

it with the ceiling takes me to the dark mine where men and women toil and even children, robbed of their heritage, a happy, carefree childhood, patiently work and weep. I hear the hum of toil and see the lights, tiny sparks, moving against the pitchy blackness. The bars of wood present to me the picture of the forest—deep, cool and green. The trees of mighty girth stretch their tops upward into heaven's sunshine, but around their roots it is always shade, and here I see the brilliant moss, the tender fern and tiny starlike flowers.

My eyes rove next to the glass of the electric globes; and having heard in my childhood that glass is made from sand, I am immediately transported in thought to the seashore and see the great wild ocean tossing. Overhead the great seabirds are wheeling; under my feet are the starfish and the sea biscuit.

Above the glass globe is the tiny piece made of rubber, with which we turn on the electricity. This presents to my mind a wholly different picture. The South American jungle, the wonderful tropical vegetation, the hot, moist atmosphere, strange trees and vines, the huge python and venomous snakes. In the branches are beautiful birds, and to the trunks of the trees cling the mistletoe and the fragile orchid.

Within the glass globe is the filament, which carries the electricity, that tremendous force which none understand. I see the power-house with its great revolving wheels and the great wires which bring the power in from the hills, and far up in the fastnesses of the mountains is the silver waterfall which furnishes light to the great city.

At last I observe the form of my chandelier. It is made in the form of a cross which suggests the death of the Christ. How far have my thoughts carried me? Even to the ideal of all religions—Renunciation.

Emerson says:

“In the dust and scum of things
Always, always, something rings.”

So the brass bar of my chandelier sings of the mine. The wood sings of the forest. The glass sings of the seashore. The rubber sings of the jungle. The filament tells of that mighty force, elec-

tricity, The cross of wood whispers of the mystery of Golgotha.

A PARABLE

Selected

Once upon a time there was a little boy who lived with his mother, and, as he went about the house, he would trip and fall. So his mother said to him, “I will tie you to my apron-strings, so that, when you trip, you can catch hold of the apron-strings and pull yourself up again.” So she did, and as she went about her work she sang.

But, one day when the little chap had grown big enough to look out of the window, he saw the green fields and the shining river and blue hills, and they seemed to call to him to come. So he asked his mother to untie the apron-strings; but his mother said: “Not yet, my boy; remember, only yesterday you tripped.” So she went about her work, and she sang,

Some time went by, and one day the boy stood by the open door, and again he saw the green fields and the shining river and the blue hills, and they called louder, “Come!” And, without asking his mother, he sprang forward, and the apron-string broke, and, as he took the end in his hands, he said: “I did not think it was so weak.” And the mother gathered up the broken end of the apron-string and put it in her bosom. But she did not sing as she went about her work.

Over the green fields he went, up toward the blue mountains and the shining river. Sometimes it was smooth going, sometimes rough. At last he tripped and fell—fell over the edge of a precipice, and, as he was falling to destruction, he felt himself brought up suddenly. It was his mother's apron-string that had caught on a projecting rock and held him fast. And, as he hauled himself to a place of safety, he said: “I didn't know it was so strong.”

A REMARKABLE EXPERIENCE

An interesting communication has been received from a well-known Cape Town lady, who once met with a serious accident in which life for a few moments was in abeyance.

“Coming from Sea Point in the tram about two

years ago," she says, "I prepared to get out opposite the station, but through some mischance the conductor rang his bell too soon, and I was thrown violently to the ground. I have no recollection beyond seeing the conductor pull his bell, and then . . . a sense of the most radiant well-being . . . I was standing about two yards from my body and saying to myself, 'A motor-car will certainly go over it, but I don't care.' So full of buoyancy and the joy of life, I kept repeating, 'This is well-being.'

"At the time I seemed to be surrounded by a luminous pearly atmosphere, which was bearing me upwards. I had the feeling of being drawn up-

up by some beatific, invisible magnet . . . the next moment a change came and I opened my eyes, lying on the ground, with a crowd of people around. The beautiful sense of well-being and clarity of thought had vanished, and I could not even remember my own name when asked. Fortunately, a friend was passing, and pushed through the crowd, immediately took charge and escorted me home where a long illness supervened.

"But I can never feel grateful enough to have been favored with such a convincing testimony of the next state. To me the word 'Death' conveys an ever-present sense of exquisite promise, without a shadow of doubt.

Sunspots as a Cause of War

The subject of planetary influence is so vast that it is certainly beyond the comprehension of one human brain. Therefore, we have never attempted the study of mundane astrology, which deals with the planetary influences on nations, but have confined our observation entirely to the effect of the planets upon man as an individual. Nevertheless, one cannot at times help coming in contact with the cosmic aspect of planetary influences and certain facts have thereby become definitely established in our mind. Among others, the truth of the assertion made by ancient astrologers that celestial disturbances produce terrestrial catastrophes. The macrocosm, consisting of the Sun, planets and their satellites within our solar system, are so indissolubly bound to one another, and to the Beings who inhabit them, that as an aching toe or tooth is felt by our whole body and unsettles our system to a degree commensurate with the severity of the affliction, so the planetary disturbances in one heavenly body are felt by all the other members of the solar system.

