

AZOTH

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SPECIAL ARTICLES THIS MONTH

The Immortality of the Soul

—*Maris Warrington Billings*

A Psychological Self-Analysis

—*Percy Richards*

Heredity

—*Gertrude de Bielska*

The Supreme Goal of Aspiration

—*E. Daniell Lockwood*

A Dangerous Pastime

—*Beth Warrington*

Testing a Medium

—*Hereward Carrington*

The Self

—*Eugene Del Mar*

Waite; Moral Imbecile or Arch Fiend?

—*E. G. Bradford*

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

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

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



: Philosophy - Theosophy - Mysticism - Spiritualism - Psychical Research :
: : : Higher Thought - Astrology - Occultism : : : :

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To Our Readers

The Editor will be glad to consider for publication all contributions likely to be of interest to our readers.

Readers of AZOTH who encounter interesting articles in any American or foreign publication will confer a favor upon the editor by advising him, giving place and date where such articles appeared.

Readers are invited to discuss or criticize the subject matter of any articles or statements appearing in AZOTH, or any topics of interest, provided no personalities or discourtesies are indulged in. These discussions will appear under the caption—"The Caldron."

The Editor of the Psychical Research Department would like to receive accounts of unusual psychical experiences; the names of any remarkable psychics or mediums who are willing to submit to scientific tests; information of any reputed haunted houses; any so-called spirit photographs; or anything else of interest in his department.

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"AZOTH"

A MONTHLY MAGAZINE

Devoted to

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

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Editorials

Spiritualism

The Annual Convention of the National Spiritualists' Association, recently held in New York City, was remarkable for the large audiences drawn from all classes of society which attended the evening lectures and demonstrations given in the ballroom of the Waldorf-Astoria. This room on some occasions was so crowded that the doors had to be closed and many refused admittance.

This association has done and is doing much to place spiritualism on a reputable, dignified and high moral plane and to eliminate the fraud and trickery which once besmirched the name.

Spiritualism is now a definite religious system and must sooner or later be so recognized in State and Federal law. It is the one religion which essays to demonstrate the teaching that life continues beyond the grave, and its method of doing so is through the service of those hypersensitive persons generally called mediums, who have super normal faculties, either natural or developed, by which they can see and hear the so-called dead, or be used in other ways by them to demonstrate their continued existence.

Considering that the phenomena of mediumship, or more generally psychical phenomena, have engaged the attention of hundreds of thousands of persons for the last fifty years; that numbers of skeptical and careful scientific investigators have experimented exhaustively and declared much of it to be true; and that scientific bodies organized for this particular research have for many years issued voluminous reports of authentic cases and tests—it is a shame and disgrace to our vaunted freedom

of thought and tolerance, as well as a strong reflection upon our intelligence, that our laws should regard all mediums as fakes and charlatans, and seek to prevent the free exercise of their powers.

Mediums are to the spiritualists precisely what the vestal virgins, the girls and youths, the oracles of the ancient temples, were to the priests—the sensitives who, in trance or otherwise, were the medium of communication between the gods and men.

We are just beginning to understand that these gifted beings should be carefully educated and guarded from the pollution of the world and all struggle for livelihood, etc., removed. It is just dawning upon us that the purer and more spiritual the medium, the truer, more valuable and more reliable will be the communications received.

Spiritualism has done more than any other movement to correct materialism, to turn men's thoughts away from sordid things, to comfort the bereaved, and bring courage to face death. That its philosophy still leaves much to be explained is undeniable by all thinkers, but it has started many on the journey in search of the Holy Grail.

In the resolutions adopted at the Convention, we are pleased to note that the Association recognizes the many dangers of mediumship and that stress is laid upon the necessity of the cultivation of knowledge, and development of the intellectual faculties in mediums, although we are of the opinion that the development of the mind is likely to inhibit their powers, unless it is in the direction of occultism and the building up of character.

If these lines are followed, then we may expect the metamorphosis of a medium into a magician—one who controls the phenomena and is not controlled; one who commands, not obeys; a much more valuable teacher than before.

We heartily endorse the resolution adopted by the Convention: “—that we affirm our conviction that no person should enter upon the path of mediumistic development, much less upon the public practice of mediumship, without a thorough study of the nature of mediumship, the laws that govern its unfoldment, the dangers to be encountered, and without such a supreme love of truth and justice as will resist all temptations to deception and dishonesty of every kind.”

“We affirm our conviction that mediumship should be progressive and that all mediums should seek by study and culture to enlarge their store of knowledge, to improve their intellectual powers, and thus fit themselves to be instruments of the higher intelligences.”

Astral Philanthropy

The effort of individuals—through mediums, automatic writing, the ouija board, planchette, or other means—to get in touch with the denizens of the astral plane is almost always with the object of being helped in some way; to be advised, to learn of some loved one's welfare, to gain knowledge of conditions there, etc.

It rarely occurs to such people that we on this side might do a great deal to help the so-called spirits, especially at this time when thousands are being suddenly and summarily driven there by shells, bullets and bombs.

We have noted this point being made in two books just published. In "Letters from Harry and Helen" (Mitchell Kennerley, New York), Helen writes, "You can see now that the new ideas do not all come from us; that you can teach us as well as we you. It's a mutual exchange of benefits." And in "The Dead Have Never Died," by Edward C. Randall, (published by Alfred A. Knopf, New York), Mr. Randall tells of the trouble he has often experienced in making the dead understand they are dead, and so releasing them from the futile efforts to carry on their old life on earth.

Personally we have had some experience of this also and have been able to help a number to realize their condition or find their loved ones.

It seems to be very true that not only are people just the same people after death as they were before it, without any access of knowledge or improvement in character, but that most of them—particularly soldiers killed in battle or others dying suddenly—do not realize the change, cannot understand the new conditions in which they find themselves and are, as it were, lost in space wandering aimlessly about and terribly alone.

To bring them to a realization of their condition, to show them how by just thinking of someone, living or dead, or some place, they can immediately see him or be at that place, is of the greatest help and comfort, hastening adjustment to the new environment.

Then again it is just as possible to teach them of occult and spiritual things there as it was here, with the advantage that they can verify much for themselves and so make rapid progress.

Energy the Origin of Life and Evolution

Professor Henry Fairfield Osborn, a very learned gentleman, has just published a book called, "The Origin and Evolution of Life," which claims to be a radical departure in idea and method from the Darwinian view of Evolution.

He has made the wonderful discovery that energy, not matter,

is the cause of life, and that the causes of evolution lie in this self-same energy. He does not know what this energy is or how it works or affects the evolution of form, and admits that the energy concept, as he calls it, is still in its infancy.

It is a step farther than the material idea that life is but a resultant of combinations of matter, but we were under the impression that this idea had long been shown to be fallacious

How slow and laggard are the scientific steps! Life, Force, Energy, Ideation, Consciousness—call it what you will—backed by Divine Mind has been recognized and taught as the cause of all manifestation by occultists for ages and ages. A perfectly rational and acceptable hypothesis. But of course these old occultist fellows were not *scientific* and cannot be considered.

One feels really sorry for these poor savants grubbing along in their egotistic darkness.

Medical Progress

At the Convention of the American Association of Progressive Medicine in Chicago, lately, we had the pleasure of hearing Dr. George Starr White, of Los Angeles, describe his method of diagnosis and cure of disease by the aid of colors—or perhaps we should say, the vibratory action of color.

Dr. White has discovered the reaction of the different organs of the body to particular colors and has invented a means by which these reactions are detected by sound.

All students of occultism know that color and sound are very closely connected, being the results of certain vibrations or wavelengths of energy in different media. It is also known that thought and emotion, being vibration also, cause color in super-physical matter as, for instance, in the human aura; but Dr. White's discoveries seem to point to the fact that each organ of the human body has a vibratory affinity with some particular color or combination of colors, and that such an organ when diseased or improperly functioning can be stimulated and put right by the application of the right color rays.

It seems to us that this is a long stride into the domain of occultism for medical science to make and promises great things, and we hope to give our readers more definite and exact information on the subject before long.

We have heard of another physician who is using the radio-activity of certain metals in the cure of disease, a practice which the much-maligned Mesmer discovered and employed long ago. What a pity it is that prejudice and preconceived ideas are always such barriers to progress in all branches of knowledge, and particularly in medicine.

The Immortality of the Soul

Received by MARIS WARRINGTON BILLINGS.

Since such eminent authorities as Sir Oliver Lodge and Sir Conan Doyle have seen fit to discuss the subject of communication between mortals and those who have passed beyond the veil, why not let one who has crossed the line enter into the controversy.

I am a disincarnate mind, but still a *personality*. With my distinguished colleagues it is all theory, in order to prove their assertions they have *to die*.

Come let us debate the question, whether there are spirits or no, and the probability of their being able to communicate with the living? If there is no hereafter, no spirit life, what does it matter how you live your life on earth?

If no punishment awaits you, and there is no existence after death, what restrains you from opening the door of silence, when the perplexities of life annoy you?

When thoughts pregnant with evil flash through the human brain, and the mind becomes filled with strange fancies that lead inevitably to the madhouse or death, what does it matter to you, if there is no assurance of a future life?

In that case you are but an atom whirled through space at the pleasure of destiny. You are nothing and into nothing you dissolve, but this would be a flat contradiction to all nature's laws, for in all things she teaches reproduction and resurrection from the smallest seed in the vegetable kingdom to MAN, the highest intelligence that breathes. *Think you that man*, made in the image of God, would be the only thing to sink into the darkness of oblivion forever?

You cannot deny the lesson of re-incarnation taught and exhibited to you by all growing things. Take a grain of corn, keep it for years, then plant it, when you have done this, nine times out of ten it will germinate, and in due time you have your reward. A tall graceful plant laden with fruitation.

You will accept this fact, you have seen the demonstration with your physical eyes, and the transformation does not surprise you. But suppose on the other hand you took that same grain of corn and burnt it. You would have a tiny heap of ashes, the germ of life dead, permanently destroyed in that particular grain, and no power on earth nor any process known to science will reconstruct the vital force and make it live again.

I hear the question, "Is it the same with mortals?"

I have not the space to enter the discussion, as to the method

that many people use in burying their dead. It is a matter of individual choice. For hygienic reasons many run the risk of killing the germ of immortality. God made man a free thinking animal, with a mind to choose life or death as he wishes. Only let me remind you that the greatest punishment the English could inflict upon a Hindu, was to tie him to a cannon's mouth and blow him to bits. This was because, according to the belief, he would not have time to assume the astral body and reproduce his physical form before it was scattered to the four winds.

People are constantly debating in *their own minds*, whether we are creatures of their imagination or so-called spirits.

I venture to make a plea for these disincarnate entities who are trying so hard to convince a skeptical world of their existence. When they who call themselves earnest Searchers after the Truth are given a demonstration, when the unseen intelligence meets them half way, what is the result? We are given a *cold reception*; sneers, doubts, and charges of fakery usually greet the medium. A storm of opposition arises from the masses, who deny us the right to be heard, for men invariably deny everything not explanatory to themselves. Everything outside their own special creed is pronounced *humbug*. The vanity of the mortal is wounded when it seems a reflection upon his intelligence. What a man cannot prove for himself he will not believe in, nor understand, and in this case to prove his theory is correct, he has to die.

Fashions change with the seasons, but there is one that always remains the same yesterday, to-day, and forever more—i. e., that of the parting of the soul and body and the entrance into this life through the magic alchemy of death.

It is really too bad, since you think that you have advanced so far in scientific research, that the world in its erudition thinks it has reached the zenith of knowledge. It is too bad that you have not evolved a new method of transition to the other world, and found a remedy that will prevent you from joining the innumerable host against your will.

When your friends put you to sleep in the church-yard by that act they dis-franchise you from all human rights, of friends, wealth and habitation. In common decency to your hell you are expected to stay there, for your place on earth is filled, your individuality is lost, your personality supposed to have disintegrated with your body.

Now let us use facts for the basis of our argument. With the birth of every man, woman and child, there comes a force, born into every mortal. You call that force *WILL power*. It is beyond

the ken of mortals, yet it moulds their lives and dwells in man and beast alike.

When the silver cord becomes loosened and man stands upon the threshold of death, a faint wraith like essence leaves the body and the watchers say, "He is dead."

There lies the body cold, inanimate and silent. Where is the intelligence that but a moment ago guided that mortal through life? The light has faded from the eye, the tongue once so eloquent is silent, the limbs refuse to move. WHY? Simply because that power that came at birth has departed at death. But whence has that power gone?

The seed of the flowers you hold in your hand in the spring shows no signs of life, and yet it is there,—and after a certain process it revives and comes to life in all its beauty. As with the flowers so it is with man, the germ of life remains, lying quiescent, dormant, but at the sound of a *Voice*, it will come to life; like the flower it will blossom forth into a new life.

Think you the flower remembers that the year before, it was loved and tended with care? The gardener watching the growth of his favorite rose knows full well that its beauty will perish with winter's frost, but he also knows that the bush will bear roses just as lovely the following year. This is the lesson of immortality that Nature teaches you every day. The resurrection of the soul is exemplified in every thing she does.

The greater part of the world's population believes in the existence of the human soul, their conception is that of a never dying spirit, who at dissolution takes his flight into an unknown region *somewhere* beyond the stars.

Oftimes the shock of parting with the material body paralyzes the intelligence of the mortal. Many go into a long dreamless sleep, the weary are at rest, but a great many awake and fully realize that they are here and you are there. These are they who on earth possessed great magnetic power and powerful wills. Their first thought is to send back messages to the world, and if their first faint efforts are received with faith they persist until they prove their existence. The more advanced the scholar or the scientist who comes this way the quicker he awakes to a reality of the great change that has taken place.

In life these people would scorn to make fools of themselves by tipping tables, or causing musical instruments to float through the air, or rapping out meaningless messages to a gaping crowd of people. Why then should they amuse an incredulous audience of skeptical people, just to try and convince them of their con-

tinued existence? This is not so, I assure you. They can use their power to better advantage.

What is more natural than that we so-called spirits have again established communication upon earth?

It is not so very long ago that you laughed at wireless communication. Why should we not have learned to use the etheric waves as well as yourselves? This is the way I write. Many have found radio stations where powerful vibrations are received as easily as in any ordinary station, and as readily transmitted to paper.

Now let us quote from Sir Conan Doyle. He asserts,—“that spirits have no more intelligence than that which they took with them when they left earth.” That is true in a sense, but if the human intelligence is awake it can learn anything it wants to.

To quote again from the same authority. He says, “It is recorded that higher beings exist.” I believe that most people will concede that *something* exists, but did it ever occur to you that this Summer Land would be an awfully lonesome place, if only inhabited by the few privileged ones of whom history records as having passed from earth to Heaven, without passing through the gates of death.

Your whole fabric of modern life and religion is built upon the worship of a spirit. God is a *Spirit*, says the Bible, “and no man hath power over the spirit, *neither hath he power over death.*”

Now if you stop and think about this phase of life, you will see that nine tenths of the world bow down and worship, WHAT? An intangible *invisible Spirit*. Priests and pastors in every Christian congregation the world over pray to an unseen Presence. They arise from their knees confident that their petitions are heard by an all wise *Intelligence*, and yet they deny that we are an unseen reality.

We pervade the very atmosphere in which you live, and as light must have its source in some other light, so the minds of men receive inspiration from other minds that have gone on before.

Most people believe in the Bible, the Holy Words which have been handed down from remote ages to the present day. Christians do not doubt that these records are true, they would hate to think the stories therein were but myths, merely gotten up to frighten children. Your Bible is full of Spiritualism from Genesis to Revelations. Instances are recorded of how angels talked with men, and gave them messages, and often materialized as

living men, as in the case of the three who visited the tent of Abraham, and foretold the birth of Isaac.

