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Volume Two

MAY, 1918

Number Five

*The Occult Magazine of America*

# AZOTH

FETTERS OF TRADITION

*By W. E. CARSON*

YESTERDAY—TODAY

“A Fantasy”

*By O. HENRY'S GHOST*

SCIENCE AND THE INFINITE

*By HERWARD CARRINGTON*

ASTROLOGIC PREDICTIONS CONCERNING  
THE UNITED STATES

*By CHARLES HATFIELD*

*For full Contents, see Inside Cover*

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## IS THERE ANY TRUTH IN THE SCIENCE OF NUMBERS?

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A lady, Miss Zeolia Boyle, declares that she has, after much study of the Egyptian, Chinese, Hebrew and other systems, recovered the knowledge which the ancients undoubtedly possessed of the meaning and numerical value of names and how each name is an index of our character and fate.

To prove it she has promised to give a short reading of the name of any subscriber to AZOTH free, and we have promised to give her a page or more of AZOTH each month, in which to publish these readings. So try her out.

The data necessary is:—

Mother's maiden name.

Full name.

If a woman, give married name also, if any.

Day and month of birth, not year.

Address to Editor AZOTH.



MAY -9 1918

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# “AZOTH”

A MONTHLY MAGAZINE

Devoted to

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

MICHAEL WHITTY, Editor

Assisted by Hereward Carrington (Psychical Research)

Eugene Del Mar (Higher Thought)

Howard Underhill (Astrology)

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## Editorials

### *The Body and the Soul*

We have been at war now for over a year but, with the exception of a comparatively small number, our boys in France have not yet had to face the supreme sacrifice. Their parents, brethren, sweethearts and wives have not yet experienced the terrible heart-breaking anxiety, the shock and sorrow of learning of their death.

As we write, this time of preparation, this prologue to the grim horror of war is over. Our soldiers are taking their places at the battle front side by side with our brave allies. News may come any day, and will keep on coming in the future of many, many brave lads having been killed and still more mutilated and wounded.

We all know they will do their full duty. We are all of us sure that their courage will not be a whit less than that of the men of the armies of both sides. And it is to be noted that never in the world's history have there been a more general personal bravery, a finer courage or a greater endurance than have been shown in this World War by the majority of the men engaged. Never have these qualities been asked of men in such high degree. Never have men so responded to the demand.

We are not sorry for our boys "Over There" and those soon to be "Over There," but envy them the opportunity of showing the world what a *man* should be; that honor, self-sacrifice, courage and endurance are infinitely greater things than cleverness, money-grubbing and self-indulgence—which our ugly competitive civilization had almost made us forget.



They are the builders of a new and better state and, although we are too close to it all now to see, our children and our children's children will surely recognize with thanksgiving that the sacrifice of the men of this generation has been the greatest work ever done by men for the future happiness and benefit of humanity.

Those for whom we are indeed sorry are those who will have to bear the burden of loss of their beloved; who, lacking the stimulus of action and the excitement of battle, have to live on without their dear ones; they who have to call upon a finer courage and a subtler endurance in the facing of life than he who simply faces death.

To such we would give comfort and hope. For such we want to lessen their sorrow and instil strength to bear and patience to endure.

For months now we have been devoting a great deal of space in AZOTH to evidence of communication from the other side of the grave—notwithstanding the complaints of some of our friends who want more philosophy. We have done it of set purpose. We believe that at this time when so many are being brought face to face with death, when he who is called The Grim Reaper (but who is in our opinion a beneficent friend) is so busy harvesting his crop, the best service we can give, the most important and useful thing we can do is to spread the truth that no one ever dies.

With this object in view we are beginning the publication this month of a series of articles by a gentleman who calls himself a born sceptic, giving short, accurate accounts of various scientific investigations which have been made in the past of so-called psychical phenomena.

It is probable that many of our readers are convinced of the survival of death and so will not need the recapitulation of this evidence—but the majority of people are either utterly sceptical or longing for the assurance.

If such persons will read these articles carefully, trying to be unprejudiced and impartial, if they will bear in mind that these are accurate narratives of what occurred and will carefully consider the surrounding conditions, they will find irrefutable proof and cannot fail to be convinced.

In regard to this question of death it is amazing to those who are familiar with the subject that the majority of people do not believe that there is a future life and keep on demanding proof of it. As a matter of fact for a subject so much more difficult of actual demonstration than, say, a law of physics, there is available such a mass of testimony, evidence, personal experience and actual experiment that it is the Unbeliever who should be asked to justify



his position, who should be expected to prove that the death of the body is the end of man.

The realization that there is no death except of the body is the very foundation for the building of a structure of enlightened understanding and spiritual knowledge. Once this point is accepted the realization naturally follows that man is something independent of a body—a soul or spirit—that as that soul continues to exist after the death of the body it must have existed before birth into the body, because, as Sir Edwin Arnold points out, the fallacy of thinking of eternal life as something which begins but does not end becomes evident “if we try to think conversely of something eternal which ends though it does not begin.”

Again, as it is impossible to think of consciousness without a vehicle of consciousness, therefore a soul or spirit—in order to remain a soul or spirit separate in character and individuality—must always have a body through which to express itself. From which we infer that there is finer material than the physical, to the vibrations of which our physical sense organs will not respond.

Again, the soul's pre-existence will tend to strengthen the hypothesis of reincarnation, or repeated lives in physical bodies, in view of the phenomena of varied characteristics, different temperaments, impulses, faculties, etc., etc., for which the law of heredity does not satisfactorily account. From these premises an extensive reasonable philosophy may be built up in which we shall find that the loss of our loved ones is but temporary, that—although we may not be conscious of them—they are still conscious of us, are with us and helping us, and that when we leave our physical bodies there is a joyful reunion; that through all eternity in an endless progress and development we are always together so long as love shall last.

### *The Materialist*

We are firmly of the opinion that the loss of all belief in a survival of death, of a spiritual growth, of all interest in anything except what is called ‘the practical’—and the immersing of all thought and desire in the material things of this mortal life—are responsible for many of the ills from which we now suffer.

This awful conflict in which the world is now engulfed is probably not only the result of the poison of materialism with which mankind is inoculated, but marks the throwing off of that poison from the body by Nature and the recovery to a more normal condition.

It looks as if the lesson had been learned, that the day of the materialist is done and that an age of what we may term practical spirituality is commencing.



In contemplation of modern history—and particularly of the last four years—those who believe that the human race is improving will have some difficulty in reconciling their faith with facts.

If they look back over the last few thousand years, seeking for evidence of improvement in the average character, ideals and conduct of mankind, they will find still greater difficulty in establishing any evidence for their faith. Indeed, some past civilizations—such as that of Greece under Pericles—compare very favorably with our present system.

Although the opinion may be disquieting to many, and rejected by most, we cannot believe, in the face of the evidence, that mankind as a whole has made any progress in the things that really matter. Materialism has without doubt, always existed, but the trouble with our present era is that the materialists, through the inadequacy and degeneracy of religious systems, have been so much in the majority over the idealists that they have dominated and controlled. In corroboration of this view we quote from the Bhagavad Gita, written thousands of years ago when India was in a high state of civilization. In the Seventeenth Discourse Krishna (the Lord) is made to say:

“There are two streams of beings in this world, the divine and demoniacal, the divine hath been described at length: hear from Me the demoniacal.

Demoniacal men know neither right energy nor right abstinence, nor purity, nor even propriety, nor truth is in them.

The Universe is without truth, without basis they say—without a God—brought about by mutual union and caused by lust and nothing else.

Holding this view, these ruined selves of small understanding come forth as enemies for the destruction of the world.

Surrendering themselves to insatiable desires, possessed with vanity, conceit and arrogance, holding evil ideas through delusion, they engage in action with impure resolves.

Held in bondage by a hundred ties of expectation, given over to lust and anger, they strive to obtain by unlawful means hoards of wealth for sensual enjoyments.

This today by me hath been won, that purpose I shall gain: this wealth is mine already, and also this shall be mine in future.

I am wealthy, well born, what other is there like unto me. I will sacrifice, I will give alms, I will rejoice. Thus deluded by unwisdom.

Bewildered by numerous thoughts, enmeshed in the web of delusion, addicted to the gratification of desire, they fall downward into a foul hell.

Self glory, stubborn, filled with pride and intoxication of wealth, they perform lip sacrifice for ostentation, contrary to scriptural ordinances.

Given over to egoism, power, insolence, lust and wrath, the malicious ones hate ME in the bodies of others and in their own.”

Truly we have this kind with us still and truly does this description fit our materialist. Let us hope that this War will relegate him to a place where he will have no further power or voice.



## Fetters of Tradition

By W. E. CARSON

One of the most surprising results of the war is the increasing and world-wide interest in psychic phenomena of all kinds, while in English-speaking countries such mental cults as Christian Science and New Thought are making large numbers of converts. This is completely at variance with the predictions which were made when the war began. At that time it was prophesied that when thousands of lives were sacrificed on European battlefields the bereaved would turn to religion for consolation, and thus a widespread revival of religious fervor would take place.

The truth is that although the great conflict has been raging for nearly four years no signs of the expected religious awakening have appeared, with the solitary exception of Billy Sunday's recent outburst in this country. On the other hand, a universal craving has arisen for confirmation of spirit communication and proofs of human immortality.

People bereaved, and in need of consolation, are apparently not contented with the spiritual ideas presented by most of the orthodox churches. That is probably why they are seeking for comfort in other directions, and are clutching desperately for anything that may give them hope.

Public interest in psychic phenomena is reflected in the astonishing output of books on such topics as spiritualism, thought-force and life after death. On a recent visit to Brentano's book store in New York, the writer noticed three large tables piled high with new works on psychic subjects, and was informed that they were now regarded as among the best sellers.

Another result of this public craving for information on matters spiritual is the fact that not only are lectures on psychic phenomena increasing in number among the liberal sects, but even orthodox clergymen are finding it necessary to preach on such subjects in order to keep pace with the times.

Recently, among a pageful of advertisements of Sunday services, which appeared in one of the New York newspapers, it was noticeable that at least half a dozen orthodox clergymen had selected some topic of a psychic nature for their sermons. One of them gravely announced that he was prepared to tell "The Truth about Immortality," while another was ready to reveal the facts concerning "A Christian's Life after Death." It is quite likely that what is happening in New York is taking place, to a greater or less extent, in other cities.

What are the orthodox clergy telling their flocks about spirit



communication? The writer had a great desire to find out, and with this object he made the rounds of certain New York churches that advertised sermons on psychic matters.

Without going into details, it is sufficient to state that the results of this investigation were extremely disappointing. Almost without exception, these orthodox pastors told the orthodox story that the orthodox good would go to a blissful orthodox heaven, while the orthodox wicked would go to a sultry orthodox hell. The only proof of these assertions, they declared, is the Bible, and everything had to be taken on faith.

These clergymen were inclined to view psychic research with disfavor. They quoted scriptural warnings against spirit communication, and declared it was never intended that mankind should learn the secrets of the next world until after death. Although the Christian religion is practically based on spirit communications regarding immortality, some of these pastors seemed to think that human survival after death is somewhat doubtful, or at least not supported by very strong evidence.

A good example of the orthodox attitude in regard to psychic phenomena was displayed by Professor Everson, whose sensational advertisements in the New York newspapers have attracted much attention. At various times the professor has announced that he would inform the world when the Jews are going to set up their kingdom in Palestine, how the Kaiser is to be destroyed, and the precise date of the overthrow of Babylon.

In a recent lecture Professor Everson gave his views on spirit communication. According to his belief, all spirits that communicate with the living are devils. In support of this assertion he quoted numerous passages from the Bible, and related the familiar story of Saul and the witch of Endor. "It was not Samuel's spirit that Saul beheld," he declared. "It was a devil who took the form of Samuel. The prophet was in heaven and could not return."

In discussing Christ's parable of Dives and Lazarus, the professor insisted that Dives could not get back to the world to warn his brethren, and begged Abraham to urge them to repent. "Why didn't Dives go to his brethren himself?" asked the professor. "My answer is that he couldn't. Dives was in hell." The professor warned his hearers against psychic research. "It is dealing with devils," he declared. "Thou shalt not suffer a witch to live." Luckily this is the twentieth century, or the professor, in Puritan garb, might be heading parties of witch hunters.



Failing to learn anything from the orthodox on matters psychic, the writer next turned his attention to the more liberal sects. Professor Martin of the Ethical Culture Society was advertised to lecture on spirit communication. The writer attended the lecture. Whatever hopes he had of hearing something original were soon dispelled. Although Professor Martin has written books on psychic matters, his lecture was commonplace and elementary.

After a brief account of the evidence in support of spirit communication, such as the work of the psychic research societies, he devoted his remarks to a review of Sir Oliver Lodge's book, "Raymond." He sifted the evidence presented in this work, some of which amused the audience. In summing up his remarks, he declared that his verdict in regard to spirit communication was "not proven."

More recently, the writer listened to a lecture on immortality and spirit communication by Dr. John Haynes Holmes, pastor of the Church of the Messiah (Unitarian).

As Professor Martin had done, Dr. Holmes prefaced his lecture with a brief history of the psychic research movement. Then he reviewed "Raymond" at some length, but treated the subject seriously. Dr. Holmes, it may be added, has written a book on the subject of human immortality, and his attitude, in his lecture, was consistently liberal.

In concluding his remarks, he said: "It is impossible to ignore such arguments as Sir Oliver Lodge has presented. Something is there. It may be that the full depths of mental life have not yet been sounded. It may be evidence of immortality. But whatever it may be, no man to-day can waive this thing aside and describe it as fraud unworthy the attention of a serious mind.

"But has Sir Oliver Lodge proved the case for immortality? So far as I am concerned, I must confess that he has not. The same is to be said of the evidence gathered by the psychic research societies. It seems to me that the hypotheses of telepathy or inter-communication of mind and mind is still a large degree of possibility. But who of us can say that the evidence will not be, in due time, accumulated? Who knows but some day the veil will be lifted so that we shall all be able to see what Sir Oliver Lodge says that he has seen?"

What impressed the writer in making these investigations was the fact that none of the orthodox preachers or liberal lecturers seemed to have made an adequate study of their subject. It was certainly surprising that the lecturers should have selected



"Raymond" as the most important modern evidence in regard to the possibility of spirit communication.

Not one of these preachers or lecturers apparently had taken a course of reading in the deeper works on psychic phenomena or had made a personal investigation of spirit communication. Yet they were ready to sift evidence, and either denounce attempts to communicate with the unseen, or else declare that proof of communications from the spirit world is still unsatisfactory.

The orthodox clergymen are undoubtedly the worst offenders in this respect. They exemplify the truth of Lord Bacon's assertion that the rarest thing in the world is the purely scientific mind, untainted with prejudice due to religion, tradition or superstition. Such clergymen are so obsessed by certain Bible passages that it is impossible for them to discuss psychic phenomena in an unprejudiced manner.

As to the lecturers of the more liberal type, their views seem to be thoroughly material. Professor Martin, in fact, reminded the writer of Charles Dickens' description of Scrooge and Marley's ghost in the Christmas Carol. The ghost, it will be recalled, appeared to Scrooge on Christmas Eve, when the following conversation took place:

"You don't believe in me," observed the ghost.

"I do not," said Scrooge.

"What evidence would you have of my reality beyond that of your senses?"

"I don't know," said Scrooge.

"Why do you doubt your senses?"

