

Read Page 99—Donald, an Inspiration.

Volume Six

FEBRUARY, 1920

Number Two

## The Occult Magazine of America

*Occultism is mainly concerned in those immaterial forces which are at the back of all material forms—Sephariel.*

# AZOTH

### THE TEN SEPHIROTH

*Anael*

### INITIATION THAT COUNTS

*Percy Richards*

### COLOR AS COSMIC EMOTION

*Rosa G. S. Abbott*

### DONALD, AN INSPIRATION

*Dan W. Totherton*

### THE SYMBOLISM OF THE MASONIC LODGEROOM

*Frank C. Higgins*

### CONCENTRATION AND NON ATTACHMENT

*Eugene Del Mar*

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## TO OUR READERS

AZOTH is not established to propagate any special teaching. *It is an Open Forum for the expression of the ideas and thought of any person who has something to say worthy of consideration by others.*

It must therefore be understood that the editor does not necessarily endorse the teaching or statements in the articles appearing in the magazine. In some cases he distinctly disagrees, but considers that his province is to let readers think for themselves and not attempt to influence their minds by his own.

He will welcome discussion of articles in the department called The Caldron, and believes this is by no means the least important feature of AZOTH.



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# A Z O T H ✓

MONTHLY

An Inspirational, Helpful, Philosophical and Progressive Magazine  
of Constructive Thought

MICHAEL WHITTY, Editor

*Assisted by* Gertrude de Bielska, Symbolism  
Eugene Del Mar, Higher Thought  
Frank C. Higgins, Masonry  
Howard Underhill, Astrology

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## Editorials

### *Changing Bodies.*

A curious case, if true, is reported from Syracuse, N. Y. The story told and vouched for by a leading and highly respectable business man is as follows:

"A girl friend of mine drowned. A man known to both of us, a dabbler in psychic phenomena, told me of his intention of projecting his mind or spirit into the body of the dead girl for a short time, making her return to life. He was confident of success because the girl's body was uninjured.

"About two hours after her death, more than an hour after artificial respiration had been given, he began his experiment. He lay down on his bed (more than a mile from the body) and seemingly went to sleep. He showed no sign of consciousness after that, and heart failure was given as the cause of his death although there was no evidence of heart trouble.

"The girl regained consciousness, although doctors had said she was dead. She is still alive, her physique, mind and memory unaffected. She does not know that there was anything extraordinary about her recovery."



The narrator of this strange story goes on to say that he believes "that the man projected his spirit into the girl's body but that the spirit once there remembered nothing of its former habitation but remembered only the things which were impressed in the girl's brain."

We made an attempt to get further details of this queer happening but for some reason were refused. It is, however, stated that the case is being investigated by the Psychical Research Society, whose report we shall await with interest. Until more is known of the circumstances it is impossible to say whether the girl was revived by the soul of the man or whether the man left his own body and took possession of that of the girl. We would first have to know whether the girl was really drowned (with lungs full of water) or whether she was in a state of coma induced perhaps by sudden shock. It is thus possible that her recovery was perfectly natural.

In the case of the man, "a dabbler in psychic phenomena," however, we evidently have one who was able to leave his body at will, a faculty not so very uncommon. He may or may not have been instrumental in the return to life of the girl, but his experiment was unfortunate, even tragic, as he evidently could not get back into his own body, which was pronounced dead.

As a student of occult science, we believe that such a change of bodies is possible, but judging from the data available we strongly doubt that it was effected in this case. That the girl has "her mind and memory unaffected" is practically proof of this as, if the man had possession, his memory and mind would certainly be manifest.

We know from a large mass of psychic evidence that mind and memory are not dependent upon the physical brain, and in cases of spirit control, which is similar to what is suggested as having occurred here, the controlling person exhibits his own character, mind and memory and not that of the controlled.

We are now wondering whether the man's body was buried prematurely. If people want to try such experiments, it would be well to insure against serious mistakes by the ignorant, by having someone conversant with psychic law to superintend matters.

#### *The Roman Catholic Attitude to Spiritualism.*

Dr. Joseph H. McMahon, a prominent priest in New York, has in a recent public address stated the Church's attitude towards Spiritualism and Psychical Research very clearly, while at the same time exhibiting a delightful naiveté.



"The Church," he said, "placed an absolute prohibition upon any dabbling in spiritualism." So that it is therefore "*unlawful* for them (Catholics) to attend any seances" (*italics ours*) and that "the consciences of Catholics are now enlightened by instructions from the Holy See, and any Catholic attending a seance will be conscious that he is sinning against the light."

Fearing, evidently, that the curiosity and interest in the subject might tempt his people to hear what Sir Oliver Lodge has to say while visiting this city and country, and so disobey the despotic order, this worthy mental slave master, condescends to give some reasons why the order is issued. He condenses these into five. Let us examine them seriatim.

*First: Because evil and malignant influences are encountered.*

He cites Sir Oliver Lodge and Sir Arthur Conan Doyle as his authorities. Let us admit it, but he does not confess that in the experiences of both these investigators the majority of influences are the relatives and loving friends of bereaved ones, far from evil or malignant. Are not the poor units of his flock exposed to worse dangers from evil and malignant influences when they leave the protection of his great wisdom and venture into the busy haunts of men? We wonder how many of these innocent creatures who are not allowed to think for themselves under awful penalties of perdition, have been shorn of part or all of their fleece, abused, ill treated, and even destroyed by "evil malignant influences" in bodies of flesh and blood. Yet intercourse with their fellow men is not forbidden, though we venture to think it is more dangerous than communication with the maligned spirits.

*Second: There is great deception and fraud.* Yes, and let us also admit not only by mediums but by spirits also, but the remarks anent the first reason also apply. Good Catholics are not prohibited from attending fairs because of certain nimble-fingered and nimble-witted gentry who earn a precarious living by deception and fraud; nor are they warned against the gypsy fortune teller at their own favorite and ubiquitous bazaars. Rum and racing banished from the United States find a welcome refuge under the eyes of the devils of Catholic Cuba.

*Third: Spiritualists attempt to set up a new religion and any new religion must be false religion to any one accepting Christianity.* Under this head he states that Sir Arthur Conan Doyle professes to find a new revelation and he comments that "If it were established that spiritualism was a new revelation it would do away with all the teaching of Christianity." Are not



these statements worthy of his calling? and is not the latter deliciously naive? Of course the new revelation would not do away with all the teachings of Christianity, but it *would* do away with hell, the devil and false ideas of purgatory, and then *what would the poor shepherd of souls do?*

*Fourth: In other systems the personality of God is denied.* Few spiritualists have got that far along we think. Again, "In the French school the doctrine of reincarnation is taught, *which is depraving*" (italics ours). We wonder if this archaic cleric thinks, like many ignorant persons used to do, that man reincarnates in animal form. If not, it is the first time we have ever heard the most illuminating and satisfying doctrine termed depraving.

*Fifth: After seventy years, not one benefit has been conferred upon mankind.* It hardly seems possible that even a Roman Catholic priest would make such an absurd statement as this. Let us refer to the hundreds of thousands, perhaps millions, of people who have found solace and comfort from communication with their loved ones and the joy and relief of the positive assurance that death is but the gateway to a larger life.

This supremely intelligent critic of spiritualism goes on to say that the teaching of Christianity is directly opposed to the contention that the human mind has a right to roam where it will. He says "We are brought back to the Garden of Eden where God said 'When you eat of that tree you shall die.' " Alas, we know too well how mankind has been retarded in development by this opposition of the Church to free thought. How long are so many millions of our brothers going to allow pseudo thinkers like this cassocked and tonsured example to think for them? As regards his reference to the tree we wish we could present him and all his fraternity with specimens of its fruit. However, his original ancestors ate of it, so perhaps there is some hope.



## The Ten Sephiroth

BY ANAEL

Most of the readers of this magazine are familiar with the fact that a ten-fold enumeration of the aspects of Being pervades the occult philosophy of the world. Traces of it are to be found in the *Bhagavad-Gita*; the Neo-Platonist, Philo Judaeus, says, "Those who have devoted themselves to the doctrines of philosophy say that what are called the categories in nature are ten only in number;" the *Sepher Yetzirah* emphasizes the number by declaring, "Ten are the numbers out of nothing, and not the number nine, ten and not eleven;" and the *Zohar* gives the names of these numerations, or Sephiroth as: 1. The Crown; 2. Wisdom; 3. Understanding; 4. Beneficence; 5. Justice; 6. Beauty; 7. Victory; 8. Eternity; 9. Foundation; 10. Kingdom. This article is the fruit of meditation upon these ten aspects of Universal Being.

The source of all things is regarded by occultists as being limitless, everlasting Life. The highest manifestations of Life that we know are mental. Hence we can have no more exalted idea of the Causeless Cause than that It is Pure Consciousness—absolute Power-to-Know. Yet in saying this we by no means define nor describe the Causeless, for the Absolute transcends description and definition. Hence Hindus have the saying, "The Absolute is described as 'not this,' 'not that,' and so on, by negatives only." Christianity expresses the same thought in the *Mystical Theology* of Dionysius, which declares: "Again ascending, we say that God is neither soul nor intellect, nor has He imagination, nor opinion or reason; He has neither speech nor understanding, and is neither declared nor understood." In the Kabbalah the same doctrine lies behind what is said concerning the emanation of the whole universe from *Ain Suph*, or "That which is without limit."

Nevertheless, we may legitimately describe things in terms of their highest manifestations. Man is better defined as a thinking being than as a biped. In like manner, "Consciousness" comes nearer the truth about the Causeless Cause than such a name as "Cosmic Energy." The Absolute is the Energy, infinite and eternal, whence all things proceed; and as Herbert Spencer maintained, the ultimate nature of this energy cannot be grasped by human reason, simply because the finite cannot hope to comprehend the infinite; but above reason, though not excluding it,



is intuition, which reveals to us the livingness and mental quality of the ineffable Power whence flow all forces and forms.

The highest mode of consciousness we know is Will, the "power of self-direction," as one has defined it. The Causeless Cause must be a power that directs itself. Were it directed by anything else, the directing power would be the real Absolute. Kabbalistic writers, therefore, say that the Crown, or first numeration, is the Primal Will, identical with the Limitless, *Ain Soph*, in all but name. As the expression of limitless Life, this Primal Will cannot be anything else but Will-to-Live. Such a changeless, persistent determination, proceeding from an exhaustless Source of Life, must work itself out through the growth and development of its various forms of expression. It implies eternal progress, a manifestation that never can stand still, because limitless possibilities are latent in it. Furthermore, it has within it the promise of absolute success, because a limitless Power cannot possibly fail, since nowhere is there anything to check it.

All things, then, are expressions of Life. The highest mode of Life that we know is Consciousness; and of Consciousness the highest expression is Will. The whole universe came into being because of this eternal Will-to-Live, and everything in the universe must therefore be designed to aid in the expression of that Will. Being Absolute, that Will cannot fail, and the purpose of the Great Work of the divine Self-expression is certain to be realized.

The primary manifestation of this Will is Wisdom. The Hebrew word is *Chokmah*, equivalent to the Greek *Sophia*. The *Jewish Encyclopaedia* defines *Chokmah* as "practical intelligence; the mental grasp which penetrates into the nature of things, and also the ability skilfully to perform difficult tasks. The former faculty is intuitive, the latter creative." The intuitive aspect of *Chokmah* mirrors the Self-consciousness of the primal Spirit of Life, and penetrates into the nature of things by this means, rather than by any analysis of the things themselves. Spiritual Wisdom is the divine knowledge of its own powers and possibilities which enables the Primal Will to find adequate expression. This is the passive, or feminine aspect of *Chokmah*, sometimes called the *Lesser Chokmah*. The positive, or masculine, aspect is that in which the divine Wisdom is conceived as the formulator of the spiritual impulse which is the initial step in the evolution of forms. This creative Wisdom is therefore called *Abba*, the Father.

Opposed to it is Understanding, or *Binah*, the third Sephi-



rah; but this opposition is not an antagonism. It is a difference in function, rather than in essence, and for this reason in the mystical diagram known as the "Tree of Life," *Chokmah* and *Binah* are joined to the Supreme Crown by connecting lines or "paths" of equal length. Understanding is formative, rather than creative, and Kabbalists regard it as feminine, as Aima, the Mother, who receives the creative seed of the divine Wisdom, and fashions it in their likeness.

This combination of absolute Wisdom and perfect Understanding produces Beneficence. Spirit, knowing itself as limitless Life, realizing all the marvelous possibilities of such Life, and understanding itself and all its manifestations, can have no other motive than the ever-increasing expression of its livingness. Beneficence is the natural result of the only kind of will we can ascribe to Limitless Life. The living God is self-imparting Spirit, communicating His power, wisdom and understanding to all His creations, so that all become heirs of the inexhaustible riches of the Spirit.

It follows that all the ways in which Spirit finds expression must be absolutely just. It cannot be otherwise in a process that begins with the Will-to-Live, that is directed by absolute Wisdom, formulated by perfect Understanding, and carried on by the self-communication of the originating Life-principle to the centers of manifestation that it brings into existence. Justice, therefore, in the Sephirotic system, proceeds from Beneficence.

Now, if Spirit be regarded as a self-imparting principle of Life, absolutely just in all its operations, the necessary result of all its works must be Beauty. For, as Plato declared, measure and symmetry are essential to true Beauty, and precisely these qualities are implied in the ideas of Justice and Beneficence. Justice maintains the equilibrium or symmetry of manifestation, and the self-impartion of the divine Beneficence, being the result of the united operation of Wisdom and Understanding, must necessarily be measured, or rightly apportioned. We cannot think that a Being having limitless power and perfect intelligence would aim at anything but beautiful results; and that the production of Beauty is a dominant purpose of creation is shown to us by even this imperfect world.

The many uglinesses of life as we know it should not confuse us. The cruelties and injustice, the diseases and sins are simply evidences that the Great Work is not yet completed. That is the real answer to the old, old problem of evil. A painting or a statue half-finished is no adequate measure of the artist's skill; yet even in work that is only partly accomplished we may



be able to judge something of the workmanship. In such judgment, however, we turn our attention to what is nearest to completion. We do not condemn the sculptor for his rough stone, nor the painter for his bare canvas. So it should be with our study of the work of the Great Artist. His wisdom and skill should be judged from the best examples, and we should always remember that men and things are still in the making. If we do this we shall be able to reach the conclusion that the Power that has been able to achieve so many beautiful results must inevitably succeed at last in all things. The consideration of existing Beauty is thus our guarantee of the final triumph of Spirit over the limitations of the medium, Matter, through which it is working, and we are thus brought to understand why the Kabbalists make Victory follow Beauty in the series of the Sephiroth.

If anything could put an end to it, however, that Victory would be a sorry triumph. Of this, however, there need be no fear. We cannot think of a resistless Will-to-Live, knowing all its limitless possibilities, understanding as a whole and in the minutest detail just how to realize those possibilities, imparting itself to all things and creatures with undeviating justice, working unceasingly to express beauty, and succeeding in its work, without concluding that its self-expression must be eternal. Eternity, therefore, follows Victory in the Kabbalistic scheme.

A Power that always succeeds, and that has no end, must of necessity be one that has unlimited capacity for producing new combinations. It cannot be exhausted. It may succeed in bringing some particular phase of its work to perfection, so that all shortcomings will be eliminated therefrom; but it will never stop working. There is no final goal for the Infinite. Thus the Lord's Prayer has the expression "world without end;" and though apocalyptic scriptures portray the passing away of the world as we know it now, they tell us also not only of a new heaven, but of a new earth as well. "Fecundity" is the word that best represents the Kabbalistic conception of this aspect of the Universal Being, and they attach it in a curious symbolic manner, to the ninth Sephirah, *Yesod*, the Foundation.

