

Read Page 179—Concentration and the Silence

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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 SYMBOLISM OF DICE

Paul F. Case

MUSIC

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THE PSYCHIC CONSTITUTION OF MAN
AND HIS LATENT POSSIBILITIES

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THE NEW UNDERSTANDING

J. W. Norwood

THE LETTER G IN MASONRY

Frank C. Higgins 32°

CONCENTRATION AND THE SILENCE

Eugene Del Mar

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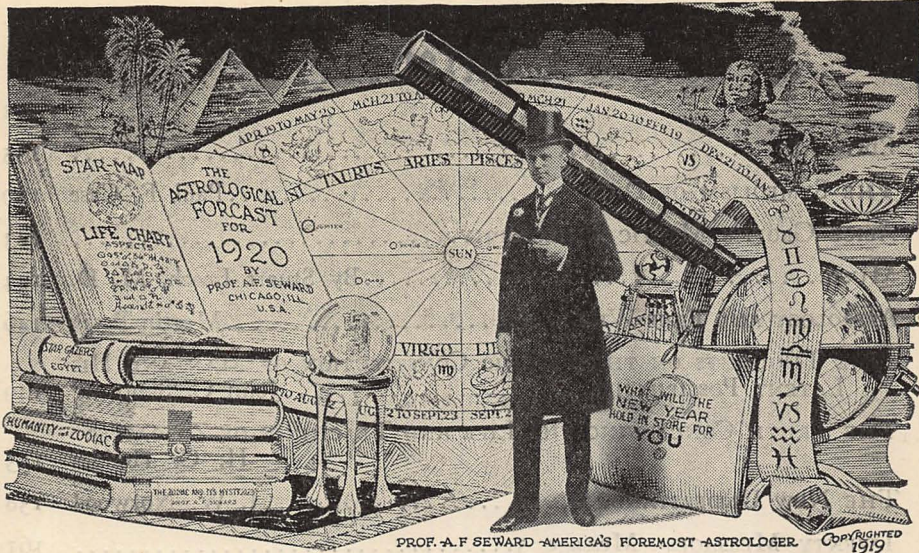
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PLEASE TAKE NOTICE!

The price of AZOTH is going up—Beginning with the May number it will be 35c per copy or \$4.00 per year. We have been trying to avoid this advance, but with the cost of printing 150% higher than it was when we started—with rent, wages and many other things double what they were, there seems no help for it if we are to continue in existence. Almost every other magazine has already raised its price, and books and newspapers have had to fall in line.

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A Z O T H

M O N T H L Y

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

The Alchemists Vindicated

Perhaps no other thinkers or body of searchers into the mysteries of nature have been more laughed at, scorned and ridiculed than the Alchemists. The complacent nineteenth and twentieth century product of human evolution, firmly convinced of his superiority in knowledge and common sense to any benighted person of previous ages, has regarded the Alchemists, Astrologers and Magicians of history as more or less harmless lunatics, superstitiously hunting will-o'-the-wisps.

Some with a little more brains recognizing that there could not be so much smoke without some fire, became apologetic, and explained that the real Alchemist only used the metals and processes as symbols of spiritual development and that the Art of Alchemy was nothing more than a disguising language covering a philosophical doctrine. Such regarded those who really sought to transmute base metals into gold and silver, as fools who had taken the writings of their predecessors literally, but whom we had to thank for the modern science of Chemistry.

With the discovery of radium, science received something of a shock; and the possibilities following the study of the ion

and electron made science regard the old alchemist with a little doubtful attention, but even at the present time we think there are but a very few persons who believe that the old alchemists knew what they were about.

As one of these few it is with peculiar pleasure that we note in the newspapers two important items. One is an account of successful experiments in transmutation by Sir Ernest Rutherford, an English Scientist. He has not actually made gold from lead but working on the knowledge that differences in an atom are solely the number of electrons and positive particles contained in it, has succeeded in breaking them up, when they form different combinations. He says that to make gold it would suffice to detach two Alpha particles from Bismuth atoms or from lead two Alpha and one Beta particle. This disruption is done by the Alpha rays from radium.

The other case is that of Mr. Rudolph Melville Hunter, of Philadelphia, who for many years has claimed to have mastered the secret of turning base metals into gold. The foundation of his process is evidently identical with that of Sir Ernest Rutherford, the transformation of the constituents of the metallic atom; his method seems to be by chemical and electrical means. He will not give the secret to the world on account of the harm it would do but exhibits metals in the process of changing to gold and his alchemical gold has been tested by Sir William Ramsay of London and found to be chemically pure.

So the alchemists of old are vindicated. Their methods were not the methods of modern science but closely analogous. There can be no doubt that the old process of sublimation was to resolve the metal into its atomic parts, but the change of the positive and negative particles in the atom giving it the different power of combination was done by the aid of other forces of nature than the alpha rays of radium.

It may be that modern science will go farther and some day discover the elixir vitae. Who knows?

The Sub-Conscious

Perhaps the greatest obstacle to a general acceptance of spirit communication and its corollary, the continuity of the personality after death, is the theory of the sub-conscious mind. In automatic writing of any kind in which the hand or hands are used, either to hold a pencil or move a planchette or ouija board, no matter how foreign to the ordinary intelligence, education or knowledge of the medium the received communication may be, there is a universal tendency by scientific and would-be scientific

as well as the sceptical materialistic minds, to ignore the obvious explanation and ascribe all such phenomena to the sub-conscious mind.

Let us admit that the proper attitude in which to investigate these things, in order that there may be no possible error as to the source, is to consider every other possible explanation very carefully and give a verdict of not proven if any such can be found tenable, but it is a question how much we are justified in attributing to the sub consciousness the source of all genuine automatic writings.

In the first place we know very little about the so-called subconscious beyond the fact that it has been fairly well demonstrated that there is a region of mind in which is retained the memory of all the incidents of the life so far experienced. We know that under certain conditions of suggestion or stimulation these incidents can be recalled. It is considered true by many that in addition to this the sub conscious includes a sense organ memory of much to which those organs have reacted but which have not reached the actual consciousness. How much of this is fact and how much theory is debatable and we doubt if anything very definite is really known about it.

Nevertheless it is precisely to this part of the sub-consciousness that the messages received automatically or spoken in trance or hypnotic sleep are attributed. We are invited to believe, for example, that X, the Living Dead Man, who writes so interestingly of his after death experiences; that Patience Worth with her quaint dialect, her literary style, her brilliant repartee; that Frederick of "The Seven Purposes" and the helpful and valuable Lessons claiming to emanate from "Headquarters" in the same book; all have their source in the subconsciousness of the respective amanuenses. If Judge Hatch, Patience Worth and Frederick, not to mention numerous other communicants from the "other side," are merely the expression of the subconsciousness of the message-bearer, then we are confronted with a problem much more complex, extraordinary and profound than that of after death life of the personality, viz: the existence in each of us of practically another personality using our organs of sense but with a mind and knowledge superior to that which we can express; an entity which can think and feel independently of our conscious thought and feeling; an entity which can cleverly personate others, and which addresses us or an audience, as a separate individual. That we are all dual personalities in one body with the less developed mostly dominant, seems more difficult of belief than the communication with us of one in the so-called spirit world, especially when we have so much evidence in allied

phenomena, such as materialization, the direct voice, speaking through trumpets, spirit photography, table rapping and tilting and so forth, that prove the existence of such spirits.

At our present state of actual knowledge the subconscious is nothing more than a convenient term to which many people relegate all spirit communication and which enables them to avoid a frank admission of the obvious though unwelcome explanation. That the subconscious is anything more than what has been stated viz: the latent and unconscious memory of past experience, is not known, and the attribution to it of possibilities of anything more than this is pure speculation and entirely unwarranted.

Students of occult philosophy are familiar with the teaching that in reality every individual is so limited by his physical and astral bodies that the expression of his full character, knowledge and memory is impossible. This real nature is called by various names, the Self, the Ego, the Genius, etc., and Mr. F. W. H. Myers in his "Human Personality" gets very close to this idea when he posits the sub-liminal and the supra-liminal self. Some persons use the word sub-conscious as including both these states of consciousness, but, allowing for this extension of meaning, we must maintain that the three conditions of sub, waking and supra consciousness are but states of and part of the one consciousness and cannot be considered as having a separate existence, and therefore do not furnish any satisfactory explanation of spirit communication. It is true that for purposes of clarity of teaching the Ego and the Personality are sometimes treated as if two separate entities, but it is not really so, and we do not credit the possibility of the higher talking to the lower as a separate being, claiming name, history, death, experience and many other matters, absent from the memory of the lower or outside of its knowledge.

The higher consciousness, when it does come through into a man's waking consciousness, expresses itself as idea, sudden comprehension, conscience or intuition, and in many other subtle ways, but never as some entity not himself, and to ascribe all the communications now being received to the subconscious or even superconscious man is unscientific, in a measure cowardly, and simply begs the question.

The Symbolism of Dice

By PAUL F. CASE

Among the various devices employed for games and divination, dice are probably the oldest. Sophocles attributed their invention to Palamedes, a Greek hero of the Trojan War, to whom also was given the credit for inventing the alphabet, lighthouses, weights and measures, backgammon and the discus. In Greek legends, therefore, Palamedes holds a place similar to that of Thoth among the Egyptians, who made the ibis-headed god the inventor of writing, of numbers and measurement, and of divination. Thoth was identified with the Greek Hermes and the Roman Mercury, to whom the dice were sacred because they were supposed to be the presiding deities of good luck in hazardous enterprises.

That Thoth-Hermes should be so closely related in legend with the despised cubes whose principal modern use is in a gambling game is a fact which, in itself, constitutes a very strong hint that, like the Tarot, dice have an occult meaning. We know, moreover, that dice have been used throughout Asiatic countries from prehistoric times. The *Rig-Veda* mentions dicing as an Indian game, and in the *Bhagavad-Gita*, Krishna compares himself to the dice. Thus it is no tax upon credulity to suppose that the Egyptians were familiar with such games before the time of Moses, for excavations from ancient tombs at Thebes have brought to light little bone and ivory cubes which differ in no respect from those that you may buy today at the corner news-store.

The six sides of a dice are invariably so marked that the sum of the spots on any two opposite sides shall be 7. Than this, no number has been regarded more sacred by the adepts of every age and people. Hence, to the sages in any generation, a die, simply because of this peculiarity in its numbering, must have been a constant reminder of the innumerable ramifications of the heptad throughout nature.

Readers of Madam Blavatsky's works do not need to be reminded that seven is, more than any other, the theosophical number. Students of the Bible will recall that seven is repeated again and again in that priceless library of occultism. To Neo-Platonists and Pythagoreans it was the number of numbers, and their notions concerning it have been preserved for us in the words of Philo Judaeus, from which I have made the following composite quotation:

"The things which are seen are seven : body, distance, shape, magnitude, color, motion, tranquility, and besides these there is nothing. Our soul is divided into seven divisions; there being five senses, and besides them the vocal organ, and after that the generative power. The number 7 neither produces nor is produced,¹ on which account other philosophers liken this number to Victory, who had no mother, and to the virgin goddess, whom the fable asserts to have sprung from the head of Jupiter; and the Pythagoreans compare it to the Ruler of all things. For that which neither produces, nor is produced remains immovable. For generation consists in motion, since that which is generated cannot be so without motion, both to cause production, and to be produced. And the only thing which neither moves nor is moved is the Elder, Ruler and Lord of the Universe, of whom the number 7 may reasonably be called a likeness."

Kabalists also associate 7 with Victory, for that is the meaning of the name *Netzach*, the seventh Sefirah on the Kabalistic Tree of Life. To a Hebrew theosophist, therefore, the numeration of a die would have been fully as significant as to a Neo-Platonist or Pythagorean. An initiate into the mysteries of Israel, moreover, would have been sure to notice that since the total number of dots on the six faces of the cube is 21, a die is also related by number symbolism to the divine name, *Eheyeh*, "Existence," whose letters (AHIH) are the numbers, 1, 5, 10, 5, and add up to 21. Thus for our Kabalist, just as for a Greek sage, the numbering of dice would have been a reminder of the certain triumph of the "Elder, Ruler and Lord of the Universe," before whose might no obstacle may stand, because He is the self-existent, all-knowing and all-powerful One, described by Kabalists as *Kether*, the supreme "Crown," termed also the "Inscrutable Height," the "Small Point," and "The Concealed of the Concealed." To that "Most Holy Ancient One" the Bible gives the name *Eheyeh*, translated in Exodus iii, 14 as "I AM THAT I AM," but more accurately rendered, "I am He who is."

A Greek familiar with Latin, noticing that the numbering of the dice always gives 7, sacred to Athene, might have remembered that one of her epithets was *Alea*; and he would doubtless have found food for thought in the fact that the very same word, in Latin, designates the game played with dice.

He would also have been sure to connect the Latin *tessera*, "a die," borrowed from the Greek *tesseres*, "four," with the fact that Hermes was said to have been born in the fourth month of

¹That is to say, it cannot by multiplication produce any number within the first decade, as twice 2 does 4, or three times 3, 9; nor can any two numbers, by their multiplication, produce it.

the Grecian year; on which account, in Argos, the fourth month was named after him, and in Athens he was honored with sacrifices on the fourth of every month.

Like 7, the number 4 is of great importance in occultism. It was the sacred *tetraktys* of the Pythagoreans; it is the number of letters constituting the most important names of God in Hebrew; to the Hindus it symbolized the whole of divine philosophy because it was the number of the Vedas; and to Christians it is connected with the heavenly city, which "lieth foursquare," described in the twenty-first chapter of Revelation.

What the apocalyptic account of the New Jerusalem must have suggested to a Neo-Platonist may be gathered from the following passage in the works of Philo:

"And as this (4) is the most ancient of all square numbers, it is found to exist in right angles, as the figure of a square shows. And right angles are manifest examples of the correctness of reason. And right reason is an everlasting fountain of virtues. It follows of necessity that the sides of a square must all be equal to one another. And equality is the parent of justice, which is the mistress and ruler of all the virtues, so that it is now proved that the number 4 is the symbol of equality, and justice, and of all virtue beyond any other number. And the number 4 is likewise called 'all,' because it comprehends in its power the numbers up to 10, and the number 10 itself ($1+2+3+4=10$)."

The self-reflection of 4, which may be represented thus, $\frac{4}{4}$ produces the number 8, which is associated with Hermes, or Mercury, in the Kabalah, because the eighth Sephirah, *Hod*, is the sphere of *Kokab*, the Hebrew name of Mercury. This word is spelt KVKB, or 20, 6, 20, 2, giving the total of 48, the digits of which are the two numbers sacred to Hermes. Their sum is 12, a number particularly important in Judaism, and one that is also directly connected with dice, because a die is a cube, and every cube has twelve equal edges. Their multiplication also results in an important Kabalistic number, 32, which represents the 32 paths of divine wisdom mentioned in the *Sepher Yetzirah*.

The number 8 has also great symbolic significance in the secret doctrine of Christianity. It is the least number resulting from the numeration of the Aramaic spelling of the name Jesus, IShVO=386=3+8+6=17=1+7=8; while the word, *Ἰησους*, according to the Greek numeration of letters, adds up to 888. Furthermore, 8 as well as 7 and 12, is definitely associated with dice, because exactly eight points, or corners, are required to establish the dimensions of a cube.

It may, or may not be significant, but surely it is interesting, to note that the Greek word *kubos*, which means both "cube" and

"die," gives a total of $6 \times 2 = 6 + 9 + 2 = 17 = 1 + 7 = 8$. Perhaps, too, it is only a coincidence that Krishna, who compares himself to dice in the Bhagavad-Gita, says also, "Among splendid things, I am splendor itself," so that to the Hindu mind, he represents what Kabalists designate by their eighth Sephirah, *Hod*, or "Splendor." What is even more striking is that Krishna was the *eighth* avatar of Vishnu, and that, like Hermes, he was a teacher of divine philosophy, to whom the epithet *Trismegistus*, "thrice-great," might well have been applied, since he says, "I am the beginning, the middle, and the end of all existing things."

In Judaism the numbers 4 and 8 are emphasized again and again. Of all the symbols of the old dispensation none is more comprehensive than the breastplate of the high priest, and the directions for making it given in Exodus, lay particular stress upon these two numbers, for they say, "Foursquare it shall be and double." Thus, before it was folded, the breastplate was a parallelogram measuring two spans in length by one in breadth. In this shape its perimeter would be *six* spans, the number of faces on a cube; but when folded it would form two squares, each of which would have a perimeter of *four* spans, suggesting the number of sides on each face of a cube, and having *eight* corners, or the number of points required to establish the dimensions of a cube.