It needs no argument either that disturbances in the Sun would make themselves more acutely felt than conditions on any of the other planets, because the Sun is so much larger in bulk than the marching orbs which circle around him. Science

has established the fact that there are periodic disturbances of the Sun which they call Sunspots. These were first discovered by Galileo and Scheiner, but then people would not believe that the Sun could have defects on its surface; they thought it was too pure altogether for that. However, it was soon proved that they did exist and it was also found that they were subject to changes, that they varied greatly in size and changed from place to place. Some times a spot has been observed so large that it may be seen by the unaided-eye. It was also observed that at certain times there were few sunspots and at other times there were many, covering vast areas, and finally it was found that the cycle of sunspots is eleven years.

But it is one thing to observe a phenomenon and another to determine the effect thereof. More than a century ago Sir William Herschel went so far as to declare that the sunspot activity determined the price of wheat, so that during the years when there were few sunspots and the Sun emitted its full amount of heat, there would be large crops, and consequently low wheat prices. But at times when the solar disturbances were at their height, prices of the staples of life would soar. Nor is this assertion altogether without foundation; in fact, particularly in view of the high prices prevailing at the

present time, which is a period of abnormal sunspot activity. And as the sunspots do not appear and disappear suddenly, but have a gradual rise and decline, we may look for several cold winters and summers with a consequent low productivity and high prices.

But is this the only result of the solar disturbances which we see in the failure of crops and the rise of prices? Are there no other effects traceable to these solar disturbances? We think, yes; in fact, we know that the planetary influences have an effect upon humanity, and this sunspot activity, recurring in cycles of eleven years, is really the inbreathing and outbreathing of this vast composite cosmic body. It is comparable to the systole and diastole of the cosmic heart, sending at one time the full force of the solar vitality to the furthest confines of our system, and at another drawing it in contaminated with the poison of passion generated by billions of beings in the struggle of existence in all the different worlds.

Thus, this force is, by analogy, similar to the arterial blood that issues pure and clean from our heart and is sent to every part of our body, but returns through the veins laden with the poisonous carbon dioxide, generated by the process of decay going on in every part of our body. What wonder, therefore, that the periods of low sunspot activity, when the maximum solar force is sent out, and flows over the solar system like wind that has been wafted across fields of clover or new mown hay, laden with a perfume that is grateful to our senses, instills a feeling of joy and well being.

On the other hand, what wonder if, at the time when sunspots are largest and most numerous, the solar force, returning from its visit to the various planets and carrying with it a sense of the sorrow and suffering of the various beings there located who are struggling through the process of evolution, what wonder if this solar stream coupled with the failure of crops, of extreme cold, and other added discomforts, generates in humanity a sense of added ill feeling. And not knowing the cause of the new discomforts, what wonder that one blames the other and distrust and dislike for our neighbors is generated.

Furthermore, with the recurrence of this feeling

at certain periods, a number of times, what wonder if this feeling of dislike and distrust acts as a saturated solution of salt, *crystallizing when the last grain is added*? So the universal distrust and dislike generated by the returning solar forces at the time of highest sunspot activity may also at a period when humanity becomes saturated with ill-feeling, result in an outbreak, as has been the case in this present great, world war.

If anyone doubts these general planetary effects, it is quite easy to make an experiment to prove that they exist. All that is necessary is to take an Ephemeris and ascertain on what days of the month the Moon is in conjunction with Mars, the war god, and then watch people on that day. It will then be found that they are more short-tempered, more ready to take offense, and easier hurt in their feelings than at any other time. On the other hand, if we select a day when the Moon is in conjunction with Jupiter, the planet of benevolence, or with Venus, the planet of love, we shall find that people generally are in a different mood, much more easy to get along with and much more disposed to be jovial and kind, and if such effects are observable in the individual and his actions, why not in the masses and their actions?

All this is, of course, what was to be expected, and harmonizes perfectly with the esoteric teachings that the planetary spirits, which are the rulers and guiders of evolution, provoke war and similar, from our viewpoint, seeming calamities, when it is necessary for the evolution of their charges.

And so in all our sorrow and suffering we have at least the knowledge that this is for our good, and that ultimately blessings will accrue from the present sufferings, and we are hoping that the veil which divides us from the realm of the living dead may be rent so far as a very large number of people are concerned, that the testimony of the few of us who see at the present time may thus be strengthened by this added testimony, to the end that our word will carry more weight than it does now in the minds of most people who think that we are either mad or dishonest. In the meantime, we wonder if the war being brought about by the sunspot activity must continue for another year or two, until it has fully abated. We pray not.

THE PATH

Lizzie Graham

We have heard much said about "The Path" by those who are endeavoring to live the Christ life. Many ask what is meant by "the path," and others ask how they can know when they are walking in it. Others again seek directions as to what they may or may not do. To answer the last inquiry first:

I do not believe anyone can tell you what is right for *you*. They may say what they think, or what they would do under like circumstances, but only your own higher self, the God within, can tell you what is right for *you* to do. If you have been accustomed to seek advice instead of listening to the voice of the Spirit, you will doubtless, at first, have difficulty in recognizing it, and will therefore make many mistakes. But do not get discouraged, or weary of trying, for the spirit never wearies of giving you its message, and you will succeed in a longer or shorter time, according to the amount of Will-power you use in your higher desires, which make for soul growth.

"The Path" is a road that we consciously build every moment by our thoughts and actions.

