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# AZOTH



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### SPECIAL ARTICLES THIS MONTH

Carnate and Decarnate Spirit

—*Alcinous B. Jamison, M.D.*

Numerology

—*Clifford W. Cheasley*

New Thought

—*H. S. Whitcomb*

The Grand Symbol

—*Gertrude de Bielska*

The Healing of the Nations

—*Jessie L. Bronson*

Transylvania: Its Contribution to the World

—*Hereward Carrington*

Life Eternal

—*Eugene Del Mar*

He who knows not and thinks he knows is a fool; shun him.

He who knows and knows not that he knows, is asleep; wake him.

He who knows and knows that he knows is a sage; seek him.



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## AZOTH STUDY CLASSES

A number of readers of AZOTH have suggested the formation of groups of interested people to meet regularly for the study and discussion of some or all of the articles and subjects treated of in AZOTH—the magazine to be used as a text-book.

AZOTH will be glad to help such centers in every way possible and will publish the doings of such groups as well as answer all questions they wish to submit by direct correspondence.

We have an offer from one lady in New York City to open her home once a month for such a center and we have now received a letter from Dr. Marie L. Claire of the Church of the New Dispensation, St. Louis, Mo., of which the following is an extract:

"Your suggestion of forming centers seems to me the open door for the success of the magazine, and I will herewith do 'my bit' by giving my office and rooms of the Church of the New Dispensation for a meeting place of the subscribers of AZOTH. They may meet here any day they decide upon, and a notice of the same may be given in AZOTH."

We shall be glad if our St. Louis friends will take advantage of this very kind offer and introduce themselves to Dr. Claire.

Students meeting together as suggested, considering all phases of Occultism, belonging to no one school of thought, but ready to glean the truth wherever they can, and coming together in a spirit of fraternity and common ideals, is most distinctly a move in the right direction and should prove most helpful and beneficial to all concerned.

MICHAEL WHITTY, *Editor.*

FEB 16 1918

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# "AZOTH"

A MONTHLY MAGAZINE

Devoted to

Philosophy, Theosophy, Mysticism, Spiritualism, Psychical Research,  
Higher Thought, Astrology and Occultism

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Howard Underhill (Astrology)

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## Editorials

### *Astrological War Predictions*

With the March AZOTH we published as a supplement a pamphlet called An Astrological Symposium, containing the predictions of ten prominent American Astrologers on the War. Most of these were written not later than January, 1917—a year ago—and it will perhaps be of interest to see at this date how far their prophecies have been true or false.

Mr. Frank Theodore Allen, who confesses his error in formerly stating that the end would be within a year of its beginning, does not again venture on a date but is firm in the faith that the end for Germany and her allies will be disastrous and for the triumph of democracy. A fairly safe bet, Mr. Allen, even without astrological divining.

Mr. John B. Earley, who says the stars favor the Kaiser in the struggle, bases his conclusion on the Biblical Armageddon story, and predicts the end about December first, 1917, or January thirteenth, 1918, depending on whether the count of 1,260 days be from the assassination at Sarajevo or August second, 1914. This is hardly astrological. He is particularly strong on revolutions, and scores well in stating Russia would be in the throes of revolution in the winter of 1917 and the spring of 1918.

Mr. Earley says winter 1917 and spring '18 are very evil time for France and looks for a revolution there in January.

England, he writes, cannot win the war and predicts danger of bankruptcy and revolutionary uprisings between the fall of 1917 and the winter of 1918-19. We have an idea that the British armies are doing pretty well and danger of bankruptcy is nil. As to the last statement, it may or may not come true, but, according to Mr. Earley, it will be after the war is over.

Mr. Llewellyn George thinks it possible that May, 1919, may see peace. He advises the Kaiser to make peace at any price in June, 1917, or he will face absolute bankruptcy and an ignominious demise. We want to believe this.

Mr. Roscoe B. Higbee is careful not to dogmatize, but says that 1917 holds many surprises—which has certainly been true. He says if the Allies can play their cards thick and fast enough in August, 1917, they can eliminate the Crown Prince and the War Lord perhaps—otherwise the war will proceed to exhaustion. The Allies have played their cards all right, let us hope the rest will follow.

"Incog" thinks an end should come before the close of 1917 in a complete collapse of the Kaiser's plans, a rupture with his allies and his own death. "Incog" is evidently premature in this, but he makes one near-bull's eye, "In March, it is quite probable that the long-deferred break with this country will become a fact."

Mr. G. A. Meyer, who cannot see any other victor but Germany, places the end around July, 1917, but, in case Russia blocks peace, then it will take until January, 1920, for Germany to win. He is equally correct in stating that "at no time will Uncle Sam engage in it on either side." This astrologer had better go and hide his light under a bushel, and remember his further statement that "Russia will become a Republic in 1920."

Gabriel Neith is doubtful about the date of peace but favors 1918. He says "The U. S. will come rather close to war in 1917." Well, we certainly have.

A. Z. Stevenson, who questions the legitimacy of the Kaiser, makes some good hits, and some misses. "A great advance by the Allies in September." "The British will advance on Bagdad and Palestine," and "the United States in the spring of 1917 will be forced to sever relations." He says, "A partial settlement will take place in February, 1918, but the War will not be ended." Does this point to Russia?

Frederick White looks for a settlement early in 1918, and he is another who predicted that we should join the Allies "when necessary." He makes another good hit in stating "By August, 1917, the Allies will be making great gains."

Taking it "by and large" our astrologists have not done badly nor very well, and most of them still have time in which to be justified.

All who know anything about the science will understand how extremely difficult and complex a problem it is to predict accurately such world-wide events with so many factors to be considered—and it strikes us as being the height of temerity for any astrologer to attempt it.

AZOTH has a few of these Symposiums still in stock, for those of our readers who wish them for reference and study. They are of considerable value to students in the way of record.

### *Gott mit Uns*

We have long ago concluded that, at the very bottom of the foundation on which human character, individual and collective, is built—that upon which all else rests—is the particular conception of God.

We can almost lay down the formula that, as what they believe God is so will they be.

As a case in point, we are all more or less familiar with what must be the Kaiser's and the prevailing Hun idea of the God who looks with favor upon the ruthless savagery, murder, thievery and general bestiality of their actions, the God who is *with them*, and by Whose aid they imagine they can march to victory.

We are indebted to a Mr. Charles Hooper for pointing out in a recent letter to the New York *Tribune* the very startling idea that this God idea is precisely the God idea of both Jews and Christians, if the Bible is to be taken as a standard, and that this modern scourge of God and all his myrmidons are but following the precedent set by Jehovah in his guidance and instructions to Moses and the Israelites. The methods of ancient Israel and modern Germany are closely parallel, as the following quotations clearly show:

"And Jehovah our God delivered him up before us and we smote him and his sons and all his people. And we took all his cities at that time and utterly destroyed every inhabited city with the women and the little ones; we left none remaining, only the cattle we took for a prey unto ourselves with the spoil of the cities we had taken." (Deut. 11, 32-35.)

"When thou goest forth to battle against thine enemies and Jehovah thy God deliverest them into thy hands . . . and seest among the captives a beautiful woman and thou hast a desire unto her . . . she shall be thy wife." (Deut. 21, 10-13.)

"And I sent messengers . . . unto Sihon, King of Heshbon, with words of peace, saying, let me pass through the land; I will go along by

the highway, I will neither turn unto the right hand nor to the left. Thou shalt sell me food for money, that I may eat, and give me water for money that I may drink. . . . But Sihon, King of Heshbon, would not let us pass by him for Jehovah thy God hardened his spirit. . . . And we smote him and his sons and all his people." (Deut. 26-35.)

"And Jehovah spake unto Moses, saying send thou men that they may spy out the land of Canaan . . . see the land, what it is, and the people that dwell therein, whether they are strong or weak, whether they are few or many, and what the land is that they dwell in, whether it be good or bad, and what cities they are that they dwell in, whether in camps or in strongholds . . . ." (Numbers 13, 1-19.)

"And they beat down the cities, and on every good piece of land they cast every man his stone, and filled it; and they stopped all the fountains of water, and felled all the good trees until in Kir-hareseth only they left the stones thereof." (II Kings 25.)

"A fire devoureth before them, and behind them a flame burneth; the land is as the garden of Eden before them, and behind them a desolate wilderness, yea, and nothing shall escape them" . . . . (Joel 11, 3.)

"For the Lord your God, he it is that fighteth for you." (Josh. xx-11.)

A terrible conception indeed, and one which the majority of people have to some extent transcended—aided by the Christ tradition of love and self-sacrifice—and it is significant that we never hear the great megalomaniac calling upon the name of that Master of Compassion or claiming to have His help in the ghastly business he is engaged in.

Christians, as a whole, have really substituted Christ for God, and although they still address the God Jehovah in prayer, their idea, if not that of the Old Testament, is somewhat nebulous, and the effects of that idea, in so far as Christianity is of any practical value, equally nebulous, with a corresponding selfishness and materialism, which will mark this period of the world's history as truly the Iron Age, or Kali Yuga as the Hindoos term it.

Let us hope that men will take thought and, thinking, destroy this evil, old idol they have worshipped so long and, seeking for the truth, find it.

It is the soul which sees and hears; not those parts of the body which are in a sense the windows of the soul. The divine soul is drawn from its lofty home, and, so to say, planted into the earth, an abode which is by its nature the antithesis of divinity and eternity.—*Cicero*.

## Relation of Carnate and Decarnate Spirit

By ALCINOUS B. JAMISON, M. D.

Through the process of psychic accretive law, spirit, through desire, takes on a carnate form suitable for its existence and manifestation on this earth-plane and this replica or mask is called man. Through the operation of the same psychic law, spirit has taken on many accretive bodies before it manifested in an instrument as man, and will continue to do so after it ceases to be known as man. The thing called man is only one mask of numerous personalities it has had and will continue to have on its journey of acquirement.

A spirit is no less a spirit-being, and is not absent from the spirit-world just because it wears a strange mask somebody chose to call man. How strange it is that a spirit wearing a jaunty mask, as all men do, should forget that it is a spirit and can associate with decarnate spirits, as well as with his similarly masked fellow-actors on the carnate stage of life! How ridiculous it is for a spirit to become lost, as it were, or mentally anesthetized by an idea, while in its masquerading suit as man, so that nothing but death of the mortal fantastic gargoyle will liberate the spirit within it from solitary mental confinement.

The mask that carnate spirits are wearing, named by some genius, is not an inert lifeless replica at all, but, on the contrary, is made up of countless entities who are mask-builders, that obey the every want of the spirit which is to be thus enclosed within a conscious instrument or mask,—intelligent servitors, who aid the spirit to play the part of man for a time. The phenomena called man is not a being at all, but only an aggregation of little beings forming a vestment and an instrument of a manifesting being.

Why is it, then, that spirit manifesting as man does not readily communicate with spirits manifesting under other forms of embodiment?

Most of spirit-mankind live very much on the conscious plane of the animal life, therefore are contented in the low-mind groove in which they were cast at birth of the carnate life, hence limited in conduct and in ability to think, due to their nearness to the animal-mind limitations. Spirit-man inherits animal traits and the ancestral mental bias; also the accepted errors found in books. All of these mislead the carnated being, thwarting all potential, free, normal operations of his mind, arresting the progress by shutting off assistance from benefactors on the carnate and decarnate plane of spirit-life and activity.

A decarnate elects to become a carnate being, and in its new psychic environment is mentally mummified through ignorance on the part of those who ought to be its benefactors, so, in its mask called man, moves about denying the existence of its own spirit as well as that of the decarnated spirits and of their ability to communicate with and endow spirit-man with a vision of higher ideals, or to acquaint him with the divinity within himself.

How could Nature ever get rid of the hosts of spirit-man mummies that cumber the earth, except by numerous diseases, plagues, wars and Nature's destructive elements of fire, wind and water, which are blessings to the spirit self-mentally incarcerated through abnormal mind-creations? The school of Nature is impartial in its law that governs its factors and recipients, thus urging and aiding the evolution of the powers of mind to press on until the full power of normal mind is attained. Eons ago Nature set out to make a normal creative being, and history records the various schools of experience through which they have passed and will continue to pass until the God-essence within each being is fully developed by the carnate or decarnate spirit. Spirit-man exists in a microcosm filled with spirits representing all stages of consciousness, from the smallest unit of mind up through all manifestations of spirit, far beyond his imagination to depict or conceive. As spirit-man attains the higher and still higher planes of consciousness, he will find worlds filled with beings that have long passed on, ready to communicate with and aid the on-coming hosts to higher planes of mind-activity.

Spirit-man today is in his semi-normal state of consciousness, with soul so small that it cannot conceive the existence of decarnate beings as factors and recipients in all the affairs pertaining to his existence. One can only pity the little souls that think they constitute the world in which they manifest, and will have nothing to do with other great factors and recipients, who have long discarded the homely mask called man.

Like their animal friends, they are content with the little their carnate senses afford them, such as food, clothes and shelter, therefore have no occasion, through the process of thinking, to develop a still higher order of sense—perception—that of spirit-discernment, in addition.

A spirit possessing a mask called man, who will have nothing to do whatsoever with decarnate spirits, will find plenty to occupy its time with those similarly masked, and thus the mentally blind will find comfort in leading the mentally blind in the error of their way. They should not attempt to relate themselves to

decarnate spirits, as that would only increase their motley numbers, for no good purpose or end whatever. They are in a state of mental stasis or rather coma, awaiting the hour of divorce-ment of the spirit from its foolish mask, which is constantly going on through all grades of life that make up the phenomena perceived by the mortal and spirit senses of the carnate spirit dubbed man. What about all this chatter that "Man should study man?" Study the carnate form of the horse, the ox, or those of the lily, and the pink, and you will know all about mere man, or the mask a spirit puts on in its effort to get somewhere.

Spirit-man, who possesses a mask that will permit the spirit-senses to behold the phenomena in the world of decarnated spirit, as well as the bodily senses observe the carnate phenomena about him, is doubly prepared to attain the normal creative powers of its being. Nature has no secrets—nothing is hidden from spirit-man, except what he refuses to think about, ignores or does not desire. Mind of carnate man is an instrument, therefore learn to use it normally, as it is a creative force that should be understood.

How shall a spirit wearing the mask called man, and able to discern and communicate with discarnate spirits, relate himself to beings in the more ethereal plane of life that environs him? The relation should be as spirit to spirit, or being to being, regardless of the texture, the density, or etheriality of the various masks they may wear. Spirit-man needs their unity and undivided help, and they in turn require no less of him, to unfold the limitless powers of mind. There is no great or small to a Universal Mind, that encompasses all things in the phenomena of spirit working out its involved essence or destiny, with a mind serene and full of love for every other factor and recipient that helps make up the unity of Nature.

The spirit senses open up the Book of Life to spirit-man, and rather than continually read his recorded chapters of error, he quickly mends his ways, filled with charity, patience and love for all beings working out their destiny, each in its allotted time and way.

When spirit-man realizes his God-given attributes, he knows no fear, therefore is happy to meet his fellow-beings regardless of the kind of masks they wear in this phenomenal world. His motto is: "Help all and hinder none" in the urge and push of the upward unfoldment of the Divine essence of mind.

Cowardice is born of mental defects, faults and weaknesses of a being, and such vassals to error should greatly limit their

associations with spirits carnate and decarnate, or much trouble will follow, where there is an aggregation of fools. Why should spirit-man be afraid of the natives of the astral plane, when he, himself, is already an inhabitant of that zone, too, and will remain there after his man-called mask is discarded, until the spirit acquires knowledge to move out of it.

Why go into the astral world a dullard, when the guise of mere man is removed, there to be an annoyance to others, when much knowledge might be gained while in the gargoyle-mask, called man?

Many spirit-humanals have petrified mentally while depending on the mercies of their God, instead of relying upon the grace of their own spirit, and also obtaining knowledge from spirits who have preceded them on the journey, and can send back messages to the oncoming hosts of beings—the good news of a more desirable plane of existence. A good spirit wearing the carnate form of the fashion of man, need not fear good or bad carnate or decarnate beings, as it can always lend helping words of cheer, and receive in return many from wiser souls on this sphere. Fear is the evil-attendant of small souls, which are never the pioneers in any good cause. Fear fossilizes such petty souls and they become the flotsam and jetsam of the sea of Time. Is there a spirit so small that to itself has not said:—The macrocosm is my home and by the grace of my spirit I will compass it all?