The dimensions of a die, therefore, present all the numbers especially sacred in the symbolism of the Hebrew cultus. It has six sides, corresponding to the hexagram or "Shield of David" which is displayed to this day in every Jewish place of worship. The four sides of each face correspond to the four sides of the breastplate, and to the four letters of the divine names AHIH, *Eheyeh*, "Existence," ADNI, *Adonai*, Lord, and IHVH, the Ineffable Tetragrammaton. Its twelve edges refer to the twelve tribes of Israel, and correspond to the twelve jewels of the breastplate. The total number of spots is the number of the name AHIH, *Eheyeh*; and they are so arranged that they give the sacred number 7 three times. Finally, the dimensions of a cube are established by *eight* points, connected by *twelve* lines, which form *six* superficies, and the sum of 8, 12 and 6 is 26, the sum of the values of the letters in the Tetragrammaton, IHVH ($10 + 5 + 6 + 5 = 26$).

To be continued.

Alice Groff's Mystic Philosophy

The universe is seven-fold substance, fold within fold. The outermost fold, the first to be manifested in creative evolution, is the physical; the second, the ethereal; the third, the spiritual; the fourth, the seraphic; the fifth, the cherubic; the sixth, the angelic; the seventh, the Divine; a complete cycle.

Each of these folds is seven-fold. The physical is first mineral; second, vegetable; third, animal; fourth, human; fifth, intellectual; sixth, intuitional; seventh, inspirational.

Each of the other planes of manifestation—ethereal, spiritual, etc., is sevenfold also, in symbolic correspondence to the fold of the physical (mineral, vegetable, etc.,) but manifested in a higher and finer attenuation of substance.

Individual life—the ego—is a polarization of two of these planes in one organism—the positive pole being the objective or conscious plane—the negative being the subjective or subconscious (not *unconscious*) plane.

Polarization of the individual life—the ego—evolves from the lowest to the next higher plane when it has finished the course of the lower by oscillations from one of these planes to the other through death or birth, and according to development, until this development is consummated. This higher plane then becomes in turn the positive pole or the objective or conscious plane in relation to the *next* higher which becomes in its turn the negative pole or the subjective or subconscious plane in relation to the lower. The subjective or higher of each objective plane is the God within—the “I am” of the ego, and holds in stored solution all of the conscious experience of the ego on all of its lower planes; but the only consciousness of the ego on each of the objective planes is the consciousness of its experience on the special objective plane to which it has evolved.

Thus the polarization of life evolves finally to the Divine, where that special cycle of existence is finished, and its manifestation in polarization ceases.

Music

By W. STUART LEECH, M. D.

Music, the working tool of both saint and sinner.

The art of combining sound to delight the sense of hearing, that great power for stimulating the imaginative faculties and for echoing and re-echoing in a vibratory cadence throughout all the other sense organs can be either for or against us. What is not constructive is destructive. From my years of observation as a physician will say that it is against many of us physically and mentally. This may sound paradoxical and sacriligious to some but a careful analysis of the fruits of harmony's-vine will show you that there is no mistake in the statement. The greater a thing is the greater is its power for either evil or good, be it knowledge, music, or passion. Wright and Schoner by their theory of bacterial toxines, receptors, and the opsonic-index show how the body may be taken possession of by toxines of microscopical dimension and how immunity to some diseases is produced. We know that a single alkaloid, (the active principle of a drug) say 1/500 of a grain of Hyoscine introduced into a man weighing 145 pounds or 1,118,400 grains, can quiet a turbulent trembling man from head to foot. In this instance the body weighs about five hundred million times more than the drug administered, yet in two minutes the one dose will bring about these results in a strong man. In Holy Writ the twenty-second chapter of 1st Kings, we read how one evil spirit took possession of 400 men, and at the very same time one Master gave the truth to the king.

A military commander with a good musical band and an impressive voice can line up ten thousand strong men in the field, take possession of their wills and throw them to a man headlong on to bayonets and into the fiery mouth of cannon.

A certain class of religionist can make his audience shout and roll in ecstatic sympathy by harmony linked to negative-emotionalism. The ways by which these wonders are accomplished do not concern us so much as the fact that such is the truth. The grandeur and dignity of some of Beethoven's music shows immense emotional range from the profundities of passion to the most captivating humor. In music; events, characters, storms, battles, feelings of deep intensity and scenery of tonal colors can be betrayed. All know that music has charms, so has the subtle serpent charms with the birds as he calls them forth from the air to certain destruction; but the power of music is most keenly felt in the destructive quality of emotional suggestiveness. The most vicious, the most sensual, the most vulgar acts and scenes of

any time and clime can be sent in to the soul of receptive man through the instrumentality of rhythm tonality, melodious harmony and flight, lulling the innocent and the unwary into a lullaby of negation. When the soul is in negation or passivity its protective armour is laid aside and it lies bare being at the mercy of any evil spirit bodied or disembodied that happens along. Any vibrations below mastership belonging are banished, even though there be a flicker of life the fatigue centers of the physical brain are temporarily charmed to a state bordering on paralysis. The language of destructive music is subtle, soothing in its unsuspecting victim to somnolency, tickling the nerves into oblivion causing the heart to make an unconditional surrender without a struggle. One of the ways of music leads to health, happiness, and life; the other leads to stagnation, oblivion, and death. No water can drown its victim and carry him to lower depths than the melodious strains of destructive music. To a cultivated soul of keen perception or an intuition for the interpretation of the language of music it is really embarrassing, to say the least, to be in the presence of pure minded people and hear an orchestra peel forth in language, unmistakably from a heart leprous with infamous sensuality. It is rare that we hear any other variety in any of the terpsichorean halls that infest the land. The sensual is not only an appeal to the animal instincts but to the perverted instincts of man and as such should be placed under a severe censorship.

THE BRIDGE

At dusk
The white-arched bridge
Blends with its reflection
Forming a single ensemble.
Thus Atma
Blends with its reflection
Man
Forming the ensemble,
Christos.

ELINOR C. WOOLSON.

Astrology and Free Will

By MARTIN PETRY

EDITOR'S NOTE: Mr. Petry is a newspaper man who has studied Astrology for twenty years and for the last year has been responsible for the Astrological feature in the N. Y. Sunday Herald—which attracted so much notice and was so successful. In this paper he approaches the ever present problem of Free Will and Destiny from the Astrological viewpoint and unlike the majority of Astrologers denies that the wise man rules his stars—in which conclusion we find ourselves much in sympathy.

“Can we rule our stars?”

“Are our lives controlled by Fate or do we exercise Free Will?”

In the many years that I have devoted to the study of astrology, these two questions have been hurled at me constantly by anxious inquirers hungry for enlightenment. The subject matter has interested humanity since the dawn of time and will continue to excite our curiosity as long as this world exists. Innumerable essays and treatises have been written on the subject by thinkers and writers, and astrologers generally have promulgated the opinion in the form of truth, that we can rule our stars. However, my experience in the study and practice of the divine science has proved otherwise. Whatever the stars indicate in a chart is by inexorable law sure to happen and it does happen with mathematical precision. A square or an opposition of the planets will have its effect; otherwise the whole planetary system would fall to pieces. Astrologers tell us that when an evil configuration is noted, preparations can be made to meet it and overcome its influence. I want to say right now that it cannot be done. In the first place, no astrologer can tell with any degree of certainty just what effect an evil configuration will have. It may influence adversely the material affairs, it may undermine the health or it may pass off without doing much harm, all depending on other modifying aspects in the chart. However, even if the character of an event could be accurately prognosticated, it would be impossible to avoid it. It must be borne in mind that our life here is one of gradual development in the school of experience, and any adverse or malefic aspect in the chart shows but another step in progress. Whatever is written for us is an experience we are fated to undergo, for only in the “fires of affliction” are we cleansed. Therefore, adverse aspects are constructive rather than destructive and only through them do we attain the spiritual growth which is our ultimate destiny.

As to the question of free will, I do not hesitate to say that we have very little choice in shaping our present life. In accordance with the law of cause and effect and eternal justice as well as compensation, we are here to do certain things, to pass through varied experiences, to overcome certain weaknesses and to combat constant obstacles—all the effects of causes in previous incarnations. Let us take a simple survey of the matter. We have no choice as to the time or place of birth or in the selection of our parents. We are not consulted as to our religion, and the creed of our parents is thrust upon us. Our childhood years are in the control of others, and this early guidance does much to shape our future careers. If born of poor parents there is little opportunity for education, and if born of wealthy parents we are usually so petted and pampered as to mar our future and render us incapable of ever accomplishing any real work. But even if our childhood is all that it should be, do we at maturity exercise free will? We believe we do, but in reality we do not.

The world is one great organization in which each of us has been assigned to perform a certain part. It is like a big business or manufacturing concern, which, to be successful, must be conducted according to certain rules and regulations. Let us imagine an organization employing about one thousand men and women. They have their regular hours of work and each is selected to perform that kind of work that he or she is best fitted to do. Suppose the head of that concern told his employes that they could come to work when they pleased and cease working when they felt like it; also to do any kind of work in the establishment that suited their taste or fancy. How long would that organization last? It is the same as regards our life on this planet. The Creator has selected each of us to do a certain kind of work and to fill a certain niche in the great plan, whether we like it or not. Some must perform the menial labor, while others are fitted to lead and direct and manage, and others again are fated to create and accomplish great things. Some must work hard all their lives with little reward, while others enjoy the good things of life without making much apparent effort. Many have one constant grind and struggle, and try as hard as they will, they cannot escape from it. "Some must watch while some do sleep, so runs the world away."

Let us take another illustration: A playwright in staging his drama selects his actors according to their ability to play certain roles. Some must play the unimportant roles, and only one or two are fitted to play the leading parts. Thus, as Shakespeare so aptly put it, "all the world's a stage." We are simply acting the roles that the Great Author has assigned us. The only free

will we have is to play our part well; and as we play our part, be it humble or great, so, when the curtain rises again, which it inevitably will, we will be rewarded by having a better and more important role assigned to us.

Upon our entry into this world we receive certain talents. Some receive ten talents, some five talents and many only one talent. All we are free to do is to make the most of the talents that have been given to us, and we will be rewarded accordingly. However small our talent may be let us not hide it, but do the best we can with it in the circumstances and surroundings in which we are placed. "To him who hath shall be given."

Of course, many successful men will take all the credit for their success, while others who have failed will blame fate. In either case the natal chart will tell the story. How many of us have experienced periods of utter despair when everything appeared to be against us, and all our strength and capabilities were unable to change matters. I know of the case of a brilliant and prominent resident of this city who, a few years ago, experienced sudden misfortune. He held a most important position in the community, and yet despite his excellent record and reputation, his great intellectual attainments and his large circle of wealthy friends, he was unable to obtain even a minor position. In fact, all doors were closed to him; everything seemed to be against him. I drew up a chart for him and saw at once the progressed conjunction of sun to his Saturn. That told the whole story. It was an experience that he needed and after three years he rose again and today is again at the top, as influential, as brilliant, and as prosperous as before. When the planetary aspects are adverse, we cannot change conditions. Of course, we can say *Yes* or *No* and *I Will* or *I Will Not*, but in reality the affirmation or negation is already determined by our character, our surroundings and by cause and effect. We simply have to work through whatever adverse periods come and do the best we can in the circumstances. There lies our only free will.

Some Thoughts on the Psychic Constitution of Man and His Latent Possibilities

By JOHN C. SKOTTOWE

The tendency of the greatest masters of the Occult at the present day with which we are in full sympathy is to try to bridge over the chasm that exists between the extremely contemplative and mystic idealism of the Orient which runs undoubtedly to an extreme on one side, with the extreme physical practicalism of the Occident which runs to an extreme on the other side. We use the word "physical" and not "material" for reasons which will appear later on. Each, we believe, has an important lesson to impart to the other, and the happy balance which in due season will be finally struck will prove of the greatest benefit to mankind, as both extremes up to a certain point are also necessary for their final completion, preparatory to their final blending for the fuller completion of humanity.

No one can read the ancient religions, of Egypt, Chaldea, India, and also that of the Druids, without becoming convinced that they had made a marvellous study of the complex constitution of Human Nature. Moreover we find that the great religious masters, including those of primitive Christianity, and the Master himself, always withheld certain spiritual and psychic knowledge from the populace for good and valid reasons, well known and understood by the student of occultism, and which were only handed down orally to the Initiate who to the best of their knowledge and belief after most severe trials and tests were then deemed duly and truly prepared, worthy and well qualified to receive them. We also find after a careful study that there have been two dominant factors in religion, the highest and noblest from time immemorial recognizing and upholding the inalienable rights and liberties of the Individual, holding that the Individual, to be of the greatest use to society of which he is an integral part, must develop that individuality to the highest point; the other holding that the organization is of supreme importance and teaching that loyalty to the Institution even at the risk of forfeiting one's individual rights and opinions is necessary and that man must sacrifice himself to the organization so becoming of the greatest use to society within the organization and thus practically becoming a slave to the institution and its heads, for which sacrifice of individuality certain rewards are held out to them both in this life and especially in the life hereafter. So far as true psychic development is concerned, the latter method is

decidedly destructive to individual unfoldment and spiritual and psychic growth, whereas the former is constructive, as it follows the laws of nature on all planes, and not any man's particular theories. Its distinguishing between theories and natural laws may be proved by personal demonstration by those who elect to test them.

Belief in some sort of survival of the Physical Death has been held in varying degree in all religions, some, however, having a much more advanced and clear idea on this subject than others. It is also curious to note that many from time immemorial have held that it is possible under certain conditions for the living to hold communion with the dead. We find that the greatest masters of the Occult teach that this is possible in two ways, one of which they designate as the Constructive Principle of Nature in Individual Life, which belongs to the highest kind of Individual Liberty and which is brought about by Individual Development through hastening on and aiding evolutionary methods or perhaps better expressed by hastening on evolutionary conditions, in which case the Individual is perfectly conscious of every step he takes; this method might also be termed the objective method because in all he undergoes he is in a perfectly self-conscious condition. The other method they call the Destructive Principle of Nature in Individual Life, which is the subjective method and is also the method employed in mediumship, which is heartily condemned and pointed out as dangerous to the soul of man as it is practically destructive to the rational intelligence and will of man, and is liable to lead to lunacy and obsession. The facts and phenomena of mediumship are not denied, but the methods of their usual production are severely censured, it being pointed out that mediumship like hypnotism is a psychic process and both are liable to deprive the individual under their influence of his Individual Will and Rational Intelligence, and hence of his self control thus depriving him of those faculties of the soul which endow him with the gift of Humanity and which raise him above the brute creation, and in that condition he more than likely becomes the mere automaton of his hypnotizer, or if in the case of mediumship which is practically hypnotism by a disincarnate being, of his control.

They teach us that the constructive development if followed and obeyed, finally produces a Master. That on the other hand, if the subjective method is insisted upon, it, being as a rule destructive, likely leads to danger and disaster to the soul.

That some of the wise men or Magi of old understood the complex nature of man more fully than it is generally understood today, we do not hesitate in admitting, but we also believe that

the teaching of these ancient masters is not as some believe entirely lost, but that it has been handed down to the present day to a few by whom it is jealously and carefully guarded for most important and valid reasons, and that at the proper time the knowledge they possess will be given gradually to the world, after perhaps undergoing certain modifications.

That the Δ has been one of the symbols of man in various schools of occult science for ages past is interesting. Here we find the base representing the Physical Body with all its faculties attributes and properties; the left-hand side of the triangle representing the Spiritual Body with all its faculties, attributes, and properties; and the right-hand side, the Intelligent Rational Being, Ego or Soul. In a subject of this kind one must give credit to all sources for his information. What he can do for himself is to draw conclusions and test what is claimed. Among other things we learn to realize that there is spiritual matter or substance as well as physical matter or substance, and that between the physical universe and the spiritual universe there is another large field of matter not so ethereal as the spiritual and more closely allied to the physical, known as the Magnetic Field, and that there is spiritual magnetism which is attracted to the physical body, and that Physical and Spiritual Magnetism are attracted to each other. During our earthly life the soul which is back of all these manifests itself on the physical plane through the physical organism that the Spiritual Body resides within the Physical, though it does not actually occupy the same space, which one writer expresses somewhat in the following manner, "You can fill a glass with marbles and after it is so filled you can add to it a lot of small shot; still it is not full, for you can then fill up the still vacant space with fine sand and after this you can pour in water and still other liquids of less density and can then charge it with electricity. Matter in the magnetic field is on a much higher vibratory rate than that in the physical world, and matter in the spiritual world on still a higher vibratory plane. That the latent spiritual senses can be developed by proper training, the basis of which is a strict morality, morality being defined as "man's established Harmonic Relations to the Constructive Principle of his own being," that there is a technical work of Instruction, is also admitted, but it is never given until sought for by a student and then not until he shall have proved himself worthy and well qualified and duly and truly prepared to receive the same and no monetary remuneration is ever received for such instruction, that it is given orally and under the greatest secrecy; it is also clearly stated that but few at the present day have the time or the means to devote to it, and that any man who

lives a pure and moral and unselfish life, at death will thus have prepared his soul for residence in the higher spiritual planes of existence whether he at present is aware of the fact or not, as obedience to God's or Nature's laws always reaps its due reward.

