

*GOD AND THE WAR*

Horatio Bottomly

Editor "*John Bull*"

Editor's Note—In this remarkable article Mr. Bottomly, a one-time freethinker, voices the Rosicrucian teachings published in our article on "The Occult Purpose of the War," namely, that the world is being prepared for a revival of the spiritual sight by the tears of the millions which are washing the scales of materialism from the eyes of the sorrowing ones.

The death, the other day, of my old friend G. W. Foote, leader of the English Freethinkers, has set me freely thinking. Years ago we lived together. He was then the rising hope of his Party—oh, those "Parties"—and was rapidly qualifying to take the place of Bradlaugh, who was gradually gravitating to the world of politics. He would rehearse his speeches with me, would point out the historical and scientific errors in the Bible—and its contradictions and inconsistencies. What a wonderful man I thought him—and how I pitied, from the sublime eminence of our superior intelligence and wisdom (I was seventeen and he was nearly thirty), the poor Christian and other victims of "religious superstition!" Dear, simple deluded creatures—they "believed in God!" I knew better—I "believed" only that which could be "demonstrated" to my "reason. What a clever chap I was!

And now today, in my fifty-fifth year, and after about as strenuous a life as any man of that age has ever lived—I believe in God! And in the immortality of the soul of man. I am not sure that if poor Foote had died a few years ago I might not have been a candidate for his successorship. But now it is too late. The great world wa has done it. In war there is a mighty alchemy, transmuting the base metal of human experience into the pure currency of Faith. If war does not engender faith it must of necessity breed despair. In these soul-searching days, no man can be content with a mere negative philosophy. The doubter must go to the wall. Pure "rationalism"—however "scientific"—has no word of inspiration for the warrior, no word of

comfort for weary watchers, or of solace for broken hearts.

And as with the physical world, so with the spiritual. I have long understood all about the "indestructibility of matter," and the "conservation of energy." I have been taught that no speck of dust is ever wasted—no flicker of force is ever finally extinguished. And now I have come to believe that every noble aspiration, every worthy act and thought—is con served immortally. I believe that God has a divine purpose for not only the blood of heroes, but equally for the tears of women, the quivering anguish of the human heart and the sacrificing effort of unselfish aim. I believe

That nothing walks with aimless feet;  
That not one type shall be destroyed,  
Or cast as rubbish to the void—

When God has made the pile complete.

And today, with that confession of Faith, let me ask myself what is God's part in this war. "Why is the red blood flowing; why do the women weep; why have our dear lost brothers gone to their long last sleep?" It is a big question, and one which is not to be answered in the language of conventional creed. A very New Theology is required to grapple with it. That, I suppose, is why the professional preachers have left it so severely alone; they have trembled to either justify or explain their God. I will endeavor to help them. I will remind them that all creation is "red in tooth and claw"; that once there was war in Heaven; that the whole history of Israel is crimson with war; and that even the central figure of their Faith did not escape the operation of this universal law. From His bitter Gethsemane to the agony of Calvary, He endured its torments. And *that*, they have been telling us for ages, was the price of the old world's salvation. Cannot they apply the lesson now? Cannot they preach that the sacrifice and endurance of our land today is but a repetition of the tragedy of A. D. 33? Cannot they tell the people to listen to the Voice, asking "What is righteousness—what is salvation-worth to *you*? What will you give for it? Your labor? Your money? Your life? Your son, your brother, your father?"

Come, ye Priests and Parsons—cannot you see

of any race—can be determined only by a process of elimination. That is the history of the evolution of the world. And God does not interfere with it. He set it in operation before Time, as we understand the word, began; He planted the seed—the seed of human exaltation—and left it to ripen, or to rot. I believe that, in a large degree, the fruit is ready to be plucked, or, at any rate, nearly ready. The blood and tears now being shed are its final fertilizers, warmed by the sun of sacrifice.

And I believe that it has been given to the great branch of the world's family to which woe belong—blessed and glorious thought!—if only we acquit ourselves worthily in this hour of trial, to be the first to pass the last milestone on the road of human Destiny, and *to see, before our wondering eyes, the open portals of the Land Beyond—with the music of the Heavens wafting on our ears, and the Prince of Peace, with one hand beckoning us advance, and with the other pointing to the Star of Bethlehem that will lead us on to God.*

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#### INVISIBLE HELPERS

C. M. Day

In some people the love of the occult and the desire to be in communication with the unseen world is very great and is shown in childhood by an intense belief in the reality of fairies and other wonderful beings and the many beautiful and artistic books prepared nowadays for children, assist to render them more alive to the romantic and so-called unreal realm of elves and spirits. Many children are surrounded by playmates, invisible to others, but very real to themselves, and there are numerous well authenticated tales to this effect. Alas, ridicule is frequently cast upon these experiences and the sensitive child keeps silence and hides them from the unsympathetic and “*wise grown ups.*” Later on romantic tales of mystery and the supernatural seize their imagination while nocturnal fears disturb their rest. When grown up, the longing grows more intense to know more of that other world, to them so intensely interesting and to which in their nightly visions they seem to belong. The development of these people is necessary as they can so easily fit themselves for a very

great work, viz., the service of Humanity.

At the present time, in the sorrows of the great war, numbers will be attracted towards that unseen world, in which there are many workers, both angelic and human. It is possible, while still in the physical body, to join in their ministry. But first we must learn to work for others in this material world, or we shall not be sought for higher work. Our thoughts must be pure and unselfish, we need unbounded compassion and the distinguishing quality of Brotherhood, also much love and devotion. It is that feeling of oneness with the universal life which prompts us to long for service and to be able to give others the knowledge, however little we possess, of the best rule of life, here, and of the future that awaits us. The purest, highest form of Love, which will never die, connects us with the spiritual worlds. These ideals are so high as to seem well-nigh impossible of attainment, but we know that others have preceded us along the uphill path and we must not grow weary or fainthearted.

