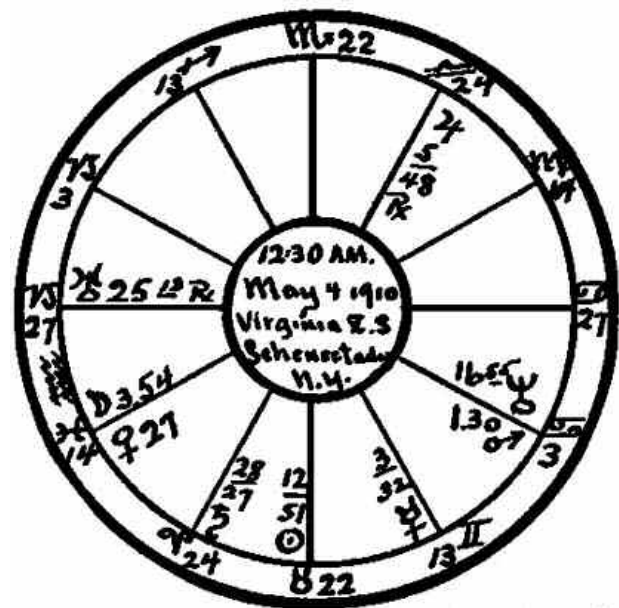
parallel to the Sun and Neptune, also Mars, the planet of dynamic energy. This configuration of the Sun in the Second house, which deals with finance, shows that



Lillian will receive money by legacies; but as the aspects to the Sun and Jupiter are adverse, she should be extra careful how she expends money, for the tendency is to be reckless and indiscreet. If she allows this tendency to work itself out to reality she will reap sorrow from the house of finance. On account of the tendency to reckless expenditure, it would be well for you to inculcate thrift from the very earliest childhood, for Neptune and Mars in the Fourth house are not good omens for a cheerful old age, especially as Mars is opposed by Uranus. You must not be discouraged for your child however, for the stars show only tendencies and she has a very strong will, which it is your privilege to lead into the right channels so that the things which are disagreeable may be avoided by her during life. With Virgo on the Sixth house and Libra intercepted, also the Moon in Scorpio, she is a born nurse, whether this tendency is expressed in the home to help others or in a vocational capacity.

With respect to her health, we find Saturn in Taurus conjunction with Venus will give a tendency to cold in the throat; while the Moon in Scorpio trine to Neptune in the watery sign Cancer shows a rather copious menstrual flow. Mars, the planet of dynamic energy, is in Leo, which governs the heart, and in opposition to Uranus, the planet of spasmodic action. You should be careful that she does not put too great a strain upon the heart during the days of childhood, for that is the time when that organ is most easily overtaxed, to the detriment of the succeeding life; but by being careful to not let Lillian run, jump, or do any other violent athletic exercises, you may apply the

ounce of prevention which makes unnecessary the pound of cure.



Virginia E. S., born May 4th, 1910, at 12:30 A.M., Schenectady, N. Y.

At the time Virginia was born the Saturnine sign Capricorn was rising with Uranus the erratic, spasmodic planet, sextile to Venus and square Saturn, the planet of obstruction, The cardinal signs always give a great deal of energy and this spends itself without trouble so long as it is allowed to go its rhythmic way; but when it is checked in its flow by Uranus' spasmodic vibrations it becomes like a horse held in leash, chafing and tugging at the bit; impatient and out of sorts. So it is with Virginia, there is a great deal of energy latent in her nature which is denied expression by the obstructions of Saturn, and this paves the way for the irritable vibrations of Uranus, so that she is often gloomy and out of patience with everything and everybody about her through life.

It is the privilege and the duty of the parents to help her form the habit of cheerfulness; above all she should not be scolded so long as there is any possibility of correcting her by reasoning, for harsh words will cause her to brood over real and fancied injuries and thus she will form a very bad habit. The Moon is square to Mercury, the planet of mind, but trine to Mars, the planet of dynamic energy; thus we see that there is an inner struggle of the mind and an aspiration, which seeks an avenue of expression. This is also shown by Jupiter being trine to Mercury; and that the basic nature is benevolent we may judge from the fact of this configuration, for Jupiter represents the higher idealistic side of being. Venus is the planet of attraction and beauty; she is placed in her exaltation sign, the watery

Pisces, a fact that accentuates the basic characteristics of her nature. She is also in the Second house, which deals with finance; thus we may judge that Virginia will always attract money.