At death we learn that man may enter at once into the Spiritual World in his Spiritual Body and with his Spiritual Magnetism, that those not prepared and still clinging to earth retain their physical magnetism or physical magnetic body and reside in the magnetic field until such time as they learn to unfold and leave *it* behind when it gradually vanishes back to the elements to which it belongs as does the physical to its elements, but that it can to some extent after the owner has parted with it be preserved by spirits who understand the way (it sometimes being known as the astral shell) and that at spiritual seances these astral shells are often made use of by evil spirits as a mask to impersonate their original owners, again showing one more way by which the unwary may be deceived in mediumistic seances.

No student of the Occult can get very far in his studies without realizing the reason why what is called the school of White Magic constantly warns against Black Magic, which is dangerous and destructive to the individual soul. That the Magnetic Field of the Mystic and Occult Societies has given rise to the Christian Intermediate State and the Roman Catholic Purgatory, there is in my mind no further doubt.

Again the reason that our Lord undoubtedly laid such tremendous stress upon right conduct to those who followed him is also made more clear by my researches, as a good life here results in a good life hereafter even though we may be in complete ignorance concerning the conditions in another life. That the dangers and temptations arising from the student who unfolds his marvellous latent psychic powers and forces by means of the constructive method are also very great is also perfectly clear, for if used for selfish purposes, they become destructive to the soul and we all know what it means to eradicate every particle of selfishness which is so innate in us all. But that it is necessary for some to know these things and that there are a few great and good enough to use them aright is also well, for it is necessary for some to know these things by personal experience and self development for some must be in advance of others to lead the world gradually on to higher and nobler conceptions and more profound truths. We also most firmly believe that the only legitimate way to unfold these latent divine psychic faculties is by the independent constructive method by strict obedience to the laws of God that make for Individual unfoldment, without

wilfully impairing or sacrificing our Personal Responsibility which distinguishes man from the brute creation. We believe the only true way is the narrow way of attainment mentioned by our Lord and Master. That the subjective method by which we temporarily forfeit our Personal Responsibility and allow ourselves to become mere automatons, or machines, yea the playthings, for other beings either incarnate or disincarnate to do what they please with us, we believe to be extremely dangerous against nature and nature's God who has endowed us with that precious gift which raises us above the brute creation and makes us morally responsible beings, and to trifle with this gift and to forfeit it even for a time is to trifle with our souls which will have a most destructive effect upon our present and future well being which we may find it extremely hard to rectify and if insisted on, who can tell, may be fatal to the Individual soul itself; therefore my advice, except for strictly scientific investigation and purposes, is for the ordinary individual to be very careful as to how he or she dabbles in purely subjective methods.

My study and researches naturally at one time led me to a very great interest in mediumistic Psychic Phenomena and various other subjective processes of coming into touch with the physically unseen and having found enough evidence at private seances to satisfy myself of the genuineness of some of the instances recorded, we were for some time not unfavorably disposed towards honest mediumship, but one thing always was unsatisfactory, which was this, that the one who brought about the results when genuine was himself or herself very often practically unconscious and irresponsible during the sitting. We felt for years that there surely must be an independent method whereby one could consciously unfold those higher faculties, which are lying dormant or latent within us and which one school designates as the subjective mind or subconscious self, and at the same time retain the memory of all experience unimpaired, and of one's own free will go and return into the higher planes of existence as we saw fit. We have been extremely glad that some of the best Teachers of True Psychism and Occultism have held for centuries the possibilities of this very thing, and there are some who have individually demonstrated its possibility. The writer intuitively knows it as a fact, but he is still but an interested student and hopes an unbiased and unprejudiced seeker of Truth.

There is much more we could say as a study of mankind leads one into a thousand and one questions not only purely psychical but also sociological, for you cannot separate the indwelling spirit that manifests itself in a thousand different forms and on manifold planes from the form it at any one particular

period happens to assume and from the individual relationship it bears to other forms so manifesting themselves. No one has ever seen a soul; all he sees is the form that soul manifests itself in; it may be a physical body, an astral body, or a spiritual body, but so far as we can learn it always manifests itself through some form of material for there is, as already remarked, spiritual material as well as physical material, only on a higher plane of vibration.

When we have learned by a wonderful mastery over self and perfect self control to withdraw ourselves absolutely from our physical surroundings and, figuratively speaking, to close ourselves to the world, then we realize that we can use our latent senses so that they can behold other worlds than this. At death our physical instrument which connects us with the physical universe is dissolved or left behind, that is all. We may, if we know how, be able to clothe ourselves temporarily with physical matter again and so appear for some special object, but this is simply a physical phenomenon and not a spiritual one.

We now hope that enough has been said to awaken some slight interest in this subject, one often neglected and sometimes ignorantly scoffed at, but the writer knows that on more than one occasion he has been able from the results of his researches to give consolation in those hours of sorrow which come sooner or later to us all, which, had it not been for his certainty of that whereof he spoke, he could not have uttered the words he did, words which have helped to heal a sadly stricken heart.

Only the hard facts of spiritual existence are sufficient to convince the man who stands on the ground, seeing only the meaner life of earth, and never raising his eyes to behold the sun. Pour out facts, set them before him to gaze upon and excite his wonder; let him grasp them as the jewels of reason. But for those who glimpse the serene vault of heaven the truth is revealed in all its beauty, and no further evidence is needed to give assurance that mind is imperishable, the soul immortal.

The Truth Concerning the Life and Teachings of Zoroaster

H. C. HODGES

Writers have not agreed upon the time of birth of Zoroaster, some claiming that he lived three thousand years before Christ, others in more recent centuries. We give below a biographical sketch of this great philosopher, astronomer, astrologer, and teacher, containing the date and place of his birth.

The true name of Zoroaster was Zerothoschtro, a Zend word. He was a contemporary, in Medea, of Daniel, afterwards known as a reformer of Israel, known by some as the Israelite Buddha. It was he who made the prophecy of the coming of Christ to Israel from the Star of Bethlehem. The Greeks made Zoroaster from Zerothoschtro by removing the tro, as the "r" had been cut off in the Pehlour and the Parsee, while in Hebrew we have Schouroaster, composed of Schour and Setareh. But there is little gained in interpreting Hebrew, for a name whose origin is in the ancient Zend, and while he was known far and wide as a celebrated astronomer and astrologer, his chief characteristic was as a reformer in the religion of the Zend. His name is composed of Zere and Thaschtro, the name of a star, the eulogy of which is found in one of the reschts or prayers given by Zoroaster. The word Zere signifies gold or the color of gold; the name interpreted, star of gold.

Zoroaster, as we call the name, was born at Umri, a city of Aderbedjan, just five hundred and fifty years prior to Jesus Christ's birth; though as to his birthplace there is a great diversity of opinion, as also to the different names given to him in modern times. But Zoroaster was a Hebrew, and belonged to the ten captive tribes in Medea, where he served and learned with Daniel, and he has been confounded with Daniel. This is a mistake. The ancient kings of Persia were among his ancestors to Feridoun.

The Empire of the ancestors of Zoroaster was fixed in Aderbedjan, where Umri is situated. Dogdo, the mother of Zoroaster and daughter of Frahernerer, issued also from the royal race. The Zend books mention the fact that Zoroaster smiled at his birth, which presaged a remarkable and grand career. From that circumstance he was called Sapetme Zerothoschtro, that is Sapetman Zoroaster, meaning excellent Zoroaster.

At this period the laws of Menes were scarcely known outside of Africa. Greece was full of sages, who disputed among

themselves on the physical principles of the universe; the Roman empire was still in its infancy; Persia had substituted the worship of the stars, etc., for that of the Creator, confounding the attributes of the author of good with those of evil genii, and for five hundred years, a few sages excepted, India was given up to the doctrines of Fo. China had lost the form of good government and disdained the sages who endeavored to enlighten her; in fine, the prophets of Israel were about to cease and the Jews seemed to adore, by preference, foreign divinities.

At this time there appeared on earth three men who absolutely changed the face of human thought and religious observance. Pherecydes, the Syrian philosopher, master of Pythagoras, instructed in the books of the Phoenicians, who wrote on nature and the gods, was the first to teach the immortality of the soul, and originated the Greek philosophy which soon spread over Egypt and the Roman Empire, and prepared the way for the evangelists.

Then Confucius, in China, re-established the purity of morals, simplified the worship of the First Great Cause, and still remains the oracle of more than seven hundred leagues of country.

Then Zoroaster made known to Persia the time without bounds, the eternal and the secondary principles, to which the First Cause has remitted the government of the universe. He announced the immortality of the soul, and explained the cause of good and evil, in developing that of the overthrow which appeared in nature. He perpetuated, by an exterior law of religious worship, the truths which he pronounced in his own country. His laws were revealed from the Euphrates to the Indus, and the Brahman Tehengreghatcha, the second of his disciples, spread them to the extremes of India. Zoroaster often consulted Ormusd on the mountains, according to Parsee records and also asserted at the time of Dion Chrystonius, that by a principle of love, of wisdom and justice, this legislator had removed from among his fellow men and lived alone upon a mountain. He there consecrated a cave to Mithra, the king and father of all that exists. He lived as a recluse, and gave himself up to prayer and meditation.

Ararat, Moriah, Horeb, Cinai, Hor, Pisgah, Carmel, and Hermon were all sanctified by the special meeting of the prophets with the Almighty on their summits, according to the history of Moses, Noah, Abraham, Daniel, and Elijah. Mountains and stars are closely associated in religion.

From the beginning Mithra was the Persian name for the Sun. Mithraic caves had been found in various places, deco-

rated with Magian, Zodiacal tablets.

Zoroaster in time appeared before the King, Gustasp, and after demonstrating his knowledge by performing numerous prodigies, he was accepted, and the Zend Avesta was accepted as the law of the land. He established the Alteschgrah or sacred fires. He taught that the Eternal had created Ormusd, also the Peetiare, or accursed atiriman, and taught that he who in the world has sown in purity will obtain it in heaven, and he who sins shall be covered with shame in hell.

At the age of sixty-five years, Zoroaster gave lessons in philosophy at Babylon. Pythagoras was among his disciples. He left the mortal form at the age of seventy-seven, being fully prepared, as he said, having foretold the event.

On the Zoroastrian tablets of the Magi is found the, Sun, representing the father; the Moon, the mother or church; Taurus; Isacher; Scorpio, Dan; Cancer, Zebulon, Sirius, and Procyon; Decans in Gemini; Draco in Sagittarius; Joseph carves in Leo; Turdis Solitaris in Leo; Spica in Virgo; Pregarus in Aquarius. The two youths, with torches for life and death, refer to Gemini; Cygnus is in Aquarius; Hydra in Leo; the small bull refers to Argo in Cancer. It is so represented in the Dendera Isaic Zodiac. The central figure is Perseus in Aries; thus there are sixteen different symbols upon these Magian tablets and Zoroaster, being a Hebrew and undertaking a religious reformation among the exiled Israelites of Medea, would naturally use the Hebrew Zodiacal types; for this system of typology in religion referred to those truths of revelation which had been given in special charge of the Hebrews, and the twelve chief signs were the emblems from the time of Moses, of the twelve Hebrew tribes. By far the largest figure is the bull, at that time symbolical of Ephraim, for he was the strength and back-bone of Israel while the bull in the Mithru bas-relief, found in the Cupri Mithraic cave and now at Naples, is seen as wounded and sinking to the ground, for Ephraim was at that time poor, weak and wounded in captivity. Taurus is being wounded by Perseus winged, for Ephraim, though Assyria was the instrument, was really chastened by the divine hand, as Hosea declares at this point in the fifth chapter and verses thirteen and fourteen. At that time the child was named according to that which expressed the nature and characteristic as found in the twenty-ninth chapter of Genesis.

We see the wisdom of the light here expounded and we see the purpose to right the misconceptions of the past two thousand years, and let us pray that all humanity may let the scales fall from their eyes, that they may see the wisdom of the infinity. We continue to grow in spirit.

The New Understanding

By J. W. NORWOOD

Editor of Light

Clearer vision is coming to the world concerning spiritual things. The use of terms, attempts at definition, formulation of psychological laws, all so confusing in the past, are now regarded as of secondary importance by those who have given most time and attention to methods of making themselves understood when relating experiences.

There are two reasons for this:

I. Psychologists have more closely grasped the idea that the science of mind and soul is in fact the science of man himself and not of something separate and apart from his physical existence. That the "first spiritual sphere" is coordinate with this mundane existence, and it is merely a matter of attention to "realize" it.

II. The general public, or such part of it as thinks of matters other than purely physical, has grasped the idea that there is a universal language in symbolism; that no matter what the racial or national language of the individual may be, no matter whether he is "civilized" or "savage," he has an instinctive grasp upon the fundamentals of that language.

So symbolism being a universal language, drawn directly from Nature, is giving rise to a new school of thought—or perhaps a new grade in an old school. This is "new," of course, only to those who make the remarkable "discovery" that the mind thinks in symbols—cannot think any other way. The German and the Englishman think the same symbols, automatically translating them into German or English in order to express the idea through the spoken word. Their mental machinery may be different, is different. But the symbols are the same however the use and interpretation placed upon them may vary. To study symbolism therefore is to study the universal mind. One's vocabulary may consist of only a few hundred words or many thousands.

But the day when the symbolist was considered a "one sided" fellow is passing. Even mathematicians are not so sure that the limit of geometry as an exact science has been reached, or that there is no such thing as a figure with one side! A thing with only one side is of course a mathematical absurdity—but how are you going to prove it? How, any more than you can prove that the one-sided mentality is an absurdity and has no use. To illustrate, take a slip of paper, say one inch by twelve inches. We

know it has two sides. We can prove that by drawing a line down the middle on one side and turning it over perform the same operation on the other. If we paste its ends together we have a hoop with an inside and an outside. Draw a line around its middle outside and another line inside. You must take the pencil up at least once—proving conclusively there are two sides. Cut the hoop around the medium line and you will have two hoops. To say that piece of paper can present only one side looks like the utterance of a crazy man. Yet take that strip of 1 x 12 give it a single half twist and past the ends together and try your experiment. You can draw a line from any point on the surface entirely around the hoop and return to the starting point without lifting the pencil! Does that not “prove” by our “test” that there is only ONE side? Of course we know it does not—that there are still two sides—and yet we have fallen down in proving it by a method we would have sworn was infallible. But still more remarkable, cut the hoop along the medium line clear around, and instead of getting two separate hoops there remains only ONE—twice the diameter of the first! How will you explain what you know can't be true?

If you go a little further you may get more light on the subject. The hoop now has a whole twist in it and if cut around its middle once more you will get two loops, one linked to the other! You cannot separate them entirely.

So it is with the new understanding. The “spiritual” and the “physical” are so linked together we find it difficult to tell where one begins and the other ends—with our old habits of thought and experiment. People we have considered “one-sided” no longer appear so in the new light. It is the “half twist” that has puzzled us. Doctors tell us that every man is half-twisted—partially insane! Nobody is normal! By which they mean what occultists have taught for thousands of years—no man has attained the absolute ideal. We are all twisted from the original pattern—the spiritual pattern. We twist ourselves or are twisted by circumstances which we seek to control and can control.

Further illustrating the new understanding, let us recall the witty narrative of a writer who described the advent of a new idea into the land of two dimensions—“Shadowland.” Inhabitants of that land had only length and breadth. No thickness. Naturally their “normal” thought and action was concerned with only two dimensions. A criminal was once put in jail. The jail was a circle which was closed after him. No one had ever imagined a roof in that land. Why should they when there was obviously no such direction as “UP”? The criminal could not

escape, though he was the best scientist in the land. Yet to inhabitants of three-dimensional worlds that man's position was absurd. Why didn't he just step over the circle and get free? In fact, they tried to suggest it to him—tell him about three dimensions. Telepathic communication was established between their minds and in short the scientist actually grasped the idea of three dimensions and projected his *mind* beyond the prison but not his body. His unseen three-dimensional friends had much difficulty in conveying to him an idea of the *method*. Finally the prisoner actually accomplished the miracle of raising himself on END and getting into the three dimensional world where he could see and hear his "unseen friends" of the "spiritual" three dimensional world. But to the rest of the inhabitants of Shadowland the prisoner had so changed they knew he was crazy and put him in a mad house! They saw him now, not as a "normal" man but as a straight line instead of a square figure. That part of him was *missing* they had no doubt for they couldn't see it—he wasn't "all there." He continued to walk erect with his head in the clouds of three dimensions. Thereby he made a mistake which other criminal scientists profited by afterward, as they did their "up-ending" only in private thereafter, always lying down flat in public, so they would not appear abnormal and might escape the mad house.