## Numerology

### A PHILOSOPHY AND A SCIENCE

By CLIFFORD W. CHEASLEY

In presenting Numerology as the latest development in the teaching that upholds the significance of names and numbers, it will be well to state briefly the claims along the lines of philosophy and science that are made for it.

Occult students of all kinds are familiar with the name Numerology both from the works of many interpreters of the Kabala and of the other two great streams or schools which dealt with the mysticism of numbers, viz., the Greek and the Persian.

By these interpreters the word is used to define a science of divination of things lost, and later the delineation of character by the numerical value of the baptismal name of individuals.

In these developments, Numerology and all that the average student had come to associate with it, was, up to a very few

years ago, rejected by the advanced thought world as ordinary juggling with figures, by which it is said one can prove anything, and sometimes with the expression that its teaching was not "absolute"; meaning that although its science might be very interesting and fascinating its philosophy and religion were limited by reason of being tied down in its interpretation and possibility to number phases. A great deal of superficial interpretation on the part of its advocates and again the confining of its vision to narrow channels by the personal attitude of many teachers who mistook Universal truth for personal discovery, all tended to make the opinion of the occult world of students well merited.

Another phase in interpretation which prevented its attainment of the label "Absolute" was its fatalistic aspects which were intensified and sworn to by certain teachers who ignorantly fostered in the mind of the race the belief in the dual forces of good and evil by their sorting out the numbers of their various systems, and judging by their individual effects in objective use rather than by the subjective spiritual principle back of each one of them, calling some "lucky" or "good" and others "unlucky" or "bad."

The effect would not have been so far-reaching if in the books and tuition which they launched upon a credulous world, these teachers had merely satisfied themselves with pointing to certain destructive traits of character, troublesome events in history, etc., as being the result of evil forces; but this they were not content to do. On the contrary, they made sweeping divisions of the cosmic forces themselves expressing through number equations, condemning some and upholding others as the infallible bearers of good things, joy and happiness.

This is the presentation which the student has been led to expect under the title of Numerology, but it has been the aim of the writer to develop the significance of names, dates and numbers in such a manner that absolute philosophy may walk hand in hand with natural science; so that the truth-seeker need not fear to be limited in his search for ultimate truth by the study of numbers, but rather, that he may receive by the most direct method of practical demonstration, correct direction for his human will which, although powerful to accomplish great results which at first sight might seem impossible, must, to accomplish its fullest possibilities, work with the will of the Universe itself and not against it as it often unconsciously is trained to do.

Life is too strong and well organized for individuals to transgress, no matter how much they may be self-developed; but when it is understood and the working of all its many parts explained

it is like a mighty river whose current carries us on and on, leaving us naught to do but keep our bark in the middle of the channel.

Recognizing that to ever become an absolute science and philosophy it must get back deeper to the fundamental truths of life and the universe itself upon which to base its more objective explanations and conclusions, the present system sees the spiritual law in the Universe divided into nine distinct manifestations described by the fundamentals of 1, Creation; 2, Collection; 3, Distribution; 4, Building; 5, Extension; 6, Adjustment; 7, Digestion; 8, Power; 9, Expression, and that in one of these channels, which have their divisions and sub-divisions, every expression of individual, community, thing or circumstance exists. To fulfill the expansions of civilization from the beginning of time to the present day these distinct phases have undergone no change fundamentally, but have simply been re-divided in a greater number of divisions.

No matter to what circumstance, race, individual, or present problem the light of its philosophy and the methods of its science are turned, it refuses to consider the thing itself, but invariably goes direct to trace its connection with one of these nine phases and from this source it points out where certain laws were united with or violated as the case may be, to bring about the immediate result.

Nothing can be more absolute than this, for no exigency of circumstance can possibly interrupt the vision of one whose eyes are open constantly to the greater causes, or whose mind is unfolding in the consciousness of basic principles.

For these and many more reasons the modern Numerology is taking firmer grasp every day upon the minds of occult students who demand an interpretation of truth from their teachers which can not only inspire by its glorious vision, but can actually demonstrate how the vision can be made a reality and how understanding can be a very present help in time of the trouble which occurs constantly in his human affairs

Expression of life on all planes must be the evidence of the finest mathematical precision and it is only upon the human plane that the words "accident" and "misfortune" have been coined to explain the action of certain laws which man's intelligence is too small to perceive and too large to trust.

Partly we might say this is the appeal of Numerology and in subsequent articles absolute philosophy will appear in conjunction with natural science and logical method, to reveal the character of the divine urge in atmosphere, in circumstance and in man.

# Thumb Nail Sketches of Creeds and Isms

By H. S. WHITCOMB

## *New Thought*

When one comes to write of "New Thought" it becomes difficult; for the farther one goes in trying to think, the more certain it would seem that really, "There is nothing new under the sun," and what we "suddenly discover as truth" is merely a new conception of something so old it is forgotten in history or tradition. It calls to mind a magazine article published about two years ago telling of the wonders of "Psycho-Analysis" as "suddenly discovered" by a very eminent physician and splendid man. In my library was an old book, published in old English, entitled "Theosophie" and, if you please, in its quaint wording was the very discovery set forth by this learned M. D.

So it would seem New Thought is classed by many clear thinkers. "Just be happy and you are happy. Just be prosperous and, lo, you are prosperous. Just quit being a down and out and miserable and you will quit being so. Be the captain of your ship" and, presto, change, you develop into a positive force that would move the Universe, steering your ship of life among the breakers with steady hand while the clear eye easily distinguishes the narrow channel. The Power of Silence strengthens your soul; you rise in the morning *seeking the bright, the happy, the prosperous*, and you find it.

Back of all the teachings of New Thought is law. And it is immutable law of nature. It is the law of correspondences. The seeking of like for like. The harmonizing of like with like. To determine to be happy means first, some form of self control; controlling, perhaps, the desire or tendency to be unhappy, second, the will manifested in some form *to be happy*, thus overcoming the initial desire or tendency to be unhappy.

Like all other "isms" New Thought *could not have existed and taken the hold it has among its followers unless there was much truth in it*. There is no possible doubt that in many, many cases it supplies a real need to some individuals. Christian Science supplies the *church* element—the *devotional*—while New Thought supplies the mental craving of the normal individual, eliminating much of this devotional attitude—both in essential nature one and the same. Christian Science, however, is much more positive than New Thought. It pursues much more direct channels. By the method and way Christian Science is taught and the psychological processes involved, the votary is Christian

Science, then Christian Science and nothing but Christian Science. With New Thought it is somewhat different. There is no set teaching. Much that is old thought, "antiquely expressed," is woven into the fabric and called "New." Literally, hundreds of "teachers" spring up around us, each one sure his particular conception is the only right and proper one. One teacher helps one set of followers; another teacher finding a separate set of votaries.

Philosophy naturally falls in one of two classes. *First*—That of recognition of reason and intuition, as one process, working together harmoniously. *Second*—That of reason alone, discarding the intuitive. In the first class, one recognizes the spiritual in man. One can also at least take into consideration, as a "working hypothesis," things viewed from a metaphysical angle. One *sees* the growing trees and shrubs—but *never* the life itself which impels the growth. So with the animal. So with man. *Our senses perceive only the effects. The seat of power or of causation is hidden.* So it is with the whole universe. *The causation is hidden from sensation.*

It requires no stretching of our credulity or imagination to lay down the basis, *that everything perceived through the physical senses is merely the effect of a hidden cause.* Hence, our whole English language has been formed, very largely, to deal in these effects, making it somewhat difficult for one who has probed deeper in causation than others to express oneself.

Now, the second class of philosophy will invariably deny the intuitive. It is this *sticking to reason* which, worked out carefully, reduces man to the "erroneous proposition." It takes no cognizance of such definite things as love, hate, altruism, etc. And yet, it cannot deny effects produced again and again under like circumstances and conditions. And it is from those who unconsciously, it may be, harmonize and are in sympathy with this latter class, that the rank and file of "New Thinkers" are made up. *They have built up by actual trial, demonstration and experience a constructive set of empirical effects.* But apparently they do not seek the cause.

The net result of the philosophy, if it can be dignified as such, is a woeful shortage of real structure and clear concept of natural law, and a hard-headed, intellectual vanity which produces a *state of consciousness, or attitude of soul*, the direct antithesis of that balance of character, open mindedness and kindly tolerance which one *prepared in his heart*, knows is vital, necessary and essential to give the slightest concept of causation.

Most of these New Thinkers deny the spiritual. They cling to the idea of Faith as compelling one to "believe" against reason, through the stereotyped theological aspect. If one were to define Faith as "*The intuitive conviction of that which both conscience and reason approves,*" it would be lost upon them. If one were to state it were possible to *unfold one's spiritual senses*, they would define us "bugs." If told that every effect the things they advocate produced, was only one of a number of similar effects, subject to an immutable natural law, they would not understand. If told it *might be possible* that their whole array of effects (results) was only a woefully small part of the great realm of truth, they would deny it.

That there is no attempt by these thinkers to define the laws which govern these effects, leaves the door open to grave consequences. Again and again we find an individual who says—"I have two natures. One is Divine, one of earth. As the Divine is part of God, it cannot be injured, etc." Hence, the individual by such sophistry, justifies the gratification of the "earthly nature"—and calls it "New Thought." Such cases are extreme, admittedly, but could not arise if the "thought" was more definite in its concepts. In fact, as a cult, it has no stated "platform" of ethics or morals, but merely states the effects of conduct, leaving the individual to apply his own interpretation. In this, Christian Science is far superior, for it specifically adopts the Christian standards, (and we can all heartily concur they are such that "*Conscience and Reason Approve*") and makes them part and parcel of the philosophy.

New Thought has come to stay. It supplies a definite want and need. Average humanity is not seeking matters which compel thinking. Thinking is hard work. It is much easier to have the other fellow do it for us.

Again, from the dawn of history, man has been seeking some form of religion or philosophy which will permit him to do those acts and things that *he wants to do*. Few of us either can or will, impartially or impersonally seek for truth and think it out for ourselves, for in doing so we come face to face with duties and obligations which compel, for the moment, the forgetting of self, and the doing of acts and things, which, properly performed, must eliminate from our consciousness all forms of selfishness.

Any system of philosophy or religion which leaves *choice* to the individual, runs the risk of this faulty interpretation, and is, therefore, frequently misjudged by the individual acts.

Thus it is with New Thought. It has no definite standards.

It has no definite terminology. One of its votaries defines things one way—one another. One can frequently find in "New Thought" meetings individuals engaged in controversy about things of such trivial nature, it is really laughable.

To the earnest seeker for truth, who is willing to "do the work"—to "knock in the right way"—one willing to forget self and follow where *conscience will approve and reason and intuition dictate*, there is nothing in New Thought except a very commendable attempt to supply to those who are on the plane of the senses, and regard all religion and philosophy superficially, with some very good rules of conduct for the strengthening of character and stiffening the back bone for life's struggle. To such, rightly interpreted, it will prove a boon and a blessing, and perhaps lead to a real desire to *know things* and, by demonstrating, *know that they know them*. Then will come a time when we cannot say of them "they have eyes but they see not; ears but they hear not," for the scales have fallen from their eyes and the whispers of the universe are beginning to be heard. Truth can only become apparent to be individual in the degree one is prepared to receive it. It is hoped that in following the simple precepts of New Thought many will come to know and realize that there is a Great Universal Intelligence directing everything we know by immutable natural laws, and that one is not held down to the practice of a set of empirical rules and regulations in order to obtain results, but by patient, earnest effort and study may learn to know something of these great laws. At such time, one does not find that New Thought or any "creed" or "ism" in fact, has any great attractions. One sees the cumulative good of all being only a part of the truths of the universe, before which, we are all as children, struggling upward towards liberty and light.

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#### THE IMMORTAL DEAD

"Come! dream in my arms," carols death;  
 (There freedom will meet you.)  
 Come! breathe deeply once of my breath;  
 (No passion will greet you.)  
 Come, conquerors! wreaths wait for your head;  
 (Immortal we crowned you.)  
 Come! *live* in the world where the dead  
 Sweep silently 'round you.

ROSE DE VAUX-ROYER.

# The Philosophy of Symbolism

## THE GRAND SYMBOL

By GERTRUDE DE BIELSKA

In remote ages, when Man had risen to one of the many heights of civilization to which the history of Symbolism refers it became known to him that a correspondence existed between himself and the celestial sphere which surrounds the planet earth, and in the words of Hermes Trismegistus "As it is above so is it below."

It was revealed to him that all terrestrial records were subject to decay, therefore to change; that the knowledge of God's Law and Order must be so recorded as to overcome the ravages of Time. So he sought to place the records of the Wisdom he attained in such symbols as might forever be a means of "finding out the ways of God."

Whenever Man reaches the crests of these waves of civilization he is able to respond to the Law of the Spirit which is ever within him, then these records assist him to revive the memories of a latent consciousness, at all times awaiting his recognition.

A time is at hand just now when in the course of the ages another wave of civilization is rolling in upon us, another crest is rapidly forming. Few there are who having become keyed to the higher notes of the Great Call, are rising to the crest of the wave in advance of others, therefore they are becoming the pioneers of a knowledge that in the course of time is sure to follow to the many.

To these Few there are being revealed many wonderful things, and in the study of the Grand Symbol, the Zodiac, one key at least is found with which we may unlock the portals of these hidden treasures.

In a previous chapter, reference was made to the monuments of antiquity that are the symbol records upon the earth of Man's achievements; but the researcher of the present age finds almost insurmountable difficulties in getting at the knowledge that they conceal; he finds the Pyramids of Egypt silent in their vastness, the Ziggurats of Chaldea crumbling in their age, the temples of India and China secreting their mysteries, the ruins of Yucatan and Peru baffling the sages, and American relics proving antiquity but affording no means of knowledge as to records. Man in past ages knew this would be so, therefore into the dome of the Heavens he placed the symbols which should record for all time

the Wisdom and Knowledge there revealed. Into the Celestial Picture Book he placed the records that should forever preserve the language of the Universe.

Man's interpretation of this symbolic language may change from time to time, according to his ratio of development and his comprehension of it; but the crests of every wave of civilization will reveal again and again the Truth concerning it and renew Man's Faith in its validity.

"Faith cometh by hearing, and hearing by the word of God," we are told in Romans, 10th Chap., 18th verse. The disciple asks in verse 14, "How then shall they call on him in whom they have not believed and how shall they hear without a preacher?"

The answer follows: "Their sound went into all the earth and their words unto the ends of the world." The sounds and words referred to here, are undoubtedly the imperishable vibrations in words and records contained in the depths of space, gathered together for the planet earth into the symbols and symbolic language of the Grandest of all Symbols, the ZODIAC!

This would seem to be borne out by the fact that the passage is quoted from Psalm XIX, the first part of which is occupied with the "Revelation of God *written in the Heavens*" and the latter part with the "Revelation of God *written in the WORD!*"

So this mighty structure of the Zodiac holds for us the records of the past, present and future and it contains the oldest knowledge given to Man. It is a symbol, wherein Man has sought to meet God—a symbol grander and greater than all other symbols because in it may be found the "Finger of God" and the invention of Man—in it may be found every other symbol and the foundations of all philosophies and religions. It is God's archetype of Man! It is the meeting place of the Macrocosm and the Microcosm!

The Great Circle of the Heavens, that marvellous Dome of stars—of Worlds and systems of worlds—that unchanging record of Principles has kept alive the wisdom and power of its builders, until today it is as untouched by Time as God's own Firmament awaiting only for the human race to again reach the heights of that state and degree of consciousness that shall enable it to respond to the Light and Life, Knowledge and Wisdom it contains.

Such a marvellous system of correspondences as is here involved, would seem to need no vindication—but in the case of so much modern ignorance and skepticism, it may be well to put on record just here a few of the great minds who have been interpreters from time to time of its mysteries;—

Confucius, Zoroaster, Josephus, Berosus, Pythagoras, Anaxagoras, Socrates, Plato, Hippocrates, Galen, Claudius Ptolemy, Hermes Trismegistus, Sir Isaac Newton, Lord Bacon, Baron Napier, the Great Kepler, William Lilly, Sir John Herschel, Sir William Herschel, Sir Elias Ashmole, Tycho Brahe and many others.