The aim of the Great Work which results from the divine expression is the establishment of what has been called the Kingdom of God. In one sense that Kingdom is already established, and has been so always. That is to say, in "heaven," or the archetypal world of causes, the Kingdom is an ever-present reality. But on "earth," the phenomenal plane, the Kingdom is not wholly manifested, though signs are multiplying on every side that it is close at hand. The distinction of tenses in the



Lord's Prayer is very significant. We pray for the coming of the Kingdom, we define it as the realization of the divine Will, and then we affirm the present reality of that Kingdom and that Will in the archetypal world by the words, "as it is in heaven."

Readers of this magazine need hardly be reminded that the Kingdom of God is not a place, nor a state of being to which death is the only door. We may enter the Kingdom while we are here on earth, for in one sense it may be regarded as the method whereby the Supreme Spirit of Life creates and controls all things and conditions. They whose thoughts and lives are in harmony with the Primal Will enter the Kingdom, no matter what their outward forms of religion may be. It is not calling any master, "Lord! Lord!" that gives the right to enter therein. Whosoever does the will of God, whosoever perceives that his own personal life is part of the Great Work, and dedicates himself to the furtherance of that Work by striving to perfect himself as a center for the unobstructed expression of the One Life, leaves the Kingdom of Nature, which is ruled by rigid and un-deviating Law, and becomes a citizen of the Kingdom of God, where Law becomes the instrument of the utmost freedom in self-expression.

There is really nothing so very complicated about all this. A child can be made to see that the purpose of all creation is to give full and free expression to the boundless possibilities of limitless Life. Hence any action is right that leads to the expression of Life, and any action is wrong that curtails such expression. Moreover, every desire that embodies the ideal of better expression may be regarded as an intuition or a reality that is sure to be realized objectively sooner or later.

Be not deceived. If any person seek to persuade you that rigid austerities, withdrawal from the every-day life of the world, concentration upon your own liberation to the exclusion of all other interests, elaborate ceremonials, or costly implements are the pass-ports to the Kingdom, believe him not. All these things—austerities, isolation, the search for liberation, ceremonial and the like—have their proper uses for certain special kinds of work, *after* the aspirant has entered the Kingdom. None of them are necessary for admission. The only essential is that we recognize the immanence of the Universal Will in all things, and surrender ourselves wholly and cheerfully to it. They who do this enter spiritually into the sphere of the lowermost of the ten Sephiroth, Malkuth, and by perseverance may climb therefrom to the heights of conscious union with the Crown of Life.



## Initiation That Counts

BY PERCY RICHARDS

If you belong to the innermost circles of Eastern brotherhoods or Rosicrucian fellowship, if you call yourself adept or mahatma and have not Divine Love in your *daily life*, you are but a brilliant empty shell, a flash of a meteor in the cold winter night. If you know all the sacred books of history and own a complete library of occult wisdom, but throw an unkind, a hard word to your librarian in charge thereof, you'd better give away your books as common property and learn God's true wisdom of the eight-year-old girl, who in simple, loving devotion takes care of her little brother in the public park, for she is called bigger than you in the Kingdom of Heaven.

Solar systems will pass, systems of thought, however amazing, will pass, but our Father's love, which goes hand-in-hand with all real wisdom, remains. Earthly wisdom or knowledge tend to separate in superior aloofness. Heavenly wisdom unites all in an unexpected happiness and beautiful simplicity. True initiation is not so exacting as people in their seeking for excellence and a secure, but self-created sense of being the elect, wish to make it. Therefore, whosoever unsophisticatedly and yearning for righteousness, opens his heart for the (for the modern man) so simple sayings of the Son of God, he will rapidly, without secret ceremonies, run the sure path of initiation, for he will be bathed in the *immediate* radiance of our Father's illuminating light, which will reveal to him, without strictly outlined degrees of formal and recorded progress, the wonderfully sweet secret of the universe. Therefore,

Blessed is he who learns much with his heart, for he shall inherit the Kingdom of Heaven.

Blessed is he who yearns for peace, for he shall rest in the dwelling place of our Father.

Blessed is he who sees himself in his brother, the brother in himself, for he is the revealer of the Divine Wisdom and Love.

Blessed is he who resists no evil, for he shall shorten the days of evil.

Blessed are we when without swerving from our faith in our Father's immediate love, we are called fools and are despised for the sake of it, for we absorb nor ever resist all the evil of others and *so destroy it*, thus cleaning their hearts and opening to them the inflow of life eternal.

Verily, I say, that's true initiation, simple in its immensity.



## A Vision of The Past

MICHAEL WHITTY

I see a great city,—not at all like a modern city—great massive dark piles of flat-topped buildings, wide streets and large open spaces ornamented with statues of huge monstrous looking beasts, and here and there shafts of black polished marble towering above all other buildings. Now I am in a great square, on two sides the massive dark buildings—on the third what looks like a pyramid, but narrower at the base and higher in proportion than the pyramids I know of. It seems built of black polished marble like the shafts in the open space, and its top shines with a ruddy glow of metal something like copper, only redder. At its base facing on the great plaza is a massive porch entrance flanked by huge polished black pedestals on each of which is a naked human sitting figure, on one side that of a man with straight hair down to his shoulders and a beard falling to his middle; on the other a woman whose hair falls almost to the ground as she sits—both are sitting upright, hands flat on their knees and gazing straight before them. Both statues are made of this red metal, and seem to be magnificently carved, that of the man showing immense strength and muscle development, and that of the woman a softness and beauty of contour inexpressible.

On the fourth side of this square or plaza, which is laid out in a paving of black and white slabs like a chessboard, is water, I cannot see whether river or sea, but it is calm, just rippling and along the whole frontage on the water are steps descending into it. I see now crowds of people pouring into the square, but, oh! such people! They are giants, and are dark brown in color, with black straight hair and horrible ferocious looking faces, great hooked noses, prominent square massive chins, high foreheads showing great intellectuality, fierce looking great black eyes—all dressed in flowing robes of black and red, and wearing ornaments of flashing red and green and yellow jewels set in the same kind of red metal of which I have spoken. They are crowding toward the water front, and now they seem to shout all at once, and I see what looks like a great barge coming straight towards the landing place. It is crowded with people, but I see no oars or sails or even mast, but it comes plowing through the water quite fast, and now it arrives and turns broadside to the stairs; and I see in the stern surrounded by several of these brown-skinned women and lying on a pile of



rich rugs, a white girl. A beautiful girl, with lovely pale golden hair and the fairest of skin, clad in a silky, almost transparent robe of pure white, with a golden girdle around her waist. She has her eyes closed—seems unconscious of her surroundings. Now one of the women touches her. She recoils and shudders and opens her eyes. She gets up and looks around her vacantly. Suddenly she seems to realize where she is, and a great horror and terror seems to come over her, and she again shudders and put her hands over her eyes; but her body stiffens. She drops her arms and I see her looking around again, but this time with a half conscious, unseeing look, and now she steps out on to the steps, and a small procession starts across the square towards the temple, the crowd of people making way as they go. They reach the entrance, the ponderous doors silently open, and as silently close again as the captive and her escort enter in.

I enter also. It is magnificent in its massive grandeur—a central open square encompassed by massive shining black marble pillars—here and there between the pillars colossal statues of the shining red metal, representing strange and grotesque figures, half beast or bird and man. In the center of the great room is a large cubical blood-red stone, like an altar, and at the center of the four sides are similar altars of dead black stone, evidently marking the cardinal points of the compass. The whole place is flooded with a soft reddish light coming from I know not where. I cannot see any windows or lamps of any kind. The corridors or cloisters formed by the great pillars are filled with people. They seem to be all men—the same kind of fierce looking long-haired, long-bearded men as were outside; but they are all dressed alike, in black tunics, and on each breast a symbol embroidered in gold, which looks something like a Chinese or Sanscrit character. On their shoulders are blood-red cloaks, which drop down to their ankles, and seem to be cut away to points at the bottom, and to be fastened to anklets of the red metal. Each is holding a small stick of a shiny greenish material, and all are chanting in a deep monotone and keeping time to a crescendo and diminuendo by raising their arms to a horizontal position and again letting them fall to their sides. And now I notice that their cloaks are also fastened to their wrists, and as they raise their arms they appear like great bats.

At the black altar opposite the entrance stand three men—one, who appears to be in supreme authority, in front, and the others one on each side. This high priest seems very aged and very weak and emaciated, but as he stands there confronting the beautiful fair women who stands before him with hands clasped



her head down, in an attitude of resignation, he looks the very incarnation of cruelty and selfishness and evil and gratified ambition. He raises his hand and the chanting ceases. Perfect silence reigns, and now he turns to the altar and placing his hands together in front of him chants a few words in a low voice, and immediately the light becomes dim and a peculiar mist seems to spread over the place. It seems to be coming from the altar. I see the girl stiffen and become rigid, her body turns deathly white, and the two priests spring forward to catch her as she falls, and carry her to the altar on which they place her. Now the high priest also seems to stiffen, and his two aides spring to his support. Just at this moment a loud report rings out and the great entrance doors are shaken. All start and look, and as they look another deafening detonation comes and the doors are wrenched from their fastenings and fall inward with a crash. Into the temple and over the debris springs a man followed by about twelve others. Such a man, such men! They look like Gods, like the heroes of Ancient Greece—fair-skinned golden-haired, dressed in white tunics with golden suns emblazoned on their great chests—golden fillets round their heads. They rush to the altar and the leader seizes the unconscious form of the girl and supporting her round the waist with one arm, shouts something to his followers who form a circle round her, just as all the black priests make a rush towards them, pointing their sticks at them. These fair Sun men seem unprotected—none have any weapons—but both their leader and they seem dauntless and unafraid. As the bat-like priests rush forward, they stop suddenly in confusion about three paces from the living circle. They point their wands, but if these are weapons they are of no avail. The sun men stand shoulder to shoulder round their leader, looking at their foes with steady, calm, concentrated gaze of their blue eyes. Now their noble looking leader raises his free arm and points towards the entrance, and another loud report echoes through the great building, the massive walls shake, and by the great doors, the stones fall, and a large breach is made; and now the mob of black and red priests seem afraid, they scurry away in all directions, yelling and shouting. Slowly the sun men move towards the broken doors and crumbled walls, and now they are out on the plaza, and again a fiercer battle than ever seems to take place, a battle of good against evil, of will against desire. The brave little circle round their leader and his burden are the centre of a raging howling mob of dark-skinned devils, and still it is unassailable, still the fiends cannot approach too close; they seem to re-



coil before an impassable barrier. Now as the little band concentrate their gaze and will in unison, the very elements come to their aid, the sky is overcast, the thunder rolls and the earth rocks—the great buildings totter and fall into crashing heaps of huge stones—the whole plaza seems sinking and breaking up, and the water is flowing over all but the spot whereon the sun men stand. And now the great pyramidal temple itself comes crashing and crumbling down, the roar of it making inaudible the shrieks and cries of the drowning and dying people; and still the earth shakes and sinks—all but that one sacred spot on which those men of light stand, and on the leader's face as he looks at the devastation taking place I see a look of sorrow and infinitely tender compassion. Now I can see nothing but the swelling waters where once that great city stood. I fain would read the riddle of this terrible scene, and cry out, "Tell me what means this happening?" and I hear a gentle voice in my inner ear saying, "This, my child, was the ending long ages ago of the reign of the men of darkness and the disappearance beneath the ocean waves of their great center of evil magic, a center which will remain on the ocean floor so long as there is an ocean to cover it. The destruction was made possible by the willing sacrifice of the daughter of the Light whom you saw rescued by that Great One and his disciples. It was not to be a sacrifice of body, but a far greater—the sacrifice of herself—the soul whose life was to be absorbed by that dark and evil brother, the high priest. Such a sacrifice could not be allowed—the good must always overcome the evil. This scene is shown to you so that you and all others who have ranged themselves on the side of good, who are trying to work in harmony with the good law, may have faith and strength in the trials before you. These men of darkness are again in existence, and they have formed another great evil center in the new world, and their malign influence is even now holding humanity in chains. But it will be overcome, and its destroyer will be that beautiful spirit whom you saw as a willing sacrifice offered to save her people from worse things; and she and other helpers are even now being prepared for the task. Farewell."



## Colour As Cosmic Emotion

BY ROSA G. S. ABBOTT

The *colorature psyché* is a rich and rare endowment conferred by the fairie wand of occult potencies, as it conveys power of rapport with a splendourous, sequacious, *natura* rhythm, a chromatic emotion which is at once a manifestation of vital energetics, and a reposeful undulating impact, soothing to the perturbed spirit as a balm; uniting subjective and objective precisely as music becomes operative; each being of eternal significance, and abiding in the perpetual surge of cosmic outflow and recall.

Physics instructs that all things may express in terms of one another; that thoughts raised to highest power transmute into emotion, as metals pass by colorific intensity into gases. Audible vibrations may become visible vibrations; sound may convert into colour and into geometric ideographs. Ideas also may pass into melodious colour reactions.

Herbert Spencer confirms this dictum by the following succinct and remarkable statement: "It is obvious that there will eventually take place (in science) an integration by which all orders of phenomena will be combined and recognized as differently conditioned forces of one ultimate fact." "The problem at foundation is a dynamic one."

The occult fact of vibration throughout universe confirms his prophecy; and this vibration is *vital*, interior, and of personal warmth and thrill, expressing upon manifold planes.

*Musical* vibration is but one method of perceiving this *Universal vibration, the Life melody*, which animates all things and all creatures. It is *vital sensibility*, which transmutes external perceptions from the unconscious into the realm of conscious experience.

Goëthe's optics rejected seven elemental colours; affirming each *nuance* as "a blending of light and darkness in new proportions;" a rational conclusion, as colour-vision is psychic, individual, selective, and each race and person perceives only the colour content and limit to which his evolutionary status entitles him.

Heretofore, western vision being relatively *somatic*, was sensitive to but few notes in the chromatic scale, whilst the decadent descendents of India's mystic shawl weavers are still able to cognize one hundred shades of one colour. This imag-



ing faculty is aesthetic, psychologic, subliminal, and is peculiar to highly organized peoples of ancient lineage and culture.

Pantheistic India was more fully *en rapport* with the emotional melodies of Nature than other races, as her chromatic overtones were almost purely supraliminal, and her vision of the *Great Unity* passed the horizon of prosaic word and form, and lapsed into cosmic reverie and Buddhic bliss, where colours became anthems, and perfumes breathed prayers. The *Devas*, or bright spirits, are of differing colours, and are known by these *nuances* as their names. (Siva was clothed in darkness and purple (as symbolic of his destructive aspects).

Orient, en masse, thinks, prays, and creates in terms of chromatics; hence its picturesque and temperamental charm.

Climate fosters and controls racial chromatic tendencies; for colours are moods, and moods are melodies occultly chanted by nature sprites to mortal ears, affecting the mind as a modulation of voice; yet Heredity and Reincarnation play sovereign rôles, for colours, like foods, are psychologic and refer to subconscious memory and to the organic evolutionary status.

All originates in *Idea* and all reverts to *Idea*; and rich mellow colour is splendour of *Idea* vibrating like the tones of a lyre.

Spiritual idiosyncrasies declare in choice of colours, as they arise from subconscious complexes acting as "suggestion" and stimulant to the imagination.