"Because," said Scrooge, "a little thing affects them. A slight disorder of the stomach makes them cheats. You may be an undigested bit of beef, a blot of mustard, a crumb of cheese, a fragment of underdone potato."

That, apparently, is the attitude of those who give the verdict of "Not proven." It is quite possible that if such men could actually see a ghost, and have its presence attested by a committee of scientists, they would refuse to be satisfied. They might analyze it, and find that the astral body was composed of so much oxygen, helium, etc., but even that would be insufficient proof that the astral form contained a spirit or was not the result of some mental process.

The truth is that only by spiritual means can men gain an insight into the spiritual world. Spirit cannot be analyzed scientifically or be weighed in the balance. Consequently, if these doubters expect to do that before their satisfactory proof is forthcoming they are hoping for the impossible.



## Yesterday—Today

### A FANTASY IN THREE PARTS

By O. HENRY'S GHOST

#### PART I.—YESTERDAY

Little wisps of clouds I meet as I wander by the sea,—fragile as lacy petticoats that imprison the form. Useless they seem to be, but, as I watch, I think I see a form. Multiplying, I mistake seeming for fact, and revel in the vision they recall.

Cloudless skies—dazzling sunshine—heavy scent of flowers and floating upon the breast of the jeweled sea a barge, gay with silken draperies, flowers and the music of many blades cleaving the waves.

Upon a golden couch lies a softly clad nymph. Sapphire are her eyes, alabaster her arms, coral tinges her mouth, and pearls gleam as the sun warms and bathes her in its rays.

So motionless she lies that one might think it a magical statue carved by a master hand—only in the eyes gleams a force which keeps at regular beats the play of the blades and sends the craft to the port desired.

Supporting herself on one arm, she raises high the other and points to a gleaming palace by the water's edge, and with a quicker rhythm the barge sweeps over the water and reaches the landing.

It is a palace of dreams which appears to be holding within its walls the design of aspiration.

Alighting from the barge, the nymph seems to float through the air, so lightly does she glide over the earth, and enters the palace.

In the entrance hall she hesitates and looks—from the left where music beckons, to the right where art smiles—and then stands and gazes at a closed door. It is simple in design and quite plain and ordinary compared to the rest of the palace, but unlike all the other doors, which stand open, this is tightly closed. On looking closer, over the portal can be seen in infinitesimal letters the words Knowledge, Wisdom, Power.

In front of this door sits a figure, wrapped in flowing garments. Hesitatingly the nymph approaches and addresses the figure in accents which are full of sweetness and yet are throbbing with will and determination.

"I would enter. Open the door for me."

"By what right do you issue that command?" asks the custodian.

"The right of desire. Is that not sufficient?"



"Nay! not here. The other rooms may be entered and dwelt in by that alone, but this opens its doors only to Aspiration for qualities, for it is that knowledge only which can be gained within."

"Qualities! What are they? I tell you I *will* enter! You may sit there forever, if you will, but I shall pass you."

"Gladly will I stand aside for you when you are able to give me the pass-word which unlocks the door," replied its keeper.

"And where shall I purchase that word? No price is beyond me."

"There is no price. It is just a little word. Seek it diligently and you will find."

With a gesture of disdain the nymph swept past and entered the rooms, first to the left and then to the right, and then coming again to the closed door, seated herself and said: "I will enter, no matter how long I must remain. What is the use of this palace to me, if that room is closed. I will have none of it! I command you to open the door."

But the figure remained motionless, and finally, wearying of the silence, the nymph approached and touched the sleeve of the garment,—but, alas! it gave no response, for it was stone.

#### PART II.—TO-DAY

Lying within the embrace of many pillows was a woman, her eyes fixed upon the sea which rolled and tumbled below her, making a very symphony of sound.

Her eyes traveled slowly to the horizon, then back to her book, which lay upon her lap. Picking it up, she commenced to read:

"Lying within each and every soul is the seed which contains the memory of all past achievements, all past desires,—like a pure crystal which reflects all within its surface. Just as the crystal will reflect blurred pictures when it is marred by ill usage, so this seed fails to give the perfect flower of knowledge when it has met with neglect. To give it warmth will bring to view all its possibilities, all its loveliness.

"Make a search for that seed within you which contains all memories. Review each and every event by pouring upon it the sunshine of understanding and searching. Look within and "Know Thyself."

At this the woman put down her book and once again her gaze wandered to the horizon and within her eyes came a gleam—gazing intently, without movement.

One watching her would have said she saw something upon that sea which stretched before her.



With a swift movement she slips from her pillows, and, with wide-open eyes, exclaims:

"The door—the same one of my dreams!"

Entranced, she remains motionless, until a sudden gust of wind picks up her book and flings it at her feet.

Stooping, she picks it up, and then, as her eyes scan the page, there is a sudden tenseness of the body as she reads:

"The key to the 'Temple of Knowledge' lies within each soul, and he who seeks, from the heart, shall find. To knock imperiously will summon the guardians, but to reach the inner chamber it is necessary to enter first into the closet of your own soul.

"There, in a neglected corner, will be the tiny golden key. It will be in need of burnishing, perhaps,—hidden as it has been all these years, but just a little effort will bring out its brilliancy. Take it in your hands reverently, for it is fragile as well as pure, and place it next to your heart. Keep it there until you can feel the warmth radiating from it through your entire being. Then, and then only, is it ready for use, for it is then a Master Key and can unlock any door."

With a sudden exclamation the book is clasped more closely and a light of understanding breaks over her face.

"So simple! And I have searched so long! Just love!"

### PART III.—THE REAPING

In the streets flags are waving and banners unfurled to the breeze, while along the edges are eager, strained faces watching.

With a shout the cry rings out, "They are coming!" And then in the distance is heard the sound of music and the tramping of many feet, all in unison.

Gradually the marchers make their way past the waiting throngs, and as they pass, each head is raised in wonderment, and then reverently bowed, for, arm in arm march the nations of the world—all united in a common bond and no longer enemies—for at their head moves a tiny child, carrying in its hands a wee banner, but of mighty import,—and on it in letters of gold is

"THE RULER OF THE WORLD"

"LOVE"



The center letter of the word O, or 6, radiates Cosmic Light and Love; its symbol is the six pointed star, also the Crescent moon. The symbol of A, or 1, is the Crown, of 8 the wing; the two eights forming the pair of spiritual wings to the soul of the name. The symbol of T, or 2, is the Cross—thus in the word we have both the cross and the crown—the latter the emblem of sacrifice on the physical plane, and of union on the spiritual, or inner.

The symbol of 7, its composite vibration is a Heart—the “Sacred Heart,” wherein the Holy Flame of Life ever burns upon the altar of Purity and Love and over which shines the “Star of the East” the star of “Regeneration.”

The colors of number 1 in the name are flame and turquoise—of number 2—Gold, of number 6—Heliotrope, orange and scarlet. Of number 8 Azure, canary, rose pink and emerald green. The final or outer aura of colors are those of the seven vibrations, namely, Purple, sunflower-yellow, cerulean and lemon-gold.

The following words and sentences which vibrate to number 7 are pregnant with meaning, as correlated to the name, and to the “awakened” to inner significances, are food for thought—Riddle of the Sphinx=7. Wonder=7. Divine Will Power=7. The Mystery of God=7. The Cornerstone of the Temple=7. Gethsemane=7—here the cross is foretold. Divine Elixir=7. The Chalice of Everlasting Glory=7. Inner Shrine=7—New Heaven=7. Son of Man=7. Miracle=7. Sanctified One=7, all of which go to bear out the Alchemical significance of the name.

The following division of the letters, (and their numerical values) is of interest to the student; thus:

$$\begin{array}{rcc} 1+8=9 & * & 2+8=10 \\ -9-0-1- & & =1 \\ A-Z & 6 & T+H \end{array}$$

We have 1 and 9 the macrocosm and the microcosm—the oneness and the allness of Spirit—the Alpha and Omega; and in the center, or overshadowing the two the Oversoul—or Cosmic Love, the O or completed circle.

On the outer plane we have Earth, material, and *salt* vibrating to 7—also Nature, proving that the material must be illumined by the Holy Spirit, which vibrates to 7 before the transmutation of its particles can become manifest.

May the spiritual significances of the name be given in full by the Spirit to the readers of AZOTH—and its greater depths and heights of meaning be revealed.



# The Science of Training Children

By HERMAN S. WHITCOMB

(Continued)

Looked at from another angle, let us say the life of the child is an "harmonic" or one harmonious note in nature. In order to properly unfold and develop, its whole influence and environment should be sweet, peaceful, refined and harmonious. Particularly does this apply to all sounds, for sounds influence the young child quicker than almost anything else. To illustrate:

Put some fine sand upon a pane of glass. Then draw a violin bow along the edge of the glass, and it will be found that the sand at once forms into beautiful geometric designs. So it is with the harmonious notes in the great spiritual or moral fields. Let the child be surrounded by quiet, peace and harmony, and its little vital body gradually forms into a beautiful and evenly balanced mechanism. This in turn will mould a beautiful physical body, influencing its tendencies so that the entire life is one harmonious whole, extending beyond the period of seven years of age, sometimes throughout the whole life of the individual.

When my baby was eight months old she loved me to rock her. When I held her close and sang to her, putting my lips against the little skull, she would be perfectly quiet and eventually sleep. This singing was kept up one-half hour each day for six months. When two years old, the baby would stand by the piano and beat time perfectly with her little finger, no matter what was played. Also, she could sing six separate and distinct songs through completely in a *good singing voice*.

It may be this will be attributed to accident or chance. My reply is, we did the same thing with seventeen other babies. It will be here seen the true influence of the harmonic in the baby's evolution, and that the impression of the little vital body is not a quick process. Like everything else in nature, however, it will appear a process or system of gradual growth and unfoldment. The principle outlined in stimulating this musical aptitude in the child is absolutely scientific and can be evoked at any time, but there are a few qualifying conditions, among which the greatest is, that if you expect to impress your child with any of the harmonics of nature, your home and character must be pure, sweet and refined. The little vital body cannot receive the harmonic impressions properly when *other* conditions are such as to produce inharmony.



To demonstrate this principle in a general way, attention is called to the fact of little Italian children, even as young as five years, singing the difficult Italian operas on the streets of Naples and Milan. Thus again is this principle of absorption proved.

From the laying down of this principle I state emphatically that all *rhythm* is a potent and powerful influence upon the little child. That the word spoken within the home carries with it a rhythm which visibly impresses the little one. In fact, I might say that life itself, for all of us grown-ups, is merely rhythm or a series of harmonics, and that it depends on whether or not we are in tune with nature whether we ourselves are happy or can develop our babies properly.

Nursery rhymes for the young child are of untold value and play a large part in the child's unfoldment. The words themselves mean nothing, but the poise of soul and the cadence of the voice form a rhythm which in many instances is directly responsible for the tendencies outcropping in the child during later years.

This principle can be again demonstrated if we strike a tuning fork tuned to the key of "C." We then place a second tuning fork (also tuned to the key of "C") in the room with the first one. It will be found that almost instantly both forks begin to sound, although we have not touched the second fork. If we stop fork Number 1, the other keeps on singing. This is what is known to physical science as sympathetic vibration. In other words, the waves of sound created by tuning fork Number 1 are in harmony with tuning fork Number 2, and hence both are bound to vibrate. Here is a harmonic of nature which can be demonstrated to the physical senses, and it is exactly on this principle that our baby's little vital body harmonizes with the note in nature which we ourselves strike.

Verily a human being is merely a large tuning fork and each of us vibrate in our own particular key on the great keyboard of nature. If our vibratory activity on nature's scale is high we are said to be very refined, for real spiritual unfoldment is merely the refining of the body, the thoughts, and the emotions, changing all harsh, mean and malevolent thoughts and feelings into those of kindness, charity, generosity, altruism, etc.

It will now be seen what part the parents play in directly influencing the young child by the mental or spiritual poise and that it is the soul properties, such as love and altruism that are really nature's harmonics. How could a trained musician execute one of the greatest standard pieces of music, throwing into the execution thereof all of the soul power necessary to bring out the strong



undercurrent of feeling and expression, when he was in fact permeated by thoughts of malice and hatred? Would it not be necessary, on the contrary, to give way to all of the beautiful love thoughts and poetry in his nature in order to do his great talent justice? Would it not be reasonably true the more of the latter qualities he had or the more soul power he was able to express, the greater musician he would be?

It must now be obvious to the parent that the spiritual poise, or the key to which they are attuned, react *directly* upon the tender vital body of the child, and that the emotions and thoughts are vital factors in forming the child's character? That the result of the spiritual condition of the parents shows in the child's character all through its life.

It is frequently stated that heredity plays a large part in the child's character. It is true the child will usually take on the physical looks of the father and mother, but heredity does not extend very much beyond this point. Under careful analysis it will be found, that the character of the child (that is the *dominant tendencies of character*) is formed before the child is seven years of age, and as heretofore stated, parents do not seem to know or realize that all of their attention must be concentrated upon the child at this period of its life. In fact there are several religious organizations and schools of thought who say, "give us the child until he is seven years old and you can have him the rest of his life, but can never change his tendencies of character."

Let us look at the subject from another viewpoint. In order to show the influence of mental and spiritual poise of the parents upon the child, take the seed of a plant. Observe it carefully. We see a small black object and yet *we know* if we plant it in a dark hole in the ground it will shoot forth and become a plant.

What is the power in the seed? Does it get this life power from the ground or the air, or is the life power in the seed itself?

It is gradually brought to our understanding that either this life power is in the seed, or the seed *finds* it in the ground or the air, or both, but in *any event* the life power or principle, passes through the seed and *into* the plant. Here, another fact is clear. *We never get to see the life itself or the life power that builds the plant.* We only get its physical expression and that is the plant that we see. The life was in the seed and the life is in the plant, and yet we do not see it, smell it, hear it, taste it or feel it.

It is plain here again, that what is in the seed comes out or comes to the surface, but keep in mind that the *power that brings it out* is never seen.

(To be Continued)



# The Philosophy of Symbolism

## THE THREE CROSSES WITHIN THE GRAND SYMBOL

By GERTRUDE DE BIELSKA

In a previous chapter it was stated that there are many variations of the cross in symbology and numerous interpretations according as the symbol may be used. Indulgence is solicited for occasional repetition which seems essential to the further elucidation of our subject. The symbol most prevalent and familiar to Christian countries is the "crucifix" which, through its perverted use by the Roman church emphasizes agonies of "death" and the restrictions of interpretation to a belief in a personal god and a vicarious atonement; one life only upon the planet earth and the redemption of mankind after death as essential factors to the enjoyment of heavenly rewards. The real and constructive elements of the symbology of the Cross being wholly obscured by the destructive habits of thought, engendered and intensified by dwelling upon the emancipation of sin through another's suffering, a lessening of moral responsibility thereby to the minimum of human conception and substituting in the places of individual responsibility, love, trust, faith and continuity of life with successive opportunities upon earth for perfection, the abhorrent fear of possible eternal punishment after death devoid of all hope; of an avenging god that sits upon an actual throne far removed, from which he decrees reward for the good and condemnation for the bad *according to human conceptions*, without a possible means of restitution. Whereas the true symbology of the human sacrifice upon the Cross is pre-eminently the supreme example of victory over "death," of love over vengeance; of the Impersonal over the Person; of the effacement of the human for the Divine conception of life; of the continuity of our states of consciousness through the fulfillment of phases in our soul's development; of the essential opportunities for individual redemption in fullest response to the law of the Soul made in an individual incarnation, so that whatever task may have been neglected in one life upon earth, might be taken up anew—consciously or unconsciously—in the next and carried to its completion and whatever sins of omission or commission had been made could be redeemed until the Soul should reach that recognition of its destiny through self knowledge and self mastery and make its transition from the physical body to its "astral" through the same *conscious* effort that Jesus showed was possible by his resurrection. Jesus showed us the way to all this wonderful human perfection, by his mastery over self when He stood in silence, accused before Pontius Pilate; by His



Adeptship in the Garden of Gethsemane; by His Divinity when he silently bore the taunts of the rabble; by His materialization to his followers; His walking upon the waters of Galilee and by His final ascension into Heaven with the promise of the "Second Coming of Christ." The human contact with the Cross made the realization of the "Christos" possible and was a necessary demonstration at that particular epoch and time, the example of the resurrection and ascension made the transition from this life to another a process full of hope, encouragement and compensation, for as each soul can accomplish this wondrous goal, "death" will have yielded the victory to Life.