What serious thinkers are trying to get at nowadays, as regards the "other world," is that our three dimensional world is the "Shadowland" of a "Four-dimensional" world. We have as yet never found any language to describe experiences in "Four-dimensions," better than the Universal language of the mind—symbolism. There may be a higher language, but we have not discovered it yet. Symbolism is the Morse Code of Telepathy whether between physically embodied humans or "spiritually" embodied humans. Hence Plato's "world of divine ideas" is not so absurd as it may seem.

We create and draw to us innumerable symbols which are stored in the archives of the mind. What is to prevent other intelligences on whatever plane, from touching and rearranging these symbols—mental letters of the alphabet—so as to send us telepathograms? Persons who insist that this is done constantly, may simply have a better understanding than those who reject the idea and suppose that every "sudden thought" that "strikes them" or seems to "come out of the air," is their own particular creation.

Twenty Messages

MESSAGE 5

Many were here and it was necessary for us to close the way. You had many visitors when we entered your silence—and while we would gladly take their messages, we feel that it would perhaps not be the material for which you are longing.

You already know and realize that *there are no dead*, therefore a material message can mean little to you.

We, as Teachers, and Direct Guides from what you call *The Beyond*, would bring still a higher message than this. We would bring the message of LIFE—not of death.

We wish, this evening, to bring a message for your own uplifting, your own development, and, we would say, for your own protection.

One who would fit himself to be a teacher is first given Primary Grades, and meanwhile he studies and works and advances. So as you are teachers in Primary Grades, we would have you guard your own energies.

Do not seek those you would help.

By the law of Attraction, Draw Them To You. “Let your light so shine.”

Were you to cast a pebble into the water, as you know the first circle would be small; then larger and larger and larger. So we wish your development to be. Not a forced condition *but a natural growth*, and finally the Circle grows so large that it will embrace all humanity.

The earnest seeking of the heart will bring this about? asked one of the Circle.

Yes! The work is great—and the helpers are few.

The Young Sister asked if the reason the Message came slowly was because she and The Young Mother had fixed up their home and had been working in a material way.

No! We would scarcely say you had been in a material atmosphere. While on this earth plane, these things are very necessary. They say as The Body is the Temple of the Soul, so what you term the Home must be a fitting Shrine for this Temple—to make it beautiful, so long as you are not wasting your time and energy, but are also serving The Great Master. Had you not this desire within you—were it not *Heavenly*—it would have been *material*. Your activity has not been of a merely material nature! In so doing you will help others. You do not at present understand this fully.

"You mean that by making our home beautiful—"

Yes! In having a home. Then these are all God-given (referring to gifts and new things which had poured into the home). They are all necessary for your development—for your Light—to have them.

"So that we have not settled our home for nothing?" asked The Young Sister, (referring to a casual remark she had made that "If things kept on the way they were going The Young Family would soon be opening a Sanatorium.")

But if your words come true, "We have opened our Sanatorium"—then do not complain. If you keep yourselves in high enough vibrations, only good will come to you—if you do not force conditions. As long as you are in Tune and Rhythm no harm can come to you.

"Might we all be in this Sanatorium, doing work for The Master?" asked one.

It is not impossible that some time in the future there may be even a greater one opened.

And again, we return to the Sanatorium: Christ said: "Suffer little children to come unto me, for of such is the Kingdom of Heaven." In planting Fruit Trees we do not consider transplanting the ones that have stood for years. We take young and sturdy trees; we prepare the soil—we care for them—we trim them up—here and there we prune off limbs—that the sunshine and warmth may penetrate—that they may grow and bring forth fruit.

Have you ever thought of a city of the size of the one in which you live—of the poverty and want of the young trees that need to be transplanted—pruned—much of the diseased material cut away and given a chance to mature and bear perfect fruit?

We do not at present say this is possible to do—but we say: Give it your earnest thought—your earnest prayer—and it is not impossible that this Sanatorium may not grow and become a mighty instrument for good.

It is not impossible that some of these young souls may rise up to call you blessed. The Harvest is Great—the Reapers are Few. There are many who will give the money to ease their conscience but few will give their time, their love—their ALL.

This is a Great—a Noble Field.

"And our Divine Guides will direct us to this end?"

Yes! We ask you at the present time only to meditate and realize the need of such a work. Do you realize how few parents are capable of guiding these children? We hear you say: They

are the fathers and mothers—they must understand. This may seem a parting from the subject, but we wish to bring a message to the one who said: "I felt almost as if I were seeing into the Beyond." (The Older Sister had said this earlier in the evening in talking of her recent experiences.).

We would say, dear Friend, you *were* seeing into The Beyond, but you were obstructing your own vision by your extreme desire. You make it a bit too hard. You think it is something a tiny bit unnatural. Forget this! Remember it is the most natural thing in the world, and not seeing is the unnatural. You were trying to make your *physical eyes* see what only your *Spiritual Eyes* can gaze upon. Forget for the time that you have Physical Eyes and use only the Windows of your Soul, and when the tiny clouds seem to obstruct your way, they will melt into nothingness.

The following three paragraphs refer to a personal incident that happened during the day to one of the Circle. The words of the Guides are impersonalized so that the reader may have the lesson—if he so desires.

We also bring this message: We bring you back again to the words of the Sister-Mother, who said: "We have opened our Sanatorium." You did not come here by chance. You came because the Great Master sent you to earth. They sought an avenue. These experiences were necessary. They saw a channel through which you could receive care, education, many things necessary for your present work. You have grown in experience; you have grown physically, mentally, and far better than all—you have grown spiritually.

Now, to the mother who cared for you—your Earth Mother—you must kindly, gently, with the same care become her Teacher. The time will not be long until this material house will pass away. The soul will stand naked—will realize its needs—realize the things it has not learned. This is a lesson you may learn! We must pay. It makes no difference what it is. We must pay! The price you are to pay is to help her by more spiritual light—more love—more warmth in her heart and in her soul. This is not criticism—this is, that you may hardly pay a debt, and in so doing help her and help yourself.

As we said before, "The Harvest is Great and the Workers are Few." She belongs just as much to the Great Brotherhood of God—the same divine Spark is within her. We feel you understand this message. Do not try to make her think as you think—do not try to make her see as you see—but give her the Love and Light and she will, in time, respond.

There was an interruption at this point by a personal caller and by a telephone call.

You are all more or less disturbed by what you term this unpleasant interruption but a better lesson or a better illustration could not be brought into your midst. While within this soul (referring to the personal caller) shines the divine Light, she is not far enough on the Road to understand your language. This is one of the trees of which we have spoken. At the present time, transplanting might bring it to better fruitage, but the pruning away would be so severe that it would take years of labor.

This is also an illustration of the un-poised, the un-balanced. And we feel that some of you are asking, mentally, the question: "On what line does she stand—which of her talents are predominant?" We say again: Do not judge, that ye be not judged. Do not try to carry her burden. Do not push her further along the line and possibly unbalance her load even more than it now is.

One asked: "Would it be right to help * * * who is in mental trouble?"

If your light is strong enough to draw him into your vibration. Yes! **DO NOT SEEK!** Hold your light steady and high, and if it is your work, he will be directed to you. This is also a lesson which we would have you constantly bear in mind. Christ said: "Seek and ye shall find—knock and it shall be opened unto you." That does not apply to those who are seeking **ALSO**. But the Truths you have found—those hold high and steady, and others will wish the great knowledge and understanding—will see the Light and find the Way. You have sought and found. They may do the same and others that are not yet ready. All Truths must come from within. The longing—the **DESIRE**—must be there.

We would say regarding the Young Brother (referring to this same young man to whom reference was made above)—and we penetrate for one instant into his atmosphere—he needs to learn the value of poise.

"He is not obsessed?"

The door is open—anything may enter and not knowing, he does not understand himself. It might be what you call obsession. We do not regard it in this way.

"May we send * * * to the Young Mother?"

If she wishes to come, yes! If she feels the drawing. You say: "May we send." She must have this desire within herself. *She* must have this seeking—this desire.

Such meetings (as this one) never come by accident. They come for a purpose. There is a reason—always a reason. When it is necessary the way is always provided, and you must all remember; if you are in Tune and Rhythm, space means nothing,—distance, to us, does not exist. And you would not be sitting in as close communion as you are this evening, were you not in very close vibration. It is also a lesson you must learn that distance does not exist in this work.

Will the Sanatorium depend for its start, upon our realization, or has it already started?

There are many channels open, and a Sanatorium does not—we do not—in a Broader Sense—entirely mean the building of a house and placing them within it. The House you have all built up: This we term a Sanatorium. There has been love and thought and care taken to nourish souls in other homes where sickness is.

We see also another Sanatorium opened—if conditions come. The Young man (referring to the young man who seemed to be mentally unbalanced) enters your circle. Another Sanatorium will be opened.

We see, at times, waves of Love and Light go across the Continent, penetrating the home where many mourners are mourning. The house is crushed over their heads and they do not know why. This we term a Sanatorium.

You term a Church a House of God. We say: Where two or three are gathered together in "My Name" there will "I" also be. That also is a place of worship.

So, a Sanatorium is where disease of mind or body or soul exists. And with the vibrations of love and light we would have you enter.

We therefore, would have you go forth with love for all mankind, knowing that the Harvest is Ripe and the Workers Few. Therefore, fill each and every hour with work for The Master. Good Night!

Occult Story

DONALD

AN INSPIRATION

By DAN W. TOTTEROH

(Concluded from last number)

The composite letter is as follows:

DEAR CHESTER:

Mama told me to write to you. We are well now but we will not be dead. We are at Mellie's. Mellie will help me write. We are happy all the time. We never make any noise now when we come to see you. Mama tells me you miss me. I do not miss you for I can see you sometimes. We are all busy. Mellie says, we work to bring many people here. We are never tired or sick. To many people we bring help. We wear many beautiful robes, they call them. When I came over here we had many mansions. My grandpa has a mansion. We live with him—my sister Helen, Tottie, Mellie, Willis and aunt Ellen and uncle Harry all stay with him. We eat when we are hungry—nuts and fruits will be different from the kind you have. Mama will come soon to us. Mellie says she will. Mellie never makes mistakes. The man here says the boys will not be here for a long time. To me that is bad news. I would like to have Chester here with me. Many boys are here—they have many good times together. We are well now. We will never die again. Mellie will write—

Mellie writes:

DEAR FRIENDS:

We will never forget you. We will watch over you and help you all we can. Donald looks so well and is as strong as he ever was. Donald talks of Chester and Roland often. When he says, Ches. and me went fishing together, we all laugh when he tells how they fished. My name is Mellie. I was just a little baby when I came over here. Mrs. R—— is my friend. We all love her. When she comes we will all meet her and make her welcome. Mrs. R—— feels very badly when she thinks of Donald. She wants him to come back with her again. He cannot do that, but he is with her as much as he can be. Donald never knew how he came here. We brought him over and let

him open his eyes to see us all around him. He was not surprised to see us, but said, "Where is mama?" We told him she would come soon and he seemed satisfied. We are making many progressions. Donald has gone in the third sphere. We will push him on rapidly when we will not stop to——

(Mellie broke down here.)

Mr. S—— now takes the pencil.

MY DEAR FRIENDS:

My daughter had asked me to write to you about our life in this beautiful world. We are more alive than we ever were before. We have been here a long time. We work all the time. I am in the fifth sphere. My life is a busy one. I am fond of little children and do all I can to help them along. We have schools with all the many advantages people enjoy on earth, except that ours are on a higher plane. We tell many people to bring their talents here with them. This is the place where genius tells. It is all so different from what I expected to find. My life is busier, mentally and physically, than it ever was on the earth. Lucy's little son has lately joined us. We love him very much. He cannot realize where he is, for everything seems the same to him. Will write again some time.

Truly yours,

R. J. S.

In September, came our third letter from Mrs. R—— enclosing letters from Donald, Mellie, Mrs. S—— and my uncle Alonzo. Only certain portions of Mrs. R——'s letter are of interest regarding our subject.

MY DEAR FRIENDS:

——I get great comfort from hearing from Donald and when I want his voice I go to a seance and hear him talk to me, but even all this seems poor comfort for it is the child I want just as I used to have him. There seem to be seven degrees or spheres in this intermediate life to which all have access, that is, by their own efforts. The first one is the dark sphere or the twilight, as they call it. In it are the wicked who pass from earth and it rests with them just how long they stay there. If they make the effort in time, they will leave it as every one has his or her opportunity. Donald says there are no children there. Father told me the last time I talked to him, that he was in the fifth sphere and that Donald was with him so you see a little child does not stop long in the lower spheres. Tell Roland when his time comes he need have no fear—that he will go to sleep here and wake up there where I know he will find Donald and a

* She refers to "Gates Ajar" by E. S. Phelps.

good many others whom he knew in this life. I have read Miss Phelp's story* but did not care very much for it. I go more on the writings of men who have made a study of the Bible such as, "Our Life After Death," and, "Our Existence After Death," this last by a Presbyterian minister. Donald has written to Chester but I was grieving so I'm afraid it is not a very good letter, but I hope he will do better the next time. Tell your mother that this person says he is her son* but of course I do not know, but I give it just as it comes to me. Will ask father to write to you.

Sept. 10, 1901.

L. S. R.

Donald's letter.

DEAR CHESTER:

Mama read me your letter. We will swim here lots of times. We won't get drowned though. We will not make any one cry any more now. Mama cried when she read your letter to me. We want mama to come. We will meet her. Then she won't cry any more. We don't need any boats or cars here. We can go where we want to. Tell Andrew* we are not dead. We will see him sometime. We will tell him to make us a boat to sail. We want to make little boats to sail on the water. I play ball and marbles with the boys who are here. We will play with Harold Haucher. He used to live in Wheeling. Willie Nelson will come soon. He lives in Columbus. He was the little boy who lived beside us on Tappen Street. He will get sick. When he comes we will meet him. Mellie found Alonzo for mama. He will write to his mother. We want to make the others happy. We will write again. We all send love to you all. Mellie, Helen, Tottie, Harold, Charlie, Willis and all the rest. I am yours truly,

DONALD R—.

My uncle Alonzo's letter to my grandmother.

DEAR MOTHER:

I am well now. We are happy. We would like to have you here with us. Mother, we want you not to worry. Mother, would you like to hear from father? We will write together. We are not many miles from you most of the time. We will tell you where we are. We will not make you cry, mother. We will help you all we can to bear your burden. We want to make you

* The person she refers to was my uncle Alonzo A—. The letter was written to my grandmother who was living with us at that time. This is very remarkable, as Mrs. R— knew nothing about our family and did not know that my mother's brother was dead. Alonzo's handwriting was faithfully reproduced.

* One of the boys Chester and Donald used to play with. He was a great ship builder, making wonderful boats out of shingles.

happy. I'm in the third sphere. We are making progress, mother. We want you not to worry. We are all right and well and happy. We will write again sometime. Your loving son,
ALONZO A——

Mellie writes:

MY DEAR FRIENDS:

Mellie will write to you. We will try when you come to make you happy. We will find Arthur if he is here. We will tell him what you said. Mellie can always find her friends. We must not worry when you make the tears come. Mrs. R—— cried so when she sent Chester's letter to Donald. What makes her do it? Donald is well and strong. We want to make a medium out of Mrs. R—— but she won't let us. She is nervous when we make noise for her. When she wants us she tells us to make a noise. When we do it, she is afraid. Mellie will write again some time. Your loving friend,
MELLIE.

Another letter from Mrs. R——'s father, Mr. S——:

DEAR FRIENDS:

Lucy says you want me to write you again. We may not be so very far from you at any time. We have several spheres or degrees of Heaven. We progress by our own efforts assisted sometimes by good and holy men. The first sphere is a place where the wicked are put but they have the same privilege. Every one has to make their way out. We have houses to live in which are called mansions here made of beautiful marble with many more precious materials. We have flowers, fruits, birds, and everything that makes life beautiful. We eat when we feel the need of it, nuts and fruits. Mellie says she would like to write to you. We are all happy and content to stay here. Donald says he would not go back to earth to live but he is anxious for them all to come to him. We never regret coming. Lucy says I have been here fourteen years. It seems as yesterday to me. We have no night but something like a twilight when everyone rests if they feel the need of it. We are not dead but very much alive more so than you are. We will not tell everything we know. You would all be too anxious to come. Well, I have to close. You will hear from me again. Yours truly,
R. J. S.

There followed an interim in which we heard nothing from Mrs. R——. Her next letter had no enclosure, but it is interesting because it gives her ideas and impressions gleaned from her reading and spiritualistic communication.