She will have no occasion to worry concerning the amount of money which she may spend in reason, but Venus is square to Mars, the planet of dynamic energy, showing that Virginia will want to throw the money out of the window as fast or faster than it can come in by the door; also she will spend it on dress and finery. This is a tendency, which the parents ought to discourage by all means in their power. Dress serves a useful purpose in

developing the artistic nature, but is bad when it is overdone and becomes a mania. There are many other things in life of greater importance that call for attention. The Moon is the principal significator of health for a woman, and we find in the case of Virginia that the Moon is trine to Mars, the planet of dynamic energy; therefore we may conclude that she will have considerable store of vitality, which is something unusual for a Capricorn person, as they are generally lacking in life force on account of the Saturnine obstruction. Saturn, the planet of obstruction, is also sextile to Mars, assuring Virginia quick recovery when sickness does overtake her.

Vocational Readings for Young Men and Women

Vocational indications of the horoscope are outlined for the benefit of young men and women between 14 and 25. Conditions and directions how to obtain same are given in the back of this magazine.

Gwen D.G., born March 5th, 1896, at 3 A.M., Port Gamble, Wash.

In this horoscope we find airy signs occupying the Second, Sixth, and Tenth houses. The Sun, Venus, and Mercury are in the Second house; the Sun is trine to Saturn while Venus and Mercury are square, and this aspect will make it somewhat difficult for you to get into your proper employment for Venus and Mercury rule the cusps of the Sixth and Tenth houses, which have to do with service and social standing. Their position in the Second house is an excellent testimony of easy circumstances, but unfortunately the square to Saturn, the planet of obstruction, will place obstacles in the way and make it difficult. The reason for this we find in the fact that Saturn, the planet of obstruction, is in the martial, energetic sign of Scorpio, in conjunction with Uranus, the planet of spasmodic activity, giving a tendency to be listless and lacking in application to the purpose in hand. But this can be overcome because the Sun, which is the giver of life, is also trine and will do much to brighten things up. The airy signs, Gemini, Libra, and Aquarius upon the cusps of the Second, Sixth and Tenth houses give a strong tendency towards a literary or an artistic career. Venus, the ruler of Taurus, which has dominion over the throat, is the planet that determines the quality of the voice and Mercury is the planet of speech, which governs expression. These two planets in an airy sign are a good indication of a good voice, but, as we have said before, we should never form judgment because of a single configuration; even as in this case, we have the Mercurial sign Gemini on the Sixth house and Libra, a sign of voice, on the Tenth house; but the square from the afflicted Saturn is bound to interfere with your power of expression from the stage or public platform. The trine to Neptune from Gemini shows that writing is your vocation and you should

endeavor, despite all discouragements, to obtain the necessary education and experience, for success will be long in coming and difficult to achieve, but it is bound to come in the end. Jupiter, the planet of benevolence, is trine to the Moon, and the Sun in the Second house makes a trine to Saturn showing that by grit, tact, and perseverance you will eventually make your mark before the public and reap the reward that is your due.

Carl H. W., born Nov. 7th, 1899, at 9:30 P.M., San Francisco, California.

In this horoscope we find the fiery signs Aries, Leo, and Sagittarius on the Tenth, Second, and Sixth houses. Venus, Mars, Mercury, Uranus and Saturn are in Sagittarius, a fiery sign, thus showing a great preponderance of that element in your nature. We also find that the Sun is within two degrees of the cusp of the Fifth house; this means that you are not versatile by any means, but have to confine your efforts in one single direction; concentrate your efforts upon doing one single thing. People who follow that method usually achieve exceptional proficiency and consequent success, so that all we have to do is to find the vocation best suited to you and your fortune will be made. The testimony for a Fifth house vocation is very strong, for the Sun which is the ruler of your Second house, showing finance, and Jupiter, which is the ruler of the Sixth house showing service, are in conjunction under the cusp of the Fifth house where we also find Mars, the ruler of the Tenth house, which determines social standing.

Your ability to serve in the world's work lies unquestionably in the Fifth house occupations, education, publishing, amusements, catering to the public. In one of these lines you are certain to find the congenial life work for which you are well fitted.

