

“That numbing serenity is not for the young—that deep tranquillity which stills the wild clamoring emotions. It is for those who have borne life’s burdens and received countless shocks and scars. To them it is a blessed compensation, a benison.” Thus she mused, while her heart went out in sympathetic love to the sweet girl whose ideals were so high and womanly. She seated herself at the piano and touched the keys with a caressing movement. Her voice retained all its old-time sweetness. Marozia liked to hear her sing, there was such sweet naturalness underlying and vivifying all her culture. There was no artificiality in her art, no affected vibrato, only the natural one which suggests the quiver of soul, exquisite as the sweet tremor of the organ’s *vox humana*. She sang one or two old ballads which suggested the fragrance of the dew-bathed narcissus combined with the breath of marigolds, spicy pinks, and sweet williams. Then she caressed the keys while talking in a low tone to Marozia and the Spring Song of Mendelssohn’s mingled its vibrating sweetness with the lyrical thought currents. Then a momentary pause, a low, tender prelude and she sang softly:

“I think of a City I have not seen  
 Except in my hours of dreaming,  
 Where feet of mortals have never been  
 To mar its soft, soft gleaming.  
 There’s a glimmer of pearl and a glint of gold,  
 And a breath from the souls of roses,  
 While glory and beauty all untold  
 Steal over calm reposes,  
 As I dream, as I dream  
 Of a City I have not seen.”

The last line trembled away like a soft breath upon the twilight air. There was something about that simple little song with its childishly sweet iterations, its plaintive, appealing lilt, its imperfect rhyme and rhythm that touched Marozia. Perhaps it was the associations connected with it. When she first heard it Mrs. Morton sang it in a soft June twilight, when the scent of roses filled the air. Her heart had been full of wild conflict and the song brought a benedictory calm.

“A breath from the souls of roses,” she repeated

with eyes aglow and voice tremulous. “How that figure grows in beauty—in the light of our high teaching!” Mrs. Morton left the piano and sat by her in the window recess.

“One may carry it on and on,” she answered softly.

“Yet it is more beautiful in what it suggests than in what it says,” dear Mrs. Morton. “That is the keynote of power in poetry and song. When it says all, it has lost its charm, its beauty and mystery. There is an *ultima thula* in art, but not in spirit.”

A sudden shiver seized Marozia as her eyes met Mrs. Morton’s. She was about to speak of her betrothal but hesitated. With those clear-seeing eyes looking into hers she grew painfully conscious of the great disparity between her former ideals and the present reality. Yet she—Marozia Remington, Idealist—possessing the artistic temperament which demands so much, the philosopher’s mind which reasons, analyzes, compares, thinks so persistently, and the spiritual unfoldment which could see the inner glories, was irrevocably pledged to him—to be one with him.

It is most difficult to resolve a beautiful dream into words. Marozia was beginning to dream since she compelled her emotions to awaken, and her dream took on the hues of her own rich nature and was altogether fair and pure as became an Idealist’s love. Yes, Marozia loved, but not a personality. She loved love itself. The rays shone out through the refracting ether where the image of Claude stood, but shone through and beyond him to the distant heights where her Ideal waited in mystic light. Until this moment she had not awakened to this knowledge, but had lived in her dream.

Then suddenly the passionate conflict was renewed. She struggled a moment with her emotions and then with a desperate determination to have it over with as quickly as possible—Mrs. Morton must know.

“There is a crisis approaching, Mrs. Morton! Things cannot go on in this way much longer! It will kill Father—and he *must* be saved!” Mrs. Morton’s face paled and a convulsive quiver passed over her. She was silent. She understood

far more than the mere words conveyed

“There is only one way and I have chosen it—I will marry Claude Rathburn.”

“Marozia!”

“Yes, do not be shocked, dear Mrs. Morton, I have promised to marry him.”

“Marozia, my dear Child—surely you will not take this step for any other motive than one which alone can sanctify the union! There must be some other way—there must. Or—perhaps—you do love him!” There was tender appeal, half fear, half hope, in Mrs. Morton’s face and voice as she leaned forward and drew her friend close to her in a loving embrace.

“I will not wrong him, Mrs. Morton—I will love him.”

“But not now, Dear?”

“I do not know—yet I will try!” Then a shudder crept over her as she realized her bond. How could she, Marozia Remington, who had always been so free, and gloried in her freedom, how could she endure the bondage to a man like Claude Rathburn—unless she could love him with her whole heart and soul? Her intuition told her that she could not do this, but she put the consciousness aside. She resolved that she would—she must, for she was betrothed to him and he would save her father and make it possible for his heart’s desire to be granted.

\* \* \* \* \*

Claude urged an immediate union, and a sudden fear made her hesitate; then she thought of her father—and consented.

(To be continued)

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## The Source of Spiritual Power

Norine Welch

**M**AN is a dual entity—composed of higher and lower self—spiritual and material, known as Individuality and the Personality. The Higher and Lower Self,” through the Mind, constitutes the Creative Intelligence of the Universe. The “Realm of Thought” is an ocean of mindstuff, upon which vibrate all the thoughts of *all* minds: and upon this fact is founded the Law of the intercommunication of mind. It is upon this Law that all the attainments and achievements of man, both in the mental and material worlds, is based.