The sacrifice of Jesus upon the Cross was the supreme exemplification of the human consciousness returning to the divine, *through its own volition—consciously*—with the voluntary offering of all earth's experience, knowledge and revelation to Humanity for its guidance, example and redemption.

It shows the value of knowledge over experience and points the way to Wisdom through revelation by example. This is the great lesson of the Cross given to the World—a lesson that impels every human soul towards its destiny but it is *not* a "vicarious atonement." No human Soul or god can atone for another's sins, but through another's example one may learn the way to self redemption and that was the redemption taught by Jesus. "Follow me," perfect your soul as I have perfected mine; learn the lessons of life through my example, do as I have done. "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do."

The Crucifix is a symbol of this great lesson—and the Cross within the circle is a symbol of earth life while we are learning the lesson. Coulson Turnbull has said "The Cross is representative of suffering while the soul is learning creative Law." It teaches that all life's experiences with the five principal senses must be crucified and bear the test of transition that knowledge may be born to the soul. This process may bring sorrow upon the place of Experience but upon the plane of knowledge it is ever an inspiration to greater faith, hope, trust and love.

When explaining the symbology of the Cross within the Pyramid it was stated that the Cross was a symbol of Transition between the constructive and destructive forces of nature, so the Crucifix becomes the symbol of the transition between the constructive and destructive forces of human nature and shows wherein Jesus by permitting his crucifixion made it the final test of his own spiritual strength to fulfill his chosen mission of Love that the Christ Consciousness might be born to Humanity.



Our Grand Symbol, the Zodiac, emphasizes this glorious Transition at various stages of the Sun's progression through the signs of the Zodiac, especially on the Cardinal Cross of the farthest declination south at the winter solstices when in the sign of the Goat or Capricorn. The sign Capricorn abounds with mysticism relating to all Transitions; it signifies exoterically "a cave or grotto; a stable or manger; a secluded or dark place" wherein the Sun dies upon the Cross between the old year and the new and an infant Sun is born to redeem the World from darkness, cold and inertia—and the promise is made year after year of new Light—new Life, new Peace and new Joy!

This gift of God is celebrated by us at the Christmas tide when the sign of the Virgin is rising on the Dual Cross in the East at midnight; so the holy Virgin Mother broods over her infant Sun and protects it through the three days and three nights before its resurrection and ascension can be given to the World!

Thus a Cosmic process of redemption for Nature's forces is shown to be identical with a human process for the "redemption and remission of sins," through the example given the human race by Jesus and the correspondences between the heavens, the earth and man are again made apparent.

Ancient historical records will show that there had been other "crucifixions" before that of Jesus, thus "Thulis of Egypt was crucified 1700 B. C., and Chrishna of the Hindoos 1200 B. C. Mithra of Persia, Indra of Thibet, Prometheus of Greece, Quirinus of Rome and Apollonius of Tyana," all were exemplifications of this human contact with the Cross and teach the same lesson by example that our glorious Sun teaches us year after year.

Thus—the stories of the Son of God and the Sun God are identical and offer a way to salvation that is applicable to Nature and to human nature for all Time.

The priests of the early years of the Christian era were in full possession of all this comparative symbology and made use of it in writing the gospels and compiling the tenets for the Roman Church. It is nevertheless an historic record of the "Spirit of God" moving upon the face of the Human Race for its ultimate restoration out of the darkness of ignorance into the light of intelligent comprehension—and so the Children of Is-ra-el are again led out of the bondage of Egypt into the "Promised Land!"

"The Soul is conceived and the body is born upon the Cross between latitude and longitude which marks the place of birth with its racial and national type. The upright line of longitude is positive and masculine while the line of latitude is horizontal, negative and feminine.

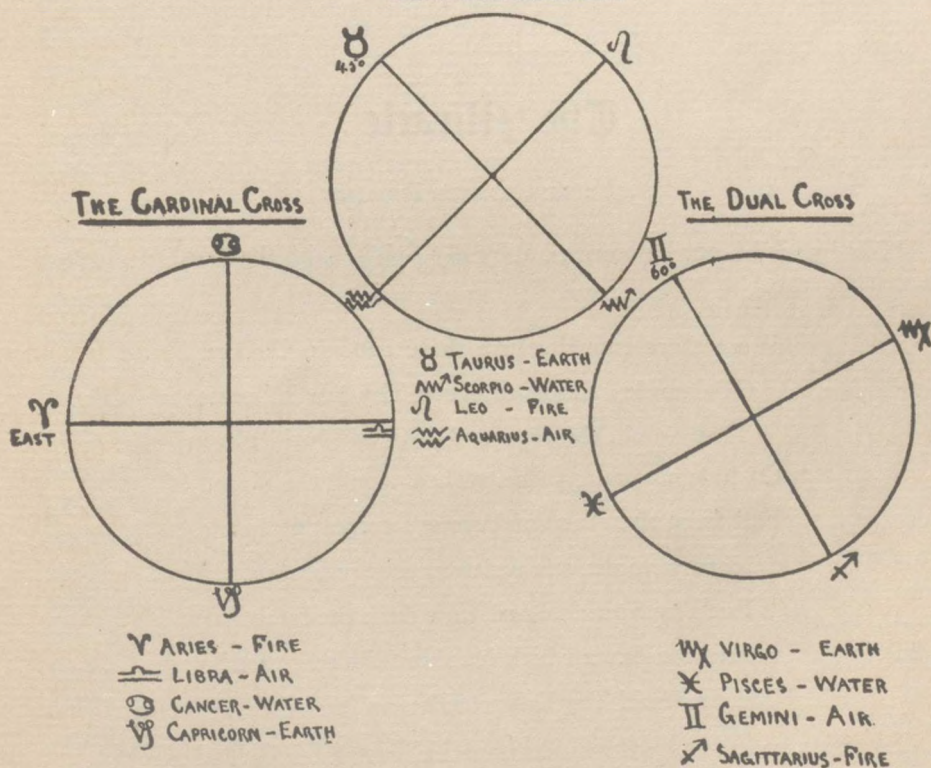


Continuous contact of these lines of force in space causes the Transition which we call Motion and continuous Motion concentrated at specialized points produces Form and thus are Worlds born to the Cosmos!

The following interpretation of the Three Crosses within our Grand Symbol offers an elucidation which emphasises Life and not "death" upon the Cross; evolution and not devolution and seeks to show how the virtues of Experience are a necessary means to teach us Knowledge and how through Knowledge there is to be revealed Wisdom and the "line of Light" we are ever seeking that shall lead us into that Revelation which will emancipate our Souls from the thralldom of ignorance forever more.

The three crosses divide the signs of the Zodiac into groups, which are named "fixed," "movable" and "dual."

### The Fixed Cross



To the fixed group we give the name "Experience;" to the movable group the term "Knowledge" and to the dual group the term "Revelation."

Thus we have in these three Crosses with their signs the symbols of three planes of evolution, each cross expressing the particular characteristics of the signs defining it.



The Cross being a symbol of Transition, it intrinsically means a passing from one condition into another. Thus from the Cross of Experience we pass into Knowledge of the thing experienced, from Knowledge we pass to a state from which may proceed Revelation about the thing known.

There can be no cross without contact and contact invariably produces some sort of a transition. As for instance if one puts one's finger into the fire, the result is an experience of pain. This experience is a result of the contact between the finger and fire: it teaches that fire burns, and the conclusion is, that it is harmful because it produces pain. The Knowledge teaches one to avoid future contact, and through it, is revealed to the mind what contrivance may be used to enable the control of that element without the contact and pain of experience.

*(To be Continued)*

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## The Miracle

By ADELE CHESTER DEMING

("Not by might, nor by power, but by My Spirit, saith the Lord of Hosts:"  
Zachariah iv. 6.)

Were there enough, were there enough, O Lord  
 Of dauntless faith, to prove Thy law supreme,  
 Then would the rage and roar and lurid gleam  
 Of hideous battle cease. Then would the sword  
 Fall from the grasp of Wrong's retreating horde.  
 Not by might, 'tis written, nor by power,  
 But Thy Spirit. Lord, how dark the hour  
 Before the dawn which heralds faith's reward!  
 Yet, as of old Thy living truth sets free;  
 Were there enough to trust Thee, Earth would find  
 Thy Spirit moving o'er her destiny,  
 Stronger than arms; stronger than human mind.  
 And Lo! As once on Galilee, the rough  
 Tempestuous forces quelled—were there enough.



## Occult Story

### A DANGEROUS PASTIME

By BETH WARRINGTON

(Continued)

*This Is the Story of Anna, as Told to Me.*

I went to bed about nine o'clock. I had not been there very long when I felt so queer, I wanted to put on my rosary but it was broken and the blessing is all out of it then. I said to myself, it wouldn't stay on, but then I could not sleep without it, so I got up and put it on my shoulder. Soon I was so warm, I had to throw off my covers. Then I had chills and I had to get up and drink, drink, drink water until I thought I would burst. Then I had the most awful pains. I lay on my knees. It was so hot and the room seemed as if on fire. I was sick to my stomach. It seemed as if a hand was tearing at my insides. Then all of a sudden I must have gone to sleep, for I had a dream, I thought I was in the grandest hotel you ever saw. I was a waitress and I had on a black dress and a nice white apron, and a high white cap different from any kind you ever saw. It was made of lace and swell. The room I was in was a great big one like a dance hall. It had lots of tables, and off of it was a smaller room with one table set for a supper for some grand persons. There was no end of people in the big room but the funny part was they were all servants like me. There was about a hundred to just wait on those two grand people. The room in which I waited was trimmed with dark wood high up on the walls, and the chairs were all high-backs made of shining wood, with the seats covered in velvet. I think it was dark green in color, and there was a big stove made of china like the walls of our bath-room. On that stove was a bottle of milk and some one told me I was to take that milk and give it to someone who was lying very sick in bed. I did so when a tall stately looking lady in a black dress came into the room. She was about forty-five years old, I should think, and very pretty. She wore some kind of cap on her head, and her face was so sad. She looked as if she cried all the time. She had another lady with her and walked over to me, and snatched the glass from my hand.

"What are you doing here?" she said, in a haughty way. She turned to the other lady who was waiting upon her and she said:

"Did you ever hear of such a thing a stranger here in the palace." I went over to the table. Someone took me by the hand and said: "Never mind, Anna, you have done your duty and



given him the milk. Now he will recover." Then I awoke. I was sick all that day and couldn't eat anything, for it all came up again.

ANNA BORTNIANSKY.

November 24th, 1913.

Good afternoon, ladies.

I see by all the papers that our royal patient has taken a turn for the better. They claim a miracle has been performed which is past human belief. He is going to recover and get quite strong again, Brenda. Thanks to you he will be entirely well by Christmas day. Ah, how little the papers really know about the affair, of course, every one will get thanks but yourself. This was a case where they had to oppose white magic against black. Oh, I know that you know nothing about it, but it was certainly most interesting. I hear that you went again last night, what did you do?

Answer—Yes, I went off immediately almost as soon as I touched the pillow. It is very easy now, and not attended with such pain. I went to the same place, carrying the rosary as usual. I found myself opposed to the tall woman, and I was told to tell her never to come back there again, that the patient was to be left in peace henceforth. I hung the rosary around his neck and dared her to disturb it. Then I was taken by the hand and someone said to me. "Are you not happy to have rendered this great service to humanity? The patient will recover and live to be a blessing to his country." I answered "I am content to have accomplished this great deed, and although none will ever know or thank me for the mission I have performed, I am very happy to have been the means of saving a human life."

Ah well, I am glad you feel that way, personally I differ with you for it has opened a door that I would have kept closed. I want you to know that I had nothing to do with this business, for I think the Nation a very ungrateful one, and a race of cowards. I decline to be mixed in any way with it and I shall hold aloof from any more such demonstrations if any should arise in the future. Take comfort if you can in the reward that you have done a good deed, but do not try any of this kind of business on your own account. Beware and be careful.

DELAMERE.

My Dear Brenda:

I am allowed to speak with you once again, to tell you I am very unhappy. You remember that little cloud that I told you about. Well it has spread and spread until now it hangs over me like a pall. When a man is dead I always thought it was customary to let him rest in peace, but it seems not. I am accused of being a perfect monster of iniquity. It is said that I even robbed



the widow and orphans, and made it a business to lure the guileless ones to ruin. Think of it, to have my name blackened now that I am accounted dead. Think of it Brenda, I who did so much for charity. Is this to be my reward? Have you read the daily papers? How they tear my character to shreds! Please be kind enough not to discuss what you read, or the world's opinion. I could not bear that you should talk about it either with your earthly or our spiritual friends. Allow me the privilege of being the judge of my own actions, if I chose to encourage art in any form, that was my affair. How dare they blacken the good name I left behind me on earth? People should only speak good of the dead. What I choose to do now is another thing. You have no idea how closely they draw the line here, the laws are very strict, very clearly defined, the least little infringement by word or deed—well I won't say what I meant to before a third party, but I leave you to guess my meaning. But I do mean it, far be it from me to risk a human soul, but I do not believe all they tell me. I was witness to the fact that, as a human being, you can during sleep separate the spiritual body from that of the physical.

When you went away there was a long silver cord attached to you, and now I understand the allusion to the silver cord being broken. I wish you a most pleasant Christmas and all the joys of the season. I am going to send you a present. I shall manage somehow, never fear.

J—

A day or two after this Brenda went South to spend her holidays with her people, and a week later I received the following letter from her:

December 3rd, 1913.

My Dear Friend.

I must write and tell you how very happy I am, I went out of the body again quite unintentionally, but for the first time I had the great pleasure of knowing and seeing everything I did while on an astral journey. Hitherto it was more like a confused dream, I could not seem to remember the details and only a vague glimpse here and there.