Very few people now deny the existence of the invisible world, or intermediate state, through which we must all pass after the death of the physical body, but few perhaps realize that when the physical body is asleep, the part which leaves entirely at death, quits the body, temporarily returning when we wake. This body can continue the work begun during the day, and the hours of sleep can be spent in noble and unselfish labor for Humanity. As the physical brain rests, it is possible to arise in the morning refreshed and invigorated and usually without any remembrance of the happenings of the night.

We may become aware of our progress by the vividness and reality of our dreams. Meetings with those we have loved and who are no longer in the physical world, visits to unknown localities, recollections of sinking ships, Zeppelins in flight, the battlefields amid bursting shells, lessons learned in the so-called visions of the night, when brought back through the physical brain, remind us of progress on the path.

Some more qualifications must be mentioned: self-control, both of temper and nerves; freedom

from depression, owing to the knowledge that only the good and beautiful is permanent, and evil but a temporary thing; the knowledge of the power of thought and that tendencies and fulfillment can be built into character in a manner hitherto unknown. Study is necessary, as less developed souls need instruction.

Some warning must be given to those who desire to awaken the higher consciousness. There are books to be had, mostly coming from America, which promise this by certain practices, by which riches, beauty, and other worldly possessions can be obtained; these methods can only injure. Meditation and purity of life are the only means by which we can get in touch with the spiritual worlds.

As instances of help given by the invisible helpers, either to the so-called dead or those still in this world of ours, the following may be interesting: Mr. Stead, who was drowned in the "Titanic," in a communication to his daughter (a medium) after the event, related to her his experiences. Being fully conscious, he saw numbers of helpers, supporting and comforting the poor people, who had been plunged into the ice-cold sea.

How often we hear of warnings given before accidents or disasters. I believe some were instanced in the daily papers at the time of the "Waratah," and a few people left the ship at Durban, thus escaping the disaster. The writer, when once traveling on the south coast railway in Natal, and passing Messrs. Kynoch's factory at Umbogtwini, was informed by a fellow passenger that he, being employed there, one day had occasion to proceed to a part of the works, but receiving a strong warning not to do so. He felt it quite impossible to go, and very shortly afterwards that particular building was blown up, and several men killed or injured.

No doubt many people can verify these experiences, and have personal knowledge of many cases of the kind. If this intervention, or warnings are not permitted to the helpers, they may at least comfort, assist and welcome the sufferers from any catastrophe, as they leave this world and arrive on the threshold of the higher worlds.

During this great war, many are passing over hourly, and there is a great field of work open to the workers in the invisible. Frequently those who leave this World suddenly are in a state of terror, and many cannot realize that they have left their physical bodies, and in the case of soldiers, go on fighting for some time. An officer during the present war giving instructions to his men in the midst of a battle, heard a voice at his ear say, "Have you no orders for me sir?" No one was near, but a dead soldier lying on the ground. The officer knew how to deal with the case, turned and said, "No, you have other work to do."

Many who pass over are filled with remorse for sins committed and these being usually ignorant need comfort and instruction. There are others whose lives have been empty of love for others, or perhaps no one has loved them enough, as they might have had unattractive personalities. There is work to be done for these lonely souls, who need to feel the power and beauty of the highest forms of love, and so they can be led to rise to the higher levels.

Any who wish to become fit for this glorious task must think, before retiring to rest, of any person whom he knows to be in distress of body or mind. He must strongly desire to go to them and give them comfort and help. We may not be successful for some time, and unable to bring back the recollection of our deeds, but sooner or later we shall find our reward in the knowledge that our efforts are of use, and after long practice we shall be able to imprint these happenings on the physical brain, always assuming that we are treading the path of self-development. There are still further qualifications needed.

The helper must be possessed of discrimination as to the kind of work to be done, its real usefulness or otherwise, also courage to stand alone and firmness of purpose. And to help others we must ourselves be calm, for as the men so gallantly fighting now pass over, still imagining they are in the midst of a battle, and not realizing their condition, it follows that we must have the power to calm or console, and teach them that their fight is over and that, as the officer said, "They have other

work to do.”

They have served their country and made the supreme sacrifice and their reward is certain, but nevertheless they need to be welcomed to their new surroundings. There are, of course, prepared and developed souls to whom Death is shorn of its terrors. In their case the ties to earth are not strong, and so they pass on to higher regions, the real Heaven world, where all is peace, and where the tumultuous sounds of war, and all the sadness which follows in its train, cannot penetrate.

One of these helpers, who had himself passed over, encountered a young officer who had been shot while leading a charge. Being a highly developed soul, his last thoughts were of love, and so he had reached the Heaven world. He was anxious to go to his home in England and the helper was able to conduct him. They found a beautiful young woman sitting by the bedside of a boy, some four or five years of age. They were talking of the child's father and his longed for return. Suddenly the child exclaimed, looking steadfastly at the door, "Why! Daddy has come home." The mother knew and was very still, but her grief was softened by the knowledge that he whom she loved had returned, and had been visible to the child.

Another instance of the same kind occurred in this country. A mother, whose son was training in England and soon to be sent to France, heard by cable that he was seriously ill. That evening at dinner her little boy became very agitated and rushed from the room. Finding the nurse, he told her he had just seen his brother, dressed in uniform, and standing by his mother's side. The next day, by cable, the news of his brother's death arrived. No doubt there are many other instances constantly occurring, as so many are now so much in touch with those on the other side, and help is sometimes given by them to their friends in the physical world.

A mother's love may reach and help the children she has left, when they are in danger. Such a case is related by a clergyman, Dr. John Mason Neale. A man, who had recently lost his wife, was visiting with his children at a country house. It was a large, rambling mansion, and contained long, dark

passages in which the children played about with great delight. Presently they came upstairs very gravely and related that in one of the passages they met their mother, who told them to go back. It was found that had the children gone a few steps farther, they would have fallen down a disused well, which yawned full in their path. So the apparition of their mother saved them.

Another instance of comfort given by a mother to her child is vouched for by a member of the writer's family. A mother died, leaving one little girl, the father shortly after re-married and the step-mother treated the child in a very unkind manner, on one occasion, for a trifling offense, shutting her in a darkened room. Cries were heard by the servants for a long time, but suddenly they ceased. The child's nurse became uneasy and finally against orders went upstairs. She found the child quietly lying on her bed and quite happy. She told the nurse that her own dear mother had come and had talked to her and smoothed her ruffled hair.