Wrath of colour is a fact, and may be realized and compared to human anger in lurid cloud-burst, or the lashing of an infuriate sea; but ordinarily we feel colour as a *nuance* of the *Great Light*, the luminiferous ether, and the daily benediction showered from the bright hands of our "day-god of the thousand rays;" and these tintured waves expand into space, freedom, universality and immortality of consciousness. Vibrative colour waves play upon the subjective shores of mind and soul, singing soothingly, inspiring benign emotional reactions, or by rage and vehemence inflaming and perturbing the passional nature; therefore decorative dyes and stains should be thoughtfully chosen and assorted.

Quakers, Pythagoreans and animals like Taurus are in opposition to that fervid, sinister red, which is of lowest rate of vibration and the most violent *toxique* and excitant in the entire colour scale. To "*see red*" is literally dangerous, and aesthetic progress and spiritual aspiration will lessen and possibly obliterate our race-power to perceive these rays.

The ultra-violet rays have not yet come into range of vision,



but are in reserve for a race of vegetarians and tree-top feeders, possessing cosmic consciousness.

Tender, transparent blues are deep and pantheistic, dreamy and meditative, and are the tones *par excellence* for liturgical usage and "suggestion."

Delicate pink and rose are affectionate and refined, albeit they are sensuous, and gregarious, rather than meditative and mental.

The blues metamorphose rhythmically and easily into the tranquil greens, which are gratefully reposeful *en masse*, and never strident or wearisome in their endless repetition. Nature's common green is a gracious miracle of comforting beauty, a vast omnipresent manifestation of incipient Life and Being, and the support of its secondary and subsequent phases.

Of faerie wealth bestowed generously upon a myopic world, naught can compare with the soft, refreshing verdure, the multitudinous shining spears, fronds, and foliaceous exuberance, the delicious living, growing tapestry spread for a material and ingrate humanity.

Oriental chromatics entire are more serious and reflective than Western affectations of them, which are apt to be immature or insensitive, lacking the pensiveness and harmonic blending which "temperament" alone can confer.

Colour-perceptivity, (being *sound* raised to higher rate of vibration) can be fully cognized only by the finer nervous organizations having *decreased mass* with increased velocity of vibration.

All things and substances have their unique rate of vibration and their individual colour.

Clairvoyants perceive *thoughts* registered as colours in the astral light, and these declare either accordant or discordant mental states and motions.

A bloodless food-régime, exalted ideals, and an active joy-philosophy create bright and magnetic aura; while gross foods and liquors produce an aura of violent or strident colour.

Under the influence of opium, colours assume an alarmingly intense character; entering the brain with the energy of conquerors; creating beatific visions in chromatic rapture.

Plato's poetic imagery translates into coloratura notes, so rich, melodious and splendourous are they. Flaubert and Gautier also think and write chromatically painting words that glow and burn like jewels held in sunlight.

The golden yellows are variants of the sunlight, and are glorious harmonizers and unifiers, bringing cheer, warmth,



peace and abundance in their merry wake. They are a tonic, an effervescent champagne against which no prohibitionist can shrill or cavil.

The golden dyes are laughter, inciting expansion into the stupendous spirals of planetary orbits. They are of regal, state-ly pre-eminence. They are pulsating energetics and dynamics, singing a rapturous pæan of tonal exuberance through a shining scale, from the delicate ambers, tawny golds and sands, through the lemons, sulphurs, auroras, saffrons and chromes, to the ochres, oranges, burnt-umbers and chestnut-browns; a veritable orgy of splendourous tinctures which run the gamut of glad emotions and joy of living amidst cosmic unity and beauty; and these radiant *avant-couriers* in chromatics are also psychic, and of mystical suggestion, a fitting vesture for the reclining Buddha with eyes closed in Nirvanic rêverie.

"*He maketh the outgoing of the morning and the evening to rejoice,*" refers to the sun-crowned golds and ambers in their mystical aspect; and he who absorbs their glory, feels with Emerson, that "one ray of beauty outvalues all the utilities of the world;" and with Whistler, who tried to seize a composite of expression, the *music of colour*, with no presentation of objects or actualities; and with Sa'adi the Persian, who "having passed some time with the roses," participated in the beauty of his radiant companions, lacking whom, he would have been but a morsel of ordinary clay.

Flowers, trees, winds, waves, clouds, identify *with the fluid energy of Cosmos—the Great Colorful Impermanence*, which merges into the Vaster Unity, the *Living Light*, which absorbs all its colour, as the Sun absorbs its rays.

### IS IT HARD?

BETH YOUNG

Is it hard  
On earth, this glorious place,  
To keep a happy joyful face?  
To cast out fear with love beguiling,  
To smile and smile and keep on smiling,  
Is it hard?

Is it hard  
To think things bright,  
To say a word that's half polite,  
To put away this horrid whining,  
And show a face both gay and shining?  
Is it hard?



## Sensation And Contact

BY HARRIET SCHWARTZ

One of the most important rules of Occultism, which is symbolized on the pavement and written on the walls of the Great Temple with which you are now somewhat familiarized, is, "KILL OUT SENSATION." To the ordinary man this is most difficult of comprehension, for as a rule he recognizes the fact that to kill out sensation means to kill out life, for all life is primarily contact and sensation, without which there could be no consciousness. But in connection with the above rule, sensation means that the identical mode of the same motion, which connects and holds mankind to that one rate of vibration, and will not let him pass to those unexplored regions of higher motion, where real life exists; but compels him through satiety to return again and again along the same well worn paths he has travelled since the original impulse was given by which the vibration of his single differentiated life was started, until it is exhausted, and the personality sinks like a sodden leaf to the bottom of the stream. SENSATION SHOULD BE USED FOR DEVELOPMENT, not abused for degeneration. Every sensation should be studied and observed from an impersonal standpoint, that is, man must compel his consciousness to STAND ASIDE from his organs of sensation and look at each of his own sensations as he might at those of another had he the power of such analysis. All that man holds dear of pleasure or enjoyment has its counterpart or correspondence on other planes of being. These are gradually refined and purified from the dross that is always associated with the lower planes of manifestation, and when man has reached an equilibrium, an impersonal point, the lessons he has learned from his observation of those lower forms of sensation will serve to connect him with the new radiance, the new rate of vibration, by which a realization of himself, as one of the conscious creative agents or powers of the Universe, will dawn upon him.

But no weakling, no one satiated with these lower orders of sensation, may lift the veil of Isis and take from her hands the Key to the Temple Gates.

Yet it must take an epicure, in the highest sense of the term, even to realize that there are heights beyond, ready for him to scale when he shall have attained power to make the attempt.

Many students of mysticism have taken this rule as a guide to development, and have only succeeded in damming up in their



own nature currents of force that will break all boundaries when a severe testing occurs, and sweep them away into a whirlpool of mad passion, or destroy the organs of sensation in their physical bodies. No ordinary man or woman of the present day can follow this rule without grave danger, though its spirit is possible and right. Remember I am giving no license to vice in saying this; but I am PLEADING for NATURAL LIFE. Here and there, like the Obelisks of the East, the Pyramids of Egypt, stand out the names of men who have scaled the great heights gained through sore travail; for, paradoxical as it may seem, pleasure is only attainable through pain, and vice versa. These great souls have, for our guidance, left milestones along the path they have climbed; and on one of these milestones is inscribed, in letters of fire, "Fearlessness." As long as fear can paralyze the soul of man, struggling for higher development SO LONG IS THAT SOUL DEBARRED FROM FURTHER PROGRESS. When he first realizes the fact of those vast heights beyond, which are strewn with the ashes of those who have vainly attempted to scale them, a sense of deadly fear descends upon him like an avalanche, and he turns like a hunted deer, and flies back to those lower levels upon which he has browsed so long that they have become barren to the gaze of his soul, or else he stands like the pine tree on the side of a bluff, striking his roots deeper into the soil, though its trunk bends and shivers with every blast of the storm. But as HE STANDS ALONE YET CONFIDENT IN HIS OWN STRENGTH, he finds the storm LESSENING little by little, and PEACE like a deep flowing river will one day roll over his soul, filling TAKEN ONLY ONE STEP UP THE LADDER OF LIFE, him with the consciousness of all created things. HE HAS but that step has placed him far in advance of his fellow men; they can no longer comprehend his language or actions; and he is like one set apart. The sensation of fear no longer exists for him, its vibratory tone has changed and has become "Fearlessness." He has seen another of those milestones, on which is inscribed "Action," and flinging his cloak of purity over his shoulders he steps out of the shadow into the shine of life. His eyes are no longer held, he sees the light in the eyes of the woman he loves, and knows that it shines from the pure soul from within; and putting behind him the passion that has hitherto hindered both of them, he takes her by the hand and says, "We will take the next step together." The sensation of lust has been changed to pure love, and he has come face to face with his own soul. For love alone can lead to the shrine where dwells the



soul of man. Love seizes contact, and knocks at the doors of the Universe; sensation responds and throws open those doors.

Many would-be occultists have deemed it incumbent upon themselves to decry all sensation, all emotionalism, making apparently no distinction; and they have therefore misled many students, who could not reconcile such teachings with their own intuitional knowledge that sensation is life. In the very effort to follow where such presume to lead, incalculable harm has resulted; for either the organs of sensation have been temporarily atrophied, or an inertia, from which no ordinary sense perception could arouse them beyond a very limited degree, has ensued. The natural man will find a drop of poison in the second cup of any pleasure to which he may have been attracted, but in that poison, by careful search, he will find its antidote, and the key to the fulfillment of a higher pleasure with its corresponding pain.

"Ho ye that suffer, know ye suffer from yourselves." Do away with the fallacy that your pain is caused by another. The inner self, the ruler of each being, recognizes the truth that pain and weariness are as essential to growth as are their opposites; it reaches out and strikes a note of the great instrument that must respond discordantly; it flashes out a color that cannot harmonize in vibration with the others in the aura, and a somber faded tint is apparent. It speaks a word or gives a look to some other fragment of itself, and only too often turns around on that other with a false accusation, for it cannot always see, that **ONLY ITS OWN LONGING FOR SENSATION** is the **PRIMARY CAUSE** and **EFFECT** of its **OWN EXPERIMENT**.

"Read, soul, the lines that have been written with blood and tears by suffering, tortured, dauntless and despairing humanity. Discern the meaning of these teachings; sell all thou hast, barter all thine expectations to secure a hold on the wisdom seen beneath the surface. For that is the supreme value of all experience—the light which flows into a darkened world."—*Carlyle, Automatically.*



## Twenty Messages

(Continued)

### MESSAGE 3

The Love of God, for a simple comparison, is like the Water that flows through the Faucet, The Purest Water can flow through in spite of any seeming defect or impurity of the Faucet itself. When the LOVE is divine, it flows in spite of any defect in the human. We must not be disappointed even if this Water, through flowing in an impure channel, might seem to be contaminated. The Water can be Filtered. Even the most impure water is capable of Filtration. But even as the most impure Water can be filtered, so Impure Thought can be filtered, until again the Pure Thought of God, through the Individual, is made manifest.

And so just as the Pure Stream rushes down from the Mountain Tops, to purify and refresh Mankind, so the Love of God pours through us to elevate and uplift and purify and refresh our Brothers and Sisters.

Not that we are all perfect instruments, any more than each faucet is perfectly clean. But the rushing of the Water cleans out the dirtiest pipe—cleans it out just as we would rub out wrinkles from the face. We may try to dam this Flow of Love—we may seem not to be pure channels for it to flow through—but sooner or later the LOVE ITSELF does the work, and we become purified channels or faucets for IT to use and and Bless Others. We (The Guides) are the Plumbers, who come in and repair the Leaks. So why fear to give out the Love of God which flows THROUGH YOU? Are you afraid that the Love will become contaminated? Remember the filtration of the Water. And remember, too, that the more you LET the Love of God flow through you the more capable you become through divine use—just as the faucet becomes a purer instrument, the more the Water flows.

The above message came through The Young Sister.

The one that follows, through The Young Mother.

You have simply touched the very outer surface of THE UNIVERSAL BROTHERHOOD OF MAN.

If you could only realize the imprisoned condition of the average mind—not able to hold—not able to concentrate for one minute on one thought—you would understand what The Uni-



versal Brotherhood of Man would do for your fellow men, when it is even realized and lived in the minds of a few.

FROM THE GREAT FOUNTAINHEAD OF GOD, THE GREATEST AND THE SMALLEST HAVE THEIR ORIGIN.

What seems to the Man on the Mountain-top of no significance whatsoever, to the man in the valley seems of paramount importance.

So, again, we say: A REALIZATION OF THE UNIVERSAL BROTHERHOOD OF MAN, AND THE ENTIRE UNIVERSE WOULD BE CHANGED!

It would be like a great cleansing stream flowing from the mountainside, purifying all that came within its channel.

Have you ever stood on the bank and looked into a pool of stagnant water, where a green, slimy substance covered the surface? That is much the same as with souls—the condition of the person wherein Love and Light does not penetrate. The surface is so contaminated that there is neither the reflection of the Light nor the flow of the Love which purifies. The SOUL that is stagnant—which is not reflecting Love—is in much the same condition as the Stagnant Pool. IT EVENTUALLY MUST FIND THE LIGHT.

LOVE PURIFIES! It flows on and on toward the Great Ocean—carrying the Soul far out where it can never become contaminated—beyond the danger of *anything*.

There are a few souls at this point—but they are the ones who should rise up and lead their less fortunate Brothers. The Universal Brotherhood of Man would place all on such a basis that they would not harm even the humblest of God's creations, because it would return with ten-fold power, because they would realize that they are not only obliged to face the result of any injustice or unkindness NOW but that they will have to face it for ETERNITY.

These are the ones—the ones who are capable of realizing The Universal Brotherhood of Man—upon whom we call to rise up and send forth the message of THE UNIVERSAL BROTHERHOOD. This Great Message will drive out want—will drive out discord—will purify the lowest dive—will elevate man to the consciousness of the DIVINE—the Heritage of his Soul.

If we can once absolutely instill into those on a Higher Plane this Water—LOVE—their Vibrations will break down and purify many a stagnant pool.

The Water of Love will then flow through—will open the channel in every direction—and if the vibrations are strong enough, ALL THAT YOU CALL DISCORD WILL PASS AWAY—the One



Great Family will be reunited—and The Brotherhood of Man will become UNIVERSAL.

When you step out on the street, look about you. You need not go far—go many squares—before you realize this: how many souls do you meet who reflect in their atmosphere and demeanor the Love of the Great Godhead?

But if once this thought of The Universal Brotherhood of Man can be understood, OTHERS WILL GRASP IT—it will become more universally thought about and understood and practised,—more and more people will grasp it. So again we say: Go Forth and Carry To The Uttermost Corners Of The Earth The UNIVERSAL BROTHERHOOD OF MAN.

If you could understand that even the meanest of God's creatures—that HE is your BROTHER, you would not harm him, but you would endeavor to see that you benefited him by every means within your power. It is one great Cycle. You may be further up the mountain—but for that reason you should send him love and a helping hand. We ask you to weigh this well, and your own *Guides will draw very close*, and Many Beautiful Messages will be sent to you. MESSAGE 4.

Good Evening! We greet you in this manner because it is GOOD EVENING!

The Young Family had been visiting and trying to aid a family that was in need.

We [the Guides] are happy this evening because you carried the Light into a home where there was much need of it, and this will radiate to them [the Family] for many days—in fact, the seed sown may take root and blossom for many years. So we say: Good Evening.

One of the Circle asked if the Guides were aware how happy their words made us.

You are not more happy over these things than we.

Another asked if there was any Special Message for us.

The Message is an inexhaustible one. We hear you so often say: "He is a man—he is no longer a child." You fail to understand and grasp the growth of the soul and its development, and that, after all, the years have developed some people very, very little and they may even make the journey through this Earth Plane and the soul may have scarcely developed on that journey. Such a one may have darkened his pathway so—to such an extent—that it has been impossible for the soul to develop.