MY DEAR FRIENDS:

Your very kind letter reached me yesterday. I wondered

what had become of you. I have in the last two or three weeks lost the power I had—cannot get a single word in writing though I think it will come back. I go every week and have a nice talk with Donald and my father, brothers and sister. We have such good mediums here. It is to a trumpet medium I go where the spirits do their own talking. Donald's voice is just as natural as can be. As far as I can understand, those who have gone from us are not with the Saviour any more than we are. They have merely gone into an intermediate life, where they have the same opportunity to progress as we have. Any poor soul who has led a wicked life here has still an opportunity to become what he should be even after he has left this life, though a good life, well spent here, reaps its reward on the other side as intelligent men who make such things a study claim we should all be able to enter the third degree in this intermediate existence. Donald says he is happy—that he has everything he wants, plays ball and so forth, says he can play a fife pretty good. A little friend who went over there a year ago, Donald says can beat the drum just fine, and he plays the fife. I firmly believe that we will all find that the other life will only be different from this in so much as the pain, sorrow and trouble of every kind is left out. We will all see Christ at the same time, at the second resurrection, the first being at the time we leave this world, the second at the time of Christ's coming or the end of the world. I wish you could go to Mr. S—— he is such a fine medium, a well known man, here where he has spent all his life. He has been tried and tested and we know that he is perfectly honest. I have been trying to get Donald to write, but I have held the pencil for a half hour with no result but his name which is more than I've had for some time.

Yours very truly,

L. S. R.

Oct. 15, 1901.

In November we got a letter with an enclosure from Donald to Chester.

Mrs. R——'s letter:

MY DEAR FRIENDS:

The enclosed letter was written you almost a month ago. I thought it had gone and wondered that I did not hear from you. Just came across it. Things are just the same so might as well send it. Donald writes a little. I am going to the East End tonight and expect to have a talk with Donald. Donald says he is happy and has every thing he wants, plays ball and enjoys everything he did when he was with us, so I should not complain.

Nov. 6, 1901.

Your friend,

L. S. R.

Donald's letter to Chester:

DEAR CHESTER:

Mama says I did not write to you but I want to tell you lots of things. We will want you to write to us. Mama feels so bad about me. When she cries it hurts me but she has to cry. Sometimes mama lets us write. We all love mama. We want her to come. We will meet her when she comes. We are not dead, Chester. I am Donald just the same. We want you to think we will be alive just like you are. I see Freddy sometimes. He would like to see me. He will not forget me. When he comes to us I will have him too. I have my bunny now. The dogs did not get it cause it is here. Brownie is here. She was Mr. Burn's dog. She knows me. She will not want to go away from me. I will tell Alonzo you know me. He will be glad to hear that. Well Chester, we can't fish any more together but I am with you sometimes. We are not dead. We are living spirits just like you are. We will never die again. We are well and happy. We want you when you come to meet us here. We all will make you happy. Goodbye.

DONALD.

Mrs. R—— became more and more interested in Spiritualism and therefore had little time for writing. Strangely enough, as her interest grew, her power lessened. It was when she did not understand that she was in her full power.

In January came this letter from Mrs. R——

MY DEAR FRIENDS:

I don't get many writings any more but I still talk to Donald. I went to a strange medium, the other day. I heard from Donald and my people just the same. The Spiritualists have a fine church here and I went there for the first time about a week ago with a friend. Neither of us had ever been there. No one knew us. The minister was a new man who had never heard of me. After he was through preaching he gave some tests and to my astonishment, addressed himself to me. He gave me a wonderful test. I had my brother's name, Harry S——, with a message to me; my sister Ellen, my little girl and Donald. I was so surprised. The lady with me, had one also. They told her what would happen to her that week. Everything came out all right. Mr. R—— believes, implicitly, that it is Donald that talks to us. He told me almost everything I had for Christmas, what grandma had sent, said he was there when I opened the box, told me about going to the cemetery with me and just what flowers I had. You know he was so fond of flowers and knew a good deal about them. He said, "Mama, if you did not feel so sad it would make me laugh to see you putting flowers there when I'm not there but alive just like I always was." The belief is making

wonderful progress and "Cal," that is the guide of the medium I generally go to, says that it won't be a great many years until we will be able to communicate with our loved ones right in our own homes without the aid of a medium. That God never meant for us to suffer when they were taken from us. Won't it be a happy day should this ever come true? Death would not be such an awful thing then.

Jan. 16, 1902.

Your friend,

L. S. R.

Mrs. R——'s last letter came to us in June. After that, she becomes a mystery.

MY DEAR FRIENDS:

We have gone to housekeeping and I miss Donald more than words can tell. We set his place at the table and he says he sits there when we do. He asked me not to put the chair so close to the table. Donald says he eats but not when he comes home but in the other world and that there are beautiful streams of water but he says you are not wet when you come out after going way down to the bottom. We did not ask for these things, it was voluntary information. We were out at the cemetery this afternoon. We had our baby moved from Virginia a few weeks ago. I went to a seance the next day and Donald said, Helen, our little girl, had something to tell me. She knew all about us taking that little body out to the cemetery, when I am sure the medium could not have known. When I told Helen that it was she we were moving, she most emphatically said, "No, it wasn't because I am here." So you see they do not think themselves dead. I trust you are all well. I don't try to get any more writings.

Always your friend,

June 22, 1902.

L. S. R.

Mrs. R—— then ceased to write to us. Our letters to her brought no reply. Whether she died and went to Donald, as Mellie said she would soon, we have never found out.

I only know that she left these wonderful, inspiring letters that I feel now should be published. I feel that others should have the benefit of them. They have long been a source of wonder and comfort in our home.



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.

XI

THE LETTER "G"

We have another and still greater surprise in store for us in our study of the identical origins of both dogmatic Religion and Freemasonry in one and the same *Zodiacal gnosis*.

In identifying the Masonic Lodge, with the ninefold "Square of Saturn" and its various cabalistic significances, we have an even more sure guide, than any so far discussed.

If the student will refer to the table of Zodiacal and planetary significance attributed by the ancient Hebrews to the twenty-two letters of their alphabet, he will discover that the planet Saturn was signified by *the letter "G,"* or *guemel*, which was at the same time the number "Three."

The Chaldean name of Saturn was *Sheb* and his Phoenician name *Kronos*, which finally settled into *Chronos* or "Time," as adopted by the Greeks. *Sheb* is the root of our word "Sabbath," the day of Saturn, or Saturday, the holy day of the Israelite.

The number *Seven* was sacred to him throughout the East, hence his title of *Sabaoth* or "heavenly host," relating to the seven planets and his day was the "seventh day." Saturn was particularly the planet of Jehovah, although not, as some have mistakenly inferred from the various connections, considered to *be* Jehovah. Mowers says (History of the Phoenicians) that the planet Saturn very early became the chief deity of Semitic religion, long before the Sabbath, and long before Moses consecrated the number seven to him, perhaps earlier than he became father of Jupiter and all the other gods of Greece and Italy. The connection is very plain, also, in that Saturn as "god of Time" represented the three aspects of Jehovah, "Past, Present and Future." In the ancient star religions it was as imperative to the faithful to be *shown* their god, as it is found in some modern cults and so Saturn was pointed out as the *Ab Ram* or "Most High Father" and as Brahma. The

very name of "Semite" is taken from Saturn who is the *Shem* of Noachic legend, from whom they are putatively descended.

The poetic notion of *Kronos* devouring his own children, born of the fact that Time, also, destroys all that which it engenders, gave rise to sad consequences among the Phoenicians, who yearly sacrificed the loved and only begotten children of *Kronos*.

"Israel" was originally a name of *Kronos*, among the Phoenicians, who had a legend, that he was king of their country and had an only begotten son called *Jeud* (Judah). When very great dangers in war threatened the country, *Kronos* had his son adorned with the royal dress and offered him up.

Philo Judeaus, the famous Alexandrian philosopher, writes—"Kronos, whom the Phoenicians surnamed *El*, a ruler of the land and later translated after his death as God, into the star of *Kronos* (Saturn), had by a native nymph an only son whom they therefore named "*Yeud*."

The slaying, searching and mourning for this "Only begotten Son," who according to time and place, was Tammuz, Adonis, Dionysius, Osiris and a score of others, was the chief rite of all the ancient mysteries and its hero was particularly pointed out by the early Jews, as the ancestor of their race.

One of the forms of this "Only begotten son" was the Phoenician god *Kadmus*, who represented the Creative Wisdom or Demiurge (Great Architect). The Cabbalists considered Adam Kadmon the oneness of the powers which emanate from God. His is the figure of the man which hovers above the symbolic animals of Ezekiel. From him the creation emanates in four degrees or four worlds. This Adam Kadmon, precipitated into human flesh becomes the "Adam" of the Cabbalists, who said that the three letters of the name "A D M" signified "Adam," "David" "Messiah," the three incarnations which were to ensue.

Through a veritable maze of ancient Phoenician philosophy, self-evidently derived through the Chaldean Magi, from the Hindue, we trace the story of the father-god, Saturn, and the son-god, Bel, through whom the father is revealed. This connection between the planet Saturn and the Sun run through all the mythologies of Aryan inception flowing, finally, into the receptive bosom of so-called Christian revelation.

"The Orphic philosophy, so much quoted by expositors of Masonic philosophy, "placed Time" (Chronos), says Dunlap, "at the head of all things and endued it with life and creative

power, that is—Time is God. From Him emanate Chaos and Aether. Chronos makes an egg of the Chaos, surrounded by the Aether and from this springs the golden winged *Erosphanes*, the soul of the world. This according to the Orphic poets is Zeus" (7+5+6+60=78=HJHJV HVVH HJH). Zeus is Jove and Jove is JHVH, while the latter, as we have seen, with the letter *Schin* in the middle, to indicate the sign of Pisces, is JHShVH or *Jeshuh*, Jesus.

Saturn was thus the symbol of the incomprehensible Father and the Sun that of the *Logos*, "Word," or comprehensible Son, through whom, alone, the Father is made known to mankind.

According to the Manicheans, Christ the Mediator had his dwelling in the Sun. Dunlap further says that "In St. Paul's application of Psalms XLV and CII, 25, found in the First Epistle to the Hebrews, is positive evidence that JHVH was regarded by him as the Son, the Creator *Logos*, the "Word of Power of God." *Iao* was the mysterious name of Bacchus, who is also "Dionysius." The word "Messiah," is another of the many Hebrew alliterations of a foreign term. It is the Persian *Meschia*, who is their "first man," equivalent to Adam. Zeus in Greek Mythology rules over the Kingdom of Saturn, in his father's place, just as Jesus is called to rule over the Kingdom of God.

In Genesis, Jehovah sets a rainbow in the cloud. In Homer's *Iliad*—"Rainbows, which the son of Saturn has fixed in the clouds, a sign to articulate speaking men." *Iliad* XI, 27.

Dunlap continues—"The Phoenicians and Hebrews had two pillars, the embodiments of the two hostile gods. The Hebrews called them "Jachin" and "Boaz." Boaz is the sun-god *Abas* or *Busi*, Ikin is the same as *Chijun* or Saturn. It was the usual opinion of the ancients, derived principally from Egypt, that the god of the Jews was Saturn. The idea, however false, became general, among the Egyptians, that the Jews worshipped the evil demon, Saturnus-Typhon, the principle that continually governs the Sun," Saturn being the good god and Typhon, the evil one.

"Bel contains, within himself, the full idea of Deity in the Nature religions of antiquity. He is not merely the Creative ("Jah" or JHVH) but the preserving and sustaining ("Bel") and the Destroying or Transforming principle ("On").

"As Saturn, (♄) he is the principle of order and harmony in the universe and as Mars (♂), the cause of all the disorder, confusion and contention in the world."

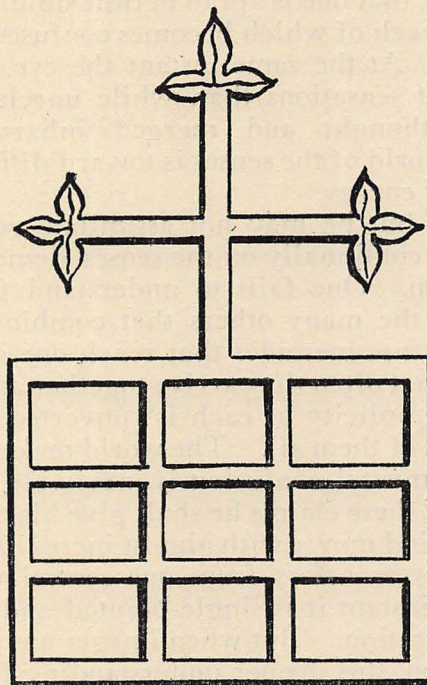
The *Tav*, or "Tau Cross" as it is often called, was the dis-

tinctive symbol of "Jehovah" among the Hebrews. It responded to the numerology of the Divine Name, as a perpendicular line of ten units standing upon or depending from, a horizontal line of sixteen units ($10+16=10+5+6+5=JHVH$). This figure as the base and height of a Triangle (3) the radius of a Circle (6) and the side of a square (4), presented the letter-numbers, *Guemel, Vav, Daleth* (3—6—4) or "G—O—D" which represents the Creative powers, at one and the same time, as those of self-existent Geometry and the Cycle of the Year and constituted the Hebrew symbols for $\beth \delta \delta$, which indicates the aspect of Deity (\beth) as observed by man (δ) from the earth (δ), also terrestrial "Birth" and "Death." It will thus be observed, that that which is, at present considered the amiable allegory of symbolic Masonry, with no other function than that of cementing good fellowship under the more classic name of "Brotherly love," is the survival of an elaborate "magical" ceremony, which appears to have been devised in the days when such ceremonies were seriously considered, through which a candidate might be, so-to-speak, de-magnetized from the sinister influences directed against him by evil zodiacal and planetary aspect and caused to vibrate only to those which portended his best good, greatest usefulness and inevitable reward. As to the inception of this ceremonial process, I am willing to take a leaf from the book of our Roman Catholic critics, who have always insisted that Freemasonry led by successive grades to ultimate secret degrees and domination by secret leaders, none of which or whom were even suspected in the lower ranks.

While unwilling to concede that this be the case in the present day, I am inclined to judge, from all the obtainable external evidence, that Freemasonry was, at one time, the outer court of the Rosicrucian brotherhood and the source from which were recruited the disciples of the inner *arcane*. Brethren of the present age stand aghast when invited to investigate the lore of the Magian and Kabbalist, for the source of something they are so sure has no more complicated aspect than the literal text of an historical Bible. They feel that they are in the presence of some unheard-of profanation, when they are told that the true meaning of Holy Scripture itself is sealed to all but the possessor of a special light which can only be attained through occult study.

That stories so simple, so sweet, so utterly human, can have any meaning beyond the mere letter to the man who has never before heard of the existence of a concealed meaning, seems utterly preposterous.

Yet that is what the investigator of the future must face. I have shown that Masonry is not of the Jews, nor of the Christians, nor of the Pagans, but that it is the Universal Truth, which passes beyond the specious quibbling of all sects and dogmatists. In works upon the ancient symbolisms of the "Cross," I find an ancient picture derived from farther India and called, from its associations there, the "Tree of Buddha."



A smybol of "Three times three," upon a nine-fold oblong. I have seen this emblem in the triple three-petalled almond flower of Aaron's Rod, in the lilies of a taper fingered Virgin, placed by wise Minerva in the hand of Sun-god Hercules and thrust from Heaven into the astonished view of a suppliant Toltec priest. Be it a Sephiroth of the Kabbalah, the Rood of Redemption or the "Tree of Life" if I have interpreted the hidden soul of Masonry aright, I have read it also, for it fills the Universe with its branches, leaves and fruit, while its roots lie buried in the depths of the Unfathomable Wisdom.

Higher Thought

CONCENTRATION AND THE SILENCE

By EUGENE DEL MAR

The world is so replete with appearances that appeal to and delight the senses, that one is apt to permit simultaneous entrance to many images, each of which becomes confused with the others and is distorted. At the same instant the eye, the ear and the touch will accept sensations that, while unrelated in fact, are assimilated in thought and merged inharmoniously. The tendency of the world of the senses is toward diffusion of thought and dissipation of energy.

One accepts but he may not assimilate readily the many images that press continually on the senses, demanding reception and interpretation. One fails to understand fully any one of them because of the many others that combine to distract his attention. The sense messages that reach one are so many and come so rapidly that often they arrive together and merge, so that the intelligible simplicity of each is converted into an unintelligible compound of them all. The world makes so many claims to attention that mental confusion is inevitable unless one determines to which of these claims he shall give his attention.

While the mind moves with almost incredible swiftness, and makes momentary transfers from one sensation or thought to another, at each instant it is single-pointed and possesses a subconscious concentration. But when images are crowded upon it in rapid succession, this deeper understanding fails to reach the mental surface, and conscious thought becomes diffused and attention distracted.