The *nature* of one’s thought determines the *rate* of his vibration and this Law is such that it puts our minds in touch with thoughts (in this Universal World of Thought) that are of the *same* nature or rate of vibration as those that we are thinking. Hence in this way we attract to our minds, the knowledge we desire upon any subject. The great men of all the ages—the philosophers, inventors, and geniuses in music, art, and poetry, have drawn upon this unfailing and inexhaustible Source for inspiration and aid—most of them, no doubt, were ignorant of the existence of such a Realm and of the Law regarding it, hence they

unconsciously brought it into operation.

But we are now reaching the stage in our evolution when conscious use of this Law is required for the broadening of man’s consciousness and the awakening of latent powers; hence the unparalleled impetus of the study of the “Rosicrucian Philosophy,” “Higher Thought,” “Advanced Thought,” “New Thought,” “Christian Science,” etc., and many there are now who *consciously* draw upon this Source of Supply. However, there are many even of these who have merely an *intellectual* consciousness—born in the *brain*, of these teachings.

But there will come a time to all, as it has already to some, when the heart cries out for a more intimate knowledge—an *inner* consciousness of the deepest truths of Being. When we realize that *Wisdom is crystallized pain*, then we have the real key to man’s evolution—not only spiritually but mentally and physically.

Suffering, in its various stages—from a slight mental discontent, of minor physical ailment on up to the bitterest anguish or most excruciating pain, urges us on to *try* to better our condition.

Hence our bitterest experiences become our stepping-stones, and when we know the *true* philosophy of life, even our sorest afflictions are robbed of much of their sting.

Who does not know that it is at such times, when we have exhausted all of our mortal mind and all that any other mortal can offer, that we return to a higher Power for help.

In all the ages that have passed man has looked *without* for his God—has thought of Him as being up in Heaven, so far away, and with so many of us children to look after that we were even doubtful if He could hear our petitions. But now a few are beginning to find that the “Kingdom of Heaven” is *within* and that “God our Father” is enthroned in its midst. For this last sentence to be comprehended we must know that the Infinite—the Absolute—is the One Great Divine Spirit—“Creator of all that is,” and that the “Higher Self,” the “I am”—the Individuality (synonymous terms) within each human being, is *individualized* Spirit—one infinitesimal particle of this Great Divine Spirit that has been sent down into physical manifestation through a human personality, which serves only as a *focal point* for the expression of the Spirit—the “I am”—the “Higher Self.”

Now, then, when you have reached the point where you recognize the truth of the foregoing, you are then in a position to accomplish *that* to which reference is made in the opening clauses of this article. You must, of necessity, have reached the consciousness that this “Higher Self,” being a Spark or Ray of the Infinite, *must* possess all the attributes of God—“made in His image and like-

ness,” and “is nearer than hands and feet,” and when you desire Light upon any subject, you have only to *call* upon *your own* “Higher Self,” who is your “*personal God*”—your Teacher—your Master. Always abiding within is this “Silent Watcher”—ever quietly awaiting your appeal for help—whether given consciously or unconsciously, and when you turn to It in absolute FAITH and TRUST, It quickens your consciousness to a solution of your problem or dilemma. Your call is heard by “the Christ within” (your “Higher Self”), which is the link with the One Great Spirit, Who then comes to your aid, kindles your Light, and with its Flame quickens the vibrations to the rate commensurate with the *nature* of the knowledge desired—holding therein the answer to the cry. But you must realize that in the matter of *trust*, is involved your *willingness* to await the Higher Self’s own time and way to answer. It may come to you in the Silence, or in a printed article, or through the spoken words of a friend, or a little child.

Keep your mind on the alert—watchful but not on a tension—that you may be receptive to the Inner voice that indicates when your answer comes. Your “Higher Self” is ever striving to *impel* you onward and upward and every experience in your life has in it a hidden lesson that It is trying to impress upon you, and when you reach the point that you recognize this fact and seek diligently to interpret the meaning, and having done this, incorporate its essence into your being, you are then making long strides toward a perfect manifestation of the “Perfect Man” within.

#### ASTROLOGY BY CORRESPONDENCE

To us, Astrology is a phase of Religion, and we teach it to others on condition that they will not prostitute it for gain, but use it to help and heal suffering humanity.

##### *How to Apply for Admission*

Anyone who is not engaged in fortune telling or similar methods of commercializing spiritual knowledge will *upon request* receive an application blank from the General Secretary of the Rosicrucian Fellowship. When this blank is

returned properly filled, he may admit the applicant to instruction in either or both correspondence courses.

##### *The Cost of the Courses*

There are no fixed fees; no esoteric instruction is ever put in the balance against coin. At the same time it cannot be given “*free*,” “*for nothing*,” for those who work to promulgate it must have the necessities of life. Type, paper, machinery and postage also cost money, and *unless you pay your part someone else must pay for you*.

## The Case of Flight Lieut. Darroll

IT was the hour preceding dawn, low rolling grey clouds were rapidly disappearing and the night drizzle ceased, as Jim Darroll stood in a trench (somewhere in France), receiving instructions before making an observation flight in his beloved machine.