However, there are reasons which prevent the departed from intervening in our affairs, as the most developed pass rapidly out of touch with earthly things, and in the case of those who have just passed over, the ordinary type of man or woman, they usually stand more in need of assistance themselves than to be able to afford it to others. Another class of workers in the unseen are the Angels. These, however, we are told, have their own work to do, so much above anything we can conceive that it is impossible to suppose they would interfere in our small concerns. However, we have all heard the stories of the retreat from Mons, and the Angels who appeared to the wearied soldiers, and also of the "White Comrade," whom the wounded averred helped and supported them, until picked I up by their ambulances.

A great writer has said: "The old belief in Angels and Archangels is justified by the facts, for just as there are various kingdoms below humanity, so there are also kingdoms above it in evolution. All is one graduated life from God Himself to the very dust beneath our feet, one long ladder of which humanity occupies only one of the steps."

*THE FAITH THAT MAKES FAITHFUL*

Adele Oakdale

“He that fainteth in the day of adversity hath small strength.”

What one of us has stood steadfast from the very start? Only the promise, “Lo! I am with you even to the end!” has sufficed to carry even the bravest through the oftentimes weakness and discouragement of the battle. For battle the Christian life surely is—warfare within with the enemy that none knows but the soul, and warfare with the world, so alluring to the young. Our Father and our Lord well knows how difficult it is for us who set out on “The Path” to keep on, especially in the first years. We have seen a Star, a Vision, and we are perhaps impulsively eager to follow it. We have the heart side (the feminine) over-developed; we are emotional and easily moved by feelings; we lack balance. How easily, how soon we weaken, grow cool, lose enthusiasm! Still, having once started, we are loth to slacken the pace, we are ashamed of our ofttime luke-warmness. Nothing is so easily disturbed, so soon shaken—even lost—as a newly budded spirituality. The world is so little sympathetic, so utterly discouraging to our young ardor. Even the church seems lacking in the sense of fellowship we need. Our delicate wings are so easily withdrawn from the rough contact of a practical, commercial, and almost wholly material spirit, it really seems to us we have no place, and in loneliness and despair we cry out, “Oh, had I the wings of a dove I would fly away and be at rest!” But it is not rest we need, we have rested too long; that is why our spiritual pinions have so little character, they cannot beat against the winds of adversity, and so we almost stop. We do turn back maybe, just to feel again companionship. But, alas! we are spoiled for the world—or the world for us—there is no rest for the sole of our foot. Having set our face to the light, we moan in the darkness and after many days perhaps, we once more essay the uphill road.

It is a long, a lonely way—an occasional flower of friendship—a rarely illuminated hour when the soul for a space seems lifted away from sordid things to the sweet and glorified heights. But, alas!

for the most part 'tis plodding on with the courage that comes of high resolves, of lofty ideals, of pure faith in the promises “to him who overcometh,” and perhaps more than all, when emotion seems dead, enthusiasm worn threadbare, still lives love—love of righteousness that fills one’s heart with praise, one’s soul with a quiet peace that passeth all understanding, and we say with the Psalmist:

“As the hart panteth for the waterbrook, so panteth my soul for Thee, Oh Lord!” The intellect is by this time involved in the quest. The heart is supported by logic, by reason which knows what the love can only feel. And when religion is thus a marriage of faith and understanding, of goodness and trust, one is able to walk alone, if need be; the nature has become harmonious in itself, it is one with God, at-one-ment mated, complete. But this happy consummation is not for the first years. Very inefficient, poor little ones we are for many years.

A rare spirit fairly soars for a time, in the first joy of finding Christ, after perhaps deep degradation, utter emptiness of soul. But these are the first to weaken; such exotic growth has little substance, it fades, falls at the first storm, and not because the love weakens, but such souls live by excitement, emotion. They do not bear a dull routine, a simple diet. They flourish in a blare of trumpets, a great light, the glory of the new vision, and cannot endure the quiet of ordinary days. They soar or descend to the depths. But as the birds—“spirits that would soar must fear neither depth nor height”—we must bear whatever comes, must prove our pinions by practice. We may feel quite disenchanted for a dull hour. Where is the vision? Was it only a dream? Is there no reality? And for plodding, heart-breaking, long years of such tame days we have no taste. This is the hour of the “Brothers of the Shadow.” They laugh a disconcerting laugh of sneering belittlement of our visionary quest. But even for them we have a responsibility. Not one soul but is lifted a little by our fidelity, and no one is tried beyond his strength. The soul does not grow by leaps and bounds, 'tis by honest achievement, stage by

stage, from birth to maturity. Only by patience, courage, loyalty, affection, the same qualities that win in material life, do we gain.

When happy in our tub, Diogenes-like—when like the happy man whose shirt was sought by the king who learned he had no shirt—when thus without friends or means or comfort or encouragement, like “Him who had not where to lay his head,” like Him whom we follow, we can be poised and at peace—then we shall have arrived at one stage of our journey. Calvary must be reached and passed, the crucifixion of all we love and hold, the heart of flesh, the affections, all will wither and leave us pinned to that hard and cruel cross of the body. Still we can, if need be, smile and bless God for life, for the chance to *become* something worth while.

Have you read these lines?

*As once toward Heaven my face was set,  
I came to a place where two roads met.  
One led to Paradise and one away;  
And fearful of myself lest I should stray,  
I paused that I might know  
Which was the road I ought to go.*

*The first was one my weary eyes to please,  
Winding along through pleasant paths of ease,  
Beneath shadows of fair branching trees.  
This path of calm and solitude  
Surely must lead to Heaven!  
I cried in joyous mood.*

*Yon rugged one, so rough for weary feet  
The footpath of the world's too busy feet  
Can never be the way of life!  
But at that moment I thereon espied  
Footprints that bore traces of having bled;  
And knew them for the Christs;  
So bowed my head  
And followed where He led.*

And that is just the fact of the matter. We must plod on among the workers, ourselves workers too, and still keep the sense of uplift when everything, everyone about us, would drag us down. “If I be lifted up, I will draw all men unto me.” And not by what we say or do perhaps, but just by what we *are*—the light that is in us will radiate to other lives and brighten them, will attract them to *what*

*is in us*—for in ourselves we are nothing—by just so much as we embody in daily living the principles of true Christian character do we win in this sordid battle with all material unloveliness. It is easy to be lovely when life goes sweetly. It takes the Christ in us to shine when the world presses sinister, cold, cruel, on every hand. “Let us then be up and doing, with a heart for any fate.”