This time it was early morning, just as the sun was about to rise over New York. I found myself in the grey of early dawn floating above the Hudson River, I recognized the Storm King and Bear Mountain, and I could see through a thin veil of mist the river craft and the houses on shore and best of all, it was my dear friend who was my guide. True I could not see him but he told me so, and I could hear him speak to me, oh so plainly. He told me that henceforth I should take journeys such as no mortal had taken before. Is that not a glorious prospect? He



also told me that I could will myself to any part of the globe, and that I would find myself there, that as in a dream I should travel wherever I will. I am going to see the world in this strange way, and after that he will show me the other world. Yesterday morning while I sat writing at my desk, I had such a unique experience. I felt someone pull my sleeve, then I heard a low soft voice which said to me: "In order to take our journeys without interference from mortal or immortal, you had better give me COMPLETE POWER OVER YOU and your astral body. Let me be your sole guide on these astral flights of thine and I will keep all others from doing you harm." I asked him what I should do to prevent others interfering with him, for I want only —J— as my guide. He told me to write a contract. You know his way, and I immediately wrote out a paper, saying that from henceforth he was to be my sole guide both over the physical and spiritual body. Then he told me to sign it in full, which I did. Then the strangest thing happened. I thought I would put the paper away very carefully, because I would not want anyone save yourself to see it, and believe me or not, it had disappeared as completely as if it had never been. I suppose it must have blown out the window, although not a breath of air was stirring, or the dog may have chewed it up. I had left the desk about a minute. I know you will say how did I dare sign the contract? I did it because I am quite sure it is my dear friend. I hear him now quite frequently, his voice is soft and low, like a note of the sweetest music, but perfectly audible to me. The first time I heard it, it was like a faint twitter of a bird, then it became a whisper; now it is a voice. I fancy I hear you remonstrating with me and saying it is my imagination; but really, you don't know what you are talking about. I have made a study of these things, gone into them very deeply, while you are only a novice. Please do not write me a silly letter full of chatter about things you do not know of. For I do not wish you to interfere with my happiness. I have chosen my own guide, and henceforth nothing shall prevent me from doing just as I like. I have written to Phillip, breaking off our engagement forever. You may not approve of this, but what is the tame love making of an earthly lover to the unspeakable bliss of having an angelic one! Do not be angry, for I love you dearly.

Yours as ever,

BRENDA.

I was very much worried over this letter. Stories and old legends of people signing away their souls flashed through my



mind, but who could possibly conceive that any sane person in this cold, calculating twentieth century would sign such a document and have any faith in it.

December 5th, 1913.

Query—Mr. Delamere, what do you think of this letter from Brenda?

Answer—Well, I hardly know how to answer you. You see, we are in a predicament for we do not know with whom she is dealing. On the day that the unknown came to you we were debarred from our own circle. We have never found out who he was, we only know that he certainly was powerful. In order to have taken her on this journey, Brenda must have invited him. I am sure it was not —J—, but then he is so headstrong he may have invited someone to be present who could pull the wool over his eyes. Whether it was a good influence or not—ah, that we do not know, all we do know is that —J— was desirous of trying this experiment of getting her to meet him in a dream shall we say. He did express a wish to meet her face to face on the astral plane. He told her also that he could protect her, but that was wrong, for he does not know how to protect himself, let alone a spiritual body which is still attached to the physical. While in transit through space, every physical body is plainly visible to the spiritual bodies, for it is surrounded by a bright green light while we are enveloped in a pale bluish light. —J— is really more helpless than most of us, for he never studied the first thing pertaining to the occult. The greatest danger lies, not in her meeting him, that she will never be allowed to do while in the flesh, but in one or the other meeting a far more powerful influence that neither will recognize. This influence of which I speak is very liable to take Brenda on such a long journey that she will never return to her body again. The letter is very terrifying to us. We asked —J— and he most emphatically denies all knowledge of the transaction, or that he suggested such a contract to her. He is quite as much worried as we are. There was no indication that any one powerful enough to speak to her was near her this morning. Still there are influences that can render themselves *invisible even to us*, and, believe me, it is a mighty old soul that can do it. I do not care to be more explicit on the subject. We will do our best to guard Brenda from the consequences of her own folly until she arrives here. She will be back on the 27th, and you must do your best to have her accompany you to Professor Q—. Have him hypnotize her and tell her while in that state never to leave the body again, or I fear that grave



complications will arise, and the Brenda you know will leave earth forever.

Query—You mean that Brenda will die?

Answer—I mean that a far worse thing than death will take place—she will be obsessed; another soul will take possession of her body, while it is still palpitating with life. The world and her physicians will proclaim her insane, but I warn you what will happen if Brenda ignores our words after signing that document.

DELAMERE.

December 7th.

DEAR SECRETARY:

Will you take a letter from me to Brenda, and mail it to her?

My dear Miss Brenda: I am sending you, not Madam Secretary, this letter. I am sending it, to beg of you to take warning. We are very lenient to the faults of mortals, for we have all been there ourselves, but you are really going too far in this case. You imperil an immortal soul as well as your own. You cannot understand how much depends upon his good behavior, for there are limits which he must not pass. Oh, Brenda, will you not remember that he is a disembodied spirit? I beg that you will not tempt him to do what is wrong, for woe to those who deliberately break the laws. I pray you to be guided by our friendly words. You are following instructions blindly; you know not from whence they come to you. They are not from —J—, and your health will suffer if you do not obey, for no mortal could stand the strain and live. You are too impressionable, and while —J— has used no judgment, he only forgets *what he is*. Will you not try to remember for him and check his propensity for talking nonsense. Please do not encourage soft voices which whisper to you. They emanate from an evil source, and you can never tell if they are friend or foe. If you asked them, they would not enlighten you. If that voice tells you to do things that you know in your heart are wrong, ask yourself if —J— would do it, and use some earthly judgment and common sense. I am ready to take my share of the blame, for our mistakes are many. I blame him, yes; but myself far more. Now you can see what an indiscretion it was to let either of you glance backward. It was bad for him, but worse for you; for you would never have known that you were lovers in that old life. Alas, old memories have now awakened in both your subconscious minds, and the very chords I would have obliterated have responded to the old harmony, and the result is just the very opposite to what I expected or intended. Old embers have been fanned into flame,



and the Latin temperment has returned in full force, with all its warmth and fire. His warm, loving nature suppressed, I should say, in his later lives has been revived, and the impulsive heart and quick temper has run away with the cool, calculating judgment of the man of the twentieth century. We strive hard to prevent him making admissions to you that he will bitterly regret in the near future. We are not to blame for the conditions that have arisen, but I admit that we did dally along in the sunshine. We did carry on quite beyond the limits, and now we must all walk through the shadows. I presume you will think we are asking too much if we beg of you to forget —J— for a little while.

DELAMERE.

MADAM SECRETARY:

May I have the honor of using my own secretary? It seems every one but myself has the privilege now. Please take a letter to Brenda for me.

December 24th.

My dear Brenda: I wish you the joys of the season. Have a good time. The morning mail will bring you my little gift, a gold Cross, which I wish you to wear constantly. You will wonder how I did this. It was easy. I just persuaded one of your old friends to buy the one I wanted and send it to you with the chain. I swear, Brenda, on this little token, that I am not your guide on these astral flights. I fear our friends are right and I am wrong. Often when I come to see you now I feel so drowsy, stunned, as it were, that I lose count of time and wonder if I fall asleep. Perhaps I do. At any rate, last night I was suddenly taken to a great height, and far, far below me I could see you floating in a sea of mist. I could easily see you wrapped in the bright green light that Delamere spoke of. Someone had you by the hand, and the next thing I knew you were hovering over the slums of a great city. The air was thick with the fumes of opium, and all around you were the most horrible beings that you could ever imagine. Their faces were distorted with the passions of lust and drink. It's well for you that you cannot remember where your spirit has taken its flight. I cried out in agony. I wanted to aid you, but I was powerless, held back by an invisible force. I saw all that awful sight as in a mirror. Our good friends here decline to aid me, so, my dear girl, don't give way to the temptation to go away again; just drink strong black coffee and keep awake until daylight. If you ask Sethos, he will aid you, for all learned and highly developed minds in the unseen realm of the infinite are pledged to be willing to respond to the call of the human.

—J—



December 26th.

DEAR SECRETARY :

Brenda has started North to-day. I am very sorry to tell you that trouble is brewing, the storm signals are out, and she must now stop or it will be too late.

Brenda has encountered a very powerful and a bad influence. I do not know the system by which he communicates with her, but he certainly does so under the guise of —J—. If this keeps up, Brenda will *KILL* herself. By the way, be very cool to —J— Do not encourage any levity; he means well, but it is foolery that is responsible for this deplorable condition of affairs. Brenda will arrive very late to-night; invite her to stay with you and share her bed, in order that we may combine our forces with your physical power and try to help her if possible, and, above all, allow no conversation about —J—. Decline to talk about him. You know he thinks he runs the Universe, and that everything will give way in his hands. Like Napoleon, he thinks he can conquer kingdoms and rule where he wills. He is pretty far gone by now, and, in spite of our protests, he keeps right on having his own sweet way. But he is going to have a rude awakening, for he reckons without the Infinite Power above. Brenda you will find is fearfully headstrong where her affections are concerned, but, there, she cannot help herself, it is *KISMET*. I see nothing but chaos ahead of her, unless she can be brought to use common sense. She would not allow herself to be hypnotized. You know why, don't you? She knows full well it will break her connection with —J—. DELAMERE.

Brenda arrived just at the time —D— said she would. As no one expected her until the following day, she was glad to accept my invitation to stay with me. Naturally the first thing she wanted to do was to talk to —J— and ask him about his letter; but it was our High Priest that answered our call.

DAUGHTER :

Have you any regard for the welfare of this soul? How many times have we warned you to be more discreet? I tell you that he cannot come in contact with you whilst you float through space; but you can make him send back such powerful vibrations that they will be felt upon earth. If he does not obey us, then he will have to learn that there is a way in which he will be made to conform to our rules. Don't try to tell me anything; can I not read your inmost thoughts, and do I not know the light in which you regard him? You are constantly sending out your thoughts to him; you encourage him all you can, to try materialization; you think that you will meet him in a material form.



Although he has seven times seven lives behind him, you will both have to wait for your next incarnation for that to happen. No harm, you think, to send out vibrations to the spirit. Perchance he thinks so, too, oh daughter of Eve, but thou art endangering the immortal souls of both. To enter the Kingdom of God thou shalt lead pure and holy lives. And now about those you have encountered on this last journey of thine. Oh Daughter, you are making a grave mistake. What canst thou do—wage war with that force? Idle dreams, poor, weak mortal that thou art; thou dost not dream whom thou hast to contend with.

—J— is as powerless as a worm. We must maintain discipline over here; if not, where should we be? And if those who were considered intelligent upon the earth will not obey our laws, what could we expect of the untutored minds that have never heard that "Order is Heaven's First Law."

SETHOS.

MY DEAR BRENDA:

I saw you weeping to-day. I beg of you, whatever you do, don't give way to tears. It makes me horribly blue to see a woman weep; tears disfigure the most beautiful of faces, and I never admired Niobe. I see you are in trouble, and most certainly I would like to comfort you, but you seem to have lost control of your own soul. Where is your will power that you do not assert yourself. Don't frown like that, for I intend to speak my mind. I did not accompany you on any trip down the Hudson. The trouble with you is that you have far too much time on your hands. Occupy yourself with some work. Give up these thinking spells and forget the sordid cares of earth and all the little trials and tribulations that beset you. Let us create something beautiful—new thoughts, poems in clay that shall in time materialize into marble. Read that book I brought to your notice; it's a good story, and get the right idea of what I mean. Adieu, my dear dew-drenched flower. If you start crying again, me for the clouds. I detest to see a woman bathed in tears.

—J—

(To be Continued)



# Psychical Research

## SCIENCE AND THE INFINITE

By HERWARD CARRINGTON

Of the wonders of the Universe we can form no conception, unless we make it our duty to inquire into its constitution scientifically and open-mindedly. Of the infinitely great and the infinitely small; of the wonders of the matter, energy, life and thought we (most of us) form no conception whatever; yet they are of fascinating interest when once our curiosity is aroused.

If we cut off the point of the finest needle, we get so minute a particle of steel that it is hardly visible to the naked eye, and yet we know that that small speck contains not only millions, but millions of millions of what we call 'atoms,' all in intense motion and never touching each other. Try and conceive how small each of these atoms must be, and then try and grasp the fact, only recently proved by radio-activity, that each of these atoms is a family made up of bodies analogous to the planets of our solar system, and whose rate of motion is comparable only to that of light. This is not theory; it is a fact clearly demonstrated to us by the study of radio-activity. Curiously enough, we know more about these bodies than we do of the atom itself; we actually know their size and weight and the speed with which they move. We do not yet know what is at the center of this system, but we do know that each of these bodies is as relatively far away from its center as our planet is from the sun (93,000,000 miles), and as far from its neighbors as our planet is, *relatively*. I want you to ask yourself whether it is conceivable that a world so small as these bodies could possibly be inhabited by sentient beings. Leaving you to form your own conclusions on this point, I will ask you to follow me for a moment down another path leading to the elucidation of this subject.

If at this moment we and all our surroundings were reduced to one-half our size, and everything were moving twice as quickly, we should absolutely have no cognizance of any change, neither could we possibly note any difference if everything were reduced to a hundredth part of the original size and were moving a hundred times quicker; and even when reduced a thousand or a million times, or to such minuteness that the whole of our solar system, with its revolving planets, became no larger than one of those atoms in the needle point, its millions of suns coinciding with the millions of systems in that steel particle—our earth would



still revolve round the sun,—though no larger than one of those minute particles, and traveling at the rate of light; but we should still have no knowledge of any change; in fact, our life would go on as usual, though it was difficult, a few minutes ago, to think it conceivable that so small a globe could be inhabited by sentient beings.

On the contrary, let us consider that the change is made in the direction of the expansion in space and slowing down of time; let all our surroundings be so enormously increased that each of the atoms in the steel point became as large as the visible universe, each atom therefore taking the place of a star, and motion being reduced in proportion; it is still absolutely inconceivable that we could know of any change having taken place; though the length of our needle which was first, say, an inch, would now be so great that light, traveling 186,000 miles a second, would take 500,000 years to travel its length, and the stature of each of us would be so great that light would require over 36,000,000 years to travel from head to foot, and that 36,000,000 years would have to be multiplied 163,000,000 times, making 5,860 millions of years, to represent the time that an ordinary *sneeze* would take under such conditions! And yet we have only gone towards the infinitely great exactly as far as we first went towards the infinitely small, and it is still absolutely inconceivable that we could be conscious of any change; our everyday life would go on as usual, we should be quite unconscious to the fact that every second of time, with all its incidents and thoughts, had been lengthened to 5,860 millions of millions of years! We are thus enabled to grasp the fact that everything in the universe is *relative*; and that time and space are purely subjective creations,—having no objective reality of their own.

Perhaps no subject can so appeal to the imagination as the great inter-stellar spaces, the absolute, colossal enormousness of space—of the Infinite. Usually this is represented in figures, which convey but little to the mind; so we must resort to a more dramatic and pictorial method of reaching the intellect of man. Mr. Sidney T. Klein has done this in a very interesting manner in his little book devoted to this question, and from it I abstract the pictorial argument, aimed to illustrate the immensity of astronomical space.

Let us begin a journey, then, through space, traveling in imagination at the speed of light. We will start outwards from the sun, and glance on our way at the worlds involved in the solar system. Let us first understand what are the dimensions of our central luminary. The distance of the Moon from the Earth



is 240,000 miles, but the dimensions of the Sun are so great that, were the center of the Sun placed where the center of the Earth is, the surface of the Sun would not only extend as far as the Moon, but as far again on the other side, and that would give the radius only of the enormous circumference of the Sun. Another way to understand its size is to remember that, light traveling 186,000 miles a second would actually take five seconds to go across its disc.