He was to report on a certain sector of the German lines and if the enemy allowed him to remain long enough, to take a snapshot. These and other technical matters were discussed between him and his chief—a bird-man like himself, of the type we are beginning to know so well, slight in build, bright of eye, a personality vital and alert.

Jim's face shone pale and tense by the light of the electric torch, yet he had had so much of the work that he was not conscious of any special thrill in the adventure which lay before him. It was his duty and his business.

One look at his watch, and then a spring to his machine. The pilot, a boy of some spirit, was grinning as boys will, awaiting the signal of departure. "Five minutes more, Bill," and then Darroll turned aside to re-read a very precious document, "Her letter." "Dear old Jim, when this reaches you, you will bear a very special decoration—'Father,' and I wish you could know how radiantly happy your girl is at the prospect. Even as you read, maybe there is a dear little soft head on my arm, darling fingers, and sweet curly toes, all its precious little body waiting for its daddy to see. Try and get leave if only for a day or two.

"Jim, dear, we are both in for big adventures . . . it *may* happen that one is taken . . . but I know that death itself will not, can not part those who love as we do. The last vestige of fear leaves me as I write."

Your own Alice.

"Contact!" the machine skimmed the ground like a bird and then rose up in the chill air. Not far from the lines were shrill twitterings, and busy little noises from the birds who nestled in the

untouched coverts, wide-eyed and unafraid.

A thread of exquisite carmine hung just above the lavender light and rose of dawn . . . and the engines throbbed and throbbed . . .

What! was it? . . . A shock—a blinding flame . . . They've got us, Bill, properly now."

No answer—Where's the boy and the machine?—and then—Jim forgot all about his important mission in an exquisite sense of peace and rest. He was floating . . . floating in some blessed sea of calm. Colors of rose and gold enveloped him. His khaki uniform seemed to have been replaced by a garment of beautiful texture, his eyes rested on a glorious garden just ahead, a garden in the sky. It seemed very strange. Flowers were climbing in a riot of sapphire, rose, and flame and of many shapes quite unfamiliar yet exquisite. Tall trees stood sentinel by a lake of blue on the bosom of which floated lilies of a hyacinthine loveliness, such air, and such a sky!

Where am I? This is not France . . . Can we have drifted to the Italian lakes? Where on earth is the machine . . . I'm dreaming perhaps . . . No, I feel far too alive and well for a dream . . .

Ah! Alice, my darling girl . . . How did *you* get here . . . here . . . This *is* heaven.

Jim . . . don't you know I died yesterday, but I didn't die, and you . . . you have just come . . . No more good byes!

The casualty list recorded the simple fact that Flight Lieutenant Darroll had been brought down by a Fokker, on September 7, while the *Times'* death notices included "Darroll . . . Alice, beloved wife of Lieut. J. Darroll, and her infant daughter."

Their friends exclaimed, "How sad!" each in a different tone of voice, and no one said, "How splendid!" which was really *very* sad, because they did not know.

—S. A. *Women in Council*

# Question Department

\* \* \* \* \*

## The Web of Destiny

**Q**UESTION: You state that from the spiritual point of view all things are good, or words to that effect, but take, for instance, the unspeakably vile and dastardly crimes being inflicted on the helpless civilian population of some of the nations in the war zone. The theory of rebirth might argue that these wretched people so suffering might have committed similar atrocities in previous existences, though that is to be doubted, but even so, can two wrongs make a right? In view of such conditions and one's powerlessness to obviate them, the mind feels almost driven at times to take refuge behind that philosophical doctrine which teaches that the report of the senses is illusory, the bad dream theory as an explanation of the evil in the world, or simple materialism, which, of course, from the nature of its tenets, does not need to make any of the explanations expected of the spiritual teaching. Is there another solution to the problem which I have not hitherto perceived?

*Answer:*

Yes, indeed, there is; for although we with our finite minds are unable to grasp the intricate details of the tangled web of destiny, the broad outline of the law of love, which works for good through what seems to act as evil, may be readily discerned by every one; but before we enter direct discussion of the question allow us to correct our correspondent. *We do not say that all things are good*, for if that were true it would be well to continue these atrocities or which our correspondent speaks; but we have always maintained, and do still assert, that every evil is really *good in the making*—that is to say that out of that condition something good will come. We do not shrink from calling a cloud a cloud, but we point to the silver

lining which shows that beyond and back of it the sun still shines as beautifully as ever and if the sorrow and suffering caused by this war is the means of finally abolishing wars from the face of the earth, surely the cost is not too great.