Suppose I have just awakened to a dim consciousness that somewhere in the Universe there is something higher and holier than myself, and a tiny wish is born that I could know more about this unknown. That is the first step upon The Path. Every moment I spend with this thought makes my path a little narrower, because wishing to draw nearer to that which is holy, I begin to realize that my unholy, selfish thoughts and careless actions must be dropped, one by one. I must no longer hate, nor envy, nor lose my temper. The Path grows a little narrower day by day. I must give of my substance to others. I must help others with hands, head, and heart. I must not waste a moment of the precious gift of Time. How narrow the Path grows! I must love everyone as myself, and know my Father as the only true God; and receive Jesus Christ, His Son, to reign within me, to be my Lord. This Path leads straight to God.

How can we know that we are on The Path? By a consciousness that we are honestly living up to the very best we know in every action and in every thought. We will often, often make grave

mistakes, and we will be criticized for them by our friends. Later on we may see that we did wrong even when aiming to do the right. But the point is, did we do the very best we knew at the moment? Each effort makes our Will a little stronger and our judgment a little clearer. The only person we may venture to criticize or condemn is ourself.

*True, 'tis a straight, but thorny road,
And mortal beings tire and faint;
But they forget Our Mighty God
That feeds the strength of every Saint.*

The Path is not easy to follow at all times. There are those, both in the body and out of the body, who will seek to induce us to stray; who will call us fools because we prefer our chosen narrow path to their wider one; who will endeavor to show us that we are not walking as we should. The only safe way is to look straight ahead. There is one great help—the Path *is straight*, and therefore the "Light of the World," which is beaming from the end of it, is never hidden from our view, except when we turn around to investigate bypaths, or so-called easier roads.

Yes, it is very steep, and rough at times, but there are Guardian Angels standing beside us ready to help; we do not always recognize them in the man or woman who is working or walking beside us. Sometimes through lack of care, and too much self-confidence, we slip again and again, at a certain place, making progress impossible, but when we, from our heart, call for help—cry as Peter did, "Lord, save me, I perish!"—instantly the helper is with us, the dreaded spot is crossed. But do not look backward at it, or you may again lose the light ahead.

*Ye fearful saints, fresh courage take;
The clouds ye so much dread
Are big with mercy, and shall drop
In blessings on your head.*

You will not be lonely on The Path; there are crowds on the way, but some travel much quicker than others. Your companion today may not be met again for a lifetime. You may wander, or fall, or linger to help another, and the friends you

thought would never leave you pass on ahead—perhaps unheedingly, for many on the path are still selfish; do not blame them, you may thoughtlessly do the same thing tomorrow and cause pain to a loved one.

All along the Path, if we desire it, we may walk close beside our Elder Brother, Christ. He is not somewhere far away, but right here beside us, in our work and in our play. Maybe we can realize this better if we remember what He said: “I am the light of the world.” And when we think of light, remember how near He is to us. He will be found very near in all the sorrows, at home or abroad. He loves those who work and help the weary one, forgetting that they themselves are also tired—those who follow in His steps of loving, self-forgetting service.

We are told The Path will be rough, slippery, and narrow. But that does not matter if we realize that it is the straight, and the shortest way home to “Our Father.” And there remaineth a rest for the weary feet, and the travel stained garb will be exchanged for a golden wedding garment, if we are faithful.

A VISION OF DEATH

A True Incident

C. W.

After the long night of suffering had passed I lay spent and weary, looking from the window toward the east, where the pale tint of approaching dawn touched the sky. Beneath stood the mists upon land and lake and beckoned to each other with ghostly fingers from among the trees. My eyes returned from the mists without to the mists within the room. Suddenly a strange vision met my eyes, made clairvoyant perhaps by my suffering. Distance was eliminated and I was gazing with calm fearlessness down the ward of a hospital. The pale light of the morning had scarcely penetrated within the corridor and the white beds with their white occupants were hardly defined from the shadow. A strange figure paced the aisle between the row of cots. Robed in a dark cassock, the folds of which seemed stirred by unearthly breezes, he advanced, stopping only once to lay his hand upon a woman's form. Suddenly I real-

ized that this was Death and I feared to see his face, but the face was turned completely away. The vision disappeared and I was conscious again of my own little room with the dear familiar pictures peering at me from the shadows. Suddenly I realized that Death was once more approaching me, and this time I felt that I should be forced to look upon that awful countenance. Cold fear seized me and ere the shudder that shook me had passed, I felt his presence at the bedside. My hand was clasped, and my glance forced upward from the hem of the dark robe, I passed the cord that bound the waist upward still, until at last I met his eyes. Dumb with astonishment, I gazed, for the peace and majesty of Death beamed upon me, and from the eyes streamed pity, beneficence, strength, and the very goodness of God. “How beautiful, how divine is death!” I cried. Later in the evening of the same day, as I looked past the riot of sunset colors to hills of amethyst, one that I loved and that loved me, looked at me with eyes bright with the agony of parting. I placed my hands in his and said, “Darling, I am not afraid, for Death is kind.”

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*.

Question Department

* * * * *

Removing the Spleen

THERE has been brought to my notice a case where a woman had been operated upon and the spleen removed. According to the Rosicrucian teachings the spleen is the entrance gate of the solar forces which vitalize the body, and in the etheric counterpart of that organ the solar energy is transmuted to a vital fluid of a pale rose color, which from thence spreads all over the nervous system.