Continued on page 192

is also an act of free will, whether we know it or not in our present state of evolution. See *Cosmo* page 129. "After a time comes the desire for new experience and the contemplation of a new birth. This conjures up a series of pictures before the vision of the spirit—a panorama of the new life in store for it. The panorama contains only the principal events. The spirit has free will as to detail. After he has chosen his route and begun his journey it is not sure that he can change to another route during the trip. He may stop over in as many places as he wishes, within his time limit, but he cannot go back. There are other conditions also within his control, subject to the limits of his past choices and acts."

Rebirth is in perfect harmony with evolution, and evolution is simply another term for progressive growth. On page 151 of the *Cosmo* we read: "There is nothing unreasonable or difficult to accept in such a theory. If we look about us we find everywhere in nature this striving for perfection in a slow persistent manner. We find no sudden process of creation or destruction, such as the theologian postulates, but we do find evolution.

"Evolution is 'the history of progression of the Spirit in Time.' Everywhere, as we see about us the varied phenomena in the universe, we realize that the path of evolution is a spiral. Each loop of the spiral is a cycle. Each cycle merges into the next, as the loops of the spiral are continuous, each cycle being the improved product of those preceding it and the creator of those more developed states, which succeed it.

"A straight line is but the extension of a point. It occupies but one dimension in space. The theory of the materialist and that of the theologian would be analogous to this line. The materialist makes the line of life start at birth, and to be consistent, the death hour must terminate it. The theologian commences his line with the creation of the soul just previous to birth. After death the soul lives on, its fate irretrievably determined by the deeds of a few short years. There is no coming back to correct mistakes. The line runs straight on, implying a limited amount of experience and no elevation for the soul after death.

"Natural progression does not follow a straight line such as these two theories imply; nor even a circular path, for that would imply a never-ending round of the same experiences and the use of only two dimensions in space. All things move in progressive cycles, and in order to take full advantage of all the opportunities for advancement offered by our three-dimensional universe, it is necessary that the evolving life should take the three-dimensional path—the spiral—which goes onward and upward."

Rebirth further harmonizes with God's divine law of periodicity, as the following statements prove. See

Cosmo, page 152: "Examine the vaulted arch of the sky and observe the fiery nebulae or the path of the Solar System—everywhere the spiral meets the eye. In spring the Earth discards its white blanket and emerges from its period of rest—its winter's sleep. All activities are exerted to bring forth new life everywhere. Time passes. The corn and the grape are ripened and harvested. Again the busy summer fades into the silence and inactivity of winter. Again the snowy coverlet enwraps the Earth. But her sleep is not forever; she will wake again to the song of the new spring, which will mark for her a little further progress along the pathway of time.

"So it is with the Sun. He rises in the morning of each day, but each morning he is further along on his journey through the year.

"Everywhere the spiral—*Onward, Upward. Forever!*

"Is it possible that this law, so universal in all other realms, should be inoperative in the life of man? Shall the Earth wake each year from its winter sleep; shall the tree and the flower live again and man die? It cannot be! The same law that wakes the life in the plant to new growth will wake the human being to new experience, to further progress toward the goal of perfection. Therefore the theory of Rebirth, which teaches repeated embodiment in gradually improving vehicles, is in perfect accord with evolution and the phenomena of nature, which the other two theories are not."

Again we find Rebirth in perfect harmony and accord with another one of God's great laws—The divine law of morals or duties. On page 153 of the *Cosmo* we read: "Regarding life from an ethical [moral] viewpoint, we find that the law of Rebirth, coupled with the companion law of Consequence, is the only theory that will satisfy a sense of justice, in harmony with the facts of life as we see them about us.

"It is not easy for the logical mind to understand how a 'just and loving' God can require the same virtues from the millions whom He has been pleased to place in differing circumstances according to no apparent rule nor system, but willy-nilly, according to His own capricious mood. One lives in luxury; the other on 'kicks and crusts.' One has a moral education and an atmosphere of high ideals; the other is placed in squalid surroundings and taught to lie and steal and that the more he does of both, the more of a success he is. Is it just to require the same of both? Is it right to reward one for living a good life when he is placed in an environment that made it extremely difficult for him to go astray, or to punish the other, who was handicapped to such an extent that he never had an idea of what constitutes true morality? Surely not! Is it not more logical to think that we may have misinterpreted the Bible than to impute to God such a monstrous plan and method of procedure?"