To the Infinite vision, doubtless the view is the same from any point of center or circumference; but the finite vision seems to require a particular view point, a special focus and a defined image. Both telescope and microscope direct the vision to a particular point, and exclude all else from view. The burning glass brings to a single spot the diverging rays of the sun, and creates a miniature orb with power similar to that of its prototype.

When the mind brings together its powers and centers them upon the object of its attention, it may understand and comprehend to the best advantage. It concentrates. It gives complete attention to one thought or idea, to the exclusion of all else. When it focuses rightly from a particular point and upon a defi-

nite image, it is single-pointed toward the center of that which it surveys.

Like the telescope, mental concentration reduces distance and brings to one's immediate presence that which otherwise remains afar. Like the microscope it magnifies that upon which it turns its attention, and thereby discovers unsuspected beauties and fascinating peculiarities. Like the burning glass, it delves below the dross of the circumference of things and discerns the treasures that abide at their center. It tears away disguises and removes the masks that protect the secrets of nature from the diffusion of sense ignorance and conceit.

One concentrates most readily upon that which is of greatest interest to him. To facilitate concentration, one must cultivate a deeper interest in that to which he proposes to give his undivided attention. As conscious interest always attends pleasure, the more pleasure one derives from any particular idea or thought, the deeper is his interest in it, and the more easily may he concentrate upon it. Pleasure leads to interest, and interest smooths the path of concentration.

At any time, one may banish from his consciousness that which is distasteful by suggesting to it something more to his liking. Taking a position most restful physically and under conditions that permit of the least sense distraction, one has but to place his mind on some pleasant recollection of the past, some picture that suggests peace or power, in order to take its attention from that which distracts it unpleasantly. Attention will waver between the fascination of the undesired and the attraction of the desired, but it becomes increasingly easy to keep the mind centered at will.

After a few exercises in concentration of this character, one no longer requires an especially pleasing picture to lure his attention, but the increasing pleasure of the process itself will soon make an attractive thought or word sufficient inducement. As the facility of concentration increases, simply placing oneself in mental repose and physical quiet will suffice to induce the desired concentration.

One may concentrate at varying depths of consciousness with different results. He may investigate physical phenomena and fathom the depths of scientific investigation. He may dwell in the mental realm and follow the intricate courses of philosophical inquiry. Or he may sink his plummet in the waters of spiritual depths and realize his complete oneness with the Infinite. It is the essential Oneness of each of these levels that gives power to concentration, whether it be that of mental consciousness or spiritual realization.

The elemental mind delights in noise. In the animal kingdom, the lion claims lordship by virtue of the volume and terror of its roar. Elephants trumpet and eagles scream. No bird of prey can sing. The untutored mind of the savage relishes the torturous vibrations of the tom-tom, and even the children of civilization take their pleasure boisterously.

With increased intellectual development there is a sensible diminution of sound, but there remains a more or less marked correspondence to physical conditions in the inherent sense of opposition that the intellect adopts toward anything that has not yet been appropriated by it. The intellect delights in turmoil and contest and the noise of wordy combat.

While the conception of fundamental duality and opposition persists in the mind, the intellect is ravenous for discords and in-harmonies, and seeks to dominate and subject others to its point of view. It regards itself as the standard to which all else must conform. It is arbitrary and dictatorial, and insistent that its position is the only correct one.

Until one realizes that the physical is but the manifestation of a deeper form of life, he lives only on the surface. His thoughts and ideas are of the earth, earthy. He thinks in terms of temporary pleasure and acts accordingly. He responds readily to primitive sensuous appeals. He talks much and when others do, and listens only when he must.

With the growing realization of an inner life, words are weighed more carefully, and one is more disposed to listen and receive. The aggressive and positive intellectual attitude is chastened. A new phase of life is revealed and words now reflect more of the inner consciousness. They take on a less personal aspect.

There is great power in spoken words, but they have significance to others only as they are interpreted. They will be received only as they are accepted. Often words conceal more than they reveal. They are interpreted usually very differently from their intended meaning, while each added word but increases the probabilities of misunderstanding. Moreover, the intellectual disposition is to doubt and challenge every assertion.

With the dawn of spiritual realization comes the disposition to be quiet, to listen, to still the physical and mental machinery, and await the promptings of the inner voice. The activities of the outer world that appeal to the senses are slow and crude compared to those on the mental plane, while these bear no comparison to the intense velocities of the spiritual realm.

With the senses calmed and unresponsive to the slower vibrations of the outer world, a peace and quiet pervades the mind,

and it becomes receptive to the higher vibrations of vital energy. Immune from the lesser harmonies, one opens himself to the greater ones that are seeking new outlets of expression. A sense of power steals over one and he is inspired with fresh vigor and vitality.

With the consciousness controlled and subdued, one opens to himself an inflow from the great ocean of subconscious wisdom, and taps the region of intuitional powers. The accumulations of his past may become an open book to him, and he can secure access to the wisdom of the ages. The deeper the silence the more profound the stillness, and the more complete the isolation and aloneness.

More interior even than the subconscious, is a realm into which but few may enter. One may not cross the threshold of the superconscious until his initiation has been completed, and he has graduated from the lures of the senses and the claims of the personal self. With these dead and forgotten, the silence leads along paths of serenity and poise so far transcending ordinary existence as almost to seem a contradiction of it, toward those supernal heights where dwell the Saviors of Mankind.

KARMA

By ALMON HENSLEY

If one could doubt of the full-flowered plum
 The blossom's fall and fruitage; if we feared
 When night makes things invisible and dumb
 A lagging dawn; if when our course we steered
 Northward we knew not if our ship would shift
 South, East, or West, then the unwelcome gift
 Of life in a wild world were but a jest,
 A quaint conceit enshaped at some mad king's behest.

Behind all life is one unerring law.
 Fond fools there be who deem the Power that holds
 The worlds unchanging will admit a flaw
 At some deep-voiced request,—the creature moulds
 God as he wills. We, with the lesson learned
 Know action and reaction are not turned
 From their own course. We reap as we have sown
 And in the full requital are but fuller grown.

Theosophical Talks

LETTERS THAT MAY HELP YOU

By ASEKA

Number 6

FRIEND

I do not wonder that the teaching of re-incarnation attracts you; it has attracted and does attract men of all sorts, from Hume, the well-known English historian and atheist, (who said that if continuity of life was ever proved, re-incarnation would follow as natural corollary), to the humblest illiterate peasant in China or India.

It may come as a bit of news to you to be told that at least 750,000,000 of mankind (about two-thirds of the human race) accept the doctrine, and not merely as a part of the creed or teaching of whatever church they belong, but as a factor in their lives.

The teaching in the Early Christian Church (the data of which I gave in my last letter) was merely a continuation of the teaching in Judaism, in the various "pagan" religions, and also in philosophies of various kinds which antedated both the Christians and the Jews. The so-called "Christian" religion is merely a hotch-potch based on the religion and ritual of Philo, an Alexandrian Jew and philosopher, combined with the account of a man "Jesus Christ" (who never lived), which account is again merely the putting into narrative form—building it around the mythical Jesus—the allegory of the last steps of the great Initiation which the aspirant to spiritual freedom has to go through in order to attain that freedom.

As you probably know, the Jews got all their so-called scripture from Egypt and from the Chaldeans, both of which peoples believed and taught the doctrine of re-incarnation.

"That the ancient Egyptians believed in the return to earth of those who died, after a period of rest and temporary reward or punishment, is not only proved by modern researches into the meaning of the hieroglyphics that remain to us, but by the doctrine as related of the Egyptians by Herodotus, by Diogenes Laertius, Hecataeus, and by Aeneas Gazeus. Aulus Gellius notably refers to the same belief, giving as an example of one person reincarnating as another, the tradition that the soul of Pythagoras had previously been embodied in the form of a female named Alce. Ovid also gives narratives of rebirth." (Theo-

sophical Siftings, No. 5). The last examples to show its influence in Greek and Roman times.

The Bible has many references which show the belief in reincarnation was accepted and believed in by the Jews. Quoting from "Reincarnation," by E. D. Walker, a book you should read:

A sufficient evidence of the Biblical support of pre-existence, and of the consequent wide-spread belief in it among the Jews, is found in Solomon's long reference to it among his Proverbs. The wise king wrote of himself: "The Lord possessed me in the beginning of his way before the works of old. I was set up *from everlasting, from the beginning, or ever the earth was*. When there were no depths, I was brought forth; when there were no foundations abounding with water. Before the mountains were settled, before the hills was I brought forth; while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens *I was there*; when he set a compass upon the face of the depth; when he established the clouds above; when he strengthened the foundations of the deep; when he gave to the sea his decree, that the waters should not pass his commandment; when he appointed the foundations of the earth; *then was I by him, as one brought up with him* and I was daily his delight, rejoicing always before him; rejoicing in the habitable part of the earth; and my delights were with the sons of men." (Prov: VIII, 22-31). Skipping passages of disputed interpretation in Job and the Psalms which suggest this idea, there is good evidence for it all through the Old Testament, which is universally conceded by commentators, and always claimed by the Jewish rabbis." "The assertion of Josephus that this idea was common among the Pharisees is proven in the Gospels, where members of the Sanhedrin cast the retort at Jesus, "Thou wast altogether born in sins." (An impossibility if the soul "Jesus" was a new creation straight from the hand of God). Repeatedly Jesus confirms the popular impression that John the Baptist was a reincarnation of Elijah. To the throng around him he said: "Among them that are born of women there hath not risen a greater than John the Baptist . . . *If ye will receive it, this is Elias (Elijah), which was to come.*" Again, Jesus asked his disciples, "Whom say men that I am?" And his disciples state the popular thought in answering, "Some say Elijah, others Jeremiah, and others one of the old prophets."

In St. John's Gospel, frequent allusions to it occur: "Ye shall see the Son of Man ascend up where he was before" (v. 62); "Before Abraham was, I am" (VIII 58); "Glorify thou me with the glory which I had with thee before the world was" (XVII

5); "For thou lovest me before the foundation of the world" (XVII 24). Regarding the text "There was a man (John the Baptist) sent from God" (John I.6). Origen says 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." No words could more exactly suit the aspirations of an oriental believer in reincarnation than these in the Apocalypse "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out" (Rev. III, 12).

The following are significant: "The wicked are estranged from the womb; they go astray as soon as they be born, speaking lies." (Psalms 58, 3). "Behold, I was shapen in iniquity, and in sin did my mother conceive me" (Ps. 51, 5). Both of which would not be possible if the souls were newly created by God.

Although commonly rejected in Europe and America (says E. D. Walker in "Reincarnation"), reincarnation is unreservedly accepted by the majority of mankind at the present day, as in all past centuries. From the dawn of history it has prevailed among the largest part of humanity with an unshaken intensity of conviction. Over all the mightiest eastern nations it has held permanent sway. The ancient civilization of Egypt, whose grandeur cannot be overestimated, was built upon this as a fundamental truth, and taught it as a precious secret to Pythagoras, Empedocles, Plato, Virgil and Ovid, who scattered it through Greece and Italy. It is the keynote of Plato's philosophy, being stated or implied very frequently in his dialogues. "Soul is older than body," he says. "Souls are continually born over again from Hades into this life." It was also widely spread in the Neo-Platonism of Plotinus and Proclus. The swarming millions of India have made this thought the foundation of their enormous achievements in government, architecture, philosophy, and poetry. It was a cardinal element in the religion of the Persian Magi. Cæsar found its tenets propagated among the Gauls. The circle of metempsychosis was an essential principle of the Druid faith, and as such was impressed upon our forefathers the Celts, the Gauls, and the Britons. The Bardic Triads of the Welsh are replete with this thought, and a Welsh antiquary insists that an ancient emigration from Wales to Ondia conveyed it to the Brahmans. Among the Arab philosophers it was a favorite idea, and it still may be noticed in many Mohammedan writers. In the old civilization of Peru and Mexico it prevailed

universally. The priestly rites of the Egyptian Isis, the Eleusinian mysteries of Greece, the Bacchic processions of Rome, the Druid ceremonies of Britain, and the Cabalic rituals of the Hebrews, all expressed this great truth with peculiar force for their initiated witnesses. The Jews generally adopted it after the Babylonian captivity through the Pharisees, Philo of Alexandria, and the doctors. The Talmud and the Cabala are full of the same teaching. It was a main portion of the creed of the Gnostics and Manichaeans. In the Middle Ages many scholastics and heretical sects advocated it. The elder English divines do not hesitate to inculcate pre-existence in their sermons. In the seventeenth century Dr. Henry More and other Cambridge Platonists gave it wide acceptance. Many philosophers of metaphysical depth, like Scotus, Kant, Schelling, Leibnitz, Schopenhauer, and the younger Fichte, have upheld reincarnation. Geniuses of noble symmetry like Giordano Bruno, Herder, Lessing, and Goethe, have fathered it. Scientists like Flammarion, Figuier, and Brewster have earnestly advocated it. Theological leaders like Julius Muller, Dorner, Ernesti, Ruckert, and Edward Beecher have maintained it. Of course the long line of Platonists from Socrates down to Emerson have no doubt of it. Nearly all the poets profess it."

A goodly array, truly!

ASEKA.

(To be continued)

THE SALUTATION OF THE DAWN

Listen to the Exhortation of the Dawn!

LOOK TO THIS DAY!

For it is Life, the Very Life of Life.

In its brief course lie all the

Verities and Realities of your existence.

The Glory of ACTION.

The Bliss of GROWTH.

The Splendor of BEAUTY.

For Yesterday is but a Dream.

And Tomorrow is only a Vision.

But TODAY well lived makes every

Yesterday a Dream of Happiness,

And every Tomorrow a Vision of Hope.

Look well therefore to this Day.

SUCH IS THE SALUTATION OF THE DAWN!

From the *Sanscrit*.

Astrology

THE DECANATES

By HOWARD UNDERHILL

American Academy of Astrologians

Continued from February number

CANCER

The first decanate of Cancer is ruled by the Moon. It denotes a person, humane, fond of home and family, careful in his domestic affairs, but fond of travel. His feelings are active and changeable; much influenced by his emotions and surroundings; often psychic and mediumistic. He is interested in antiques, also in research or exploration appertaining to prehistoric matters. Note well the position of the Moon and planets in the fourth, eighth, and twelfth houses. The first or positive face of this decanate applies to one fond of the occult, the old and curious, with a desire to come before the public and sometimes with a gift of oratory. He attains to a good understanding and discrimination of all matters that come before him. The second or negative face indicates one easily influenced by his sensations; quite impressionable, and often reflecting the feelings and ideas of others.

The second decanate of Cancer is ruled by Mars and in general denotes a person ambitious, proud, fearless, independent, a hard worker and of an excitable temper. He loves travel and will not find satisfaction in family life. He is usually successful in business, and has experiences in life out of the common. He makes a good doctor or surgeon. Observe whether Mars is in the fourth or eighth house and his influence there. Depending much on the Moon's position in sign or house, the first or positive face of this decanate indicates a person of ability, tenacity and personal endurance; who gains through personal enterprise and may have talent for acting or expressing the work or feelings of others. The second or negative face signifies one more of show and less reliable, who is largely affected by his surroundings. There is tendency to stomach troubles and financial difficulties at the close of life, in particular if Mars is in the fourth house.

The third decanate of Cancer is ruled by Jupiter and Neptune; more often by Jupiter, for few people are as yet able to respond to the Neptunian vibration. In general it denotes an honorable, enterprising, benevolent person with fondness for the

arts and sciences and often for psychical research. There is love for home and mother. He likes public work and as a traveler is much interested in the truth wherever found and desires to proclaim it. While he finds many obstacles in the way, he is in the end successful. The first or positive face of this decanate shows an aspiring, ambitious nature, active and resourceful. The second or negative face is more impressionable and sensitive, not always to be depended upon. There is often a superficial religious trend to the character. The student will note the positions of the Moon, Jupiter and Neptune and the condition of the twelfth house.

LEO

The first decanate of Leo is ruled by the Sun and is symbolical of one given power and authority. The person may hold high position and be very self confident, and yet meet reverses because of his passionate or uncompromising attitude towards others in what he deems matters of principle. He sometimes has more will-power and courage than inherent mental capacity. As a rule this decanate betokens an eventful life. Note the position of the Sun and whether other planets are in the fifth house. The first or positive face is apt to express pride and self-esteem; boastfulness and daring, but age and experience improve the nature. The native is magnetic, inventive and determined. The second or negative face is more harmonious and peaceful; kind and sympathetic; in manner more courteous and amiable; neat in dress; philosophical and conscientious.