I’ve just come across these lines; have they no message for the discouraged?

“Tho he were the Son, yet learned he by the things he suffered.”

And these words of Paul’s to the disciples: “When for a time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God, and are become such as have need of milk and not of strong meat.”

And remember about the man who having put his hand to the plow turneth back. It is a serious thing for the soul to faint and fall by the way, and to go back, still more serious. It is possible for one to lose the capacity for Good, for spiritual life; to play fast and loose with the chance one has for growth, for development. To become lax and indifferent after making one’s vows is to grow callous and finally drift away. “The last stage of that man is worse than the first.” Just that sort of doing is what makes shipwreck of marriage, or of any adventure, for even religion is an adventure of our own choosing, the grandest, most wonderful of all undertakings.

Compare the successful man in any enterprise with the failure. Is it not always he who endures the hardships, the stress, the weariness with courage, living one day at a time, bravely, always believing in himself and his cause, who wins through? And to one argonaut who comes out loaded down with precious gold, there are dozens who have fallen, have turned back, have drifted—human flotsam—to the beach, mere derelicts. The battles to the strong, the pure, the earnest. Sheer enthusiasm may buoy one up for a time, but to stay it needs a daily living with Christ, moment by moment, very humbly lest we boast, very near lest we lose the light, “All for Him, and the world well lost.” Nothing is so hard to bear as disloyalty of

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# Question Department

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## Lost Souls

**Q**UESTION—Is there any basis in fact for the teaching of some schools of occultism regarding lost souls and stragglers? I have read a book which vividly describes a place called Avitchi, where the souls reside when in the last stages of disintegration. The school in question, it seems, holds that some souls undergo progressive retrogression, becoming lower and lower in each successive embodiment until ultimately extinguished as individual souls by absorption in the Cosmic Soul. Now as I understand the Rosicrucian teachings, all souls without exception are on the upward spiral, and while there may be a retrogression as between two successive lives in the physical world, yet the ultimate outcome is progress, not retrogression. I do not believe that it is any part of the true Rosicrucian teachings that some souls deteriorate until annihilated. The above remarks also apply to stragglers. Kindly advise the correct teaching on this subject.

*Answer*—The Rosicrucians teach that life is a great school where there are pupils in all different stages of development. In the most advanced class there are some who have learned almost all the lessons that it is possible to teach in our present condition and environment, and these are about to graduate into other conditions where they will be afforded a larger opportunity for advancement. There are also backward spirits in the lower classes which have, so to speak, been lazy and neglected to grasp opportunities for advancement. Between the lowest and the highest classes there are a great number of gradations, and certain tests or examinations are made of humanity as a whole at different points in the evolutionary career, just

the same as in a school examination of the pupils are held at certain times of the year, for the purpose of determining if they are fitted to advance into a next higher grade. Those who pass this examination are promoted, while those who fail are required to pass another term in the class where they are, so that they may learn the required lessons necessary as a basis for further advancement. Those who pass the examination are saved, and those who fail are lost to the class as a whole, but this is only temporary and those who have been backward may catch up again and at the following examination pass those who had been promoted the year before; then these erstwhile stragglers are saved and the others lost.

So it is also in the school of life. Those who fail to pass the examination at one time, and are temporarily “lost” may catch up again and even pass those who had once passed them. That is the true teaching concerning the so-called lost souls, and it is confirmed by the Bible. The Greek word *aionian* is translated everlasting, but it has no such meaning as Infinite Duration. Liddell & Scott’s dictionary gives the meaning as an “Age, an indefinite period, a lifetime,” et cetera. So that those who overcome, and are, as the saying is, saved, have a passport to a new Age of unfoldment, and are thus given *age*-lasting happiness. While those who fail are given *age*-lasting punishment of being in a lower grade in life’s school. But, generally speaking, the doctrine that a soul may be lost in the sense of being annihilated is altogether without foundation, for, as it is said, “*in God we live and move and have our being,*” so that if a single soul were lost, a part of God would be lost, and that of course is unthinkable.

It is said that there is no rule without exception,

and there is one condition which almost gives a foundation for the teaching concerning Avitchi promulgated by the Eastern schools. According to their philosophy, there are two states (not places but *states*) of consciousness, Avitchi and Nirvana. They say that when the spirit, by repeated embodiments and lives lived in the most noble manner, has reached a state of sublime spirituality, it is absorbed by the Cosmic Soul as the dewdrop is swallowed up in the sea. Its individual consciousness plus the fruitage of all its lives is swallowed up by the Universal Spirit, this being according to the Eastern teaching a state of the highest bliss. Conversely those who by lives of continued evil pass a certain point commence to sink lower and lower on the scale of attainment, and as their consciousness has been so saturated in evil that there was no room for good, individual consciousness is gradually purged from them in the effort to eradicate the evil, until at last the soul stands naked and unconscious. It is then absorbed in the Cosmic Soul, bringing with it only sorrow and disappointment of the most intense nature. But this teaching regarding both good and evil is, as already said, contrary to the Western Mystery teachings and may at least only apply in such a case as an exceedingly evil Black Magician. *In no case however is the spirit lost*, but only the fruitage of its pilgrimage, and as we have eternity for our evolution, we may be certain that even such a spirit would have opportunities later to enter the pilgrimage of evolution which will make it a self-conscious creative intelligence,

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*THE ASTROLOGICAL ORIGIN OF  
CONSCIENTIOUSNESS*

*Question*—In the Astrological readings you frequently refer to Jupiter as the planet of Law, Order, and Ethics, and also to Saturn as the planet of System, Justice and Virtue.