“It is useless to say that we must not inquire into the mysteries of God; that they are past finding out. The inequalities of life can be satisfactorily explained by the twin laws of Rebirth and Consequence and made to harmonize with the conception of a just and loving God, as taught by Christ Himself.

“Moreover, by means of these twin laws a way to emancipation from present undesirable position or environment is shown, together with the means of attaining to any degree of development, no matter how imperfect we may be now.

“What we are, what we have, all our good qualities, are the result of our own actions in the past. What we lack in physical, moral or mental excellence may yet be ours in the future.

“Exactly as we cannot do otherwise than take up our lives each morning where we laid them down the preceding night, so by our work in previous lives have we made the conditions under which we now live and labor, and are at present creating the conditions of our future lives. Instead of bemoaning the lack of this or that faculty which we covet, we must set to work to acquire it....

“Genius is the hallmark of the advanced soul, which

by hard work in many previous lives has developed itself in some direction beyond the normal achievements of the race.”

That the Law of Rebirth is not merely a theory or a supposition, which the investigator of truth is asked to take on faith, or the unsupported word of another, is made very clear on page 147 of the *Cosmo*. For here we find the following unqualified statement of the fact: “To the occultist there can be no question. He does not say that he ‘believes’ in it any more than we need to say that we ‘believe’ as to the blooming of the rose or the flowing of the river, or the operation of any of the visible workings of the material world, which are continually going on before our eyes. We do not say of these things that we ‘believe’; we say that we ‘know,’ because we see them. So the occult scientist can say, ‘I know,’ in regard to Rebirth, the law of Consequence, and their corollaries. He sees the Ego and can trace its path after it has passed out of the dense body at death until it has reappeared on earth through a new birth. Therefore to him no ‘belief’ is necessary.”

In later articles the method of acquiring this absolute knowledge first hand, which is open to all who earnestly desire such knowledge, will be fully explained.

Cosmic Theology

Part VII George T. Weaver

Involution, Evolution and Epigenesis

The Spiral Hypothesis

MODERN scientists have adopted the theory of the Spiral for forms, cycles, movements, etc., as a working hypothesis. This idea has been known, not as a theory, but as a scientific verity by Mystics of all past ages. Evolution does not proceed by circles, much less along a straight line. The circle would never advance us; the straight line would lead us anywhere, or rather nowhere. All forms are spirals. Vegetation, from the smallest to the greatest, grows spirally. All fruits are spiral in form; the same is true of eggs of every variety. All organisms possessing the dense body—insects, fishes, animals and men—are so shaped. In man one hip, shoulder and jaw is higher than the other, and in some cases the phenomenon is quite marked. All planets are the same.

All movements are spiral movements, whether it is a ball projected from a gun, a cyclone moving over the land, an eddy in the stream, the breakers of the ocean, or the movements of the spheres about each other.

All cycles are spirals, from the most minute to the greatest possible. The creation period taken as a whole

is one vast spiral. The seven creative periods are each a spiral, each making seven rounds in its ascent towards the apex. The precessional ages are each a spiral; the centuries are the same, so also are years, months, days, hours, minutes, and on, down to the infinitesimal point of time. This is the universal gestative and birth process, for both of these are movements, forces, and forms. Life, death, and rebirth, recurring again and again, whether of man or of the worlds, express the spiral movement.

As shown in a former article, everything proceeds not only spirally, but in cycles of activity and of rest; of days and nights; of life and death; of advancements and apparent retrogressions; of ebb and flow; of summer and winter; and during the periods of rest fruitage of the periods of activity is gathered up and husbanded for the purpose of enriching being and intensifying self-consciousness.

Celestial Hierarchy

The work of life enfoldment and unfoldment of organs, both inner and outer, higher and lower, is performed not only by the Supreme Deity in a general way, but He is aided by an elaborate hierarchy, beings who have advanced from the human stage to the stage of

glory, and all embosomed within the Absolute. Each has his own appointed work to accomplish, a work exactly suited to his stage of advancement. All beings, however glorious, however far advanced into the stage of deities, as world creators, are the fruitage of former creative cycles, and have advanced from the lowest possible stage of life forms.