The Zodiac is in symbol what the Bible is in words. Each seeks to give a history of the evolution of Soul with its varying phases of Consciousness, expressed in the Bible through its historic characters and in the Zodiac through its World Revelations and its system of correspondence between the Heavens, the Earth and Man."

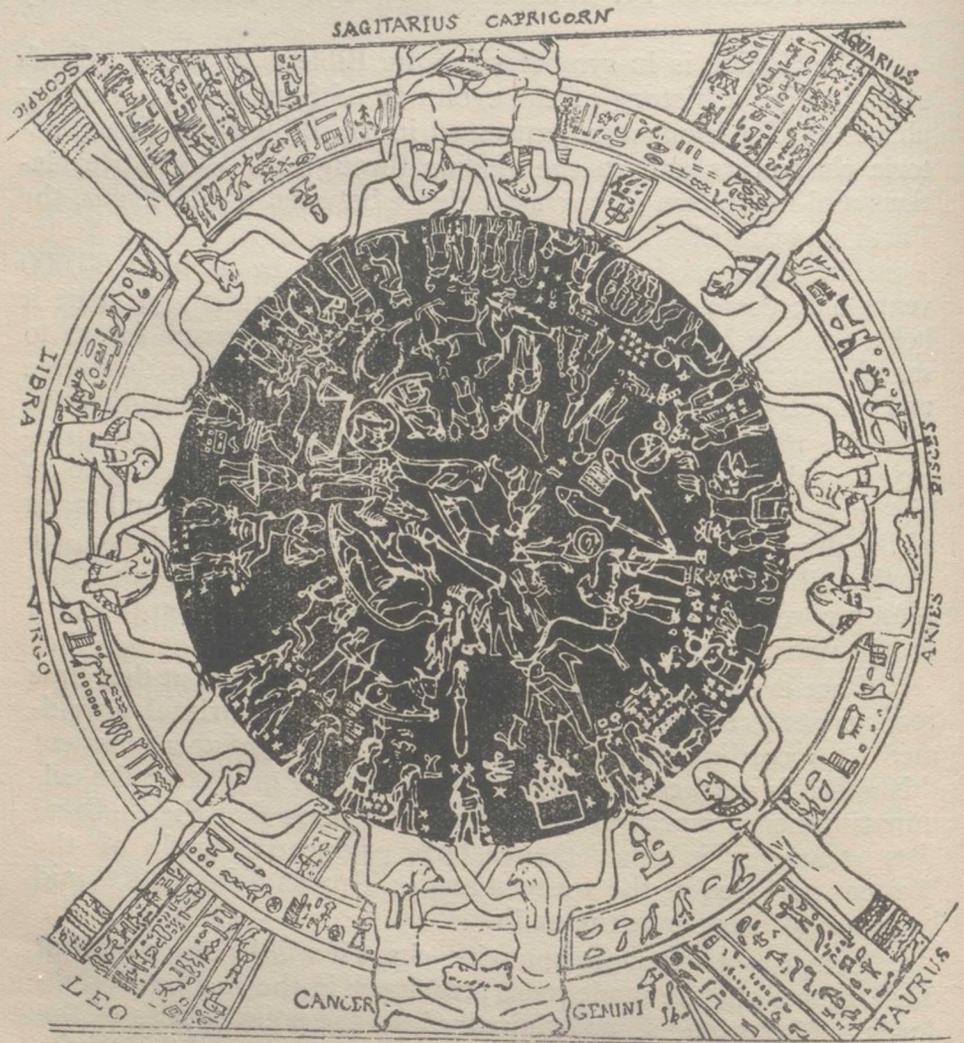
The Zodiac of Denderah is claimed to be at least 80,000 years old; there is no historical record of its antiquity, since it holds its own history. It therefore becomes necessary for us to search out the meanings of its symbology through a deductive and inductive method of research applied to its correspondences.

The modern symbol of the Zodiac holds the same root principles as that originally held in the Zodiac of Denderah; but its history has been classified and elucidated by the priests and sages of the three great waves of civilization that have passed over the earth and marked the history of our race since the epoch when Man recorded the knowledge and wisdom that had been revealed to him up to that time.

Once every 25,920 years the race upon the planet at that time reaches its greatest height of civilization and spiritual unfoldment. According to one of the ancient means of measurement this epoch is marked by the precession of the Equinoxes; the culmination being reached during the 2,160 years that the Zodiacal sign Aquarius is upon the eastern equinoctial angle of the heavens and Leo at the western angle; Taurus being at the mid heaven and Scorpio at the nadir.

Referring to the accompanying chart it will be observed that these four signs are made most prominent in the Zodiac of Denderah. These four signs originally held the potentialities of the other eight and even now students of Astrology regard this truth; they are termed "fixed" because they are fundamental. The other eight signs are an evolution and an expansion of these. The "fixed" signs are the four "signs" that are to unlock the seven seals referred to in "Revelations" and these "seven seals" have reference to the seven organic centers of the body of Man, which correspond to the seven planetary centers of our Solar system—and upon our earth—which in turn have their correspondence in

the seven fundamental principles of Being—Light, Life, Law, Truth, Memory, Love and Motion.



Again these four signs are the four "Beasts" of the "Apocalypse" also mentioned in "Revelations" IV chap. Taurus the Bull, Leo the Lion, Scorpio, the Eagle and Scorpion and Aquarius the Man. They are also the four "Cherubim" that guard the "Holy Tabernacle"—the "Ark of the Covenant."

Through an esoteric interpretation of their symbology one may find an explanation for many of the ancient symbols, such as the human forms with wings and heads of lions, eagles, serpents, etc. These are designed to show that the animal propensities are still to be found in human nature. There is an interesting feature to be noted in connection with the sign occupying the eastern equinoctial angle by precession. The historical characteristics of the most civilized people upon the planet during the 2,000 years of this "Passover" correspond to the characteristics of the sign upon the equinox; just exactly as in a smaller cycle the dominating characteristics of an individual are revealed through the sign that occupies the eastern horizon at birth. There is however with the former, two influences at work simultaneously that are dove-tailed into time in quite a complex fashion; for the influences latent in a previous 2,000 years become the more dominant ones of a present era. For instance the last two thousand years have been marked outwardly by the characteristics of the sign Aries and inwardly by the sign Pisces. The present era gives evidence of the gradual ascendancy of the Pisces characteristics for the outer expression, while those of Aquarius are distinctly observable for the inner. This is because we are in the time of Transition of the eastern Equinox from the sign Pisces into the sign Aquarius. A further elucidation of these transitional periods and their effects upon racial conditions can be best given if we go back to that Transition which was in process at the beginning of the Christian era. for at that time there existed a remarkable combination of Zodiacal positions which demonstrate that the signs of the Zodiac at that time coincided with the constellations of the same name. This is not so at the present time, for during the last 2,000 years the stars of the constellations have moved about thirty degrees in space which brings every constellation over a different sign; thus a greater complexity exists. For instance the stars of the constellation Aquarius are now over the sign Pisces and approaching the equinoctial point; the stars of the constellation Pisces are now over the sign Aries; the stars of the constellation Aries are now over the sign Taurus and so on round the circle. This complexity may be made clearer by the statement that the signs of the Zodiac are apparently *fixed* while the stars of the constellations appear to be movable, but in reality it is the motion of our Sun and Solar system.

(To be continued)

## Seeking the Truth

By H. SCHWARTZ

How does it come that people have been investigating Truth for twenty-five years and are no nearer their goal? This question is often asked, and the best answer to give to these people is that they have never analyzed their own motive in searching for truth.

Then they want only one view point of the truth, for if the information comes to them from another school of thought than the one they are searching from, they will not face the facts. They have also built around themselves barriers that no one can remove but themselves.

Really the first step for these investigators should be to lay aside for the time being all previous prejudice. The second step to take is to analyze their motive in searching for truth. Then the next step is to ask themselves whether or not they are willing to face facts.

Unless they will look the facts squarely in the face, they will travel in a circle in their search for truth.

Books alone will not take the truth-seeker very far, nor will teachers be able to take the student very far; all these are but instruments in the hands of the truth-seeker. The shortest and the most joyous route to the goal of freedom is loving, self-sacrificing service.

Truth-seekers will find that as the great Master said: "The truth shall set you free." But you will never find the first road until you have put all on the altar for truth.

Until man has learned to return good for evil, he cannot even enter the probationary path, for the gates are hidden until the price is paid for the knowledge. In olden times Jews made sacrifices of animals in order to glorify God; we, who understand the real meaning of sacrifices, know that we must sacrifice the animal nature in us before we can glorify God.

To learn to love those who despitely use you, is one of the trials required of every aspirant, and the second gate cannot be passed until he is able to prove to his own soul that he is able to love all humanity.

These are some of the things that the average truth-seeker is not willing to face.

In the end it will pay the truth-seeker to know what are the stumbling blocks that are keeping him back.

Learn from every one, and everything,

AZOTH presents truth to the seeker from many angles; it cannot find the path for the student, for no one can do that for him but himself, but it certainly broadens the vision of those who read it with an open mind.

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## The Healing of the Nations

By JESSIE L. BRONSON

For years we have talked of the "Sick Man of Europe" whom, it seemed, naught but the sword could heal. Now the earth is full of "sick men," and the sword is being wielded. Will it heal? If not, whither shall we look for "the healing of the Nations?"

We, of America, feel that we are waging a righteous war; feel that we could not, with honor or honesty, exclude ourselves longer from the struggle. Yet it has been written: "They that take the sword shall perish by the sword."

If I, while pursuing my peaceful avocation, should see another human being belaboured and all but done to death by a ruffian, should I not be a coward if I did not use my fists in vigorous defense of my suffering brother?

That is, unless I had evolved to a sufficiently high degree of spiritual power to be able to quell the ruffian by the silent method. But by using my fists I should lay myself liable to be myself attacked by the ruffian, perishing perhaps by the fist, because I myself had used the fist.

We, of America, are called to defend our sister nations bleeding to death in the struggle for righteousness. Since we are not yet sufficiently grown up in respect to the things of the spirit, to be able to wield the sword of the spirit, we must, perforce, use the sword of steel—bullet and shrapnel and all the other horrible paraphernalia of modern warfare. Presumably the flower of our young manhood must face bullet and bomb and give their lives—some of them—as toll to the war-god.

If America as a nation stood today where some few of her sons and daughters stand, with feet firmly planted on the solid rock of righteousness, enwrapped in the halo of spiritual thinking—Christ in the making—sending out vibrations of healing love, healing peace, healing power—were we as a nation such as these individuals are, this war would not, could not be. The sword could not touch America, but America could send to war-

ring nations such powerful vibrations of peace that war would be compelled to end.

Righteousness is stronger than iniquity. It is because we are not righteous that we suffer and cannot heal other sufferers. America has sinned, America must suffer. America has become corrupt, licentious, selfish, extravagant, self-righteous.

A judgment day is here for America, for the world. A mighty cleavage is taking place, separating the just from the unjust. A few millions of souls are passing on to karma beyond the grave; many more millions will remain to reap karma on earth.

The "time of trial that is to try all nations" is upon us. It is written: "He shall turn and overturn." In this tremendous overturning that is now in progress, "the last shall be first and the first last." Those who have lived unselfishly will soon be coming into their own, reaping the fruits of their lives of devotion, but the men in high places who have made unworthy use of their great powers will see their possessions crumble to dust.

After the war? A reconstruction period—a time of terror, a time of trial, beside which the reconstruction that followed our own little civil war will fade into insignificance. The coming reconstruction also will have its "carpet-baggers," and will need wise men of God to bring divine order from its chaos.

Whither shall we look for the healing of the nations? The sword will doubtless determine the issue, but the sword will leave its gaping, festering wounds all over the earth once so fair. Must all be left to Time, called the "great healer?"

It has been said by some one of prophetic vision: "The healing of the world is in its nameless saints." "The faithful" are burning the incense of prayer, its fragrance rises to Heaven. Its pure, sweet vapors will provide the "Trailing clouds of glory" for the coming to earth of the Christ and his Angelic hosts, who will help us to fight and win earth's greatest battle—Armageddon—the great fight against evil.

One of our greatest scientists has said: "No one but God can stop this war," but even God cannot do this alone. Christ and the angels cannot win this battle for us till we of earth are ready to shed the blood of our souls for the cause.

There is an occult, scientific reason why God and His Angels cannot do a mighty work on earth till man is ready to "meet with God in the bush." The spiritual and the gross are separated by a "great gulf." Spiritualized man must build a bridge ere the angels can cross to us.

By our sensuous living we have cut the cable between Earth

and Heaven. The telegraph system is out of order, the posts are down, the wires crossed, the insulation broken. Only the faithful few have kept their line free.

Man must supply the channel through which the Balm of Gilead can flow for the healing of the nations. Some few are doing this. More and many human lives are needed—consecrated men and women, ready and eager to fling down their souls to pave the highway for the coming of the Prince of Peace.

Conservation along many lines is being urged upon us—conservation of food, of clothing, of labor, but who has yet suggested *the need to conserve thought?*

If our souls have been really awakened to the supreme world need, we shall no longer feel that we can afford to spend our brain's best energies playing bridge, discussing the "movies," talking fashions and gossip. Brain-power is precious. This poor suffering earth has as much need for harmonious healing thought as for food and ammunition.

The healing of the world is in the *prayers* of its inhabitants, and thoughts (desires) are prayers. Spite of the world's lack of faith in prayer, we are rather apt to get that for which we pray. If we ask for vanities we receive vanities. If we pray to be made a channel for the inflow of the spiritual forces to a suffering world, we are sure to be permitted to serve.

And the responsibility is upon us—every man, woman, and child of us, just in proportion to our individual development and ability.

The thought atmosphere of the world which is responsible for this great war, is what you and I and all the rest of us have made it. *Upon us all*, because the human race is one and not many, lies the responsibility of undoing what we have done.

There are many who have not yet awakened to any sense of personal responsibility in the world-crisis. Conscription of some sort awaits those who do not volunteer for willing service in the army of the Most High.

We, as a nation, have dallied long on the low levels. Now the call is *imperative*—"Come up higher!"

America calls to arms! God calls to service! The world is in the throes of re-birth, she requires our ministrations.

*America on the battlefield can win the war. Only the world on its knees can heal the nations!*

## Occult Story

### A DANGEROUS PASTIME

#### *A True Story*

By BETH WARRINGTON

(Continued)

July 10, 1913.

To Brenda:

Good afternoon, Ladies, I don't see why Delamere is so particular about you knowing that old life of mine. The whole story is this. About '56 A. D. I lived in Rome, I was a sculptor by the name of Cleomenes. I was ordered to make a statue for Nero. It was called "Maidenhood," but modern lovers of art call it the Venus di Medici, owing to the fact that it stood for over a hundred years in the gardens of the Duc di Medici. You were the model for that work; even the most crude replica of that marvelous piece of sculpture represents chastity, purity and maidenly modestly, which I claim speaks in every line. Innocence looks out of her face and the tender grace of those limbs bespeak high art, in the broadest sense. I ask any one with a soul to blame the artist if he fell in love with his model?

I have been experimenting a bit, in looking backward to that time; I wish I were as young as then. With the wish came a transformation—the years fell away from me, I found myself about 35, tall and robust; my hair which had been white is now brownish in color; my eyes, blue in life, are now a deep brown. I cannot account for the change except that it belongs to the magic of this spirit world. I invite you, Brenda, to go back into that past with me, back to that land of sunshine and flowers where once we dwelt. Oh, do try and see if you cannot remember something of that life we two lived and suffered. My life was given to wielding power, but love and happiness, they are worth all the gold in the world. Try and think of the word Diana, it must awake old associations for you. J—.

July 11, 1913.

Good afternoon. My dear friends, I would sound a note of warning. —J— is treading upon dangerous ground. He has decided to assume the habits of the old life again. He has found that his Roman life was the happiest period he spent upon earth.