Let us now start outward from this vast mass. The first world we meet is the little planet Mercury, only 3,000 miles in diameter, revolving round the Sun at a distance of thirty-six million miles. We next come to Venus, at a distance of sixty-seven million miles. She is only 400 miles smaller in diameter than our Earth, and, with the dense atmosphere with which she is surrounded, animal and vegetable life, similar to that of our Earth, might conceivably be possible. Continuing our course, we arrive at our Earth, situated ninety-three million miles away from the Sun. Still speeding on, a further fifty million miles brings us to Mars, with a diameter of nearly 5,000 miles, and accompanied by two miniature moons.

The distances we now have to travel become so great that I shall not attempt to give them. You can, however, form an idea of the tremendous spaces we are traversing when you consider that each successive planet is nearly twice as far from the Sun as the preceding one.

In the place we might expect to find the next world we find a group of small planets, ranging in size from about 200 miles in diameter down to only a few hundred yards. They pass through the same point once in each of their periods of revolution round the Sun, and it has been suggested that they are fragments of a great globe rent asunder by some mighty catastrophe; over 400 of these little worlds have been discovered and have received names, or are known under certain numbers.

We now continue our voyage over the next huge space and arrive at Jupiter, the largest and grandest of the planets. This world is more than 1,000 times larger than our Earth—its circumference being actually greater than the distance from the Earth to the Moon. It has seven moons, and its year is about twelve times as long as ours. Pursuing our journey, we next come to Saturn. It is nearly as large as Jupiter and has a huge ring of planetary matter revolving round it, in addition to the seven moons. Further and further we go, and the planets behind us are disappearing, and even the Sun is dwindling down to a mere speck; still we hurry on, and at last alight on another planet,



Uranus, about sixty times larger than our Earth; we see moons in attendance, but they have scarcely any light to reflect; but we must hasten on deeper and deeper into space. We shall again, as formerly, have to go nearly as far beyond the last planet as that planet is from the sun. The mind cannot grasp these huge distances. Still we travel on to the last planet, Neptune, revolving on its lonely orbit; sunk so deep into space that, though it rushes round the sun at the rate of 22,000 miles an hour, it takes 164 of our years to complete one revolution.

Now let us look back from this remote point. What do we see? One planet only, Uranus, is visible to the unaided eye; the giant planets, Jupiter and Saturn, have disappeared, and the Sun itself is now only a star; practically no heat, no light—all is darkness in this solitary world; the Sun is 1,000 times smaller than we see it, from the Earth, and gives, therefore, only one-thousandth part of its heat and light. Thus far we have gone, and, standing there, at the enormous distance of 3,000,000,000 miles from our starting point, we can begin to comprehend the vast limits of the solar system; we can begin to understand the ways of this mighty family of planets and satellites. But let us not set up too small a standard whereby to measure to infinity of space. We shall find, as we go on, that this stupendous system is but an infinitesimal part of the whole Universe.

Let us now look forward at the path we are to take. We are standing at the outermost part of our solar system, and there is no other planet towards which we can wing our flight; but all around are multitudes of stars—some shining with a brightness almost equal to what our Sun appears to give forth at that great distance; others hardly visible, but the smallest telescope increases their number enormously, and presents to our mind the appalling phantom of Immensity in all its terror, standing there to withstand our next great step. How are we to continue on our journey when our very senses seem paralyzed by this obstruction, and even imagination is powerless from utter loneliness? One guide only is there to help us, the messenger which flits from star to star, universe to universe; light it is which helps us to appreciate even these bottomless depths. Now light travels 186,000 miles per second, or twelve million miles every minute of time. It therefore takes only about four hours to traverse the huge distance between our sun and Neptune, where we are now supposed to be standing; but to leap across the space separating us from the nearest star, it would require many *years* of light, traveling at the rate of 186,000 miles every second of that time, to span the distance. There are, in fact, only fifteen stars in the whole



heaven that could be reached, on the wings of Light, in sixteen years!

Let us use this to continue our voyage. On a clear night the human eye can perceive thousands of stars, in all directions, scattered without any apparent order of design; but in one locality, forming a huge ring round the heavens, there is a mighty zone called the Milky Way. Let us now turn a telescope with a low aperture on this, and what a sight presents itself! Instead of mist, myriads of stars are now seen, surrounded by nebulous haze. We put a higher aperture on, and thus pierce further and further into space; the haze is resolved into myriads more stars, and more haze comes up from the deep beyond—showing that the visual ray was not yet strong enough to fathom the mighty distance. But let the full aperture be applied and mark the result! Mist and haze have disappeared; the telescope has pierced right through the stupendous distance, and only the vast abyss of space, boundless and unfathomable, is seen beyond.

*(To be Continued)*

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## Movement of Objects Without Visible Contact

By A BORN SKEPTIC

Years ago a friend and I stepped into Fowler and Wells rooms to have our heads examined. My examiner called to another person to "come and see a skeptical head." Since then I have tried not to require an unreasonable amount of evidence. When I first read about Palladino I could not believe in the genuineness of the phenomena which were said to occur in her presence, but after learning that she had been studied for years by scientists and others, and especially by two professional conjurors, under the most favorable conditions for the detection of fraud, I gave up my unbelief.

I found it difficult to believe in materializations until I had read a great deal of evidence, furnished by cautious, intelligent people. Just now I am finding difficulty in believing that there has been genuine slate writing, because I cannot find quite enough good evidence to convince me.

I think every spiritualist owes it to himself and the cause of spiritualism to learn about the various methods by which mediums have been able to deceive those who have consulted



them, so that he may be able to judge correctly as to whether the work is genuine or fraudulent.

It is probably true that practically all mediums who have been for a time in the public eye have occasionally practiced deception. That does not prove that they never do honest work, but it should lead those who consult them to watch very closely and notice every movement. Honest mediums can work in a simple way which cannot fail to be convincing, but dishonest ones work in a complicated way which favors deception. No honest medium need fear the closest scrutiny, for the more thorough the investigation, the more evident it becomes that genuine power is possessed.

It is reasonable to presume that mediums may not always be in a favorable physical condition for the production of genuine phenomena, and rather than refund the money, will resort to deception.

I propose to gather together statements which have been made from time to time by intelligent men and women, regarding movements of articles without visible contact, so that we may feel the full force of the evidence and settle down firmly into a belief that such a thing is possible, and that it has occurred in a great many instances.

We see the branches of a tree waving, but the force that moves them is invisible. We pass a magnet over a compass and the needle is set in motion. We know that an invisible force is acting upon the needle, alternately repelling and attracting it. Several persons join hands with each other, and with a medium, and soon articles move about without visible contact. The presumption is that some power has been generated in this way, and is being used and directed by the medium. If this occurs in a house which the medium had never before entered, and the medium had no confederate, and the sitters were known to be persons who would not stoop to deception, it would seem unreasonable to suspect trickery.

Henry Slade attracted a great deal of attention, and was either a wonderful medium or a great conjurer. He was proved guilty of deception, but that does not justify us in believing that he could not do genuine work. We know there are persons who, when strongly tempted, will lie, but we do not on that account refuse to believe that they ever tell the truth; for the fact is that they generally do, but we never place as much confidence in their statements as we do in those of persons who have an established reputation for truthfulness.

In "Transcendental Physics" we may learn of the wonderful things that occurred in the presence of Slade.



When he was in Germany he was invited by Herr Schmidt, who lived in Annathal, Bohemia, to come and spend a week with him. He accepted the invitation. He arrived on the 14th of May, but was too tired by his journey to give a sitting that day, "Notwithstanding which, to the surprise of us all, on his entering the room, we heard thundering blows on the sofa, for which Mr. Slade could certainly not have made preparation, as he had never been in the room before." To the question whether this was a manifestation, Mr. Slade replied in the affirmative, remarking that the spirits could not wait until the next day to announce themselves, and that he had often found this to be the case where harmony prevailed.

"We took our seats at the table, without intending a regular sitting, and had scarcely done so, when all at once a seat at some distance near the piano put itself in motion and came up to the table of its own accord." How can that be explained as trickery? Is it not absurd to think that Slade had attached a string to it and drawn it up? These people with whom he was visiting undoubtedly knew that he had been tried by the court and found guilty of deception, for this occurred before he came to visit them, and the papers had made the public familiar with the facts. They would therefore watch him closely, and we see that they did. The account says, "continually, as our astonishment increased, we did not neglect to watch Mr. Slade closely and attentively." Consider also the thundering blows on the sofa when he entered the room; how can that reasonably be explained as fraudulent? Raps have been testified to by hundreds of people. They were produced by some power directed by the medium, or by invisible intelligences. Is it not reasonable to believe that the force which could produce raps could also move objects? "I was sitting next to Mr. Slade, and, after some time, was swiftly and unexpectedly swung round in a half circle, with the chair on which I sat, so that I nearly fell off it." It is absurd to think that Slade took hold of the chair, as it was his custom to work in the light, and there would be nothing remarkable in doing that, excepting unusual strength shown. The fact that the chair was swung around so swiftly as to nearly throw the sitter onto the floor would indicate that a good deal of power was used. "Others at the table were now touched, sometimes softly, sometimes powerfully, and to me this happened often." What could be more evident than that an invisible force was doing this; a force controlled and directed by the medium, or some invisible intelligence?

"One manifestation followed another—chairs moved up to the table, touches on our knees were continuously felt, a knife



and fork were put across each other on a cloth at the lower end of the table, as if they were cutting meat; then from another side of the table a fork flew off onto the floor on a slight curve."

It is unreasonable to suppose that Mr. Slade could do all that in a natural way, and equally unreasonable to think the sitters imagined it. It must be explained in some way. The power which was operating was in some way connected with Slade, as he came alone to the house and he had no opportunity to make any arrangements. At this same sitting, the first they had with Slade, a bell under the table came out of its own accord, ringing, rose high up in the air, and let itself gently down, still ringing, on the table. Remember this was not in darkness, but in light. How could Slade have reached down and taken the bell and rung it and lifted it up into the air and then set it down on the table in a natural way, without detection? Even if he controlled a force which could do it, and by the power of his will could send that force where he pleased, it does not seem as if a blind force could take hold of the handle of a bell and manipulate the bell.

The fact that at other sittings materialized hands were seen, would make it seem more probable that this force was used by these materialized hands or by invisible hands. A heavy table which stood at some distance from the one at which they were sitting, came with a rush of extraordinary speed and force to the side of a gentleman, and suddenly stopped, touching him quite gently.

It is absurd to suppose that Mr. Slade had attached a cord to that table and drew it up. It was a heavy table, and if he had drawn it up with such force, he could not have suddenly stopped it. It was a clear case where an invisible force was operating in an intelligent manner.

The foregoing statements were made by Herr Schmidt's bookkeeper, who said he was present at all the sittings with Mr. Slade.

*(To be Continued)*



## Higher Thought

ALL IS GOOD

By EUGENE DEL MAR

All growth is evidenced by an increasing dominance of the higher over the lower, each lower forming the basis and foundation of the next higher. One does not attain to virtue through the elimination of the lower, but by placing it under control of the higher. The more vital the lower the better, provided it is held in subjection to the higher.

Each experience is of essential and ultimate benefit and necessary to soul development. One attracts to himself only that which he requires for his growth, and that growth repays him for all he is compelled to experience. The knowledge that all experience means something for the soul, enables one to be patient and to take the Universe on trust.

Whether one regards a condition or circumstance of environment as good or as evil does not at all change the existing fact, but it alters the relation of that fact to himself. It is this relation and not the fact that determines its effect upon him. When one knows that Good only can come to him, all that he attracts bears a friendly aspect. When he is certain that nothing may harm him he cannot meet with injury. When he expects harm and looks for misery, it is equally certain that he will not be disappointed.

Each act and condition that effects one is Good, because it is exactly what he requires and has attracted, and because it brings ample compensation for any temporary unpleasantness; while it is essential to his growth, and to the attainment of greater intensities of happiness. All things are essentially and fundamentally Good; they are necessary and only exist that they may further the One Purpose of existence. There is only Good. As compared with one another, things are more or less Good, in endless variety and relation.

What difference does it make, it will be asked, whether one calls all things Good, or some things Good and others evil? None at all, so far as the mere words are concerned. Some things are Good and others are as surely evil, if by evil is simply meant that which is unpleasant, or painful, or disagreeable. But is the so-called evil inherent in the condition, or in the thought of it? Is it the manifestation of a Principle of Evil? What does one mean when one says that a thing is evil? Does he assume that it is the manifestation of a Principle of Malevolence, or Evil, or of Dis-



ease? If so, he is cultivating a misconception that expresses but a crude perception of truth.

The popular conception of evil enslaves mankind. The conception of a God and a Devil in eternal conflict necessarily induces mental inharmony and physical disease. It renders some sort of mediation desirable and perhaps necessary. As the demands and compensation of the mediator bear definite relation to the extent that the conception of evil is magnified, it is but natural that the Devil should come to be considered as even more powerful than God.

As a result of the dual conception of Good and evil, there is continually impressed upon one, almost from birth, the traditional belief in inherent wickedness, until hardly a thought or action is not regarded by at least some persons as expressive of evil. During the first part of one's life, he is so surfeited with conceptions of evil that the latter half is usually consumed before he has replaced them by conceptions of Good.

One is taught that he is born inherently evil, and it requires spiritual understanding to eliminate this conception in favor of a higher one. Man comes into this world prepared to receive what he can extract from this environment. He enters it a manifestation of innocence, and through experience and wisdom he attains to virtue. Each plane of his growth is a necessary step in his development, and it is inherently Good.

The conception of inherent Good recognizes infinite degrees of Good. Each thing is good in its time and place. One is destined to grow and change, however, and he attracts new experiences and environments as he outlives the old ones. Nothing can be out of place in this Universe of law and order; nothing "happens;" everything results from good and sufficient cause. Because "All is Good" is no reason why one should do tomorrow exactly what he does today. What one does today has its purpose today, and makes a different day of tomorrow.

What is good today would be good tomorrow if one remained unchanged, but growth is the very object of life and one cannot avoid it. As one grows, it is impossible that the world should remain the same to him. He cannot continue to have the same experiences and environments. His growth indicates the increased measure of his understanding. He sees Nature more deeply and interprets more clearly. He changes progressively and the world that he knows also changes, presenting to his understanding more and more of its inherent beauty and beneficence.

The conception of different degrees of Good denotes a recognition of manifestations of comparative development. In the sense



that all things are equally divine, so are all things equally Good. But each portrays a different outward development or manifestation of life, and the conception of higher and lower or greater and lesser, concern merely these comparative conditions of development. The forms of mineral, vegetable, animal and human life are the evidences of gradually increasing development, and similar gradations prevail within each of these separate divisions. The law of the Whole is the law of the part.

If one recognizes different conditions of growth, he must use terms of comparison when contrasting them. It matters not whether one regards growth as physical or mental or a matter of consciousness, or whether he terms it growth, attainment, or recognition. One must free himself from mere words and arbitrary definitions.

One condition prevails today and another tomorrow. Each must go through the different conditions in the same general order. The growth of the individual follows the path of prior racial growth. Tomorrow's development may be reached only after today's has been outgrown. In this sense tomorrow's is higher, or better, or more advanced, than today's. At the same time, in its place, each is good, essential, indispensable.