May I ask with just what planets and signs the sentiment of conscientiousness is most intimately associated, whether there is any one or more pre-

eminent in that sentiment. Conscientiousness is of course at the root of Law and Ethics, Justice and Virtue, etc.

*Answer*—According to the Rosicrucian teachings, when the spirit has passed out of the physical life at death, it sees the panorama or its past life passing before it in reverse order, and at that time the pictures which make up this life story are etched into the finer vehicles, which the Ego takes with it into the invisible worlds. It is the reaction from the pictures where the spirit has done some wrong which causes the suffering which constitutes its purgatorial experience. This eradicates the pictures from the life panorama, but leaves an aroma, that which we call conscience, to warn the spirit in its next life not to do the things which previously caused the purgatorial suffering. Conscientiousness is the positive quality of the negative conscience. Conscience prompts us *not to do* the things which are wrong; conscientiousness prompts us *to do* the things that are right.

Mythologically, Saturn is the Reaper, with his Scythe and Hour-glass, the Angel of Death, who ushers us from active life into the purgatorial existence where we reap what we have sown. Therefore, in that sense, Saturn is at the root of conscience; he always warns us, saying, don't, don't, don't. If, by listening to his voice in the past, we have him in a position where in this life he aspects the other planets well—notably Jupiter, the planet of Law, Order, Ethics, and also the Sun, which gives us our loftiest ideals—then we have the conscientious man or woman, who always fulfills every duty in life, no matter how arduous the task, and what perseverance and persistence is required, or what self-sacrifice is involved. Thus conscientiousness is not given by one planet alone but requires a combination of the highest virtues in several of the planets to bring it to its highest and most noble expression. Of course, there are many people who are conscientious because of minor benefic configurations (astrologically speaking), but the highest phase requires the cooperation of the Sun, Jupiter, and Saturn.





# The Astral Ray

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Geo. T. Weaver

## The Sign Aries

(Second Part)

**W**E have said that Aries, being the first sign of the zodiac, represents all beginnings of whatever sort, and this was illustrated by the creative process, coming fresh from Deity, unmixed with the debris of matter. This supplies us with the key to unlock the great mystery of *The Immaculate Conception*.

The cosmos is not a work out of hand as any piece of mechanism coming from the hand of its producer. This is the usual thought regarding it, as indicated in such expressions as "The handiwork of God." Each sphere is a living organism, the product of conception, gestation, and birth, as is that of a human body, created in the likeness of the cosmos, which is the body in which Deity dwells in the cosmical sense. The cosmos, being the product of birth, had its conception in the mind of God; and being a purely mental conception, it was immaculate, free from all admixture of matter. Unadulterated thought is always immaculate. Now, Thought is Spirit, so it is said that "The Spirit of God moved upon the face of the waters." But creation is the product not of thought alone, but of heart as well, for God is not only mind, He is also Love. Mind represents the positive, or centrifugal force, which, always proceeding outward

in a direct course, could never create Form. It requires the negative, the centripetal force to cooperate with it, which, always moving toward a center, tends to centralize the substance out of which primal forms are produced. Thus, by action and reaction, the archetypal form was made. But love upon this high, divine plane is absolutely free from lust, which indicates the impure heart. Cosmic conception, as expressed in Aries, is then, an immaculate one, the archetype of all immaculate conceptions on the plane of the microcosm. This is susceptible of illustration taken from all spheres of the microcosmic plane, but especially from that of the human, as expressed in all the world's great Saviors, and more especially in the case of the Christ, the Son of Joseph and Mary. Just as the Spirit overshadowed the waters, on creation's morn, setting up vibrations within the primal creative substance, out of which proceeded Light, the beginning of thought form; so the Spirit overshadowing Mary, the watery element among humans, set up vibrations that produced the conception giving rise to the person we call Jesus the Christ.

It is noteworthy also that according to Astrology all souls born while the Sun is transiting the sign Aries are immaculately conceived and virgin born

in a very important sense, We do not say that they are virgin souls fresh from Deity; but being born in Aries, they are beginning a new cycle. During a former cycle they passed through the twelve signs, performing the Twelve Labors of Hercules, and entered into their rest, gathering up and incorporating into their being the essence of all the signs; and so all requirements of destiny had been met. And now that they are beginning a new cycle, they start as virgin souls. But, on beginning this new cycle, they are quite apt to make missteps and thus create conditions requiring retribution. The present stage of the unfoldment of our race promises them but little protection, in the way of training, and of shielding them from temptation, so that they readily fall victims. This condition will continue until a soul has become well nigh perfect; when born in Aries, it enters upon its last cycle in the long journey through matter.

*Fate and Freewill*

Astrology does not say that one's destiny is unalterably fixed at birth but it is simply indicated. There is but one ultimate destiny for all souls, the full attainment of the essentially Divine. As usually understood, Fate indicates whether one will be an idiot, a semi-idiot, a normally intellectual person or one profoundly intuitive; whether he will be a fiend incarnate or a saint; whether he will live in comparative poverty or will possess riches; whether he will be a professional man, a mechanic, a merchant or a statesman; whether he will obtain popularity or live in obscurity; whether he will have many or few friends or enemies; whether or not he will marry, and how often; whether or not he will have children, and the character and condition of these; how much or how little he will travel, and the motives that induce traveling; when and how he will pass out of the mortal body. However, except in circumscribed limits, fate and destiny are not fixed, but only indicated, as the result of the life lived during a former embodiment. In the case of one born an idiot, or blind, or deformed, and similar cases, fate is fixed and destiny unalterable during the lifetime referred to. It may be hard to control one's birth condition, but proper training and the use of will, persisted in,

will go far toward ruling the stars. To hold the contrary view is the old fatalistic idea which denies freedom of will and forestalls evolution. The birth indications referring to character and the higher life may be known even before they begin to manifest in the life of the youth, and such as are adverse may be largely provided against; not in the sense that the indications will not show, but in that they, as forces, may be turned upward, and not allowed to run riot. Or with regard to personal matters such as referred to above, with a knowledge of one's birth tendencies, he may provide not only against the evil consequences, but even the tendencies, to a great extent. Ordinarily this is quite difficult, and can only occur in cases of great decision of will. It is hard for a lazy man to arouse the ambition that will make him a success in the sphere of business; or for one born with a strong tendency to inebriety to master his passion, once he has given way to it. Usually such influences will be indulged, to be worked out in a future life.