We can only say—not in criticism—but in all love; such a one is not in tune and rhythm—the chord of love does not vibrate in a true way. It jars upon those who are nearest and dearest to him. This may be his great weakness. Another point, he may be lacking in balance.

You have sometimes gone to trouble and possibly expense in helping a friend who is in need, but do not go too far, in order that your friend may have the opportunity of balancing his own load. While on this Earth Plane, the Temple of the Soul is sometimes much in need of repairs. Some places the walls are broken down. Some of the windows are boarded up. In this great world of plenty your friend may not have balanced up his need—so his instrument is very much in need of a general overhauling.

Thus, while he is, and must be, Captain of His Own Ship, he is the one who must face and examine the cargo he brings into port. But at the present moment perhaps the Ship is disabled and the call has gone out for help.

You (let us say) have heard the call of distress and have responded. It is not your work to tow this ship into the harbor, but it is your work to help him repair the machinery and get ready to move on. Then HE must take charge again. He has, in a measure, lost his bearings and his compass.

And will such a one find them again, asked one of The Young Family Circle?

This is not your problem. *We* trust! All you can do is to help him repair his ship—see that it is in order—and then the responsibility is his.

It is well that you cannot see—you cannot know—the many ships that are so disabled. All at the present time that you can do is to listen for the call for help, and respond. But we would say: Do not allow them to feel that you are going to take charge and pilot them in. You are only going to show them the way to repair the vessel. When the journey ends, you cannot answer for them—that responsibility is not yours. And this brings us to the point of giving you—for your own good (and for the good of all the Brotherhood) a word of advice.

DO NOT UNDERTAKE TO CARRY HIS BURDEN. We would say, as we have so often said: "CUT CLEAN."

Do not look ahead for a Brother. Do not undertake to penetrate to the innermost chambers of his soul. Give him the instruments for working; show him how work is to be done; then with a "God Bless you" let *him* work it out.

Remember always: "Judge not, that it be not meted out to



you in return." And in looking into the innermost soul of a Brother consciously or unconsciously you are judging.

NEVER FORGET THE INDIVIDUALITY OF A SOUL!

That is what we mean when we say: "Cut Clean!"

Could you imagine such a Heaven on Earth as you would have, were ALL MANKIND to follow this rule?

This message can well be applied to all. We say again: "Judge not that ye be not judged." Never ask within yourself why a Brother has fallen. Seek the means of helping him to arise. See if you cannot adjust the burdens of his life so that he can carry them a little easier. Perhaps lighten them. But never ask why he fell.

Is it sound advice, asked one, to tell a man to draw close to his Guides for Guidance, Advice and Counsel?

It is sound advice to tell a man to draw close to his Guides and ask them for these things, if he is in high enough vibrations. Unless he sinks too low, They do not let go of him, because they can see much further along the Road than he can and may perhaps see the day when he will cry out from his very soul and ask for help and guidance. When he does ask for this help it will be given him. Yes! That earnest cry lifts him again into vibrations high enough for Them to reach him and help him up.

There is no depth so low that they cannot help him.

No soul is beyond help. It make take ages. One may be called upon to make the journey many, many times, but he must at last respond to the call. And the God-given power which is within each and every human being must find its way to the Throne of God.

We would return once more to the subject of Judging: The greatest example of Love and Truth the world has ever had has been given through the life of the Christ while on earth, and yet does history record one incident where he inquired into the past?—asked why a man had done "this?" When He healed the sick—raised the dead—did He ask why this came to them? No! Even to the fallen woman he said: "Go, and sin no more."

We feel that the lesson we have given you this evening may seem a confusing one, but we see you have been in a disturbed atmosphere and have carried with you more or less of these conditions, therefore we would have you put all thoughts of this aside.

The one thought "Judge not, that ye be not judged," may be borne in mind—and, as we said: "Good Evening," so we say "Good Night" and may the Peace of God that passeth all understanding be with you.



## The Dream Problem

BY WM. J. BRYAN, M. D.

As "brevity is the soul of wit," let me condense my conclusions.

According to my *personal experience*, and my *knowledge of spirits*, spirit-life and spirit-return, dreams are classified as follows:

- 1.—*Visions*, caused by spirits who vividly impress the brain of the dreamer. (50 per cent.)
- 2.—*Astral Flight*, of the soul from earth to heaven on educational or sight-seeing tours through the spirit-world—more especially through the first spiritual sphere or region of darkened (ignorant) spirits. (25 per cent.)
- 3.—*Mental Exasperation*, caused by over-work of the brain during the day—also by fear, worry and morbid excitement. (20 per cent.)
- 4.—*Brain Storms*, caused by undigested food, also by functional derangements or illness. (5 per cent.)
- 5.—Dreams are conscious, or semi-conscious.

"How do you know that spirits influence our mind during sleep?" you ask. "Because the spirits demonstrate to us when awake and they then tell us of their influence that causes some of our dreams."

The following is a confirmatory spirit message just received (by impression). It is from a spirit mother to her married daughter. "We (spirits) readily enter homes of mortals and breathe our love and affection into the vibrations. *We come in the silent hours of the night* and restore, heal, and strengthen your tired physical body."



## Occult Story

EDITOR'S NOTE. This is an Occult Story with an important difference from most stories published in this department. It is *fact* not fiction. We think it is a beautiful story which may bring comfort and help to many.

### DONALD

AN INSPIRATION

By DAN W. TOTTERO

Donald was a boy who died and came back. He is an inspiration for all those who mourn their dead. Donald died and yet lived. He came to guide the hand of his grief stricken mother and what he wrote gave her inexpressible courage and hope.

Mrs. R——, the mother, became an open door. Through her others, who had passed, came back and wrote inspirational glimpses of the next world.

We knew Donald and his family, just as neighbors, in the west. They were originally from Ohio. It was in Nineteen Hundred when they came to California. Donald was twelve years old then, the pet of the R—— household, a sunny, laughing little fellow, all boy with nothing of the supernatural about him. Indeed, I don't think he ever gave the next life a fleeting thought. He was too busy living.

Mrs. R—— was a pleasant, friendly woman, the normal wife and mother, loving her husband and two boys with intensity. The whole family was a very normal one, the substantial American family, and good Episcopalians.

Donald became our playfellow. We did the usual things that young boys do. We waged battles, we explored the woods, we played ball, we went swimming, we fished, we trapped birds and kept pets. Regarding pets, I remember Donald's fondness for animals. The bunny that he mentions in his letters from the other world, was one of them.

On rainy nights, Donald would come over to our home and sit with us around the dining-room table and write and draw with colored crayons. Fortunately, when Donald came back, we had kept some of his childish scribble and had the opportunity of comparing it with the letters he wrote through his mother. We found them identical in chirography and expression.

We knew Donald only a little while but long enough for us to become greatly attached to him. My oldest brother, the Chester of his letters, was his chum. My second brother, Ronald,



came next. I was younger so I did not count for very much in the eyes of superior twelve and thirteen. It was left for me to stand back and observe and remember.

In Nineteen Hundred and One, the R—— family decided to return to Ohio. Sadly, we said goodbye to Donald who said that some day he would return to California, perhaps when he was a man. We never saw him again.

Crossing the States, he complained of a sore throat. He reached home and died shortly after his arrival. My parents did not know Donald's mother but she knew of our interest in Donald so she wrote us a distracted letter telling us of her little boy's death. We were all deeply affected. He was so young and so happy and so full of life that I could not imagine him still for a moment. To think of him dead and buried was an utter impossibility.

A few months passed. A letter came from Mrs. R—— enclosing a piece of brown paper on which was scrawled, in pencil, a letter from Donald written to my brother, Chester. We were of course greatly startled for spirit communication was not on every tongue then as it is now. But we were not any more startled than Mrs. R—— herself. Let her letter, to my mother, give her ideas on the subject:

My Dear Mrs. Totheroh:

You can use your judgment in giving the enclosed to Chester, but I have developed some wonderful power which enables me to hear from Donald. I do not know what it is, but people who have seen and heard of it seem to think I have a wonderful gift. Don't think me mad or insane for I do not understand it any more than you. I merely hold the pencil and it writes the words. It is a source of great comfort to me. I picked up a pencil after writing to Chester, and my little Donald begged me to let him write to Chester, but thought I had better send it to you and let you do as you think best. If you have ever heard of anything of the kind would like to know of it.

Very sincerely, your friend,

July 23, 1901.

L. S. R.

The enclosed letter from Donald, is as follows:

Dear Chester:

Mama wrote you a letter. I want to write. Mama will hold the pencil and I will write. My mama misses me all the time. You must write to her when you can. Mama will be glad to get your letters when you come. Mama will want you to come and see her sometimes. Chester, I did not die. I am



all right but Mellie \* says you think I am dead. You must not think that. We all are alive just the same. We are not dead at all. Mama cannot see me but I can see her. Harry will not let me write. He wants to write. Harry \*\* is not my brother. It is a Harry over here. Mama will not let me be seen. She could see me if she would but she is afraid. Do you get any more fish now? Chester, it is nice over here, but we can't go fishing any more together. We cannot—Mellie says you will come some day to me. I will be glad to meet you. Mama is coming soon and I will meet her. You cannot be dead any more then. Mama wants me to stop. Give my love to Rolland and Andrew when you see him. My mama is tired so goodbye.

Yours truly,  
Donald.

In August, after writing to Mrs. R—— and expressing to her our extreme interest, we got a second letter from Mrs. R—— and another enclosure from Donald.

The letters speak for themselves. Mrs. R——'s letter:

My dear friends,

Your very kind letter reached me on Monday last. Was glad indeed to hear from you and also to know the rational view you took of Donald's letter. He wrote another to Chester which I shall enclose. I told him I had a letter from you and he immediately asked me to read to him. He said, "It was a nice letter" and then wanted to write to Chester. I understand very little about it but I do not doubt for one minute but that Donald writes these letters and I have learned many things of our future life from him and others. Then I read a great deal. I went to two seances after Donald's death. I talked to him both times. His voice seemed perfectly natural. One time was the evening of a day I received the first letter from Chester. Donald astonished me very much by saying, "Mama, I read Chester's letter when you did." Now no one could have known of Chester or his letter either. The first thing he ever said to me was, "Mama, don't be afraid cause it's me. It's Donald. I did not die and I'm well now." It is a source of great comfort to me and yet there are times when I feel I cannot live unless I see him. But I just have to fight it out. I miss him every minute of the day. I did not know but what you might think that perhaps I had lost my mind or something and Donald had written several letters

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\* Mellie is a girl who helped Donald in the next world. Later, she wrote to Mrs. R——.

\*\* Donald's living brother was named Harry.



which I had not the nerve to send but I promised him I would send the one I did. Nothing could shake my husband's belief that it is our little boy who, from another world, tries to comfort us. It was awful to let him go but we could not keep him. He was literally snatched from us after we thought he had entirely recovered. I am a good Episcopalian and our rector, the Reverend J—— sent us a book to read called, "Our Life After Death," in its twelfth edition. It is written by a prominent divine in the Church of England. It is worth reading.

Aug. 7, 1901.

L. S. R.

Donald's second letter to Chester:

Dear Chester:

Mama read me the letter your papa wrote to her. It was a nice letter. When you come you will understand better how I can write. Mama says she will let me write whenever she can. Will you tell Roland I was out to see you all? I saw the boys but they did not talk to me. Mellie is not my sister. She is a girl who has been here since she was a tiny baby. She helps me and mama. Helen is my sister's name. She is bigger than me now but she was a little baby when she came. She knows how to write and wants to write to mama every time I do. I have a little brother here too. He was so little, he did not have any name. They call him Tottie, over here. He is so pretty. I did not know I had a brother here till I came. Mama will come soon to me. You must be good. When you come I will meet you and help you. I am in the third sphere now. Every one is nicer than the other. I wrote a letter to my grandma the other day when mama wrote to her. We play ball and have lots of fun. Nobody gets hurt. There are nice boys here. You will be surprised too when you come. I am Donald just the same. Mama thinks I must be different but I am not. I have a nice new body but it is just like the other one only better. I will stop now. You will see me sometime. I love you all better than I did. Mama wants me to stop so good-bye. Yours truly,

Donald.

Mrs. R—— adds a postscript: Donald would write better if I gave him more time and let him cross his "t's" and dot his "i's" but it is so slow it makes me nervous. He does not punctuate so you will have to spell it out. I will try and put marks at the end of the sentences.

The next letter to come was a composite one written in three distinct handwritings; the childish, rounded letters of Donald;



the small feminine chirography of Mellie, and the big, confident script of Mrs. R——'s father, Mr. S——. Each letter is different in construction and expression. The personality of each of the three writers is clearly brought out.

Mrs. R——'s letter explains:

My Dear Friends:

Your very welcome letter came a day or two ago. Was very glad indeed to hear from you. Donald has written but am afraid it will not be very interesting. Then Mellie tried and she finally broke down and I had Donald call my father and he finished up. I can get Donald any time by just calling him. Sometimes when I try to write, my little girl or Mellie tell me he has gone with Harry or often they tell me he is with his grandfather but in a little while he comes. Often, when he is writing, Harry will come in and say that he is going somewhere with the boys. The pencil will write as fast, "Mama let me go with Harry," and the moment I say, "Yes," he is gone and the pencil will not write and it seems as if I did it all myself. I could do it one time as well as another. It requires no effort on my part. I merely sit down. I can always get some one. Helen, my little girl, has learned to write and she and Donald have regular scraps over the pencil as they often want to write at the same time. They tell me I would make a "grand" medium but I am such a coward and so nervous I am always afraid I will see something. I would love to see my children especially Donald but if I could see them I would see everybody. We miss Donald more and more. The house is so quiet, the dog, even, never makes a noise. As to my going soon, I can tell you nothing. Donald speaks of it always. He seems to want me and I firmly believe that every little child does the same. Would they not be lonely here if we were to take them among strangers and leave them? Donald knew none of my family over there except my sister Ellen who died just before we went to California. She used to write a little for me when I was in A—— but not like Donald. And they all do now. I could talk so much more satisfactorily than I can write, but I have pictured the other world. To me, it is much like this one, without the terrible pain, sorrow, dead and so forth. I think they live a good deal as we do for at times Donald tells me queer things. He says they have houses, eat, rest, and the other day, he told me he looked like a boy once more, as he now had boy's clothes instead of a robe that made him look like a girl. You know it would be a queer world if no one had occupation and I think life goes on just the same except that it is on a higher plane than



ours. It won't be long until we all know just what it is. You know, men who make a study of such things claim that this same old world, purified and refined is to be our home during the time Christ reigns, the thousand years of the Millennium. My pen is so bad I can hardly write, so will close, with much love to all.

Aug. 24, 1901.

L. S. R.

Donald adds a P. S.

Chester, will you write to me when you write to mama? Mama will read it to me. We will write to each other. Mama will send the letters. Bunny is over here with me. The dogs did not get him because he is here with me. You write to me, Chester.

Donald R—

*(To be continued)*

## The Story of The Forces on The Planet Earth

Dictated by the Right Royal High Priest  
SAINT SANOTAROT

To the Seer Nancy

Once, long before the planet now called The Earth was formed, there existed a world where the forces of life were grouped according to the law of vibration, which is the law of life and evolution.

While the forces remained in their own places with nothing to interfere with their development, all was well, and harmony prevailed. Then came a time when they reached perfection, and no further growth was possible unless some new force entered their realm and brought them new power whereby they might expand themselves.

The law of their being demanded they grow, so each issued the order to itself that the law be fulfilled.