There is no one here nor there who can stop him becoming in very truth a Roman again if he so chooses. He can assume any character he likes best, out of the many parts he played while sojourning upon earth, providing that character were his own. It is a most foolish proceeding, for with it comes old associations, old ideas, perchance old beliefs. I only hope he won't turn back into a Pagan. He had best have a care, for he has not left earth as yet and knows not what is beyond the starry belt. Even in his last life the habits of the old clung to him, he was very fond of Roman architecture, old bronzes, marbles, etc. He would give a fabulous sum for old embroidery and Byzantium work. There were times when he could dimly remember many scenes through which he had really passed, for all great scenes through which the soul passes are stamped indelibly on the subconscious mind, and will return to the mortal in dreams or waking thoughts. Sometimes the smell of a flower will strike you very forcibly. You will wonder where you have come in contact with that flower before.

Again the wind will waft to you on the passing breeze a strange perfume and you will say, "Ah, that reminds me of Manchester or Brighton." Was it, think you, a strange coincidence that —J— should close his eyes once again on the same scenes with which once he had been so familiar?

Behind him the stately ruins of the Coliseum reared themselves in a great amphitheatre. Before him lay the once mighty city he had known so well. It is still there, majestic in its decay, still holding the faint shadow of its ancient prestige. Still the home of art, the capital of a new nation, but strong in its power of attraction for him. He called his fancies when gazing upon these sights day dreams, not knowing that they were once realities. Strange coincidence, you say Allah, I say Kismet. But don't obey his instructions blindly, he is but new to conditions here himself.

DELAMERE.

July 12, 1913.

Dear Brenda:

Do cheer up. Why are you sad? Don't give that fellow another thought; he is not worth it. Forget that he ever crossed your path.\* You are doing remarkably well in your work. There was not a face at the ball that I liked as well as yours. The soul is represented by the human face. You and I can make a better one out of clay than many we saw there last night. I don't admire a weak doll face with no intellectuality in its expression.

I prefer a classic face. Now our cast is to represent Motherhood. She must have a benign countenance, and a fair broad brow. Remember she is the matron, not the foolish girl. Although, mark me, girls are all right in their way. You catch my ideas wonderfully well, and do be more careful in the modeling. I must say that the circumstances under which we have to talk to one another are most trying. There must be some other way. Countless millions have not learned even this little trick, but I am not quite satisfied. The great majority we know sink into oblivion at death and lose their personality; their individuality becomes extinct once they are laid in the grave, whilst I love on. I would not tell people of these wonders, be content with what comes to you, to you, do you understand. Don't compare notes, you cannot change the world's opinion, therefore let them live on in the dense ignorance of the great truths that surround them. —J.—

\*An allusion to her fiancé who was on duty in the Philippines.

July 13, 1913.

To Brenda:

My dear, I wish you would be more careful; a well-known celebrity came to speak with you then, and your most ungracious speech drove him away. You would never believe that spooks have nerves, but really they are most sensitive to unkindness. He has gone off in anything but an angelic frame of mind.

What is your idea of this future life anyway? Do you think that we keep our human attributes or develop into angels with shining wings? Your idea is that when we pass over hell, we are wafted upward to a great height, where the sains sing hallelujas all day? That was not my experience at all. To me it seems passing strange to note the millions of people who have this idea of the spirit life.

Query—Tell about the other world.

Answer—Now you ask of me too great a task, and one for which we have scarcely the time, but I am going to surprise you. I want you to believe me when I tell you that among all the books on earth the Bible is the greatest. Search the Holy Scriptures; there you will find consolation and spiritual lore ad-libitum. You will find all that you need for your daily council. Do you realize that you are promised a home over here, in a wonderful city, whose walls are of jasper and whose streets are paved with gold. Without doubt that is quite true, but I cannot vouch for it, as personally I have not seen it, but between that glorious city and—there rolls a great sea of mist, oceans and oceans of space.

Let us call it the Cloudland. It is peopled by millions of souls, who are just sojourning there. They have never entered the gates of gold. Why? Because human passions, human interests, hold them back, they are what you might call earth bound.

Those souls whose life has been passed in a sort of religious ecstasy long for the everlasting peace of that Eternal City. Those who have lived through a great passion and become separated from the loved one, hasten on, seeking, ever seeking the beloved. The old long for rest and beyond the land of Shadows they say that they find it. Babes go straight upward, borne hence in the arms of the shining ones, for they are without sin. "Of such you know is the Kingdom of Heaven," but those who have given no thought to the future life, the careless, thoughtless ones, who chance to be cut off in the midst of a life of activity, they find themselves at a loss what to do when they find themselves at sea without any anchor. Many, I am quite sure, look back with regret on the world they have left behind them.

Query—Where does a suicide go?

Answer—I am not quite certain, but I was told it was into the belt of darkness, across this sea of mist; I am told it is a terrible place where there is weeping and gnashing of teeth, and that should a soul enter there it is very liable to be lost for years. They say that earth with all its trials is a paradise compared to the Black Country.

Query—We are told that there is no weeping in Heaven.

Answer—That is a popular fallacy. The Bible tells you we have weeping here, but probably you overlooked that verse, People think we have no sorrow, no marriage or giving in marriage, but the theory has been exploded for me.

Query—What does a widower do, who has had three wives. Who has the first claim upon him?

Pity the poor man, say I. When he comes over I presume he is very glad to have a little peace. But I presume he would make himself known to the one he loved best, or he could remain invisible for an indefinite time, until they ceased to try and locate him. The poor fellow would be entitled to a rest after putting up with the tantrums of three women.

I ask you again to be kind enough to refrain from thinking of me as an angelic sort of creature. *I am no angel*, never was, and I still have my faults with me and they were many. —J—

To Brenda:

July 15th, 1913.

Today whilst we were at work an Indian passed through our

studio. He could not understand our being together as master and pupil, mortal and immortal. He was puzzled and told me I was making an image of the Great Spirit. I threw him out, so look out for accidents in the drying process. He is bent on destroying my casts. It is most awkward to have to converse and admit a third person to our councils. There is so much that I would like to say to you, but it has to pass through the hands of our chaperone. I wish, Madam Secretary, that you could close your eyes for a while and hand Brenda her letters without reading them. I prefer that your mind should be blank after our communications. You refuse to allow me to touch your mind, you say? Then I shall have to put up with you, as I cannot train Brenda to write and for some inexplicable reason I have to use your hand. Delamere is a kind of teacher or leader over here, what they call a Master Mind, and he makes me feel as if I were a school boy at times.

He says I am altogether too frivolous in my conversation, and bids me, mind you, me, be more discreet in my dealings with you. But I answered and said to him. What's the use of being a shade if you cannot enjoy life? I don't mind telling you that I do not find existence dull by any means over here. I assure you, Brenda, my dear, that I am not playing on any celestial harp. We can travel, read, sing, float (not fly as you might suppose) to wherever sweet fancy may dictate, and then I have my appointments to keep with you. A wish to be in India transports you there in the twinkling of an eye.

Question—I wish I were with you; life is full of perplexities and I long to be with you.

Answer—Hush! Don't express such a wish again, Brenda, for a horrid voice answered from somewhere beyond me.

"She will join you soon enough, for her nights of weeping will soon be o'er." These words were accompanied by such a cruel laugh. Be more careful in your speeches, perhaps they echo over here.

Rather let me say to you, rejoice in the material world. I did not realize until I left it how beautiful it really is. I realized today that I am officially and materially dead. I can sign my check in the same old way and yet it is worthless paper.

Madam Secretary—I would like to have you sign a paper nevertheless, just to see your signature.

Answer—Very well, tomorrow, if you will bring me a promissory note I will sign it for the \$5,000 salary I owe to you. I will make it payable not on demand. No, that will never do.

I'll date it say two years hence. I certainly will do my best to meet it. Here is —D— he says to stop this fooling, I know he is shocked, but I should worry.

Our mutual friend has a decided objection to me trying to throw your mind back to the old days, but you do begin to remember, don't you? Can you see any of the Temples. Do you remember walking up a great flight of steps? Delamere insists that I stop, but I won't; he claims that with a person of your temperament and character it is a most dangerous proceeding, but you are no fool, are you, Brenda? I will not believe in any such statement. It's too bad that you cannot hear all the nice things I say to you when we are alone. You are going to lose some of your good opinion of me when I tell you what Delamere said about me today. He was angry, and said I ought to be debarred from the privilege of coming here, or writing to you, but just as long as you, the mortal, stick by me, just as long as you invite me, they cannot stop me coming here. You are more powerful than the spirit, Brenda, with a word you can exclude me from your circle. What shall it be?

Answer—You are the most welcome visitor in the world to me, and I invite you to be my guide.

Answer—That's right. Give me the right to accompany you. Delamere is a stickler for the proprieties and he bids me have a care in a most solemn manner, but since it was he who taught me the trick of looking backward, it's all his fault. What do you say? I feel I have a few personal rights in this matter, and if you don't object to me being, your protector, shall we say—Oh, don't mind her shocked expression or what she thinks; she is only my secretary, and I never cared what they thought of my conduct.

To Miss Lee:

July 18th, 1913.

Methinks it is high time that I took a hand in these councils of thine, and gave you ladies a warning—oh, maiden, beware how you trifle with this science of which you are but learning the A B C. Dreams are very apt to come true, and land you in places where you would shrink to go, did you but realize where your will is leading you. Ofttimes the dream of the mortal is but a replica of events through which that soul has once passed, and should a spirit, an old soul, ask thee to wander in pleasant places, the lust of desire is born. I tell you that it is a most dangerous pastime to revive old memories.

Do not encourage these idle dreams. Do not sit alone in the silence and brood and brood on fancies that come and go through

the brain light as gossamer threads. It is dangerous I say to awaken the subconscious memories which are often best left to oblivion.

In this affair with the sculptor of long ago, thou art going too far, *desist ere it be too late*. He is now learning to use his hand again, and the old fever hath seized him to work as once he did. The fever is burning up all his spiritual forces, and while it consumes him, it is thee who will suffer. Gradually thy health will fail, not his. Nay, he does not desire to return to earth. Why should he, when he can work to better advantage through thy instrumentality? He has use of thy hands, thy mentality, and thy body, if he can only convey to thee the power of genius he himself possesses he will be satisfied, for it would indeed be a great feat. But once more I bid thee beware the process.

To return to the dreams in which you sometimes indulge, dost know they become material factors in thy daily life? I do not object to his working, neither could we stop him if we did, but he is transgressing the law. It is his affair, but we are sorry, not only for him, but doubly so for thee. Retribution will be swift and sure, and remember he will be the one to suffer the most, so if you really have any regard for your spirit friend, **STOP RIGHT WHERE YOU ARE**. The thought of himself as a creator of beautiful marbles has inflamed the soul with desire to accomplish and conquer the obstacles of earth; but will he, think you, mould only the clay which you handle together. No, I tell you; you yourself will be as clay in his hands, he will mould thy thoughts, thy wishes, thy actions, thy very life will be under his sway. If he continues the game, the sad story of which thou wert once a part will be enacted all over again. Fate rules all lives, you are thinking, which is true in a sense. In this life your characteristics were blunted, your individuality under a cloud. You are like a piece of priceless Milan armor thrown by a careless hand out in the field, there to rust by coldness and neglect. He has found thee, and the desire to bring back to its pristine beauty the treasure he has found, is the dominant desire. It is a very laudable desire, but can he handle the finely linked chains, that constitute thy character, so that not one will break under his hand in the polishing? Nay, my daughter, he will lose patience, and in his very eagerness he will handle thee so roughly, that under his strenuous efforts the chains will snap asunder. When he realizes what he has done, he will simply cast aside the treasure as a useless piece of metal. At present we are not trying to deal with him. You realize that you have a body and a

soul. The body is an instrument in the hands of the soul and obedient to its will, you have been given intelligence and the power of loving, now exercise that will power. He is but following in an aimless way the trend of his mind on earth. He had far better make an Egyptian mummy of thee, and present thee to a museum, than do as he is now doing. For without the aid of the Higher Powers he will fail ignominiously in the task he has set for himself. Alas, daughter, he has many a bitter lesson to learn in the schools over here.

SETHOS.

My Dear Brenda.

I want you to sit by yourself and concentrate your mind on that old Italian villa of mine. Can you not see it, the sun shining on its white walls, the cypress trees, tall and stately, at the back? I wafted to you today a whiff of that old perfume we both loved so well. For the moment you seemed to awake to the possibilities I have in store for you. You wondered where you had smelt that perfume before, you saw for the moment the bright blue sky and the brilliance of the sunshine. It almost awoke the latent memory. Had you not been disturbed I could have made you remember the scene. I am sorry you have to go home so soon today, for I am here quite alone, the others having gone abroad. Try concentration again. You certainly disappointed me yesterday, you did not follow my lead at all. If you do not really retain what you read, then do it all over again. I certainly did loan some money during that period, and gave away a few trifles, and built a few houses, but I was ever a modest man and seldom boasted of my achievements.

Do you know I am getting to be quite demoralized. Earth's associations are beginning to cling to me. I should have pursued my way upward through space far above those floating clouds, but instead I choose to be wilful and remain earth bound, and I find the result is far from angelic, so don't blame yourself. I seem to be sinking to the level of the primeval man, which is what the highbrows would call very poor evolution and quite upsets all my preconceived notions of the spirit-life. I know it is not customary to act this way, and who would believe it of me. Instead of lying quiescent in that grave, I find myself raising all sorts of ructions upon earth. I decline to advise you in the matter, a lady should be allowed to choose her own lover and do just as she pleases.

—J—

Once in a garden fair, a rose was born,  
At sunrise in the dawn of early morn,

The wind came a-woeing, she swayed on her stem,  
 He kissed her in the fragrance born,  
 Wouldn't you, Wouldn't you?

Our love he whispered is linked together always,  
 Come let us link that fragile chain anew,  
 Let us tread in the pathway of love for aye,  
 The rose nodded wisely. Wouldn't you?

In the twilight slumbered the rose at last  
 The breezes kissed the blossom as they past,  
 Ah me; they sighed, had I voice, I choose  
 To sing to thee forever, my rose, my rose,  
 Wouldn't you, Wouldn't you?

As the days went on poetry became the medium through which he conveyed many ideas. Each letter became more fervent, and contained suggestions such as: I say, Brenda, read such and such a book, study page 643; those are my sentiments. Play, Dearie, for me tonight. The world's growing older each day.

The world's growing colder they say,  
 There is no place for a dreamer of dreams,  
 And there is no place for me it seems!  
 But I dream of you all the day long,  
 You run through the hours like a song,  
 ABSENT but think if the world could but see?  
 My golden dream it would end of thee, my Dearie, my Dearie.  
 Nothing's worth while, but to dream of you, for you can make  
 every dream come true, my Dearie, my Dearie.

July 20th, 1913.

MY DEAR FRIENDS:

I am here in possession of the floor to-day for the simple reason that—J—is not going to be allowed to talk, it does not do to let him have the monopoly of it. We have decided to make it a trust company and he has not been elected president either, so you will have to be content, Brenda, with what you get from now on; there are others who are interested in more vital things than nonsensical poetry.

Brenda: Very well; I have found a way of communication between ourselves, and if you will not let him talk to me here, he has promised that he will cultivate the power of speaking in an audible voice, which will be better than anything else.

Answer: So! that is the programme? Let me tell you that

is a most dangerous game. How are you to know that it is positively he himself that is speaking to you? You can not see him, you have to depend on the tones of the voice, and in life you never heard him speak. How, I ask you, are you to identify him?

"I will know him among a thousand others."

Answer: You merely *think* you will. You're opening wide the door, inviting communication with evil spirits, —J— cannot protect you. He cannot look after himself. He has not learned the way to even make himself invisible to the spirit world. It is not much use in talking to you, for I see that you intend to have your way and you doubt us when we tell you that you are heading straight for a precipice.

Madam Secretary: "Please do not scold any more to-day, but talk to us in your own delightful way. Brenda wants to know if spirits have form and substance?"

If you start me on that subject when do you think we should get through? Suppose I tell you that a spirit is a form, composed of ether, air, which like the wind, is a mighty force unseen, intangible, but as —J— said, it can woo like the gentle zephyr, or like the tornado it can sweep along and destroy all before it.

Query: "That is too indefinite an answer. Tell us why people call you ghosts,"

Answer: Well, now I really wonder why they do, and I have only one explanation.

Ghost is derived from the German word *geist*,

Now gas is from *geist*, and *geist* is a ghost,

A ghost then is spirit, an essence at most;

A volatile principle, distilled out by heat,

All-Kohl is a spirit, the spirit of wheat.

Your demon called RUM when hard used,

Reproduces spirits, ghosts and snakes abused,

So you better beware or the *Bogie's* they're lying in wait.