The second decanate of Leo is ruled by Jupiter and denotes one who may be a dignitary of the church; allied to the law courts as judge or counselor; in government employ, or some position of prominence or responsibility. He may be religious, but is fond of honor, power, pomp and ceremony, and of being financially connected with large projects of whatever nature. Jupiter and the ninth house represent this decanate and their condition should be noted. The first or positive face of this decanate indicates benefits from long journeys; also that the native may through chastity attain to an exemplification of love and wisdom. But he seldom forgets a wrong against himself or friends. The second or negative face is usually harmonious, but there may be selfishness and undesirable ambition, sometimes allied with hypocrisy. He may express goodness strong and positive, or weak and negative. Note Jupiter's position and aspects for both faces.

The third decanate of Leo is ruled by Mars and in general belongs to one destined to an eventful career. Being a capable, natural commander, he will be found in positions requiring cour-

age and responsibility. He is forceful and positive; ardent in love and strong in argument; of good vitality and of excellent mechanical ability. The first or positive face denotes a true, loyal friend, sincere and sympathetic, of good understanding and discrimination, often inventive, generous and liberal. The second or negative face denotes one whose head and heart are allied in the seeking of pleasures; he is sociable and fond of company; and should avoid or control a strong tendency toward gambling. Study the position and aspects to Mars and the planets in the first house.

VIRGO

The first decanate of Virgo is ruled by Mercury and denotes a person of excellent mentality, practical, versatile, studious and of good memory; one who is capable of deep perception into the natural or occult sciences. He is a good speaker, writer or linguist; has much self-esteem and does not like manual labor. Observe the positions and aspects to Mercury and the planets in the sixth house. Unfavorable conditions may easily change the above for the worse, also of course note the face indications. The first or positive face of this decanate shows one who is ingenious, constructive, intuitive, and capable of any kind of work requiring ability and dexterity. The second or negative face indicates a person of wisdom and discretion, truthful, honorable and considerate of his fellowmen.

The second decanate of Virgo is ruled by Saturn. This denotes one inclined to learning, quiet, reserved, cautious, doubtful, who meets with obstacles and difficulties in the first half of life. He is independent, abrupt, likes his own way best, and often attains distinction in the professions or politics. He is critical and possesses an excellent faculty of discrimination. He has an active imagination; is accurate in his work, but not rapid. Take note of the condition of Saturn in the chart and the tenth house. Saturn afflicting Mercury will much change the above. The first or positive face of this decanate signifies one successful in most of his undertakings; fond of occult and deep studies; who has a strong desire for justice and accentuates the discriminative powers indicated by the whole sign. The second or negative face inclines one to a sober, mystical trend of mind, who often attains to much knowledge and if he lives a chaste life may become a seer. He lacks confidence in his own ability and is therefore frequently found working under the direction of others less gifted.

The third decanate of Virgo is ruled by Venus and denotes a person who is usually fortunate, of a quiet, kindly disposition, a student of nature, a lover of birds and flowers. He has artistic

or musical talent, and frequently acquires wealth. There are probable delays or disappointments in his love affairs. He is philosophical and intuitive; sympathetic in the troubles of others and usually has good health. Note the positions and aspects of Mercury and Venus and the condition of the second house. The first or positive face of this decanate denotes a thoughtful, sincere, though diplomatic person, who will rise in life through attention to details. Unless the eleventh house is badly afflicted he has many educated or intelligent friends. The second or negative face signifies an impressionable person, very talkative, who displays much ingenuity and is fond of hygiene and bathing.

LIBRA

The first decanate of Libra is ruled by Venus and denotes a fondness for music, painting, poetry and all the fine arts. The native is kind, sympathetic, sociable and popular. This decanate often denotes a merchant, agent or dealer in merchandise, who as a rule is successful. He has excellent judgment of the values of goods. There may be gain in wealth through marriage or partnerships. The position and aspects of Venus and the condition of the seventh house have much to do with this decanate. The first or positive face denotes a person of good desire, honest, sincere, just and prudent. While not particularly enterprising, he is successful because of the confidence that people repose in him. The second or negative face also denotes a desire to do right in all matters. There is considerable discretion in right or wrong, but circumstances may influence. He may join a church and become quite devotional.

The second decanate of Libra is ruled by Saturn or Uranus, depending on the person in question. In general it signifies a person of a pleasant disposition, but outwardly of cold demeanor and rather eccentric; fond of all occult and mystical matters. This decanate is not in harmony with marriage and may bring separation or divorce, and troubles in love affairs. However the native's friends are found among philosophic people and usually of good social standing. The condition of Saturn, Uranus and the eleventh house must be well considered. The first or positive face denotes one ambitious, thoughtful, intuitional, mentally energetic; likes to be surrounded by his friends but is often misunderstood. The second face gives aesthetic tastes, a quiet inoffensive nature, prudent outside of his affections, with good perceptions of right and wrong.

The third decanate of Libra is ruled by Mercury and shows one refined, reasonable, broad-minded, with an aptitude for all

intellectual matters and an agreeable disposition. It may indicate a marriage of mind instead of the heart, or a case of platonic love outside of marriage. If Mercury is much afflicted, conditions of marriage and love affairs are not good. The native is probably successful in business and fond of people with whom he is intimately associated. Look into the conditions of Mercury and the third house.

The first or positive face denotes a person who is a lover of nature and who much appreciates the objective side of life. There is much adaptability for social contact and the native is harmonious with his relatives. The second or negative face depends much on the sign and house location of Venus. While naturally versatile and well disposed, there may be a tendency to make too much of the unimportant things of life.

SCORPIO

The first decanate of Scorpio is ruled by Mars. This signifies one with good executive ability, firm, brave, active, positive and forceful. But he is liable to accidents, and may meet a sudden or violent death. He possesses good foresight, is strong in opinion and revengeful if injured. This decanate is quite indicative of the whole sign and is liable to go to extremes. Its natives are found to be either very good or very bad. It is well known that many change from one condition to the other during a lifetime. About as many change from good to bad as from bad to good. It is a strange influence. Study the place of Mars and also all the houses of this triplicity. The first or positive face of this decanate denotes one ambitious, strong, intrepid and of sarcastic speech. He is often misunderstood because he does not express his true feelings. There may be deceit, anger and jealousy, and there may be honesty, dignity and self-control. This applies more or less to all the faces of the sign. You cannot well judge unless all the factors of the case are taken into consideration. The second face indicates strong will-power and self-confidence and those under this ascendancy usually possess some valuable latent talent.

The second decanate of Scorpio is ruled by Jupiter. It denotes a person more or less prominent among his fellows. He has a good understanding concerning matters of an abstruse nature. He is fond of chemical research and of all matters relating to the occult, mystical and psychical. He may profit through death, marriage, or business partner. He holds secrets and information affecting the honor of others; belongs to secret societies and possesses much tact and diplomacy. The first or

positive face of this decanate denotes one who has good judgment, is honest, outspoken and gifted with a mind able to delve into nature's secrets. The second or negative face indicates a serious nature, a mind keenly critical and disposed to intrigues and litigation. Struggles and poverty are noted in the life, but the native may overcome them.

The third decanate of Scorpio is ruled by the Moon. This denotes a person often emotional, critical, somewhat vacillating, inclined to be sarcastic and unpleasant if conditions do not please him. There is great desire for love and sympathy and all the jealousy of Scorpio may be evidenced if the love is not reciprocated. Those more advanced turn toward the occult and psychical and if Neptune is here become good mediums. Some are quite studious and fond of investigating all matters curious and hidden. Study the condition of the Moon, Mars and the fourth house. The first or positive face of this decanate indicates a good judge of human nature, often interested in magical and psychical matters and have strong intuitive powers. The passions are strong and there may be trouble from the opposite sex. The second or negative face signifies a blend of the positive intellectual forces with the emotional activities and general sense qualities of the personality.

(To be Continued)

THINE OWN SHALL COME TO THEE

"Thine own shall come to thee," thus saith the Seer.
 Tho' hid in Arctic ice or shifting sands.
 The thing thou hast created by thy thought
 And willed to live—shall live. Your out-stretched hand—
 Seeking to wave aside that ye have wrought
 But draws it closer with magnetic bands

It is thine own. No matter what caprice
 Urged its formation in the distant past,
 Out of the star-stuff its life you released
 Of your desire, then lightly from you cast
 Your own creation; want of it has ceased—
 Yet it returns a concrete fact. Your sometime WISH unmasked.

Oh! then beware what ye by thought create.
 Thine own shall COME to thee; T'is Karma-Fate.

DUDLEY DORN

Rents in the Veil

A PECULIAR COINCIDENCE IN DREAMS

In an apartment house in the city of Washington, D. C., a friend occupied a room directly opposite from mine across the corridor.

One night after having been in sound sleep, I was suddenly awakened by a very real dream that I (or one of us—this was not quite clear) had lost the latch key, and the person who found it, knowing the door it would open, was at that moment trying to burglarize the apartment.

It was so vivid I hastily arose. By the time I reached my door which was open as was my friend's, in order that we might each secure more air, I could see that she too was up. Quickly I crossed the hall to where she was standing in front of her dressing table, and before I could tell her of my dream, she exclaimed: "I just woke up with the strangest dream that I had lost my latch key, so I got up this moment to hunt it in my purse, but fortunately it is here." Whereupon I proceeded to tell her about my dream. Naturally both of us were astonished and intensely interested. She knows nothing about the occult nor is she a believer in dreams. Neither had we discussed anything concerning keys previously.

The query is, did each of us see on the astral plane the same occurrence where a lost latch key was the central theme, or did both of us merely see an event which cast its shadow before, because on the following evening, when we left our apartment, each forgot her key and consequently we locked ourselves out and had to sit outside and await our landlady's return.

Will the Editor or any readers of this magazine explain the mental processes of these two dreams which were alike and which each of us brought through at the same instant?

MIRIAM MILNER FRENCH.

EXTRAORDINARY PRESENTIMENTS

Somehow a copy of AZOTH has fallen into my hands. I have never held to any religion except Spiritualism. I have a firm belief that the spirit lives after death.

When I was seventeen years I first heard spiritual rappings which came as a command, three loud raps. I searched the room for the source of these raps, when they were repeated. Frightened, I seized a shawl and ran to the village post office where I found a telegram awaiting me, saying, "Your brother is drowned, mother cannot live. Come immediately." I would take my dying oath to this statement.

Two years later I married and had two boys. While fishing with them one day I was startled to see two hands appear from the water and lift the apparently lifeless form of my eldest boy to the boat beside me. Turning to the living boy I said—"Lundy, you are born to be drowned." Three years later he was drowned in the Boulder River.

I give readings occasionally and they say I tell many things which come true. Sometimes I write poetry and music through inspiration, although I am poor and uneducated. I have been called a freak and a fool and others stand in awe of me.

ELLEN SMITH,

THE HAUNTED HOUSE, OR WHAT BROUGHT ME TO THE
STUDY OF OCCULTISM

Ten years ago I would make fun of the things I am now investigating, because I was then ignorant and foolish as millions are today.

When I was in Europe I heard many things about the Occult, but did not believe in them—now I am the most interested student in the world, in the deep realms of psychology and occultism. I search the books of the Great Masters—I am proud to own some of the books of King Solomon—and of Paracelsus and others. They are more to me than pearls!

It is now five years since that night when I—a materialist who feared neither the living nor the dead—was roused from my sleep at midnight with a great start. The noise was terrific! It was as if someone were dragging logs and boards round and round.

My first thought on waking was, naturally, of thieves, and I went to seek them armed with revolver and a light. I searched but *found nothing*.

Before returning to bed I marked certain things and placed them so that the slightest move would be noticeable. Then went to bed and slept through the rest of the night.

The next night, for protection, I placed one of our dogs in the room where the sounds had been heard, and the other I took with me to my bedside. They were huge beasts, big enough to eat a man apiece at one meal and seemed ample protection.

Between twelve and two o'clock the noises began. I roused to the sound of whistling and howling inexpressible. This lasted for some time, to my consternation, and the dogs stood about with bristling hair! Nothing could be seen! The crowning phenomenon came with the rushing past me and up the stair of—*something*. I could not describe it! The dogs shivered and cowered away from it.

How could this be? I was the only person living in that house, and I had locked it securely myself! With the evidence of my own senses and the testimony of the poor dogs, I now could not but admit that it was no physical thing. No man could be in the house—no man could have done these things! The noises lasted for an hour or two, sometimes sweeping through the whole place.

After some time I left that house, I did not care to live there longer.

Some day I think I may go there again, when I am prepared, and see what I can do to relieve the poor soul that haunts the place.

DR. H. C. SCHWARTZ.

A DREAM

The Bible says "In a dream, in a vision of the night, when deep sleep falleth upon men, in slumbering upon the bed; then He openeth the ears of men, and sealeth their instruction."

The difficulty lies in understanding the import of dreams and making the instruction given in dreams of some practical worth.

Here is a dream related to me by a lady, a member of my parish, one for whose reliability and truthfulness I am willing to vouch:

"A few mornings ago I had a most remarkable dream. So vivid and intense was the dream that when I awoke it was a long time before I could persuade myself that it was a dream. I thought I was lying in my bed and the bed stood between two doors, a closet door and the door giving out into the hall. For awhile I lay there but later on felt inspired to arise and open the closet door. After I had opened the closet door I returned to my bed. As I was about to get into my bed I was suddenly seized by the wrist by a hand which appeared under the bed coverings, sheets, etc. The hand was hard and firm. I shook myself free and ran to the door giving out into the hall and opened it wide with the intention to call for assistance if need be or to take to flight. Then a desire came to me to return to the bed to see who it was lying therein all covered by the sheets and bed coverings. As I did this I happened to glance at the rug at the side of the bed and to my great horror I saw on the rug a large circle of blood. I stooped down to examine this circle of blood when to my amazement it was transformed into a wreath of red roses woven into a familiar and most loved pattern. This fact imparted fresh courage to me and emboldened me to stand by the side of the bed and pull the coverings off the person concealed by the same. When I did this the form of a sleeping woman with her face turned in the opposite direction was revealed. I took the sleeping woman by the arm and shook her but could not waken her. Then I bent over the woman and lifted her head from the pillow and caught her by the shoulders and gave her a good severe shaking. The woman then lifted herself up, opened her eyes wide and looked me full in the face. To my intense surprise I recognized myself in the intruder. Then I awoke and found myself alone in the bed."

Now could it have been that this lady's Spirit or Astral Self had been away on some mission and on its return in trying to get back in the sleeping form of the physical body induced the dream?

Perhaps the dream has some significance? If so, if any reader of AZOTH can interpret the dream this lady would be glad to receive the interpretation.

E. W. HUNTER,

Rector of St. Anna's Church.

The Caldron

IS CHRISTIAN SCIENCE LOGICAL?

Mr. Gilmore refuses to wriggle—

TO THE EDITOR OF THE AZOTH:

Sir:

It is altogether patent that your humaneness is such that, despite any protests to the contrary, you would hugely rejoice at the escape of your victim from the dire fate you have so skillfully prepared for him. And what more tragic situation could befall one than to be impaled upon whichever horn of an unescapable dilemma he might choose as being the less dangerous. After all, as the greatest joy is not to be had in witnessing the discomfiture of your victim you probably will not be altogether regretful if I refuse to "wriggle" on either horn, but proceed to defend my position as to the perfect logic of Christian Science.

It should be recognized that with any line of reasoning the start must be had from a given premise accepted as basic and fundamental, from which one's conclusions are deduced. Mrs. Eddy predicates her statement as to the allness of God, infinite Mind or intelligence, Spirit, Truth, Life, wholly upon the Scriptures. To conceive of God as anything less than infinite, omnipresent and omnipotent would be to destroy the very basis of Christian teaching. As in mathematics the application of a well defined principle to a given problem results in a correct solution, so starting with God as infinite Principle, the Creator of a perfect universe including man, the problems incident to human experience have been solved. Through the application of Christian Science this demonstration includes the destruction of material belief expressed as sin, sickness and death in proportion as the human mind is spiritualized, that is, loses its belief in the reality of matter. The ascending consciousness, as this leavening process goes on, gives up its materiality with its concept of life inherent in matter. Mrs. Eddy has expressed this with perfect clarity on page 573 of *Science and Health*,—"the heavens and earth to one human consciousness, that consciousness which God bestows, are spiritual, while to another, the unilluminated human mind, the vision is material."

As so often happens with critics of this religion, perhaps your difficulty lies in failing to recognize the important distinction which Mrs. Eddy makes between the absolute and the relative, between God, infinite Mind, and the universe like Him spiritual and perfect including man; and mortal mind with its counterfeit of this universe, the false concept of God's creation, including mankind "the sinning race of Adam." Without this distinction Christian Science teaching would seem a bundle of contradictions. The warrant for this discrimination is found in the two accounts of creation as appearing in *Genesis*,—the first or Elohistic, Christian Science accepts as the true story of creation; the second so-called Jehovistic, is regarded as the story of the false or counterfeit creation, which is the claim of an imperfect material universe simulating in belief the infinity of God's creation.