These angelic beings are of varying stages of unfoldment, from those who have attained the highest stage down to those possessing less consciousness than ordinary mankind; all are helpers in one way or another, and in the aid given are aiding themselves to advance to higher heights, just as we advance in this life by contributing to the advancement of others. And not only are they helpers of early unfoldments of life, but aid each other, the higher helping the angelic beings on lower planes. They do not all help at all times, but each grade abides his time until there is work adapted to his grade. In God's kingdom mutual helpfulness is one of the great principles, but at our stage of unfoldment but little is practiced in this direction, as each is too busy with his own affairs to give a helpful thought to his brother man; but as the race advances altruism will also advance, selfishness will gradually be dissipated.

Soul growth, at best, is exceedingly slow; it began in creations's morn, it proceeds age after age through many lives to the end of time. There are, however, both advanced and laggard souls, those who have forged ahead along the "straight and narrow way", by means of special drill, aided by the angelic beings, and who win the race many ages before the rank and file, who, knowing nothing of the possibility of such advantage, and perhaps caring less, work out their destiny in the broad way of ordinary living; the laggards are those souls who drop back in the race, falling behind from age to age, until they are lost sight of even by the ordinary runner along the life course. Of these some are yet in the animal state, which ought to be on the human plane. Among the pioneers of the former Creative Cycle, who take up their task in this cycle, as one would take up the work of a former day, just where he left off, some have outrun the new beginners and become the Elder Brothers of our cycle, some more advanced and some less.

Along the path there are all stages of unfoldment, from the lowest vegetable soul, as yet unconscious, or whose consciousness is in the dream state, to the highest archangel, that as a glowing celestial light, stands before the eternal Throne. There are all grades of human beings in this life, from the infant just born, to the centenarian; and from the most stupid and ignorant to the Masters' of Wisdom; and what is true of microcosmic organic life is equally true of macrocosmic organisms, or the spheres.

This work of extraneous aid, by the various planes of

angelic spirits, proceeds through plane after plane of unfoldment, as group spirits, ever carrying their charges higher and higher, until the plane of the human is attained, when man becomes a self-conscious individuation of Spirit Being, and becomes more and more independent as the Will becomes more and more free from the domination of the flesh, when he no longer needs outside help, but is henceforth a law unto himself. In this stage, experience, transmuted into Wisdom, is his instructor, when, like the King's daughters, he becomes "all glorious within," and rapidly develops power and authority akin to that of the gods.

This consummation is the result of a dual process: the former consists of the gradual building up of the various sheaths or bodies of the inherent spirit, through which it is to manifest the various planes of consciousness corresponding to the vehicle. This process is usually called the period of *Involution*, and means the involvement of Spirit in matter in various degrees of tenuosity. In man it is the work of preparation for human experience on all the various planes of being, for without a body experience and consciousness are impossible. The latter process, the period of conscious existence, consists in utilizing the vehicles for the acquisition of experience, wisdom, and power, and the transmutation of man into a god. This period and process is called that of *Evolution*, which means the evolvement of all the sheaths back into pure spirit.

Man being an individuation of Deity, possessing an independent will, is an individuality, so that not only no two are alike, but also no two act alike under the same or similar circumstances. Animals are controlled by a group spirit; they do not possess independence of will and action. They are governed by instinct, not intuition. They sometimes indicate marvelous achievements, as the honeybee in the construction of the cells in the honeycomb; but all bees act exactly alike in their work, and produce exactly the same forms in exactly the same way.

The same is true of the beaver, the ant and many other constructive insects and animals. They never make any improvement upon their work, but age in and age out it is ever the same. The divine has not as yet been individuated in them. There is then no genius among them, for genius is the expression of a divine mind, and, in connection with the imagination, makes man a creator within himself. The beaver is a builder under control; man is an independent builder so that he is capable of endless variety in all his achievements. Instinct is not resourceful, but genius is. If anything occurs to mar the cells of the honeycomb, the bees discard it and begin anew; but man being a creator is capable of converting defeat into success. Man, then, does not merely evolve, for evolution means mere unfoldment of latent possibilities, mere growth or development, as the evolution of a flower

from the bud, or of a bird from an egg. All lower forms of life evolve, but man proceeds by the process of *Epigenesis*. The force within him that causes his evolution to be more than mere unfoldment of latent powers, which causes the evolution of each individual to differ radically from every other individual, which provides the element of originality, and gives scope to the creative potency, which the evolving being is to cultivate by his own independent resources that he may eventually become a Logos, or creative Deity—this force is *Genius*, or the god-awakened element. Many advanced scientists of today regard Epigenesis as a demonstratable fact; but scientists as a rule, dealing only with phenomena, or form, recognize only Evolution.