The goblins will get you, Brenda, if you stay out too late.

"And pray who is making nonsensical poetry now. Please be serious."

"Oh you don't like my poetry, perhaps you will like Longfellow's definition better? He said:

"The spirit world around this world of sense,

Floats like an atmosphere and everywhere,

Wafts through the earthly mists, and vapors dense

The vital breath of more ethereal air."

(To be continued)

## From the Fields Elysian

Answers to questions of general interest from "Maris" and "Jason," two disembodied men now in what is called the spirit world who have, through the hands of their respective amanuenses, promised to impart what they know and answer questions to the best of their ability.

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There is no death,  
What seems so is transition.  
This life of mortal breath  
Is but a suburb of the fields Elysian,  
Whose portal we call death.

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*Question*—Was the idea of Christ taken from Osiris of Egypt and Krishna of the Hindoos and is the Gospel Story largely a Myth?

*Answer*—Yes. Jesus was not heaven sent but was a human teacher. He was not born of a virgin, as reported, but of an ordinary mother. He never claimed such things. He was not sent to save the World by being Crucified. He was heard to say that he was a servant of mankind, to teach and help.

He was sent to his death by stoning because he was against the Rabbis of Jerusalem. The Crucifixion stories arose in after years, when a number of learned men sought to find an analogy between Jesus and Osiris and Krishna. They created the stories.

All the Gospel sayings are teachings of rabbis and others in various ages used in a new and single narration.

JASON.

*Question*—When Solon was in Egypt he said that he had seen what men could do with sand and stone, but that was less wonderful than what they could accomplish by thinking.

*Answer*—He meant that stone was used in building temples, palaces and pyramids, while through intensive cultivation the sandy soil of Egypt was made remarkably fertile. He meant that by wise thinking that the Egyptians had learned how to live in order to be happy. That they had mastered hidden secrets of nature and for that reason knew much of the life beyond the veil of death. They had sought and found the meaning of Creation and had formed a noble idea of the Author of the Universe.

JASON.

*Question*—What is the condition after death of a well-loved dog?

*Answer*—It all depends on the fostered intelligence of the dog. If its character is such that love of an individual has been the dominant note in its life, it will still retain memory of that individual for a time.

*Question*—How long will be the life after death?

*Answer*—I cannot say, never having given the subject adequate thought, —but this I will say: that on the astral plane there are many kinds of animals, especially those whose intelligence have been cultivated by association with human beings.

MARIS.

## Psychical Research

### TRANSYLVANIA: ITS CONTRIBUTION TO THE WORLD

By HEREWARD CARRINGTON

There are probably few countries in the world more inaccessible, and more unknown to the traveller than Transylvania, on the borderland of Rumania and Hungary,—famous as “the home of the vampire,” and also as the native land of Bolyai—one of the most famous mathematicians who ever lived, and who founded,—jointly with Lobatchewsky and Gauss,—the so-called “non-Euclidian geometry.” He is also noted for his work on “parallels” (parallel lines). Just what his ideas were, which so revolutionized modern thought in these directions, will be explained more fully later on; suffice it to say for the present that this Transylvanian shares with Lobatchewsky, a Russian, and Gauss, a German, one of the most noted places in modern mathematical thought.

These three men differed from one another as widely as men well could; their daily lives were totally different, and they met only in the realms of higher, abstract thought. Gauss was a university professor—serene, calm, peaceful, living an uneventful life devoted to his studies; unselfish to the last degree, a scholar and a student. Bolyai was a wild soldier, a duellist, at odds with the world and with himself. It is related of him that he was challenged by thirteen officers of his garrison—a thing not unlikely to happen considering how differently he thought from every one else. He fought them all in succession—making it his only condition that he should be allowed to play on his violin for an interval before meeting each opponent. He disarmed and wounded all his antagonists. He could get along with nobody; his epoch-making discoveries aroused no interest at the time; he passed his life in poverty and dissipation, and died in 1860, forgotten and unmourned.

Lobatchewsky, on the other hand, was a man of varied and wonderful talents. He was born in 1793, but did not gain distinction until 1867, when Houtel, the French mathematician, drew attention to his work. He died at an advanced age, honored and surrounded by friends. His youth was full of daring escapades, showing the strong vitality which he was known to possess. He did an incredible amount of work and teaching, as well as under-

taking laborious official duties, and making important contributions to science. His theory of parallels is perhaps best known. His name is usually associated with Bolyai, as their thought ran along very similar lines, and in many cases overlapped.

Johann Bolyai de Bolyai was born in Klausenburg, Transylvania, December 15, 1802. His father was Wolfgang Bolyai, a professor of the reformed college of Maros Vasarhely, noted for his mathematical abilities. His father relates that young Johann would spring before him "like a devil" when he was teaching mathematics; no sooner had he enunciated a problem than the child would give the solution and command him to go further. As a thirteen-year-old boy, his father sometimes sent him to fill his place when incapacitated from taking his classes. His pupils listened to him with more attention than to his father, for they found him clearer to understand.

In a letter to Gauss, Wolfgang Bolyai writes:

"My son is first lieutenant of engineers, and will soon be captain. He is a fine youth, a good violin player, a skilful fencer, and brave, but has had many duels, and is wild even for a soldier. Yet is he distinguished—light in darkness and darkness in light! He is an impassioned mathematician with extraordinary capacities . . . He will think more of your judgment on his work than of all Europe."

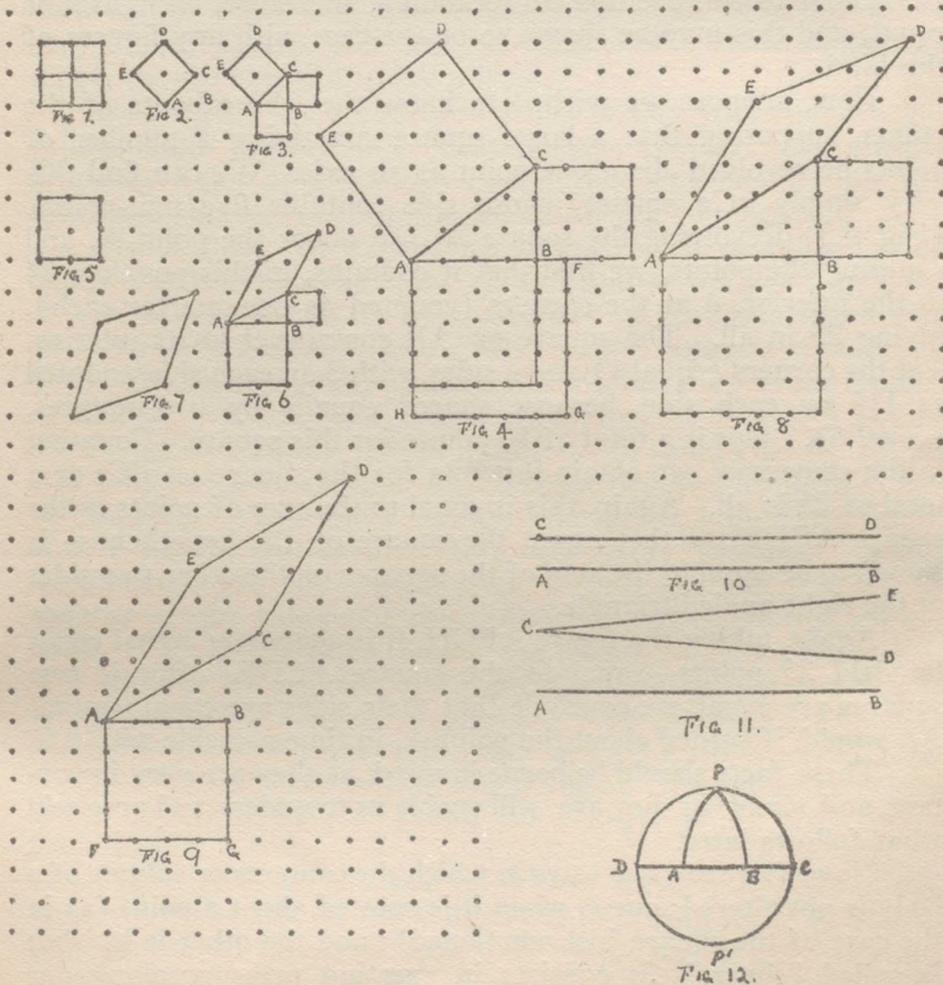
Gauss replied, saying that the conclusions which Bolyai had reached were so strikingly similar to his own,—reached years before,—that he would not now publish his—and in fact never did so, dying without writing anything concerning his thoughts on these problems.

It is now time that we turn our attention to the actual work of Lobatchewsky and particularly Bolyai. It will be impossible for us to do more than mention briefly some of their conclusions, and even then to deal with them simply and more or less inadequately. At the same time, these simple illustrations will serve to indicate the nature of the work undertaken by these men, so little known. We might say that they dealt in meta- or hyper-geometry.

To illustrate, very simply, some of their conclusions, let us take a plane surface covered with dots, equi-distant from one another, and so arranged that, by joining four of them, a square is thereby formed. A number of squares, adjacent to one another, can be drawn, by continuing the lines; the sides touch, and four squares meet at a point. If a square be made by joining four points or dots diagonally, this square will "inclose" one point,

which may be said to belong to it. On the other hand, points at the corners of a square do not altogether "belong" to it, because three other squares can always be drawn from this point, and they "share" this point with the original square. Thus, a corner-point may be counted always as *one-quarter* belonging to any given square (Fig. 1.)

If the square be larger, and the line forming its side run through one or more points, then these points on the side lines belong *half* to this square, and half to the adjacent square,—since half of each one of these points may be said to be shared equally by the adjoining square. (Fig. 4.)



A "diagonal" square (Fig. 2) is equal in volume to two regular squares, as may be shown in two ways. First, the Forty-seventh Proposition in Euclid tells us that "The square described on the hypotenuse of a right-angled triangle is equal to the sum of the squares described on the other two sides." And it will be seen (Fig. 3) that ABC is a right-angled triangle. Secondly, counting points, we reach the same conclusion. AEDC enclosing one point, and having four at the corners, valued at one-quarter each, would be equal to two whole points. The two small squares both contain four quarter-points each, but neither of them "includes" any *whole* points. Total for the two small squares—two whole points; total for the large square—two whole points. According to this method of reckoning, therefore, their area is equal; and this may be shown to be the case with any figures of this kind.

Now, suppose we wished to know the whereabouts of the points, supposing that a large square containing a number of points be revolved about one point as an axis. We can find this very simply in a square whose side contains five unit-points. (Fig. 4.) Revolving the square ACDE about the point A, and counting the points, we find that it contains, in this position, 24 in the interior, 4 at the corners (counted as one-quarter each), giving 25 in all. The square on AB contains 9 in its interior, 4 at the corners (equal 1) and 4 sides, with 3 on each side, counted as  $1\frac{1}{2}$  on each side, because shared equally by two squares, (equal 6). This is a total of 16 points for this square. Counting in the same way, we obtain 9 points for the square on BC; or a total of 25 in all. Again, this is equal to the sum of points in the square ACDE, so that again the square on the hypotenuse is shown to be equal to the sum of the squares on the other two sides of the right-angled triangle.

Again, taking the figure AFGH, it is shown by actual count to yield 25 points—equal to the square ACDE. But if two squares are equal, we conclude that their sides are equal, so that AF would, if turned about the point A, in time coincide with AC.

These facts should be borne in mind, as they are very important, and, simple as they are, will enable us to understand precisely what follows later.

Now, there are two ways in which the contents or volume of a body is not altered; one is when it is rotated about a point (as in the case of the square just mentioned); and the other is in what is called "shear." It consists in exerting pressure along one diagonal, causing it to be compressed, while allowing expansion

in the opposite direction. It is equivalent to sliding, combined with a turning movement of the figure. The figure thus becomes elongated; but while it changes its shape, its internal volume is not altered thereby.

Material bodies resist "shear," which tends to destroy their internal structure. A fluid, on the other hand, will shear as readily as it will rotate. Suppose that we could reduce all bodies to a liquid state, and then make them solid again, with the changed principle added that they would shear instead of rotating. Then we should have a body shear instead of rotating; and while rotation would rend its structure, shear would not. Inasmuch as shear does not alter the volume of a body, a being living in a shear-world would look upon a body sheared as we would upon a body simply rotated. He would think it the same shape, not simply turned round in space a little.

Now let us see whether this has in any way changed our fundamental geometrical conceptions—whether shear-world geometry would be the same as our Euclid's geometry. We will again use figures, counting the points for the volume.

Fig. 5 illustrates an unsheared square. It contains 1 point inside, 4 at the corners (equal 1), and four at the side (equal 2), or 3 in all. In Fig. 6 we have a square of the same size drawn on AB (underneath the line AB). It also contains 3 points or dots. The square on CB contains no dots, but the 4 at the corners equal *one*. Hence these two squares together equal 5 points. According to Euclid's 47th proposition, the square on AC should also contain 5 points, but if we count the dots in the shear-square on this side, we find that it contains, not 5, but 3 points (2 inside, and 4 at the corners). Here the shear "square" on the hypotenuse has not 5 points, but 3; it is not the *sum* of the squares on the sides, but the *difference*! This relation always holds. Fig. 7 illustrates this; if the reader will draw the necessary squares for himself, and count the dots, he will find this to be true. Here, then, is a complete reversal of Euclid's 47th proposition, which would take place in such a shear-world. Yet the *volumes* of these bodies would remain the same, and, to a being living in such a world, no change would have taken place at all!

Fig. 8 gives an example of this, in which this relation can be tested. The side of the ordinary square appears to be turned into the side of the shear-square by simple turning, for the side of the one becomes the side of the other. Thus, in Fig. 9, the side AB becomes the side AC, by simple turning about the point

A, and the line AB appears to be turned into the line AC, and hence be of equal length to it. Yet the line AC is longer than the line AB, as simple measurement will show. So by employing shear instead of rotation, we get now properties for figures—in which the older Euclidian geometry no longer holds good. These were some of the earlier conclusions reached by Lobatchewsky and Bolyai.

We come now to their work on "Parallels," which is better known than that above mentioned, and is so perplexing, dumbfounding and even annoying to the average person—transcending common-sense, as it does—that it is small wonder that few persons—outside professional mathematicians—have cared to delve into it very deeply, or puzzle over the paradoxes presented, which are as puzzling and destined to be as famous, in all probability, as the famous paradoxes of Zeno. Nevertheless, the main problem raised can be very readily comprehended, even by the non-mathematical reader, and will indicate the degree of subtlety obtained by Lobatchewsky and the Transylvanian, Bolyai.

Let us recall Euclid's definition of parallel straight lines: "Parallel straight lines are straight lines . . . which do not meet, however far they are produced in either direction." Again, the 28th Theorem says that "If a straight line cuts two other straight lines and makes . . . the two interior angles on the same side of the line equal to two right angles, the two straight lines will be parallel." This originally stood in this form as the 11th Axiom. Its truth was always assumed, yet no one found the means of actually proving it. At last an Italian, Sacchieri, unable to find a proof, said, "Let us suppose it is *not* true!" He tried to prove that there might be *two* straight lines drawn through a given point, parallel to a given line, but finding the waters here too deep for him, he later tried to disprove what he had said before!

It was at this point that Lobatchewsky and Bolyai entered the forbidden path. Their temerity beggars belief. Take a line AB, and a point C. We say and feel that we know that through C we can only draw one line (CD) parallel to AB . . . (Fig. 10).

But Bolyai said: "I will draw two!" His argument was as follows: "Let CD be parallel to AB, that is, not meet AB, however far produced, and let lines beyond CD also not meet AB; let there be a certain region between CD and CE, in which no line drawn meets AB. CE and CD produced backwards through C will give a similar region on the other side of C." (Fig. 11.)

As Hinton says: "Nothing so triumphantly, one may almost say so insolently, ignoring sense had ever been written before . . . Men had struggled against the limitations of the body, fought them, despised them, conquered them. But no one had ever thought simply as if the body, the bodily eyes, the organs of vision, all this vast experience of space, had never existed. The age-long contest of the soul with the body, the struggle for mastery, had come to a culmination. Bolyai and Lobatchewsky simply thought as if the body were not. The struggle for dominion, the strife and combat of the soul were over; they had mastered, and the Hungarian drew his line."