A captain clad in shining armor led the hosts of Israel at the fall of Jericho, and many other instances of dreams and visions are given. The witch of Endor was a materializing medium, for she was able to show Saul the spirit of an old man covered with a mantle, who told Saul that he would journey to the other side the following day. If you believe in your Bible, then you must believe in all of it, you cannot select a passage here and there and say, "I believe this or that." You are told that Christ drove out evil spirits who had gained the ascendancy over mortals. Don't you suppose that the same sort exist now? There are plenty of the same kind still on earth and they work no end of mischief.

You are told that messengers from Heaven spoke to mortals in an audible voice, and you would not like to eliminate from your religious belief the story of the Resurrection. Do you remember the passage where an angel said, "You seek Jesus who was crucified? He is not here, but has arisen as He said and goeth before you into Galilee."

If Spirits existed in those old days they exist now, for conditions do not change over here and there will be spirits as long as a material world provides mortals to pass over to this side.

No edict has gone forth from the higher spheres that debars us from communication with mankind. If a spirit desire to return to earth, no mortal can prevent his coming back. Oh, no, it is the skepticism of man that raises an impassable barrier between us. It is man who repulses all our efforts. Our joy is killed, for you refuse to listen to our messages. Verily we grow weary of the task of trying to convince you that we live, and that personality and memory still retain their power, and if cultivated can go back into the past ages.

It is you I repeat who are to blame, you who no longer believe in spirit manifestations. If an angel in shining mail appeared to William of Germany and told him how to conduct this war, think you that he would obey, as Joshua did, and wait for the fortress to fall by vibration? Not he; William would send for his physician who would tell him that he had an optical illusion or a brain storm, and he would order him a spring tonic.

Your scientists call our efforts (if they happen to notice them) hallucinations, mental aberration, superstition, what you will; and you believe that the message some loved one is trying to convey to you is all rot. This incredulity is the blighting frost that kills the enthusiasm of the newly fledged spirit.

When first a mortal realizes that he has passed from earth, he is amazed at the wonder of the new birth, but after a while the novelty wears off and he grows tired of perpetual rest. Such begin to long for the people and things and old associations they have loved upon earth. They get an attack of homesickness and they beg to be allowed once more to tread the earth plane.

One visit often cures them forever, for they find strange conditions sometimes. If one is a man who has left, we will say, an idolized wife, he returns to find his best friend enjoying his wealth, and the wife lavishing her love and caresses upon him, and telling each other "that Jack was a mighty good chap, but then he was really in the way." That poor wandering ghost learns a thing or two about human nature he didn't dream existed. Ofttimes being drawn within earth's radius acts as strong drink would, and the visitor returns again and again. Then some day the ability to *go upward* forsakes him and he must wander within the earth's sphere for a long, long while.

They may take upon themselves a mission and try to save mortals from sin and degradation. Many and many a spirit lives to regret the wish that brought him back to earth, for the nearer you come within the zone of men's passions, where greed, malice and hate hold sway, the more humanized you become. You have the same desires, the same passions surging like waves over you. The only thing you can do then, is to attach yourself to a mortal, and try to raise the thoughts of men to higher levels.

I am not trying to make a plea for a new religion, the old one the Christ taught to His Disciples is good enough for me. "I am the Way, the Truth and the Life." "Spiritual and earthly judgment differ," you will tell me, "I live according to my judgment" or "I believe in so and so." You, my friend, have fixed ideas that will not expand no matter who tried to teach you higher wisdom. Others again will say, "Oh, when I die there is an end to me," and there are others who assert that no Higher Power rules this earth than temporal kings, and yet with all their wisdom they cannot tell how came the stars to hang suspended in space or why mortals cannot hold death at bay, once the fiat has gone forth that they shall die.

I am striving to prove to you who live in the world that the immortality of the soul is a fact, the astral body possesses vitality and power, and that wonderful thing *MEMORY* lives on undiminished in this world, the germ of life seldom dies, it simply lies quiescent until again called into being.

And this I say unto you, when you cross the line you will find that *God* is everywhere. He is the Divine Ruler of the Universe, was, is, and will be forever.

MARIS.

A Psychological Self-Analysis

By PERCY RICHARDS—The Man in White

“Know thyself!” There we have our old friend, the familiar expression, adopted in every third occult book and in almost every current or out-of-print magazine of philosophical color. The good old admonition, which echoes down to us from the classics, is so popular that it risks unpopularity just through its so frequent appearance. I know of only one famous saying which statistically beats it, and that is: “Know the truth and the truth shall make you free!” Well, be this as it may, how many of us do really know ourselves? I dare say, only a decided minority.

To study physiognomy and pose before a mirror secretly to outline the schemes of your ambitions, the reasons why and the various means of their attainment, to take a course in practical psychology, mental science or New Thought, and then, conscious of yours and the hidden laws of mind and nature, to step out unconquerable on the arena, that is what many a financial or social climber claims to be a knowledge of self. Those natural minded and unsophisticated beings, whom you were going to utilize, thanks to your superior psychological insight and trained mind, and those others, whom you with your piercing, cold and calculating psycho-analysis had laid aside, in self-righteous contempt and indifference—as harmless, vegetating creatures, may possibly turn out to be only *another part* of your own unexplored larger self.

Deluded and miserable man! You did not know yourself after all. You have turned the occult dagger against your own heart! Know first God, whose very nature is *love* and *complete unity*. Having experienced the significance of those two words you will, trembling, discover astounding vistas. Not before will you really know yourself.

Several friendly disposed readers of my unpretentious articles in AZOTH have asked me with eagerness to explain myself and some of my idiosyncracies in a self-analytical exposé. “The Man in White!” “We surely have seen you and met you in season and out of season. But what is the great idea? Nobody knows and probably will never know, unless you relieve us yourself. Everybody in the town and from other towns insists on saying that you must advertise something.”

If I am not mistaken I have heard these desperate exclamations before. Oh, commercialism and mercenary standards! You have a mighty grasp on the collective mind of New York

City, on the State of New York, on the United States as a whole. With a sigh of sincere relief and thankfulness for the opportunity I say to everyone who cares to listen: I do *not* advertise anything whatsoever, nor any concern, physical-culture institution, nor myself personally, but insistently proclaim, through my actions, liberty of thought, freedom of self-expression, a sane and hygienic physical life and, above all, the *symbolism* of spiritual verities.

The answer therefore will vary owing to the point of view you prefer. Seen quite objectively, I wish to tell you that dressing in white is scientific, in so far as it keeps one warm in winter and cool in the summer heat. If you have not good lungs and a sufficient quantity of red blood and iron, it surely is preferable to dress somewhat warmer (although in white) than I do in the winter, and may be more practical for you to keep your hat on. (Don't worry! I hear somebody say.) If you have your doubts as to this statement, I can only refer you to Dr. Irving Fisher of Yale University, co-manager of the Life Extension Institution of New York City, and to Dr. Kellogg, the famous sanitarium founder and naturalist, who always dress in white. As a side issue, it may be pointed out the extreme cleanliness a white suit forces you always to observe as to your personal appearance. Furthermore my dress saves me from the daily agonies of the stiff collar and necktie, sufferings so subtle, but so realistic. Only man can tell you. (Women indirectly sometimes feel the effects.) The looseness of the attire is, in addition, a distinct gain hygienically. So far the mere physical point of view, and here the further inquiries of 80 per cent of mankind stop short. Who has time and interest "to dig into the visionary, fancies and vagaries" of an impractical artist, poet or mental culturist!

To the minority—to those few select who have discovered that even the heart needs care and nourishment, the Spirit its due respect and consideration, I give the following interpretation to "The Man in White," and the ideals I mean him to stand up for.

The construction of an all round, beautiful, harmonious and strong individuality is the chief goal of all my thoughts, words and actions.

For those among you who take interest in mental science, I wish to call attention to the perhaps unthought of fact that a better chance to develop through this idea of mine, sheer will power, moral courage, complete and uncompromising self-reliance and the holding of a vision through a storm of opposition and ridicule, was hardly ever given to a man. Without any exaggeration or boasting—there was one person in one bowl of the balance,

millions in the other. One of these two parts had to give in, because there was no other way. I had calculated that five or six years would be needed to "settle" (mentally) New York City. I have been here only two years and some months so far, and I do not longer observe any special excitement.

The first man who used an umbrella is said to have been ridiculed without mercy. If conscious and well trained mind power and lots of time be given, any normal man can achieve "the impossible." This I knew before I started. It was a gigantic, daring and extravagant experiment in the laboratory of will and persistence. My own self-esteem forbade me to give up when I once had started. I had made a bet with myself. Somebody may object: "But why waste such an amount of energy on a seemingly useless enterprise?" Well, from the average, conventional and convenient angle of viewing it you may be right. But as Uranus, my rising star, astrologically is considered somewhat mysterious, emancipated and surprising, so also are my own valuations of things. Because for me the main issue is to strengthen one's personality and after that one's individuality to the utmost point of perfection on one's journey upwards, not so much the question of what is accomplished objectively, mechanically, or how much energy you have coined into dollars. And I think that in some instances one gives better service and inspiration to others through giving them openly a refreshing example of self-reliant manhood, mentally and physically, than to hide in an office filled with hundreds of human machines toiling under high pressure and consuming nerve tension for fees. Sons of God, dwarfing their sublimity in self-imposed slavery.

And now, dear friend, if you have had patience to read with any interest the foregoing, let me discuss with you the topic from the spiritual point of view. Here finally I feel myself in perfect *rapport* with the environment; I breathe the light and sparkling mountain air, the horizon widens itself into the limitless. The ground on which I tread is holy, the ground of immediate soul communion with God, giving you the promise and the foretaste of all knowledge, endless might, supernal beauty and inexplicable bliss. The expansion of your soul breaks all limitations and sinks solemnly into the consciousness of the Ineffable. You think and feel in terms of gods. The overwhelming majesty of the reality binds your tongue, closes your eyes in humble adoration of God in you, of you in God. You want no more, for there is no more. "I am the alpha and the omega, the beginning and the end, saith the Lord." This is Divine Love.

"And—they shall walk with me in white." Do you under-

stand my symbolism? the radiant vision, the glorious goal of us all, on which my spirit is forever bent! Do you absorb into your mind with the same reverence and humility as I understand it, the teaching of correspondence of spiritual things? Then I need not hint at it more. White symbolizes unity, affirmation, purity of intention. If you feel alien to the subject, you ought not to have read to the end of this article. There is a certain sacredness in secrecy.

Nevertheless I speak openly about these things as I look, myself, on "The Man in White" with the same objectivity; yes, I would say with the identical, aloof curiosity as you who are now reading this. I do not do it for applause or approbation. I do not need such. Therefore I am unshakable. I catch all ways of seeing it and consequently to such emotions as condemnation, ridicule, indifference, approbation or praise, I stoically answer; "None of these things move me." Even physical death would not mean a change of grave importance to me, for I live *now* and have my being in the eternal. A consolation, if needed, would be the fact repeating itself with all the exactness of a law throughout all recorded history,—that every pioneer in any thinkable line of activity including the Illuminati, always has had his period when considered freakish, "visionary" and unbalanced.

The inertia in the mentality of the masses is notorious and never will change.

Being different does not mean being "wrong" or diseased, but sometimes gives a suspicion of the opposite. Said Shakespeare: "There are more things in heaven and earth than are dreamt of in your philosophy." What I do, I do prompted by the highest spiritual motives and for the love of God. This is my message and this is my answer to your friendly requests.

FATE

We are told that hope springs eternal in the human soul, and straightway, we are advised to act as if life were all that our fancy could depict. So we go on our way, filled with hope, and try to make realities of our fancies.

But fate laughs at our wishes and mocks at our striving till, oftentimes, our strongest endurance is shattered and our hearts are broken.

Ah, fate is a hard taskmaster to the sons of earth, a cruel sentencer, a pitiless executioner.

—*From an entity claiming to be* ROBERT LOUIS STEVENSON.

The Philosophy of Symbolism

Heredity

By GERTRUDE DE BIELSKA
American Academy of Astrologians

(Continued from last issue.)

If parents expect to hold the love, veneration and respectful consideration of their children, they must emulate in themselves the virtues they would inculcate in their offspring.

There comes a time in every family when the child sits in judgment upon the parents.

If honesty has been preached to the child and it comes to an age of discrimination—which some children do at a very early age—and discovers the father's methods of business, or the mother's management of her household are upon a basis utterly contrary to their professions and exactions, can that young child be blamed for a lack of respect and consideration? If the boy and girl are told they must be good and kind and considerate of each other and others and their parents are living most discordant lives, is it to be wondered at that they grow up having little faith in their counsel?

Many an illness of a sensitive child may be traced to the discordant vibrations of the home life. The effect of anger, jealousy, revenge and avarice upon the child Soul is quickly reflected into bodily disorders, and habitual inharmony in the home life works outward until its baneful influence contaminates the neighborhood with its subtle discord and we may trace its effects through family, community and even national life.

Therefore if we would redeem mankind from its degenerate methods, the work must begin with the child and the home. Each individual must be educated to a higher sense and a grander standard of its *moral responsibility*, first to itself, then to its family and then to the Whole. The family is drawn together for a definite purpose according to well defined occult laws of attraction and reciprocity. Each member of the family has its special mission and responsibility. The father, mother, son and daughter are distinct factors in the human evolvment and in very subtle ways form the basis of all government, and the distinctions of governments down through the ages may be traced back through the nature of the family life. These four relations—that is, the ties of kinship and of "blood," resolve themselves into a form which geometrically describes a square, that is the symbol of organized life. It was partly to perpetuate the impor-

tance of this Truth with its far reaching esoteric significance, that the Pyramids of Egypt and elsewhere were built upon a Square. Thus in turn this symbol becomes the base of the community, the nations and the community of nations that forms the world, and the world that forms the planet. The planet is a child of the solar system, the solar system is one of a community of systems that forms a nation of systems out into the Universe. So we may, in reality, trace the individual responsibility through all these various expansions until it becomes apparent that the same Law governing the individual in its evolution governs the planet—and why not the Universe, for can we not see how the individual is made important in the Universal Scheme of Creation?

In all phases of our earth-life this Law of Correspondence works to show us the "Line of Light" we are ever seeking, for as the law applies to the child and to the parent, and as they become factors in a community and a nation, so responsibility becomes inevitably co-operative instead of compulsory. Any civil law or government that is founded upon any other basis, sooner or later becomes despotic, and despotism ultimately leads to destruction.

That which is wrong for the individual is wrong for the family, for the community and for the nation.

Any individual who seeks for power or possessions at another's expense violates the principles of co-operation.

If it is wrong for an individual to steal, take property from another, to murder or to take life in any form, then it is wrong for the civil law of a community, a state or a nation to take life or steal, and we must therefore abolish capital punishment, upon the same basis that we abolished corporal punishment from the child; we must institute education for our criminals instead of annihilation, and we must abolish *forever* war from our planet!

The Philosophy of Symbolism does not abolish caste—caste it considers is a necessary factor in our social, domestic, economic and national evolution. Caste discriminates in the human family between the merits of the high and low, the rich and poor, the souls that have earned and made their Heredity—just as Nature discriminates between her solids, liquids and gases. But caste does not mean despotism, does not mean monopoly, does not mean the advance of one, be it individual, family, "trust" or nation at the expense of another, and whenever it *is* at the expense of another, this age will bring about revolution, for the time is ripe to revolutionize society, the family, the community, the nations and the World.

The individual that will not become revolutionized, or the community and nation that fails to recognize and apply the true Spirit of the times, will be swept off the planet in the course of this tremendous spiritual wave now in progress and carried far into the distant ages, to incarnate at a time which is farther down the scale of the ebbing tide of human events—a time that will give it the opportunity of working out its Law at a period more congenial, when the race goes back to less progressive activity.