Their combined desires created a force which shattered them into fragments, and so mixed the separated parts of themselves that no hope remained that their harmony might be restored.

When the vibrations of separated forces met in the upheaval they made a noise of discord. Some of them repelled each other, and others fused fragments of their forces and



grew into monsters, with no hope of harmony even in degree.

Two forces which play the part of cohesion, returned to their realm of harmony without separation: the force of material wealth and the force of Hope. These two became the center to which the others clung in their efforts to return to their own realms again. But the discord of their vibration was of such force that they fell from the sphere of harmony, dragging with them the perfect forces of material wealth and Hope.

The force of their fall formed a new Planet in the ether, through which they were enabled to live and continue their efforts to reunite themselves; and use the great new force which their desire had created.

The new planet knew only discord. The Gods called it The Earth; for the mismated giant vibrated to material things. The force of Hope, being the only mated spiritual force among them.

Hear Me! I, Sanotarot, say Hope was the only mated spiritual force among them.

Such was the upheaval and inharmony that even the angels, left in the realm of harmony, shed tears of sorrow.

The forces heard the angels cry and throughout the ages have sought to find the shattered parts of themselves, that once more they might dwell in completion; and hear the wondrous harmony song of their own vibrations.

I, SANOTAROT, SAY THIS WHICH IS TRUTH.





## Ancient Craft Masonry

### THE ZODIAC IN RELIGION AND FREEMASONRY

BY FRANK C. HIGGINS, 32° A.A.A.S.R.  
*Past Master, Ivanhoe No. 610, N. Y.*

#### X

We have now come to the final test of the theory, which has been the assumption of this series of papers, from the very first, that the establishment of a solid chain of connecting links between Astrology, Dogmatic Religion and Freemasonry, would prove, beyond any future attempt at dispute, the identity of all three speculations and that one could only be correctly interpreted by means of the others.

It is the turn of Freemasonry, to adduce her testimony to the remarkable evidence, which we have already passed in review, and it is a pity that secular science may not profit by an open discussion of premises, the property in which is vested in the Fraternity, by the most sacred obligations.

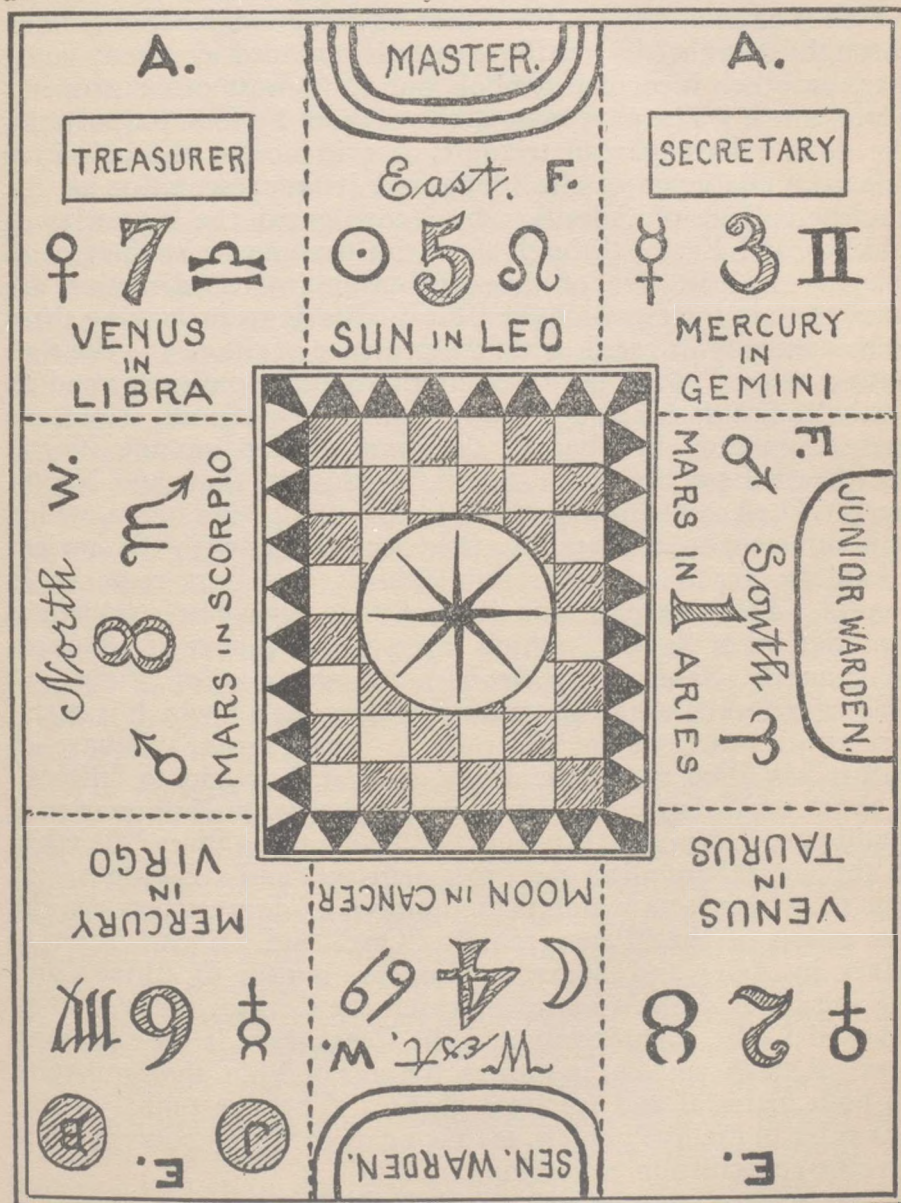
It is the writer's ultimate conviction, however, as both Archaeologist and Mason, that the object of the perpetuation of the Craft has been to preserve, among adepts, the secret of the contrivance of religious mysteries and dogmas from cosmic phenomena, observed according to a tremendously ancient system, to which the Number-Letter Mathematical philosophy, applied to the Zodiacal system, supplies the sole keys.

We have traced the latter down the ages, from its apparent inception, in the old Aryan Vedic gnosis, and here we contemplate it from the standpoint of ceremonials and ritual, so familiar to every one, who has ever received and witnessed the Masonic degrees, that, as cryptic as the details may appear, to the non-initiate, they cannot but operate as a flash of almost blinding illumination, to one who is able to make the requisite connections.

The analogy between the principal character in the Masonic tradition and the central figures of the various solar myths, especially the tragic one of the martyred Christ, have been too often rehearsed, in lecture and sermon, to require present insistence, but the writer will be understood, in his affirmation that these likenesses are not proofs of the existence and experi-



ences of historical individuals, but are proofs, that the age old story of human regeneration, has been told in a variety of ways, deemed suitable to specific times and places, but always having, as their basis, the selfsame mystic foundation.



FRANK C. HIGGINS. 1919.

It will take little more than a hint, to direct the attention of one familiar with the symbolism of the Masonic Lodge, to the absolute identity of the eight divisions, into which it is inferen-



tially divided, with the cardinal points of the compass, indicated by the eight-pointed star, which we have already seen to be the prototype of the Christian Crucifix. Even more, this star is, or should be present in the center of every "Mosaic" pavement, which is or should be, in the center of every lodge. Sometimes, through ignorance or indifference, it is replaced by a pentagonal star, or other incorrect symbol, but it is most often properly represented. The pavement itself, of three by four proportions, the double Pythagorean triangle, is evidence of the primitive scientific character of the lodge and its representation of the ancient college of Adepts, who interrogated the mysteries of Heaven and Earth, through the primitive means at their command. At least five of the cardinal points of direction are alluded to in the ritual of the Blue Lodge degrees, leaving three to be naturally inferred, from the presence of the rest. We thus have a central space, occupied by the Mosaic pavement and its symbolic ornaments and eight surrounding divisions, which we may enumerate, by "boxing the compass" to include North, Northeast, East, Southeast, South, Southwest, West and Northwest. These constitute a nine-fold division of the lodge, which it is sufficient to number, in exact accordance with the ancient Chaldean cruciform figure, to exhibit the most remarkable results. The square of nine divisions has always been known as the "Square of Saturn," which refers to the planet of affliction, in general. Saturn, as *Chronos*, was the god of Time and "Time" referred to things terrestrial alone, as all which is extra-terrestrial functions in "Eternity." The regular "Square of Saturn" is filled with nine digits, so that they add to "fifteen" in every sense, but in the manner here shown, the numeration is double-cruciform and, if "Nine" or "three times three," be taken as the central number, the cross arms all add "Eighteen," or  $4 \times 18$ , which is 72 which is the number of degrees between the five points of the "Pentagram." "One" and "Eight" refer to Mars in *Aries* and Mars in *Scorpio*, houses of "Fire" and "Water," the *Aesh-Mem* upon which the Creator "moved" and invoked Light, respectively and the Pentagram is the "Blazing Star" of all the ancient mysteries, the star of Man, the combatant on both material and spiritual planes. The five points of this star refer to the five planets, the elements of which enter into the specific composition of the human Soul.

Naturally enough, the working of the three Masonic degrees cannot be traced for the benefit of the "profane" (meaning—those *pro fanum*, "outside the Temple") and, on the other hand, the divisions and astrological symbols indicated, do not



exist in the Masonic Lodge. The Master Mason is however, familiar with the work and should be able to judge to what extent those who formulated the degrees availed themselves of the ancient symbology of the Chaldean cross, together with its numerical and astrological references which perfectly correspond to the Nave and Transepts of the Christian Cathedral. There is no secret as to the form of the Lodge, or the stations of its principal officers, which are frequently depicted and alluded to in print.

The derivation of these  $3 \times 4$  lodge proportions from the actual structure of the Universe, has already been discussed, as well as the true significance of the two pillars. The addition of the three numerical columns, separately,  $2+4+6=12$ ,  $8+1=9$  and  $3+5+7=15$ , gives us the Solar "36," divided into  $9+12+15$ , a Pythagorean triangle of special importance, while the "theosophic reductions" of  $12-9-15$  or of the transverse additions,  $21-9-6$ , are both "396," ( $36+360$ ). the Sun in the Universe of Twelve thirty-degree signs. This is of course the *Macrocosmos* or "Greater Universe." Then, the addition of the four pairs of numbers involved,  $54+63+72+81$ , gives us 270, the days of gestation of the human embryo, the two quantities, added, being the six hundred, three score and six of Revelation XIII, 18; (666), which three sixes add to 18, the number embodying the two "houses" of Mars, of which the "Ram" or "Lamb" has been the chief sign clear back to the days of the Hindoo fire-god Agni, from which the Latins derived their name *Agnus*, for "Lamb."

The number "270" is also the addition of  $10+50+200+10$  or the "I. N. R. I." mentioned in our previous paper, so that there can be no doubt of the scheme having anciently signified the correspondences between terrestrial Man, the *Microcosmos* and the great Archetypal Man or *Adam-Kadmon*, of the Celestial Paradise, who is really meant and intended, wherever the phrase "Only begotten Son of God," is used in Scripture, for this "Only Begotten," through his correspondences with each and every human being born, embraces *All Humanity*.

Therefore, the well-known old astrological figure of the *Homunculus*, or Zodiacal man, becomes again of intense importance. Guided by the universality of the employment of the Sun, as a symbol of the East, we have made our Zodiacal correspondences with an hypothetical nine divisional lodge, and we are quite willing to abide by the results which ensue from this arrangement. Assuming that the central pavement or middle chamber, be neutral ground, we have, in the East, an alignment



of the numbers, Three, Five and Seven, which may be either considered from an educational standpoint or referred to the third Zodiacal sign of *Gemini*, house of Mercury, the messenger of the gods, called, by the Egyptians, Hermes or Thoth the Divine Secretary or Recorder. Mercury in *Virgo* is the *psychopompus* or Conductor of Souls from Earth to Heaven. The fifth sign *Leo*, the lion, symbol of the human heart, once considered the seat of the Soul; and the seventh sign *Libra*, the Scales, which is the characteristic hieroglyph of a Treasurer. These are two "Air" and one "Fire" sign and would thus seem to indicate the Heavens. They are, also, "odd" or spiritual numbers.



West of the central space, we find, aligned, the "even" or material numbers, two, four and six. These relate to Taurus, Cancer and Virgo, the Neck, Breast and Bowels of the "Divine" Man as well as the Virgin and Child in the grotto, with the Ox and the Ass, which is also a symbol of the sign "*Cancer*." And as a "Water" sign, between two "Earth" signs, would evidently indicate the terrestrial plane. In the "North" and "South" respectively are "Eight" and "One," the numbers of the two houses of Mars, warrior man, whose spiritual polarity is expressed in the attribution of the sign of the Ram to his head or intellectual qualities and the sign of the Scorpion to his generative organs or passional nature.

From an Astrological standpoint, the sixth sign is most in-



teresting. This number relates to *Virgo*, or Nature, our common mother, who as Ishtar among the Babylonians, Isis of the Egyptians, Cybele or Ceres, among the Romans, always bears in her outstretched hand, the wheatsheaf, in the center of which glistened the bright star *Abib*, from which the Jews named the month of their Passover. This particular figure is between two "Water" signs. When the Sun was in the sign of *Virgo* they were Osiris and his bride, Isis, but when the Sun was in the "Ram," opposite *Virgo*, he was Horus, the son of the widowed Isis, for the winter was typified by the slaying of Osiris by Typhon. Venus in *Taurus*, the Earth sign, was the symbol of "profane or earthly love" but Venus in *Libra* of "sacred love," the spiritual affection which is cultivated, rather than born, and this is in the northeast corner of our reference diagram. Starting at "6," this is the third space, in an imaginary passage through the nine spaces. A further advance of five spaces, through 5, 3, 1 and 2 to 4, would bring us to the "Moon in *Cancer*," which is the symbol of what is called the "Astral plane," on which, while the physical body still lives, the Astral body is able to function, going far abroad, in search of adventure and sometimes even visiting foreign countries, while the physical body is sleeping peacefully at home. A still further advance through 6, 8, 7, 5, 3 and 1 permit of a seventh step into the middle space, which should be represented by the number "9," the synthesis of all the other pairs, therefore, on the material plane, the root of all Geometrical science and, on the spiritual plane, the collectivity of the Divine powers manifested through the Planets and Signs. Nine was called "Vulcan" by the ancients, after their god of fire, whom the Semites called Tubal Cain, worker in metals (each of the planets having a metallic correspondence, because, like fire, "Nine" reduced every arithmetical computation into which it entered, into its original elements. Saturn, Jupiter and Mars the Hindoo triad—A,—U,—M are regarded as the sources of Man's peculiar afflictions during his earthly sojourn. As "Five" is the supremely spiritual number, being that of *Atma-Purusha*, the Divinity indwelling in Man, so "Six" and "Two" are here, the supremely earthly or material numbers, relating, respectively, to his birth, from earthy matter, vivified by spirit, and to the return of his body to the dust, with which we must all finally mingle our mortal remains.

It will be surprising if the patient Masonic student can not pick his way through the mazes of this ancient Astrological puzzle to the attainment of a far greater degree of spiritual illumination.



## Higher Thought

### CONCENTRATION AND NON-ATTACHMENT

BY EUGENE DEL MAR

*"The miserable and unhappy are those whose impulse to action is found in its reward."*

It is apparent that the simplest way to get a thing is to take it. But society is indisposed to permit such practices, and it requires that the consent of the owner be given to a transfer of property. As every thing is owned by some one, and human nature seeks an equivalent for letting go of anything, one may receive only by way of exchange. The problem is how to secure the necessary equivalent.