Successively one passes through the various grades and divisions of life's schooling—primary, grammar, high school, college and post graduate. One is higher or lower than another, more or less advanced, expressive of a greater or lesser degree of development. No one is necessarily any more "moral" than the others; but as one progresses each grade affords opportunities for greater harmonies and happiness, because greater capacities of recognition, realization, and appreciation have been attained.

One's growth is denoted by his enlarged consciousness. While growth is essentially spiritual and comes from within, it must be fed from without. The Soul is Spirit individualized and the body is its materialization. Soul-growth denotes an increased conscious appropriation of the infinite wisdom of Universal Spirit, which wisdom is attained through physical and material experience. If the Soul might grow without the experience of manifested life, physical existence would be unnecessary and manifestation purposeless.

All is One in essence, notwithstanding an inevitable diversity in appearance. So it is that all is Good. The latter conception is the logical outcome of the former. The conception of Unity leads to the correlated one of Universal Beneficence. If there is a Uni-verse logically it is not a Di-verse. If it is One, it is not two. Unless regarded as the expression of Evil only, the concep-



tion of Unity compels the recognition of Universal Good. With the acceptance of Unity, the only choice is between Universal Good and Universal Evil.

As each member and organ of the human being is related to every other, so is it with each and every atom of the Universe. The human body as a whole manifests more happiness or misery as a member or organ grows or decays, and so does the whole Universe respond to the development of each of its atoms. The Universe is One and that One is Good.

The conception that all is Good voices a philosophy of optimism as opposed to one of pessimism, and pictures a Universe of love and peace as contrasted with one of hate and conflict. It looks beneath the stormy surface to the calm depths below, and it recognizes the love that impels one toward happiness despite his ignorance and his protests.

It reveals a Universe of never-ceasing growth and progress. It tells one that if he will not progress directly he must do so indirectly, and he is accorded a fresh start in order that he may be able to do at another time what he now omits or neglects.

It opens to one the rhythm and harmony that prevails universally, and it guides him to higher growth and greater intensities of happiness. It places within reach the attainment of Heaven here and now. It is as one comes to see Good in all things and widens his consciousness of inherent Good, that he realizes more harmony with his environment, and is conscious of more correspondence, more mutuality, more love. The conception of the Beneficence of Nature—that All is Good—stands for constant progress, and ever increasing harmonies. It leads to the manifestation of life in its fulness of peace, of love and of strength.

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“Let thy woes be as a searing of the desires, a destruction of all that is transitory, and thus shalt thou find consolation in the truths they serve to reveal. Let thy woes be to thee as a light amid the darkness, to guide thee to the wisdom of mastering sorrow, and by warring against weakness to vanquish the foe of inward peace.”



## Astrology

### NOTES ON THE ECLIPSE OF JUNE 8TH

By CHARLES HATFIELD

One June 8th of 1918 there will be a total eclipse of the Sun in the sign Gemini. The twins are of the airy sign of the Zodiac.

The eclipse of the Sun begins at 5:32 p. m. and will last nearly two hours. The total eclipse will occur at 6:19 for the latitude of New York City and vicinity. This eclipse of the Sun will affect the United States for about two years, but the Southern States will suffer most, or where the line of Central Eclipse is darkest from Washington, States southeast to Florida and the Bahama Islands.

During the two years the natives of the United States will suffer severe afflictions in various ways. The line of the Central Eclipse passes over Oregon, Idaho, Colorado, Kansas, Oklahoma, Arkansas, Mississippi, Alabama, Georgia, Florida, thus on over the Bahama Islands.

The eclipse of the Sun will occur in the seventh degree of the sign Gemini or in 67 degrees of longitude of the Zodiac—or in five hours and two degrees of the right ascension of the Zodiac.

Gemini being one of the airy signs of the Zodiac, and an eclipse occurring in an airy sign, denotes a pestilence and a famine of fruits and foods that grow above the earth. It also denotes cyclones and wind storms that will destroy and damage property. Also denotes the assassination of a President or death to a ruler or illustrious man. The rich and the upper classes will suffer in various ways as the planetary influences of the Sun affects the upper classes as a rule.

Gemini is the ruling sign of the United States and of London, England. The city of London will suffer in various ways, and the rulers of England will meet with sorrow and sadness. An eclipse of the Sun denotes that the upper classes not only will be affected greatly in various ways, but also dissatisfaction throughout the Nation, and will cause seditions, through various laws that will be passed. The wealthy and large industries will be affected in an unfavorable manner from various severe losses. The Sun rules the upper classes and the Moon rules the lower or poorer classes, as a rule, and an eclipse of the Sun or Moon is never favorable to those countries in a line of the central eclipse.

The eclipse of the Sun in June of 1918 will occur in the sec-



ond phase of the sign Gemini, in the phase of Mars the God of War, and will cause violence and warlike deeds, seditions and rioting among the natives of the United States. It also denotes a poor condition to many and much idleness and discord and a rebellious condition among all the people. Deeds of violence will take place, and there will be thefts, swindles and murders. There will not be another eclipse of the Sun similar to this until August, 2017. At the time of the Civil War taking place, the planet Herschel was in Gemini, the ruling sign of the United States, and the eclipse of the Sun on June 8, 1918, will fall near the place where Herschel was when the Civil War began.

An eclipse of the Sun in the sign Gemini denotes, as was said before, a pestilence, and as Gemini rules the hands, arms and lungs, this denotes an epidemic of lung troubles, and a disease that will affect the hands. Jupiter being in the rear of Gemini at the time of the eclipse, indicates a festering of the fingers or hands or upon the right hands. Jupiter also governs the blood, veins and arteries and may also cause some blood disease among persons affected by the eclipse in the United States. Jupiter also governs Wheat, and denotes a large wheat crop, but dangers of destruction to wheat fields through wind storms or hail, as Gemini is an airy sign and denotes disturbances in the air. Gemini also being a sign of Human Form, will affect human beings to a great extent.

There will be a partial eclipse of the Moon on June 24th, 1918. This eclipse falls in the first phase of Capricorn, one of the earthy signs of the Zodiac. This denotes changes and a traveling about among the nations. Foreigners and aliens will leave the country for other parts. The eclipse in the first phase of Capricorn denotes plots and conspiracies. The violent death and assassination of an official in high standing among millionaires or government officials. This eclipse also denotes a scarcity of crops and the want of food in Mexico, and there will be murders and violence there, as Capricorn rules Mexico.

For each hour of an eclipse of the Sun, the effect will last a year, and for each hour of an eclipse of the Moon, the effect will last a month.

The planet Mars will be in opposition to the place of the eclipse of the Sun of June 8th, 1918. This planet will make a transit through Sagittarius from October 1st to December 19th, 1989. When Mars makes a transit through a fiery sign it denotes great and numerous fires and destruction of property and goods through fires, and there are indicated great losses by fire during the last half of October through this position of Mars in a fiery sign.



On April 10th, 1865, there was an eclipse of the Moon in the sign Libra, an airy sign. On this day the Civil War between the North and South came to an end, and on April 14th, 1865, President Lincoln was assassinated by Booth. During the Civil War the planet Herschel was making a transit through the sign Gemini, the ruling signs of the United States, and such a transit brings about great changes and political disturbances and unexpected events to the nation.

An eclipse of the Sun or Moon is always a forecast of a calamity or misfortune. The most evil effect of an eclipse takes place where the line of central eclipse may occur upon the earth as can be found from the eclipse of the Sun June 8th, 1918. On March 12th, B. C., in the year of Four, there occurred an eclipse of the Moon in the third phase of the sign Virgo. This phase of Virgo denotes disease among human beings. This eclipse occurred near the cusp of the second phase of Virgo, and denotes damage to councilors and scribes, etc. At this time Herod was murdering and slaughtering human beings in various ways. He put to death young children, students of the various schools, and teachers and philosophers. He caused the murder of Mathias and Judas, two philosophers and scribes; strangled his wife; caused the murders of nobles, priests and others. He died a miserable death shortly after this eclipse in the fore part of about the 5th of April B. C., Fourth year.

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## Choice Aphorisms

GEORGE J. McCORMACK

*American Academy of Astrologians*

(Continued)

149.—In the first part of the sixth house, of sickness; in the second part, of servants; in the third part, of cattle.

150.—In the first part of the seventh house, it is of his wife or sweetheart; the second part, of society; the third part, of theft or goods lost.

151.—In the first part of the eighth house it is of death; in the second part, of dividing inheritance; in the third part, it is of debts.

152.—In the first part of the ninth house, it is of religion or laws; in the second part, of journeys or voyages; in the third part, of dreams.



153.—In the first part of the tenth house, of kings (or executives); in the second part, of honors; in the third part, of the querent's mother.

154.—If in the first part of the eleventh house, of merchants or trading; in the second part, of riches; in the third part, of friends.

155.—In the first part of the twelfth house, of enemies; in the second part, of captivity or imprisonment; in the third part, of great cattle.

156.—*If the lord of the ascendant be weak or afflicted, then take the Moon; if the Moon be weak or afflicted, or not in a sign of her own sex, then take the lord of the hour.*

157.—There are two significations specially in questions: first, the planet which the lord of the ascendant is separated from; second, which the Moon is separated from.

158.—The general significator is the planet which hath most dignities in the ascendant, or in the conjunction or opposition of the Sun and Moon, if it was near at hand or in the conjunction of Saturn and Jupiter, if that was newly past.

159.—Figures of Horary questions are either true or false, according to the intent of the querent.

160.—Love and hate cause error in judgment; the one magnifies trifles and the other depresseth matters of moment.

161.—When you hear news, or in questions about news behold the lord of the ascendant, the ascendant itself, the Moon, and the lord of the hour.

162.—If the Dragon's Tail, Saturn, or Mars, be in the ascendant, or lord of the ascendant with them, it is not true.

163.—If Jupiter or Sun be there, not afflicted, it is true enough.

164.—*If in questions of war the lord of the ascendant and the lord of the seventh house be in square or opposition, no peace is to be hoped for or expected.\**

165.—But if the lord of the ascendant and seventh house be in sextile or trine, a peace may be concluded by treaty, if they treat by such men as are signified by that planet, who is lord of the figure.

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\*This has been wonderfully illustrated at Verdun ♂ ♀ ♃ through February and March, 1916.



## PRACTICAL LESSONS XV.

By HOWARD UNDERHILL

*American Academy Astrologians*

♃ in Sagittary.—Produces a tendency toward a dual nature, one idealistic and the other quite material. Two things quite important, of a different nature, may happen at the same time in the life. The native is sincere and honorable with a tendency toward some religious belief; active in both mind and body and fond of physical exercise. The disposition is frank, sociable, generous; mentally inclined to science, philosophy and reforms. Sometimes there is a gift of prophecy.

♃ in Capricorn.—This position indicates ambition, love of leadership, and, with good aspects, excellent administrative ability, popularity and honor. The native is economical, careful in trade and financial transactions, and often prominent in public life. If afflicted, benefits do not accrue, enemies may arise, and there are troubles in both his public and private life.

♃ in Aquarius.—This position endows a personality that is refined, sensitive, social, friendly, broad-minded and unconventional. It is more successful in association with friends, societies or organizations of some kind. There is a tendency toward science, politics, literature, education, and life in a populous district. Is naturally gifted for mysticism and character reading.

♃ in Pisces.—The native is usually sensitive, emotional, impressionable and largely influenced by the conditions under which he lives. His life is much affected by circumstances over which he has little control. He is probably somewhat deficient in energy and persistence and may suffer from misunderstandings and adverse environment. There are changes of residence and probable sea travel. Much depends on the planetary aspects.

☿ in Aries.—Gives a bright, alert, restless mind; sharp, quick-witted, self-assertive, with original ideas, fond of argument and speech making. There is aptness in all mental activities, but probable lack of concentration and continuity of thought. There is tendency to impulsiveness and exaggeration in speech with change of opinions. Very much depends on the aspects of the other planets and the house in which Mercury is located. This applies to all positions of Mercury.

♉ in Taurus.—This gives a practical, determined mind, patient and persevering in study, writings and all mental pursuits. Native does not change opinions easily and at times is inclined to



be obstinate. There may be some lack of physical energy. There is fondness for music, intellectual recreations and the opposite sex. The memory is good, and there is a strong desire for a sure, stated income, even if small.

♃ in Gemini.—The mind can adopt itself to any intellectual subject and exhibits much versatility and skill in all mental activities. There is shrewdness and executive ability with success in law, business or education, and generally a good public speaker with a unique expression. But in most charts the native needs to cultivate concentration and not scatter his energies in trying to do two or more things at once. There is probable travel and gain thereby.

♋ in Cancer.—This position favors a sensitive mentality, clear, flexible and intuitional, but with tendency to be restless and impressionable. There is also a practical side to it with gain through science, business or invention and general utilitarian effect. The disposition is social and adaptable; there is ability for occult study, and with the Sun or Jupiter favoring, the native takes a broad and comprehensive view of the essential matters of life.

♌ in Leo.—Gives a strong mind and capacity for concentration, with ability to work in large affairs. There is power to organize and manage, but not so good in looking after details, although the native can do many things well. In disposition he is kind, sympathetic, idealistic, fond of children, music and the drama; liable to be quick-tempered and self-indulgent. The heart is sensitive, liable to palpitation through over exercise or mental distress. Drugs should be avoided.

♍ in Virgo.—Gives excellent discriminative mental ability that can be used in almost any direction. There is good memory, love of study and reading and the native may be fitted by education and training for any professional work. He is both mentally and physically dextrous. Many self-educated and successful men and women have Mercury in Virgo. Natives with this position need to avoid being over critical and undertaking to do too many things at the same time. They more often succeed as employees than as employers.

♎ in Libra.—This position indicates success in co-operation or association with others. The mind is balanced well in comparison and perceptive powers, and takes pleasure in intellectual work. The social faculties are strong, the native neat, affable, kindly and persuasive, but there is lack of constructive energy. With proper training there is capacity for science, mathematics, music, poetry or literature.



♃ in Scorpio.—Gives an active, positive, ingenious, critical mind, with much determination and a strong will-power. There is also tact, diplomacy and fertility of resource. The native has positive opinions and is shrewd and skillful in manipulating affairs for his own interests. He has an apt vocabulary, is fond of intricate problems and of investigating the hidden and mysterious. He is successful as a mechanic, sculptor, engineer, diplomat or detective.

♃ in Sagittary.—This position denotes a sincere, straightforward, generous mind, with tendency to science, religion or philosophy. There is probable aptitude for art, music, medicine and other complicated subjects. The native is impulsive and speaks to the point, but may be changeable, and seek co-operation with others before going ahead. There is better success in partnership than is working alone, but there may be ability to carry on two vocations at the same time.

♃ in Capricorn.—Gives a strong mind, profound in ideas, firm, cautious, tactful and clever. The memory is good, and there is power of concentration and continuity of thought. This position often brings honor to the native because of his practical knowledge in some field of human endeavor. He should avoid being too ambitious, critical, suspicious and pettish.

♃ in Aquarius.—Denotes a strong and comprehensive mind, a close observer and a good judge of human nature. There is a good memory and the native is independent and original in his mental processes. He makes a good teacher, manager or entertainer, is apt in languages or mathematics, and favors social reforms. Has good intuition and will power.

♃ in Pisces.—There is good intellectual ability, the mind is intuitive, receptive, imaginative and readily adapts itself to circumstances. There is great power to memorize and to absorb knowledge: a good sense of neatness and method in work and an appreciation of the artistic and beautiful. There is usually a tendency toward the psychic and occult and much ability in these directions.