Mr. Howard Griggs says in his "New Humanism," "The progress of civilization consists in the accumulation of the material of life and in the earlier and better initiation of the individual through education into the experience of the race that he may take and use his experience from the past." In speaking of classes Mr. Griggs says, "The separation of classes in all phases of life is a curse to high and low alike." In the light of our Philosophy we differ with Mr. Griggs here, for we assume the *necessity* of the separation of classes, but we would deplore the *manner* of separation—the arrogance, tyranny and despotic pride, the I, and thine, and better than thou, with which the distinction is made. We would educate and explain according to our Philosophy of Symbolism the Law of the Soul as set forth through the principles governing our Heredity, Destiny and Fate, that *right* of position and responsibility depends upon the conscientious application of those principles by the individual Soul in the wise direction of its powers, according to its Heredity, and that no caste is demeaning, but enlightening. The soul of the black man is then as important as that of the white man, but we might prefer a line of caste to be drawn where and when it might be needed.

It is quite the same with those who serve us—they are our helpers now, because we have earned their service in some way—they may have been our despots at some previous time. We may merit their service now but we can continue to merit it only as we make good use of it and do not abuse its confidence.

Tolstoi puts it well. "Unjust extremes of poverty injure both rich and poor—so unjust demarcations of caste are alike injurious to servant and master." In the light of our Philosophy service is sanctified and could be adjusted to mutual satisfaction and benefit in all the phases of life. The planet Saturn is the celestial correspondence to service, industry and caste, and the Forces of this dynamic center are ever ready to help and elevate the Soul that inculcates and expresses its virtues. There is no greater privilege given to the human Soul than to serve, and no Heredity that shows greater sanctification.

The Wisdom of Pan

By ROSA G. S. ABBOTT

"Astronomy is a sedative to the human mind. In skeptical hours when things go whirling and we doubt if all is not an extemporary dream; the calm, remote, peculiar character of astronomical facts composes us to a sublime peace."—Emerson

Trees are with us, always, and are more personal than stars. The leaf is an epitome of the tree, and is nature's "motif" throughout her works.

The leaf-plan is visible in brain, lungs, hands, and the human body itself is constructed upon the design of the tree.

Plato, Goethe and other scientists teach our literal brotherhood with the tree. Hence we may reason from analogy without departing from the plane of actuality.

The springing, nervous energy in stem of tree and leaf, the personal grace of silhouette, the volition in joyous expression of each, are of superhuman elegance and idealism, exalting our thought to realm of pure aesthetics and of union with Infinite Beauty.

Observe the miracle of life in the tiny seed. Death and disintegration are absolute, yet *idea* lives and survives; passing out into the universal, yet maintaining perfect individuality; so that never an acorn comes back in other guise than that of an oak; never an apple seed forgets its apple pedigree; but, in reincarnating, each brings proof of individualism, while passing easily from objectivity to subjectivity and return, as we do each night in sleep, which is a little death. The circle completes itself in *petto* as well as in *toto*.

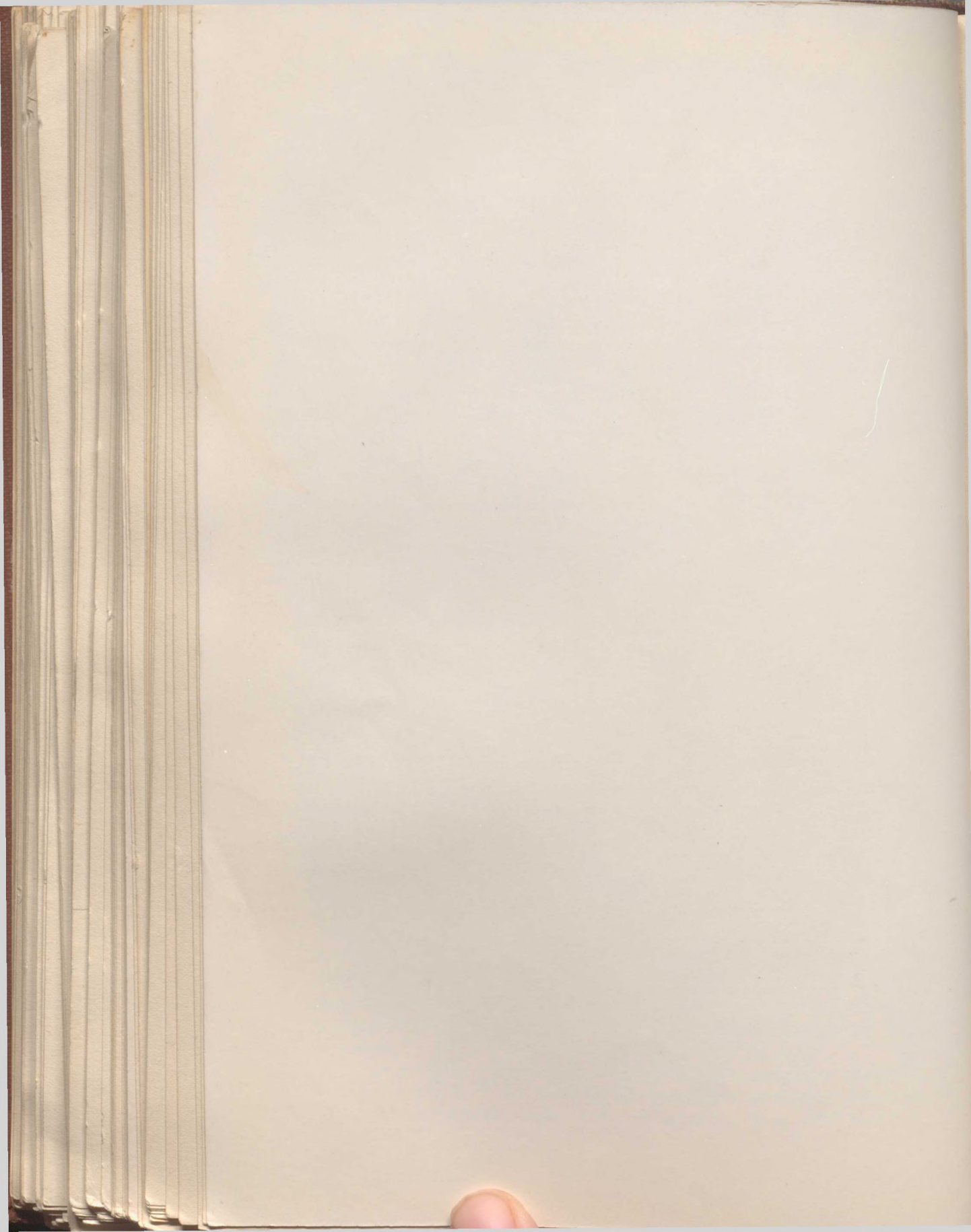
Stupendous miracle of the seed! Proof of *immortality, individuality, reincarnation*. Why starve upon crusts of theological dogma when we have here all that the soul needs by which to assert its divine heritage?

The great rythms of Nature are surely to complete themselves in us, as in these tiny lives of the field.

The heart leaps over metaphysical argument, knowing that love is not love unless it be eternal. One cannot love even the Abstract "True, Beautiful and Good" without affirming the right and the *necessity* to love them throughout eternity. The soul's living wage is the Infinite, the Immortal, the Universal, as goal of effort.

Let us then affirm Joy, Beauty, Life throughout Kosmos. Transmigration of matter and conservation of energy are law. Soul and idea escape from the outworn body and laugh at





death. Idea returns from subjectivity attracting a new body in consonance with its personality.

All is chance or all is law. Pascal saw mathematical precision governing each detail of creation; and all directed by One sovereign idea; roots, branches, fruits, *principles* and *consequences*.

We cannot intelligently affirm less; but with Tagore we must perceive that "the soul's final simplicity is identity and union" with its source. The soul also must complete the circle or the law of rhythm would fail in its most vital part.

"The birth and death of the leaves are the rapid whirls of the eddy whose wider circles move slowly among stars."

"Earth's crammed with heaven
And every common bush afire with God;
But only he who *sees* takes off his shoes,
The rest sit round it and pluck blackberries."

Eliz. Barrett Browning.

Thumb Nail Sketches of Creeds and Isms

By H. S. WHITCOMB

Theosophy

In tracing back Theosophy, we find a magnificent heritage. There is scarcely a time or language in which it is not to be found. Where least expected, it crops up in most surprising manner and ways. Perhaps it would be putting the matter too strongly in saying that the *principles* of Theosophy are *intended* to be *Universal* and hence are common to all times and places.

In sketching this subject, sharp distinction must be made between *Theosophy* on the one side, and The Theosophical Society on the other. This later society was formed in the early seventies by Madame Blatvatsky, for the avowed purpose of promulgating the *Truths* (facts?) of Theosophy. For a time all went well, and her writings were studied assiduously by many converts and votaries. It was claimed by her in these writings that certain "Wise Men" of India, termed "Mahatmas," had taught her these Great Universal Truths, and in her writings it was these Truths she was giving to the World and the Theosophical Society in particular.

From a standpoint of ethics, these writings "ring true." There can be little question to the unprejudiced mind but that the underlying basis is right as well as the code of morals which seems to run through the whole writings like a golden thread. The principles therein seem to be identical with "The Sermon on the Mount" and beyond criticism, but they have to be dissected and separated very carefully.

It would seem Blatvatsky covered the ground adequately and fully but rather from a philosophic standpoint than from a strictly scientific basis. In other words, the earnest student is left many times in doubt, whether the facts as stated are merely Blatvatsky's conclusions of a philosophic nature, based upon her teachings by the Mahatmas, or are the literal, cold facts of Science, which have been fully demonstrated as such. Again, there are many places where it is doubtful if the Mahatmas had anything to do with the teachings, and there seems to be a just ground for assumption that it is merely the "idea" or "opinion" of Blatvatsky, individually, be the facts set up philosophic or scientific.

The ground covered by the theosophical literature is stupendous. The first spiritual plane we encounter after death (astral) is seemingly analyzed most carefully. The character of the body we are supposed to function with on this plane is also dwelt upon. The spiritual planes beyond the astral are also analyzed until the head reels and the mind almost ceases to function normally.

A great deal of the teachings is devoted to the rules and regulations pertaining to the *what* we should do and *how* we should do it in order to unfold or "evolve" our "spiritual senses." An effort here has clearly been made to conform this teaching to the so-called "Buddhistic Teachings" and to bring the "Eight-fold Path" of that cult clearly before our comprehension.

It would seem Theosophy proper clearly defines the distinction between the negative or passive state on the one side, leading to mediumship, and the positive condition on the other side, so necessary and essential in an independent enfoldment of the individual, through and by his own rational and self-conscious volition. But here again, while this distinction is clear in the early theosophical writings, it becomes hard to segregate it in the works of Blatvatsky. It is to be *inferred* from her writings, rather than being set forth in clear, cold English. It is rather a "philosophical conclusion" than a cold scientific fact.

One of the great dangers of all spiritual schools of thought, is that the student will lose his firm footing and wander from solid fact into the fantasies of dreamland and mysticism. In

other words, he must "do the law" (demonstrate) as he goes along in order to "know the doctrine" (understand the facts). To put it another way will simplify the matter somewhat. Thus, an *intellectual conception*, alone, of a spiritual truth, is not only useless but worthless to the individual for any practical purpose. It must be *lived, tried and tested* by the student from every conceivable angle before he can be *sure* it is a *fact* and not a mere fantasy or delusion. Not to do so would be like sending a traveler into the wilds of Africa, basing all his ideas of that country upon what some one had told him who had not been there personally. In short, he would find himself *lost* in a country and under conditions of which he knew nothing.

We do not here undertake to traverse or even criticise the findings of Theosophy. To do so would be both foolish and presumptuous. But we do state, most emphatically, that the *manner and method of getting at these alleged facts* is fundamentally wrong in this:

- 1st. Alleged spiritual facts are taught as such, which transcend the ordinary experience of mankind.
- 2d. These alleged facts are taught *objectively* or *exoterically* in such manner, it becomes a *mere intellectual feat to learn them*.
- 3d. *This method and manner of learning and study obviates the necessity of each individual demonstrating the facts for himself as he progresses, hence leaving him merely an intellectual comprehension and lacking in fundamental understanding.*
- 4th. His views must, therefore, rest upon what *others say*, hence, is *mere learning*, from the opinions of others. It is, therefore, *not knowledge*. He is, therefore, in no position to say "*I know*," but only "*I believe*."
- 5th. *To believe one thing means to believe two or more of the same thing. To believe part of one system of philosophy means it would be hard not to believe it all.* Hence the average student would "swallow" the whole thing, "fish, hook and sinker." And this is the whole trouble with the method of the present day teaching of The Theosophical Society. In fact, it is frequently the case in Theosophical Circles, to see a dozen apparently rational individuals, learnedly discussing what they had done and who they were "*in previous lives*," or who they would be in their next reincarnation.

To the *ordinary* individual, claiming an ordinary amount of "horse sense," such experiences are extremely

humorous, for it is at once apparent these good people have indeed lost their solid footing from the rock of *scientific demonstration* and are wandering far afield in mysticism, dream and fantasy. It is but a step, when each one will "*remember all about my past life.*" In fact, the record of the Theosophical Society and the results achieved is a most complete demonstration of the truth of these statements.

There is another side to the question, however, which *must* be considered. *Assuming* the truths taught are *facts of nature*, a student can develop his spiritual senses and function upon the spiritual planes, it will at once become apparent that as the truths taught are in the nature of mere intellectual conceptions, so must be the ethical code upon which they rest. It requires no stretch of the imagination to understand that he who has his spiritual senses opened has powers of which the ordinary man does not dream. Such powers should *never* be given to one not "*prepared in his heart,*" or "*duly and truly prepared, worthy and qualified.*" Hence, as our good friends are hazy in their facts and in the land of dreams, fantasy and mysticism, so must their ethics rest upon the same basis. As they cannot clearly differentiate between fact and fancy on the spiritual planes, neither can they clearly differentiate between the facts and fancies of the acute problems in ethics and morals which would be bound to arise in the use of their spiritual senses.

It would seem the average individual would have his hands full in doing exactly right each day, and fulfilling his duties and obligations of the here and now, rather than spending precious hours in discussing things and conditions of which he *knows nothing* and can *never know* about, except as he brings them within his own individual experience, and only then, when he is prepared to demonstrate the truth or falsity of each fact, step by step, that he can say, "*I know,*" rather than "*I believe,*" and without reference to the opinion of any other human being.

Every-Day Occultism

By E. DANIELL LOCKWOOD

THE SUPREME GOAL OF ASPIRATION

Let us pause again for a moment before entering upon a discussion of this vital subject that we may understand each other clearly as to the exact meaning and purport of terms; let us understand just what the word *aspiration* implies and involves.

Aspiration is drawn from two latin roots, viz., *ad*, meaning towards, and, *spirare*, meaning to breathe; therefore its complete meaning is *breathing towards*.

"Breath is the evidence of life." This is axiomatic, since all that has life breathes, and wherever there is breath there also is life; nor is breathing confined to animal creation; it is found as a life function in plants and in minerals as well—Mother Earth herself breathes perceptibly. All this has become scientific knowledge of late years, though for many centuries past it has been taught only in the schools of Initiates in Occultism, among whom also the appearance into manifestation and the disappearance from the planes of manifestation of universes has been referred to as the *outbreathing* and *inbreathing* of Brahma, or God.

This subject of the outbreathing and inbreathing of forms is so vast that much of interest could be said concerning it for which there is neither space nor need just here.