Later, Beltrami showed that the geometry of Lobatchewsky and Bolyai was the geometry of shortest lines drawn on certain curved surfaces. Thus, let ABCD be the equator of a globe; AP, BP, meridian lines drawn to the pole P. The lines AB, AP, BP, would seem to be perfectly straight to a person moving on the surface of the sphere, and unconscious of its curvature. Now AP and BP both make right angles with AB. Hence they satisfy the definition of parallels. Yet they meet at P. Hence a being living on a spherical surface, and unconscious of its curvature, would find that parallel lines *would* meet. He would also find the angles in a triangle were greater than two right angles. In the triangle PAB, for instance, the angles A and B are right angles, so that the three angles of the triangle PAB are greater than two right angles!

It was upon such problems that Lobatchewsky and Bolyai worked, and it will be seen that their conclusions were both startling and original. They offer food for thought. Their work deserves to be better known than it appears to be. These original thinkers deserve a place in the Hall of Fame of the world. Russia produced one of these geniuses; and Transylvania the other—that little-known but interesting country, in which such bitter conflicts are now being waged.

## "The Alchemy of Love"

By ALLIE B. HAZARD

My evil days had followed one by one  
 Uranus' baleful light to Luna lent.  
 Unto my heart there came no ray of sun  
 To banish carking care and discontent.

Upon a day more baleful than the rest,  
 I sat despondent in my lonely room.  
 My heart once light—by Venus doubly blest,  
 Now felt the weight of Saturn's deadly gloom.

I heard the night-bird's plaintive mating call,  
 Day songsters to their nests had taken wing—  
 Dank, dusky shadows through my window crawl'd,  
 Night came like some sinister, living thing.

I turned my eyes, still wet with unshed tears,  
 Unto my stellar fates, now shining fair,  
 Then to the spirit that guides the rushing spheres,  
 My soul soared forth in silent, piteous prayer.

"Oh, Thou who rules the starry firmament,  
 Make thou for me these evil days more fair.  
 Remove the cause—thou knowest 'tis stellar sent—  
 Sweet Spirit, hear thy daughter's silent prayer.

"The glory of thy power the heavens reflect.  
 Is it thy wish I should unhappy be?  
 If thou my soul immortal would'st protect,  
 Reveal, reveal thy secrets unto me."

Then rolled away the curtain of my gloom—  
 With ecstasy my soul was incense-kissed.  
 A heavenly light suffused the dusky room,  
 And filled it with a shimmering, silver mist.

A gleaming angel floating from above,  
 Bore in her hand a crystal chalice clear;  
 In this she dropped a single grain of *love*,  
 And mixed it with a single, *heaven-sent tear*.

By intuition told—'twas love's own charms,  
 To change the trend of my unhappy chart.  
 I stretched to her my waiting, longing arms—  
 Received love's potion in my aching heart.

Fair roseate dawn into my window steals—  
 The myriad forms of life—I love them all;  
 Exultingly my heart now hears and feels  
 The lure of love and life—the world-old call.

# Astrology

TO ALL ASTROLOGERS:

A friend of ours who wishes the name withheld for the present reminds us that a total eclipse of the Sun, visible in this country, will take place on June 8th next.

The following chart of this event is sent to us with the suggestion that we invite our American Astrologers to send in their comments and predictions of the events it signifies.

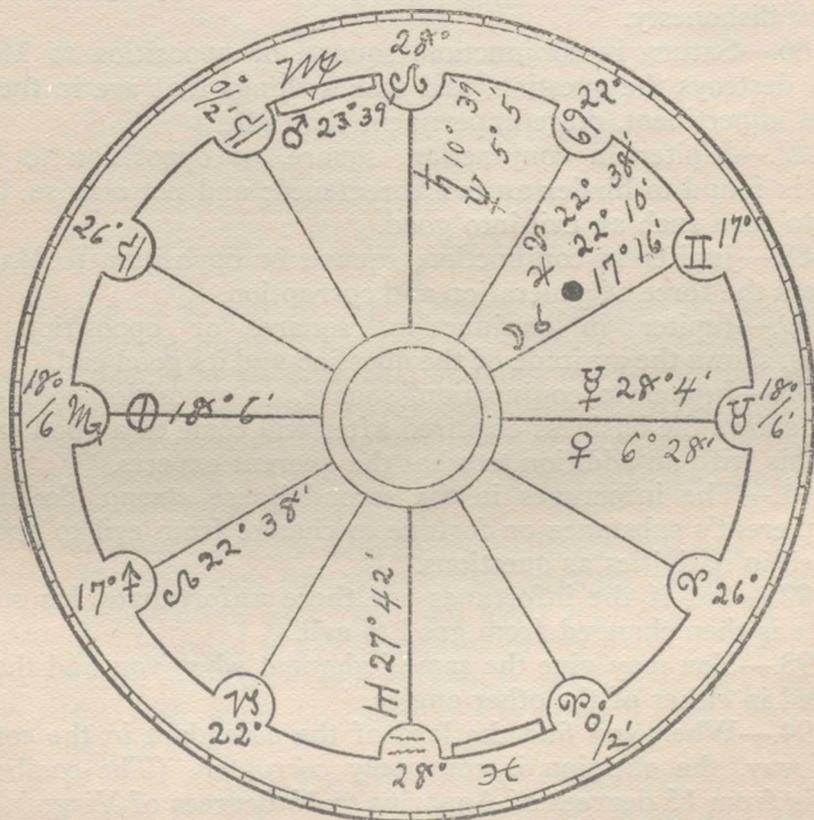
We will esteem it a favor to receive these and will endeavor to publish them in AZOTH as received.

MICHAEL WHITTY, *Editor.*

## TOTAL SOLAR ECLIPSE

JUNE 8TH, 1918—4:55 P. M.

Washington, D. C.



## CHOICE APHORISMS

GEORGE J. McCORMACK

*American Academy of Astrologians**(Continued)*

81.—The three superior planets in opposition to the Sun are observed not only to hinder the question but to corrupt it.

82.—When Saturn is in square to the Sun, there is a show of a good progress, but a bad end of a thing.

83.—Saturn in conjunction, square, or opposition to Jupiter, dissolveth the oppression and violence menaced.

84.—Saturn in square, conjunction, or opposition to Mars, prohibits mirth, and impedes or destroys the question.

85.—Saturn in conjunction, square, or opposition to Venus, chiefly in tenth house, declares the question then propounded to aim at dishonesty.

86.—Saturn in conjunction, square, or opposition to Mercury, destroys the question, and makes things that are in themselves impertinent, more impertinent than idle.

87.—Jupiter in conjunction, square, or opposition to the Sun, is found to hinder an evil threatened; and not only so, but also to turn such an evil into good.

88.—Jupiter in conjunction, square, or opposition to Mars, hinders the force of generation and corruption.

89.—Jupiter in conjunction, square, or opposition to Venus, shows the aptitude of the question and its good end.

90.—Jupiter in conjunction, square, or opposition to Mercury, shows the business enquired after will come to a good end, and this with an addition to what the querent expects.

91.—The infortunes in the second house *strong*, declares the querent's substance or fortune to change from evil to good, as well in nativities as questions.

92.—But if the infortunes are there unfortunate, his substance is then changed from good to evil.

93.—You may give the same judgment when you find them posited in either of the other angles.

94.—When you find the lord of the ascendant in the combust way, the question is commonly corrupted. (The combust way is from 15 degrees of Aquarius to 15 degrees of Virgo.)

95.—An infortune in the tenth or fourth house from the

ascendant of the question, obscures the matter or things quesited after, and the querent shall tremble (says my author) to think of the evil attending it.

96.—An infortune in the ascendant, and second house, fortunate, portends the business in question to answer the querent's desire, but shows he shall reap small gain thereby.

97.—But if they shall be there unfortunate, then they declare the matter of thing enquired after, shall never come to any good end.

98.—When you find few degrees horoscopolical, and lord of the Ascendant in the sixth or ninth house descending, the querent never obtains the thing he expects; the fortunes cadent, infortunes angular, the same.

99.—A planet signifying any matter or things evilly disposed at the time of the querent's first moving the same, denotes a troublesome, unhappy, vexatious end to the thing; but if he be well disposed, say the contrary.

*(To be continued)*

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## PRACTICAL LESSON XII.

By HOWARD UNDERHILL

American Academy of Astrologians

♃ in  $\Delta$  or  $*$  with  $\Psi$ .—This brings an artistic influence into the life, which sometimes expands into artistic invention and designing. The color sense is good and aids in painting symbolical subjects. Some conditions of the chart tend to literary work or, with Venus harmonious, to idealistic music and probable romantic love experience. The mental sympathies are broadened and there is love of travel on the water.

♃ in  $\text{♁}$  or  $\square$  with  $\Psi$ .—An unfortunate influence for the mind. There is lack of concentration and the mind is driven to vain imaginations and visionary ideas that cannot be made practical. The mind is very sensitive to the emotions and with bad aspects of Mars or Venus, care must be taken to avoid sensuality. But with scientific study and definite training the evil effects may be overcome.

♀ in  $\text{♂}$  or  $\parallel$  with the  $\odot$ .—Material advancement through life; conduces to wealth, honor, friends and happiness, unless adverse aspects of Mars or Saturn intervene. The personality

is charming, courteous, sympathetic and social. Usually there is a marriage of lasting affection; the male has the assistance of women of wealth or social position. There is fondness for the luxurious things of life, music, the drama and fine arts generally, and often there is genuine ability along these lines.

♀ in semi-sextile with the ☉.—This aspect has much the same effect as the conjunction but in somewhat less degree. The native is popular and succeeds in business, politics or in his employment. The disposition tends to urbanity and kind-heartedness.

♀ in semi-square with the ☉.—While this adverse aspect of Venus with the Sun is not serious in its effect, it leads to annoyances, disappointments, monetary troubles and social inharmony. There may be deceptions or broken promises from the opposite sex. The native may be inclined to sensual pleasures and be unstable in the affections. Much depends on the houses and the other aspects. The semi-square is said to produce a deep interest in occult studies. (Venus is never more than 48 degrees from the Sun.)

♀ in ♂ or || with ♂.—The native is impulsive, light-hearted, over-generous, spends money without thought. Is inclined to be ambitious, confident, amorous and affectionate. Has strong likes and dislikes; is free-mannered, rash and impetuous in the emotional nature. An early or sudden marriage, or possible mistake in marriage is likely to occur and there are adventures with the opposite sex. Money is made or inherited, but generally spent in display, high living, carelessness and extravagance. There is however a vital energy here, which if turned into good channels will overcome serious adverse conditions.

♀ in △ or \* with ♂.—Ardent in the affections, success in love-affairs, probable early marriage, social popularity, success in business or employment, but the native is a free and generous spender. It is an aspect that is generally beneficial and will probably bring gain through marriage, partnership, legacy or travel, depending on the house influence.

♀ in ♀ or □ with ♂.—Any aspect of Venus and Mars produces strong feelings and the adverse aspects are no exception. There are keen emotions, impulsiveness and improvidence. There are over-enterprise and extravagance in business; loss through speculation, dishonesty or enmity. Troubles from love-affairs, marriage, jealousy, deceit and sex irregularity.

♀ in ♂ or || with ♃.—This is a harmonious position but lacks strength without good aspects of the Sun, Moon or Mars.

There is a warm appreciation of the good, the true and the beautiful and it aids to develop the idealistic and poetical side of the nature. The native is generous and charitable and is generally esteemed and respected. He gains through social intercourse, corporations, those in authority, travel and foreign affairs. With the Sun favoring it is an excellent position for a Viceroy, Cardinal or Bishop.

♀ in  $\Delta$  or  $*$  with  $\Upsilon$ .—Indicates success in love and marriage and brings general good fortune. Mercury favorable, there is success in the law, the church, business or literature. The imagination is strong and there is love of art and music. The native is fond of elegant and expensive surroundings. It aids to good health and either planet in the 8th house brings a legacy. This aspect modifies the ill effects of all adverse aspects.

♀ in  $\text{♄}$  or  $\square$  with  $\Upsilon$ .—This aspect represents the unfortunate side of both planets. The senses of the personality are in strife with the spiritual will. There are troubles and losses in business, with extravagance or improvidence. There is a necessity for being careful and straightforward in all financial matters. There are troubles and excesses through the sexual love nature. Marriage is liable to be unfortunate and there are controversies with the opposite sex. Much depends on other adverse aspects. Both Venus and Jupiter are very sensitive to the aspects of the other planets.

♀ in  $\text{♁}$  or  $\parallel$  with  $\text{♁}$ .—Fairly favorable to success in love and marriage with lasting attachment to the partner and family. But there is often some fatality to the love activity,—such as the loss of the married partner or of a child. There is good business ability with tact and diplomacy. Gain comes through land, agriculture, elderly associates, and thrifty management.

♀ in  $\Delta$  or  $*$  with  $\text{♁}$ .—Denotes sincerity and faithfulness, and tends to thrift, economy and conservation of wealth. Careful investments turn out well. The native is called "lucky." He is sympathetic with the needy and the afflicted and gives practical help. With other aspects favorable, he is much respected. In all these delineations of aspects the student must never forget to take note of the house they fall in and the modifications that other aspects will produce on the one in question.

♀ in  $\text{♄}$  or  $\square$  with  $\text{♁}$ .—Delayed marriage, delays and disappointments in love affairs, bringing sorrow and trouble into the life. Obstacles because of difference in age, or social or financial considerations. There are losses and difficulties about money matters. The native should never lend money and be cautious

in signing business or legal papers. He is often unpopular through no fault of his own. There is probable trouble from avarice, jealousy and sensuality.

♀ in ♂ or || with ♃.—This gives an excellent mentality, bright and intuitive, lucky in business, with gain through friends and acquaintances. It brings financial changes for the better from unexpected sources. There is good ability in music, artistic work and dramatic expression. A love marriage or an unconventional sex attachment is likely to happen.

♀ in △ or \* with ♃.—Many good artists and musicians are endowed through Venus and Uranus. Uranus brings original and unconventional matters to the front and its good aspects with Venus always bring romance into the life in ways unlooked for. There is fondness for publicity and success in advertising. The native has unexpected gains and is popular with his friends.

♀ in ♄ or □ with ♃.—All aspects of Venus to Uranus produces a magnetic personality and inclines to strong attachments between the sexes, sometimes favorable and sometimes the reverse. There are keen emotional vibrations; the native is easily affected by the influence of the opposite sex; there are troubles in love-affairs and marriage; disappointments and losses in business and usually all unexpected.

♀ in ♂ or || with ♃.—Affectionate and sympathetic nature, with high-keyed emotions and with ability as an inspirational musician. If Mercury favors, there is inclination toward fluency in discourse, or in writing literature. The native is mediumistic; attracted to the opposite sex and ardent in the affections. This is a very sensitive aspect and may be good or bad, according to the other conditions of the horoscope.

♀ in △ or \* with ♃.—Good for business related to shipping; the manufacturing or dealing in liquids of any kind. There is benefit and satisfaction from association with friends and acquaintances. Venus in the 5th house brings benefits from speculation and amusement enterprises. The native is emotionally sensitive, but much depends on the house and other aspects.

♀ in ♄ or □ with ♃.—An unfortunate aspect but giving strong desires and feelings. Business conditions are precarious; there is liability to deception and fraud in business investments, misplaced confidence and embezzlement. There is scandal in love and marriage, or unconventional sex attachments. Neptune in the 7th house brings sex affinity either in or out of marriage.

♂ in ♂ or || with ♂.—This gives strength of will, vitality, energy and courage, with muscular strength and capacity for

great exertion. If Mars is an airy sign and Mercury is favorable, there is a powerful intellect which dominates all with whom it comes in contact. The native has ability for military leadership; he is outspoken, aggressive and venturesome. There is danger of impairment of the sight, especially of the right eye.

☉ in  $\Delta$  or  $\ast$  with  $\delta$ .—Strengthens the constitution. aids to health and long life. There is enthusiasm and intensity in all undertakings. The native has splendid engineering and constructive ability and if Jupiter or Venus is favorable, meets with rapid promotion. Mercury in good aspect, gives an excellent mathematician. One of the best aspects for doing things.