From your remark that the theory of rebirth argues that the wretched people so suffering may have committed kindred atrocities in previous existences, it is evident that you are under the common misconception that all present conditions must be referred to actions in *past* lives and that you are either unaware or have failed to take into consideration the fact that every moment of our lives we are generating *new* destiny as well as at the same time we are working out our old scores. This great and important fact was set forth in the ancient Greek mythology, where the Fates are represented as three—past, present, and future. Also in the Norse mythology, where the three *Norns*, Urda, Skuld, and Verdande, are spinning the thread of fate *and unravelling it again*. Nor is fate simply a measure to get even. If in one life A stole from B and ruined him, we must not assume that in a following existence B is going to become dishonest and steal from A. That would, indeed, be a bad solution of the problem, for it is surely better for a man to lose his money altogether than to retrieve it at the expense of his honesty. Similarly, supposing that in a previous existence, as suggested, the present victims of military atrocity had been guilty of oppression against those who are now causing them suffering; it would have been better for the soul-growth of these one-time victims that they had no revenge than that they should be in this present life made into savage beasts. If that is the way the law works, then cruelties and atrocities must multiply and one can only shudder



to think of what is in store for humanity in the next life when the injured civilian of today will wreak vengeance upon the heads of the present military aggressors. But, thank God, this is not so: A study of the *memory of nature* has shown conclusively the truths of the spiritual teaching that *hate ceases not by hate but by love and service*. It has been found in every instance in the cases investigated by the writer—and they number hundreds—that whenever in any one life anyone has injured another, the suffering brought upon himself by the act during the purgatorial expiation following death has compelled realization and repentance, at least in a measure. He is then placed in a position where he may render some service to the one he has injured when both return to physical life. If he grasps the opportunity, well and good, then both parties are benefited. Peace on earth and good-will are fostered. If he refused, he is placed in a position where coals of fire are gathered upon his head and in a third life he may be induced to pay the debt by service, or he may be made the victim of someone else's wrong-doing and thus learn the sympathy and fellow feeling which induces the required service. But whatever the methods, and they are legion, in some way or other the debt of hate will be repaid by love, for that is the only way that humanity can grow better.

Applying these ideas to the present problem of the sufferings of the civilian population in the war zone, and while admitting that the past may have something to do with it in some cases, it is also more than likely, and undoubtedly a fact, that a vast amount of *new destiny* is now being generated, both by the aggressors and the victims. Neither should it be forgotten that the aggressors are suffering great privations themselves, as well as their victims, It is a time of suffering all around and the purgatorial experiences of those who are now allowing their lower nature to run riot will be exceedingly severe. Then when a new life has begun and they are placed in a position where they meet their victims, the sub-conscious memory of the purgatorial condition will engender in the vast majority a desire to make adequate amends, so that out of the fiery furnace of present affliction

there will come a reign of peace on earth and good will among men.

#### A MISPRINT IN THE "COSMO"

*Question:*

On page 89 of the *Cosmo*, we find the statement that *attraction* is a *centrifugal force*, and this has upset the Boston class because it is not in conformity with the dictionary definition of the word "centrifugal," and on reading some of those nice little sermons to students I found on page 2 of the "Occult Effect of Our Emotions," part 5, the following: "In purgatory the cleansing process is accomplished by the *centrifugal force of repulsion*," et cetera. Please explain this discrepancy in the *Rays*.

*Answer:*

The writer has not read the *Cosmo* since finishing the proof-reading in 1909, but students have, from time to time called his attention to typographical errors, which have been corrected in the later editions. It happened that the chart on page 100 and the small matter explaining it were left out of the first edition, and so was nearly a whole page explaining what becomes of the moons of the different planets when they have served their purpose; but we thought by this time the book was almost free from errors, for no one had previously called our attention to this mistake, perhaps because it is so evidently wrong, and it is a surprise that should give anyone a moment's doubt. Certainly *attraction*, which aims to draw something to a center, is a *centripetal* force, and *repulsion*, which aims to scatter, is a *centrifugal* force, as properly defined in the dictionary. We will take care that when the sixth edition of the *Cosmo* goes out this mistake is corrected so at it may not in the future cause anyone to hesitate regarding our meaning.

#### YOUNG SOULS, AND OLD

*Question:*

I would like to ask a question regarding a statement made by Mr. Heindel in some of his writings to the effect that when the Ascendant is in Aries it shows that the native is a *young soul*, or in other words as it were, in the beginning of material

manifestation. Opposing this, Mr. Heindel also says that whenever the Ascendant occurs in Scorpio, it indicates that dissolution has taken place as a beginning.

Now while the Aries aspect indicates a physical proposition, the Scorpio aspect leaves one in doubt. Is this Scorpio aspect related to the physical alone and in what manner? Does dissolution follow immediately, or is it of a gradual nature, finally culminating in the passing through the sign Pisces? This question comes close home to me, inasmuch as not one of my immediate family has the Ascendant in a sign preceding Gemini, the sign of my Ascendant, if the hour of my birth is in any way correct. Mrs. B's Ascendant is Leo, Helen's is Sagittarius, Mabel's is Cancer, that of Dora's is Gemini, that of Dorothy's is Scorpio and lastly, that of Baby Ethel is in Pisces.

Mr. Heindel also states that the chart of a seven months' child is difficult to handle in that it seems so out of line with the native concerned. I am a seven months' example and can vouchsafe for the truth of this statement, but taking the forepart of this letter into consideration, I am at a loss as to just how I can reconcile conditions in my home as regards the Ascendant of each member and the apparent indication and inclination of each as opposed to myself.

I may misjudge, the years may bring their changes, but the oldness or youngness of these souls would appear to give expression to the general characteristic of each, especially as regards the moral tendencies.