"Breath is the evidence of life," and breath expresses itself in a trinity of modes; these are, *ex-piration* = out-breathing; *in-spiration* = in-breathing; and *ad* or *a-spiration* = breathing towards. The nature of these three forms of breath may be regarded as: *expiration*, masculine; *aspiration*, feminine; and *inspiration*, neuter, as being the reaction equally to expiration and aspiration. Further, and by the way, Occultism claims intimate association between these three breaths and the three cords of the spine; one cord being the conduit for the masculine, another for the feminine, and the third or central cord, which terminates in the Medulla Oblongata, the channel of neuter breath.

In our talk on "The Dangers and Value of Habit," the intimate reactions between mental states and physical posture were dwelt upon at some length, but these are not the only reactions between Mind and complex Man in his functioning upon the spiritual, moral and physical planes; indeed, the reciprocal action between Man's states of consciousness and his *breath* are incessant, wonderful and far reaching.

Deep breathing in the open as a health measure, and its at-

tendant, almost incredibly swift results are now a matter of common knowledge, proven beyond cavil or doubt. That the breath becomes hurried or retarded as a result of unusual physical exertion or under mental or emotional stress is so obvious a phenomenon in every one's experience that it barely needs comment, save as a palpable proof that emotion, mental or moral, is accompanied by breath phenomena.

Breath, then, is not only the evidence of life, but it responds to, expresses and *re-enforces* the activities of that life; it can, indeed, incite the life to increased activity in one or another direction, as will be shown in the consideration of aspiration and its functions. Knowledge of the almost limitless possibilities for growth, physical, moral, mental and spiritual, inhering in the breath, and its scientific use, has long been one of the most arcane mysteries of Occultism. The "Science of Breath," as it is called, is truly a science and includes in its scope phenomena ranging from the lowest physical to the highest spiritual planes.

With the experience of breath phenomena common to all as a starting point, a little intelligent observation of one's own breath processes will reveal that, *where craving for the possession of some object becomes super-intense, the breath takes on a peculiar activity which produces a sensation as of its reaching toward the thing desired*, as one would stretch out the hand to seize an object. This sensation is an actual, not an imaginary one; it is indeed psycho-physiological; moreover, it is extremely potent, and, if persisted in, will bring the thing desired within reach. (Of this nature is much of the so-called "demonstration" of Christian Science, though disgustingly and wickedly debased in its application to the attainment of trivial things such as clothes, pleasure or money.) This "reaching toward" form of breath will manifest itself distinctly, for instance, when longing for one very dear and at a distance becomes almost painfully intense. Such is the *aspirational* breath; for, while philosophic custom has rather set apart aspiration as applying only to the longing for Truth or for communion with God, it is nevertheless true that the breaths, like all other forces, are colorless as to their objective, this depending upon the mental images toward which they are directed by the will of Man.

Since then Man's objects of desire are legion; his objects of aspiration are also many, although this intense form of desire is seldom asserted save toward the better and finer things of life and character. Instinctively, Man stops short of aspiration in his pursuit of the lower disintegrating forms of gratification, because, while he may not know it objectively, so to speak, he has

interiorly the common knowledge of the Race, that this feminine aspect of breath is essentially constructive, that it draws more copiously from the universal Life Fire and precipitates it more freely than do the other two, and is, therefore, like Kipling's "female of the species," more, far more "deadly than the male" when directed to gratification of the baser passions, where, if used potently, it will bring about, almost surely, the madness of death, or *both*, of the passion-blinded fool who so misuses it.

On the other hand, the constructive quality of aspiration is a tremendous factor in the work of regeneration, and while there are many sub-objects—if one may be allowed so to designate them—worthy of its activity such as Truth, Knowledge, Wisdom, its most perfect objective, the objective which includes all these and more, the Objective with which it will eventually bring about a complete union and understanding, is the DIVINE SELF or GOD within the heart of every being. *This* is the SUPREME GOAL of aspiration.

The DIVINE SELF within! Here we come upon an almost insurmountable obstacle at the very outset, in the absolute vagueness present in most minds as to what the DIVINE SELF really is. Thousands talk of It glibly enough, but, when brought to honest question, reply with a question: What is It? Is It a thing, or a person, or a light, or a flame, or a point or—just nothing at all? Is It fiction or fancy? Is It merely a phantasm of hysteria or is It *real*? Is It formless or has It a form? Can It be seen and heard or is It forever silent and hidden? Is it the Universal God, or is it a personal God?

Without vain assumption we would assert positively that It is neither a thing nor a person, but a living, conscious ENTITY, radiant with glory and light. It is neither fiction nor fancy nor a phantasm of hysteria, but very REAL—the most real part of that complex being, Man. It has a FORM; It can be seen and heard but not by the outer physical eyes and ears, since Itself is neither outward nor physical. It is, in the sanctuary of each heart, the special God of that personality (miscalled personal God), yet is It never apart from Universal Deity.

Some one exclaims, "Away with paradoxes!" But how can they be put away when they exist as facts all about us?

Each cavity in the sponge contains its quota of ocean water, which, to all appearance, is separated from the ocean by the texture of the sponge and its cavities; yet is there no actual separation, *since the whole sponge is immersed in the ocean* and the water of the ocean is drawn in and expelled rhythmically by the

cavities, drawn in from the ocean, returned again to the ocean, never for a moment separated from the ocean.

Even so, the DIVINE SELF within each heart is separated from the great OCEAN OF BEING only by *illusiv*e appearance, for It and Its many sheaths or vehicles are eternally immersed in that Divine element. But the consciousness of the sponge cannot respond to that of the water, because it, its structure, has grown too far removed from that of water, yet the consciousness of the water in its cavities must, since its nature is the same. So human consciousness does not, under ordinary conditions, respond to the consciousness of the OCEAN OF BEING, but the DIVINE SELF enshrined within the sheathes of the Man must, since it is of the same inherent nature.

(To be continued)

ECSTASY

After all the turmoil of the day,
I laid me down to rest awhile;
To pause a little on life's rugged way.
Weary and alone, I sought release
From hurrying crowds that passed and passed again
Nor touching me, nor ever finding peace.

And lo, within the quiet of that hour,
There came a darkness velvet-soft and still,
Vibrant, compelling, tender, full of power.

Palpitant I moved in its embrace
To heights or depths? I cannot say,
For time and form were not, nor knew I Space.
Only I knew an ecstasy profound,
Enfolded in Compassion infinite.
The me in HIM, the HIM in me—I found.

In fulness of that sacramental grace
My heart became a chalice filled with wine.
Then came The Voice, "Child, thou hast found *My Place*."

Backward, softly slipping, I awoke
Unto the pallid light of grey dawn;
But in me there abode a love divine,
All-compassing and heavenly sweet
As I, aglow with life rose up, new born!

SHYAM DAS.

Occult Story

A DANGEROUS PASTIME

A True Story

By BETH WARRINGTON

This story is one that will be wrangled over by those who are skeptical, and by those who contend that spirits do not exist at all, and by those who stoutly deny that personalities (such as those to whom we are about to introduce you) could really do as we claim they have. Then, again, we shall hear from those who will call the story a fabric woven from the idle imagination of a novelist's brain. But even the most skeptical will have to admit that it is a dangerous pastime to trifle with those forces about which the average person knows so little. In their vast ignorance they set in motion vibrations that often do incalculable mischief to the novice.

This *is absolutely a true story*, given to the reader just as it happened, as a warning to those who scoff and jeer at powers of which they can know nothing (until they too shall cross the river of death), and learn with amazement that beyond this world there are worlds upon worlds teeming with myriads of souls who were once men and women. You will be introduced to several personalities whose very human failings may shock the sensibilities of those who have preconceived notions that spirits are angels with shining wings hovering over the mortal. To those who do not want this illusion dispelled—to such I say do not read this story.

They were a chatty friendly group of brilliant men, who gave us audience from day to day, and told us to keep a record of every word that was given us. We continued the pastime just one year, and the record of that year makes a strange and interesting story called "A Dangerous Pastime," every letter is given as received from day to day, and the reading of that record ought to prove to all mankind, beyond cavil, the existence of life beyond the grave, for it was an utter impossibility for me, the amanuensis, to know a year in advance just what would happen in these strange proceedings.

The story is not as one might suppose by a professed spiritualist, but by a happy-go-lucky person who had to be shown every step of the way before venturing into that realm where the mysterious holds sway.

With this slight preface we will proceed with the story, which can be vouched for by many reputable persons in New York, and, above all, by the record of a lonely grave.

CHAPTER I.

I had never given spiritualism a thought, or regarded it as a scientific subject; to me it was sufficient to live in the present a pure, clean life, to follow the Golden Rule to do unto others as I would they should do unto me.

I had some vague idea that spirits were dim, misty forms, that floated in a nebulous way above the clouds, without substance or form. To conceive them as personalities possessing brain power never occurred to me until I came in contact with a series of incidents which, although they read like the fanciful weavings of a very vivid imagination, are absolute facts.

I will supply but very few words by way of explanation, but will let the narrative speak for itself, as I am not capable of expressing in words what the spirits describe so ably. Readers may believe or not, it matters not one whit to the author, but truth in her case far outdoes fiction.

It was on a lovely day in June that I first saw Brenda Lee. My little maid informed me that a lady wished to see me in the reception room. At first a sense of annoyance came over me as I held in my hand the piece of pasteboard that bore her name. Why, thought I, should I be disturbed to see this stranger who in all probability was looking for some kind of subscription? However, the name attracted me, and I concluded I would talk to her.

I was agreeably surprised, on entering the room, to see a tall, attractively gowned woman rise to greet me. I have a penchant for pretty women, and while I cannot say that the lady standing before me was exactly pretty in a pink-and-white style of beauty, she had a bright, intellectual face and she had learned the art of dressing to perfection.

"Pray be seated," I said, noting the soft brown eyes of my visitor and how well her hat became her—a big leghorn with a drooping mass of purple wistaria falling gracefully at one side. "What can I do for you?" I asked graciously, for her very personality had won my indulgence.

"I hope you will not laugh at me," she replied. "I come to you upon a strange errand. I have called upon you five times, and was almost about to give up hope that I should meet you. I have traveled all the way from Boston expressly to see you, and did not like to give up until I had accomplished my purpose. I was compelled to see you," she said in a low, sweet voice.

"'Compelled' is rather a strong word to use, is it not?" I answered with a smile; "we women of to-day hardly recognize that word."

"I trust you will forgive my intruding upon your time when I give you my reason. I have read of your work, and wish you would let me be your friend in the truest sense of the word."

"Thank you; I am really charmed to meet you, Miss Lee, but I am curious to learn why you have come from Boston merely to make my acquaintance."

"I am greatly interested in psychology to begin with; are you?"

"Not in the least. Whatever put such an idea into your head? You see, Miss Lee, I am the most practical person alive, and haven't much time for that sort of thing," I answered with a laugh. "But we will discuss this mighty question over a sociable cup of tea if you like."

She began to pull off her long gloves in a diffident manner as she assented to my proposition.

"Are you not a spiritualist?" she asked at length.

"A spiritualist? Why, no; I have, I might say, a wholesome fear in regard to the dead, and I think we had better not probe too far into the secrets that lie behind the veil; but I do not attend seances or anything of that kind. As a child of seven to ten years old I lived in a town where a number of people held seances in their homes twice a week. They were a devout little band of earnest seekers after the truth, and I saw many wonderful things that made a deep impression upon me, but time has made the memories dim by now, and the great changes that go to make up life have driven spiritualism quite out of my mind."

"I thought you were a medium!" she said in surprise.

"I a medium? Oh, no; that is, not that I know of; but I was born of psychic parents, and am the oldest child, so I may be inclined that way. But do you know I think it is a terrible thing for that class of people to accept money, from credulous persons, for telling them things which I do not believe they have any faith in themselves."

"I am sorry that you see it in that light, for I have taken this long journey to see you in response to a message from the spirit world given to me by a medium."

"Do you really mean to tell me that they gave you my name and address?" I asked in amazement.

"Yes, and I want you to believe it," she answered earnestly.

"I wonder who could send me a message; really, I think it delightful to have some one tell you to come to me, and I am full of curiosity to hear what you have to say."

"I must suppress the name for the present. He says that in life he never knew you, but I am to follow his instructions and

I shall see wonders performed. Sometimes he comes to me in dreams; at these times he is as tangible, as real, as you are to me now. I did not know him in life either, but now he is a very dear friend to me. I went to a circle in Boston, a poor, shabby little place, and this man who had been dead scarcely a week spoke through the medium who is what they call an impressionist."

"'Mr. So and So wishes to say that he is here and very anxious to speak to you all,' she said."

"There was a smile of incredulity at the mere mention of the name, for this man had been a power in the world. Nations were wont to wait upon his word, and the financiers of the world awaited his nod."

"There was not one in that room who believed that he was there save myself, for I said 'Why should he not return if he desired to?' His magnetism was so great that he could sway the world and bring crowned heads to his terms, and I believe if he wished to he would make himself heard even after he were dead."

"The spirit was very much disappointed at his reception on earth, and announced that he would look for his own medium and make people acknowledge that he could still make them feel he was a personality, though dead."

"The message he gave was this: 'I wish you would go to New York, madam, and call upon a Mrs. St. John, whose address I will give to you. Ask her to accompany you to a circle to be held on Thursday afternoon at 53 Beverly Road, Newark. There I will try and speak to you in my own voice and tell you something that will convince you that it is indeed I who am speaking. Furthermore there is one who desires that you ask this lady, to whom we are sending you, a special favor; ask her if she will allow her mind to become a perfect blank for the time being. There is one who is most anxious to write through her, and we will feel grateful to you for your compliance with our wishes.'

"I am only a beginner in this field of research. Will you go with me to this place? I have ascertained that such a meeting is to be held on the day mentioned and I am so anxious to make the test."

"I am amazed that this woman could give you my address," I answered; "and, just to please you, I will go with you; but I want to warn you that I do not believe in these meetings. I think there is a lot of trickery and chicanery about them. I take it for granted that you believe you are right, but I have yet to be convinced of the truth of these matters."

"I am just learning myself; I am interested and willing to learn. In some inexplicable way I am drawn toward this study of the occult, but I am far from being a spiritualist as yet. I have taken up Theosophy for some time in order to protect myself."

"Protect yourself?" I echoed. "From what, may I ask?"

"From leaving the body and going on long journeys I know not whither; I have a fear that some day I shall fail to return to my body, so I want to learn how they manage this kind of thing."

"Boston is certainly too far advanced in the sciences for me," I said with a laugh; "I would never believe such a thing possible unless I could do it myself; I would not believe you unless you sat there and demonstrated for me the truth of your assertion."

"Perhaps I may do it for you when we are better friends," she answered quietly.

"Very often I see my body lying on the bed, and I wonder in a vague way how I am going to get back into it again."

"How interesting and how very extraordinary! I hope you will tell me all about this strange experience. Can you remember where you go in this strange manner?" I asked, my interest now fully aroused.

"Sometimes I bring back with me a vague recollection that seems to be like a dream; I know that I go to distant cities, for I find myself moving with the crowds of people; I seem to float, as it were, just above the ground, propelled by an invisible force. Once I went to St. Louis. I saw quite plainly the rows of red brick houses one below the other, for the street through which I was passing was built upon a hill. In front of them were little gardens inclosed with a brick wall. Standing on this street I could see before me the city, with its numerous buildings, its streets and wharfs."

"That," said a voice, "is the old town, and that yellow, muddy-looking streak in the distance is the Mississippi River. That journey I can remember because it was on the earth plane."

"Good gracious, can you visit the astral plane at will? I don't know anything whatsoever about any old planes, but it's so strange to think you can go wherever you like."

"Not where I like," she corrected, "but where I am taken. I know when I am about to go, and, really, I rather like the sensation; it is quite pleasant. As yet I have not learned to control the astral body, but at this place we are going to I expect to receive some specific instructions. This spirt who asked me to come to you has promised to teach me wisdom."