♀ in Aries.—This location of Venus bestows an ardent love-nature, the native is warm-hearted, affectionate, emotional, and attracted to the opposite sex. The feelings are strong and may need to be restrained. He is fond of admiration, rather extravagant, marries early in life, or hastily, with probable troubles after marriage. There is taste and talent for art, music or literature.

♀ in Taurus.—Is in most charts a fortunate position, constant and faithful in affection; the feelings are strong and both likes and dislikes are firmly held. The native makes friends, is



generally popular and successful in business. Marriage may be delayed, but money or property often enters into the case. In some charts there is necessity to cultivate energy.

♀ in Gemini.—This position gives harmony with near relatives and gain through writings, education or profession. There are many professional friends. The native is light-hearted, agreeable in manner, and closely resembles his parents. This location in most charts gives two or more love affairs, sometimes co-incident, and two or more marriages, one of which may be with a relative. Travel brings gain and sometimes marriage.

♀ in Cancer.—Gives a home-loving, kind-hearted, sympathetic, companionable nature, and often a strong affection for the mother, who may have much to do with the native's marriage. But this position is not altogether fortunate for marriage, because of the character of the sign. Inconstancy, financial difficulties and other troubles are likely to arise. The native is generally susceptible to the influence of others.

♀ in Leo.—Indicates a deep love nature, often an early marriage, and probable "love at first sight." The native is usually sincere, faithful, kind-hearted, generous and of a cheerful nature, popular, fond of company and dislikes being alone. He may receive an official appointment and may benefit through his superiors, public affairs, amusement enterprises or prudent investments.

♀ in Virgo.—Good for business as partner, manager, or other employee requiring a good personality. Not altogether favorable for love affairs or marriage. There are probable delays, disappointments, secret or dual affinities; sometimes a mesalliance or incompatibility after marriage. There is gain through gardening, floriculture, medicines or nursing. The disposition is quiet and well disposed.

♀ in Libra.—Denotes a happy marriage, good friends and pleasant acquaintances. Unless Mars is in evidence the affections will be more idealistic than passionate. The mind tends toward love of art, music, singing, poetry and the good, true and beautiful in all things. In financial matters the native will do better with good associates or partners than alone.

♀ in Scorpio.—All things considered not a good position for Venus. There is usually a strong passionate love nature with decided attraction for the opposite sex. There is danger of over indulgence, imprudent attachments or marriage, jealousy, scandal, separation or death of loved one. This position in many charts brings money by legacy, marriage or business, but with liability to loss, or extravagant use of it. Through will-power and self-control, this position may be made a source of great moral strength.

*(To be Continued)*



## Theosophical Talks

By AMRU

### *Jesus the Christ*

One of the greatest difficulties in the way of an acceptance of the secret doctrine by the Christian Church is the impossibility of reconciling with it the material conception of Jesus Christ as the only Son of God who came down from Heaven for our salvation, was miraculously born, took upon himself the sins of the world and suffered death on the cross in atonement for our wickedness.

The series of pictures impressed upon the mind by the gospel stories is so idealistic, so beautiful, with such an appeal to the highest emotions of devotion and love that it seems like a wanton sacrilege to have the truth of the conception and story in any way questioned. Yet if people will think over the matter for themselves they will find doubt and uncertainty ever growing stronger and will probably reach a position where the whole story will be dismissed in utter unbelief—which is a calamity.

In this age when so much has been written on the question of the historicity of Jesus, on the mythical (solar and otherwise) character of the life story and also of its mystical interpretation, it is surely unnecessary to state the many reasons and arguments against the literal interpretation and material conception held by orthodox Christianity, which after all are on a par with and made necessary by a similar conception of God.

Those who still hold to the old belief and are perfectly satisfied with it are not likely to give a second look at AZOTH, let alone read these pages, but there are many others who are thinking for themselves to whom a statement of what Theosophy (as the writer understands it) has to say on the subject of the Christ may prove helpful.

In the first place, it considers the Gospel story as almost entirely allegorical and, like all allegories, containing spiritual knowledge capable of several interpretations according to the plane on which they are considered; such, for instance, as the cosmic, the astrologic, the human, the spiritual.

There is considerable doubt as to there being any historical basis to the story. Mrs. Besant and Mr. Leadbeater assert there is, that Jesus was an initiate in the sacred mysteries and gave up his body to the use of a Great Being called Maitreya Buddha, for the three years of public ministry, and that the name of this office so performed periodically by such Great Ones is The Christ.



Madame Blavatsky does not bear out these statements at all. She suggests that there may have been a historical basis to which the old and well known allegories were attached, in the tradition given in the Sepher Toldos Jeshu, where Jesus or Jehoshua, the son of Pandira, who lived about 106 B. C., was accused of having learned magic in Egypt and of stealing the incommunicable Name from the Holy of Holies. He was stoned and then crucified on a tree on the Eve of Passover (vide *The Esoteric Character of the Gospels*).

It is well known that there is no historical evidence of any value to prove the actual existence of Jesus, but as there have been many Great Teachers who have incarnated at times to give to man a spiritual uplift, reform abuses, re-state the old truths in their purity and, by example and precept, stimulate men to better things, it may well be that such an One lived and taught about that time.

Considering the allegory from the aspect which most concerns us, the Christ or Christos is that which we become when we succeed in uniting our lower human self with the divine self within and so become a son of God—Man made God, God made Man. This is the goal of human evolution, the completion of the Great Work.

We are all Sons of God as personalities and, to become Christs, must be crucified on the cross of matter and, by the sacrifice of all the world, rise again from the dead—be born again—and “Except a man be born again he cannot see the Kingdom of Heaven”—It is this to which St. Paul referred in his well known words—“I am again in travail until Christ be formed in you.”

Madame Blavatsky points out very clearly in the book cited that the words Christ and Christian are distortions of the original derivatives. The word Chrestos in Greek means literally a good or worthy man, figuratively, one who has been initiated. Jesus was called the Chrestos and his followers Chrestians, and she shows that these words were regularly used in this sense long antedating our era—Christos, on the other hand, has quite a different meaning, being The Anointed One or one who had attained the final initiation and had become more than man.

The story of the Crucifixion and Resurrection is from another aspect a narrative of the initiation ceremony in the Ancient Mysteries. The candidate was laid on a stone or cross with arms extended and left for three days and nights, the initiation taking place on higher planes. On his return he “rose again from the dead” and sitteth on the right hand of the Father, whence he shall judge (rule or govern) the quick and the dead.



The sayings of Christ, the ethical teachings, were probably well known aphorisms gathered from scriptures of the past. The same sayings can sometimes be found, almost word for word, in the Buddhistic writings, the Bhagavad Gita, and many other older books; not only this, but the life story can also be traced in the more ancient myths of Chaldea, Egypt and India.

In the cosmical sense the Christ is the Wisdom Aspect of Deity, the Vishnu of the Hindoo, the Horus of the Egyptian, the Chockmah of the Israelite trinities.

God the Father—Spirit. Matter or Maya the Mother—the action and reaction between them—the Son—the Christos.

### *The Sins of The Fathers*

Leo Tolstoi said, "Nothing is more injurious to the understanding of Christ's teachings, nothing more destructive of true religion and true morality, than to ascribe infallibility to the letter of the scriptures: just as there are no greater absurdities, meannesses or cruelties than those which have been based upon the letter of the sacred writings."

Perhaps there is no better illustration of this than the well known statement in the commandments "the sins of the fathers shall be visited upon the children unto the third and fourth generation of them that hate me" and perhaps no one statement has done more to drive men away from the Hebrew and Christian conception of God than this passage, which, taken literally makes of God an implacable devil. This may be the literal translation of the Hebrew words, but it cannot be credited for a moment by any thinking person that the Hebrew text was meant to convey this sense.

Some day, when we are given a translation by one who is at once a Hebrew or Greek scholar and a deep student of the esoteric doctrine of the ancients, we shall have a Bible from which we can receive clear impressions of the great truths and spiritual wisdom contained in it. So long as we have to trust to translators who know nothing of the spirit and wisdom behind the writings (and therefore cannot comprehend the shades of meaning in the ancient words) we have to grope for those meanings and can only find them to any considerable extent by applying the clearer statement of the old truths as given in Theosophy.

This applies equally to our English translations of other scriptures, Egyptian, Indian, Babylonian, Chinese, etc., etc.

The particular passage in question must have been a difficulty even to the Hebrews themselves, as the writer of Ezekiel



devotes all of the eighteenth chapter to a condemnation of the idea and a denial of its truth. The twentieth verse reads: "The soul that sinneth, it shall die: the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him."

This direct contradiction of the words of the commandment seems like throwing doubt upon the words of God given to Moses and accepted absolutely by Jew and Christian alike, but, although Ezekiel does not say so, probably because the explanation was then held sacred or secret and not for the multitude, the prophet must have known the true meaning of the passage, otherwise surely he would not have had the temerity to deny the generally accepted interpretation.

To imagine that the children and grandchildren must suffer from the sins committed by their progenitors is not only cruel and unjust but entirely contrary to the law of karma, with which the Hebrews were perfectly familiar. The Old Testament is full of the teaching that as a man doeth so he receives, that each one is judged by his own actions, as, for instance: "And surely your blood, the blood of your lives, will I require; at the hand of every beast will I require it; and at the hand of man, even at the hand of every man's brother, will I require the life of man."

"Whoso sheddeth man's blood by man shall his blood be shed" (Gen. ix, 5-6)—(This has been taken as an endorsement of capital punishment, but surely it is capable of the interpretation of the working out of God's law, not man's).

Again—"Shall he not render to every man according to his works" (Prov. xxiv, 12).

"For God shall bring every work into judgment with every secret thing whether it be good or whether it be evil" (Eccles. xii, 14).

And David says: "They that sow in tears shall reap in joy. He that now goeth forth weeping and bearing precious seed, shall doubtless come again with rejoicing bringing his sheaves with him"—a passage not only referring to karma but to reincarnation also.

It is by the application of these two doctrines that we arrive at what is most certainly the correct meaning of the passage in question and we will readily understand that what is intended is that the sins of every man (*personality*) will be visited upon him in his next and probably third or fourth following incarnations, in accordance with this law of cause and effect.

Every man in one incarnation is truly the father of himself



as he appears in a later, and in the latter incarnation the child of his father. And, in this sense, most certainly are the sins of the father visited upon the children, under the law's operation, because those children are but a later expression in time of the father himself and are reaping what they themselves sowed previously.

Unless this explanation is accepted it is impossible to see any law or justice as existing and all is chaos and cruelty.

Medical science, which is not concerned with questions of divine justice or injustice, has tried to show that the literal interpretation of this passage is borne out and proved by the handing down by parents to posterity the diseases to which they have become victims by their own sins. If we consider physical bodies, it is so, undoubtedly, but it is not a question of the physical body but of the soul.

Each soul is an immortal entity separate from all other souls and is probably quite as old, or older, than the incarnated soul who happens to be its physical father. The harmonizing of the two truths lies again with karma, as the body predisposed to or being born diseased or imperfect because of the physical father's transgressions is the one to which the other soul is brought because it, itself, has earned such a body by its previous transgressions—and so it learns its lesson.

As a further indication that the foregoing is the correct explanation and the only rational one, it is to be noted that only one parent, the father, is mentioned. If it read 'the sins of the father and mother' or 'parents,' then it would be quite incomprehensible

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God made us all—you—and I dear  
 Made us to live—love—and die (in the flesh)  
 But the soul he takes care of for life.  
 Life is eternal—there is never an end,  
 And God as our Father will call to his fold  
 One by one of his children  
 Until we all meet in our heavenly home.  
 May God bless—keep—and care for you dear  
 Is the prayer of a friend.

—FLORENCE V. EVANS.



## The Yi-King Tao Department

By ZEOLIA J. BOYLE.

We are earnestly endeavoring to remove the splendid science of sound vibration, from the imaginary and unscientific realm into which it has been forced, by the dreams and speculations of those utterly without knowledge of real science or logical reasoning.

It is the purely physical action of sound, and belongs entirely in the physics departments of our universities, in the hands of cold scientific investigators.

The statement so often made that the name vibration is chosen by each individual before birth, is one of the many thousands of absolutely unprovable theories so frequently seen today. But no haphazard imaginings of this kind *can, will, or should be* accepted by genuine scientific minds.

Any vibration is the result of ordinary natural law; just as unalterable as that of fire. Properly understood, it will work, as does fire, for our comfort and success; but also like fire, ignorance or carelessness in handling leads to equally great catastrophes.

The readings given here are, of course, the merest skeleton outlines of what can be done when greater detail is possible.

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Those sending names to be read through this department will please *print the names*, as it is necessary to be absolutely sure of each *letter*.

M. E. L. W.—March 29th.

First name gives quiet though versatile nature, love of music, good judgment. Second name originality, wit, independence of thought. As the sum of this name is the same as one of those given below, it has the same characteristics of protection against fire, explosions and falling walls. Like the other, it gives also artistic taste, especially in dress. As this is a middle name, however, and therefore not in constant use, its action will probably not be as strong as in the case of a first name.

Surname probably gives psychic qualities, presentiments or prophetic dreams. Determination in overcoming obstacles and reserve. This name also represents protection on or in water, shipwrecks, etc. They will be hard people to drown—as a family. In this particular case, however, the birth gives danger from water; so, since the birth has this quality, it could not have a better combination for this particular line.

The birth further gives nervousness and a tendency to hold people away mentally. Should avoid heights.

Mother's name indicates originality, leadership, quick brain, probable tendency to headaches. Sometimes have things slip from them in sudden and unexpected manner. Investments in *land near water* should be apt to be successful.

Married name has tended to increase the quickness of brain and broaden the outlook. Must not overwork the brain. Will spend money freely and sometimes make rather blunt remarks.

J. F.—July 4th.

First name gives leadership; originality, quickness in repartee; does everything with a little original touch; inventive ability, artistic taste, particularly in dress.



This name, or rather the force represented by the sum of its addition, has a strange quality of protecting its owner against fire, explosions and falling walls. Usually gives good health.

Surname tends to cause one to stand in one's own light. Would be good in secret service work. Strong imagination, sympathetic.

Mother's maiden name and the birth pull in direct opposition. The name would usually cause one to spend money freely while the birth gives desire to save. The result in such a combination is generally a spending mood one moment and a saving one the next.

Practical mind, usually good judgment; sometimes inclined to be contrary, also has a temper. Could invent in mechanical or ornamental lines or in connection with ships or shipping.

Mother's name tends to protect on the water and also to give a love for water, as does likewise the birth. The surname, however, has elements which tend against protection; it is wiser therefore to take no unnecessary risks. May have a tendency to speculation and should generally be successful. Might also turn to gambling.

#### E. A. S.—March 6th.

First name gives same qualities of protection against fire, explosions and falling walls as given in two above. Originality, quickness in repartee, independence of thought and action, artistic in dress. Leadership. This in combination with the last name produces opposite characteristics. One tends to boldness in leadership, the other to shrink from it, resulting probably in assuming leadership one moment, then suddenly withdrawing and throwing the responsibility upon some one else.

Surname also indicates nervousness, spending money freely, telling home truths at times, thereby offending.

This name in combination with the birth tends to produce a nervous heart.

Middle name gives sweetness and possibly a considerable amount of sacrifice and responsibility, but also a desire for many things, which tends to produce a combination of self-sacrifice and selfishness.