Many of the advanced philosophers of our time recognize both involution and evolution. But Mystics combine all three of these in their philosophy—involution, evolution and epigenesis—for properly understood, Epigenesis does not conflict with evolution, as some have supposed. Max Heindel, in the *Rosicrucian Cosmo-Conception*, shows that without involution it is impossible to understand the origin of mankind; without evolution we cannot understand the constant unfolding of our race; and without epigenesis we cannot conceive why man unfolds as he does.

Cycles.

As has been previously noted, there are in one vast creative cycle seven smaller cycles of uniform length, constituting a creative night and day. Each of these cycles is subdivided into seven smaller cycles of uniform length, each of these also having its night and day of equal length; and as time never ceases, these seven inner cycles constitute a spiral, time ever moving upward toward the apex. We have also noted that each of these creative nights and days is named after one of the planets of our solar system, Saturn's Period beginning Time. This gives us seven Worlds as well as seven cycles, each world corresponding to a cycle. Each of these worlds, corresponding to the planet after which it is named, possesses a different rate of vibration, which means a different stage of density, from pure spirit substance to dense material.

While we refer to seven worlds, it must be understood that these are not separate and distinct worlds, but worlds within worlds, as in the case of our organisms, there are bodies within bodies, from the physical up to Virgin Spirit. They exactly correspond, the latter being the miniature of the former, and also involved within it. The solar system is thus a unit, composed of an infinite number of smaller units, or solar systems, from the atom to the universal Sun; and as God is the Sun, all this may be said to be embosomed in God, and, according to this view, "God is all in all." The separation, or differentiation of worlds, one from the other, occurred later than the

Saturn Period, each having been born in its season according as new conditions arose in the scheme of evolution. The highest, or most spiritual worlds, very naturally were the first to be born, and the last to disappear, because they came out directly from pure spirit and return to the same. In process of time, as involution continued, denser worlds came into being as vehicles for experience, until at last the whole system was completed, including the three densest worlds in which our present evolution is being consummated, and the connecting link between the higher spiritual and the lower material. As these worlds serve, each its particular purpose, like a worn-out cell of our body that has run its course, its existence is ended, and thus in time the whole system is reabsorbed in the One Universal cosmic center; when another long night ensues preparatory to a new creative cycle. Thus the process of creation goes on ceaselessly, day following night, and system following system.

Planes of Consciousness.

Previous to the beginning of the individuated Spirit's long journey through matter, as Virgin Spirit, *virgin* because not contaminated by matter, it was in the World or sphere of Virgin Spirit, which is next to the highest of the seven Worlds, the highest being the World of God, the Absolute, which does not differentiate, but is eternally changeless, and yet is the eternal source of all creation. At this time it possessed Divine and universal consciousness, but *not self-consciousness*. To obtain this it was necessary that it should become immured in a gross physical body, or in other words, become human, as we know the human today. Without this involved condition it could never become associated with a soul, or spiritual sheath, and could never possess Soul power. And, finally, without manifesting in flesh, it could never become a Logos, or creative Mind. It would have, therefore, forever remained in its native abode, possessing only potentially these vast possibilities, and God, the Father-Mother, would forever have been practically childless. The majesty of sex would never have had an expression. The thought of an eternally inactive Deity, and of space eternally waste and void, is hardly thinkable. God eternally yearns for progeny, and cosmic and microcosmic children are the result. Virgin Spirit descended first to the plane of the purely human, and then ascended back to God; and in the descent and ascent it became a Creative Deity.

According to the *Cosmo-Conception*, at the beginning of Manifestation God differentiates within Himself these Virgin Spirits (which are to become men), as sparks from a Flame (Radiations), of the same nature, capable of being fanned into Flames themselves, or becoming Gods. Evolution is the fanning process, which is to accomplish this end. In the virgin spirits are enfolded all the possi-

bilities of their Divine Father, including the germ of independent Will which makes them capable of origination of new phases that did not previously exist in it (the Will). The possibilities *latent* in the Will are transformed into dynamic powers and available faculties during evolution, such as are expressed in all living forms beneath man on all lower planes; while the independent Will institutes new and original departures, such as men of genius express, and are embodied in Epigenesis.