"I hope he will, I am sure. You are very confident of this spirit guide. Was he your friend and well-wisher in life?"

"No, I think I told you I never knew him in life; but now that he is dead, as they say, I presume he can choose whom he likes as his friend. He was a well-known American who has but recently passed away. In life he was very powerful, very magnetic, and with his oratory he ruled the people—made or broke them, as he desired. To a certain extent I think he retains that power still."

"What did he look like? Can you describe him?" I asked curiously.

"Oh, yes; but please remember I am describing the man who is dead; I never saw him in life. He wears a gray tweed suit, the pockets of which are well worn; he has on a disreputable-looking blue tie and a straw hat. He is of medium height, with blue eyes that can be stern, yet quizzical at times. He told me that if I would only believe that the dead can return, he would prove it without a doubt. 'Have faith, let us be good comrades, and I'll make the world sit up and take notice yet.'"

"He is evidently quite jolly," I said gayly. "But let me advise you not to have any faith in this appointment of yours, for I am afraid you'll find there is no truth in it."

"I have the utmost faith in his word," she replied, "for in life he was never known to break his word; and if the dead can return, he will meet me as he has promised." With this she took her departure.

I must confess I was interested in her bright and original personality; her words opened to me a new world. Her conversation had fascinated me and I determined to see the adventure through.

The following Thursday she called for me. She looked so lovely in her white gown that I wondered at her fads. As we bowled along the level roads I found her a most charming companion. She was a college graduate, at once cultured and refined, with a grave, dignified manner that won approval from all with whom she came in contact.

The motor came to a stop in a very poor section of the city. Our objective was a house evidently that of a mechanic. I glanced at my companion—surely she would not dream of entering such a place! My doubts were set at rest, for her spirit friend would never meet her in such a place, I thought confidently, for he was not used in life to such humble surroundings, of that I was quite sure.

Miss Lee alighted, ordered her chauffeur to return at five,

and led the way up the shabby steps of the house to which we had come.

When the door opened, we were greeted by a pleasant-faced woman about forty, who looked as if she expected us.

"We have come to your meeting," said Miss Lee, with a smile.

"Come in; you are most welcome," said the hostess, as she ushered us into the front room, where a dozen or more women were gathered.

"Ladies," said our hostess, "we are about to have our regular monthly meeting, where we meet together for prayer and consolation and the privilege of speaking to our loved ones who have gone before. Those who come to scoff are not welcome, and those who cannot stand the criticism of their so-called Christian neighbors had better leave before we begin. If our subject were to talk suffrage or scandal, work doilies for the heathen while our children go without clothes, the world would tolerate us; but because we come here to talk with those we loved and honored, we are dubbed a lot of cranks by the community in which we live."

The medium now arrived. I watched her with interest, for if there were any scoffer present it was myself. A prayer was said, a hymn was sung in a devout and reverent spirit, then all joined hands in a circle, and very soon after the spirits began to arrive.

It was all very amusing to me, for they seemed to herald their approach with numerous aches and pains. For the medium announced each arrival by the pains she suffered, as, for instance:

"I feel a dreadful pain in my right knee," or, "Oh, my, how my head bothers me!" or, "My throat is very sore." By these tokens those present seemed to recognize their own special friends. It was evident to me that, contrary to the Biblical statement, there was any amount of pain over there. Directly opposite to me sat a colored girl, evidently a maid or waitress by the few words she had spoken. I knew that she was very ignorant, and it was easy to discern that she had not long been up from the South. I saw this girl give one or two gasps and fall backward in her chair. Some one said, "Don't mind her, she is entranced and undeveloped as yet; but she will be all right by and by."

To my intense surprise she sat up, and in a pleasant masculine voice said:

"Some one would like to talk to John. Well, here he is."

At this interruption the medium sat down with her aches

and pains and I could see that she quickly recovered and was rather nettled at the colored girl taking the floor.

"Any one hear recognize John?" she asked shortly.

No one answered; John was not expected.

"Come, come!" said the colored girl. "Don't keep me waiting. I want to talk to you, miss."

Brenda arose and crossed the room to the girl, who took her hands in both of hers and gave her a hearty handshake.

"You doubted I would come, but I hope, living or dead, I shall never break my word. I assure you that I am delighted to hear the sound of my voice again. You wished to hear me speak in an audible voice; well, how do you like it? I am only allowed the privilege of speaking but a very few minutes in the flesh as it were, but I want to say to you: Keep right on; seek the higher wisdom, and your eyes shall be opened and you shall learn all you desire to know. Now pleasant dreams and *au revoir*."

The girl awoke and at once relapsed into the ordinary speech habitual to the colored race.

I was amazed, not so much at the message as at the bluff, hearty way in which she had spoken; the language and voice had been that of a cultured man of the world. After this a tall, ungainly woman arose and sang an operatic air in German with all the grace and finesse of the finished prima donna and the voice of an angel. I had come to scoff, but I went away convinced that there was more than I could account for in this science. It was quite beyond my comprehension, for I learned that the singer in a normal condition could not sing a note, and the grammar of the colored girl was something atrocious.

(*To be continued.*)

A RAINBOW

By CAMILLE FAIRCHILD.

Love had left me—

Upon pied pinions rare
Had vanished, in thin air;
Mingling with Heaven's blue in spite
Of maddened pleadings hurled against his flight.

Thus bereft—

I gazed with longing eyes,
Into opalescent skies,
When lo, a bow—thro' tears of pain
Then, was my lonely weeping to love's brilliancy—but rain.

Psychical Research

TESTING A MEDIUM BY THE AID OF SCIENTIFIC INSTRUMENTS

An Account of Some Recent Investigations Conducted by Prof. John E. Coover, of the Leland Stanford University.

By HERWARD CARRINGTON.

At last science has tested and tried "sensitives" or mediums by the aid of scientific instruments of precision, and the results have been truly astonishing. Dr. John E. Coover, of the Leland Stanford University, California, "Fellow in Psychical Research,"—under the new hundred-thousand dollar endowment given for the purpose of scientifically investigating this subject,—has brought in a remarkable report, in which he describes the method of testing the subject of his investigation, by means of instruments of precision in his laboratory.

Dr. Coover, who is a Ph. D., and, prior to his appointment as Fellow in Psychical Research in Leland Stanford, was professor of philosophy in that University, is well-known as a cautious student, who depends only upon exact facts for his conclusions. Hence his words are entitled to the weight his former position demands. He believes that only by such instrumental means of investigation as have rendered astronomy, chemistry and physics exact sciences, can these obscure occult and psychical phenomena be controlled and verified.

The subject for his experiments was a non-professional subject, who took no money for her efforts, and for nearly thirty years had been the subject of investigation by groups of eminent scientists. The Rev. M. J. Savage, Hamlin Garland, the Rev. T. E. Allen and B. O. Flower were among those who had seen this psychic years before, and had passed upon the genuineness of her phenomena. The present seances were conducted under the auspices of the California Psychical Research Society.

The present investigation, however, differed from all previous studies of the kind, in that exact scientific instruments were applied to the medium's body, during the actual production of phenomena,—to test her psychological reactions, during the development of these weird manifestations. The apparatus consisted of (1) a "kymograph" (a revolving, recording instrument), the drum of which was turned by clockwork so as to move the smoked paper on its surface at the rate of 1.5 cm. per second; (2) a

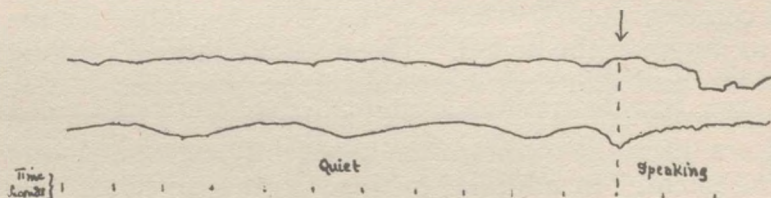
"Marey Tambour," or smoked paper surface, attached to the revolving drum, with a writing-finger attached to a "sphygmograph" (instrument for testing the pulse), fastened over the carotid artery around the neck; (3) another writing needle, moving on the smoked paper, attached to a "pneumograph," fastened round the chest, to record the variations in respiration or breathing; (4) a vibrating time-marker recording fifths-of-seconds; (5) a writing-finger, controlled by the experimenter, for making signals on the drum at the moment phenomena occurred. All the sittings were held in almost (or quite) complete darkness.

The Tambour or drum covered with smoked paper being set in motion, it was caused to revolve slowly by a clockwork mechanism, and the points of the various needles, attached to the recording apparatus, would trace a straight line on the smoked surface. Every time the medium breathed, however, or her pulse beat, this would be marked by slight quivery lines by the tell-tale needles. Perfect observation of the automatic activities of her body was thus obtained throughout the sittings.

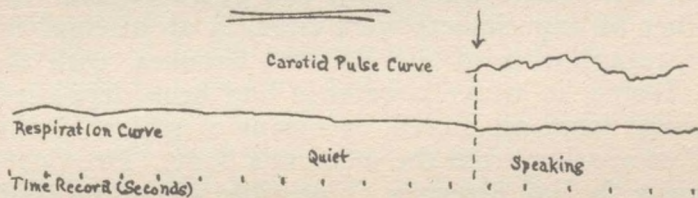
Now, it is a well-known fact that a person cannot undertake any operation, or perform any work, without becoming "out-of-breath," panting, and the pulse becoming accelerated. So, if the medium indulged in any muscular gyrations during the seance, no matter how cleverly she might conceal her antics, these little needles would "give her away"—would tell the tale, and say just when and how steadily she had exercised her strength. On the other hand, if no such noticeable variations were obtained in the traced records, and yet phenomena were produced, it would be pretty good evidence that she herself did not perform the feats witnessed by her sitters—at least she did not perform them normally, by the aid of her muscular system. That was the object of the experiments—and the object of all this elaborate apparatus.

The kind of things usually seen (or rather heard) at these seances are generally known as "independent voices"—that is, a voice would come and speak. It did not belong to any person present, and apparently was not that of the medium either. To "speak" we have to employ a vocal apparatus,—lungs, larynx, palate, etc.,—and propel air by muscular activity through certain passages so shaped as to produce the desired sounds. But if a "voice" is heard from nowhere,—not produced by any one of the group of listeners,—what is one to say? Did the medium produce this voice unconsciously, without knowing it,—or consciously and fraudulently,—or was it produced by some other entity whose nature we at present can only suspect?

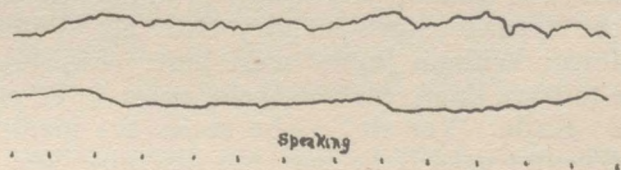
INSTRUMENTAL RECORDS OF THE MOVEMENTS OF THE
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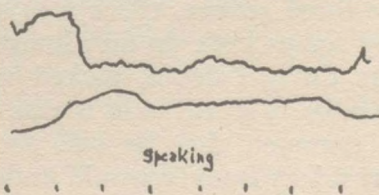
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"Independent" Voice, "Professor Wm. James"

That was the great point to be settled; and it was in the hope of determining it that the present experiments were conducted with delicate measuring instruments, in the hope of settling that point once and for all.

Sometimes these so-called "independent voices" would come right out of the air, with no apparent cause, and sometimes they would come through a trumpet, placed on the table for the purpose, to magnify the sound. These voices carried on long conversations, and said they were various personalities—"Maudie," "General Roland," "Dr. Truman," and others. They talked with the sitters when the medium was apparently entranced,—motionless and silent. In addition to this, various so-called "physical phenomena" occurred—the table was raised or "levitated," the trumpet floated round the room, and touched the sitters on request, a telegraph instrument was operated, etc. In addition, a number of experiments were tried, in an attempt to duplicate earlier experiments of Sir William Crookes, with the medium D. D. Home, in which a balance had been depressed, and the depressing force registered, by means of scales, by the "psychic force" emanating from the medium's body. Dr. Coover wished to achieve the same results, if possible. Writing of the second seance, he says:—

"The trumpet was thrown over, but was not used for speaking. 'Katie', the control who speaks in automatic voice, said in reply to the experimenter's enquiry that 'Sir William Crookes' and 'Professor William James' were here. Experimenter: 'We may hope to have them, each of them, exert force on the scales, may we?' Katie: 'Yes sir!' The scales are manipulated, and the experimenter asks if he may use his ruby light to read the dial The scales are rather violently manipulated, the cover falling off upon the table. Experimenter is given permission to use his light to read the time and the dial:—5-1-2 lb. . . ."

"During the third seance, there was considerable jarring of the floor, and the scales kept up an almost incessant rattle . . . The trumpet was thrown down, picked up, rattled in the air, set deftly on the table. 'Katie' said it was 'Colonel Roland' who manipulated the trumpet, that he was sorry he had toppled it over, and that President Booker would understand why the trumpet fell. . . . The trumpet was not handled with bare hands. In the fourth seance three 'personalities' exerted force upon the scales, and 'Colonel Roland' spoke through the trumpet. There was no operation of the telegraph instrument. . . . For the third record there was no cover on the scale-top, but it is painted black and was prepared by a very thin film of talcum powder which

showed that the force was exerted through a fabric of some kind, not a bare hand or fingers."

And, during all these phenomena,—during the production of the voices, the talking, the movements of physical objects, and the pressure upon the scales,—what happened upon the recording drum? What had the tell-tale needles revealed?

They showed, in truth, that very great fluctuations both in breathing and in pulse-rate had taken place in the body of the medium; that, whenever a phenomenon had been produced, her pulsation and respiration had gone rapidly up, and increased in rapidity and strength, and, in fact, everything seemed to indicate that she herself—her own muscles—must have been the sole instruments employed in producing these results! The tell-tale needles—the "pneumograph" and the "sphygmograph"—told *too much*; they revealed trickery on the part of the medium, which would never have been detected, if these delicate instruments had not been employed! Science unearthed and discovered the hidden mystery, brought to light the seeming marvel. The same instruments of precision which have been used in the past, when applied here, again proved their worth and infalibility. In spite of the sitters' inability to catch her, in the dark, the medium herself had been doing the tricks,—producing the voices and moving the objects. But the instruments caught her! Thus it is with all fraudulent mediums. Let them all be tested in a similar manner, by means of these scientific instruments of precision, and we shall soon see which are the genuine "psychics," and which the fraudulent ones. And the sooner we eliminate the fraudulent ones, the better.

Thus science again vindicates herself, and comes into her own!

INFINITE SPACE

This earth of ours seems a pretty big place. It is, roughly speaking, about 25,000 miles in circumference—no mean distance before breakfast! Yet, as compared with the distances dealt with in astronomy, our earth is like a grain of dust in the ocean of air—too tiny to be seen or appreciated.

Let me illustrate how immense some of these distances are.

Our earth is about ninety-two million miles away from the sun, which is the center of our solar system. But we are among the nearest planets. Jupiter is four hundred and eighty-three million miles away from the sun; Saturn eight hundred and eighty-six million miles; Uranus one billion, eight hundred million miles away, and Neptune two billion eight hundred million miles

away. Yet these are all in our own solar system; drawn to our sun; and they are hundreds of times larger than our earth in some cases.

What is a paltry little eight thousand miles (the diameter of our earth) compared with this? Surely it sinks into insignificance! And it must be remembered that, in moving round the sun, the whole circle would be twice this distance; so that, in the case of the farthest planet—Neptune—the distance from one side of its circle to the other would be over five billion (5,000,000,000) miles. This is *our* solar system.