We also learn that the rays of the Sun are transmitted either directly or reflected by way of the planets, or by the way of the Moon; the direct rays from the Sun giving spiritual illumination; those received from the planets producing intelligence, morality and soul growth. In a case like the above described, will the etheric counterpart continue to perform its work after the dense organ has been removed, or will it disintegrate as does the etheric counterpart of an arm or a leg that has been amputated, and if so what is the effect upon the person so operated upon?

Answer:

You are right in your statement of the Rosicrucian teaching, except where you say that the solar energy is transmuted in the spleen to a pale rose colored fluid. The spleen is the gate of the solar forces, but the transmutation you speak about takes place in the solar-plexus, where the prismatic seed-atom of the vital body is located.

With respect to what takes place after the spleen has been removed, it will help us to recall that the physical body accommodates itself so far as possible to altered conditions. If a wound in a certain part of the body makes it impossible for the blood to flow in the normal channels, it finds another set of veins by which it may make its circuit. But an organ never atrophies so long as it can serve any

useful purpose. It is similar with the vital body composed of the ethers. When an arm or a limb has been amputated, the etheric counterpart of that member is no longer required in the economy of the body, therefore it gradually wastes away. But in the case of an organ like the spleen, where the etheric counterpart has an important function as gateway for the solar energy, naturally no such disintegration will take place.

It should also be remembered that wherever disease manifests in the physical vehicle that part of the vital body has first become thin, attenuated, and diseased, and it was its failure to supply the necessary vital energy that caused the manifestation of physical symptoms of ill health. Conversely, when health returns, the vital body is the first to pick up, and this convalescence is then manifested in the dense body.

Therefore, if the physical spleen was diseased, it is a foregone conclusion that the etheric counterpart is also in subnormal health, and the wisdom of removing the organ is doubtful. However, if it is done, the body will seek to accommodate itself to the new condition and the etheric counterpart of the spleen will continue to function as before.

RAISING THE DEAD

Question:

In *Questions and Answers* you state that Christ did not raise the dead. In St. John, Chapter the second, verse 11, Christ said, "Our friend "Lazarus sleepeth," and then in the 14th verse Jesus said unto them plainly, "Lazarus is dead." It seems as if the Christ must have been mistaken in the first place, according to this. Which is right? as I got into an argument that the dead was not raised. Again in St. Matthew, the 10th Chapter, 8th verse, the Apostles were told to raise the dead, etc.

Answer:

Most of the trouble and misinterpretation of what the Gospels really mean comes from the great misunderstanding of most people who believe that they are intended to relate the life story of an individual named Jesus Christ. It is perfectly true that they have been patterned after the life of Jesus, and it speaks for His greatness that His life should be taken as a pattern by the recorders of four different Schools of Initiation, but what these men really wanted to write was the formula, of initiation, and the four Gospels therefore embody, hidden beneath an outer coating of blinds and non-essentials, the formula of initiation of four different Mystery schools.

The instance mentioned, the raising of Lazarus, or the widow's son of Naim, does not involve calling a departed spirit back to its discarded vehicle. That is not done, "when once the silver cord is loosed the spirit returns to God who gave it and the dust whence it was taken." But when a candidate comes to a point where he is to be raised up to a higher level and a greater power than he possessed before, then he must first die to things that are past and behind him; the path becomes narrower and narrower with every step, and he cannot enter into the strait gate which leads to a higher realm in nature until he has shed the body that correlated him to the next lower realm. Therefore, in that sense, it is said of him at the moment when he is ready for the transition that he is dead.

If you will read the serial articles on *Freemasonry and Catholicism*, you will find that Lazarus had previously been Hiram Abiff, the Master Mason, and chief builder of Solomon's Temple; that Jesus had been previously embodied as the personality called Solomon; and that the Christ spirit dwelling in Jesus, at the time of the recorded raising of Lazarus, was the great Initiator who raised him up and made him a Hierophant of the Lesser Mysteries, now known as Christian Rosenkretz, the head of the Western Wisdom School, and co-worker with Jesus to unite humanity and bring them to the Kingdom of Christ.

In a similar manner, and upon a smaller scale,

the Apostles, were given power to raise the dead; to the babes they gave only *milk*, but to those who were strong they gave the *meat* of the doctrine, and instructed them in the mysteries, until they had reached a certain point where, by living the life, they died and were raised up to a more abundant life in a larger sphere of usefulness. But as already said, these deaths did not involve what we usually call the death of the body.

REBIRTH OF CHILDREN

Question:

It is stated in the Rosicrucian teachings that children who die in infancy are brought to rebirth in from one to twenty years. Do they return to the same station in life or not, or do they some times return to a different environment, more or less desirable, from wealth to poverty or vice versa?

Answer:

This question has been asked before, years ago, when the writer was a novice in the investigation of the spiritual world, and it was answered correctly at that time. But later investigations make it possible to give more detail based upon what actually happened in a considerable number of cases. Notes were made of the result at the time of the investigation, but in moving into our new administration building these have been mislaid; nevertheless, according to our recollection, it was found that out of twenty children we watched who came to rebirth within five years of the time of death, fifteen or sixteen went back into the same family. It can be seen at the time when a spirit passes out whether it will be a long or a short time in the invisible worlds; that is to say, one that dies as a child.