Though all normal men are free to assert their will, yet freedom of will depends upon unfoldment of life. None but a master possesses absolute freedom of will; and none but such can master their stars, or control their fate entirely. At the present stage of the race development, mastery of fate is but relative at most. One may mitigate, but not master; he may dodge if he will, but his weak point will find him out at just that precise moment indicated in his birth condition, and the rigorous grasp of planetary influences will tighten upon him and will not relax their hold until they have chastised him, because of the fate he himself has produced. It is then literally true that we are bound to the "wheel of fate."

And yet, a merciful provision has been made for just this emergency, imbedded in the very foundation of things. There is a "narrow way," indicated by the Great Master, of rigid self-purgation and self-discipline, purely scientific in its operations, the result of which involves not only the inner life, but the personality as well. To mention but a single point, that of the conservation of the generative fluid, or of one's seed, purges the blood of impurities, vital and moral, insuring perfect

health, rejuvenation, and long life; and eliminating all passion or lustfulness, insuring strength of will, and control of destiny. It is expensive, not in money, but in effort, in sacrifice, and in ceaseless drill; but it is amply worth the price and should be followed by all.

We have said that Aries, the first sign, is the creative sign, the result of thought, or wisdom, will, and love. We may expect, therefore, that those born in this sign will manifest these attributes. This sign, located in the brain and governing it, indicates that Aries people are thinkers, vigorous thinkers, creators such as architects, inventors, builders, artists, etc. They are more or less apt in all the fine arts, especially should Venus be strong in the horoscope. Not only are they people of thought, who upon the higher plane express intuition and wisdom, but they are also people of hearts. As creators, then, they express both of these forces. Again, they are people of great decision of character, or force of will, because the strenuous Mars is the ruler of this sign.

#### *Light*

In the creative process the first result of the Spirit's brooding was Light, "And God said, Let there be Light; and there was light." The preceding period was one of darkness, "And darkness was upon the face of the deep." "And there was evening and there was morning one day." The preceding darkness was Saturn's period, for he is the ruler of darkness, as the Saturn of the Bible. The period of light was that of the Sun, for the Sun is the orb of Light. This was not natural light, as now radiates from the visible Sun, but archetypal light, or mental illumination, such as experienced consciously by the illuminati. It is this quality of light-wisdom, will, and love that is obtained through the initiatory process, that, in Aries, produces the Logoi, the creators of worlds. Man, according to the Divine pattern, was made in the image and likeness of God, with dominion over all planes, in heaven and on earth. This was the Aries type in the primal state. As creative Deity, God is of this Aries type.

Even on the undeveloped plane, that of pure personality, and on the plane of this world, the Aries people are still a people of marvelous men-

tal illumination; but in this case mind and heart and will are turned downward towards the destructive, instead of the constructive. A single illustration will suffice. Of all the twelve signs, the Aries people are the very best warriors; they are emphatically Martian characters. Their genius is best seen today in the creation of war munitions, in scientific maneuvering on the field of battle and in resourcefulness and versatility generally. Of course this is the aspect of the case as seen from Saturn's side, the side of darkness. But as light cannot be known as light, save by contrast with darkness, so the higher aspects of life, where construction rules, cannot be known save by contrast with the lowly condition. War has its redeeming qualities, in that out of conflict peace will come; out of destruction, construction will follow; out of hatred, love will spring; misguided genius will be superceded by wisdom; perverted will, will be transmuted into obedience to the will of God, or the good. To become a Logos or world creator, one with the Christ, of whom it is said, "All things were made by him, and without him was not anything made that was made," is the ultimate destiny of man.

#### *The First Arcanum—The Magus*

In this arcanum the Magician is standing in the attitude of will-power, about to act; he is dressed in white, the emblem of purity, with a circle of gold about his brow, emblem of eternal light. He is holding in his right hand a scepter tipped with a circle, the emblem of creative intelligence. He is raising his scepter towards heaven to indicate his aspirations to wisdom, science, and morality. His left hand is pointed towards the earth, to show that he is ready to demonstrate every matter. In front of him, upon a cube, the image of absolute solidity, is seen a cup full of human passions, a sword, the weapon of those who fight error; finally, a golden pentacle, or piece of money, emblem of the reward granted to voluntary labor. His belt is a snake biting its tail, symbol of eternity. The Ibis upon the cube typifies vigilance. This arcanum means a firm will over, and confidence in, one's self, guided by reason and the love of justice, will lead one to the object of his ambition, whatever that may

be, and save him from the dangers by the way.

*The Pineal Gland*

Aries is the head sign of the zodiac, the seat of the brain, and therefore, a sign of the thinker, and because Mars is the ruler, a strenuous, penetrative thinker. This is true of both the macrocosm and the microcosm, for they correspond exactly. A line beginning immediately under the nose, and running back immediately above the ears to the back of the head, describes that portion of the head ruled by the sign Aries. According to the science of embryology, the head of the fetus is the first part of the body to be formed in the matrix; and at the period of parturition, the first part to pass out from the womb. The head, then, is the beginner in this sense, and this is why Aries, the beginner, rules the head. Within this portion of the head there are two organs of deep mystic significance, sometimes called the two mystic eyes of the brain. These organs are the Pineal Gland and the Pituitary Body. They are polarized toward each other, just as are the two natural eyes, the former being positive and the latter negative; and just as the natural eyes function on the natural plane; so these inward eyes function upon the higher spiritual plane—the outer eyes responding to natural light, the inner eyes to spiritual illumination.