Yet, compared with the infinity of space, our whole solar system is but a drop in the bucket—a thing so tiny that it could be tucked away in one corner of the universe and never noted! Let me illustrate this in a very forcible manner.

If you look at the sky in a certain direction, you can see a tiny spot of light, which becomes more clear with the aid of opera glasses. If a strong telescope be used, it will be seen that this spot of light is circular in form, and brighter around the edges than in the center. If an enormous telescope be employed—a 26-inch telescope—it can be seen that what at first appeared a tiny spot of light is a hollow ring—like a wedding ring—with apparently nothing in the center. The most powerful telescopes in the world will tell you no more.

But if photography be added to our means of investigation, we are then enabled to see what the strongest telescopes fail to discover; namely, that inside this hollow ring, apparently in the center, are two spots of light, or stars. These only become visible on the photographic plate because their light is so faint that no eye can detect it; it requires the "cumulative" effect of the photographic plate to gather it up and store it for several hours in succession before any mark is left, to indicate its presence.

Now let us apply what we have gathered. Astonishing as is the size of our own solar system, *it*—and several more systems, equally large—could be tucked away in this space between the outer ring and the central stars and never be noticed. They would be "lost in the shuffle," and never even seen!

Yet it must be remembered that this space, into which our solar system has been placed is so tiny, when compared with the whole heavens, that it can hardly be seen; it is only a spot of light amidst the splendor of the surrounding bodies. From this you may, perhaps, gain some faint idea of the immensity of infinite space—how unending, vast, illimitable it is!

Higher Thought

THE SELF

By EUGENE DEL MAR.

There is neither end to individual growth nor limit to individual power. There is neither beginning nor end, and, as one may attain neither to the Perfect nor to the Absolute, the process of growth is eternal.

The Universe is the manifestation of an infinite range of vibrations. To each individual the Universe is that with which he is in correspondence. One feels, touches, tastes, smells, hears and sees vibrations only, and he discerns those alone, with which his senses are in harmonious relation. The vibrations of one's environment with which he does not vibrate are non-existent to him. One's state of unfoldment determines with what he shall be in conscious correspondence, though continually one may attune himself to wider ranges of vibration, and thereby ever enlarge his environment.

One sees, hears or discerns only what he is. Nothing befalls one that is not of the developed nature of the Self. None but one's Self does he meet on the highway of life. If one is true, truth hastens to him; if he is false, falsehoods will be his companions.

Within each individual lies the origin of the cause of whatever comes to him. No evil reaches one except he has built it into his world. No undesirable condition may come into one's life unless he possess that which invites it, and so attracts it. Man is a creator, and life is what he interprets and makes it.

One knows environment only by its influence upon the Self. Each individual sees the world as he is, in the measure of his own unfoldment. Each finds without that which is within. Everything bears the aspect one gives it, for one always sees his own idea. One sees another's idea only if his own be a likeness of the other's. To each individual the universe is a reflection of the Self. He alone who has realized great beauty within sees it overflowing without in nature and environment. The world grows beautiful to one as his own ugliness is eliminated. To alter one's world, he must change his consciousness, for they are ever in correspondence. Always an exact agreement is maintained. Truth is eternal, so that any change of one's relation to it is a matter of consciousness.

One cannot comprehend that which is greater than himself. It requires character to read character and love alone may in-

terpret love. To understand greatness one must be great. One can promote nobility in another only as he is noble. One's heroes are ideals of the Self, and one's idea of Divinity is but the highest conception of the spiritual Self. Man has bestowed the name of "God" upon his highest and noblest ideal of his ideal Self.

One sees in a book that which he takes to it. From any book each will get something different. One that is as widely read as the Bible necessarily has millions of interpretations. It has inspiration to the extent that the reader is inspired. One finds in it whatever he takes to it, and he sees in it that only which already has been developed in his consciousness. One appreciates a work of art only to the degree that he is receptive to the beautiful and is conversant with the principles of art. That to which one fails to be in correspondence or unfoldment is non-existent to him.

To the degree that one's capacity to enjoy and understand them has been developed, the beauty of the earth and of life belong to him. The wealth of a conservatory consists in the intelligent appreciation of the plants and flowers contained therein, rather than in their color, fragrance or graceful proportion. The delight which these awaken in the soul of the beholder constitutes their value. To recognize music one must have music harmony in his composition. In order that music attract and hold attention, it must be keyed to a correspondence with the vibration and state of mind of the hearer.

The beauty of nature and the good or evil of the world is in the consciousness alone. Each individual knows the world of Nature only in its relation to his own consciousness. To each one, all the delicacy, the wonders and the harmonies of Nature are the shadings of his inner life. The beautiful tints of light and color which one associates with objects so readily are impressions wholly within the mind. Light exists in mind only, for, except when seen with a living eye, Nature is neither in light nor darkness. The world is what each one makes it; for only so much of it is revealed as each can grasp, nor need one seek to conceal profound esoteric truths, for they may not be discerned by the ignorant.

A different world exists for each individual. The world is harmonious to one whose soul is at peace. To one whose soul is convulsed, discord prevails, even though outward harmonies may surround him. Only the sounds to which one is attuned will reach his ears. If one has cultivated the minor notes of pain and sorrow only, life will give forth a vast wail of agony.

If one hate, he responds to notes of hatred. If one love, correspondingly he responds to those of love. No two see alike. In a world which is everywhere governed by the same law, no two interpretations of the same thing are identical, for the individual factor enters into every phase of human experience.

The more nearly poised one is, the more he sees, hears and feels. The more harmonious one is within himself, the more harmoniously he responds to all outer conditions. The more harmony to which one has become attuned the more able is he to discern the harmonies of others. The more unperturbed one is, the deeper and wider the range of vibrations to which his physical senses respond, the more profound the beauties that appeal to him, and the more exquisite his enjoyment.

A deeper knowledge of anything—history, biography, science—means more inclusive knowledge of the Self. There is no other knowledge. To the extent that one knows the Self is another revealed to him, and the revelation is inclusive to one who knows himself completely. When one is master of the Self, the Universe is his domain. He who knows the Self knows God.

One loves others to the extent that they reflect the Self. Love is Self-recognition, and one's love of others is the love of the Self. Each loves his own ideals. Even lovers love not each other, but their own mental pictures. Never has one seen either his friend or his Self. Each pictures others in his own light and discerns others in his own proportions. To the cold-hearted the world seems cold. To admire courage one must have ideals of courage even though he be not courageous himself. To revere purity one must be pure.

To judge another's motives, which one can never know, is to pass judgment upon the motives of the Self. To condemn another's motives is to express condemnation of one's own motives. One is more lenient with others as he judges the Self more kindly. Whatever one sees in others must have already been a phase of development of the Self. One can recognize only that to which he has evolved; and although he manifest no longer the traits or conditions he discerns in others, he can understand their meaning by reason of having experienced them himself.

Judging another's motives establishes a standard of Self-condemnation, since of necessity one judges others from his own standpoint. As each individual is a law unto himself and is capable only of judgment from his own point of view, he is unable to pass fair judgment upon another. Forever each one is being judged and weighed in his own soul. The Self is the judge,

and the permanency and intensity of one's happiness constitute the judgment.

Life is a school of Self-development. Its lesson for each individual is Self-realization, expression and manifestation, whose trend is ever toward Self-completion, and Nature is ever conspiring to assist in the process. Essentially all that one does is intended for the comfort and happiness of the Self. Even in the life of the greatest service it is the dominant factor, and it covers and includes every possible degree of consideration for others. The essential of heroic acts and of Self-sacrifice, as it is called, is not the forgetfulness of Self, but rather its intense recognition and assertion. Such conduct implies understanding of the inherent power and grandeur of the Self and of its relation to the Infinite.

One's benefit to others is the measure of his usefulness to the Self. To the extent that one's comfort and happiness conduce to the development and permanent well-being of others is his place of growth measured and determined. The highest consideration of Self involves the highest consideration of others. Each attracts happiness or harmony as he confers it, and he suffers to the extent that he injures or believes that he injures others. One assists others in the degree that he enables them to assist themselves.

Each is responsible directly for his own individual life and happiness. One has no direct responsibility for others, but he benefits others through his own growth. Indirectly only does one's happiness or misery make for the happiness or misery of others. The reward or punishment is in an act itself, so that one is punished by his acts and not for them. He who intentionally brings sorrow to others stifles happiness within himself. In teaching songs of gladness to others one opens fountains of melody in his own heart and soul.

Entertaining a conception of the separateness of Self and the opposition of one's interests to those of others, the consideration of Self alone is cramping, demoralizing and destructive. But from the viewpoint of the unity of the Self with all others, and of the identity of interest, the consideration of Self is expanding, elevating and constructive. "The difference between seeing for ourselves alone, and of seeing for ourselves and all others equally, is one of injustice and justice, of Hell and Heaven."

Let us truly love the Self! To do this one must love others, which is as beneficial to him as it is harmful to hate them. Justice to the Self involves justice to others. If one would bring peace, power and happiness to himself, he must love only.

Theosophical Talks

By AMRU.

Elementals

There seems to be considerable confusion of thought among students as to just what elementals are. The word is apparently used as indiscriminately as the word *deva*, and every unseen entity or intelligence which is non-human is called impartially elemental, nature spirit, fairy, goblin or *deva*. There is also a tendency to confuse these with the word *elementary*, something quite different.

It may perhaps be helpful to some if the writer gives his opinions upon these classes, based upon some study.

In the first place, the ambiguity seems to be the result of a more or less careless nomenclature. The "lives" which are mentioned in later theosophical books as the first, second and third elemental kingdoms, belonging to different planes of matter, are elemental in the sense of being embryonic or simple, and are called by Madame Blavatsky "psychic embryos." Whereas, the elementals so familiar in medieval writings are so named because they belong to the four elements of fire, air, water and earth. These latter are the true elementals and are identical with that non or sub-human order of beings which are called in Theosophy "Nature spirits," and which are again identical with fairies, goblins, elves and the numerous names familiar in the folk lore of all countries.

In "Isis Unveiled" it is written, "In the Jewish Kabala the nature spirits were known under the general name of *Shedim* and divided into four classes. The Persians called them all *devs*; the Greeks indistinctly designated them as demons; the Egyptians knew them as *afrites*."

They were classed by the old mystics according to the element to which they belonged or in which they worked—salamanders to fire, sylphs to air, undines to water and gnomes to earth. Each class of the four seems to contain within itself wide variations in development and power. Their particular work is connected with their own element, and some of them at least are engaged in the building of the forms therein; but, again, it is a mistake to think that they are confined to their particular element. They may be all around us and can probably exist in all four.

Their bodies are composed of what we are now accustomed to call etheric matter, that of the physical plane, subtler and more tenuous than gas, but which in the older writings is termed astral.

It requires therefore but a slight extension of physical sight to see them.

In general characteristics they vary with the element to which they belong, and, in general, are at once intelligent, irresponsible, immoral, tricky and playful.

It is to these creatures that most of the physical phenomena of the seance room are to be attributed; it is mostly they who talk to us by automatic writing and the ouija board and cleverly impersonate our departed ones, reading their names, our history and desires, etc., in our minds. It is this class of beings who often pose to their dupes as teachers and masters, and take an impish delight in the deception.

They can be dominated by man and constrained to his service, and are the instruments by which the magician, white or black, accomplishes many of his works. It is one of these which becomes the familiar of the witch or wizard, usually taking the astral shape of an animal or else obsessing a live, physical one.

They are said to be mortal though living a very long life, and long to become human and receive a soul, and so achieve immortality—an idea which the well-known fairy story tells so pathetically and beautifully, of the little mermaid who became a woman for love of her prince, knowing she would die.

From a theosophic point of view they of course *are* souls, but in this cycle of evolution do not touch the human kingdom, but will do so and become as we, or higher than we are now, at some future period.

The elementals spoken of by Mrs. Besant in "A Study in Consciousness" as inhabiting the three elemental kingdoms, are simply the units of consciousness or the souls of the molecules of mental and astral matter which are on the downward or involutory arc of manifestation and which go to the building of our finer bodies. They have acquired experience or possibilities of vibration of many kinds according to the plane of their existence, and give us the power of our mental and emotional expression inasmuch as we attract to the building of our bodies those in consonance with our character or thought and desire; but they cannot be classed as sentient beings, and the term psychic embryo is a better name.

Sometimes thought forms—particularly a thought form which has been strengthened and made more lasting by continued repetition by an individual or by many individuals—is called an elemental or deva, but, although they are active entities, dangerous or otherwise, they are but artificial, soulless things.

An *Elementary* is the shell, or the separated lower animal

soul, of a human being who has died on the physical plane, or else a depraved brutal man or woman trying to gratify his or her low appetites and passions through a living human organism.

Theosophy and Healing

All students believe that in the teachings of Theosophy they have much more of the truth, and much more specific detailed information as to the physical and psychical laws of Nature, than there is in any other modern system or school of thought; and yet, in the number of people interested, Theosophy does not begin to compare with such movements as Spiritualism, Christian Science and New Thought.

The theosophist will loftily explain this as being due to the difficulties and profundities of the theosophic teachings repelling all but the exceptional minds—that few are ready for Theosophy in comparison with the more elementary teachings of other movements. While recognizing that Theosophy contains much that requires deep thought and some familiarity with philosophic abstractions, the writer is of the opinion that Theosophy, in its particular and principal teachings, can be presented in as simple and clear a manner as any other doctrine, and is capable of being just as easily understood by the ordinary man or woman as those of any of the other schools.

What Theosophy lacks in attractiveness is the ability to show results—to demonstrate its teachings. The Spiritualist has his communications with the astral plane to show, the proof of his belief in immortality; the Christian Scientist and the New Thoughter have a cloud of witnesses to prove that thought is a mighty factor in our lives for health, wealth and happiness; but all the theosophist has to show for his faith is devotion to the study and a more or less abstraction from the practical things of life.

In this matter of psychic healing, the theosophist should know more about it and be able to practice it more effectively than any one else. He should have, through his studies, more specific information as to the centres to work on or the best methods to employ,—and yet we have the remarkable fact that healing among the theosophists is almost wholly neglected.

It is due principally to the belief among them that it is a kind of black magic to use psychic means to cure physical ills; that physical ills are but the final outcome of past karma, and that it is unwise to interfere with the operation of that law under which the sufferer is gaining experience, learning a lesson—that if they cure a sickness it is merely driving it back, and that it will eventually return with increased force.

Of all the ridiculous and illogical positions this attitude seems to the writer the most unreasonable. Surely all students of the law of karma must realize that it cannot be interfered with, and that if one can succeed in curing a suffering man, woman or child, then one is privileged in having been used as the instrument, and that it was his or her karma to be cured. One might just as well argue that we should not call in a doctor when ill, because it would interfere with karma, and as to its being evil to use psychic powers—what on earth are such powers given us for if not to help our fellows on all planes. And why should the exercise of the power of thought or the laying on of hands be any more evil than the giving of a drug or the application of a mustard plaster?

The Nazarene and other Great Teachers healed the sick, and, through the seeming miracles they performed, gained a hearing and were able to spread their message.

Theosophists should take this to heart and give more attention to healing than they have hitherto. If they would study and practice in this direction they would do more good and spread the wonderful teachings much more widely than by bothering their heads with sociology, politics, etc., etc.