When the Virgin Spirit involves into the plane immediately below that of the Divine Spirit, and thus commences its long pilgrimage, its consciousness, which we have seen is Divine, becomes utterly blinded, so that it becomes utterly oblivious to outside conditions, as is a man in the deepest trance. This state of unconsciousness continues throughout this plane and the period it involves. This period, as will be shown later, is the Saturn Period. In the second or Sun Period, corresponding to the plane of the Life Spirit, consciousness rises to the dreamless sleep state. During the third period, and third step downward into matter, corresponding to the World, or plane of Thought, consciousness rises to the dream state. In the middle of the Fourth Period, the Earth plane, to which as a race we have now arrived, consciousness reached the fully-awakened state. This is a consciousness pertaining to only the lowest one of the seven worlds. During the remaining half of this, the Mercurial Period, and the entire remaining periods—that of the Jupiter, of Venus and of the Vulcan—consciousness, thus having been fully awakened, will continue to expand as the soul advances onward and upward back to God, so that it will include all of the six worlds above the Physical plane, the worlds through which it formerly descended by the involution process.

While the Virgin Spirit was thus descending into matter to form for itself the essential sheaths by which it could express itself on the plane of the physical and mental, the life energies inherent in it were directed by higher Beings, who assisted in turning its unconscious energy *inward* so as to enable it to build its proper vehicles. During all this time the Virgin Spirit was a helpless and unconscious fetus gestating within the womb of Nature. But afterward, when the birth into the objective world came, on the plane of the human, and the Virgin Spirit had sufficiently advanced and had equipped itself with the threefold body, its eyes of consciousness were opened, and now as man its gaze was reversed, from the inner to the outer world, so that its energies might conquer it. As man, it now had become potentially an Elohim, or world builder: "For thou [the indwelling spirit] hast made him [man] but for a little time less than the Elohim." In reaching this exalted possibility, man must needs pass upward through the Chemical region of the

Physical World, then through the Desire World, and later on through the mental World, up to the plane of the Ego, awakening consciousness as he advances with all added experience and power, endowing him with omniscience and omnipotence and all other Divine attributes.

Thus there has been given an outline of the scheme of Evolution, according to the philosophy of the Order of the Rosicrucians. While it is abstruse, it is nevertheless comprehensible, especially by those who have advanced sufficiently along the path to become deeply interested in the great problems involved. That the knowledge of this scheme, especially the mastery of it, is highly important, will become evident when we consider that the better we know the hidden secrets of Nature, with whose laws and principles we have to do, the more perfect will be our power over Nature.

To be ignorant of the occult forces is to be as helpless as is a babe in the arms of its nurse. Little by little these nature forces are being mastered, as seen in the steam power, in the electric telegraph, in the electric power, in the electric light, in the telephone, the wireless telegraphy and telephony, and in many other appliances of modern discovery in the practical world. But on the higher planes these hidden forces show up in marvelous possibilities, as in clairvoyance, telepathy, clairaudience, and kindred spirit forces. To know and be able to work with these forces is to become a co-worker with Deity, using largely deific possibilities and powers.

Besides, these hidden forces have a dark as well as a bright side, they work toward destruction as well as toward construction, and they show out in satanic force as well as in the Divine. Lightning not only runs, or may run the machinery of the world, but in ignorance of its destructive power or of its modes of operation, one may fall a victim to its deadly current, and so with all these forces. The higher magic, in uplifting mankind uplifts the magician; the other, in afflicting its victim, afflicts itself, making deadly material with which to afflict both this and future lives, and it is important to know the use of one, and to guard against the other.

Full many a race is lost
 Ere ever a step is run;
 And many a coward fails
 Ere ever his work's begun.
 Think big and your deeds will grow,
 Think small and you'll fall behind.
 Think that you can and you will,
 It's all in the state of mind.

Rise, for the day is passing and you lie dreaming on.
 The others have buckled their armor and forth to the fight
 have gone. —Selected