There are many to whom the solution comes with little or no difficulty. Some have a "knack" of attracting exactly what they desire, while others "change to gold" whatever they touch. The great majority of people never solve the problem with any appreciable degree of satisfaction. To them it is a matter of birth, or "luck" or "pull" or else just "hard work." Like driftwood, they are pushed here and there by the tides of human affairs, or left high and dry on the shores of "hardluck" destiny.

There are principles the observance of which will attract and assure supply. In fact, supply never comes except in that way. The "successful" usually possess a subconscious knowledge of the Law, and apply it intuitively. Not realizing this, they attribute their success to superior knowledge, skill, industry, etc. Their interpretations are usually egotistical and give but faint clues to the true relation between cause and result. They were "different" from you and simply touched the right button.

The usual method of conscious application of the law of supply is through mental concentration. The thought is concentrated repeatedly on the object of desire or the factors deemed essential to the attainment of the object, and this vitalizes action, translates incidents into opportunities, makes probabilities out of possibilities and converts these into certainties. Thought magnetizes, and it attracts those whom one is seeking and who are seeking him. Thought finds its harmonious currents, and these intensify its character. It is beyond question that concentration of thought contributes greatly to or even compels the attainment of desire.



One who has solved the problem of supply either intuitively or by methods of thought concentration, is satisfied with the results and seldom seeks other or better methods. Why should he? He has secured the fulfilment of his desires; why risk success by adopting new methods? It is the "unsuccessful" only who search for the deeper secret of success; and it is only through the road of failure that these may be found. The worldly successful rarely transcend the commonplaces of life.

A process of conscious concentration involves an acknowledgment of doubt and possesses an element of fear. It denotes an attachment to the object of desire, a recognition of non-possession, and a hope that it may be secured. It is an attempt to convince oneself. It is a use of mental power for the purpose of coercing and placing compulsion upon other persons or things. It functions on the plane of contest, opposition and competition. The success one makes of a process of concentration is due largely to the fact that few others understand its effective use.

Concentrated thought attaches itself to that upon which it is directed, and attempts forcibly to take possession of it. As everything desires freedom and resists capture, this attempt at coercion is met by opposition, and a conflict ensues. If the object is one of general desire, the concentrated thought of many others may also be laid upon it; and finally the Law works out the problem with mathematical accuracy, and to the dissatisfaction of most of the interested parties.

There is a conscious method of attraction that awakens no jealousies and arouses no opposition, that possesses no element of doubt, and makes no attempt at coercion. It seeks not to dominate or subject to its own purpose. It places the object of its regard under the compulsion of freedom. It wraps about it the mantle of love, and the alliance is accepted willingly.

The practice of "non-attachment" requires a faith that one already possesses in the unseen the objects of his desire, and has no doubt of its manifestation in due course of time. Possessing this faith, the mind is in constant concentration on the creative plane, and does not require the plodding processes of enforced repetitions. It is probable that no great financial fortunes are amassed through the method of non-attachment, but no truly sane human being has such an ambition.

Those who practice non-attachment act for the sake of the action and not for its fruits; live for the beauty of living and not for accumulating things; seek for wisdom rather than knowledge; initiate causes for the good that may ensue, irrespective of the effect upon themselves. The tangible objects of desire



are but symbols, and those who practice non-attachment make love to the realities these represent.

The obstacles that almost invariably defeat attainment are doubt and worry, the offspring of fear, and usually one takes more interest in and gives more constant attention to these obstacles than to the objects of desire. One attracts with a thought and repels with a doubt, again attracts and repels by a worry; and between each concentration period some new fear puts in an appearance. Is it any wonder that the objects of one's desire are as confused as he in regard to their final destination? The processes of mental concentration are designed to do away with doubt and worry and fear of all kinds, and when its purposes have been accomplished one ceases to use the processes. He has graduated from them into the realm of faith and non-attachment.

Then the full powers of the mind are released for united and concerted activity, unblurred by the disturbances of doubt or worry, undisturbed by fear of outcome, and undismayed by perversity of appearance. With the well-strung bow of emotion held under loving control, the clear-cut arrow of thought is winged unerringly to its destined mark. Thought has wrought a wondrously artistic mold and exquisitely sensitive emotions bring out the pattern with startling faithfulness.

The Universe is alive with intelligence, and the fundamental craving is for individual freedom or self-determination. Attachment involves slavery and invites resistance, while non-attachment confers freedom on that which it attracts and possesses. This constitutes a bond that holds and unites it to one in a realization of unity and identity. Being absolutely free to go, all resistance ceases and nothing can lure it away!

"He who acts in thought of God,  
Detaching end from act, with act content,  
The world of sense can no more stain his soul  
Than waters mar the enamelled lotus leaf.  
With life, with heart, with mind—nay with the help  
Of all five senses—letting selfhood go—  
Votaries toil ever toward their soul's release.  
Such persons, renouncing fruit of deeds,  
Gain endless peace—they are not touched by taint of  
deeds."

—*Bhavagad-Gita.*



## Theosophical Talks

### "LETTERS THAT MAY HELP YOU"

By ASEKA

Number 5

Friend . . . . .

Following your suggestion I give the proofs of my statement: "Taking the Roman Catholic and Protestant church teachings . . . . . we find that they both agree on one particular point, which is this: Every new-born child is a newly created soul, and comes fresh from the hands of its Maker—God . . . . . If we examine the Jewish and Christian Scriptures we shall find that they . . . . . do *not* teach that every new-born child is a new-made soul! That is an invention of the 'Church.' The *Early Church Fathers of the Christian Church taught quite the opposite!*"

In a letter to St. Anastasius, Ruffinus says that "this belief (*pre-existence*) was common among the primitive Fathers." Later, St. Jerome relates that the doctrine of *transmigration* was taught as an esoteric one, communicated to only a select few. But Nemesius, Bishop of Emissa in Syria, emphatically declares that all the Greeks who believed in immortality believed also in metempsychosis. (i. e., the Greeks belonging to the Christian Church). Delitzsch the German historian, says, "it had its advocates as well in the synagogues *as in the church.*"

Arnobius, a Numidian writer in defence of Christianity, wrote: "We die many times, and as often do we rise from the dead" (*Adversus Gentes*), and adds that St. Clement of Alexandria "wrote wonderful accounts of metempsychosis." St. Jerome affirms that "the doctrine of transmigration has been secretly taught from ancient times to small numbers of people as a traditional truth which was not to be divulged"—(Hieronim "Epistola ad Demetr").

A. Frank quotes this passage on P. 184 of his "Kabbale." Huet, too, gives it in his "Origeniana"—Book 2.

St. Jerome, who, it should not be forgotten, helped to prepare the Vulgate, proves himself a believer in pre-existence in his 94th letter to Avitus, where he agrees with Origen on the subject of the interpretation of a passage from St. Paul's *Epistle to the Ephesians*—I, 4—"He hath chosen us in Him before the foundation of the world"—and says that this means that "a divine abode and true repose are to be found in heaven," and that "there



dwelling creatures endowed with reason in a state of bliss, *before coming down to our visible world*, before they fall into the grosser bodies of earth."

Lactantius, whom St. Jerome called the "Christian Cicero," maintained that the soul was capable of immortality and of bodily survival only on the hypothesis that it existed before the body (Instit: divin: III, 18).

St. Augustine said "*Did I not live in another body, or somewhere else, before entering my mother's womb?*" (Confessions, I, 6.)

Synesius (known to us more particularly as the Convent patriarch in Canon Kingsley's novel, "Hypatia") states that "philosophy assures us that our past lives are a direct preparation for future lives" (Treatise on "Dreams"), and when invited by the citizens of Ptolemais to become their bishop, he refused, saying that he cherished certain opinions of which they might not approve, as, after mature reflection, they had struck deep root in his mind. Foremost among these he mentioned the doctrine of pre-existence.

Prudentius (Spanish Roman Catholic poet, 4th cent.) entertained nearly the same idea as that of Origen concerning the soul's descent from higher seats to earth as appears in one of his hymns:

"O, Saviour, bid my soul, thy trembling spouse  
Return at last to thee, believing;  
Bind, bind anew those all unearthly vows  
She broke on high and wandered, grieving."

Justin Martyr expressly speaks of the soul inhabiting *more than once the human body*, and denies that on taking a second time the embodied form it can remember previous experiences. Afterwards he says, souls which have become unworthy to see God in human guise *are joined to the bodies of wild beasts*. Thus he openly defends the grosser phase of metempsychosis. Either that or else the joining of the soul to animal forms in Kama Loca (Purgatory, Hell) after the death of the body.

Dr. H. More (17th Cent.) quotes Synesius as one of the masters who taught the doctrine. He adds, "We might enter into the same list Synesius and Origen, the latter of whom was surely the greatest light and bulwark that Ancient Christianity had;" and Beausobre (Hist: de Manichee et du Manicheisme) reports a typical phrase of his: "Father, grant that my soul may merge into light, *and be no more thrust back into the illusion of earth.*"

St. Gregory of Nyssa, says: "It is absolutely necessary that



the soul should be healed and purified, and if this does not take place during its life on earth, it must be accomplished in future lives." (No modern church teaching of "eternal damnation" in this!)

St. Clement of Alexandria says that although man was created after other beings "the human species is more ancient than all these things" (*Stromata*, vol. III, p. 433: edition des Benedictins). In his "Exhortation to the Pagans," he adds "*We were in being long before the foundation of the world*—we have existed from the beginning—not for the first time does He show pity on us *in our wanderings*: He pitied us from the very beginning." (Compare this with Solomon's reference to it among his Proverbs VIII, 22-31), also with "Before Abraham was, I am"—John VIII, 58, or with "For thou lovest me before the foundation of the world,"—John XVII, 24). Clement also adds: "Philolaus, the Pythagorean, taught that the soul was flung into the body as a punishment for the misdeeds it had committed, and his opinion was confirmed by the most ancient of prophets."

Chalcidius, quoted by Beausobre in the book just mentioned, says "The souls that are not able to unite with god are destined to return to life until they repent of their misdeeds."

In the *Pistis Sophia*, a Christian treatise on the mysteries of the Divine Hierarchies, we find the doctrine of rebirth frequently mentioned: "If he is a man and shall have come to the end of his cycles of transmigrations without repenting—he is cast into outer darkness."

Origen (*De Principiis*): "The soul has neither beginning nor end. Rational creatures existed undoubtedly from the very beginning in those ages, which are invisible and eternal. And, if this is so, then there has been a descent from a higher to a lower condition on the part not only of those souls who have deserved the change, by the variety of their movement, but also on that of those who, in order to serve the whole world, were brought down from those higher and invisible spheres to these lower and visible ones, although against their will."

Origen commenting on the verse: "There was a man sent from God" (John I. 6,) says that it implies the existence of John the Baptist's soul previous to his terrestrial body, and hints at the universal belief in pre-existence by adding, "And if the *Catholic opinion* hold good concerning the soul, as not propagated with the body, but existing previously and for various reasons clothed in flesh and blood, this expression "sent from God" will no longer seem extraordinary as applied to John."



Again, in *Contra Celsum*: "Is it not rational that souls should be introduced into bodies in accordance with their merits *and previous deeds*? The soul, which is immaterial and invisible in its nature, exists in no material plane, without having a body suited to the nature of that place; accordingly, it at one time puts off one body which was necessary before, but which is no longer adequate in its changed estate, and it exchanges it for a second."

It may interest you to know that some of the advocates of re-incarnation in the Roman Catholic Church during the Middle Ages were: St. Francis of Assisi (1182-1226) who founded the Franciscan order, the learned Irish monk, Johannes Scotus Erigena; St. Bonaventura (1221-1274) Card: Franciscan Gen:—the "Seraphic Doctor;" Thomas Campanella, the Dominican monk, was sent into exile on account of his belief in the successive returns of the soul to earth. M. d'Orient, an orthodox Catholic, writes (*Destinees de l'Ame*): "In this doctrine, so evidently based on reason, everything is linked and held together . . . for all that was needed in order to bring to pass these various results was for God to call back into existence certain souls He knew to be naturally suited to His purpose. Consequently, the most sublime mysteries of religion, the most wonderful facts regarding the destiny of the soul find their natural explanation in a clear understanding of metempsychosis."

The Roman Catholic Church did not officially denounce the belief of re-incarnation until A. D. 551,—at the Council of Constantinople.

"ASEKA."

The man of the Consecrated Life may mix with the world, and do the world's business, but for him it is not the true world, for hidden away in his heart he keeps burning a lamp before a shrine dedicated to Love and Beauty. The Adept only converses at his best with Adept, and he does this thru self-protection. To hear the world's coarse laugh in his Holy of Holies—no! and so around him is a sacred circle, and within it only the Elect are allowed to enter.

The Brotherhood of Consecrated Lives admit all who are worthy, and all who are excluded exclude themselves.—*Elbert Hubbard*.



## Astrology

### THE DECANATES

BY HOWARD UNDERHILL

*American Academy of Astrologians*

The Decanates are formed by a division of each Zodiacal sign into three equal parts consisting of ten degrees each, beginning with the first degree of the sign. Each decanate is composed of a positive and negative face of five degrees each. The first five degrees are classed as positive and the second five degrees are classed as negative. The decanates are based in the elemental triplicities of nature,—fire, air, earth and water,—but are more or less modified by the positions of the planets in the natal chart that happen to be located in their boundaries. The decanates that we find placed on the ascendant and the mid-heaven apparently have considerable influence on the trend of the life.

The decanates are more important than is generally realized. In one sense each sign is made up from the three signs which comprise the triplicity to which it belongs. The influence of the first decanate is of much the same character as the sign itself. The second decanate is allied to the influence of the second sign of the triplicity, while the third decanate brings into the sign the nature of the third sign of the triplicity. In this way we also secure the alliance of the Cardinal, Fixed and Mutable influences into the sign.

The rulership of the decanates is given to the rulers of the signs comprising the triplicity to which the sign belongs. To illustrate we will take the sign Aries. It is at the head of the fiery triplicity and is ruled by Mars. The ruler of the first decanate must be the ruler of the sign. Therefore Mars rules the first decanate of the sign Aries. The ruler of the second decanate will be the Sun, for the Sun is the ruler of Leo, the second sign in the fiery triplicity. The ruler of the third decanate will be Jupiter, for Jupiter rules Sagittarius, the third sign of the fiery triplicity.

In Leo the first decanate is ruled by the Sun, for the Sun rules Leo. The second decanate of Leo is ruled by Jupiter, for Sagittarius is the second fiery sign from Leo. The third decanate of Leo will be ruled by Mars, for Mars rules Aries which is the third fiery sign from Leo in the regular order of the signs.



When we consider Sagittarius, we find Jupiter ruling the first decanate by reason of his being ruler of the sign. The second decanate is ruled by Mars, for Aries is the second fiery sign from Sagittarius. The third decanate is ruled by the Sun, for Leo is the third fiery sign from Sagittarius in the regular order of the signs. This principle of rulership of the decanates applies to all the Zodiacal signs.

We will now consider the general influence of the decanates in each of the Zodiacal signs, an influence which is particularly to be noted when the decanate is rising on the ascendant at the time of the birth, and to a somewhat less degree when found on the mid-heaven. But it is to be understood that the decanates exert some influence whenever a planet is located within their boundaries, or on the cusps of any of the houses. The influence of the positive and negative faces should be blended with that of the general influence of the decanate.

### ARIES

The first decanate of Aries is ruled by Mars and signifies a soldier, a commander, a pioneer, an explorer, or one who leads the way. The native is proud, ambitious, venturesome, impulsive, and if Mars is placed in the first, fifth or ninth house, he has an eventful, changeful life and may attain success in a military capacity or in engineering service. He is liable to injuries to the head or face. The first or positive face denotes one who is fearless, courageous, ambitious, able to command, quick and active; he may be an impulsive, impressive speaker. The second or negative face has the general characteristics of the first, but not so strong, and inclined more to pride, conceit, jealousy and to be indignant without cause.