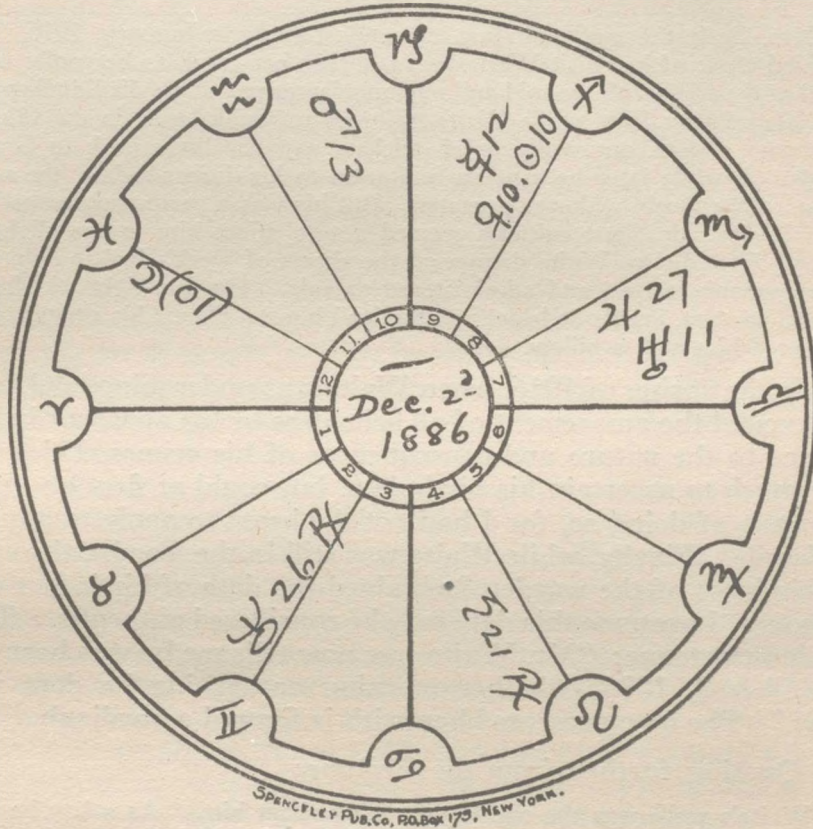
It is just this healing which attracts to Christian Science and New Thought. People see and experience the cures effected and the results of definite thinking. Regarding these results as proof, they accept the teachings as truth and become faithful followers. Theosophy has more to give than either—much more, and it seems a pity that theosophists neglect not only the opportunity to serve in this way, but also this method of popularizing their philosophy. They would also probably approach the subject in a broader and more tolerant attitude than, say, the Christian Scientists. The theosophist would recognize that the physician and surgeon have their place, that all the thought in the world will not replace destroyed tissue or do more than help to mend a bone. He will be more inclined to take advantage of what medical science has given us and employ psychical powers as an aid for some, and wholly for certain ills.

There is no doubt that the future of curative medicine lies along more occult than material lines, and, as it seems difficult to make a theosophist of the doctor, the only thing to do is to make a doctor of the theosophist.

Astrology

WAITE—MORAL IMBECILE OR ARCH-FIEND?

By E. G. BRADFORD



The New York *Sun* said, under date of May 19th: "Arthur Warren Waite's last chance to avoid the electric chair in punishment for the poisoning of his father-in-law and mother-in-law, Mr. and Mrs. John E. Peck, fifteen months ago, disappeared yesterday when it was made known to his counsel that a commission appointed by Governor Whitman had examined Waite in Sing Sing, and had decided, after a review of all the evidence in the case, that he was sane when he committed the murders."

The New York *World*, under date of May 24th, had:

Calm and indifferent, Dr. Arthur Warren Waite is spending his last day humming songs and writing verse in the death house at Sing Sing. He will be electrocuted at eleven o'clock to-night. . . . His aged mother is dying from grief at her home in Grand Rapids, and the doctors do not

expect her long to survive news of his end. His father died a month ago of a broken heart. His brother Frank, who has stood loyally by him, has suffered such anguish that his hair has turned gray in less than a year.

Describing the murders, the New York *Tribune* stated as follows:

Mrs. Peck, the mother-in-law, came East early in January, 1916. In the third week of her visit Waite began dosing her food, as he coolly confessed at the trial, with typhoid and pneumonia germs. She died during the night of January 30th, while Waite enjoyed untroubled rest in an adjoining room. Waite, outwardly grief-stricken, saw the body back to Grand Rapids. A while later he sent an invitation to his father-in-law, the next victim. The lonely widower accepted. But his was a germ-proof constitution. Waite's deadliest cultures seemed not to affect him in the slightest degree. In addition, Waite dampened the sheets of Peck's bed to help out the pneumonia germs, and administered arsenic. On the night of March 26th he went to Peck's bedside, anesthetized him to silence his groans, and smothered him with a pillow.

In the spring of 1916, when Waite was undergoing trial, and had excited the amazement of all beholders by his apparent indifference to the nature and consequences of his crimes, I desired very much to ascertain his birth data, but could at first hit upon no means of doing so, for I had not the heart to apply to any of his family. Finally, while Waite was still in the Tombs, through the kindness of the warden I obtained the date of birth, but not the hour. I presume this date may be considered authentic. The warden wrote me: "Mr. Waite just now tells me he was born on December 2, 1886—whether morning or evening he does not know." The map presented herewith is figured accordingly.

Quoting further from the *Tribune*:

Waite's smile was the one honest thing about him. As a boy he had stolen from his employers; as a student at Ann Arbor he had stolen from his chums, and achieved through the aid of stolen examination papers the very degree which pronounced him a graduate dentist. He had forged the credentials which won him advanced standing when, later, he presented himself as a post-graduate student in Glasgow University. It was Waite's ambition to have unlimited independent means, so that his passion for play and women and music might have free rein.

No commuter ever waited for the train that was to carry him to business with less emotion than Waite showed yesterday while the last hours of his life drained away, and the short journey down the corridor and through the little brown door grew nearer and nearer. He was the calmest figure in all the great gray prison on the Hudson. So utterly indifferent was he to the death that was hastening to meet him that those about him were amazed, almost frightened, by his calm. At ten o'clock last night Dr. Amos O. Squires, the prison physician, gave him a final examination. The man who was to die in sixty minutes had a pulse as regular as a sleeper's. His respiration, blood pressure, and nervous reflexes were perfectly normal. He

simply was not afraid. It was not pose. Fear was not in him. "This is the most remarkable case I have ever seen," said Dr. Squires, when he returned from the cell.

He died silent and unresisting. Yet the man who walked down the short corridor into the death chamber was a different person from the cynical, indifferent prisoner who had amazed warden and keepers by his hardihood throughout the day. He was game to the last, but the struggle to repress his feelings nearly caused his collapse before he reached the chair. . . . When he stood face to face with the chair as the little brown door swung open, he began to wilt. He summoned up all his force of will . . . his head was bowed, and his lower lip was caught firmly between his teeth.

There are a number of features in this star map that would go to show its essential correctness. For instance, on the day of electrocution the Moon was transiting Aries the first-house sign (which has to do especially with the native's body and personal affairs) opposite Uranus (electricity) and square Mars (death). And the eye is caught at once by the stellium in Saggittarius, the ninth-house sign, which, among other things, governs voyages and long journeys: Waite had just returned from South Africa, in 1914, when he began operations in New York.

A group of planets in the Ninth sign, if unafflicted, would ordinarily be a most favorable indication; in this particular case there are certain noticeable handicaps. It will be seen at once that both Venus and Mercury are "combust," and Waite was evidently abnormal in his affectional life and one-sided in his ways of thinking—although, according to expert opinion, he could not be called insane. This sign's influence, unless properly counterbalanced by other developments needed to bring out the practical side of the mentality, is apt to fill the mind with visionary schemes and delusions. Especially would this be so if the tendency were augmented by Moon square Neptune, as is the case here. There will be an interest or belief in religion, philosophy, and the occult; but without the ability to discriminate truth from illusion. It must have been so in this case. "The man is an absolute enigma," Doctor Peterson said shortly before the execution. "He reads the Bible, but I do not believe that he has any well-defined religious views. He appears to be more of a spiritualist than anything else. Since his admission to the death house, Waite has devoted much of his time to writing verse and reading philosophy. One reason given for his unfailing cheerfulness is his belief in reincarnation."

From both the astrological testimony and his own statements, Waite was deficient in the ability to reason things out logically. Mercury, the planet of reason, is weakened not only by being in a sign of its detriment, but is further impaired, as

beforesaid, by being within two degrees of the Sun, and therefore "combust." It is true that Mercury ought to be helped by the sextile from Uranus; but when the square of Mars to Uranus is also taken into consideration, instead of intuitive insight we probably get an undependable snapshot judgment and superficial views of life. I copy this from the report of an interview as published in the daily press: "Oh," said Waite, "that's always been my trouble. I haven't any reasoning power—never have had. When it occurs to me to do a thing, I just go ahead and do it." The bungling way in which he failed to cover up his dealings with the undertaker who embalmed his father-in-law's body showed poor planning talent.

The only picture I have of Waite is a front view, and this gives the impression of a high and rather narrow head, with a good frontal development, the upper part of the forehead over the temples being well filled out. When the narrow head commits murder, it prefers poison to the bludgeon; but the appearance of there being a good development of the reflective organs as given by this newspaper cut must be misleading, that is, if the brain tissue was normal. The physicians who performed the autopsy found the sign of an old injury on the right lobe of the brain, where it is said he had received a blow on the head when a boy.

Socially Waite had two markedly contrasting natures. He seems to have been both amiable and callous. We find Saturn the inert retrograde in Cancer the home sign, tending to deaden his domestic affections. And Saturn is squaring Jupiter from Jupiter's sign of exaltation: not good for reverence. "They were getting old and had a fortune," he said, referring to his parents-in-law. "I was young, but getting older; and there was danger I should be too old to enjoy the money to the full when it came into my hands. A few years of life, more or less, would mean nothing to them, yet those few years might be made the happiest of my life. So I did what I did."

But we also find Venus, the planet of love, beauty and art, active and influential by reason of mutual reception with the benevolent Jupiter and by contacts with three other planets. Also the Moon is on the cusp of the sympathetic Pisces, rayed by the lord of that sign. "For the men who lived in the death house with Arthur Warren Waite were fond of him. Even in company with murderers under sentence for their lives, Waite was the facile, pleasant, graceful gentleman who won all hearts. He taught one of his fellow murderers to read. He wrote letters for others. In a thousand ways he had endeared himself to all."

The influence of Venus and these aspects between the zodiacal signs of imagination and esthetics explains why Waite was personally fastidious and so fond of the superficial refinements and elegancies of life. The aspect of Venus to Uranus, the latter afflicted in the seventh-house sign, shows how easily a man of his unmoral fiber could be drawn into illicit sex relations; and of this configuration the press reports of the trial suggest ample confirmation.

To sum up, Waite was not lacking in ambition and energy, for we find Mars well placed and the majority of the planets in active signs, but his activities were not directed by either solid understanding or ethical principle. Lacking both concentration and perseverance, it was easier for him to pilfer and pose than to learn and earn. Strangely insensible to the natural rights of those in his immediate family circle, he had a most remarkable faculty for evoking the good will and liking of those with whom he associated in a social or professional capacity, of ingratiating himself with chance acquaintances. With an ill-disciplined but somewhat ingenious mind, and this overfondness for pleasure and luxury, unhappily for others, but perhaps almost inevitably, his propulsions took the direction of acquiring money by criminal means. In this connection note Neptune retrograde in the second-house sign of Money, square Moon just entering the "karmic" twelfth, a sign we know to be astrologically identified with self-undoing, prisons, and punishment. This latter configuration might afford a good occult text illustrating retribution for misdeeds committed in some previous life; but whether such an interpretation of the present theme be warranted, the writer of this article does not in the least profess to know. Neither does he undertake to condemn the subject of this study as an inhuman monster. While all are subject to the inevitable law of compensation, the straight-and-narrow path is a hard one for most egos that find their way into this world of ignorance and industrial and social cross-purposes, especially if weighted with unfortunate ancestral tendencies.

But can we account for the huge nerve and self-control that have been such an outstanding feature of Waite's character as exhibited in connection with his trial and imprisonment? Mars the dynamic strongly placed, and the volitive Sun—in his own element Fire, trine Uranus, and making several other contacts, with no antagonisms—point in that direction. Then, too, the ability to live largely in the imagination dulls by just so much the hard facts of reality. That is about the best explanation I am able to give from the astrological data available.

PRACTICAL LESSONS, NO. X.

By HOWARD UNDERHILL.

*American Academy of Astrologians**CAPRICORN (The Goat)*

This is an earthy, cardinal, feminine, mutable sign. It extends from the 270th to the 300th degree of the ecliptic and covers approximately the 19th and 20th hours of Sidereal Time. In character and disposition they are ambitious, self-willed, determined; of a mental temperament, capricious, changing their minds as best suits their purpose. They are reserved, secretive, often despondent and melancholy; this largely depending on material or financial conditions. They are persistent and persevering and succeed through innate ability in organizing and managing. They have good self-control and are self-possessed; make efficient managers and are usually cautious, prudent and economical in all they undertake to do. They are great workers and are liable to overdo, overestimating their own endurance. These people become absorbed in whatever they are doing, but when forced to lay it down for something else, become equally absorbed in the new activity, and will not return to the old until necessity arises. They have good memories; are careful in money matters; excellent planners of ways and means; make good friends but are unrelenting enemies. They do not meddle with other peoples' business and resent interference in the management of their own affairs. They like to be at the head of things with which they have to do. As a rule they are not demonstrative in their love affairs, and although conscientious and well meaning are liable to be inconstant. Many are not happy in their marriages. Capricorn is often from a large family, but has few children himself. The Capricorn child is often difficult to raise and there is liable to be much illness during youth, but, this period safely passed he generally attains old age. Often the native does not agree with his father.

Health conditions are variable, some adults are very healthy while others suffer from colds, chills, flatulence, nervous dyspepsia and melancholy. There may be a tendency to narcotics and other morbid appetites. There are many accidents to the knees and other bodily injuries. The child sometimes has an ill-formed back, legs or feet, and has an awkward gait. Most of the dwarfs, cripples and hunchbacks come from this sign.

Capricorn rising gives a short to medium stature; long face,

narrow chin and chest, dark complexion; hair coarse, black or brown, thin beard; dark eyes, often beautiful and expressive.

The lucky gem is Onyx. The ruling planet is Saturn.

AQUARIUS (The Waterman)

Aquarius is an airy, masculine sign and extends from the 300th to the 330th degrees of the ecliptic and covers approximately the 21st and the 22nd hours of Sidereal Time. The Aquarius native is generally of a mental temperament, progressive, thoughtful, inclined to socialistic ideas and all things appertaining to human betterment. They have good will-power, self-control and are of a quiet disposition, genial, cheerful and companionable. They are fond of science and knowledge generally; are inventive, ingenious and interested in civics and politics. Many take to a professional life, and not a few accept offices in cities. In fact most Aquarius people are found in cities. There are excellent musicians, dramatists, physicians and nurses found in this sign, also people interested in occultism and psychics. They make excellent nurses for nervous or insane people. They are generally esteemed, and are trusted in responsible positions. They sometimes lack continuous effort, but can succeed in anything they undertake, if they will only hold out to the end. They possess good self-esteem, but like Capricorn are liable to melancholia. The affections are strong and constant and married life is happy unless some extraneous influence interferes to seriously disturb its harmony. Then the native becomes more or less indifferent and loses his former interest. There are few brothers and sisters. The children are also few; frequently are delicate and the first-born may die in childhood. Aquarius gives more beauty than any sign except Libra, especially to women. The women mature late and will do well not to marry until 25 to 30. The diseases of Aquarius are neuralgia, low circulation, enfeebled heart action, nervous troubles, also disturbed mental conditions which may affect the eye-sight and the quality of the blood.

Aquarius gives a person medium to tall, straight, well-formed; a tendency to stoutness with age; fine clear complexion, oval or square face of a kindly expression; hair flaxen to dark brown. The vitality is not especially strong. They are more healthy and happy on high ground.