This "Adam-man" is the claim of a dual being including spirit confined in matter, which Christian Science utterly repudiates. "All is infinite Mind and its infinite manifestation" (*S. & H.*, p. 268) precludes the possibility of a material universe as a reality or God created entity. It would seem that the declaration that matter is but the subjective state or mortal mind is thoroughly substantiated in the teachings of the Scriptures. The writer of the *Book of*

Hebrews with true spiritual vision definitely asserts that "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." No less definite was Paul's declaration that "the things which are seen are temporal; but the things which are not seen are eternal." Obviously both are sound metaphysical statements pointing directly to the reality of the spiritual creation. Christ Jesus in precept and example taught and proved the unreality of matter. The "Remove hence to yonder place, and it shall remove" which he emphatically declared would follow in the case of the mountain "if ye have faith as a grain of mustard seed" is scarcely capable of explanation on any other than a metaphysical basis. If the mountain be recognized as reality and substance, as the material senses declare it, obviously its removal would be seen to be quite impossible; while as a concept of mortal mind the mountain may be removed whenever human consciousness is sufficiently healed of its belief in the reality of matter to grasp the fact of spiritual creation. The turning of water into wine at the wedding in Cana no less proved the truth of this viewpoint than stilling the tempest, walking on the waves, feeding the multitude, or passing through the closed door. All these experiences point as to the possession of a consciousness so spiritualized that to Jesus no longer was matter substantial, for he had lost his belief in its reality. That he reappeared in the flesh is conclusive proof to the Christian Scientist that life is in no wise dependent upon matter.

Professor Larkin, director of the Lowe Astronomical Observatory, apropos of the discovery that the ultimate of matter is not the atom, has recently stated, "No matter what line of research I am engaged in here looms up above my 'horizon of reality' the stupendous, ever present, compelling and dominating fact that the entire process of atom building is mental." While it is probably true that Professor Larkin does not hold the Christian Scientist's point of view regarding the unreality of matter, yet he declares in the same article his firm belief in the existence of a Master Mind as the Creator. To be sure within the realm of the material universe, which is just another way of saying within the experience of the physical senses, the process of evolution may well have gone on. But Christian Science regards this but the simulation of the real creative process which is the unfoldment of ideas for their infinite source, Mind.

Christian Science makes no claim to heal God's man, His image and likeness, who is not and never has been less than perfect. The real man has never been in need of healing. He exists at the standpoint of perfection, from which he has never departed, since the perfect idea of infinite Mind never "fell." Christian Science, it may be said, aims to destroy the impression of a sick man, a discordant creature dwelling in a universe in which sin, discord, woe and want are prevalent and dominant. God could scarcely have pronounced such handiwork good, and yet we are assured that he did pronounce good all that he made. So it will be seen that Christian Science does not make a reality of diseases or of a sick man, but proves the nothingness of both through knowing the truth about God and His perfect man, never sick and never dying.

Sincerely yours,

ALBERT F. GILMORE.

MY DEAR MR. GILMORE:

You are right. I would rejoice if you were to escape from the horned animal you are trying to drive along the path called logic, and would decide that it could not be done, but if you persist, I fear impalation upon one or other of its frontal appendages is inevitable.

Again you state a truism "that with any line of reasoning the start must be had from a given premise accepted as basic and fundamental," but you immediately start by positing a premise which is not, nor can be, accepted by thoughtful minds as true, viz:—that God is infinite Principle, *the Creator of a perfect Universe including man* (italics mine).

I have already shown you in my reply to you in the December AZOTH that this position is false and I notice that you carefully avoid answering the pertinent questions I put to you to show its falsity, also that you make no attempt to parry the arguments I advance. Instead of doing this you cloud the issue somewhat by repeating in other forms, the same illogical statements, such as the distinction you emphasize as one which Mrs. Eddy makes between the absolute and relative, etc., which in one breath states the existence of God, infinite mind, and the universe like Him Spiritual and perfect including man and "the existence of mortal mind with its counterfeit of this universe, the false concept of God's creation including mankind, etc." I utterly fail to grasp how a universe spiritual and perfect, including man, can contain any mortal mind with false concepts, etc., and so not making this distinction the Christian Science teaching *does* seem as you say "a bundle of contradictions."

You bombard me with quotations from the Bible, which may or may not be correctly interpreted or translated, and draw my attention to the statement attributed to Jesus, that had we faith as a grain of mustard seed we could remove mountains, which you yourself confess must be taken on a metaphysical basis and not literally, which surely convicts you of the admission that the mountain is not an illusion of mortal mind but a *reality*. Of course you can remove and create concepts of all kinds and of the most extravagant natures in some mortal minds but we are not discussing illusions only realities.

In conclusion let me point out to you the illogicalness of basing all your teachings upon the Bible and at the same time discriminating as to what portions you will believe and what you will discard. This procedure is hardly one which will give you an accepted basic and fundamental premise for your argument.

Also if any conception which is logical and rational and so recognized by many thinkers can destroy the "very basis of Christian teaching" then by all means let it be so destroyed. What I am after (and I presume you also) is the Truth, and "there is no religion higher than truth."

If you wish still further to sacrifice yourself on one of those horns you may, but please stick to the original pair and do not bring a herd of cattle into the discussion, otherwise I fear AZOTH readers will get too confused to be able to follow, and my only wish in giving and taking so much space is to present them with as clear an argument as possible so that they may decide upon the merits of the question themselves.

Yours sincerely,

MICHAEL WHITTY.

DEAR CALDRON:

(1) ASEKA says that our Earth is made up of combinations of consciousnesses, just as our physical body is; and mentions microbes and bacilli as parts of our body. It seems to me they are no more parts of our body than the worm in the apple is part of the apple. (2) Is it not well to confine the use of the word "consciousness" to what is intelligent and has the power of self direction?

(3) He speaks of the planets as the physical bodies of "Beings." (4) From whom does such teaching come? (5) And what reasons have we for relying upon it? (6) What evidences have we that planets have intelligence? (7) They have no freedom of movement, no self direction.

(8) He thinks that because they are ruled by law we should infer that man is. (9) If man were ruled by law, as planets are, we could always predict what he would do, but we cannot. (10) Man is intelligent and can oppose the law and prevent it from accomplishing its object.

A SEEKER.

Comments on the foregoing:

(1) In theosophical parlance, "the monadic, or rather cosmic essence, if such a term be permitted, in the mineral, vegetable and animal * * * differs in the scale of progression * * * It is a concrete manifestation of the Universal Energy, which in itself has not yet become individualized * * * the physical atoms are the vehicle and the substance through which thrill the *lower and the higher degrees of intelligence.*" (Secret Doctrine, I. 201.)

"The *Manasic*, or mind principle, is cosmic and universal. It is the creator of all forms, and the basis of all law in nature. Not so with consciousness. (2) Consciousness is a condition of the monad as a result of embodiment in matter. Self-consciousness, which from the animal plane looking upward is the beginning of perfection, from the divine plane looking downward is the perfection of selfishness. (1) The complex structure that we call "Man" is made up of a congeries of almost innumerable "Lives." Not only every microscopic cell of which the tissues are composed, but the molecules and atoms of which these cells are composed, are permeated with the essence of the "One Life." Every so-called organic cell is known to have a nucleus * * * The nucleus is in its own degree and after its kind a "monad" imprisoned in a "form." Every microscopic cell, therefore, has a consciousness and an intelligence of its own, and man thus consists of innumerable "lives" * * * A diseased tissue is one in which a group of individual cells refuse to cooperate * * * disease of the very tissue of man's body is neither more nor less than the sin of separateness. (3) Moreover, the grouping of cells is upon the principle of hierarchies. Smaller groups are subordinate to larger congeries, and these again are subordinate to larger, or to the whole. (4) W. Q. Judge. (5) None except one's own reason. While I give the two founders of the T. S. as "authorities" at the same time it should be understood that the theosophical teaching does not depend on "authority," in the sense that statements must be accepted as a matter of belief because this or that "authority" says so. H. P. Blavatsky herself said that she would not accept the statements of a Dhyan Chohan unless it appealed to her reason. I suggest that my correspondent follow her in this respect. "Authority" of various—and devious—kinds are only too common and rampant today. (6) As far as we can see, planets like human beings have *freewill within limits*; (7) so while they run around in their orbital paths in accordance to Law, yet they exhibit evidences of freedom of movement inasmuch as the Earth—for instance—has about a dozen separate and well defined movements. (8) Seeing that man—so far as his physical part goes—is part and parcel of the Earth planet, it must be obvious that as the whole (the planet) is under and answers to Law, the part (Man) must also answer to Law. (9) Man being given a certain amount of freedom (towards evil, all the freedom he wants toward good) prediction—by Astrology, or other methods—can not be absolute so far as the details of his life are concerned; but as many good astrologers while not claiming that they know all there is to be known can predict the salient occurrences;—as the writer knows in his own case and in those of others. (10) He can oppose the Law *for a time*, but whether he can prevent Law from "accomplishing its object" is something my questioner will have to prove to me before I believe it. The teaching of

Karma is based on the inerrancy of Law. The mills of God grind slowly but they grind exceedingly small. All the teachings of all the religions and philosophies agree on this point.

The little I know of Law on this Earth makes it plain to me that I have but little (comparatively) leeway. I can jump only about three feet off the ground, being immediately yanked back. Perhaps my correspondent has evolved to the point where he has so much "self-direction" that he is independent of the Earth and its laws. There is, of course, the other possibility that he is not aware of his limitations. The following may interest him (and others) if only to show him how little self-direction we possess. Let him set with a clock or watch in front of him. When the minute hand is on the minute, close the eyes and make an image of the simplest thing he can conceive,—such as an equilateral triangle,—in his mind. Let him with his mind's eye see this triangle, *and keep his mind on it until another thought comes into his mind.* As soon as that happens, he should open his eyes and look at the clock to see how long (or short) a time he has been able to keep the first image in his mind. Then, unless I miss my guess, he will be a trifle more humble when speaking of "self-direction" and opposing the law.

I further suggest that he read "Ocean of Theosophy" by W. Q. Judge, and subscribe to "THEOSOPHY" a magazine published in Los Angeles which is reprinting many of the articles by H. P. B. and W. Q. Judge.

ASEKA.

To the Editor of the *Times*,

New York, Dec. 11, 1919.

In today's *Times*, the Rev. Dr. Joseph H. McMahon is reported to have told an audience of Roman Catholics that the "doctrine of re-incarnation * * * is depraving."

Seeing that the doctrine of "reincarnation" was taught in the Early Christian Church for six (6) centuries, I feel sure some of the two-thirds of the world's population (who believe the doctrine) will be interested to know why the Rev. Dr. now condemns it as "depraving."

He may take refuge by saying that the doctrine was not an "officially recognized" tenet of the Church; the fact remains that some of the most prominent of the Church Fathers—bishops, etc., taught reincarnation without the Church authorities objecting for 600 years. Indeed some went still further, and taught "metempsychosis." (A return into animal bodies; *reincarnation* being a return into human bodies.)

As the learned Rev. Dr. did not tell his audience the reason, perhaps he will be kind enough to tell us through the *Times*."

(This letter was not published. Readers can draw their own conclusions.—Editor.)

Reviews

Experiments in Psychical Science, Levitation, Contact and the Direct Voice. By W. J. Crawford, D. Sc., 201 pp. 1919. E. P. Dutton & Co., New York.

A continuation and elaboration of Dr. Crawford's now well known experiments and research into the operation and laws of physical psychical phenomena. It is an absorbingly interesting account of research experiments to discover how tables are levitated, raps sounded, et cetera, with and without contact of the hands of the medium and sitters with the table.

Although Dr. Crawford is firmly convinced that those whom he calls the operators are spirit beings, who are helping him all they can in his investigations, he is more concerned with discovering how such physical phenomena are accomplished, the quality of the new matter he has contacted and its properties than the conditions of existence and the philosophy of spirit life. He is a true man of science sticking to his weighing machines, electric bells and physical apparatus and is doing a very remarkable work; one which will have the strongest kind of appeal to our hard headed sceptics who will only believe that which can be demonstrated to the physical senses. Here is such a demonstration; nevertheless if they believe it, as they must, their materialism must be forever lost and they will have to plunge out into the sea of other psychical phenomena.

Dr. Crawford and Dr. Geley have now incontestably demonstrated the existence of what Madame Blavatsky called astral matter forty years ago, just one of many scientific corroborations of statements made in the Secret Doctrine, and scorned by science at the time. We believe that if Dr. Crawford and other investigators of Psychical Phenomena would study this wonderful book and experiment for corroboration of the teachings given therein, their knowledge and discoveries would increase much more rapidly.

Everyone who is at all interested in psychical research or spiritistic phenomena should own this valuable book.

M. W.

The Vital Message. By Sir Arthur Conan Doyle, 164 pp. George H. Doran Company, New York.

This great protagonist of spirit communication whose whole life and energy now seem to be devoted to spreading the gospel of "there is no death" in this his latest book, while giving many facts and experiences in proof of the life beyond and intercourse with its denizens, makes what the reviewer considers a very strong and well merited attack upon the attitude of the Christian Churches as a whole to the subject.

In considering the five years of self-sacrifice and suspense of the war the author says truly that "this tremendous experience forced upon mankind with every nation strained to exhaustion could not be in order that this or that frontier be moved or some fresh combination formed in the Kaleidoscope of nations." He sees the causes as more profound than that, and essentially religious not political, and that these results will rule the world. He prophesies that the direction these results will take is "the reform of the decadent Christianity, its simplification, its purification, and its reinforcement by the facts of spirit communion and the clear knowledge of what lies beyond the exit door of death." It is these facts, this clear knowledge which is "the Vital Message" as he sees it.

He cites a number of instances of spirit appearance and communion

given in the Bible which it would be well for priests and clergy to meditate upon; he, however, does not confine the Vital Message to Christianity but believes that Spiritualism will end by being rather the proof and basis of all religions than a religion in itself, and aptly adds "We have already too many religions, but too few proofs."

To those who are unable to see what good it will do mankind even if existence and communion after death are firmly established, Sir Arthur has this to say:

"With the actual certainty of a definite life after death and a sure sense of responsibility which cannot be put upon any other shoulders however exalted, but must be borne by each individual for himself, there will come the greatest reinforcement of morality which the human race has ever known."

A chapter is devoted to details of the after life conditions gathered from the large amount of testimony the author has received. It is in accord with the great majority of spirit statements but like them somewhat material in tone, or, as the author himself says, much the same life but on a higher octave. It is strange to the reviewer that none of our investigators into Spiritistic phenomena ever take into consideration in studying these matters the teaching of Eastern philosophy that consciousness after death for most persons is more a subjective than an objective one and that the living dead to a large extent involuntarily make their own conditions and live in a state more of illusion than of actuality.

The book concludes with four appendices, being a resumé (1) of Dr. Geley's experiments; (2) the phenomenal experiences of Margaret Cameron as given in *The Seven Purposes*; (3) Some instances of spirit photography with interesting photographs and (4) the remarkable clairvoyance of a Mrs. B., all of which are not the least interesting part of the volume.

"The Vital Message" is a valuable contribution to the psychical literature of the day and will, we hope, have a large audience.

M. W.

A True Record of My Psychic Dreams and Visions. By Florence M. Bailey, 106 pp. The Hermetic Publishers, Jacksonville, Florida. 1919.

Somewhat of an autobiography as well as a narrative of psychic experiences, both of which are highly instructive and interesting. Mrs. Bailey is evidently a remarkable clairvoyant and clairaudient being endowed with the faculties from childhood. A study of her various experiences is well worth while and some of them give much food for thought.

She is evidently also quite a student of psychic laws and conditions and her remarks upon the dangers of mediumship and what is true mediumship are both true and timely at this period of growing interest in the subject.

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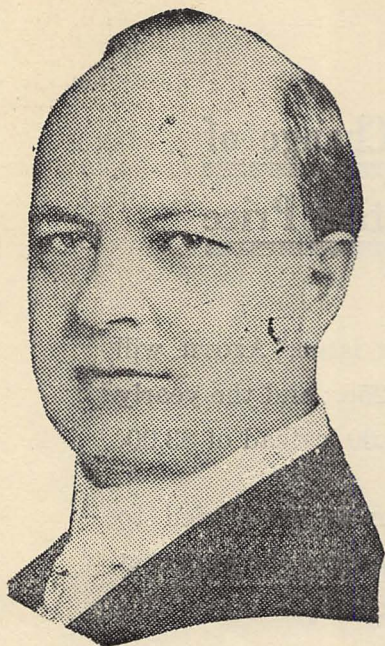
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