And so we selected another group of twenty which are still in the invisible world and not expected to take rebirth until ten or more years have passed, but the tendencies are quite plainly shown, for when a spirit seeks rebirth, it is usually drawn to the prospective mother years before it enters the womb, and some times ladies still unmarried are surrounded by their prospective children even before they have become engaged. Judging from this fact, we find out of the group of

twenty, only three are staying with their former mothers, the other seventeen are scattered among other families, and two of them are keeping company with small girls, showing that they are waiting for them to grow up and become their mothers.

This tendency of the spirits who are seeking embodiment to follow their prospective mothers around for years, by the way, sometimes gives rise to laughable and embarrassing situations on the part of mediums who do not understand the conditions. We remember the case of a young lady who went to a spiritualistic seance and was told that she had a child in spirit land who was standing beside her and calling her mother; naturally she denied the allegation indignantly, and arose and left the meeting. So there was a case where both were right, though making diametrically opposite statements, and each thought the other dishonest because they lacked the knowledge to reconcile the seemingly irreconcilable.

*MOTHER-LOVE AS A FACTOR IN
MATERIALIZATION*

Question :

Is it possible for a mother who has passed into the invisible world to help her children directly or indirectly? Does she make hands of flesh with which to work, or in what way does she aid them?

Answer:

The Society for Psychical Research has investigated a number of cases where it has been shown that the mother has materialized in order to save her small children from disaster or accidents. There is no doubt that many young mothers are earth-bound for a long time by the love they bear their small and helpless children. We feel certain that if they were able they would often manifest to give them help and comfort, but the seed-atom having been ruptured at the time of death, they are not generally able to draw to themselves even the most attenuated gaseous matter that would make them visible, except in a very few cases where the need is so great that it begets in the mother a desire of such dynamic intensity that for a moment or two it compels the physical atoms to

marshal themselves into her body and enables her to do that which she desires. Thus she performs a magical feat without knowing how she has done it, and of course she cannot repeat it unless it happens under similar circumstances.

In this respect the people who have passed into the invisible worlds differ radically from the Invisible Helpers who leave their body at will; the silver cord is intact in their case and this gives them a continuous connection with the physical seed-atom, its magnetism is therefore exerted and it requires a subconscious effort on the part of the Invisible Helper to keep the physical particles from flowing into the etheric vehicle in which he travels. On the other hand, when he desires to aid anyone who may be in distress, or to perform a certain work, he materializes a hand or an arm with the greatest of ease simply by consciously allowing the physical atoms in his closest environment to flow into the etheric matrix, and when he has performed the desired task, another effort of thought scatters the strange atoms and dematerializes the hand or arm. Thus, for instance, when working inside the body of a patient to manipulate a diseased organ or stanch the blood in an artery, fingers are made temporarily from the flesh of the patient without causing him the least discomfort, and are as readily dissolved when the work is done.

A PERSONAL QUESTION

Question:

Why is it that in your writings there is always a note of somberness, always the dark thread; so little joy and happiness. Is there no happiness to be found in the higher life? Contentment, satisfaction, peace, yes, but is there no joy?

Answer:

*O would some power the giftie gie us,
To see ourselves as others see us,*

sang Robert Burns, and he was certainly correct in his presumption that none of us can see ourselves as we are. The writer was not aware that there is a dark thread and a somberness over all his writings, but perhaps the point is well taken, though it

would be wrong to draw the conclusion that there is no joy and happiness in the higher life. There is an unspeakable joy and a happiness that cannot be told, in the privilege of being allowed to help the thousands who come to us for aid and advice or spiritual comfort.

But while we realize the necessity and ultimate benefit which will result from the present great surgical operation the world is undergoing, we would have to be superhuman not to be bowed down with sorrow, even unto death, at the sight of all those hundreds of thousands, nay millions, who are suffering daily, and three and one-half years of work with the wounded, dying, and so-called "dead" have failed to make us more callous than upon the first night when we were nearly frantic at the sight of the cruel carnage. We endeavor not to carry the experiences of the night into the day, for it would unfit us for the work we have to do here, but it is perhaps too much to

expect that it would not stamp our waking life in some way.

This may be a very good point for those students to consider who are inordinately desirous of consciousness in the spiritual world. To them we would say that we envy them and would gladly exchange places with them and be rid of the sorrowful sights duty and love of our fellowman compel us to witness nightly, though, of course, wild horses could not drag us away from the suffering soldiers or their bereaved relatives. We would not give up the privilege of helping for anything, but we do wish we were unconscious of our work when we return to the body, then we should be much happier and probably able to infuse the tone in our writings.

Our own personality would always best be kept in the background, but if students will take this to heart, perhaps the answer to this question may serve a good purpose.

Simplified Scientific

Ephemeris

1919

NOW READY



The Astral Ray

* * * * *

Esoteric Astrology

Geo. T. Weaver

THE SIGN ARIES

Fourth Part

The All-Inclusive Sign

Though the first sign of the Zodiac and but one-twelfth of the whole, Aries is the all-inclusive sign. As the beginning sign, the beginning of all that is, it naturally includes within itself all that is to follow. The human brain, whose seat is in Aries, is microcosmic, because within it we find all the signs of the Zodiac, just as in the first digit we find all subsequent numbers, or in white light is embraced all colors. From the standpoint of Phrenology we can locate the various characteristics of the twelve signs in the various lobes of the brain. In a general way the brain may be divided into three sections of four divisions each, making the twelve divisions corresponding to the twelve signs. The first comprises the frontal region, which may be described by a line drawn from a point midway between the ears and eyes, and extending over the head. Here are located the functions called Formal, corresponding to the Formal region of the Zodiac. Just over the eye is located the sign Pisces, representing art. Above this is the sign Aries, representing letters, literature, etc. Still higher up is located Taurus, representing science. The brain top is occupied by Gemini, representing culture. This part of the brain is recognized as the seat of the intellect. The second section is divided in a general way by a