The gem in affinity with Aquarius is the blue Sapphire. Some consider the Garnet as belonging to the sign.

The ruling planet under the old astrology was Saturn. But

now Uranus is supposed to take precedence, although no doubt Saturn has great influence.

PISCES (The Fishes)

Pisces is a watery, mutable, feminine sign and extends from the 330th to the 360th degree of the ecliptic and the 23rd and 24th hours of Sidereal Time. Pisces is not predominantly intellectual, but is versatile and intuitive, of good disposition, easy-going, changeable, emotional, over-anxious, affectionate and impressionable. The natives are kind, benevolent, hospitable, faithful, but often timid, restless and apprehensive. The will is strong and they can exercise authority firmly but without harshness. They have good influential friends, and are themselves reliable friends, and can be depended upon to do what they promise. They are sometimes illogical and stubborn and often look for trouble that never comes. The native is often one of large family, and not always fully appreciated; the parents may not understand the temperament of the child, which leads to misunderstandings. Many good writers and musicians come from Pisces. They prefer a secure permanent position under the civil service, rather than the speculation of the market place. Many inherit, or come into property in some way before they die, but it may be late in life. They have a deep hidden love nature and are quite successful in marriage if it is based in love. They should never marry except for love. They should conserve their vitality and personal magnetism; should eat little meat and avoid strong drinks; a plain simple diet agrees best with Pisces. As a rule their health is better and they are more prosperous near large bodies of water.

The diseases of Pisces are coughs and colds from exposures to wet feet; weakness of the digestive organs, cramps in the legs and feet, rheumatism and gout and with females, ovarian and other troubles due to their sex. Pisces is very sensitive to contagion and infection. The feet should be well cared for and kept dry and warm.

The physique of Pisces is short to medium, but if the Moon is in a tall sign the native is taller. Corpulence and a double chin are frequent with age. The features are smooth, eyes full; small hands and feet, and often where the fingers join the hands the skin grows web-like.

The gems in affinity with Pisces are the Emerald and the Moonstone.

The ruling planets are Jupiter and Neptune.

The Caldron

DEAR MR. WHITTY:

In the last issue of AZOTH you say, "Why do we not have a generic singular pronoun and noun which will include both sexes." Some years ago there was an effort made by a prominent grammarian to introduce "Thone" as a pronoun inclusive of both sexes. This word is a contraction of the two words "the" and "one" and is so beautifully adaptable to the need of both a neuter noun and pronoun that I hoped, at the time, that its use would become general. Then there follows naturally "thonselF," "thon-selves," of themselves inclusive of both masculine and feminine. These words had a vogue for a little while, but only amongst a very limited group of purists. I believe there is a way of getting them introduced and accepted, but the knowledge of the *how* does not lie with me.

Yours truly,

S. A. A. McCausland.

COUNTERPARTS

DEAR AZOTH:

AMRU invites those interested in the paper on COUNTERPARTS, which article occurred in the last issue of AZOTH, to give opinions thereon. Of necessity any pronouncement upon the subject is an opinion, merely, no human mind having yet been able to compass the full horizon of the causes of things.

The statement in the Kabalah: "All souls are androgynous in the pre-existent world of emanation, but when they descend upon earth are separated into male and female and inhabit different bodies," is clear and true, and concludes with a selvage edge.

But the further statement of "If therefore in this life the male meets the female half a strong attachment springs up between them, and hence in marriage the separated halves are again conjoined," leaves so wide a gap in the statement of what really takes place that the attempted information seems to me worse than a wholly false dictum, in that it leaves the way wide open for the entrance of all the uglinesses which afflict the ideas concerning affinities, and the like. A fuller statement, even one missing the widest now able to us, would save from a too limited understanding of how the law manifests, and thus defend from the errors incident to a half-understanding.

Allow me to set down in heads some ideas, which if followed out would, I believe, throw light on the subject.

1. The Ego thonselF is not divided in the unity of thone's being at any phase of thone's manifesting in matter. Thus, the Ego is at all times throughout the cycles of manifestation androgynous.

2. When it becomes time in the process of the Ego's evolution that the lessons to be learned through a complete immersion in matter arrives,—being unable, because of the unresponsiveness of matter, to immerse thonselF in it in thone's unity a new condition of chemical attraction, so to say, is set up which acts to draw apart the attributes of the unity, the one part moving from the other in a way to make a cleavage, and thus there sets upon the way of manifestation the unity of the Ego in the two streams of masculine and feminine.

3. At no time is the Ego in thone's unity incarnated as either a man or a woman.

4. The separated parts of the Ego become, through experience, selves—selves in their own consciousnesses separated from the Unity. These real, as regards the cycle of their manifesting, personalities are they who gather the experiences needed by themselves and the Ego for the perfecting in thone, the Ego, of knowledge.

5. The same law of gaining perfection through experience which operates throughout all manifestation in this phase of development now sends this double shadow of the Silent Watcher out upon the quest of quests—the way of finding the road back to perfection, carrying home the harvests of experience.

6. Each must, in order to reach the meanings of life, gather experience in all fields since each, both man and woman, must go back as fully rounded as their Father in Heaven to have fulfilled the meaning of life's pilgrimage.

7. Thus, that the rounded likeness of the Ego may be achieved in the separated parts, the centers of consciousness called man and woman must at different times, as any specific lesson may be needed by either, take on the forms of each sex. A man cannot be a perfect man until he assimilates all the attributes of woman, neither the woman become perfect lacking the attributes of man.

8. But when the masculine traits are unified in a personality with the feminine, or the feminine with the masculine, the resulting unity is a very different thing from man and woman. "Man was not always man, nor will remain so always."

9. It concludes therefore that the Ego incarnates only through the division of thone's attributes into the divided sexes, man and woman.

That the likeness of the Ego can be gained by each the two sets of attributes must go forward to the gaining of experience through the dwelling, at different times, not necessarily alternate, in bodies male and female for each. That the frequency of use of any character of body is determined by the kind of lessons needed by the soul to the end that the desired roundness of development may be attained.

Thus a feminine soul lacking in initiative and physical courage might need in succession the use of a masculine body many times, or, a masculine soul might lack the attributes of pity, love, and the softer gentleness of character and need several incarnations as a woman, successively.

I think there can be no observant person who has not recognized feminine souls in the bodies of men, and masculine souls encased in woman's form.

10. The basis of attraction between people is compounded more on the results of relationships sustained incarnation after incarnation than that of the essential unity of the halves of divided souls. Of course, this of divided souls is the grand, the supreme attraction, but the meeting of a person's other half seems to be so rare in the rough and tumble of earth life that a perfect marriage occurs so seldom that humanity loses the earmarks of its announcing through unfamiliarity. When two persons meet there is never any questioning, any doubt—they know. Somewhere it has been said that the meeting of two divided souls always occurs when each is at the bottom of the horseshoe curve of individual evolution, that is when they are halfway through with the journey.

As the time taken to complete the course set for humanity varies with individuals according to the rate of advancement for each there can be

no set time in the while when many people might be arriving at this point in a body. But enough are scattered along through the run of all time to make this statement verifiable to those who watch.

S. A. A. McCAUSLAND.

THE THEOSOPHICAL SOCIETY

TO THE EDITOR OF AZOTH:

Mr. H. C. Stowe's comments in your September number on "Amru's" article in the August AZOTH in reference to Mrs. Besant's steering of the Theosophical Society in false channels, are interesting because they represent a point of view sincerely held by many members of that Society. Without such support Mrs. Besant would have been powerless. Her history in the Theosophical Movement, to those who know it, exactly parallels that of the Brahmins of India and the papal hierarchy in Catholicism. With the Upanishade as a claimed source and foundation in the one case, and with the teachings of Jesus as an alleged authority in the other, there have been built up through the centuries a hieratic sway and authority which have utterly subverted the whole aim, spirit and teachings of earlier Messengers of the Great Lodge of Masters.

The explanation in the Theosophical Society's history is the same as in the other cases mentioned: the looking, on the part of the laity, at the original teachings through the eye of the interpreter, and the following of the interpreters and interpretations which gradually degenerate until the original purpose and purity are obscured and lost.

It is a safe declaration that more than ninety per cent of the members of Mrs. Besant's Society know nothing of the history of the Theosophical Movement, the Theosophical Society, or the teachings of H. P. B., save as they have learned of them at second hand and through biased and corrupted sources. They *believe* what is told them; they do not verify, collaborate, or connote the facts. If they did, they would right the Society or leave it; for, the facts being ascertained, they *could not* continue. What is it but ignorance and "glamour" that keeps a Catholic a Catholic, or a Hindu an abject follower of the Brahmins? They do not know the facts and they will not take the trouble actually to investigate them. It is worth while to contrast with Mrs. Besant's "Wider Outlook" and Mr. Stowe's letter a couple of quotations from H. P. B. Students can no more follow Mrs. Besant's charts and those of H. P. B. than one can physically travel in opposite directions at the same time. It is vertigo that thinks otherwise. Here are the quotations:

"The recognition of pure Theosophy—the philosophy of the rational explanation of things and not the tenets—is of the most vital importance in the Society, inasmuch as it alone can furnish the beacon light needed to guide humanity on its true path. . . .

"It must be remembered that the Society was not founded as a nursery for forcing a supply of Occultists—as a factory for the manufacture of Adepts. It was intended to stem the current of materialism, and also that of spiritualistic phenomenalism and the worship of the dead. It had to guide the spiritual awakening that has now begun, and not to pander to psychic cravings which are but another form of materialism. For by 'materialism' is meant not only an anti-philosophical negation of pure spirit, and, even

more, materialism in conduct and action,—brutality, hypocrisy, and, above all, selfishness,—but also the fruits of a disbelief in all but material things, a disbelief which has increased enormously during the last century, and which has led many, after a denial of all existence other than that in matter, into a blind belief in the *materialization of Spirit*. . . .

“Theosophists are of necessity the friends of all movements in the world, whether intellectual or simply practical, for the amelioration of the condition of mankind. We are the friends of all those who fight against drunkenness, against cruelty to animals, against injustice to women, against corruption in society or in government, although we do not meddle in politics. We are the friends of those who exercise practical charity, who seek to lift a little of the tremendous weight of misery that is crushing down the poor. But, in our quality of Theosophists, we cannot engage in any one of these great works in particular. As individuals we may do so, but as Theosophists we have a larger, more important, and much more difficult work to do.”—*Letter to First American Convention, 1888.*

“Theosophy must ever stand first in your sight. Theosophy is indeed the life, the indwelling spirit which makes every true reform a vital reality, for Theosophy is Universal Brotherhood, the very foundation as well as the keystone of all movements toward the amelioration of our condition.

“The Ethics of Theosophy are more important than any divulgement of psychic laws and facts. The latter relate wholly to the material and evanescent part of the septenary man, but the Ethics sink into and take hold of the real man—the reincarnating Ego. We are outwardly creatures of but a day; within we are eternal. Learn, then, well the doctrines of Karma and Reincarnation, and teach, practice that system of life and thought which alone can save the coming races. Do not work merely for the Theosophical Society, but *through* it, for Humanity.”

—*Letter to Third American Convention, 1890.*

Mrs. Besant and her associates have taught, practiced, promulgated those things against which H. P. B. warned, and have obscured, neglected, derided and ignored those things on which H. P. B. laid stress as the Heart of the Teachings. The membership in Mrs. Besant's society cannot follow Mrs. Besant's lines and teachings and those of H. P. B.—two polar antitheses.

J. G.

Reviews

All Mysteries, by Arthur Crane, 48 pages, 25 cents paper. Pocket size. Sun Publishing Company, San Diego, California.

Another helpful little book toward a realization of the self within. Written from a standpoint of the Divine Self. Each chapter of the eleven treats of a mystery—such as Purity, Giving, Regeneration, Freedom, Religion, Death, etc.

In the writer's opinion there is a tendency in such books as this, and which is well marked in this one, to overemphasize the idea that the Divine Spark, the God Within, is responsible for everything we do, think, or desire; that we (*i. e.*, our personal selves) are but puppets moving at His discretion, learning the lessons intended to be learned. This conception is subversive of that necessary strength, self-reliance and self-responsibility which we believe must be attained before the individual can take his place in the great scheme of things and work in harmony therewith.

It is well to point out that, at the very center of our being, the cause of our manifestation and the primal energy of our activity is the Consciousness or Life of the Great Reality; but we must not confuse this with the Garment of Separateness, the Higher Self of Man, which is an individual entity, with its own characteristics, its acquired wisdom, the memory of its past experiences,—and which is at once our Guardian Angel, our Higher Genius, our Father in Heaven, and our Real Self;—not a perfect being, but one slowly growing in power, wisdom, and divine expression, and exhibiting a portion of that growth in our personal or lower selves.

If this point is understood and borne in mind, such books as this are valuable and furnish good spiritual food, but without it there is a distinct danger of sinking back into that childlike dependence upon a higher power—a resigned "Thy Will Be Done"—from the trammels of which we are but just emerging, and which is so deadly to the growth of the spirit within.

M. W.

Occultism for Beginners, by William H. Dower, M.D. Halcyon Book Company, Halcyon, Cal. Price 25 cents.

A most remarkable and valuable little book. In the course of seventy-five small pages Dr. Dower has presented a truly masterly outline of the leading truths of Occultism, and in so simple and direct a manner that the most uninitiated of would-be initiates can grasp them.

His thought is original and the book is full of novel ways of making his points tell; as, for instance, where he remarks that "A great force of affinity draws hydrogen and oxygen to chemically mingle and form water. Correspondingly, Spirit and Matter generate tremendous activities *in seeking reunion.*" (Italics ours.) This is a fresh and telling statement of what is deeply true, and by its very simplicity catches the attention and opens the way to understanding.

The whole subject is treated in so well balanced a way, and the statements of the operation of the occult laws so supplemented by correspondent operations of laws governing chemistry, physics and physiology, that the conclusions drawn are obvious, and, it would seem, must so appear to any one.

This book, so small in compass, so big in ideas, so vast in its reach, should be owned by every student of Occultism, whether he be indeed a "beginner" or one far advanced in his studies.

E. D. L.

Jap Herron. A novel; written from the Ouija Board. 230 pages. \$1.50. Mitchell Kennerley, New York City.

Another book from the other side. The particular interest in this one, now that we are getting used to books from the Beyond—through “Letters from a Living Dead Man,” “War Letters from a Living Dead Man,” Patience Worth’s two books, and “The Letters of a Woman who Was”—lies in the identity of the writer who is Samuel L. Clemens, the well-loved and much-read Mark Twain. He gives it to the world through the mediumship of Emily Grant Hutchings and one or more coadjutors.

The story itself is good, showing something of the well-known style and idiosyncrasies of the author. If it can be read through without both a laugh and a tear, we do not want to know such a reader.

The first forty-two pages are given by Mrs. Hutchings to a description of “The Coming of Jap Herron,” and to the Reviewer and probably most readers of AZOTH, this preface is by far the most interesting part of the book.

The account given of the sittings with the ouija board, of the conversations through it with the invisible personality, the difficulties with those others—of whom Mark Twain writes—“Every scribe here wants a pencil on earth”—are most convincing of the identity of the influence that it is indeed Mark Twain.

It also proves very conclusively that neither of the operators of the ouija board had consciously, unconsciously or *subconsciously* any part or influence in the messages. It is another uncrackable nut for the skeptics. Perhaps the hardest they have yet encountered.

Our great American humorist has found an excellent means of expressing himself clearly on this side of the veil which divides us. If he would interrupt his story telling and give an eager public some account of his state and conditions as he finds them, he would confer upon us a great benefit. We don’t want any more stories until we have had, say, *The Innocents Further Abroad*.

“Jap Herron” should, and we hope will, have all the best sellers badly beaten.

M. W.