Mrs. B. and my children may stand upon a higher' plane than I in this respect, but there is one thing that is apparent thus far, and that is the class of ideas I entertain and thrive upon seem to fail to appeal to them. In other words, apart from the fairy stories or mild form of fiction liked by nearly all of my children, all mental desires tend toward the earth, earthly. As for maturity and soul-age as regards inclination, I seem to stand almost, if not wholly, alone. But if I have originated as a younger soul, it seems to have the effect of giving me an outward and bolder expression, out-running them in my endeavors, or am I misjudging myself

as well as them? Yours in perplexity and struggling for more light, H. E. B.

*Answer:*

Even if it were true that we have made the statement you ascribe to us, that those who have Aries on the Ascendant at birth are young souls, that would be no guide in your case, because you admit being a seven months' child, and, therefore, the general principles could not be applied in your case; but as a matter of fact we, have never made such a statement, and if you look up the passage to which you have reference, you will find that your memory played you a trick. What we have said, and still say, is that the spirit is born under all of the twelve signs in order that it may gain the experience which comes from each, and it may be taken on general principles that *those who are born with Aries on the Ascendant have just entered upon a new life-cycle, a higher spiral on their path of evolution.*

Thus it is evident that others in their immediate family or environment may have any of the other eleven signs rising and still be one or more rungs or spirals below or above the one who has Aries on the Ascendant. When this is understood, you will also readily realize that when a person reaches Scorpio, the house of death and dissolution, the fruit of all the lives under the various preceding signs are beginning to ripen and dissolve, so that when the spirit progresses through Capricorn, Aquarius, and Pisces, these fruits are gradually assimilated and the seed ripens for the entrance of the soul into Aries and the commencement of a new life-cycle.

It should also be understood that the number of births under any particular sign varies according to the adaptability of the spirit and the readiness wherewith it learns the lessons that have been set for it by the divine Hierarchies. There may be only one birth under Aries in a certain life-cycle and perhaps five or ten under other signs, and vice versa, so that if two spirits were to enter birth under the sign Aries on the same spiral of evolution and one were diligent in learning his lessons in the School of Life, he might be promoted to the Taurus or even the Gemini class before the other

left Aries. Then he, having a particular liking for the Gemini work, might speed on past the other who would be slow in the Cancer path, and so on. There are no definite rules. Everything depends upon the inherent quality of the soul, and what one does is no criterion whatever for what another may do; so you cannot judge the status of anyone merely by examining their Ascendant.

There is only one method that gives an approximate solution of the problem and shows what is the intention of the divine Hierarchs concerning a particular life, and that is by comparing the relative progression of the Ascendant and the Midheaven. When you do this, you will note that one of them moves faster than the other. Supposing, for instance, that you progress the horoscope of a person for forty years. Let us say that one degree of Aries is on the Midheaven and one degree of Cancer on the Ascendant at birth. Suppose, then, that at the age of forty the Midheaven has progressed to Taurus 5 and the Ascendant to Leo 15: It shows that the Midheaven has traveled 35 degrees while the Ascendant has traveled 45.

The Midheaven denotes the spiritual tendencies and opportunities in life, while the Ascendant shows the material side. Thus it is evident that the opportunities placed before that soul have been mainly material and the tendency of his evolution in the particular life under consideration would be of the earth, earthy.

But, mark this, the horoscope, as we have repeatedly reiterated, shows only tendencies. It is quite possible for a person with such a horoscope to determine to go his own way and cultivate all the spiritual opportunities he possibly can. If he has sufficient will power to do this he may change his life entirely. Another, whose Midheaven progresses faster than his Ascendant, might find it difficult to attain material success, but would have all the opportunities for soul-growth he could wish placed in his path. He also may determine that he will rule his stars and succeed in worldly things; but whether he does or not depends upon the strength of his will pitted against the suasion of the stars.

### *THE PLANET OF JOY IN THE HOUSE OF SORROW*

#### *Question:*

I notice in the magazine for April just to hand you welcome queries relating to discrepancies in astrological declination, so I should be pleased if you would point out the line of thought to make the following statements agree.

In the horoscope for Doris A., in the Feb. *Rays*, you say she is going to have an easy life, for there is not a single bad aspect in the figure. Now, Venus is in the twelfth house and in *The Message of the Stars*, on page 19, it says, speaking of Venus in the different houses, except the house of sorrow, presumably the twelfth: "There the smile of love is drowned in tears."

#### *Answer:*

When you judge the effect of planets in a horoscope you should remember, in the first place, that no single aspect or position is sufficient to cause any important effects in the life, but that the general tenor of the horoscope must always be taken into consideration. In the next place, it is important to remember that aspects between the planets have a stronger effect than mere house or sign position.

If the general indications of a horoscope show a good and easy life, Venus placed in the twelfth house will not alone be able to change the validity of this judgment. If she were afflicted by a square or opposition of Saturn, the case would be different, and the general judgment must be modified to conform to this fact. But if she were to receive a trine from the Sun or Jupiter, the mere fact of her placement in the twelfth house would be almost *nil*, in comparison with the effect of such powerful aspects.

So if you will just keep those points in mind and remember that the influence of an unaspected planet is weak, no matter where it is placed in the horoscope, and that no single aspect is decisive at any time, you will have no difficulty in reconciling our statements.

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*Our Motto:* A Sane Mind, a soft Heart, a Sound Body.