The second decanate of Aries is ruled by the Sun and indicates a person who is proud, ambitious, desirous of ruling and rather ruthless in his methods, but with a love of justice and freedom. He is a natural leader, enterprising, persistent, quick-tempered, not easily discouraged, makes a good manager, director or superintendent. The first or positive face denotes a love of fame and activity. It brings fanciful ideas, unrest and many changes into the life. The second or negative face gives a good intellect, tact and ingenuity, with excellent commercial instincts,—a good business man. Note the Sun's position and its relation to the fifth house.

The third decanate of Aries is ruled by Jupiter and is allied to an aspiring, progressive, generous, philosophical trend of mind. The native is usually capable of positions of responsibil-



ity in the courts, church and government; or he may apply his mind to science, literature or business. He has ability to teach, but it will depend on the other testimonies of the chart whether he becomes a college professor or a commercial traveler. The first or positive face indicates an ambitious nature and gain through impulsive action. The life is much affected through the death of people with whom the native is closely concerned. The second or negative face shows a rather amorous person with some tendency to deception, often reckless in the early part of the life; but more favorable influences develop later, and the native attains to a position in the community where he lives. Note the position of Jupiter and Mars and their relation to the ninth house.

### TAURUS

The first decanate of Taurus is ruled by Venus. It is favorable for business and some kinds of professional work that are ruled by Venus such as music or art. It appertains to a person of deep feelings, a generous, faithful friend, romantic, genial with many friends of the opposite sex, and often an early marriage. He is of steady purpose, but not especially ambitious. If he is so resolved, he can gain success through firm determination. He may express much patience and diplomacy. Observe the position of Venus in her relation to the sixth and tenth houses, ruled by Virgo and Capricorn. The first or positive face of this decanate denotes a pleasing personality, who may be inclined to fine clothing, jewelry and other personal belongings; fond of pleasure and amusements. The second or negative face shows some lack of energy and enterprise, an inclination to be peevish under difficulties, with troubles which are mainly the person's own fault.

The second decanate of Taurus is ruled by Mercury. It gives good practical business ability, good reasoning powers, but an obstinate nature. It denotes a forceful mind and aids in developing Taurean matters of business, agriculture, horticulture and the production of wealth. The native is fortunate in travel, has a fine imagination, is often poetical and sometimes very eloquent. Some born under this influence have good musical ability. This decanate represents Virgo and the sixth house; note the position of both Venus and Mercury. The first or positive face denotes a comely person, subject to many temptations in life, rather indifferent to public opinion, of strong likes and dislikes. The second or negative face indicates a lack of courage and physical energy unless force of circumstances arouses



the mind. The native may develop psychic powers under this face.

The third decanate of Taurus is ruled by Saturn and often denotes one associated with mining enterprises, excavations, buildings of stone, brick or cement. The native is thoughtful, diplomatic, careful and reserved over personal affairs and gains through thrift, economy and judicious investments. It sometimes appertains to things physically hidden, or of an occult nature of whatever quality. Note the tenth house and the aspects of Saturn to Venus and Mercury. The first or positive face of this decanate indicates acquisitiveness, a person who looks out for himself and may take chances in things technically illegal. He is shrewd and learns from experience. The second or negative face is unfavorable for social prominence and all matters of public importance. The native should lead a chaste, simple life and practice temperance in all things.

#### GEMINI

The first decanate of Gemini is ruled by Mercury and denotes a person talented, humane, perceptive, resourceful, restless, with a great desire for knowledge, often self-educated, quick in both mental and physical activities with strong inventive or artistic talent. Bad aspects of Mercury may produce errors in judgment, inordinate curiosity or excess of self-esteem. Mercury or other planets in the third house and their aspects will affect much change in this. The first or positive face of this decanate indicates a person mentally active, able to carry on two different lines of business at the same time. Rather too self-opinionated, approbateness and ingenuity well marked. The second or negative face denotes a person good humored but apt to over rate his intrinsic ability and loves to be commended. He may take up occultism. He is fond of details, but should avoid deceptive practices.

The second decanate of Gemini is ruled by Venus and signifies one strongly interested in the fine arts, music and their allied industries. He is friendly, sociable and of an original trend of mind. He has the good will of his friends and neighbors and may have two or more love affairs on at the same time. There is keen perception with tendency toward clairvoyance. Sometimes he may be indolent, but he has a keen appreciation of mental recreation. Much of this is dependent on the position of Mercury and Venus and the condition of the seventh house. The first or positive face of this decanate denotes a clever, ingenious, intelligent person who accomplishes much if



he uses his mental ability and is generally successful in public affairs. The second or negative face denotes a subtle nature of deep motives and large projects which may fall of their own weight. He should always consider rectitude and probity. As noted above, look closely into the aspects to Mercury and Venus.

The third decanate of Gemini is ruled by Saturn or Uranus, depending on the stage of evolution of the individual. In general it indicates a person deeply interested in the physical sciences or in a knowledge of the occult and mystical. The native is adaptable, resourceful, of excellent intellectual attainments, but unfortunate in legal affairs and liable to restraint through near relatives or other legal processes. It favors the study of astrology, theosophy or metaphysics. Friends exert much influence over the native. Study the positions and aspects of Saturn and Uranus and their relation to the eleventh house. The first or positive face of this decanate signifies a person with good ability for scientific research, a liking for travel, and friends among scientific people or those deeply interested in the occult. The second or negative face shows one of an ingenious temperament, rather eccentric, has difficulty in obtaining an education, and probable estrangement from family or friends.

*(To be continued)*

#### AN OCCULT VISION

6 I dreamed and lo, I saw an ox come forth  
 Out of a house, to which a camel was  
 Close tethered 'twixt its door and window by  
 A heavy iron hook which held him fast.  
 A javelin appeared, beside a fence  
 Through which a writhing serpent wound its way;  
 While on the further side a man upraised  
 His hand, while in his hairy fist he held  
 A heavy ox goad. In a rippling stream  
 Of water near, there swam a fish. A post  
 Mine eye discerned; and through the fish's mouth  
 A fish hook, barbed, made it a prisoner.  
 And then the man's attentive ear did catch  
 A sudden sound, which made him turn his head  
 And he beheld the tenuous, sharpened teeth  
 Of finny captive sever through the line  
 Which held him there in bondage; then the man,  
 With reverential mien displayed a cross  
 And with it blessed the creatures. I awoke  
 And realized that I had travelled o'er  
 A score and two of Wisdom's mystic paths.

—H. A. Graves



## Rents in the Veil

The Editor will be obliged to those readers of AZOTH who have had any personal psychic experience or who have friends who have had such experiences if they will send to him a short narrative of them for publication in this department.

### EXPERIENCE OF ELLA WHEELER WILCOX

BY A. GLEANER

Some very strong proofs that we can hold communion with departed relatives, are furnished by the experiences of Mrs. Ella Wheeler Wilcox, as related in that very interesting book, "The Worlds and I," in which she tells of her travels in Japan and China and India and Hawaii, and other parts of the world.

After the loss of her devoted husband she tried for months to get in touch with him, through mediums and the Ouija board; but although now and then getting something which was faintly suggestive of him, it was more than a year before she received what was to her most convincing evidence.

She then learned that it was excessive grief which had hindered her in her search.

Sixteen months after her husband's death, and she had returned from California to her home at Short Beach, she and her neighbor Mrs. Ritter received some sentences which seemed characteristic of her husband, but it was slow and tedious work.

One day a lady friend from New Haven called, and Mrs. Wilcox asked her if she had ever tried the Ouija. The lady had not, but said she should like to, so they sat down to the board. "In a light and laughing mood she placed her hands on the board, and in one moment the heavens were opened! Both my caller and I were shaken by a power which beggars description; it was like an electric shock. The board seemed to be a thing alive. I called to Mrs. Randall, who was in an adjoining room to come to our assistance. She came in and gave her whole attention to the letters; neither my friend nor I was able to read them, so great was the speed of the pointer.

When the table rested, she read these sentences, "Brave one, keep up your courage. Love is all there is. I am with you always. I await your arrival."

When I heard these sentences read out, after experiencing the electric shock of their transmission, there was no longer any doubt in my mind. My message had come! I was in touch with my Robert! He had kept his promise! I asked how long I must wait in the body before going to him. The answer was,



"Time is naught; hope for bliss with me. I am incomplete without you. Two halves make a whole; we will finish in Nirvana."

I attempted to obtain some advice about business; the answer was, "Material things are unimportant." I then asked questions regarding my health. "Fill yourself with God—health will come."

This was the beginning of a series of most remarkable conversations with a freed soul in the world beyond, and these conversations grew steadily in value and importance, as will be seen by what follows. On the next sitting, September 13th, we had been perhaps half an hour at the Board, receiving remarkable communications, when Mrs. B——'s husband came in, quietly, trying not to disturb us. I remarked, "Robert, can you tell me who just entered the room?" The answer was, "Yes." "Then tell me," I replied. Mr. B——, who was acting as scribe, said the letters seemed to make jargon. They were given again, and the sentence was—"Quinnipiac Club, our last game."

To us this sentence carried no meaning, but my friend's husband, a practical business man and popular clubman, said quietly, "The last time your husband ever appeared at the Quinnipiac Club I was his partner at auction." Neither his wife nor I knew of this incident. Surely there can be no explanation of "subconscious mind" or "involuntary muscles" given to this message!

I then asked, "Robert, have you a message for your friend?" Instantly the message came: "Better try some other game, V. W. B. quitter." I felt embarrassed, until Mr. B—— with a quiet laugh said, "That night I played with your husband until after midnight, when I said I must go home. He replied, 'You are a quitter; you had better try some other game.'"

Again the subconscious mind must be omitted by the skeptic; neither my friend nor I had any knowledge of this incident, which was evidently repeated to Mr. B—— as a proof of the identity of the sender.

Our next meeting was at the home of my friend. The room in which we sat had recently been done over in a most effective Oriental fashion. No sooner were we seated with our hands on the board, than it wrote "Arabian Nights Room! Scheherazade." This impressed us at once, as during his last winter of earth life Robert had loaned this friend a valuable edition of the "Arabian Nights' Tales," and they had discussed them together frequently. I then asked this question: "Robert, if this is you, tell me what you are doing in the invisible realm?"



The answer was rapidly written—"I am doing a great work: meeting souls shot into eternity. That is why I left you." Many questions were then asked and swiftly answered, and so remarkable was the impression left by this sitting, that I sent records of it to Mr. Robert Walton of California, a man eminent in theosophical work, then in New York.

My first month in California had been spent in the mountain home of the Waltons at Northoff. I wrote, asking Mr. Walton to come and be a witness of the messages we were receiving, and to use all his analytical powers in studying them.

Mr. Walton came and the sitting took place in my home. Mrs. Randall was as usual the scribe, and Mrs. Davies-Jones was a witness of the test conditions under which the messages came. I proposed that Mrs. B—— and myself be blindfolded during the sittings, in order that no least suggestion might come to the mind of Mr. Walton that we in any way influenced the board.

This was done and the messages came as swiftly and powerfully as before, the pointer moving with unerring certainty to the letters.

Now, AZOTH reader, what do you think of such evidence? Ought you not hereafter to class yourself with believers? You have no reason to doubt Mrs. Wilcox's statements. Her long search for this experience ended in great comfort and satisfaction.

If you do not realize how convincing the blindfold test is, take a Ouija Board and shut your eyes, and attempt to spell words. You will then see how much practise would be required to enable one to use it in that way, even if it is possible. Then the electric shock is also strong proof, as many others can testify. Get a board and try with different friends until you find one with much psychic power, then have the pleasure of talking with some good invisible spirit who may happen to be around, or who will come if you send out a strong desire. Be earnest and expectant.

### STRANGE EXPERIENCES IN A CHURCH

The Editor of AZOTH asks for experiences of a psychical nature. I have never been able to explain what I shall now relate. Perhaps some of your readers may be competent to give an explanation, and, if so, I should be glad to have them do so through your columns.

It was Maundy-Thursday in Holy Week and the mass was



over. Some five or six adults remained after the mass to drape St. Anna's Church, of which I was then, and am still, the Rector, in solemn black for the Good Friday services. It was a cloudy day with no sun and there was every indication of a speedy down pour of rain. The brass candelabra had been taken from the altar and gradines and removed to the vesting room. Now back of the altar is a reredos and above it are stained glass windows and around it statues of the Saints in Paradise. Suddenly flames, as of fire, were seen about the sides of this reredos and a face, clean shaven, apparently that of a child or of a young man or woman was seen for the space of about five minutes depicted upon the stained glass windows. All present rushed behind the reredos and the stained glass windows, for these are enclosed within the walls of a chapel, to see if, by any possibility, a person was concealed within the chapel and also to endeavor to locate the fire. No person was discovered nor was there any fire to be located. An alarm was sent in to the fire department and soon a fire engine rolled up in front of the church and fireman came rushing in with hose and ladders. They saw the flames, as of fire, but not the face. The face only appeared for about five minutes, the flames as of fire a full half hour or more. Satisfying themselves that there was no material fire, either in the church, or in its neighborhood, the firemen departed saying that they could not comprehend the phenomena. All present felt a feeling of great awe and instinctively got upon their knees and offered silent prayer to God. Gradually the flames, as it were of fire, became less and less distinct and finally disappeared entirely.

I have never been able to decide whose face it was that appeared upon those stained glass windows, nor to locate the source, or to comprehend the significance of the flames of fire, but I believe the whole incident to have been a psychic experience.

E. W. HUNTER,

Rector St. Anna's Church,  
New Orleans, La.

## *EXPERIMENTS IN TELEPATHY*

BY MR. "E."

### PART 3

It was in the spring of 1908 or 1909, I was home on my vacation and seated with an old school friend, George Holly, at the front windows of Lawrence Drake's home. We were directly opposite the police station on Broad Street. We had been



discussing the possibilities of practical telepathy and I claimed that the only way in which he would be convinced would be to try some experiments himself. He agreed and suggested that we start at once and asked how to proceed. I explained that it was only necessary to secure a good mental picture of the person upon whom the experiment is to be tried and then concentrate upon the action which you wish to be made. At the time Rev. Osgood, the Baptist minister was passing on the other side of the street, so we willed that he should change his umbrella to the other hand. This he did but my friend said, "That's just a coincidence." I replied, "If we have a few more successes like that, will you still think them all to be coincidences?" Well, the next victim was a laborer on the way to work. We had him change his dinner pail over to the other hand and this necessitated his changing his coat to the other arm at the same time. The last experiment and the one that convinced my chum was that with the chief of police. Chief Hicky has passed away but at the time was very much alive and leaning up against a telegraph pole. In accord with our direction, he left the pole and stood in the doorway of his office. It worked so quickly that we directed him to go inside, sit down at the desk, pick up a newspaper and put his feet up on the desk, all of which he did. This ended the most successful series of experiments I ever conducted.

#### JASON JOTTINGS

Soul speaks unto soul, striving to be heard, spirit whispers unto spirit, reaching across the gulf between two worlds; life beckons unto life, seeking for communion; mind responds unto mind, knowing and understanding.

Memory shows what has been, reason explains what might have been, conscience declares what should have been, wisdom determines what is to be.



## The Caldron

Editor Azoth Pub. Co.

The good advice contained in Lucille Varian's article entitled "Encouragement" in the December issue is good indeed, but as old as the "Golden Rule" yet how few profit by it, and many of these latter ones practise the "Golden Rule" for a selfish purpose, consciously and unconsciously.