Maiden name of mother probably gives fondness for speculation which will usually be successful. This sometimes runs into a desire to gamble.

The entire name gives the possibility of much nervousness and the yielding to one's own strong desires. This must be guarded against or may lead to dangerous waters.



## The Caldron

To the Editor of AZOTH.

SIR:

The review in your March issue of Dr. Swain's book brings to attention a few of many statements he makes which are so contrary to the spirit and letter of Christian Science and its practice as to require refutation. Perhaps no statement better indicates the trend of this volume than the following from the Foreword: "The leaders of this cult prefer that it should remain a mystery to the public, and to the majority of their members as well," on the assumption that full understanding would drive its followers away.

A brief examination of the numerous channels provided by Mrs. Eddy for the dissemination of Christian Science, and their rapidly increasing use, completely refutes this assertion. The text-book, *Science and Health*, she gave to the world more than forty years ago with the earnest wish that all followers should "study thoroughly the letter and imbibe the spirit," (*Science and Health*, p. 495); several other volumes from her pen followed in due time, all relating to Christian Science and its application. Mrs. Eddy planned and provided for various periodicals including the *Journal*, *Sentinel*, *Monitor*, *Der Herold*; she established a Board of Lectureship to publicly explain Christian Science and correct misconceptions regarding it, and provided for special instruction for its followers in both primary and normal classes. As the major feature of the Sunday services of every Church of Christ, Scientist, she also established the Lesson-Sermons comprising readings from the Bible and *Science and Health*.

Thus it is that every investigator of Christian Science has opened to him the way to a full and complete understanding of its teachings, and all are welcomed and encouraged in the journey "from sense to soul," (*Science and Health*, p. 48). In view of these misrepresentations in the Foreword can what follows be entitled to credence? Further evidence of the quality of his testimony, if it were needed, is seen in his attempt to quote *verbatim* conversations held at different times—some of them long ago.

Christian Science teaches that the real universe of God's creating is like Him, spiritual, and that this universe comprises all "that was made" which we are told was pronounced "very good." "All is infinite Mind and its infinite manifestation," is the author's succinct statement (*Science and Health*, p. 468) of this most important fact. While this does exclude the universe of matter from the spiritual universe, "the realm of the real," it by no means denies the existence of the material universe so far as the physical senses are concerned.

In the denial of the reality of matter Mrs. Eddy has very good company, including such well known philosophers and scientists as Hume, Mill, and Herbert Spencer. Huxley defines matter as the "name of the unknown hypothetical cause of the states of our own consciousness." Professor Oswald of Leipzig calls matter "a thing of thought;" and Grant Allen says, "The universe as known to us consists wholly of mind, and matter is a doubtful and uncertain inference of human intelligence." All of which is but another way of saying exactly what Jesus said to Nicodemus. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."

The fundamental difficulty with this author is either a failure to understand the basic teaching of Christian Science or, understanding it, to set it forth fairly. Mrs. Eddy has made perfectly clear the difference between the true and false creations, as set forth in the opening chapters of *Genesis*:



the so-called Elohist account of the true, the spiritual creation, that which is born of the Spirit; and the Jehovistic account of the false, the so-called material creation that which is born of the flesh, in which is included all that is cognized by the five physical senses. Failure to recognize these fundamentals must of necessity result in utter misunderstanding as to this teaching and its application.

Christian Science is the restoration of primitive Christianity, the religion of Love, made practical in all the affairs of life, and based upon Principle. Because it is so based, its works will stand, and can be superseded only by a more perfect understanding of God and man proven, as has been Christian Science, by the works. "He that believeth on me, the works that I do shall he do also."

Very truly yours,

ALBERT B. GILMORE.

DEAR AZOTH:

We are going to convert you to "deflected bullets" before we get through. Enclosed is a spiel on the subject, for magazine or waste basket, as it strikes you.

"Never have I fired a bullet, never have I been the target for a bullet fired; neither is my faith strong, that I could, by taking thought, deflect a bullet from its goal in my heart. But have I therefore ground for the assertion that this is impossible of accomplishment?"

That one mind can influence another mind through telepathy is generally accepted among advanced thinkers. And that, in the last analysis; there is but one substance—mind or spirit—is coming to be almost as generally accepted.

If we believe that every form of matter contains mind—is mind; then even a bullet must be capable of being influenced by another and a stronger mind.

But if you cannot believe that a powerfully developed man-mind can so influence mind in a bullet as to turn the bullet from its normal course, can you not believe that the mind of the soldier firing the bullet could be so influenced that he would miss his aim?

But would not the mind in the bullet, being a lower and more subservient form, be the more easily affected?

Whether it is easier to say unto the mind of a man: "miss thine aim," or to say unto the mind of a bullet: "Be ye deflected from your course?"

If one objects that this is going contrary to "natural law," I ask, did not Christ transact natural law and teach his followers the possibility of so doing?

Law on the higher planes is just as natural as the laws of the lower planes, only—to us blind-eyed mortals—so sadly unfamiliar.

(Signed) JESSIE L. BRONSON.

My Dear Mrs. Bronson:

Please go ahead with my conversion, but I warn you that it will be *some* job—not because of my pigheadedness or prejudice or narrow mindedness, but because my present convictions are the result of much thinking in the light of many years study.

What I *know* I know, and nothing on earth or in Heaven could change my knowledge but what I believe as a result of reasoning is always open



to modification and readjustment. Now while you are converting me I am going to fight back and see if the converter cannot be converted herself. Where your reason has gone woefully astray in my opinion, is your statement that there is but one substance mind or spirit." In parenthesis I am quite sure that no such idea is "generally accepted."

As I understand it, Spirit is all that which is not matter but which energizes and is inseparable from matter. It certainly is not substance which is the primordial something—let us call it space—in which spirit and matter or spirit matter manifests. The energy of spirit manifests in various ways according to the quality of matter through which it is expressed, such as Love—Will—Mind—Desire—Emotion and so on. Also varieties of cohesion making the solid, liquid, gaseous attributes of physical matter.

It is impossible for spirit to express itself as mind unless there is a vehicle of the particular kind of matter which expresses it. Let us call it mental matter. No forms of the lower kingdoms have as yet developed such envelopes. The higher animals have done so to a slight extent and the human as the microcosm shows out all the attributes of Divinity or the macrocosm in a fractional degree. So therefore to identify mind and spirit is most misleading and to call it substance still more so. There is no warrant for so doing and I challenge anyone to give any cogent reasons for arriving at such a conclusion.

It follows from this that your foundation for your belief that mind can deflect a bullet, viz. "that every form of matter contains mind *is* mind" and that "then even a bullet must be capable of being influenced by another and stronger mind" is completely destroyed.

That mind can influence mind is true enough and so we human beings can influence wild and domestic animals and one another, but the most powerful "man-mind" in the world cannot influence a form which has no mind—i. e., a bullet or an explosive shell. Such a mind might be able to unsettle the shooter's aim, but in this war men are shooting more or less blindly and often not at particular men but at bodies of men or places where men are. One could unsettle the aim of many men but what I maintain is that if a bullet or shell is traveling at an immense speed and you happen to be in its way you will be hit because you are subject to laws of physics and because the bullet or shell cannot be controlled by any other law not being responsive to your wishes, thoughts, affirmations or will power.

Although quoting what Jesus did is no argument because there is absolutely no proof that he ever did so, still I will concede to you the possibility of modifying the working of physical forces by the operation of higher ones but it can only be done by those who know those higher forces and are able to bring them into operation. But even these forces are material and obedient to law and to accomplish the object the operator must bring other physical law into operation. All the thinking and willing in the world will not protect a single soldier unless you know how to work those laws—and *who does?*

I am going to publish your "spiel" and this reply because lots of people think as you do and although it may make them happy, still we must be honest in our search for the Truth.

Of course I admire your efforts to help and guard our boys and your and other's thoughts for their welfare will help them greatly but if it is their destiny to be killed or wounded, then what will be, will be.

Cordially and sincerely,

MICHAEL WHITTY.



## The Oracle

### ANSWERS TO QUESTIONS

DEAR AZOTH:

In "Transcendental Physics" the translator writes: "Some time before the proceedings against Slade, the writer being extremely skeptical of spirit identity, wrote a fictitious name on the back of a slate (carefully concealing the side on which he wrote, and the motions of the pencil) and handing the slate, clean side uppermost, to Slade, requested that the individual whose name was written would communicate if present. Slade took the slate without reversing it and laid a morsel of pencil upon it; then *at once* pressed it against the under surface of the corner of the table, so that the clean side was in contact with that surface, the side on which the name was written being the lower one. Writing was heard directly and the slate being withdrawn and immediately inspected, on its *upper* side was found a kind little message of friendly remembrance, signed by the fictitious name. Never was the writer more satisfied with Slade's integrity than on this occasion, and the circumstance is only mentioned here to show how distinct are issues which were confused in the Slade prosecution." He also says: "With Slade, as with no other medium known to the writer, the conditions of investigation are essentially simplified by the fact that he invariably sits with his visitors in a full light.

Please explain how Slade obtained the name, as the writer took pains to see that the motions of his hand could not be seen by Slade. Of course as the writer had the name in his mind, telepathy might have enabled Slade to get it in that way. What do you think?

Even so, how explain the writing?

When mediums are willing to work in such simple ways, Spiritualism will make more rapid progress.

Yours truly,  
(Signed) WM. S. BROWNE.

*Answer.*—The general mechanism of Slade's "slate-writing" is now pretty well known. Slade used to hold a slate against the under surface of the table at which he sat, and, with one finger, produce the fraudulent message by means of a small piece of slate pencil inserted under his finger nail. In removing the slate it was rapidly *turned over*, so that the writing was made to appear on the upper surface of the slate. Truesdell has fully described this in his book "Spiritualism; Bottom Facts," and actually caught Slade red-handed, producing the writing. I have also explained it in my book, "The Psychical Phenomena of Spiritualism."

The fact that the fictitious name was signed to the "communication" proves very clearly that Slade *did* see the written message; also that no "spirit" was concerned on this occasion.

Slade's method could be "worked" as well in the light as in the dark, as can nearly all the other "slate tests."

I greatly doubt whether any "progress" will ever be made, for spiritualism, through slate-writings, which are always doubtful and practically always fraudulent.

Yours, etc.,  
(Signed) HEReward CARRINGTON.



## Reviews

**1918 Year Book of the American Academy of Astrologians.** Hermetic Publishing Co., New York. \$2.50.

This is a collection of twelve interesting articles on the stellar influences, with a foreword by the learned President of the Academy, John Hazelrigg, who also contributes a paper on Astro-Phrenology. He offers the hypothesis that the structural formation of the cranium and the brain is affected by celestial impingements thereon at the time of the ego's quickening; then he studies the four temperaments of the phrenologists with their Zodiacal correspondences.

There is an able article by Michael Whitty on Man's Principles and Planets—Kabalistically and Theosophically Considered, with a diagram of the Theosophic human principles on the Kabalistic Tree of Life. In this article, as elsewhere, Mr. Whitty proves himself a real student of the Kabala. An interesting scheme of correspondences might also be made with the chakras on the Tree, either plane by plane beginning Sahasrara-Kether, or Sephira by Sephira beginning with Daäth, and ending with Yesod-Muladhar. But as Rabbi Chiya said, "Ah, Lord Tetragrammaton! Behold, I cannot speak, for I am a child."

The paper by Allie B. Hazard on Astrology in the Diagnosis of Cancer should be read by all physicians who acknowledge the possibility of planetary and Zodiacal influences on disease, for her judgment is based on the study of fifty cases—all pointing to the same conclusion.

Marie Pontin's article on Mundane Astrology contains several valuable suggestions and questions which prove her a profound student. Most tyros will glibly answer the questions that puzzled Ptolemy; but Mrs. Pontin is one of those rare investigators who weigh and measure, and only after years of verifying the conclusions of their predecessors, modestly offer the results of their own experience. I can imagine her writing a five hundred page book on the "presumptive" effects of heliocentric and geocentric positions and aspects, setting out a thousand arcs that measured each to its event, then saying of her conclusions, as she does in this paper on Mundane Astrology, that "they are not stated as authority, for added experience may lead to further emendation and change." (Personally, and in parenthesis, I wonder if she has yet come to any conclusion in regard to the equation or non-equation of primary arcs.)

In the article on Neptune the Elusive, Maud Estelle Knapp makes several profound observations on the influence of that tantalizing planet, such as: "He who would lay hold on Neptune must ever fail to realize the joys he would confer."

Each of the twelve articles in this Year Book is a good article, deserving of a special paragraph and a long one.

ELSA BARKER.

**On the Threshold of the Unseen.** An Examination of the Phenomena of Spiritualism and of the Evidence for Survival After Death. By Sir William F. Barrett, F. R. S. E. P. Dutton & Co. \$2.50 net.

Sir William Barrett, jointly with Myers, Gurney and Sidgwick, formed the English Society for Psychical Research, in 1882; he even gave an address before the British Association as far back as 1876, dealing with the possible explanation of certain physical phenomena by means of suggestion



and hypnotism. The author of this book is, therefore, one of the oldest living investigators in this field of research; and, inasmuch as this is practically the first book he has issued, in all these long years, he is certainly entitled to a respectful hearing from the public, no less than from the interested student, in this field.

The book is extremely interesting, fair, cautious, judicial; at the same time it is distinctly spiritistic in tone—though one feels that the author has only arrived at his conclusions after the most painstaking investigation and examination of the evidence from all sides. The book is divided into six parts, with a series of appendices. The American edition has an introduction by Dr. James H. Hyslop.

Part I. is Introductory, explaining the subject and its problems in a general way to the lay reader. Part II. deals with the so-called "physical phenomena of spiritualism"—movements of objects, raps, table levitations, materializations, the human aura. One could wish for newer evidence, in this section, based on newer researches; but one is glad to see, at the same time, that Sir William is not afraid to deal with the case of Eusapia Palladino at considerable length, in spite of the general impression that she has been "exposed" (Appendix C). In this connection I may say that, after about forty séances with Palladino, I emerge from them more than ever convinced that she is a genuine, remarkable medium, possessing supernormal powers, in spite of her occasional trickery. I have stated my reasons for thinking so in my books "Eusapia Palladino: and her Phenomena," and in "Personal Experiences in Spiritualism," and need not traverse the ground again here. Suffice it to say that Palladino is, in my estimation, a remarkable physical medium, having undoubted supernormal powers; and this is the opinion, also, of the European investigators, who were not at all influenced by the so-called American "exposé"—which was extremely superficial in characters and based on the flimsiest evidence and investigation.

Part III. of Sir William Barrett's book deals with the nature of the evidence in psychical research; the problems of mediumship, the nature of human personality, etc., and is very lucid and helpful in character. Part IV. deals with apparitions, automatic and planchette writing, evidence for survival, etc. Part V. with clairvoyance, trance phenomena, etc. Part VI. largely with the relation of psychic phenomena to philosophy and religion. In Appendix D there are a number of valuable "Suggestions for Investigators."

Altogether it may be said that this is one of the soundest, sanest and clearest books written upon the subject to date, and presents the reader with a very clear knowledge of the subject dealt with. Perhaps it might be read in conjunction with Prof. Flournoy's "Spiritism and Psychology" by those who are inclined to believe in "spirits" on too little evidence; but on the whole, it may be said that this book is one which should certainly be in the library of every thoughtful "psychical researcher."

H. C.