☉ in  $\wp$  or  $\square$  with  $\delta$ .—The native is proud, rash, impulsive, quick to anger, but gradually forgets it. The desire nature and the will are strong; he is ambitious, enterprising and combative but lacks continuity in holding out to the end. There is danger of assaults, accidents, inflammatory diseases, cuts, burns and broken bones. All aspects of the Sun to Mars aid the vitality and strengthen the constitution.

☉ in  $\sigma$  or  $\parallel$  with  $\mathcal{U}$ .—A fortunate aspect and one that greatly aids to success in life, giving honor, wealth, power and ruling positions. The native is social, genial, benevolent, honorable, reliable and respected. The vitality is strong and the health good. The trend of life depends on the signs and house involved and the aspects of the other planets.

☉ in  $\Delta$  or  $\ast$  with  $\mathcal{U}$ .—Brings good fortune and high social position into the life, and gives official place in business, civil government and the church. It is favorable to happiness in love and marriage and success in all undertakings. There is a true religious spirit, the disposition is hopeful and cheerful and the health is generally good. Observe the house positions and the other aspects and judge accordingly.

☉ in  $\wp$  or  $\square$  with  $\mathcal{U}$ .—Unfortunate for business, investments and speculations. Troubles with those in authority. with the church, and in legal matters. The native is liable to be foolishly proud, fond of display, haughty, and sometimes irritable and extravagant. He uses poor judgment in business and social matters. There are liable to be Sun and Jupiter illnesses with weakened vitality. The blood and liver will be affected and melancholy and despondency will trouble at times. Good or adverse aspects of the other planets will modify or accentuate these things.

# Higher Thought

LIFE ETERNAL

By EUGENE DEL MAR

“Man hath no fate except past deeds,  
No hell but what he makes.”

Life can not die. Nothing may perish or be destroyed. Forms may change, but life persists. The life that is expressed now has always been and will continue ever to be. Something must come from something. The life that is embodied in human form necessarily had its being before its embodiment. Similarly, the life that now exists in human form must ever continue to be. Of necessity material forms are manifestations of the spiritual, and visible forms are incarnations of the invisible.

At the dawn of human life—as such—all of its manifestations must have evolved from the same vantage point and ultimately all must reach the same goal. Nature's laws are universal and impartial. They do not discriminate in favor of individuals. The conception one may entertain of the Past and of the Future of life, must admit both of an equality of inception and of completion.

Assuming that human life—as such—had a definite beginning and is traveling toward a prescribed end, what conception of life in the Past and in the Future is in consonance with this assumption? If life continues after what we call the death of the body, in what form does it persevere?

Does life lose its growth, and return to primal conditions? If so, it subserves no end and answers no purpose. If so, continued progress would be impossible, and what we see and recognize as self-evident truths of life and growth would admit of no explanation.

If spiritual growth is not conserved, how explain the evolutionary growth of life? Primarily evolution is metaphysical, the life, mind or soul being the cause, and the organization the result. Each step is a necessary state of internal character, and its visible form is its corporal translation. The known facts of evolutionary growth are impossible of explanation on the assumption that death annihilates all prior growth.

Does life retain its growth, and yet remain forever in the condition that death left it? If so, each life continues forever to manifest a condition that differs from all others, and one that eternally is doomed to remain separate and apart from every

other manifestation of life. There could be no unity, no equality, no continuity; in fact, there would be no necessity for human life. Such an assumption would be inconsistent with the known facts of life and growth. Unless we reject these arbitrarily we cannot regard such a conception as the expression of truth.

Does life retain its growth, and thereafter continue forever to progress in spirit-form without further manifestation? If so, what need is there for any physical manifestation of life? Some forms of life leave off at a condition inferior even to the point at which others commence. Some cease practically as soon as they begin. If physical form and environment are unnecessary, human life might profitably have been dispensed with altogether.

If the manifestation of human life strikes but one note of the infinitude of life's chords, why not as well eliminate that solitary note? If life unfolds without form from age to age, through the interminable past up to the present, and from the present through the interminable future, of what necessity this ephemeral human manifestation in the eternity of spiritual expression? Why this instant of material form in the measureless immensity of time? Why this one little physical link in the endless chain of life, and that link answering a different purpose—if it answers any purpose—with each human manifestation?

Unless this Universe be a Consistent Whole and actuated by a guiding purpose, an examination of this question—or indeed of any other—is of little or no consequence. Truth would have no permanence. If this Universe is an Inconsistent Chaos and is the result of mere chance, then there are no inherent principles, and there is no eternal truth.

If man-made books and records are to be accepted as more reliable witnesses to the truth than the changeless Scripture of Nature, then indeed must the Universe seem to be as inconsistent and changeable as man himself. If the Universe is actuated by purpose and intelligence, we may accept as truth that only which satisfies our understanding of these attributes. And since, necessarily, this understanding is one's standard of truth, whatever is inconsistent with it, one cannot regard as the expression of truth. Truth is ever consistent. The assumption of a future life in spirit-expression, lasting for all eternity without material manifestation and evidencing an ever-continuing development, is inconsistent with the purpose of life as one's knowledge of life compels him to regard it. It fails to explain the necessity for any physical existence.

There seems to be but one alternative; that life retains its growth after the dissolution of the body, and forever thereafter continues to grow through the agency of successive physical or material forms. If the soul may progress independent of physical form such manifestation would seem to be both unnecessary and useless. If the conservation of energy be inevitable, if life cannot possibly be destroyed, if this is a Universe of purpose and necessity, then the mere fact of life's temporary embodiment in human form would seem to require either an eternal persistence in that form or a perseverance and a continuation in successive forms. There does not seem to be any purpose of life that may be met fully by any single ephemeral manifestation which ends with the dissolution of the body.

Successive physical manifestations of life is known as Reincarnation. The term stands for a theory that is somewhat distasteful to the Western world, for the reason that it comes from the ancient religious systems of the East, and for ages has been the belief of peoples whom the West has regarded as "heathen." To the impartial searcher for truth, however, the source from whence it comes is immaterial. And the fact that for ages others have believed in reincarnation certainly is no valid argument against its truth.

The conception of reincarnation, or of successive physical manifestations of life, not only is not in conflict with any admitted fact, but it offers an explanation for every known condition. It seems to be a logical necessity for the conception of evolutionary growth.

"If we are to believe in evolution," says James Freeman Clark, "let us have the assistance of the soul itself in the development of the new species. Thus science and philosophy will co-operate, nor will poetry hesitate to lend her aid. Evolution of the body depends upon the evolution of the germs of life or the individual soul. When these two are combined, the explanation becomes perfect." And says the Swami Abhedananda: "The doctrine of reincarnation, when properly understood, will appear as a supplement to the theory of evolution. Evolution explains the processes of life, while reincarnation explains the purpose of life."

If the doctrine of evolutionary growth in physical forms be accepted, and the correspondence of the material with the underlying spiritual development is believed, the acceptance of reincarnation as a truth at once becomes necessary. The human body retains the physical evidences of the Soul's former incarnation

through the various forms of animal life that it embodied during past ages. If the physical and mental are in correspondence ever, then the Soul must retain the wisdom of its experiences or the abbreviated history of its mental past.

The conception of reincarnation is nowise in conflict with the possibility of Immortality in the Flesh. These two conceptions are complementary. Throughout the past, generation after generation have died not only with great regularity, but almost with precision. What has become of them? Unless reincarnation is a fact there is no possibility to them of Immortality of the Flesh.

"The doctrine of reincarnation says that each individual Soul is potentially perfect, and is gradually unfolding its powers and making them actual through the process of evolution. If anyone attains to perfection in this life, he is no longer bound to reincarnation." In other words, through repeated incarnations we are being prepared for the time when further reincarnation will be unnecessary. And this conception is in full agreement with all known facts of life and conditions of growth.

To say that reincarnation amounts to "annihilation" is no valid objection to it. However, the very reverse is the truth; it is the means whereby life is conserved. That one does not remember the thoughts and acts of former incarnations does not amount to annihilation. One does not remember the thoughts and acts of his present incarnation; nor even those of the preceding year, day, hour, or even minute. Practically all lack memory of the first one or two years of earthly existence. Fortunately one is not weighed down by such a burden. One retains the wisdom of his experiences, and their essence rather than their form becomes a component part of him.

"The motive is everything, the action is nothing," says Alex. Joyce. "Our present position is the result of our past motives of action. The result remains, but the events are forgotten. The continuity has been that of character or individuality only." If each reincarnation of physical life amounts to the annihilation of the preceding incarnation, then each day of this existence annihilates the preceding day. The past is always dead so far as the act is concerned, and should be left in its grave undisturbed. Enough for the day is the good thereof.

"Material existence is a process of discipline," says James M. Pryse, in his *Reincarnation in the New Testament*. "The soul retains the memory of all its incarnations, but this memory can be transmitted to the external consciousness only when the outer

life is sufficiently purified." Analogously, during this life the subconscious mind retains the memory of every sensation it has experienced, but ordinarily it can be translated to the consciousness only under hypnotic or other abnormal conditions.

Aside from all external authority and preconceived ideas, the final appeal always must be made to the authority of the Self. The ultimate question is not whether it agrees with other views, but whether it is true. If there be no valid objections to urge against its truth, except its antagonism to other beliefs, it is time to revise old beliefs. For no two truths are in disagreement ever, and if reincarnation is a truth, then all belief must be readjusted to it so as to make one's conceptions a consistent whole.

*(To be Continued)*

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## Theosophical Talks

By AMRU

### *The Sub-Conscious*

This favorite term of psychical science—by which is meant all memories of life's experiences which have sunk below the waking present consciousness, plus the impressions made upon the mind by things and events which have not reached the consciousness or attention of that mind—has to bear the responsibility, together with telepathy, of offering the only possible explanation of spirit communication, whether by clairaudience, automatic writing, ouija board or planchette.

It is a convenient phrase which serves to give a scientific flavor to a conclusion which pretends to be both final and satisfactory. It disposes of the necessity of admitting the fact that a "living dead man" as Elsa Barker puts it, can come back and talk to us.

No honest investigator of spiritistic phenomena will insist that the subconscious mind theory covers all the facts, unless he grants powers and possibilities to the subconsciousness at present unclaimed.

The late F. W. H. Myers, author of "Human Personality," experienced this difficulty and posited a superconsciousness or, as he termed it, a supraliminal consciousness, above the waking consciousness as the subconscious is below. In doing so he approached much closer to the theosophic ideas on the subject.

While quite convinced that persons who have "died" can and do communicate with us, not only humans but non-humans

also, and that very frequently neither sub, waking nor super consciousness has anything to do with it, the possibilities of much of the phenomena emanating from these sources are, in view of theosophic teachings, greater than even the Psychical Researchers imagine.

In incarnate man there are at least three minds—the animal mind, the soul mind and the spirit mind, or, let us say the physical consciousness, the personal consciousness and the consciousness of the Ego. In what is called the waking consciousness they are obviously inextricably mixed but capable of separate functioning under certain conditions.

Each of the three bodies of man—the physical, the desire and the causal—have their own memory centers, and H. P. B. tells us that “memory has no seat, no special organ of its own in the human brain, but that it has seats in every organ of the body. She also says that “occultism regards every atom as an independent entity and every cell as a conscious unit. It explains that no sooner do such atoms group to form cells, than the latter become endowed with consciousness, each of its own kind and with free will to act within the limits of law.”

The organs, therefore, of the body—such as the heart, brain, spleen, lungs, etc.—have each their own memory centers and consciousness. In addition to this Madame Blavatsky informs us that each center of consciousness in the body has a double power of expression—what she calls its psychic or *noetic* action, depending on whether it is influenced or energized by the spiritual or psychic mind.

Beside this we have the additional complexity of the problem, in that every atom or molecule built into our several bodies has at some time formed a part of other bodies and as such has partaken in more or less degree of the expression of the entities inhabiting those bodies and has therefore acquired powers of vibration or the stored-up memories of them.

If we consider all these factors in studying communication phenomena, we will readily understand how easily we can be deceived and how careful it is necessary to be before attributing to external agencies what may readily be caused by some of these sub or super consciousnesses, particularly as we have to make our minds receptive and passive to obtain the phenomena.

It is a most significant thing in this regard to be told by H. P. B. that “No memory of a purely daily-life function, of a physical, egotistical or of a lower mental nature—such as e. g., eating, drinking, enjoying sensual pleasures, transacting business to

the detriment of one's neighbor, etc., etc., has aught to do with the Higher Mind or Ego. Nor has it any direct dealings on this physical plane with either our brain or our heart—for these two are the organs of a power higher than the *Personality*—but only with our passional organs, such as the liver, the stomach, the spleen, etc.”

There is much food for thought in this.

### *Disbelief in Reincarnation*

Notwithstanding the ever-increasing number of people who accept the Theosophic doctrine of Reincarnation, we every now and again hear or read the same old objections to it which have been satisfactorily answered in books or from the platform innumerable times.

It is extraordinary that so many persons rush into print to say they do not believe in it and give reasons, which prove that they are either quite ignorant of what the teaching is or else seem to have totally misunderstood what they have read of it.

These remarks are inspired by a correspondence now going on in the *Progressive Thinker*, for and against the doctrine. The writers are presumably spiritualists, many of whom have in recent years accepted the idea, but the old antagonism against Theosophy and all its works, which grew up through the efforts of Madame Blavatsky to give them more enlightenment as to the causes of their phenomena, is still strongly entrenched—as is evidenced by a typical article in the *Progressive Thinker* of January 12th by a Mr. James T. Jeff.

This gentleman says he has read many books on the subject, with an open mind. He says: “I have always been taught that Nature is ever progressive, and if this is a fact then to my mind the doctrine of reincarnation is a fallacy.”

Could any statement be more ridiculous or on its face show a greater ignorance of the teaching? It makes one wonder what sort of an open mind he has and very curious to know what are the names of the many books on the subject which he has read.

The very foundation of the theory of reembodiment or reincarnation, is the evolution of the soul, eternal progress or development. As it is admittedly impossible to gain all the experiences life in the physical world has to offer in one incarnation and as progress or development depends on the gaining of experience in our relations with each other, and as we have to sow what we reap and so acquire knowledge and wisdom as well as make and receive reparation for all our thoughts, desires, and actions, as

they concern others with whom we come in contact, the necessity for periodic lives on the physical plane becomes apparent, and is supremely reasonable as being the method by which progress is possible.

Another objection is that "No one on the mortal plane can, or ever has offered any proof that would satisfy anyone but a Theosophist that they ever had a prior existence on the earth plane."

This is not true. Mr. Jeff like many others makes a dogmatic generalization because he does not happen to have come across anyone offering proof, etc. There are and have been thousands of cases of both children and adults but particularly children, having distinct memories of previous earth lives, and it is perfectly natural and in harmony with the doctrine, that this memory is clearer with children than with adults, whose new brains in active functioning have blotted out such recollections.

If anyone will take the trouble he can obtain here and there in books and newspapers sufficient evidence of the kind to impress him very strongly with the truth that we live many lives on earth. Such memories may be put down to fancy, but there are too many cases and too much corroborative evidence in other directions, to permit of this explanation satisfying an enquiring mind.

This sceptic, also says he is "at a loss to know from what source the Theosophists get the great truths they are so ready to proclaim to the world," and from what follows he evidently believes that the only possible way of learning anything of these things is by spirit communication.

If he had read any book on Theosophy, or been at all familiar with the teachings, he would most certainly have known that Theosophy claims to be the accumulated knowledge and wisdom of many ages, gathered by great sages who have developed their spiritual and psychic powers to such perfection that while still on the earth plane they have been able closely to observe, investigate and operate the hidden laws of the universe and to come into touch with the universal consciousness. Their teachings of the after death states, of reincarnation, of the law of Karma, are not what they have heard from spirits, but the facts of their own research, careful analysis and comparison. This may appear a dogmatic statement, but in every case where here and there one has succeeded in developing his latent powers, the old statements are found to be true.

Perhaps, however, the most convincing argument to such dis-

believers as this gentleman, is to call his attention to the fact that there have been a very large number of spirit communications in which the teachings of reincarnation are strongly endorsed and certified as true. To find some of these it is only necessary to look through the pages of AZOTH.

Another foolish argument made is that "the majority of human beings look forward to a better state when the physical body dies," and that reincarnation knocks the props from under such a belief.