# The Astral Ray

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## Esoteric Astrology

Geo. T. Weaver

Part II

THE NATAL STAR

**T**HE Divine Science of Astrology is divided into two general departments, Exoteric and Esoteric, or Practical and Ideal. The one has to do with the personality of man, the practical life. The other with his individuality or ideal life. The one with his human, the other with his divine side.

Exoteric Astrology decides all matters pertaining to the health of the native, also his mentality, temperament, disposition, fitness for vocation, money prospect, popularity, station in life, marriage, family affairs generally, friends or enemies, abode, traveling, accidents, length or life, time, place, and circumstances of death, together with physical appearance and peculiarities, and all other matters pertaining to the ephemeral life. All these matters pertaining to the personality depend upon the Rising Sign; that is, the sign that was ascending in the eastern horizon, and its degree, at the moment or the birth of the native. And the sign the Moon was in at that moment and its degree of progress through that sign. Also with the location of the various planets in the signs, and their various degrees within these signs, and with the relations they sustain toward each other by aspect.

Also with the characteristics of the various signs, whether cardinal, fixed or common. Whether masculine or feminine. Whether oriental or occidental. At the zenith or nadir. Whether of the fiery, earthy, watery, or airy nature. Whether of the intellectual, serving, or other quarter. Whether fruitful or barren signs. The personality also depends upon the mundane houses, their locations in the wheel. The significance of each. What planets, if any, they may contain and the degree of each in the house it may occupy. As to the planets, peculiarities of the personality are decided by the nature of the planet as well as its location. By its strength or weakness in the horoscope. All these and many other matters must be known in order to accurately determine the points referred to above.

Esoteric Astrology has to do with all matters relating to one's Individuality, or permanent being. His ideal life. The inner being relating to the Ego and its various divisions. Intuition or abstract mind and highest planes of being, whenever the race or any individual member of it has advanced far enough to have awakened consciousness on these planes. Individuality means undividedness, or the Holy Spirit, or whole Spirit

in its eternal unity. This is the feeder of man esoterically, for in this Whole Spirit, composed of the radiations of the Sun, Moon, and planets, we live, move, and have our being. The particular individuality of the native may be known by the sign the Sun was in, in his annual circuit, or apparent circuit, above the Earth. If, for example, the native was born when the Sun was passing through the sign Aries, he is said to be an Aries Individuality, and so of each of the other signs. The individuality is governed by the benefic planets, while the personality only is under the dominion of the malefics, such as Mars and Saturn, and malefic aspects of the benefics. The planets, with their aspects and signs and houses, aid in deciding the degree of individuality, whether advanced or elementary. Whether the reborn soul brought with it many evil tendencies or few. And whether these tendencies either for good or evil are strong or weak.

It is said that every Ego or living Soul, or Individual possesses a Natal Star, peculiar to itself. This star accompanies each individual throughout his entire existence, whether he be in the active world of mortality, or in the intermediate state of rest. This star is a celestial ball or apparent planet, of synthetic colored light, but is not visible, so this is not the planet under which he is born. Only, wise men, or masters are able to discern this star. Such a star as this, belonging to the man Jesus, or rather the Ego, Christ, appeared in the East to the Wise Men, who by it were directed to the location where the child would be born. All are not conscious of the existence of their individual star, but only such as have awakened the consciousness of the Christhood within as the hope of glory. They will have burning within themselves a realization of it, each for himself, as the diviner portion of their being. Knowing nothing as to the existence of this star, the uninitiated have not the slightest conception of its marvelous influence, nor that it contains within itself the whole of his destiny, past, present, and future. The sum total of one's horoscope indicates the stage of progress of this star.

Each life of an individual is for the purpose of

manifestation of the indwelling spirit, and of acquiring experience; the essence of which is interwoven into his higher being, and thus evolves the soul, ever onward, upward. But no single life would suffice, it is but one of many that have preceded it and of others that will follow. Each life has its own peculiar experience to gain; hence the sign under which he was born. Each rebirth and the life following is but an episode of his general being. It places him in the class to which he belongs by right or attainment. And this place his horoscope will show. It will show whether he would be born in wedlock or out of it. In a palace or a hovel. In affluence or in poverty. In city or in rural district. In moral surroundings or in the hot-bed of vice. The entire map of an individual's environments will appear, and no mistakes will be made, for effects follow causes to the last jot. The law of compensation in nature fixes it unerringly. No man can justly complain of his environments for they are just what he has himself made them, and his environment exactly corresponds with his within. Man, synthetically, as a microcosm, corresponds to the whole planetary system, for they represent him entirely as to his potentialities for observing the lessons round about him, and his susceptibility of appropriating them for his betterment—also his greater or lesser degree of sensitiveness for receiving and being influenced by planetary radiations and combinations of planetary influences.

Esoteric Astrology, then, has to do with the whole of one's being, from creation's morn to the present and from the present to the final outcome of his marvelously complex being. It involves such questions as rebirths, resurrections, fates, and final destiny, with all that pertains to the personality, as all personal experiences are intended to develop and advance it into unity with the individual quality. The two belong together and are inseparable.