line running over the head parallel to the former line. This division is called the Social Sphere, as it is the seat of the social and affectional functions. Above this, Virgo is located, the lobe of parenthood. Still higher is the place of the sign Cancer, representing marriage. On top of the head is Leo, where the religious faculty is found. The third section extends from the social cusp to the back of the head on each side. Just back of the ears lies Capricorn with its commercial functions. Sagittarius lies above this point, with its defensive and wealth-getting faculties. Still higher up is Scorpio with its faculties functioning—justice, labor, and procreation. On the top of the head, in this section is located Libra, with its prominent lobe of ambition and rulership. These signs and their functions comprise the industrial or dynamic region. This Aries portion of the human anatomy, as the all-inclusive, symbolizes Deity in the Absolute sense, as the “All in all,” or the Fatherhood within man, the source of Omnipotent, dynamic power; of the mighty works such as were wrought by the Christ while upon earth, the seat of “All authority,” which was God’s idea of man when He created him, and which will again be realized by man when he shall have attained to the “power of the resurrection,” and thus is fully recovered from the effects of the fall.

Being the seat of the Absolute, or the all-pervading Spirit individuated in man, when it has been awakened to consciousness, it is the object of true worship, or the worship of God who is Spirit, in spirit and in truth.

In this regard this first sign of the Zodiac, in the archetypal sense, corresponds to the first commandment of the decalogue, "Thou shalt have no other gods before me." Any extraneous god, therefore, though it be the Sun of our solar system, the giver of light, heat and life, in the cosmic sense, is idolatry, the worship of which is forbidden in the second commandment. It is Sabianism, which is strictly forbidden in the Bible, "Take ye therefore good heed unto yourselves, for ye saw no manner of form on the day that Jehovah spake unto thee in Horeb out of the midst of the fire.... and lest thou lift up thine eyes unto heaven, and when thou seest the sun and the moon and the stars, and be drawn away and worship them, and serve them, which Jehovah thy God hath allotted unto all the people under the whole heavens" (Dt. 4:15-19). The prophet that should draw away the people from the true, esoteric worship, to the worship of even the host of the heavenly bodies, was by statute to be stoned to death. Man as a creator must keep his will within himself, for in yielding it to another, whatever that other may be, surrenders his own essential divinity, and disqualifies himself for his creative work. This is not the worship of self, as some have contended, for the worship of the personality would be sacrilegious in the extreme; but it is the worship of the Spirit of God within the self; of the Father who is Spirit, in spirit and in truth.

As the All-inclusive, within the Absolute, is embraced the Primal Logos, which in the archetypal sense, Aries refers to. The Primal Logos is not itself a creator, but the synthesis of all creative forces. Aries is that which has no birth, it is the Parabrahm, the all-sufficient, lying back of all causes, abiding everywhere, enswathing all that is. Its power is illimitable; its planet is the synthesis of all the planets; its keynote is the seven tones and five half tones combined in one; its color is pure white, combining all colors. To awake to consciousness on this plane man needs the differentiated fire of the sixth principle, that of the first

expressed Logos, to function through; and once it has awakened to consciousness, it will radiate a light that will illuminate the field of infinity, out of which will spring a universe of worlds. Having attained to this seventh principle, one will have reached universal consciousness, and will have become One with the All. This is the ultimate outcome of the entire creative process by which a microcosm is transmuted into a macrocosm.

But Aries as beginner is more than potentiality, or the Primal Logos, it represents actual as well as archetypal beginnings. In the creative work it represents the creative Logoi, or the Elohim, as found in the first verse of the Bible, "In the beginning God—the gods or Elohim—created the heavens and the earth." The Primal Logos is pure spirit, unadulterated with matter, even in its most attenuated state: it is the Ain Soph, or No Thing of the Cabalists; it is the world of Virgin Spirit of the Rosicrucians. The creative Logoi represents the beginning of the infoldment of Spirit into matter; the beginning of the expression of the Human embodied in the Absolute. The Primal Logos is the Absolute; the Creative Logoi is the beginning of the plane of relativity, of the phenomenal, or of Time. In this sense Aries, a fiery sign, represents the positive, fiery germ, or the overshadowing Spirit that "moved upon the face of the waters," out of which creation sprang. Science as yet has not discovered any negative electrons, but, like Darwin in his search for the connecting link, they are looking for it. This they never will discover, because as the primal monad, it is androgynous, possessing both the positive and negative within itself in equipoise. As we have seen, Aries people are creators on the mind plane, projectors, inventors; but are not apt to carry out their initiatives into concrete expression, leaving this work for others to consummate. Geminians are given to this same apparent weakness, but on the concrete plane, for they are not initiativists. Aries is the architect, but others must be the builders; Aries plans, but others execute their plans; Aries pioneers, but others build the cities and develop the civilization that is to follow. An Aries character produces the transition from the darkness of the Saturn period to the light of the Sun period, for the Sun is exalted in Aries, and is co-equal in

power with Mars, the ruler of Aries; but the light he produced is but nebulous; the concrete world from the nebulous is the product of other signs, as we shall see later. As Martian-ruled, he expresses dynamic force, but on the thought plane.