I wish to propose briefly a plan which I believe is more profitable to spiritual development. Instead of saying "As you give so shall you receive," I would suggest the motto, "As you think so shall you receive."

Many of us would gladly help others to that which they want, but unfortunately have not the means wherewith to help.

Material help with a selfish nature returns a poor quality of encouragement. False encouragement makes hypocrites of men.

If each individual would first develop an unselfish nature before seeking spiritual development then he would find the ideal encouragement. For illustration I will give a case of a young man who made many sacrifices to be close to a spiritual teacher and learn from one advanced in higher thought. The young man having some development and a sincere disposition was given charge of the correspondence, in his enthusiasm and simplicity of mind wrote many very inspiring letters to correspondents of his teacher, without revealing his identity. Later when the young man learned of the good he was unconsciously doing he received great encouragement and rapid development.

The sincerity to develop his spiritual self and his patience in allowing the divine law to take its course placed the young man in a position where he could develop under ideal conditions. Others can do likewise with a grain of faith and patience.

Cyrus Yorke.

Dear Friend Aseka:

I have been a close reader of all your contributions to the valuable publication AZOTH and found considerable enlightenment therein. The letters which are now being published are excellent.

Now, I am a young man, in the latter twenties, and have a great love for the study of Occultism; my one ambition being to find the truth and nothing else. But the study of Occultism is a profound one and by reading various books on miscellaneous topics little practical knowledge will be obtained.

It seems to me that there are some organizations one may join, or courses one may take which starting from a given point would lead the student along by degrees on the highway of occult learning. Since you have had so much experience along this branch of learning I wonder if you cannot suggest which organizations actually teach the truth and who can enable me to undertake the systematic study of the higher life.

Awaiting your kindness, I beg to remain.

Sincerely yours, W. G.

### ANSWER

My correspondent asks for information others desire also.

At the present time, the agents of the Powers of Evil which make for stagnation and retrogression on this plane in particular are so busy that one has to be very careful about joining organizations or studying "courses" in occultism.

Having found to their chagrin and sorrow that the wave of inquiry now sweeping over the world regarding psychism, spiritualism, New thought, Christian Science, Theosophy, etc., cannot be stemmed by fulminating against it, pooh-



poohing or ignoring it, those agents of Evil (who always have been and always will be against intellectual and spiritual progression) are now trying new tactics; as I have already pointed out in my articles.

Now they are copying and publishing the teaching of the Ancient Wisdom, BUT *only up to a certain point*. They do that to gain the confidence of the truth-seeker, for if he compares that teaching with the simon-pure article, he will see that they coincide; *up to that certain point*.

That point is reached when the fakers come to Jesus of Nazareth, (Jesus Christ, the Christ, the Eternal Christ; various names being used for the same personage), and the New Testament account of that mythical person.

As the whole fabric of Christianity as taught in the churches hangs on the tale of Adam falling,—the whole of humanity being the sufferers of his "fall,"—and the consequent necessity of a "Savior"—a Jesus Christ—expiating on a wooden cross the sins of humanity, it can easily be seen that that Jesus story must be worked into their (so-called) theosophical and occult books.

Up to that particular point, Steiner's books are full of practical theosophy; so are Annie Besant's, Leadbeater's and other writers; but the trouble is: the average reader is not on the qui vive, and before he knows it, he is accepting the statements re: the Christ along with the preceding statements. Again: These books are in the main written by Jesuits, or under their watchful eyes; and if any group of men can be found their equals in casuistry and sophistry, I should like to meet them. So far I never have met any.

Their presentation of the subject is masterly! They certainly must be given credit for that. And that is how they catch the unwary truth-seeker, who, generally, is of a mystical rather than an analytical turn of mind.

I suggest the following for a course of study in one's own home; and in the order I give them: "Esoteric Buddhism," by Sinnett; "Ancient Wisdom," by Annie Besant. (As Mrs. Besant has been for some years, and now is, under the dominance of persons very far removed from the Masters of the White Lodge, I advise not reading anything else by Mrs. Besant,—until the student has a solid ground to stand on.) "Ocean of Theosophy," by W. Q. Judge; "Key to Theosophy," by H. P. Blavatsky; "Light on the Path," by "M. C." (Be sure to get the original—from John B. Stewart, 604 Kohl Bldg., San Francisco, Cal.—as the others published contain misstatements, garbled statements, lies!); "Bhagavad Gita" (I like Chas. Johnson's translation best); "Voice of the Silence."

If a student will STUDY these books, and try to live the life to his utmost ability, he will not require any other books. He will find before long that he is getting the teaching on a higher plane than the physical, and, if he needs it, he will find his clairvoyant faculty opened up.

Most persons have an idea that occultism is something to be learned and studied, *only*; and that by studying the teaching they will become theosophists or occultists. Nothing is farther from the truth,—in my experience. H. P. Blavatsky asserted that she knew Masters who, from our intellectual standpoint, were ignorant; their knowledge was of spiritual things.

When I joined the Theosophical Society, I found that although some had been members for over ten years, there was not a single person in the Branch who knew as much as I did regarding the Astral Plane; and I knew nothing—at that time—of the books.

The reason is this: Theosophy is something you must LIVE, not merely read or talk about; and no one can make any progress whatsoever (along the right lines) in occultism unless he LIVES THE LIFE.

While study is required of the theosophical teachings—as in everything



else—to fully understand them, what is absolutely essential is, *the attitude toward life, and our fellow humans.*

If the student will constantly—every minute of the day—bear in mind that the result of what he thinks and does will come back to him (“karma”); that he has to build for himself his own spiritual body; that he is his own Savior; that every thought and every action helps either to build or destroy his spiritual body; that, as he has to do most of this himself, he does not need parson, minister or priest to help or mediate for him; if he will lead his daily life in accordance with the above, he will find a wealth of *knowledge* pouring into his soul, making the mere reading of books, or listening to lectures superfluous.

“The kingdom of heaven is within you;” therefore get in touch with the divine spark within you, and you’ll not need a Bible, priest or theosophical lecturer.

Yours,

ASEKA.

DEAR MR. WHITTY:

Having read your review of Dr. Hereward Carrington’s new book, called: *Modern Psychical Phenomena*, and referring to the investigation of a seer’s eyes when looking into a crystal, I wonder if my own experiences on this line, can throw some light on the question.

I was personally present at the above mentioned meeting, and watched the eyes of the crystal gazer (who by the way was Dr. W. de Kerlor).

I find that there is a very strong connection between physical eyesight and spiritual vision, although I cannot explain the reason for it. When I want to see things not belonging to the material world, I can at any time produce clairvoyance, just by throwing my eyes out of focus. They then become short-sighted, which could easily be seen by an investigator. No concentration on a certain object is necessary.

I only have to “stare” as it is generally called, and every object in front of me will gradually fade away into a blueish-grey mist, and an otherwise unseen world appear. It is quite easy to change the focus of the eyes at will, and the coming back to normal vision automatically closes the door to the psychic sight with me.

I wonder if an explanation is possible on the grounds, that this eyestrain temporarily stops the action of some brain functions, and thus brings us into a state of blankness, more favorable for psychic experiments.

The Hindoos, when meditating with closed eyes, look inwards, by throwing their eyeballs up, which can plainly be seen from the outside, through the thin eyelids.

This, I find, produces the same effect, and results in my case in a very short time in astral projection.

At any rate I feel sure that I have very *real* experiences in this way, and I fully agree with you that the time has passed, when scientists may speak about hallucination, self-hypnotism, etc. The existence of worlds, interpenetrating ours, and which are not visible to the physical eye, is too well known today, to be even a “debatable question.”

Yours sincerely,

LILLI GEISE.



## Reviews

**Telergy** (The Communion of Souls) by Frank C. Constable, M. A. 113 pp. E. P. Dutton & Co., N. Y.

Am. edition of book published by Kegan Paul, Trench, Trubner & Co., London.

Telergy according to F. W. H. Myers is "A name for a hypothetical force or mode of action concerned with the conveyance of telepathic impression and perhaps with other supernormal operation." This little book is a synopsis of an earlier work entitled "Personality & Telepathy." It is an attempt to prove that telepathy points to communion between us all as souls, and proves the existence of the soul. The argument in short is:—Communication unconditioned in time and space between subjects is a fact. Therefore we have human experience of ourselves as subjects, being at times in communication with one another, however distant we may be. Such communication is, however, impossible between subjects fully conditioned in time and space. Ergo, we are driven to assume there is something underlying the embodied self which *is* personality but which is unconditioned in time and space, which may be termed the transcendental subject or soul.

Our author in further argument imagines soul unconditioned in time and space as being in full contact with all other souls—leading to the inference that they are all one in consciousness yet self conscious, an anomaly which he does not explain.

As an argument, and a very convincing one, if the premise of telepathy be granted, which it must by all who have studied the evidence or had personal experience, the book is most valuable, but when it comes to speculation about what the soul is and its condition in the unconditioned it lacks the knowledge of occult science which would greatly clarify the subject.

When our author writes about the soul being unconditioned in time and space, he forgets or perhaps does not realize that nothing but the Absolute itself can be such. The Manifested First Cause must be conditioned in time and space, which limitation embraces the confines of the Universe. Consciousness and a vehicle of consciousness are an inseparable pair. Ergo, no soul can exist without a vehicle or body, and no soul can exist unconditioned in time and space. If we know that the soul has bodies of much finer material and quality than physical matter in which it can travel at lightning speed or as quick as thought, and if we accept the hypothesis that consciousness is much extended in such bodies, so that hearing, seeing and sensing are not dependent upon the laws pertaining to physical matter, the problems exercising the mind of Mr. Constable will take on an entirely new and illuminating aspect.

M. W.

**"Ellen; The Life Review of a Human Spirit";** anonymous, 134 pages, cloth; R. S. Peck & Co. Ins., Hartford, Conn.

This is a record of "reminiscences given by a mother to her daughter after the translation of the mother to the spirit world." These messages must have been of absorbing interest to the daughter particularly as they portray her as quite a clever personality. While these writings contain some philosophic reflections, generally they are quite personal and rather trivial from any other standpoint.

E. D.

**"Casting Out Fear,"** by Flora Bigelow Guest (daughter of John Bigelow); cloth, 90 pages; John Lane Company, N. Y. and London.

This clever author would seem to have almost covered the category of



fears, devoting an opening chapter to the paralysis of fear, and following this with pithy essays on fears of heredity, elements, illness, insanity, sleep, poverty, wealth, servants, enemies, war, peace, ridicule, responsibility, consequences, failure, one's own thoughts, truth, old age and death. Her treatment of the subject is constructive, and she gives many deft touches of brightness and evidences a depth of understanding, in such sentences as:

"Millions of people never think for themselves. They just think what they are told to think, and more or less by 'doctor's orders' obediently live or die, or accept any disease without a kick. They are many rich women who send for a doctor because they cannot get any unpaid man to listen to their complaints. Some people are so afraid of making enemies that they hardly screw up courage to make a friend. A real failure is better than a sham success. And a real failure is often the firmest foundation for a real success. Depression is generally another name for soul-hunger. Everything in life is given to us in pairs, and close beside the impulse to yield there is also the power to resist. All of life that is worth living is in what we give, not what we get."

There is much of value to be gleaned from this little book.

E. D.

**The Upanishads**, translated by Swami Paramananda, Vol. I. The Vedanta Centre, Boston.

Students have long felt the need of a clear and yet correct translation of these wonderful Vedic teachings, the origin of which are lost in the mists of time. There have been many translations, but few which have retained in English the spirit of the Sanskrit. The author of this effort seems to have succeeded admirably and all students of eastern philosophy will welcome its advent.

This first volume contains only three Upanishads, the Isa, Katha and Kena, of which probably the Katha Upanishad is best known through Sir Edwin Arnolds' *Secret of Death* as well as Emerson's reference to it in his essay on *Immortality*.

Dealing with death its appearance in English is peculiarly opportune at this time of generally awakening interest in what lies after the change and this beautiful and enlightening dialogue between Yama (Death) and Nachiketas should be studied by all.

It is to be hoped that Swami Paramananda will soon bring out further volumes.

M. W.

**The Journey of the Soul and the Ethereal World** by E. Rider Drollinger, Los Angeles, Calif. 182 pp. Published by the author.

It is not quite clear in this book whether Mrs. Drollinger is giving the reader her experiences and the teachings she has received from a Dr. Sharp—a denizen of the Seventh Zone or whether this exalted spirit is describing the various zones and conditions of the after life himself. However it may be it is a contribution more or less interesting to the growing mass of testimony from the ethereal or spirit world, as to conditions there and it must be confessed does not tend to clarify the statements from other sources.

The book is an earnest and sincere endeavor to enlighten and help people to a knowledge that death is but a portal to life. Whether it will succeed in this object must be left to its readers.

D. S. J.

**Why Do We Die.** An essay in Thanatogy by Edward Mercer, D. D. 202 pp. E. P. Dutton & Co., N. Y.

This a very interesting study of the phenomenon of death based almost wholly upon what modern science is able to contribute directly or indirectly to the sub-



ject. Commencing with a review of death in general the author next gives us what science teaches, and then writes a brief for what is evidently his own solution of the problem and which he terms *Monadology*. A *Monad* is an ultimate unit or will center, psychical, not material—ethereal. Ether as being imponderable is therefore not matter, and as Bishop Mercer concludes that matter is built up out of ether, then in its ultimate there is no matter. This reminds us of the witticism "What is Mind? No matter. What is matter? Never mind." He sees all organisms as a society or aggregation of these monads, which, by the way, are persistent in themselves, and the soul a developed *Monad*, the generalissimo, as it were, of the *Monadic* army, brought together and under its supreme authority for the period of the life of that organism.

The author evidently will have nothing to do with the dual conception of Spirit and Substance, but is in continual difficulties in his efforts to avoid its inevitableness. For example, he uses a hive of bees as an example of a complex organism where each unit is performing its allotted part, though not under the orders of any one unit of the whole. In explanation he theorizes that such a unit or individual may be built up of individuals, which is to say that from a number of lesser consciousnesses a greater consciousness which will dominate all the rest, is created. If our friend, the Bishop, has never come across the theory of the *Group Soul* we would urge him to familiarize himself with it, when he will find that, while not quite in accord, he is very nearly so.

It is but seldom we have such a careful and serious study of death as this, and although we could wish that the Right Reverend author knew more about what the Hindoos teach on the subject, nevertheless, a perusal of the book will provide much suggestive thought.

Those students of Occultism who read it will regret the lack in the author of much illuminative doctrine, which they have, but will, nevertheless, be pleased at the way the author's thought soars at times to the heights of truth. As, for instance, "May not a large cosmology provide a basis for the hope of a time when every monad, as a fully developed conscious center, shall find its place in an all-inclusive organism—an organism in which, with ideal perfection, the parts shall exist for the sake of the whole and the whole for the sake of the parts?"

M. W.

### THE MEANING OF AZOTH

The title of this magazine is constantly exciting curiosity as to the meaning of the word. So insistent are the many enquiries we receive, that we think it will be well to print the following explanation in each issue henceforth:

Azoth is a mystical and Kabbalistic word used principally by the alchemists of mediaeval times.

It is made up of the first and last letter of the Latin, Greek and Hebrew alphabets, A and Z (Latin), Alpha and Omega (Greek), Aleph and Tau (Hebrew). In one sense it therefore signifies the beginning and the end, or that which is contained within these limits, otherwise "the essence of all things." In harmony with this it is used to denote "the Astral Light" and in Alchemy it signifies the philosophical mercury, the root of all metals, or that divine essence brought down into the operation, which it completes.

EDITOR.