One's natal star was created very much as is a solar system or any individual planet, or for that matter, any living organism that is by the nebular process, as are macrocosms, or by gestation as are microcosms. It is the outcome of an essence that

evolved through the various lower planes as mineral, vegetable, and animal, ascending through a series of planetary states, until at last it reached the state of individualization, when it became distinct, but not sufficiently densified to be cognized by the physical senses. It is of a misty, attempted nature, yet is capable of evolving along definite lines, in a separate existence of its own. This cloudy substance, as it becomes more clearly defined, or gestated farther toward its birth into manifestation, becomes the Ego, and it is this which in course of time, as it continues to evolve, is to become a fully developed and ever luminous star, radiating its glory into different states of matter, to be clothed for each new birth into new experiences. In each new life all the forces of the planets play upon it in its new environments. Previous to the physical birth that is to ensheath the Ego in the intermediate state, forces were at work directing the etheric mould, or vital body, to the parentage through which it is to be brought back into the world of manifestation.

The natal star, not only has evolved from lower planes, but was previously involved into manifestation. On creation's morn it first radiated as a divine substance from Logos and passed through the mineral plane, in its highest attenuated state, through a myriad of experiences, on the *Saturn* globe. Having gone into its rest or night stage, it issued again upon the *Sun* globe and during the second creative day or period, it passed around the seven circles of the spiral pointed downward, in the essence of the vegetable state. Still later on it issued again from its rest state on to the *Moon* globe, involving as the animal essence. Still later it issued again from its long night period upon the *Earth* globe, where it has evolved into individuality as Man, in which state it has acquired self-consciousness as a free moral agent, more or less directly responsible, and in which state it becomes self-reliant and perfected as the Ego, standing forth as separate individuality, above the plane of the group spirits, which operate outwardly and on this plane passing into the unseen world and returning numberless times, thus evolving further through its various lives.

As one's individuality continues to evolve it will be consciously seen that the Ego is not a separate entity from the Synthetic One, or its Divine Self, but was individuated for the purpose of reaping that which the personality sows.

the Logos, from whom the natal star or Ego emanated, is, itself an emanation and manifestation, having proceeded from the Absolute Deity, and being a manifestation, is on the plane of limitation, and thus becomes a medium through whom we, that are consciously finite, may approach the Father. He is the Divine WORD, who, on the archaic plane of thought, is the Abstract One, but as thought expressed, is on the plane of relativity. This natal star is the son of Uranus, when he is the interpreter of the rays of the seven planets, who lifts the veil and reveals the beauteous vision lying beyond the symbol, the vision of Love, Will and Wisdom. Therefore the son of Uranus abides in the illimitable, the supersymbolic, where he recognizes the grand principle lying imbedded in the Absolute.

It is with this Natal Star, or Divine Ego, or Christ within, that Esoteric Astrology has to do directly. As the Sun is the heart of our solar system, so the planets are the organs through which the rays are colored to give and receive impressions for the whole system, both macrocosmically and microcosmically. Thus we see that each individual is a law unto himself, born at the moment when the Great Infinite All is receiving either harmonious or discordant impressions. At that moment all the forces of the planets are playing upon the body ensheathing it, in which it may give full expression to the desires at that moment set in motion. The most prominent desires will be indicated by certain symbols and configurations. Lying back of this will be the character of the individual. A connecting link of mind will run to his star, and as this center vibrates, the result will travel along the cord of sympathy connecting the two.

The Vital Body or etheric sheath, upon which the physical is built, corresponds somewhat with the degree rising at birth, also the Moon's position, each degree possessing a definite influence of its own, but the whole sign dominated by one of

the planets. For each sign has a primary color and each degree a substratum of another color, this being the result of varying influence of the planet throughout the whole degree of the zodiac. Yet in the case of man, it is subject to the group coming under the sign. The rising degree, in part, constitutes the physical form and parentage of the native born, and a knowledge of the position and aspects of the ruling planet of this degree gives a clue to the whole of the past life of the individual. The combined aspects of the planets and their positions in this degree indicate the fate of the personality. In connection with this we must consider the positions of Saturn and the Moon as they relate to the personality.

We must also look for the degree in which the Sun is placed, for it refers to the Individuality, as does the Ego or Natal Star. In connection with the Sun, we must associate the planets Jupiter and Venus, as they also refer to the Individuality. These six points arranged over against their opposites, indicate the struggle between the spiritual and the carnal minds, and when taken in pairs we can arrange them thus—the polar opposite of the Ascendant is Jupiter, the polar opposite of Saturn is the Sun, the polar opposite of the Moon is Venus. The two planets Mercury and Mars are not found in this classification.

#### FATE

We have referred to the law of Compensation or Justice, under which natives are born into the world under infinite diversities or tendencies, conditions and environments. The question naturally arises, "When and where is this law applied in order to justify or equalize these conditions, or why should these conditions be?" This great mystery is unveiled by mysticism upon an astrological basis, under the law of "Cause and Effect," so little understood at the present time. Good and evil are blended in greater or less proportions in every destiny or fatality, why so?