The whole Zodiac is divided into three groups of four signs each. The first four, beginning with Pisces, a watery sign, and therefore the cosmic egg, in the archetypal sense, ends with Gemini. Aries represents Fatherhood; Taurus, Motherhood, and Gemini, the offspring—all the product of the Cosmic Egg Pisces. The second group—beginning with Cancer, also a watery sign, and therefore cosmic egg, but on the Factive plane, as the Cabalists would say—ends with Libra, the product on this plane. The third group—beginning with Scorpio, the last of the watery signs, and the last of the cosmic eggs, and on the concrete plane, or plane of greatest density—ends with Aquarius, the product on this plane. In each instance a fiery sign, or spirit force, follows a watery sign, from which element all forms are generated; and are followed by an earthy sign, the negative or feminine principle, by the union of which two forces—action and reaction—the offspring is produced, which in each case is expressed by an airy sign. Four is always the point of transition from one plane to another where a ternary has been completed; it opens the door to the next lower plane. It is called the Quaternary. It is a very sacred number, for by it the holy name of Jehovah. is expressed; and to this day by descendants of Israel this name is designated by numbers—one, two, three, four—rather than by the letters, Yod, He, Vau, He. As the expression of that which is produced, or of offspring, it is the first number that can be thoroughly understood by the objective mind. It is the first solid number, possessing the three dimensions of extension, and therefore represents forms, or offsprings. The glyph expressing Four is the cross within the circle, or creation confined to limitation. This glyph is that of the Earth, which is its astrological meaning. The cross represents manifestation in form, for when folded it composes a cube, the basic of all forms. When the first day emanated from Unity, it formed a direct line that should everafter

be called North and South; while the Will, going forth to the right and left, made the four points of the compass, and thus completed the cross, and established polarization. The triangle, or number three, symbolically represents spirit in the formless state. It is quite evident, therefore, that these two numbers are mutually inter-dependent. Form could not exist did not spirit create it; and spirit could not become manifest did not form express it. Indeed, all these spirit numbers—one, two, three—are involved in four; and while they are earlier in their origin than number four, they are later in their manifestation.

Four is called the "*Mirific Word*," meaning the Word of Power, or wonder-working word. By it all things were created, and the Logos referred to in the prologue to the gospel of John, is but another name for this magical word. To know this word and how to use it is the great aim of all students of Hermetic Philosophy. As the Hermetics think it is not something to be attained by the mere use of the lips, but to be expressed in the daily life. It is only when the higher Ego has been attained that every act becomes magical in its results. The prophet Isaiah says, "My word shall not return unto me void, but it shall accomplish that whereunto it was sent." We are to give an account for every idle word spoken, so says the great Master. An idle word is a fruitless word, a word resulting in nothing. It need not necessarily be an evil word. Solomon says, "Cast thy bread (word) upon the waters, for thou shalt find it after many days." The word is the seed sown; the waters are the womb in which they are cast. This word will. be spoken by every Ego after it has learned how to make it effectual Thus Moses was commanded to appear before Pharaoh and order him to let the children of Israel go free. He was personally timid and afraid to carry the message, so he asked, "Whom shall I say sent me?" The answer coming from the innermost of his own being was, "Tell Pharaoh that the I AM hath sent thee." This self-existence was the source of the magical word. Up to that time the name of Unity was not known, the nearest approach being found in Isis, the mother goddess of Egypt. This expresses the same thought, "IS IS," or eternal being. Over the portal of the

temple of Isis, copied afterward by Plato, there was inscribed, "*I am all that was and is and is to be, and my veil hath no mortal lifted,*" an expression equivalent to the I AM. This expression of Isis finds a correspondence in the Old Testament where it is declared, "No man hath seen my face and lived." Only those that can lift the veil of Isis, or can see the face of God and live, can speak the magic word, the word that creates a universe.

Aries As a Fiery Sign.

As to the elements, Aries is a fiery sign, the first of the fiery triplicity, Leo and Sagittarius being the two other fiery signs. But when we refer to fire we are not to be understood as referring to natural fire, although natural fire is but a lower expression of this fire. The fire indicated here is the essence of fire, just as the fragrance of a rose is the essence of the rose. As Aries represents the archetypal plane, its fiery nature is more attenuated than is that of either of the other fiery signs. Leo fire being more dense, and Sagittarian fire even more so. The symbol of Aries is the ram, an animal of a very fiery disposition. The radical place of Aries is at the horizon, the place of the rising sun, the place designated in Masonry by the initials RAM, meaning the Right Ascension Meridian, and this is a fiery point of the compass. Mars, the ruling planet of Aries, is a fiery orb; and lastly, the Sun is exalted in Aries and the Sun is a vast ball of fiery substance. This being the head sign, the fire here is hot-headedness, indicated by red hair, is a physical characteristic of those having Aries in the ascendant. And yet, because the Sun is exalted here, and the Sun being the ruler of Leo, the heart sign, Arians are warm-hearted as well as hot-headed.