The Pineal gland, so called because it resembles a pine cone, is a large, complex nerve center, or ganglion, located in the core of the brain, and thus constituting its nucleus, or germ. Chemically it is composed of a mass of reddish-grey matter of nerve substance, and contains, besides nerve cells, a small mass of calcareous or mineral deposit, gritty in texture, usually called "Brain Sand." This is found in the center of the gland, in that part where Descartes locates the seat of the soul. Quantities of nerve fiber pass through these organs. Of the two sorts of cells composing them, those called the brain sand, of sharp, angular form, granular in structure, and yellow as to color, is said to be the seat of Love, in its positive aspect; thus showing that this gland is the seat of both spiritual illumination and divine love. Scientists of today seem to have no conception of the purpose of these organs, nor of their process of formation; but

mystics, of both the Orient and the Occident, have always known their functions; they have known that this gland is the seat of the positive aspect of the soul. Some scientists believe that it is a vestigial structure representing an atrophied eye that once occupied the center of the forehead of a race called the Cyclopes by the ancient Greeks. This was a race of giants, of gigantic stature, and fierce and savage as to temperament, and were the sons of Neptune, said to have inhabited Sicily, and to have been assistants in the workshop of Vulcan, located beneath Mount Etna. By mystics this gland is now regarded as the seat of the sixth sense, that of clairvoyance and on the higher plane the seat of the "all-seeing sight." In its aura spiritual perception or intuition is located. It is sometimes called the "Divine Eye," and sometimes the "Wisdom Faculty." It is also the seat of all real genius among men. It is the organ of the super-conscious principle, or of the consciousness of the Ego or Christhood, the seat of the creative potentiality. To the soul aspiring toward its ideal, to every earnest student of this single, internal, divine Eye, it becomes the magical "Sesame," which, under the stimulus of his purified will, opens to him the secrets of the macrocosm and the microcosm. Activity in the Pineal gland leads to the union of the Christ mind with the concrete mind. The vibrations of this gland are the highest of any of the nerve centers of the body; and the vibrations of the constellation Aries in the celestial zodiac are the highest of any of the twelve star clusters, just as the vibrations of the constellation Pisces, the lowest of the signs, are the slowest. At the present stage of human unfoldment, we may be able somewhat to cognize them, but we cannot fully harmonize our lives to them, for to be able to do so would imply a transmutation of our mortal bodies to the immortal state. This is what is meant by the saying of the goddess Isis, "No mortal can lift my veil and live," or of the Bible statement which declares that no one can see the face of God and live.

During the process while thought is manifesting in consciousness, a constant vibration occurs in the light of the aura of this organ, so that a clairvoyant looking at the brain of a living man may

almost see the seven seals, the seven shades of light passing from the dullest to the brightest, all of which reveals the type, nature, and function of this wonderful gland.

Aries, then, is pre-eminently the one sign of the whole zodiac in which divine or spiritual light and life is opposed to form of manifestation; that is, where these are found on the plane of the Archtype; and that seeks the esoteric interpretation of life. All this is true of those highly individuated in this sign. The all-seeing eye sees Spirit, not the letter or form. It would be useless to make formal objections, or offer formal incentives to an advanced Aries character; he would sweep them aside impatiently. The only way by which the plans of an Aries type may be successfully objected to, is to admit that he no longer wishes to do what he is doing. The only successful incentive to an action by him, is to declare it impossible of performance. He will not be reasoned with. It is easy, therefore, to see that the performance of an empty ceremony, the object of which is not understood, while the real thing that had ever been associated with it had been allowed to lapse, would strike an Aries individual as ridiculous, if not comical.

#### *The Pituitary Body*

Another very important gland or nerve center found in the Aries portion of the human anatomy is the Pituitary Body. This is said to be the seat of the Will. If through the Pineal gland the creative Deity within man perceives, learns, and loves, through the Pituitary body, the seat of will, this heart and mind perception becomes a realizable fact on the plane of phenomena. Thus we have in this combination the three attributes of the Absolute, for which the sign Aries stands as the great Beginner—Will, Wisdom, and Love. In the broader and more comprehensive sense, the Ego perceives through the Pineal gland, functioning through the entire brain, but in the more restricted sense, it operates through the Pituitary body. This organ is a small reddish-gray mass of vascular, or vessel-like tissues, very similar to that of the Pineal gland, weighing from five to ten grains, and oval in shape. It contains two lobes, anterior and posterior, or positive and negative. This gland is

situated above the roof of the mouth, and in the rear of the nostrils, almost parallel with them. It is intimately connected with the ninth and tenth cranial nerves, and also with the Pineal gland; yet not the slightest connection can be traced between them by anatomists. Still the connection is physiological as well as metaphysical. We are told that the Adepts can see a golden aura pulsating in both centers when the subject is in normal condition, which is as regular as the heart beats. Under abnormal conditions, such as spiritual excitement, the aura of pulsation of the pituitary body mounts upward, more and more, just as when an electric current strikes a solid body. These vibrations finally strike the Pineal gland, awakening its dormant center, and sets it all aglow with pure spiritual energy.

These marvelous organs, for the purpose of functioning on the higher planes of the senses, and on the spiritual planes as well, are awakened to consciousness through the process of initiation; not that of mere form and ceremony, but that type of initiation which unfolds the soul and quickens the spirit. That initiation is the result of severe training of the psychic forces, and of the conservation of the nerve-building fluid. It consists in mental concentration, introspection, meditation, adoration or self-idealization, self-purification and imitation of the Christ life and passion. The self-purification consists in the conservation of the procreative seed, except for the sole purpose of generating offspring. During the early Atlantean period people were mindless because they did not possess the cerebral nerve system, including the brain. They did possess the sympathetic nerve system, without which the vital organs could not act. The brain is the product of the vital fluid, conserved and appropriated for this purpose. In the mindless state people lived the purely subconscious life. Spirit had not yet completed its descent into gross matter, for the cerebral system is the basis of the practical or concrete life and consciousness. But in developing the brain, the organ of the concrete, especially on the plane of the human, where mankind is thrown upon his own individuality, while yet in his undeveloped or personal state, our race has turned downward the pro-