As defined, Fate is a decree pronounced by Deity, which yet did not originate with him, and is beyond his control; hence, a fixed and unalterable sentence, and inevitable necessity. This is the idea of all fatalists, such as John Calvin and his fol-

lowers. If this be the correct definition of Fate, then freedom of will is ruled out of court, and man is a mere automaton, the sport of the gods, helpless to resist. Among church people, Paul's doctrine of Foreordination has been so interpreted by some, and rejected in toto by others. Both extremes are incorrect. Absolute fatalists mistake in fixing Fate as according to the eternal fixedness of things, irrespective of God or of character, for that implies a discordant condition of affairs in the very foundation of things, an absence of the principle of justice as a basic fact.

The milder type of fatalists, who attribute to God the unalterable decrees, entirely ignore the Law of Compensation, or Justice, in Deity, which is unthinkable. Those who reject Fate altogether, deny foreknowledge on the part of God, which, in the light of his absoluteness, is also unthinkable. There is a middle ground which harmonizes alike with the foreknowledge and justice of God and also with freedom of will on the part of man. This Astrology supplies, and also the sacred books of all religions, including the Christian's Bible.

Man, not God, is the author of his destiny or fate. But since the race is born into the conditions that are regarded as his fate, how could he produce them? This implies the doctrine of Rebirth, by which he brings over from a former life, or former lives, the conditions that cause fate. Paul says: "Whatsoever a man soweth, that shall he also reap." But the sowing and reaping are not confined to a single lifetime, else injustice runs all through the social world. Nor does the reaping refer to the hereafter as the pay for deeds committed in the body during a single lifetime, for the reaping and the sowing would not be equivalent, and so would be unjust.

Man, then, creates his own destiny, and it is with him to say whether it will be a favorable one or unfavorable. Though born to a certain fate, as indicated by the stars at the moment of his birth, his will that created the fate, can alter it, for man's will is more potent than the stars. The stars do not fix, but indicate. True, it is God that fixes fate, but not a Deity extraneous to a man, but the Ego, or Christ, or God within him. But this is his own



divine self or power that can master fate. The deeds of all rational men are the result of their own volition, but the rewards or penalties that follow are the natural consequences and are necessary as commendations or condemnations to aid him in self-mastery and unfoldment of being. Chrysippus interprets fate as a natural, inevitable succession of all things, each involving the other, and to this fate even the gods themselves are subjected. This implies that the Law of Righteousness in God governs his will, by which in the beginning He formulated laws which would bind not only his subjects, but himself also. The basic principle of fate, then, is embodied in nature.

There is a fate that may be called Physical Fate, and because it involves the perishable body only, or at least directly, its field of operation is a single lifetime. It is made of a series of natural effects springing out of natural causes, appropriate to the effect. Thus when anyone habitually violates the laws of health, sickness will be the inevitable consequence. Sicknesses, accidents, suicides, and premature death are involved in Physical Fate. And just as surely as the tides are governed by the influences of the Sun and Moon combined, or opposing each other, so the effects of this type of fate are all the natural evils or blessings that visit individuals and all the natural phenomena within the Universe, except such as may be manifested by the free will. Divine fate is Providence, which Plato regarded as identical with Physical Fate, when actively and passively considered,

But Astrological Fate is what we are discussing here; that is, the necessity of things and events arising from positions, quality or nature, and aspects of the planets in their daily, weekly, monthly, and yearly motions, in states which give law to both the elements and mixed bodies alike. It is an assured fact that in the face of the infinite, eternal, immutable laws of the zodiac and planetary system, the theories, opinions, and deductions of many will have to fall. We may affirm as fate, present and functional, apart from the will, a necessity of fate, a necessity of action, except in circumscribed limits and these limits are to be found in the birth conditions. There is a fate meted

out to each individual that can be foreknown, and would be at the present time, if the world at large were familiar with Astrological data. But while thus foreknown, in some cases the nature of the fate is so deep and virulent that it is most difficult to overcome. That is, there may be a type of fate which is hereditary unto the third and fourth generation, or life. When ignorant of functional stellar influences, the native is only the sport of destiny. A birth chart is a talismanic charm to withhold the native from his evil fate and to rush him along into the vortices of health, wealth and power. generally, or if under a Saturnine influence, limitations, castigations and discipline may put him right, to the credit of Saturn or Satan.

The influence of the stars is superior to all but the free will of man, and just in proportion to the dominance of will, man's control of the stars will be supreme. There is no efficacy in a horoscope, as it only indicates destiny, but the efficacy is within the native himself. It is possible to mitigate and in some cases overcome certain horoscopal indications; that is, the evil influences of Saturn and Mars, and cause them to produce more beneficial results, and thus turn defeat into victory, for even evil influences as experience will work out good results. God makes the wrath of man to praise Him and the remainder of wrath He restrains, that is, the God controlling us and our affairs within His temple, which our bodies are. What, then, are called evil influences are in reality not evil, but only such to our limited sight. And yet, though the evils may be mitigated or overcome, they will manifest notwithstanding. To illustrate this point, one about to leave his home notices that a storm seems to be brewing. Now against this he may protect himself completely by remaining at home, or he may partially overcome by providing an umbrella, raincoat, and shoes, but the storm will manifest nevertheless. Should he fail to provide against the storm, he must suffer the consequences, whatever they may be. No miracle will be performed to prevent evil results, for this would counteract the discipline needed in such cases. The effects of the experience will depend upon how the native receives it; if wisely, then