Fire is not an element, as are air, water, and earth, but the fiery germ within these various vehicles. They constitute the Allness of Deity, but fire is the God spirit or life within the allness. In the case of Aries it is thought fire, as we have seen, the Divine outbreathing or Spirit substance, the primal fiery mist of modern science. Thus again, Aries is shown to be the beginning of the creative process, both macro- and microcosmically. Aries is, then, the seat of omnipotence, of Martian force and strenuousness, backed by the force

of the Sun, such force as Paul, in his intercessory prayer on behalf of the Ephesian church, prayed the Ephesian Christians might awaken within themselves, when he said, "For this cause I bow my knees unto the Father, from whom every family in heaven and on earth is named, that he would grant you, according to the riches of his glory, that ye may be strengthened with power through His Spirit in the inner man."

Aries, being a fiery sign, is a sign of sacrifice. Fire is the element that consumes the sacrifice, and "God is consuming fire." All Nature expresses this; the germ, which is the fiery Deity within the grain, consumes the grain, else it would not be productive. This symbolizes all sacrifice. On one occasion, when Jesus was attending a feast of the Jews at Jerusalem, certain Greeks who were there worshipping said to Philip, a disciple of Jesus, "Sir, we would see Jesus." When Jesus had been informed of their desire, he said, "The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, except a grain of wheat fall into the earth and die (be consumed), it abideth alone; but if it die (be sacrificed) it beareth much fruit. He that loveth his life loseth it; and he that hateth (giving it in sacrifice) his life in this world shall keep it unto life eternal" (John 12:20-25). Sacrifice lies at the foundation of all success, of all progress, of all evolution. The body is not made to abide, its purpose is to give expression to the Ego, and for experience unto soul growth; but when soul has gained all it can in any specific body, the body must die in order to give liberty to the soul to advance.

But the sacrifice expressed in Aries is not the highest type: First, it is the sacrifice or consuming of the head, the brain; to complete the sacrifice it must involve the heart as well; but Leo is the sign of the heart. An Aries sacrifice as seen in mental consumings is positive, centrifugal, outgoing, and in itself produces no forms or results. Without the centripetal force sacrifice is vain. Aries' sacrifice is that of one person on behalf of another. It was in the sign Aries that the Christ died as a sacrificial offering for our race, a sacrifice not needed for himself. The sacrifice of a mother for her children is of this type, and so also of a patriot for his

country. Unless there is a response on the part of the second party, the sacrificer alone is benefited. The sacrifice must stir the heart of the second party into action, or it does not die and become fruitful. This is self-sacrifice for the purpose of self-advancement, but such self-sacrifice is of the airy sign Libra. Aries, being the rising sign, its sacrifice is unto the personal resurrection of the sacrificer, and Christ rose from the dead in Aries. Libra sacrifice, the Sun on the cross, being the sign of the setting Sun, is unto death, the death of the carnal. Still the third fiery sign is needed in order to fruition. Scorpio, a watery sign, is the sign of generation, and is set on fire by the oxygen within the water; now, the following sign Sagittarius, is a fiery sign and closely associated with the generative sign Scorpio. The story of Jacob's wrestling with the angel at the brook Jabbok illustrates this. His antagonist is here called a man, but later on it is said that he had striven with God and with men. The conflict was really within himself, his ego striving with the Fatherhood or Spirit within to give him the mastery over self, and with his generative propensity, to subdue it and thus cleanse himself of lust. As a struggle for regeneration, or the changed life, this sacrifice or consuming of the flesh secured him the coveted victory, for he was knighted upon the field of battle. Hitherto his name had been Jacob, meaning a *supplanter*, the name fitting the life; but henceforth his name would be Israel, meaning one who had striven with God and men, and had

prevailed, the name also fitting the changed life. "Is," or Isis, the self-existing, the divine feminine force, or Leo fire; "Ra," the Osiris, or Egyptian masculine deity; and "El," the generative God. It is the mortal element, then, consumed in sacrifice by the three-fold fire, that is fruit bearing on any and all planes, and Aries is the first of this three-fold fiery element.

We call this a sacrifice, as though it were a giving up of something of value, and to the uninitiated it does seem an absolute surrender; but nothing was ever given in sacrifice that was not recovered fully, and on a higher and better plane. In case of the Pascal lamb, sacrificed at the Passover feast, the family ate the roasted carcass, and were any left over it was utterly consumed. The sacrifice was an entire one. What was eaten was incorporated within the gross organisms, and what was consumed by fire was not wasted. The aroma, the essence of the meat, or spirit within the flesh, ascended as a sweet savor into the nostrils of the cosmic Deity; in the case of self-sacrifice, into the nostrils of the indwelling Father. Jacob's sacrifice, as we have seen, resulted in the changed life from the mortal to the immortal. The sacrifice of wheat grains results in the after harvest. The sacrifice of Christ resulted, so far as he was concerned, in his resurrection, and in the great harvest of souls that have been saved through His sacrifice. Only the gross physical disintegrates, but even this returns to the elements from which it came.

(To be continued)

Astrology From Another Viewpoint

By A. D. Cramer

Light, such as we sense, is a form of radiant energy causing vibration in the ethers. The vibrations differ in undulation or wave length, resulting in the various colors. All the living things able to absorb light, use it for growth, reproduction, evolution.

Light has both a physical and a psychological effect. No living thing could exist on earth without

light. Those living forms that seem to thrive in darkness are sustained by the actinic rays that penetrate all substances. Both mental and physical diseases show marked pathological changes resulting from various treatments with light or colors. These are facts of common scientific knowledge.

Light differentiates by varying vibration. The