What the majority of people look forward to has absolutely nothing to do with the facts. The majority of people may or may not be disappointed, but that will not alter what is so; but here again, the teachings of reincarnation include a long, long stay in a much better state and a return only when the Ego is satiated with happiness and has the urge for further experience and progress.

There is hardly an objection to reincarnation which is not capable of being removed by a thorough understanding of the teaching. There is any amount of corroborative evidence available for those who will search for it.

There is nothing whatever in the teaching which if analyzed will contradict the phenomena of Spiritualism, but on the other hand there is very much which will throw an illumination on the Spiritualistic philosophy and enlarge its horizon to an almost unlimited extent.

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### KARMA

By W. E. CARSON

*Automatically Given*

Beside the lives of men	We are as puppets in the hands
There reigns a power unseen,	Of time and fate,
Which leads them on through ways	Worked with the wires of destiny,
Laid out before their birth,	The playthings of what seems chance,
To good or evil, to happiness or woe.	Yet is not,
No hand can change the scroll,	The living sport of wiser powers
Or ever hew another path,	That bar our acts from freedom.
For fate, with unshaken purpose, leads.	

Thus are we held from shaping our own course,  
 Wearing the chains of guiding circumstance;  
 Thus are we fettered by far-ruling fate,  
 And manacled through life to one another.

# The Caldron

## CORRESPONDENCE

TO THE EDITOR:

In the October issue of AZOTH reference is made to the wonderful success Dr. Rawson of London is said to have in the healing of the wounds of the soldiers; and similar results in the *protection* of them at the battle-front. Dr. Rawson calls his method, "a practical utilization of the processes of God by *right thinking*." The editor says, "For many years I have studied the power of thought and know the possibilities of operating the laws of nature," but the account seems exaggerated, to be able to produce results diametrically opposed to physical laws," etc., and he proceeds to give some of the wording of Dr. Rawson "There is no danger," etc. May I suggest, that *words* are only the letter of the Spiritual law; the *spiritual substance* is what makes the word effectual. It is not the man himself who does the healing, he is only the instrument, the channel through which God works, but a good instrument and a clean channel are required, and on their excellency depend satisfactory results. "Man can do nothing of himself," and the intellect alone is nil without the soul-consciousness back of it, that can receive the God power through the law of vibration,—"*with God all things are possible*," it is man who makes the limitations. Are these results of Dr. Rawson's any greater than those men, who when they were thrown into the fiery furnace came out unscorched? In this Aquarian age we may look for great signs and wonders, for the psychic sense is developing in many, a natural process in soul unfoldment.

Dr. Rawson has the gift of healing; and another, that of faith, added to it; which gives him such wonderful results.

"There are diversities of gifts, but the same spirit. And there are differences of administration, but the same Lord. And there are diversities of operations, but it is the same God, which worketh all in all. But the manifestation of spirit is given to every man to profit withal."

Soul realization is absolutely necessary, if one be a co-worker with God. One cannot receive a wireless message through the telephone. The higher the soul's vibration, the loftier the results obtained. Knowledge of the material mind is advisable and desirable but to be lasting must be absorbed into soul wisdom. The formulas of healing only symbolize the letter of the law—they are not the substance; they simply hold the mind in concentration until the soul absorbs through the process of Spiritual Alchemy.

Dr. Rawson believes assuredly in the 91st Psalm. "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." Read for yourself, where it says: "He shall be thy shield and buckler" and "A thousand shall fall at thy side and ten thousand at thy right hand; but it shall not come nigh thee." And, again, in the 11th verse: "For he shall give His Angels charge over thee, to keep thee in all thy ways."

These promises are not idle talk; but are fulfilled in us when we make the conditions by right thinking. We have in our city a prayer service for the protection of soldiers, and I am told there are seven hundred thousand interested in this movement of Higher Thought. And these meetings held twice a week have generated a strong faith in their efficacy of protection and uplift of our soldiers. The leader tells us she sees regularly during the service a beautiful angel hovering in mid-air in the center of the room with

wings outstretched, and seemingly sending out the thought, "Where two or three are gathered together, there am I in the midst of them." And as this angel departs with these wireless messages of Love, Peace and Protection, the form appears laden with radiating substances all around, somewhat as the Christmas Santa Claus looks in his robe of white, but with gifts hanging on all sides of him. Again she has told us of seeing the battlefield with eyes wide open; and at first noticing a black, heavy smoke; but on examination she saw stricken men lying on the ground being revived by a white cloud effect administered by an Angel of Mercy, as an antidote of the poison gas used by the enemy.

*Belief* is of the material mind; but *faith* is of the soul; and *to know* one must have spiritual realization, and this comes only from soul unfolding.

The physical eye cannot discern the life of the spirit, it is as the difference between shadow and substance.

M. B. W.

DEAR M. B. W.:

As you take exception to my remarks, I do not see any reason why I should not use the pages of the Caldron for reply, as well as anyone else. So here goes to reply to you.

You say words are only the letter, etc. Well, let us grant that and consider the spiritual substance, which you say is what makes the words effectual. What is this thing, and how does it work, and what are its laws of operation? We cannot get anywhere in our thinking unless we define new phrases like this and so make others understand what the words are intended to convey. If it makes the words effectual, in what way are these words effective? Do they take on entity and catch the bullets and shells before they reach the soldier, or how? Words are intended to convey, not to befog ideas. Hence I ask these questions.

You say man is only the instrument and that it is God that does the healing, but that God needs a good instrument and a clean channel for satisfactory results. Will you please tell me and the readers of AZOTH, why, if this be so, God permits conditions requiring healing or protection from the enemy at all? If, as you say, with God all things are possible, why cannot He do these things without an instrument at all, why does He protect some men and not others, who perhaps never heard of Doctor Rawson, and why make persons suffer and kill each other one minute and then heal and protect them another?

If that "clean channel," Dr. Rawson, is so powerful, I should think that he could just as easily protect from danger every man, woman, and child in Europe—as a regiment—and so turn the war into a playful, harmless game, which would soon end by reason of its innocuousness. Of course, his source of a good income would be dried up, but then I am sure a grateful world would more than compensate him.

I am not asking these questions so much to get an answer as just to show the absurdity of your position.

You throw at my unfortunate head a lot of Scripture and among the missiles I recognize old friends in Shadrach, Meshack and Abednego; but if you are going to take these stories literally instead of allegorically I am afraid discussion of them would be useless, until you established their historic truth.

Your description of the beautiful angel at your meetings is very interesting, but to my skeptical mind, proof of its reality would need the testimony of its actual observation by others and an agreement among the seers as to the details of the presence. After which, knowing something of the operation of thought in the rare astral matter, I would say it was a thought form, and not a living, sentient being at all.

In conclusion, let me observe that law is law, immutable, unerring, changeless—that any law of physics cannot be overcome, unless by the operation of other laws, which requires knowledge of and power to operate them. A great Adept might be able to protect some persons from danger, but would not do so unless other laws permitted, which again requires profound knowledge. To believe that an ordinary person, or even such an extraordinary person as Dr. Rawson, can, by concentration, or spiritual substance protect a whole regiment, or even one person from being hit, or killed by, say, shell or rifle bullet coming straight at him, is, if you will forgive me, the faith of a lunatic. I will wager, Dr. Rawson, or yourself or anyone else, any sum you like to name, that if you will stand a yard or so from me I will hit your body with, say, a pea-shooter, in spite of all the invocation, spiritual substance, soul consciousness, right thinking, concentration, and any other method not physical which you like to use.

MICHAEL WHITTY.

EDITOR AZOTH:

E. D. L. is severe in criticism of my article on Theosophy. I am profoundly sorry my good critic does not reveal the personality. I could then "get a line" on the question and with whom I am dealing.

First, I have been associated with a school of physicians, who for twenty years have treated cases of "psychical disturbance" in the following schools of what one usually terms "Spiritual Thought"—Rosicrucian, Theosophical, Spiritualism, Hermetic, Essenes, Neo-Platonic, Christian Science, New Thought, Vedanta, and a score of others, including Buddhism.

Second, I would ask my good critic to what school or schools, he or she belongs, in order that I may give specific cases where the advocate thereof wandered in "mysticism and fantasy" and came to us for help and guidance.

If my good friend who plays upon words at the expense of sincerity and motive, will reveal with whom I am dealing and to "which cult" of "Spiritual Thought," he or she inclines, I will guarantee to produce at least one case where the neophyte has been "lost in mysticism and fantasy" and has come to my friends or self in an effort to get straightened out. Further I will guarantee to produce the records of a "positive mystic" or a "negative mystic"—choice on demand—but the record thereof must be published in full in AZOTH. I surely do not like anonymous correspondence.

H. S. WHITCOMB.

December 17, 1917.

TO THE EDITOR:

Your suggestion that "The Infant" has been teething may be the correct explanation of his state; but possibly he is an eater of meat, which would account for his excess of objectivity, with scepticism of and apparent hostility toward subjective alternance.

At all events he is a philosopher of the obvious, who insists upon thrusting his finger into the print of the nails.

"The Wisdom of Pan" heralded the escape of *Idea*, (after disintegration and death of the seed body); and this is easily confirmed each season.

Also, the *Continuity* of *Idea* constitutes *Individuality*, most indubitably; just as the new growth (conforming as it does to a unique, transmigrating *Idea*) is certainly *Reincarnation*.

(Grafting illustrates double Consciousness, as in human pairing.)

The very metaphysical question of Continuity of Consciousness, should not confound the Theosophic mind; as all that ever survives, in man or tree, is a *resultant*: the Karmic sum of Impressions, or *Idea* and *Memory*: and *Memory* itself is subconscious during early stages of human unfoldment, becoming objective only with full maturation of the organism. (Empedocles recalled his bird and fish lives; and many persons today have pre-natal and pre-human memory.)

"Mind" is but a psychical reverberation of long, past ages. Minds are aggregates of monadic impressions and experience as body is an aggregate of changing cells.

Ideas are eternal synthesis, used by spiritual Intelligence, or, as Jack London vividly pictures it:

"Bergson is *right*. Life cannot be explained in intellectual terms." "Life is the thread of fire that persists through all the modes of matter." (See The Star Rover.)

All Knowledge is by experience. All time cognition is by the Universal faculty of Intuition; and thus the disintegration of the Atom into Electrons, by science, reveals the same truths as the intuition of the savage, and the vision of the great illuminati of antiquity.

*We have no real Continuity of Consciousness even in this life*; as each ego is infinitely multiplex, and differs from himself (epochally) as much as he differs from other persons. (Goethe noted this fact, in his own ego and in the collective mind.)

*We live two lives daily: the Universal and the particular* and evolution is most complex, embracing not only our personal ego, but even the laws of physics and chemistry; the development of atoms, of nations, of civilizations, of mathematical realities and other amazing things.

Vegetal rhythms and reincarnation cannot be cognized unless this double or multiplex activity is observed.

The sprouting of an apple seed is as truly *reincarnation* of *individuality* as we ourselves are embodiments of race—*idea*, and caste, and family specialization.

Also, we are partial incarnations of the Larger Self, the *Oversoul*: illustrating the projection of Universe from Itself, "as the spider casts out its web from its own bosom."

"The Infinite and Eternal Mercy from which all things proceed," is the same cycle as the projection of *tree-energy* into seeds containing *cycles* of potential tree-individualities. The law of rhythm and of cyclic activity is parallel in each. The leaf has individuality, yet is part of a *plan*, projected by eternal spiritual *Idea*. The leaf cannot live apart, any more than does abstract quality incarnate in others; as the whiteness of the lily, or the coldness of ice, or the *esprit-de-corps* of a Nation.

*Heredity cannot explain its Shakespeares or its "Blind Toms."* But

there is no incongruity betwixt heredity and reincarnation. *They are consistent principles.* Heredity furnishes the *material* requirements and the *locale*, as reincarnation furnishes the psychical and subconscious parallel. Reincarnation is inevitable, as *energy is conserved*, and is neither lost nor immobilized.

Mendel's law that hybrids tend to revert to ancestral type proves transmigration and reincarnation.

Also, Weissmann's *Continuity of the Germinal Cells* is scientific admission of the passage of the plasma across the generations as an independent entity; aside from the influence of parentage and of environment. This evidence is valuable as sustaining the position of occultism upon those questions.

But the seeds declare correspondent facts each season. All knowledge is before us in the nature-rhythms (cycle within cycle), where the *plan* is identic in animal and vegetal and inorganic worlds.

There is the substantial Universe and there is the flowing Universe.

We must identify with the *WHOLE* of Nature. Our world is but an allegory, where Idea is more real than fact or form. All vanishes into and returns to Cosmic Mind.

"Nature" is as divine as man; and both are in progress toward Deity who is at once transcendent and immanent, subject and object, Macrocosm and Microcosm: a *hierarchical consciousness in Unity*.

I am the *Self*, seated in the heart of all beings. I am the beginning, the middle and also the end of all beings." "I am the Father of this Universe, the supporter,—the *seed imperishible*." (*Bhagavad Gita*.)

Very faithfully yours,

ROSA G. S. ABBOTT.

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## Reviews

*Drowsy*, by John Ames Mitchell; 300 pp., illustrated. \$1.50 net; Frank A. Stokes Company.

What one might call a scientific romance by this well-known writer and editor of *Life*, who has taken his motif from Jules Verne and H. G. Wells.

He gives us a very readable and interesting story of a boy—whose drooping eyes give him the name which is used as title—and his childhood playmate Ruth. The characters are very well drawn, particularly Zac, the fox terrier. Apart from the wonders of the tale, the most enjoyable part is the childhood period of the boy and girl, their mock wedding, quarrels and making up.

Mr. Mitchell has evidently been studying the occult and mystical as well as the possibilities of telepathy or thought transference, and takes flights of imagination which may well be as truly prophetic as anything Jules Verne or H. G. Wells have written.

*Drowsy's* mother learned to receive the unuttered words of her wounded lover, who was unable to speak, and their child develops the still greater faculty of reading the thoughts of those with whom he is attuned, such as his father or sweetheart, and is able to receive any mental message sent him, irrespective of distance. Our author seems to believe that this is pos-

sible in the future, but is at present unknown, whereas it is much more common in the world than people in general have any conception, and has been practiced by occultists for ages.

In his flights of fancy as regards the possibilities of electric energy he is on newer ground. Drowsy becomes an electrician and discovers a method of concentrating the electric energy of the ether, which enables him to overcome gravitation and travel through the air at terrific speed. He voyages to the moon and brings back a huge diamond which makes his fortune.

Afterward he carries off his old-time sweetheart in his airship from a convent in Italy, which she so resents that she declines to have anything further to do with him. Then he, in desperation, essays a voyage to Mars, where he receives a mental message from his repentant sweetheart.

All who are familiar with the marvels of modern science and all students of occult physics will have no difficulty in conceding that the marvels told of in this book may easily become facts. It is only the ignorant, nowadays, who dare assert that such things—or indeed anything—is impossible.

We commend the book to our readers.

M. W.

*The Tale of Christopher*, by Abigail Colton; 144 pp.; \$1.00. Purdy Publishing Company, Chicago.

The story of a boy crippled and bedridden through an accident, who learns that even while in the physical body this earth life is not the only one we live, and that, could we bring through the consciousness of our experiences while the physical body is asleep, we would indeed find that death had lost its sting and that other beautiful worlds are within and around us.

The author calls the story a fantasia, but her dreaming of this really delightful and beautiful story is evidently inspired by much study and knowledge of the after-death conditions and the laws governing the possession of super-physical faculty. There is therefore much in the book which is worthy of thought and meditation.

Although the ideas in it are professedly not of any particular school, there is a somewhat dominant New Thought note; also tones of occult wisdom rather deeper than usually reached in the New Thought gamut.

From a literary point of view the style is a trifle old-fashioned and stilted, reminding us somewhat of the goody-goody books we were given to read in our childhood, but this mars but little a very sweet, stimulating and helpful story. We cordially recommend it to our readers.

M. W.

*The Place of Jesus Christ in Spiritualism*, by Richard A. Bush. Published by the Author, Holt, Morden, Surrey, England. Price threepence, 14 pp.

As the title page says, an address to Spiritualists,—based on the logic of their own facts.

An argument for the belief in the Historicity of Jesus and the authenticity of the New Testament, by Spiritualists.

An interesting pamphlet, but one with which deep students of occult philosophy will probably find themselves a good deal at variance.

M. W.