creative function, and wasted its substance with riotous living, as did the Prodigal. Initiation is the reversal of this creative force, from the downward to the upward course. The especial symbol of initiation is the Caduceus of Mercury, or the triple spinal cord, the two outer cords symbolized by the Serpents, and polarized toward each other; and the main central cord, typified by the central staff. Through the left cord the Moon ether passes to the Mercurial coil near the base of the spinal column. Through the right cord, the Sun ether passes. Passing downward is the descent of spirit into matter; but passing upward, is the reverse process. During this ascending process the ray of Neptune lights the regenerative spinal spirit fire, which mounts upward through the main central cord, the short cut or narrow way, and on reaching the Pituitary body, sets it and the Pineal gland into active vibration, as stated above. This opens up the all-seeing Eye for spiritual sight, and striking the cavity in the forehead, starts it to throbbing with pain, symbolized by the thorns in the crown of the Savior, as the bond that unites the physical vital bodies is by the sacred spirit-fire, which liberates the Etheric vital body, and wakes this center from its age-long slumber, to a throbbing, pulsating life, sweeping onwards to the other centers in the five-pointed stigmatic star, which also became vitalized, thus causing the whole body to glow with golden glory. Then, with a final wrench, the great vortex of the desire body, located in the liver, is liberated, and the Martial energy and strenuosity located in the liver, propels to the stigmata of the head, hands and feet, ascending through the skull, or Golgotha, while the crucified Christian exclaims in triumph, "It is finished," and bows his head in death, the death of all desire, while the spirit soars away into the subtler sphere to seek the Crucified Christ, whose life he has thus imitated. Having attained to this glorious consummation, of the Christ-conscious life, he is henceforth inseparable from the Master, as one of the fully redeemed sainthood, of the mystical hundred and forty four thousand, who are to constitute the nucleus of the restored Kingdom of Christ on earth, and to rule and reign with him, until the

grand finale, when all authority shall have been restored to the Father, that he may be all in all.

Though by most scientists these glands are thought to be but remnants of the evolutionary process, and therefore having no longer any important function, yet Dr. Sajous of Philadelphia, U. S. A., in 1903, publicly declared, relative to the Pituitary body, that though one of the least studied, it is the most important of the millions of nerve centers found in the human anatomy. After fourteen years of research (devoted especially to the study of this organ), he believed he could demonstrate that the anterior lobe is vitally connected with the preservation of health, and its transition, in another state, to the lungs; and through these to the blood, thus imparting to the vital fluid its red corpuscles. This eminent authority saw the importance of this gland from the standpoint of the physician only; but by mystics it is known to possess purely spiritual functions, as we have just seen. Not even the most progressive of modern scientists seem to recognize the fact that through the nostrils pass the finer forces of Nature, as well as the chemical atmosphere. Now, according to modern scientists, as well as mystics, the ether of space or spiritual substance, are redolent with life, permeated with mentality and all the other attributes of high being. This gland is then the organ for the absorption of these divine ethers, and their transmission to the nerve systems for their support and vitality, and for the awakening of the various spiritual functions.

Neither of these organs, then, are vestigial or atrophied organs, but are living, growing organs, at present beyond the age in which we are living as to their functions, except in rare cases; they have grown up within us for the purpose of giving us an ideal viewpoint, and a higher spiritual inspiration. They properly belong to the future, instead of the past; organs to be cultivated, instead of eliminated as useless excrescences, as the appendix is supposed to be. They constitute the seat of the seventh principle in man, in their ultimate results, through initiation, as we have seen, the principle of virgin spirituality, the seat of the I AM or self-existent principle.

## The Children of Pisces--1918

Born February 19th to March 20th, inclusive.

EDITOR'S NOTE—It is the custom of astrologers, when giving a reading requiring as data only the month in which the person is born, to confine his remarks to the characteristics given by the sign the Sun is in at the time. Obviously, however, this is a most elementary reading and does not really convey any adequate idea of what these people are like, for if those were their sole characteristics there would only be twelve kinds of people in the world. We are going to improve upon this method by giving monthly readings that will fit the children born in the given month of that particular year, and take into consideration the characteristics conferred by the other planets according to the sign wherein they are during that month. That should give a much more accurate idea of the nature and possibilities of these children and will, we hope, be of some use to the many parents who are not fortunate enough to have their children's horoscopes cast and read individually. We keep these magazines in stock so that parents may get such a reading for children born in any month *after* June, 1917. The price of back numbers is 25c each.

The children of Pisces are of a marked negative disposition, subject to varying moods and very sensitive to the mental atmosphere in their environment. For that reason it is of the greatest importance that parents of these children should guard them during childhood against the influence of bad companions, for the old proverb about "bad company corrupting good manners" applies with ten-fold strength to these children, and they will absorb good or evil with equal facility. So until they have learned to choose for themselves, it is especially necessary for their natural guardians to shield them. They also have a strong tendency to mediumship and if they are taken into seances there is a great danger that they may become controlled. Moreover, having such an extremely flexible nature, they can never exert sufficient will-power to free themselves from the influence when once they have been subjected to it, and it may ruin their whole life.

These children are very peaceable in disposition and suffer injury rather than fight for their rights, not because they do not care, for they are very jealous, especially when born in the latter part of the sign. But the Piscean nature is always averse to exertion, and generally they do not want to take the trouble to fight for their right. In plain English they are lazy. Therefore the parents should see that a certain amount of work is allotted to them, even



during the earliest years, for it is then that the habits are formed. They can learn to be diligent with much less effort at that time than during any later stages of life. But once the children of Pisces have commenced doing a piece of work, it will probably be a surprise to others to watch them and see the methodical way they go at it, making every move count, until the task has been accomplished with seemingly very little effort on their part. Honesty is another of the virtues of the Pisces children. They are unusually dependable and close-mouthed, so that they may be trusted with secrets in full confidence that they will not betray the trust. The children of Pisces are generally kind and sympathetic, but this year's crop will excel, for Venus, the planet of love, is in conjunction with Uranus, the planet of unconventionality, in the intellectual sign Aquarius. They are in mundane trine with Jupiter, the planet of cordiality in the Mercurial sign Gemini. That will make these children unusually cordial and suave in manner, qualities which will of course bring them many friends, despite the fact that they will have very independent ideas and views in advance of conventional usages, for they will value public opinion sufficiently to be tactful in the expression of their fads.

The children of Pisces are notoriously fond of good things to eat. They revel in rich food, but are